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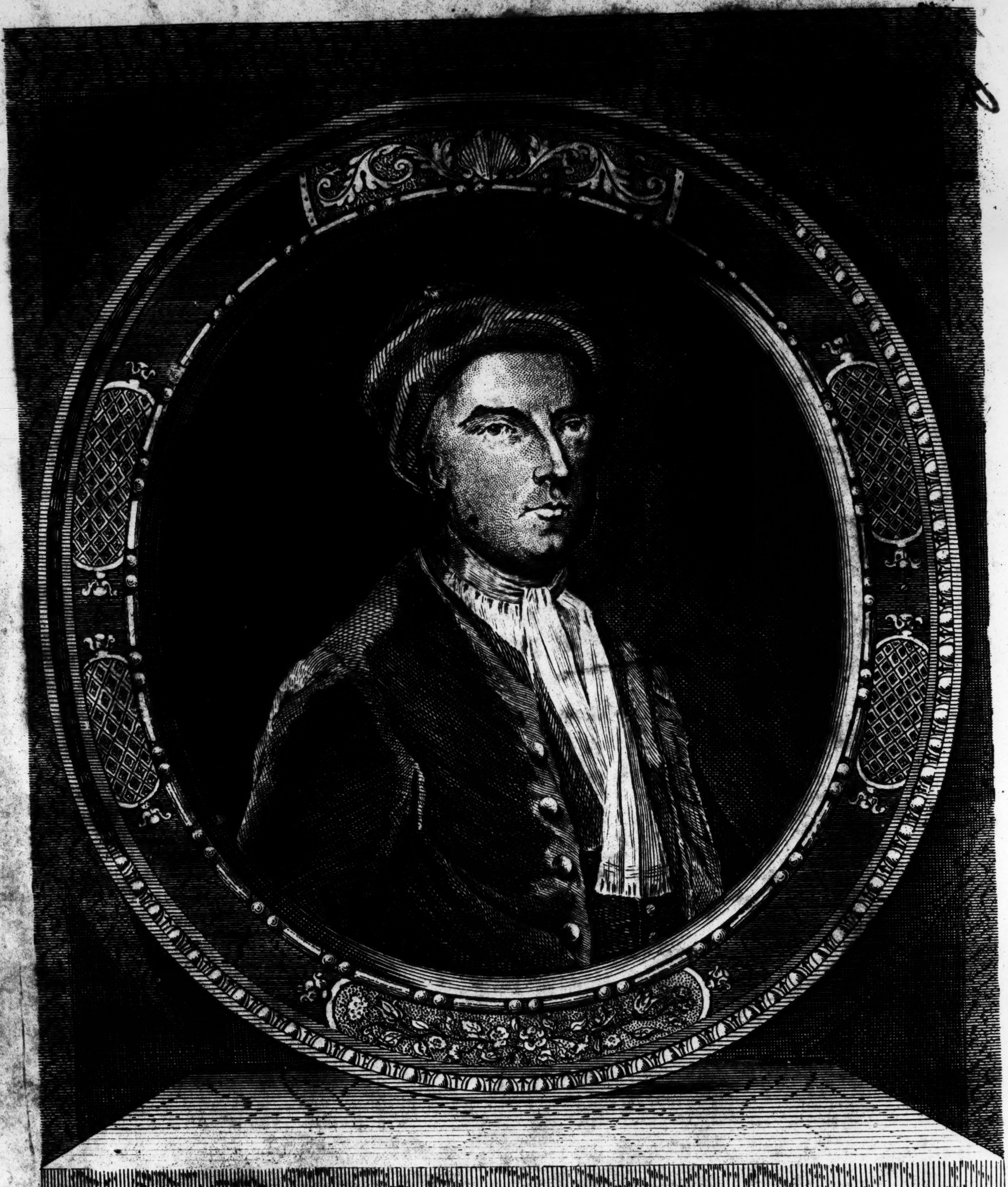
The Old & New Testament

Mr. JOHN MARCHANT.

B. Cole Sculp.

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AN
EXPOSITION
ON THE
BOOKS
OF THE
OLD TESTAMENT,

Extracted from

The WRITINGS of the BEST AUTHORS, Antient and Modern; in which difficult Texts are explained, many Miſ-tranſlations rectify'd, and ſeeming Contradictions reconcil'd.

The Whole render'd of ſingular Advantage to Perſons of every Religion and Capacity; and deſign'd to promote the Knowledge of the *Scriptures*, and the Practice of ſincere Piety and Virtue.

By JOHN MARCHANT, *Gent.*

LONDON:
Printed and Sold by R. WALKER, in *Fleet-Lane:* Sold alſo at his Shop next the *Theatre-Coffee-Houſe* in *Cambridge*; and by moſt Bookſellers in Town and Country.
MDCCXLV.

GEORGE R.

GEORGE the Second, by the Grace of God, King of *Great Britain, France,* and *Ireland,* Defender of the Faith, *&c. To all to whom theſe Preſents ſhall come, Greeting.* WHEREAS Our Truſty and Well-beloved JOHN MARCHANT, late of *New-Shoreham,* in Our County of *Suſſex,* Gent. hath, by his Petition, humbly repreſented unto Us, that he hath, with great Labour, Application, and Induſtry, beſides a conſiderable Sum of Money laid out in Books, compiled a Work, entitled, *An Expoſition on the Books of the* Old Teſtament; *extracted from the Writings of the beſt Authors, Antient and Modern; in which difficult Texts are explain'd, many Miſ-tranſlations rectify'd, and ſeeming Contradictions reconcil'd. The Whole render'd of ſingular Advantage to Perſons of every Religion and Capacity; and deſign'd to promote the Knowledge of the Scriptures, and the Practice of ſincere Piety and Virtue.* (In One Volume in Folio.) And hath therefore humbly beſought Us, to Grant him Our Royal Privilege and Licenſe, for the ſole Printing, Publiſhing, and Vending the ſame, for the Term of Fourteen Years. We being willing to give Encouragement to all Works that may be of publick Uſe and Benefit, are graciouſly pleaſed to condeſcend to his Requeſt. And we do therefore, by theſe Preſents, ſo far as may be agreeable to the Statute, in that Behalf made and provided, Grant unto him, the ſaid *John Marchant,* his Heirs, Executors, Adminiſtrators and Aſſigns, Our Royal Privilege and Licenſe, for the ſole Printing, Publiſhing, and Vending the ſaid Work, for, and during the Term of Fourteen Years; to be computed from the Day of the Date hereof; ſtrictly forbidding all Our Subjects within Our Kingdoms and Dominions, to reprint, or abridge the ſame, in the like, or any other Size or Manner whatſoever; or to import, buy, vend, utter, or diſtribute any Copies thereof, reprinted beyond the Seas, during the aforeſaid Term of Fourteen Years, without the Conſent or Approbation of the ſaid *John Marchant,* his Heirs, Executors, Adminiſtrators or Aſſigns, under their Hands and Seals, firſt had and obtained, as they will anſwer the contrary at their Peril. Whereof the Commiſſioners, and other Officers of Our Cuſtoms, and the Maſter, Wardens, and Company of Stationers, are to take Notice, that due Obedience be render'd to this Our Pleaſure herein declared.

Given at our Court at St. James's, *the* 30th *Day of* October, 1744, *and in the Eighteenth Year of Our Reign.*

By his MAJESTY's Command,

Holles Newcaſtle.

MVSEVM
BRITAN
NICVM

THE

PREFACE.

OUR Holy Bible *is a Book of that Antiquity and Authority, that it has maintain'd its Credit through a long Succeſſion of Ages, and many and various Revolutions in the* Jewiſh *State, and was preſerv'd, by a ſpecial Act of Providence, when the* Hebrew *Polity was utterly deſtroy'd, for the Inſtruction, Information, and Salvation of the* Gentile *World. Great indeed, is the Goodneſs of God to us, who are fallen into theſe latter Times, that he has not ſuffer'd the Knowledge of Himſelf, and of his* Revealed Will, *to be confined to one particular Set or Tribe of Men, but all, who will, may* know the only true God and Jeſus Chriſt whom he has ſent. *The* Jews, *it's true, were once the Favourites of Heaven, and had the* Divine Oracles *committed to their Charge; they were faithful to their Truſt, and preſerv'd them ſafe and entire, till ſuch Time as the Almighty thought proper, for the Good of his Creatures in general, that they ſhould be univerſally known to all Mankind. They, indeed, had the Keeping of theſe* ſacred Records; *yet few, very few of that People knew the Value of the Truſt committed to them; even their Prophets, tho' divinely enlighten'd, had but imperfect Ideas, and confuſed Notions of God's wiſe and gracious Deſigns and Ends in theſe* Revelations *of Himſelf. For Inſtance; their Propheſies of the* Meſſias *are, for the moſt Part, couch'd in ſuch Terms, that thoſe who heard them might eaſily miſtake them, as they really did, and ſtill do, for Deſcriptions of ſome earthly Prince, who, in ſome future Time, was to be raiſed up to deliver them out of the Hands of all their Enemies. But, ſince the Coming of* Chriſt, *and the Promulgation of the Goſpel, how eaſily do we underſtand, how readily comprehend, an infinite Number of Paſſages in the* Old Teſtament, *which They, for whoſe Uſe only they ſeem'd to have been deſign'd, were utterly ignorant of? So that our Saviour's Saying is verified, that* the leaſt in the Kingdom of Heaven is greater than they, *even than the greateſt of their Prophets.*

But tho' the Holy Scriptures *carry the indelible Marks, the irrefragable Evidences of* Divine Inſpiration; *tho' the Intent and Purport of them is manifeſtly calculated for the Benefit of the Human Race in general; yet ſo weak, ſo blind is Man, ſo wilfully ignorant of his own Happineſs, and the Kindneſs intended him by his all-gracious Creator, that he ſhuts his Eyes againſt the cleareſt Light, rejects the ſtrongeſt Evidences of the Divine Goodneſs, cavils with the Meſſengers, and finds Fault with the Meſſage importing a Reconciliation betwixt an offended God and his offending Creatures. Some (too many indeed) read the* Scriptures *with no other View, but to furniſh themſelves with Arguments to run them down and bring them into Diſgrace and Diſparagement. One complains of Obſcurity in this Part; another fancies he has found out Contradictions in another Part which no Body living can reconcile; another pretends he meets with ſuch Obſcurities every where that he takes no Pleaſure in reading them. I do allow, indeed, that the* Scriptures *are an inexhauſtible Fund of Knowledge, and that there are Depths in them not fathomable by every Capacity. They have furniſhed Topicks for Men of the greateſt Learning and Abilities, in all Ages, to diſcuſs: Yet all, who have wrote with Candour, allow, that they excel all Writings of mere human Compoſure, as well in the Dignity of the Subjects they treat of, as the Sublimity of Style; that there are no Obſcurities in them but what may very well be cleared up, no Contradictions but may be eaſily reconcil'd.*

'Tis the Property of Vice to draw as many into its Circle as come within its Reach.

The Wicked, the better to ſcreen or palliate their own Iniquities, are always endeavouring to bring over the Good and Virtuous to their own diſſolute Way of thinking and acting. To which Purpoſe they are continually railing againſt the Scriptures, *and endeavour to baffle their Hearers with ſophiſtical Reaſons, which they call Arguments, taken from thoſe Common-Place Topicks already mentioned. But if they happen to meet with an Antagoniſt who knows how to detect their falſe Reaſoning, and expoſe their Sophiſtry, their next Recourſe is to Ridicule, Banter, and Burleſque. Theſe, indeed, are dangerous Weapons in a ſkilful Hand, and to be well guarded againſt them, requires Armour of the ſtrongeſt Proof. In order to which a Man ſhould be well furniſh'd with true Piety and religious Principles; if he has the Honour of* God, *and the Welfare of his own Soul ſincerely at Heart, he will be ſo far from being laugh'd out of his Faith, that he will feel a Shock in his Nature when he obſerves ſuch horrid Attacks made upon the ſacred Bulwark of his Salvation.*

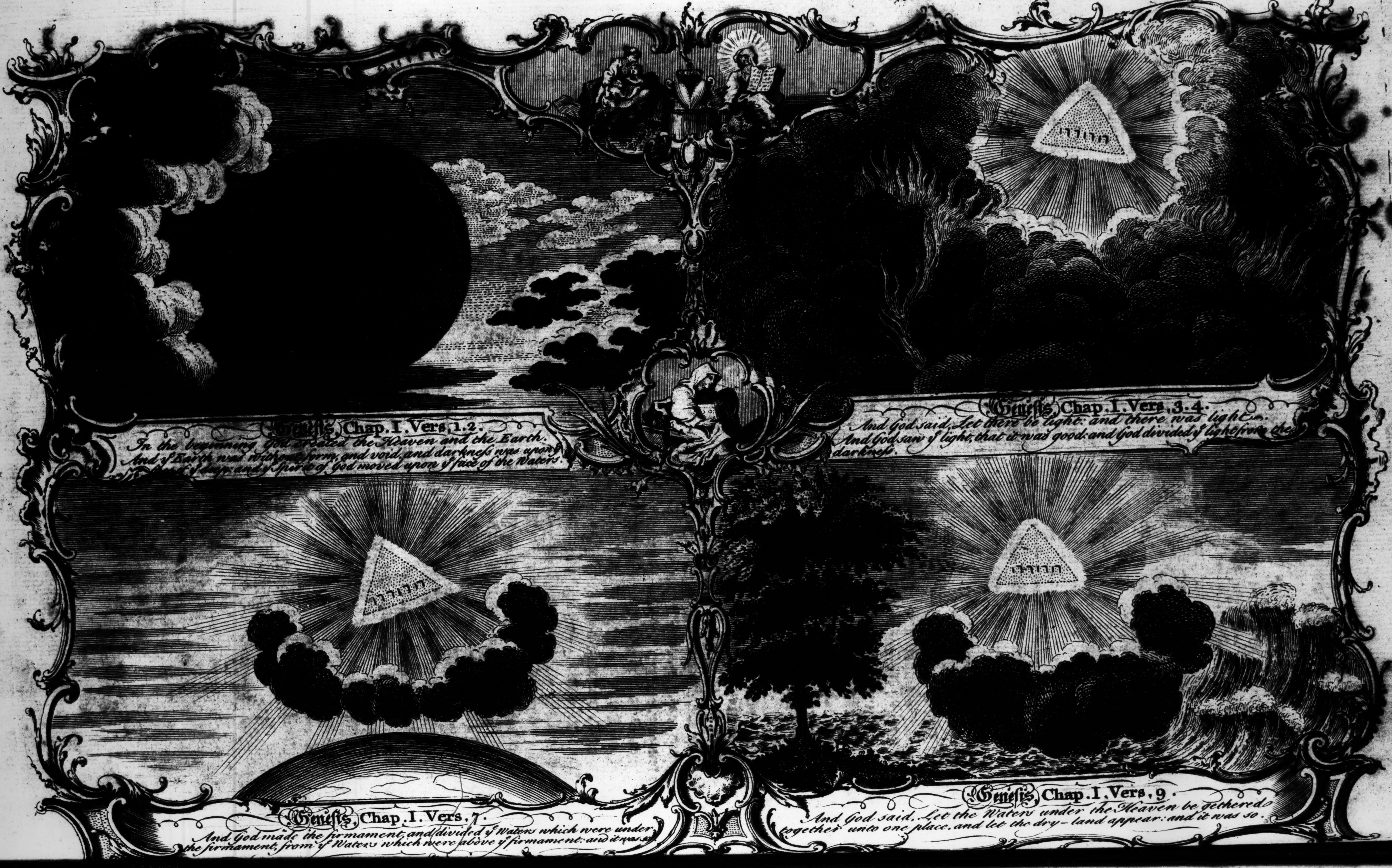
But tho' Piety and the Fear of God may enable a Chriſtian to bear up againſt Sneer and Buffoonery, yet, ſo various are the Weapons, ſo many the Subtilties of his Adverſaries, that it very often requires a good deal of Skill and Judgment to cope with them. Every Man ſhould therefore be well read in the Scriptures, *and always ready to give a Reaſon for his Faith. But as all People have not Leiſure, nor perhaps Capacity, nor Learning enough for ſuch a Taſk, to aſſiſt them in their honeſt Endeavours, they may be furniſh'd with the Labours of Men of the greateſt Ability and Learning, who have made it the Buſineſs of their whole Lives to render the* Scriptures *eaſy and intelligible to every Underſtanding.*

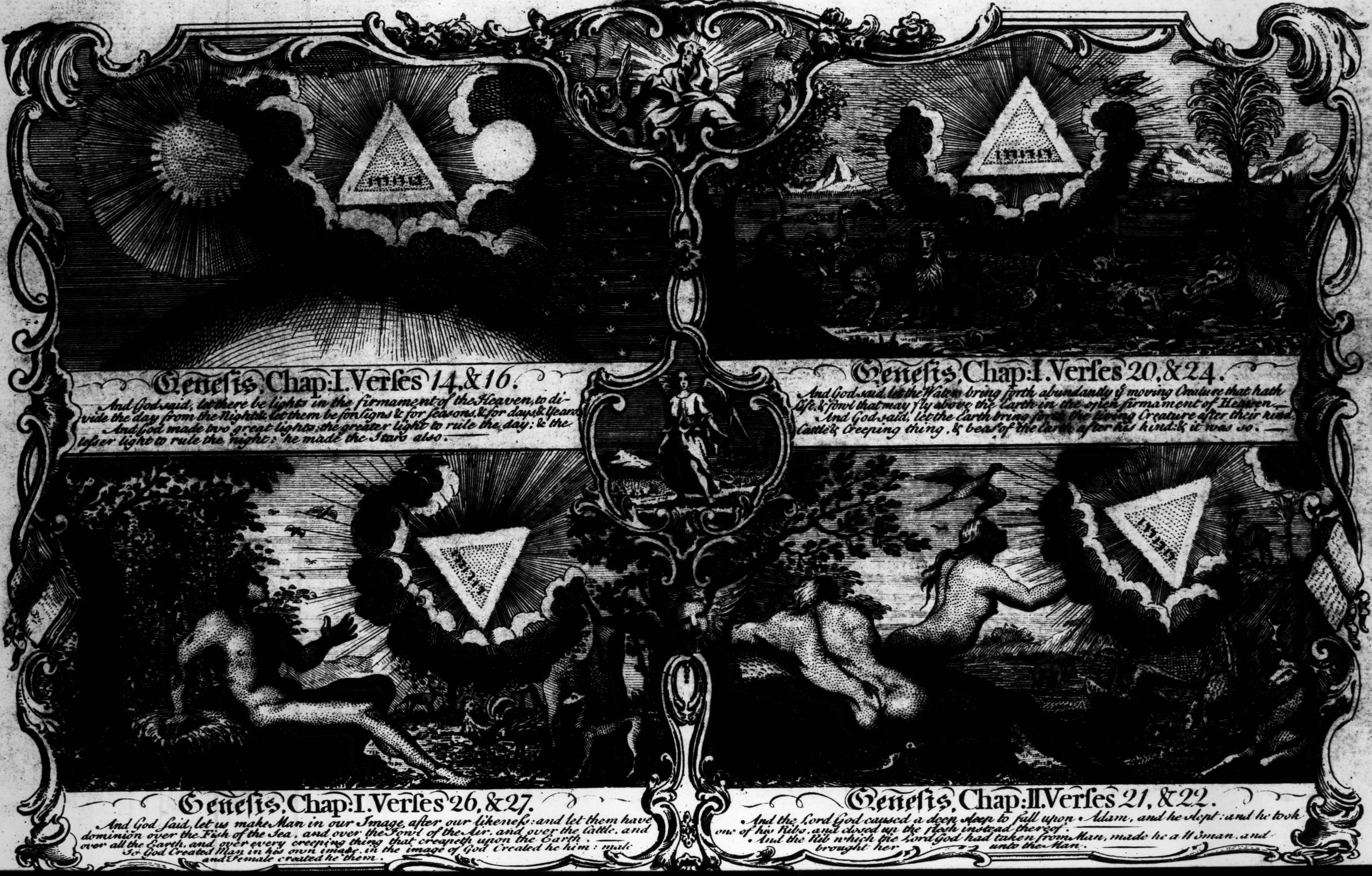
But here an Objection will immediately be ſtarted, that the Volumes that have been wrote on this Occaſion, are too numerous and too expenſive for any one Man to purchaſe, and would take up the greateſt Part of a Man's Life to read with any Care or Attention. To obviate this, and in order that the Scriptures *may be read and underſtood by every Body, ſome Men of Learning, even in our Age, have not thought the Labour unworthy of their Pen, to reduce the voluminous Commentaries on the* Bible *into a leſſer Compaſs, and give, in a ſizeable Volume, the Pith and Marrow of perhaps a Thouſand. In this Way Mr.* Howel *and Mr.* Stackhouſe *have diſtinguiſh'd themſelves greatly to their Honour; yet neither of their Works are ſo perfect and complete, but Room is left for a good deal of Improvement. They concern themſelves with nothing but* the Hiſtory of the Bible, *and conſequently leave near one Half of the* Scriptures *untouch'd. They have nothing to ſay to* Job, Pſalms, Eccleſiaſtes, Canticles, Proverbs, *nor to any Part of the* Prophets, *but what is hiſtorical.*

What therefore, Howel, Stackhouſe, Campbel, *and other eminent Writers, who have kept ſtrictly to the Thread of the* Hiſtory, *but have entirely neglected the* Hagiographa *of the* Bible, *have omitted, ſhall, in this Work, be abundantly ſupplied from the beſt Authorities, antient and modern. Theſe Authors have done exceeding well in the Province they undertook, but as they confin'd themſelves to one particular Branch, it can be deem'd no Invaſion of their Plan, or Encroachment on their Labours, if, in* this Expoſition, *I take in, as I intend to do, the whole Compaſs of the* Sacred Writ, *Chapter by Chapter, from the Beginning of* Geneſis *to the End of the* Prophets.

And, in order to render this Work as complete as poſſible, I ſhall attempt (what was never, that I know of, done before) a ſhort Expoſition *on the* Apocrypha, *or uncanonical Part of the* Bible. *This perhaps ſome may think a uſeleſs Undertaking, ſince there are many Things there related that ſeem altogether fabulous, and deſerve no Credit from Men of Underſtanding. Be it ſo; yet it muſt be allow'd that there are other Parts of it, ſuch as* the Wiſdom of Solomon, Eccleſiaſticus, *&c. which contain Abundance of moral Precepts, and Rules for the Government of Life, which deſerve the Regard of every Man, who deſires to lead his Life in Innocence and Virtue. And then, as to the hiſtorical Part, particularly the* Maccabees, *the Books of which were wrote after the inſpired Penmen had done writing, the Hiſtory is generally eſteem'd genuine, and a very good Account of the State of the* Jews *during that Period.*

Upon the Whole; I have done my beſt for the Inſtruction of my Readers, and the Furtherance of their Knowledge in the Holy Scriptures: *The Succeſs of my Endeavours I muſt leave to the Bleſſing of Almighty God, whoſe Honour, and the Intereſts of Religion have been my principal Views in this Undertaking.*





Geneſis, Chap: I. Verſes 14, & 16.

And God said, let there be lights in the firmament of the Heaven, to divide the day from the Night; & let them be for Signs & for seasons, & for days, & Years.
And God made two great lights; the greater light to rule the day; & the leſser light to rule the night: he made the Stars also.

Geneſis, Chap: I. Verſes 20, & 24.

And God said, let the Waters bring forth abundantly y moving Creature that hath life, & fowl that may fly above the Earth in the open firmament of Heaven.
And God said, let the Earth bring forth the living Creature after their kind, Cattle, & Creeping thing, & beast of the Earth after his kind: & it was so.

Geneſis, Chap: I. Verſes 26, & 27.

And God ſaid, let us make Man in our Image, after our likeneſs: and let them have dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping thing that creapeth upon the Earth.
So God Created Man in his own image, in the image of God Created he him: male and Female created he them.

Geneſis, Chap: II. Verſes 21, & 22.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his Ribs, and closed up the flesh instead thereof.
And the Rib which the Lord God had taken from Man, made he a Woman, and brought her unto the Man.

AN EXPOSITION OF The Firſt Book of *Moſes* called *GENESIS*.

The ARGUMENT.

In the Book of Geneſis, *which ſignifies* Generation, Moſes *gives us an Account of the Origin of the World, and the Production of Mankind: And if we ſhould compare it with what we meet with in other Nations recorded of theſe great Events, we ſhall ſoon perceive, that it is the only rational and philoſophical Account extant; which, conſidering the low Ebb that Learning was at in the* Jewiſh *Nation, is no ſmall Argument of its Divine Revelation.*

The firſt Period of the World is from its Creation to the Flood, and contains 1656 *Years.*

Moſes *gives us the Hiſtory of the Flood, and the Cauſes of it; and from the Family of* Noah *deduces the Lineage of the* Hebrews; *and in the Account of* Abraham *and his Deſcendants, relates a Variety of Fortunes that attended them, ſhewing the peculiar Care and Regard that the Almighty had for that People.*

From the Flood to the Call of Abraham *was* 426 *Years; and from the Call of* Abraham *to the* Iſraelites *Departure out of* Egypt 430 *Years.*

CHAP. I.

The Hiſtory of the Creation of the World.

Ver. 1. IN the beginning God created the heaven and the earth. 2 And the earth
was without form, and void, and darkneſs *was*
upon the face of the deep: and the Spirit of God
moved upon the face of the waters. 3 And God
ſaid, Let there be light: and there was light.
4 And God ſaw the light, that *it was* good: and
God divided the light from the darkneſs. 5 And
God called the light Day, and the darkneſs he
called Night: and the evening and the morning
were the firſt day. 6 And God ſaid, Let there
be a firmament in the midſt of the waters, and
let it divide the waters from the waters. 7 And
God made the firmament, and divided the waters
which *were* under the firmament, from the waters
which *were* above the firmament: and it was ſo.
8 And God called the firmament Heaven: and the
evening and the morning were the ſecond day.
9 And God ſaid, Let the waters under the heaven
be gathered together unto one place, and
let the dry-land appear: and it was ſo. 10 And
God called the dry-land Earth, and the gathering
together of the waters called the Seas: and
God ſaw that *it was* good. 11 And God ſaid,
Let the earth bring forth graſs, the herb yielding
ſeed, *and* the fruit-tree yielding fruit after
his kind, whoſe ſeed *is* in itſelf, upon the earth:
and it was ſo. 12 And the earth brought forth
graſs, *and* herb yielding ſeed after his kind, and
the tree yielding fruit, whoſe ſeed *was* in itſelf,
after his kind: and God ſaw that *it was* good.
13 And the evening and the morning were the
third day. 14 And God ſaid, Let there be lights
in the firmament of the heaven, to divide the
day from the night: and let them be for ſigns,
and for ſeaſons, and for days, and years. 15
And let them be for lights in the firmament of
the heaven, to give light upon the earth: and it
was ſo. 16 And God made two great lights;
the greater light to rule the day, and the leſſer
light to rule the night: he made the ſtars alſo.
17 And God ſet them in the firmament of the
heaven, to give light upon the earth, 18 And
to rule over the day and over the night, and to
divide the light from the darkneſs: and God ſaw
that *it was* good. 19 And the evening and the
morning were the fourth day. 20 And God
ſaid, Let the waters bring forth abundantly the
moving creature that hath life, and fowl *that*
may fly above the earth in the open firmament of
heaven. 21 And God created great whales, and
every living creature that moveth, which the waters
brought fotrh abundantly after their kind,
and every winged fowl after his kind: and God
ſaw that *it was* good. 22 And God bleſſed
them, ſaying, Be fruitful, and multiply, and fill
the waters in the ſeas, and let fowl multiply in
the earth. 23 And the evening and the morning
were the fifth day. 24 And God ſaid, Let
the earth bring forth the living creature after his
kind, cattel and creeping thing and beaſt of the
earth after his kind: and it was ſo. 25 And God
made the beaſt of the earth after his kind, and
cattel after their kind, and every thing that creepeth
upon the earth after his kind: and God ſaw
that

that *it was* good. 26 And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him: male and female created he them. 28 And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And God ſaid, Behold, I have given you every herb bearing ſeed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding ſeed: to you it ſhall be for meat. 30 And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was ſo. 31 And God ſaw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the ſixth day.

In the Beginning] The *Chaldee* Paraphraſe hath *in Wiſdom*; indeed this Verſion is very agreeable to *Prov.* iii. 19. and to ſeveral other Texts. Several Authors apply the Words thus tranſlated, to Chriſt, the living Word and Wiſdom of the Father, which agrees with 1 *Cor.* i. 24. *Heb.* i. 2.

God] The *Hebrew* hath *Elohim*, *Almighties.* The moſt learned Commentators ſay, the Plural Number is here made uſe of, to give the greater Dignity to the Stile, the better to expreſs the infinite Power of God. Some Chriſtian Doctors have labour'd hard to prove *Elohim* here reſpects the Trinity; in Confirmation of which, they cite theſe Words from a *Hebrew* Author, *Come and ſee the Myſtery of the Word* Elohim. There are three Degrees, and every Degree by itſelf alone, and yet notwithſtanding they are One, and cannot be divided one from another. *R. Simeon ben Jochai*, in *Zoar*, upon the 6th Section of *Leviticus.* Some Chriſtian Divines, however, are of another Opinion, and *Calvin* ſays expreſly, that to infer more Divine Perſons from this Word, is a ſtrained Gloſs, and tends to the introducing the Hereſy of *Sabellius.*

Created the Heaven] The Word *Heaven*, as Mr. *Le Clerc* obſerves, has been obſerved two different Ways. Some have conceived, that this Expreſſion ſignified, that the Materials of the Heaven and the Earth were created out of nothing; which others, ſays he, have rejected, as too bold an Interpretation, not fully warranted by the Text. 2. Others have held, that, in theſe Words, he expreſſed compendiouſly what afterwards he more at large explains; and this is, beyond Queſtion, the true Senſe of *Moſes*; for the *Hebrew* Language affording no Word equivalent to *Koſmos*, *Mundus*, or the *World*, by taking together the *Heavens* and the *Earth*, which is ſo natural and eaſy an Account of this Phraſe, that a Man muſt be in love with Wrangling, who would ſearch farther.

And the Earth was without Form, and void, and Darkneſs was upon the Face of the Deep] As Reaſon teaches us to believe, that God is the Author of the Univerſe, as we now ſee it, ſo there is nothing repugnant to Reaſon in believing that, before Things took the Form which they now wear, the Principles of them were contained in a fluid Maſs, which *Moſes* ſays, was without Form, and void, and to which the *Greeks* give the Name of *Chaos*; for there might be Reaſons, which we cannot pry into, for this Diſpoſition, and which might render it more agreeable to the Divine Wiſdom, thence to produce Heaven, Earth, Sea, Animals, *&c.* than if they had been created *gradatim*, out of *Nothing*, all *at once.*

And the Spirit of God moved upon the Face of the Waters] Our Bibles read *moved*, but many learned Perſons incline to think the *Hebrew* Word *Ruach* ought to have been rendred *Wind* inſtead of *Spirit*, ſuppoſing that it was a ſtrong Wind which blew upon the Waters; others think the Word *Rachaph* implies *brooding*, as a Hen does over her Chickens, and from this Paſſage derive the *Egyptian* Hieroglyphick of Egg, to ſignify the *World.*

The Compaſs of the *Chaos*, we ſuppoſe, ſays Mr. *Campbel*, took up the whole *ſolar Syſtem*; or that Space which *Saturn* circumſcribes in his Circulation round the Sun: And if ſo, what a prodigious Thing was it, to give Motion to this vaſt unwieldy Maſs, and to direct that Motion in ſome Sort of Regularity; in the general Struggle and Combuſtion, to unite Things that were no Ways a-kin, and to ſort the promiſcuous Elements into their proper Species; to give the Properties of *Reſt* and *Gravitation* to one Kind, and of *Aſcenſion* and *Elaſticity* to another; to make Parts ſubſide and ſettle themſelves, not in one continued *Solid*, but in ſeveral different *Centers* at proper Diſtances from each other, and ſo lay the Foundation for the *Planets*; to make others aſpire and mount on high, and, having obtain'd their Liberty by hard Conflict, join together, as it were, by Compact, and make up one Body, which, by the *Tenuity* of its Parts, and *Rapidity* of its Motion, might produce Light and Heat, and ſo lay the Foundation for the Sun; to place this luminous Body in a Situation, proper to influence the upper Parts of the *Chaos*, and to be the Inſtrument of *Rarefaction*, *Separation*, and all the reſt of the Operations to enſue; to cauſe it when thus placed, either to circulate round the whole planetary Syſtem, or to make the planetary Globes turn round to it, in order to produce the Viciſſitudes of Day and Night: To do all this, and more than this, I ſay, as it is included in the ſingle Article of creating Light, is enough to make the *firſt Day*, wherein Nature was utterly *impotent*, as having Motion then firſt impreſs'd upon her, a Day of more Labour and curious Contrivance than any ſubſequent one could be, when Nature was become more *awake* and *active*, and ſome Aſſiſtance might poſſibly be expected from the *Inſtrumentality* of *ſecond Cauſes.*

And God ſaid, Let there be Light] The Words, *Let there be Light*, *Longinus* takes Notice of as a truly lofty Expreſſion; and herein appears the Wiſdom of *Moſes*, that he repreſents God like himſelf, commanding Things into Being by his *Word*, i. e. his *Will:* For wherever we find the Words, *he ſaid*, in the Hiſtory of the Creation, the Meaning muſt be, that he willed *ſo*, and ſo. See *Patrick*'s *Comment.*

And the Evening and the Morning were the firſt Day] If we rather approve the *Copernican Hypotheſis*, we muſt ſay, ſays *Bedford* in his *Chronology*, that the *Earth*, having now received its *diurnal* and *annual* Motion, and having turn'd round about its *Axis*, for about the Space of 12 Hours, made this luminous Body, now fixed in a proper Place, appear in the *Eaſt*, which in the Space of 12 Hours more, ſeemed to ſet in the *Weſt*, and that this Revolution made a Diſtinction between Day and Night.

And God made the Firmament, and divided the Waters which were under the Firmament, from the Waters which were above the Firmament] The Word here tranſlated *Firmament*, ſome render *Expanſe*, and Mr. *Aynſworth* ſtill more literally, the *outſpread Firmament*; the Intent of which *Moſes* tells us, was to ſeparate between the Waters which were below it, and thoſe which were above it. Several Fathers of the Chriſtian Church, expounding this, have *aſſerted ſuper-celeſtial Waters*, and have endeavour'd to ſupport their Aſſertions by various Arguments, which, no doubt, appear'd to them cogent; but the Moderns have not only rejected, but ridiculed this Notion; tho' they have not offer'd any Thing probable, that is not liable to Objection in its Room.

And God ſaid, Let the Earth bring forth Graſs, the Herb yielding Seed] *Patrick*, in his *Commentary*, obſerves, there are two Things, wherein the Production of Plants, in the Beginning, differ'd from their Production ever ſince. 1. That they have ſprung, ever ſince, out of their Seed, either ſown by us, or falling from the Plants themſelves; but, in the Beginning, were brought out of the Earth, with their Seed in them, to propagate them ever after. 2. That they need now, (as they have ever done ſince the firſt Creation) the Influence of the *Sun* to make them ſprout; but then they came forth by the Power of God, before there was any Sun, which was not form'd till the next Day.

And God ſaid, Let there be Lights in the Firmament of Heaven] Some of the *Jewiſh* Doctors are of Opinion, that in the firſt Day, when God created Light, at the ſame Time he formed and compacted it into a Sun; and that the Sun is mentioned again on the fourth Day, merely by Way of Repetition; while others maintain, that this Light was a certain luminous Body, not unlike that which conducted the Children of *Iſrael* in the Wilderneſs, that moved round the World, until the Day wherein the Sun was created. But there is no Occaſion for ſuch Conjectures as theſe. Every one knows, that Darkneſs has, in all Ages, been the chief Idea which Men have had of a Chaos. Both Poets and Philoſophers have made *Nox*, and *Erebus*, and *Tartarus*, the principal Parts, Ingredients of its Deſcription; and therefore it ſeems very agreeable to the Reaſon of Mankind, that the firſt Remove from the *Chaos* ſhould be a Tendency to Light. But then by Light, as it was produced the firſt Day, we muſt not underſtand the darting Rays from a luminous Body, ſuch as do now proceed from the Sun, but thoſe Particles of Matter only, which we call Fire, whoſe Properties we know are Light and Heat, which the Almighty produced as a proper Inſtrument for the Preparation and Digeſtion of all other Matter. For Fire being naturally a ſtrong and reſtleſs Element, when once it was diſentangled and ſet free, would not ceaſe to move, and agitate from Top to Bottom the whole heavy and confuſed Maſs, until the more pure and ſhining Parts of it being ſeparated from the groſſer, and ſo uniting together (as Things of the ſame Species naturally do) did conſtitute that Light, which, on the fourth Day, was more compreſs'd and conſolidated, and ſo became the Body of the Sun.

Let the Waters bring forth abundantly the moving Creature that hath Life, and Fowls that may fly] From theſe Words ſome have ſtarted an Opinion, that Fowl derive their Origin from the Water; and others, from the Words, *Out of the Ground God formed every Beaſt of the Field, and every Fowl of the Air*, raiſe another, *viz.* that Fowl took their Beginning from the Earth: But theſe two Texts are eaſily reconcil'd, becauſe neither denies what the other ſays, tho' they ſpeak differently; as when *Moſes* ſays, *Let the Water bring forth Fowl*, he does not by that ſay, that the Earth did not bring forth Fowl. It is moſt reaſonable therefore to think, that they had their Original partly from the Waters, and partly from the Earth; and this might render the Fleſh of Fowl leſs groſs than that of Beaſts, and more firm than that of Fiſhes. Hence *Philo* calls Fowl *the Kindred of Fiſh*; and that they are ſo, the great Congruity there is in their Natures (they being both *oviparous*, which makes them more fruitful than other Animals, and both ſteering or directing their Courſe by their Tails) is a ſufficient Indication.

The living Creatures which are upon the Earth, the *Hebrew* Text, diſtinguiſhes into *Behemah*, which we render *Cattle*, and ſignifies Flocks, Herds, and ſuch like, differing from the *Chaja* or *Hhajath*, tranſlated in our Bible, *Beaſts of the Earth*. The *Hebrew* Word *Remeſch*, inſerted between theſe, ſignifies all ſuch creeping Creatures, as by Reaſon of their Want of Feet, or through the Smalneſs or Shortneſs of their Feet, appear to the naked Eye to crawl upon their Bellies on the Ground.

In the 24th Verſe of this Chapter it is ſaid, that God commanded the Earth to produce ſuch and ſuch Animals; and yet in the very next Verſe it follows, that *God made the Beaſt of the Earth, and every Thing that moveth, after his Kind*: But this ſeeming Contradiction, ſays *Patrick*, is eaſily reconcil'd, by putting together the Meaning of both theſe Paſſages, which muſt certainly be this --- that God himſelf effectually formed thoſe *terreſtrial* Animals, and made uſe of the Earth only as to the *Matter*, whereof he conſtituted their Parts. Some indeed have made it a Queſtion, whether theſe ſeveral Creatures were at firſt produced in their full State and Perfection, or God only created the Seeds of all Animals (*i. e.* the Animals themſelves in Miniature) and diſperſed them over the Face of the Earth, giving Power to that Element, aſſiſted by the genial Heat of the Sun, to hatch and bring them forth; but for this there is no Manner of Occaſion, ſince it is much more rational to ſuppoſe, that God did not commit the Formation of Things to any intermediate Cauſe, but himſelf created the firſt Set of Animals in the full Proportion, and Perfection of their ſpecific Natures, and gave to each Species a Power afterwards, by Generation, to propagate their Kind; for that even *now*, and in the preſent Situation of Things, any perfect Species can either, naturally or accidentally, be produced by any Preparation of Matter, or by any Influence of the Heavens, without the Interpoſition of an Almighty Power, phyſical Experiments do demonſtrate.

The Manner of the original Formation of Plants and Animals, ſays another Author, in which the Wiſdom of the Creator principally appears, has never been accounted for, by any Philoſopher, with any tolerable Succeſs; and the Laws of Motion, having nothing at all to do in theſe Things, whatever they have in the inanimate Part of the World. How ridiculous and groundleſs theſe Hypotheſes are, which make them to be produced from the Earth, ſuppoſed ever ſo fruitful, by the Influence and Heat of the Sun, appears from the late Diſcovery made in Philoſophy, that there is no ſuch Thing as equivocal Generation of any the meaneſt Animal or Plant; the Sun, Earth, and Water, and all the Powers of Nature in Conjunction, being able to do nothing at all towards the producing of any Thing endued with ſo much as a vegetable Life. It muſt be therefore neceſſarily allowed, that God himſelf, or ſome Agent empowered by him, actually formed both Plants and Animals, making Uſe of the Earth and Water, as the Matter only whereof he conſtituted their Parts. But whether theſe firſt vegetative and ſenſitive Creatures, were created in their Seed only, which contain the Plants and Animals themſelves in Little, and diſperſed over the ſuperficial Part of the Land and Water, which had Power given them to hatch and bring them forth, or whether they were created in their full State of Perfection, ſeems not eaſy to decide. It has been thought, by ſome modern Philoſophers, that God, at firſt, created two of each Species of Animals, from which all the reſt proceeded by Generation; to ſupport which Opinion, they obſerve, that there was but one Man and one Woman created; and at the Deluge, but two of each Kind, of unclean Beaſts, were preſerved in the Ark. But it ſeems more conſonant to Scripture, that a great Number of every Kind were formed at firſt. We are aſſured the aquatic Creatures and Fowls were brought forth abundantly; and Plants having no locomotive Power, muſt neceſſarily have been created diſperſedly all the World over. There has been alſo a farther Queſtion moved concerning the Creation of Animals, *viz.* Whether all Animals, that have already been, or hereafter ſhall be, were at firſt actually created by God? Or, whether he had given to each Kind of Animal, ſuch a Power of Creation, as to prepare Matter, and to produce new Individuals in their own Bodies? And it ſeems to be the moſt reaſonable Opinion, that God did himſelf, at firſt, actually create all the individual Animals that ever were, or ever ſhall be; and that there is no ſuch Thing as any Production of new ones. For what were that, but a Creation of ſuch Individuals? And what did God at the firſt Creation, more than what, if this be true, we ſee every Day done? That is, produce a new Animal out of Matter which itſelf prepares; all the Difference is, that God does that in an Inſtant, which the Creature muſt take ſome Time to do; beſides, the Parent Animal cannot be the Agent or Efficient, in the Generation or forming and nouriſhing of the Fœtus, becauſe that is a Work of Art and Reaſon, which brute Creatures are not endued withal; nor indeed does Man himſelf underſtand any Thing of the Proceſs of Generation in himſelf. Again, it is moſt probable, if not certain, that moſt Animals have in 'em, from the Beginning, the Seed, or Eggs, of all the Young they ſhall afterwards bring forth, which, when ſpent and exhauſted, the Creature becomes barren. The Females of all viviparous Quadrupeds, being brought forth with their *Teſtes* or *Ovaria*, and all Birds formed with their Ovary, or Egg Cluſter, containing the Seeds of all the Eggs they ſhall ever lay. Now, had the Creature Power of producing new ones, what need was there, that there ſhould be ſo many at firſt formed in them? Whereupon theſe Philoſophers argue thus: Let us ſuppoſe God did at firſt create two Animals a Male and a Female, the Female muſt be created with its Ovaries, which, as we have ſaid, contain ſo many Seeds, or Eggs, as the Creature ſhould bring forth Young; ſo it is clear, that not only the firſt Pair, but the firſt Generation of Animals, were actually created. Again, this Generation, from their firſt Appearance, had each of them, that is, the Females, its Ovaria, containing in like Manner, the Seeds of its future Offſpring; ſo that this ſecond Generation was alſo created in the firſt, the ſame may be demonſtrated of the third and fourth, and ſo on of all the Generations that ſhall be as long as the World ſhall laſt.

And God ſaid, Let us make Man] The *Jewiſh* Doctors are of Opinion, that the Conſultation was real, and held with ſuch angelical Beings as God might employ in the Work of Man's Creation; and they tell a Story, upon this Occaſion, which ſeems a little fictitious, *viz.* that, as *Moſes* was writing his Book by God's Appointment, and theſe Words came to be dictated, he refus'd to ſet them down, crying out, *O Lord! would'ſt thou then plunge Men into Error, and make them doubt of the Doctrine of the Unity?* Whereupon it was anſwer'd by God, *I command thee to write, and if any will err, let them err.* Several modern Expoſitors account it only a majeſtic Form of Speech, as nothing is more common, than for Kings and ſovereign Princes to ſpeak in the plural Number, eſpecially when they are giving out any important Order or Command. It has been obſerv'd however, that, as there were no Men, and conſequently no great Men, when this was ſpoken; ſo there was no ſuch Manner of Speech in uſe, among Men of that Rank, for many Ages after *Moſes*. Their common Cuſtom was in all their publick Inſtruments and Letters (the better to inhance the Notion of Sovereignty) to ſpeak in the firſt Perſon, as it was in our Nation not long ago, and is in the Kingdom of *Spain* to this very Day; and therefore, upon the Authority of almoſt all the Fathers of the Church, as *Whitby* obſerves, were directed by God the Father, to the Son, and Holy Spirit, or at leaſt to the Son. Others have thought, that this Language of *Moſes* repreſents God ſpeaking, as he is, *i. e.* in a Plurality of Perſons.

CHAP. II.

The Sabbath inſtituted. Eden *planted. The Tree of Knowledge.* Adam *names the Creatures. The Woman created; and Marriage inſtituted.*

Ver. 1. THUS the heavens and the earth were finiſhed, and all the hoſt of them. 2 And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made. 3 And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made. 4 Theſe *are* the generations of the heavens and of the earth, when they were created; in the day that the Lord God made the earth and the heavens, 5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not cauſed it to rain upon the earth, and there *was* not a man to till the ground. 6 But there went up a miſt from the earth, and watered the whole face of the ground. 7 And the Lord God formed man *of* the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul.

And God bleſſed the ſeventh Day, and ſanctified it] Whether the Inſtitution of the *Sabbath* was from the Beginning of the World, and one Day in ſeven always obſerv'd by the *Patriarchs*, before the Promulgation of the Law, or whether the *Sanctification* of the ſeventh Day is related only by way of *Anticipation*, as an Ordinance not to take Place until the Introduction of the *Jewiſh* Oeconomy, is a Matter of ſome Debate among the Learned, but I think with little or no Reaſon; for, when we conſider that, as ſoon as the ſacred Penman had ſaid, *God ended his Work, and reſted*, he adds immediately, in the Words of the ſame Tenſe, *he bleſſed the ſeventh Day and ſanctified it*, when we compare this Paſſage in *Geneſis* with the twentieth Chapter of *Exodus*, wherein *Moſes* ſpeaks of God's *bleſſing and ſanctifying the Sabbath*, not as an Act then firſt done, but as what he had formerly done upon the Creation of the World; when we remember, that all the Patriarchs from *Adam* to *Moſes* had ſet Times for their ſolemn Aſſemblies, and that theſe Times were *weekly*, and of divine Inſtitution; that, upon the Return of theſe weekly Sabbaths, very probable it was, that *Cain* and *Abel* offer'd their reſpective Sacrifices to God; and that *Noah*, the only righteous Perſon among the *Antediluvians*, *Abraham*, the moſt faithful Servant of God after the Flood, and *Job*, that *perfect and upright Man, who feared God, and eſchewed Evil*, are all ſuppoſed to have obſerv'd it; we cannot but think, that the Day, whereon the Work of the Creation was concluded, from the very Beginning of Time, was, every Week (until Men had corrupted their Ways) *kept holy*, as being the *Birth-day of the World*, as *Philo* ſtiles it, and the *univerſal Feſtival of Mankind*. See *Bedford*'s *Script. Chron.* and *Patrick*'s *Com.*

In the Day that the Lord God made the Earth, and the Heavens] It is not very neceſſary to determine at what Seaſon of the Year the World was made; yet it ſeems moſt probable, that it was about the *Autumnal Equinox*, and that not only becauſe the Trees were then laden with Fruit, as the Hiſtory tells us our firſt Parents did eat of them; but becauſe the *Jews* did then begin their *civil* Year (*viz.* in the Month *Tiſri*, which anſwers Part of our *September* and *October*) from whence their *ſabbatical* and *jubilee* Year did likewiſe commence, *Exod.* xxiii. 16. *Lev.* xxv. 9. The Month *Abib* (which anſwers to Part of our *March* and *April*) had indeed the Honour afterwards to be reckoned among the *Jews* the Beginning of their Year in Eccleſiaſtical Matters, becauſe the Children of *Iſrael*, in that Month, came out of the Land of *Egypt*; but, from the very Creation, the Month *Tiſri* was always counted the firſt of their *civil* Year, becauſe it was the general Opinion of the Antients, that the World was created at the Time of the *Autumnal Equinox*; and for this Reaſon, the *Jews* do ſtill, in the *Æra* of the Creation, as well in that of Contracts, and other Inſtruments, compute the Beginning of their Year from the firſt Day of *Tiſri*: Herein, however, the *Jews* do differ from us; that, whereas they make the World only 3760, moſt of the Chriſtian Chronologers will have it to be much about 4000 Years older than Chriſt; ſo that by them 5732 Years, or thereabouts, are thought a moderate Computation of the World's Antiquity. See *Uſher's Annals*, *Bedford's Chronology*, and *Shuckford's Connection*.

And there was not a Man to till the Ground] The moſt plauſible Objection of the *Pre-adamites* is, that if *Adam* and *Eve* be allowed to be the Progenitors of all Mankind, there can be no tolerable Cauſe aſſigned, of the Difference in Colour between the *Whites* and the *Blacks*, it being very improbable that they were the

Offſpring of the ſame Parents. To this it may be anſwer'd, that the Variety of Complexions in the World, may be rationally accounted for another Way. We know how the Hair and Colour of Mens Bodies differ, according to the Climate they inhabit, and their greater and leſſer Diſtance from the Sun; we may therefore well conclude, that the firſt Colony which ſetled in a very hot Country, received a very great Change in their Complexion, proportionable to the Heat of the Climate, and became very tawny, gradually inclining to Blackneſs, as the Sun was more intenſe upon them. Hence, in a Generation or two, the light Degree of Tawnineſs might become natural, and at length, the Pride of the Natives. The Men might begin to value themſelves upon this Complexion, and the Women to affect them the better for it; ſo that their Love for their Huſbands, and daily Converſation with them, might have a conſiderable Influence on the Fruits of their Wombs, and make each Child grow blacker and blacker, according to the Fancy and Imagination of the Mother, the Force of which is evident from many Inſtances. Upon this Suppoſition, the Children thus produced, muſt, every Birth, approach nearer to an abſolute Blackneſs, and as their tender Bodies came to be expoſed naked, as the Manner of ſuch Countries is, to the violent Heat of the Sun, their Skins muſt needs be ſcorched in a very extraordinary Manner, and perhaps their very Texture alter'd, and by that Means, contract a Blackneſs far ſuperior to that of their Parents. By ſuch Degrees, it is not improbable that People of the faireſt Complexion, when removed into a very hot Climate, may in a few Generations, become perfect Negroes. As to what ſome have imagined, that this Blackneſs was at firſt preternatural, and a Judgment inflicted upon *Ham*, the Son of *Noah*, for diſcovering his Father's Nakedneſs, and that all People of that Complexion, are the Progeny of that undutiful Son; this ſeems very unlikely, and without Foundation, the Curſe on that Occaſion being on *Canaan*, the Son of *Ham*, by Name, and yet his Poſterity are allowed not to have been black.

The Lord God] *Hebrew*, Jehovah Elohim. This Word *Jehovah* is God's proper Name, and in the higheſt Veneration among the *Jews*. They explain its Signification thus *havah*, *he was*. By its firſt Letter *I*, it ſignifies, *he will be*, and by the ſecond *ho*, that is, *he is*; ſo that together it meant, *He who is*, *who was*, *and who will be*, or *is to come*.

Formed Man of the Duſt of the Ground] The vulgar *Latin* has it *Limus*, *Mud*, which agrees well with the Original, of which *Diodorus Siculus* ſeems to have had ſome Notion, when he ſaid, *Man was made out of the Slime or Mud of Nile.*

And breathed into his Noſtrils the Breath of Life] It is enquired, ſays *Campbel*, whether the Soul breathed into *Adam*, was abſolutely independant of his Body or not? As alſo, whether the Souls of all ſucceeding Mortals, were created at the ſame Time with that of *Adam*'s? As to the firſt, it is really a very difficult and perplexed Point, either Side of the Queſtion being expoſed to almoſt inſuperable Difficulties; for if, on the one Hand, we imagine the Soul is derived *ex traduce* from our Parents, which, as far as either our Senſes or our Reaſon will give us Leave to trace Things, it ſeems to be, the Materiality of the Soul will appear almoſt a neceſſary Conſequence, and it will go very near to deſtroy one great Diſtinction between us and the brute Creation; whereas on the other Hand, there is ſomething extremely indecent, not to ſay ſhocking, in this Aſſertion, *God creates a Soul*, *whenever a Child is conceived.* The Truth is, that when Men depart from the Conſideration of thoſe Things neceſſary to their Happineſs or Duty, inexpreſſible Difficulties immediately thwart their Cogitations, and drive them, if they have any Degree of Wiſdom, back to the dernier Reſort in ſuch Caſes, *viz.* The Wiſdom of God, who, as he has declared himſelf God of the *Spirits of all Fleſh*, ſo undoubtedly, he acts in this, as in all other Caſes, ſuitable to the Purity and Dignity of his own Nature, tho' in a Manner Superior to our Underſtandings. As to the Creation of all human Souls at once, it is, by no Means, a novel Opinion, for almoſt all the antient Philoſophers, who aſſerted the Immortality of the Soul, aſſerted this alſo. Such of the Chriſtians as were inclined to introduce *Platonic* Notions into their Religion, embraced it; and even of late Years, it has not wanted its Defenders. *Mohammed*, who gleaned up abundance of Traditions indifferently from Chriſtians, *Jews* and *Pagans*, amongſt others, pick'd up this, and in the 7th Chapter of his *Koran* ſaith, that God made a Covenant with the Sons of *Adam*, by drawing his Poſterity at once out of his Loins, and obliging them to acknowledge him for their Lord. This Tranſaction happen'd, as ſome of his Followers pretend, in a Valley not far from *Meccha*; others ſay, in the Plain of *Dahia* in *Judea*, where each of the Souls was clothed in a Body like that of a Piſmire; and that after they had all, in the Preſence of the holy Angels, ſworn Allegiance unto their Creator, they returned again into the Loins of *Adam*. Without troubling ourſelves with ſuch endleſs, uſeleſs Diſquiſitions, almoſt as irrational as the Fables invented to ſolve them, let us content ourſelves with that Knowledge which is equally certain and important, that every Man is endued with a free and independant Soul, capable of eternal Happineſs or Miſery, according as he applies himſelf to the Love of Virtue, or the Purſuit of ſenſual Pleaſures.

And Man became a living Soul] That Man conſiſts of Body and Soul, is a Thing known to every one, and particularly remarked by *Moſes*; and theſe two Parts are, as he affirms, of very different Originals; for his Body, he ſays, was framed out of the *Duſt* or *Clay*, but his Soul was inſpired by his Creator. Now, inaſmuch as it is the Nature of the Soul, which diſtinguiſhes Man from Beaſt; for that we have more elevated Ideas than the Brutes, and particularly in our Senſe of Religion, is admitted by all; and therefore it ſeems rational to conclude, that the Image of God is in our Souls, and the Similitude there is between us and our Creator, and conſiſts in our Capacity of living virtuouſly, and in a Manner ſuitable to that Dignity of Nature which he has beſtowed upon us.

8 And the Lord God planted a garden eaſtward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for food: the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil. 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the firſt is Piſon: that *is* it which compaſſeth the whole land of Havilah, where *there is* gold. 12 And the gold of that land *is* good: there *is* bdellium and the onyx-ſtone. 13 And the name of the ſecond river *is* Gihon: the ſame is it that compaſſeth the whole land of Ethiopia. 14 And the name of the third river *is* Hiddekel: that is it which goeth toward the eaſt of Aſſyria. And the fourth river *is* Euphrates. 15. And the Lord God took the man, and put him into the garden of Eden, to dreſs it, and to keep it. 16. And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat: 17 But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.

And the Lord God planted a Garden eaſtward in Eden] The Country of *Eden*, as Mr. *Stackhouſe* obſerves, lay on the Weſt Side, or rather on both Sides of the River *Euphrates*, after its Conjunction with the *Tigris*, a little below the Place, where, in Proceſs of Time, the famous City of *Babylon* came to be built.

Herodotus, who was an Eye-witneſs of it, tells us, that where *Euphrates* runs out into *Tigris*, not far from the Place where *Ninus* is ſeated, that Region is, of all, that he ever ſaw, the moſt excellent; ſo fruitful in bringing forth Corn, that it yieldeth two hundred-fold, and ſo plenteous in Graſs, that the People are forc'd to drive their Cattle from Paſture, leſt they ſhould ſurfeit themſelves by too much Plenty.

The Name of the firſt is Piſon] Or *Phiſon* (as the Son of *Sirach* calls it) that which compaſſeth the Land of *Havilah*. Now, for the better underſtanding of this, ſays *Stackhouſe*, we muſt obſerve, that when *Moſes* wrote his Hiſtory, he was, in all Probability, in *Arabia Petrea*, on the *Eaſt* of which lies *Arabia Deſerta*; but the Sterility of the Country will not admit of the Situation of the Garden of *Eden* in that Place, and therefore we muſt go on *Eaſtward* (as our Author directs us) until we come to ſome Place, through which *Euphrates* and *Tigris* are known to ſhape their Courſe. Now *Euphrates* and *Tigris*, they both riſe out of the Mountains of *Armenia*, take almoſt quite contrary Courſes. *Euphrates* runs to the *Weſt*, and paſſing through *Meſopotamia*, waters the Country where *Babylon* once ſtood; whereas *Tigris* takes towards the *Eaſt*, and paſſing along *Aſſyria*, waters the Country where the once fam'd *Nineveh* ſtood. After a long Progreſs, they meet a little below *Babylon*, and, running a conſiderable Way together in one large Stream, with *Babylonia* and *Chaldea* on the *Weſt*, and the Country of *Suſiana* on the *Eaſt* Side, they ſeparate again, not far from *Baſſora*, and ſo fall, in two Channels, into the *Perſian Gulf*, incloſing the Iſland *Teredon*, now call'd *Balſora*.

As to the Iſland of *Havilah*, there are two Places in Scripture where it is mentioned. In the one we are told, that *the Iſraelites dwelt from Havilah to Shur, that is before Egypt*, Gen. xxv. 18. And in the other, that *Saul ſmote the Amalekites from Havilah, until thou goeſt to Shur, that is before Egypt*, 1 Sam. xv. 7. where, by the Expreſſion, *from Havilah to Shur*, is probably meant the whole Extent of that Part of *Arabia*, which lies between *Egypt* to the *Weſt*, and a certain Stream, or River, which empties itſelf into the *Perſian Gulf*, on the *Eaſt*. That *Havilah* is the ſame with this Part of *Arabia*, is farther evinc'd from its abounding with *very good Gold*. For all Authors, both *ſacred* and *prophane*, highly commend the Gold of *Arabia*; tells us, that it is there dug in great Plenty; is of ſo lively a Colour, as to come near the Brightneſs of Fire; and of ſo fine a Kind, ſo pure and unmixed, as to need no Refinement. *Bdellium* (which by ſome Interpreters is taken for *Pearl*, and by others for an *Aromatick* Gum) is, in both theſe Senſes, applicable to this Country: For the *Bdellium*, or Gum of *Arabia*, was always held in great Eſteem; nor is there any Place in the World which produces finer Pearls, nor in greater Quantities, than the Sea about *Baharem*, an Iſland ſituate in the *Perſian Gulf*; and, as for the *Onyx-Stone* in particular (if we will believe what *Pliny* tells us) the Antients were of Opinion, that it was no where to be found, but in the Mountains of *Arabia*. It ſeems reaſonable therefore to conclude, (according to all the Characters which *Moſes* has given us of it) that that Tract of *Arabia* which lies upon the *Perſian Gulf*, was in his Days, call'd the Land of *Havilah*, and that the Channel which, after *Euphrates* and *Tigris* part, runs *Weſtward* into the ſaid *Gulf*, was originally called *Piſon*; and this the rather, becauſe ſome Remains of its antient Name continued a long while after this Account of it.

The ſecond River is Gihon; the ſame is it that compaſſeth the whole Land of Ethiopia] The *Septuagint* Tranſlation, ſays *Patrick*, renders the *Hebrew* Word *Cuſh* by the Name of *Ethiopia*, and in this Miſtake is all along follow'd by our *Engliſh* Verſions (whereas by the Land *Cuſh* is always meant ſome Part of *Arabia*) which has led *Joſephus*, and ſeveral others into a Notion, that the River *Gihon* was the *Nile* in *Egypt*; and, ſuppoſing withal, that the Country of *Havilah* was ſome Part of the *Eaſt Indies*, they have run into another Error, and taken *Piſon* for the *Ganges*, whereby they made the Garden of *Eden* contain the greateſt Part of *Aſia*, and ſome Part of *Africa* likewiſe, which is a Suppoſition quite incredible.

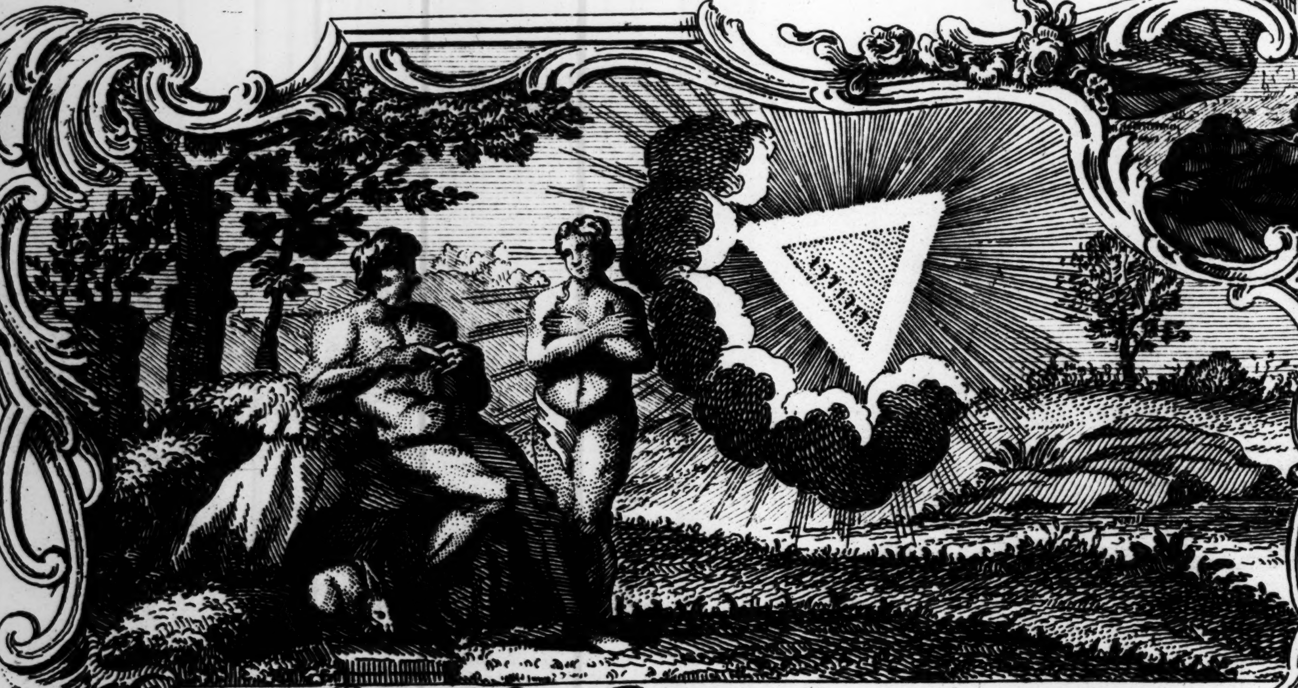
But tho' no Remains of this River *Gihon* are to be met with in the Country itſelf, yet, ſince it lies the ſecond in order, according to the Method that *Moſes* has taken in mentioning the four Rivers; and, ſince the Province it runs along and waſhes, was formerly call'd the Land of *Cuſh*, and has at this Time, a Name (*Chareſtan*) not a little analogous to it; there is no Doubt to be made, but that the *Eaſterly* Channel, coming from the united Stream of the *Euphrates* and *Tigris*, is the very *Gihon* deſcribed by *Moſes*.

The third River is Hiddekel; that is it which goeth towards the Eaſt of Aſſyria] Or, as it is better tranſlated, *that which goeth along the Side of Aſſyria*. It is allow'd by all Interpreters, as well as the LXX, that this River is the ſame with *Tigris*, which, as *Pliny* ſays, was called *Diglito*, in thoſe Parts where its Courſe was ſlow, but where it began to be rapid, it took the other Name. And, tho' it may be difficult to ſhew any juſt Analogy between the Names of *Hiddekel* and *Tigris*; yet, if either we obſerve *Moſes*'s Method of reckoning up the four Rivers, or conſider the true *Geography* of the Country, we ſhall eaſily perceive, that the River *Hiddekel* cou'd properly be no other. For, as in reſpect of the Place where *Moſes* wrote, *Piſon* lay neareſt to him, and ſo, in a natural Order, was nam'd firſt, and the *Gihon* lying near to that, was accordingly reckon'd *ſecond*; ſo having paſſed over that Stream, and turning to the *left*, in order to come back again to *Arabia Petrea* (where *Moſes* was) we meet, in our Paſſage, with *Tigris* in the third Place; and ſo proceeding *Weſtward* through the leſſer Part of *Meſopotamia*, come to *Pherath*, or *Euphrates*, at laſt. For *Tigris* (we muſt remember) parts *Aſſyria* from *Meſopotamia*, and meeting with *Euphrates*, a little below *Babylon*, runs along with it in one common Channel, until they ſeparate again, and make the two Streams of *Piſon* and *Gihon*, which, as we ſaid before, empty themſelves into the *Perſian Gulf*.

The fourth River is Euphrates] This lay ſo near the Country of *Judea*, and was ſo well known to the Inhabitants thereof, that there was no Occaſion for *Moſes* particularly to deſcribe it.

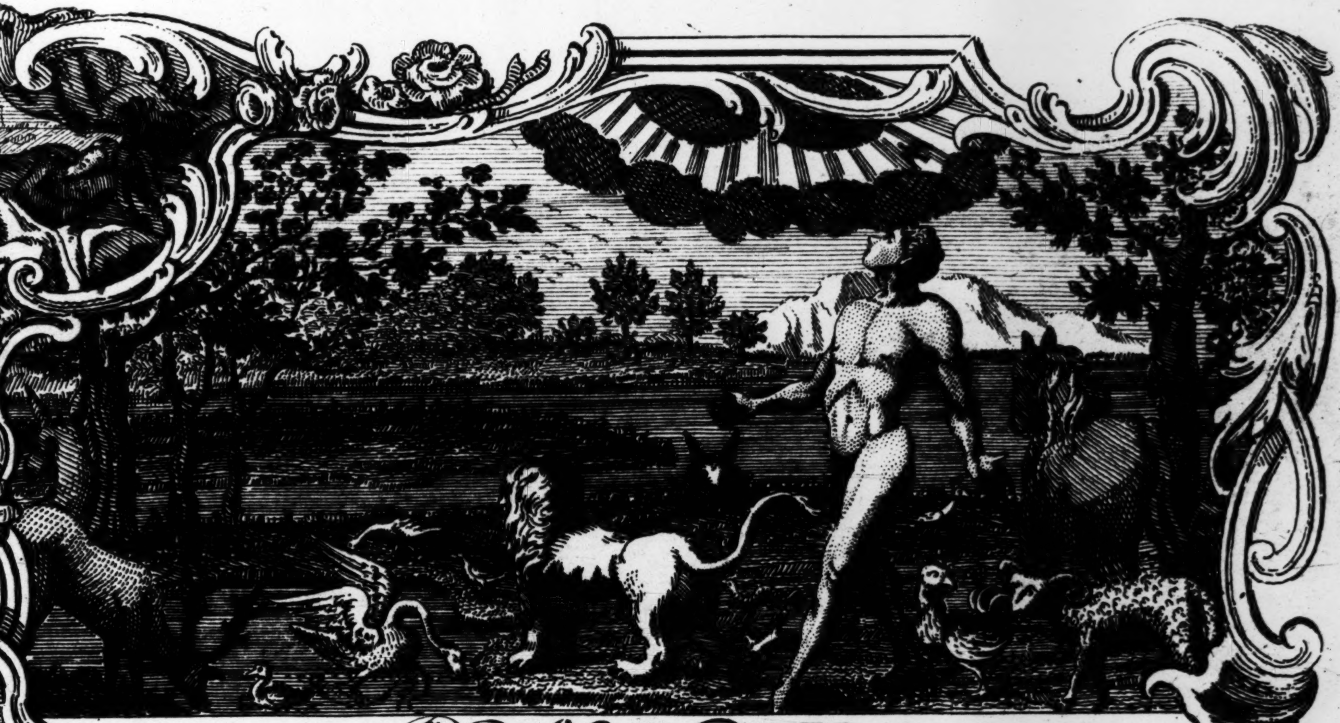
Euphrates is of the ſame Signification with the *Hebrew Pherath*, and is probably ſo call'd, by Reaſon of the Pleaſantneſs, at leaſt the great Fruitfulneſs of the adjacent Country. It muſt not be diſſembled however, that it is one of thoſe corrupt Names, which our Tranſlations have borrow'd from the *Septuagint* Verſion, and which probably the *Greeks*, as *Reland* (*de Situ Paradiſi*) judiciouſly obſerv'd, took from the *Perſians*, who often ſet the Word *ab* or *au*, which ſignifies *Water*, before the Names of Rivers, of which Word, and *Frat* (as it is ſtill call'd by the neighbouring People) the Name *Euphrates* is apparently compounded. See *Univerſ. Hiſt.* B. i. C. 1.

From the Courſe of theſe four Rivers, ſays *Stackhouſe*, who follows the Opinion of the learned *Huetius*, which *Moſes* manifeſtly makes the Bounds and Limits of it, we may perceive, that the Land of *Eden* muſt neceſſarily lie upon the great Channel; which the *Tigris* and *Euphrates* make, while they run together, and where they part again, muſt there terminate: For ſo the ſacred Text informs us, *viz.* that *a River went out of Eden to water the Garden, and from thence it was parted, and became into four Heads*; which Words manifeſtly imply, that in *Eden* the River was but one, *i. e.* one ſingle Channel; but *from thence*, *i. e.* when it was gone out of *Eden*, *it was parted*, and became four Streams or Openings (for ſo the *Hebrew* Word may be tranſlated) two upwards, and two below. For, ſuppoſing the Channel to be our common *Center*, we may, if we look one Way, *i. e.* up towards *Babylon*, ſee the *Tigris* and *Euphrates* coming into it; and, if we look another Way, *i. e.* downwards to the *Perſian Gulf*, ſee the *Piſon* and the *Gihon* running out of it.



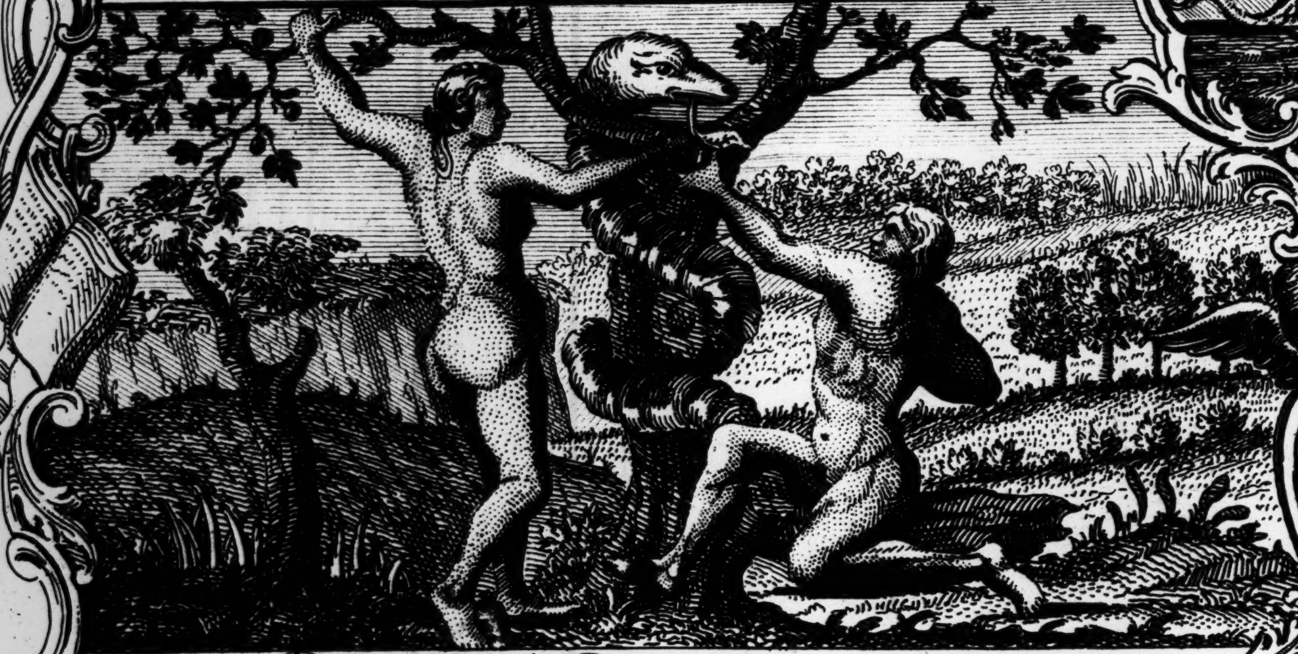
Geneſis. Chap: II. Verſes 23, & 24.

And Adam said, This is now bone of my bones, and flesh of my flesh:
She shall be called Woman because she was taken out of Man.
Therefore shall a Man leave his father and his Mother, & shall cleave
to his Wife: and they shall be one flesh



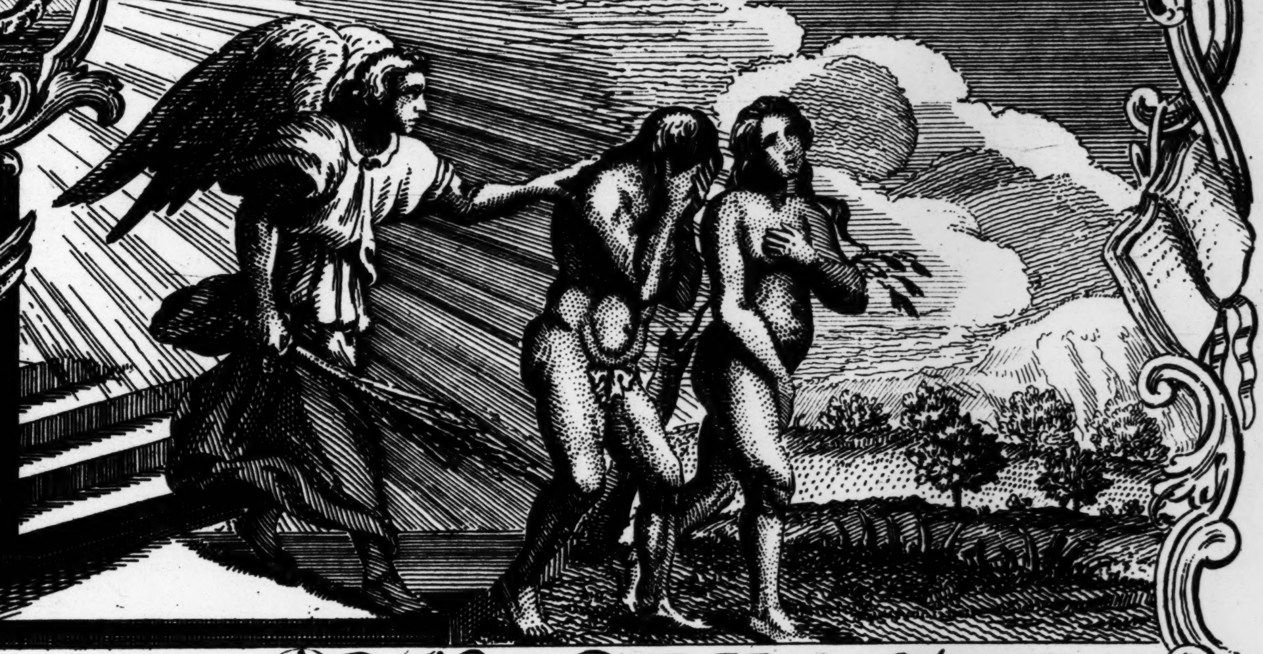
Geneſis. Chap: II. Verſe, 20.

And Adam gave Names to all Cattle, and to the fowl of the Air,
and to every beast of the field.



Geneſis. Chap: III. Verſe, 6.

And when the Woman saw that the Tree was good for food, and that it was
pleasant to the eyes, and a tree to be desir'd to make one wise; she took of the fruit
thereof, and did eat, and gave also unto her husband with her; & he did eat.



Geneſis. Chap: III. Verſe, 24.

So he drove out the Man: & he placed at the east of the garden of Eden, Cherubins, & a flaming Sword, which turned every way, to keep the way of the tree
of Life.

It ſeems reaſonable then to ſuppoſe, that this Country of *Eden* lay on each Side of this great Channel, partly in *Chaldea*, and partly in *Suſiana*. And, what may confirm us in this Opinion, is, the extraordinary Goodneſs and Fertility of the Soil. For, as it is incongruous to ſuppoſe, that God would make Choice of a barren Land, wherein to plant the Garden of Paradiſe; ſo all antient Hiſtorians and Geographers inform us, that not only *Meſopotamia*, *Chaldea*, and a good Part of *Syria*, and other neighbouring Countries, were the moſt pleaſant and fruitful Places in the World; but modern Travellers likewiſe particularly aſſure us, that, in all the Dominions which the *Grand Seignior* has, there is not a finer Country (tho' for want of Hands, it lies in ſome Places uncultivated) than that which lies between *Bagdat* and *Balſora*, the very Tract of Ground, which, according to our Computation, was formerly call'd *the Land of Eden*.

In what preciſe Part of the Land of *Eden* the Garden of Paradiſe was planted, the ſacred Hiſtorian ſeems to intimate, by informing us, *that it lay Eaſtward in Eden:* For he does not mean, that it lay Eaſtward from the Place where he was then writing (That every Body might eaſily know) but his Deſign was to point out, as near as poſſible, the very Spot of Ground where it was antiently ſeated. If then the Garden of Paradiſe lay in the *eaſterly* Part of the Country of *Eden*, and *the River, which water'd it*, ran through that Province (as the Scripture tells us it did) before it enter'd into the Garden, then muſt it neceſſarily follow, that Paradiſe was ſituated on the Eaſt Side of one of the Turnings of *that* River, which the Conjunction of the *Tigris* and *Euphrates* makes (now called the River of the *Arabs*) and very probably at the loweſt great Turning, which *Ptolomy* takes notice of, and not far from the Place where *Aracca* (in Scripture called *Erec*) at preſent is known to ſtand.

The Tree of Life] So called, becauſe, ſay ſome, it had a Virtue in it, not only to repair the animal Spirits, as other Nouriſhment does, but likewiſe to preſerve and maintain them in the ſame equal Temper and State, wherein they were created, without Pain, Diſeaſes, or Decay.

Others think, that *the Tree of Life* was ſo called, in a *ſymbolical* Senſe, as it was a Sign and Token of that Life which Man had receiv'd from God, and of his continual Enjoyment of it, without Diminution, had he perſiſted in his Obedience; and, as this Garden, ſay they, was confeſſedly a Type of Heaven, ſo God might intend by this Tree to repreſent that immortal Life which he meant to beſtow upon Mankind with himſelf, *Rev.* xxii. 2. according to which is that famous Saying of St. *Auſtin*, *Erat ei in cæteris Lignis Alimentum, in iſtis vero Sacramentum. In the reſt of the Trees there was Nouriſhment, but in this a Sacrament.* See *Patrick*'s *Com.*

The Tree of Knowledge of Good and Evil] So called, ſay ſome, not becauſe it had a Virtue to confer any ſuch Knowledge, but becauſe the Devil, in his Temptation of the Woman, pretended that it had; pretended, that as God knew all Things, and was himſelf ſubject to no one's Controul, ſo the Eating of this Tree would confer on them the ſame Degree of Knowledge, and put them in the ſame State of Independency: And from this unfortunate Deception (whereof God might ſpeak by way of *Anticipation*) it did not improperly derive its Name.

Others think *The Tree of Knowledge* was ſo called, either in Reſpect to God, who was minded by this Tree to prove our firſt Parents, whether they would be good or bad, which was to be *known* by their abſtaining from the Fruit, or eating it; or in Reſpect to them; who, in the Event, found, by ſad Experience, the Difference between *Good* and *Evil*, which they *knew* not before; but they found the Difference to be this, that *Good* is that which gives the Mind Pleaſure and Aſſurance; but *Evil* that which is always attended with Sorrow and Regret. *Pool*'s *Annot.*

In the Day thou eateſt thereof thou ſhalt ſurely die] Which Words ſeem to imply, that on the Day that *Adam* ſhould eat of *the Tree of Knowledge*, he ſhould die, which eventually prov'd not ſo, becauſe he liv'd many Years after; and therefore (as ſome obſerve very well) it ſhould be render'd, *Thou ſhalt deſerve to die, without Remiſſion*, for the Scripture frequently expreſſes by the *Future*, not only what will come to paſs, but alſo what ought to come to paſs; to which Purpoſe there is a very appoſite Text in 1 *Kings* ii. 37. where *Solomon* ſays to *Shimei*, *Go not forth thence (viz.* from *Jeruſalem) any whither; for in the Day thou goeſt out, and paſſeſt over the Brook Kidron, thou ſhalt ſurely die*, i. e. *thou ſhalt deſerve Death without Remiſſion*. For *Solomon* reſerv'd to himſelf the Power of puniſhing him, when he ſhould think fit; and, in Effect, he did not put him to Death the ſame Day that he diſobeyed, any more than God did put *Adam* to Death the ſame Day that he tranſgreſſed in eating the forbidding Fruit. This ſeems to be a good Solution: Tho' ſome Interpreters underſtand the Prohibition, as if God intended thereby to intimate to *Adam* the deadly Quality of the forbidden Fruit, whoſe Poiſon was ſo very exquiſite, that in the very Day he eat thereof, it would certainly have deſtroy'd him, had not God's Goodneſs interpoſed, and reſtrain'd its Violence. See *Eſſay for a new Tranſlation*, and *Le Clerc*'s *Comment.*

18 And the Lord God ſaid, *It is* not good that the man ſhould be alone: I will make him an help-meet for him. 19 And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air, and brought *them* unto Adam to ſee what he would call them: and whatſoever Adam called every living creature, that *was* the name thereof. 20 And Adam gave names to all cattel, and to the fowl of the air, and to every beaſt of the field: but for Adam there was not found an help-meet for him. 21 And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept: and he took one of his ribs, and cloſed up the fleſh in ſtead thereof. 22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. 23 And Adam ſaid, This *is* now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called Woman, becauſe ſhe was taken out of man. 24 Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife: and they ſhall be one fleſh. 25 And they were both naked, the man and his wife, and were not aſhamed.

And the Lord God cauſed a deep Sleep to fall upon Adam] This Sleep was a Kind of *Trance* or Exſtaſy, (for ſo the LXX tranſlate it) wherein was repreſented to his Imagination, both what was done to him, and what was the myſtical Meaning of it, and whereby he was prepared for the Reception of that Divine Oracle concerning the ſacred Inſtitution of Marriage, which preſently, upon his waking, he utter'd. *Milton* has given us a beautiful Deſcription of the Trance, which God had cauſed to fall upon *Adam*.

He ended, or I heard no more; for now
My *earthly* by his *heavenly* over-power'd
Which it had long ſtood under, ſtrain'd to th'Height
In that celeſtial Colloquy ſublime,
(As with an Object that excels the Senſe,
Dazl'd and ſpent) ſunk down, and ſought Relief
Of Sleep, which inſtantly fell on me, call'd
By Nature as in Aid, and clos'd mine Eyes.
Mine Eyes he clos'd, but open left the Cell
Of *Fancy*, my internal Sight; by which
(Abſtract as in a *Trance*) methought I ſaw,
Tho' ſleeping, where I lay, and ſaw the Shape
Still glorious, before whom awake I ſtood—

Under his forming Hands a Creature grew
Manlike, but different Sex ; ſo lovely fair,
That what ſeem'd fair in all the World, ſeem'd now
Mean, or in her ſumm'd up, in her contain'd,
And in her Looks, which from that Time infus'd
Sweetneſs into my Heart, unfelt before ;
And into all Things from her Air inſpired
The Spirit of Love, and amorous Delight

B. 8.

And the Rib which the Lord God had taken from Adam, made he a Woman] Mr. *Stackhouſe* renders it thus ; God took Part of the Subſtance of Man's Body, near his Side, and, cloſing up the Orifice again, out of that Subſtance he form'd the Body of *Eve :* And gives this Reaſon for it ; As the original Word does not ſtrictly ſignify a *Rib*, and is all along render'd by the LXX *Pleura*, ſo I thought it not improper to give it that Conſtruction, thereby to cut off from *Infidels* an Occaſion for Raillery, and to ſpare them all their Wit about the *redundant* or *defective Rib* of *Adam*.

The original Word for *made* ſignifies *building*, or *framing* any Thing with a ſingular Care, Contrivance, and Proportion, and hence our Bodies are in Scripture frequently call'd *Houſes*, *Job* iv. 19. 2 *Cor.* v. 1. and ſometimes *Temples*, John ii. 15. 1 *Cor.* iii. 16.

Milton has given us a very curious Deſcription of *Eve*'s Qualifications both in Body and Mind.

Tho' well I underſtand, in the prime End
Of Nature, her the inferior in the Mind,
And inward Faculties, which moſt excel.
In outward alſo her reſembling leſs
His Image, who made both, and leſs expreſſing
The Character of that Dominion given
O'er other Creatures ; yet when I approach
Her Lovelineſs, ſo abſolute ſhe ſeems,
So in herſelf compleat, ſo well to know
Her own, that what ſhe wills to do, or ſay,
Seems wiſeſt, virtuoſeſt, diſcreeteſt, beſt.
All higher Knowledge in her Preſence falls
Degraded, Wiſdom, in Diſcourſe with her,
Loſes diſcountenanc'd, and like Folly ſhews.
Authority, and Reaſon on her wait,
As one intended firſt, but after made
Occaſionally ; and, to conſummate all,
Greatneſs of Mind, and Nobleneſs their Seat
Build in her Lovelineſs, and create an Awe
About her as a Guard Angelic plac'd.

B. 8.

Some have been ſo mighty curious as to enquire into the Reaſon that might induce God to make the Man and the Woman at different Times, and of different Materials ? But, what if God, willing to have a pleaſing Variety in his Works, condeſcended to have the Matter whereof the Woman was form'd, paſs twice through his Hands, in order to ſoften the Temper, and meliorate the Compoſition ? Some peculiar Qualities, remarkable in the female *Sex*, might perhaps juſtify this Suppoſition : But the true Reaſon ſeems couch'd in theſe Words of *Adam* ; *This is now Bone of my Bone, and Fleſh of my Fleſh ; ſhe ſhall be called Woman, becauſe ſhe was taken out of Man, therefore ſhall a Man leave his Father and his Mother, and cleave to his Wife, and they ſhall be one Fleſh.*

Since God was determin'd then to form the Woman out of ſome Part of the Man's Body, and might probably have a *myſtical* Meaning in ſo doing ; to have taken her (like the Poets *Minerva*) out of the Head, might have entitled her to *Superiority*, which he never intended for her ; to have made her of any inferior, or more diſhonourable Part, wou'd not have agreed with that *Equality*, to which ſhe was appointed ; and therefore he took her out of the Man's *Side*, to denote the Obligations to the ſtricteſt Friendſhip and Society ; to beget the ſtrongeſt Love and Sympathy between him and her, as Parts of the ſame *Whole* ; and to recommend *Marriage* to all Mankind, as founded in Nature, and as the *Re-union* of Man and Woman.

But why is not the Woman's Soul mention'd in the Works of the Creation ? *Anſw.* 'Tis an eaſy Matter to be *ſceptical*, but ſmall Reaſon, I think, ſays *Stackhouſe*, why no Mention is made, in this Place, of the Inſpiration of the Woman's Soul. What the Hiſtorian means here, is only to repreſent a peculiar Circumſtance in the Woman's Compoſition, *viz.* her Aſſumption from the Man's Side : And therefore what relates to the Creation of her Soul, muſt be preſum'd to go before, and is indeed ſignified in the Preface God makes before he begins the Work : *It is not good that Man ſhould be alone, I will make him an Help-meet for him* ; *i. e.* of the ſame *eſſential* Qualities with himſelf. For we cannot conceive of what great Comfort this Woman wou'd have been to *Adam*, had ſhe not been endow'd with a rational Part, capable of converſing with him ; had ſhe not had the ſame Underſtanding Will, and Affections, tho' perhaps in a lower Degree, and with ſome Accommodation to the Weakneſs of her Sex, in order to recommend her Beauty, and to endear that Softneſs, wherein ſhe certainly had the preeminence.

CHAP III.

Eve, *being deceived by the Serpent, eats the forbidden Fruit, and then gives it her Huſband ; for which both they and the Serpent are curſed, yet under a Promiſe to the Woman's Seed. Their reſpective Puniſhments, and Baniſhment out of Paradiſe.*

Ver. 1. NOW the ſerpent was more ſubtil
than any beaſt of the field which
the Lord God had made : and he ſaid unto the
woman, Yea, hath God ſaid, Ye ſhall not eat
of every tree of the garden ? 2 And the woman
ſaid unto the ſerpent, We may eat of the fruit
of the trees of the garden : 3 But of the fruit of
the tree which is in the midſt of the garden,
God hath ſaid, Ye ſhall not eat of it, neither
ſhall ye touch it, leſt ye die. 4 And the ſerpent
ſaid unto the woman, Ye ſhall not ſurely die.
5 For God doth know, that in the day ye eat
thereof, then your eyes ſhall be opened : and ye
ſhall be as Gods, knowing good and evil.
6 And when the woman ſaw that the tree *was*
good for food, and that it *was* pleaſant to the
eyes, and a tree to be deſired to make *one* wiſe ;
ſhe took of the fruit thereof, and did eat, and
gave alſo unto her huſband with her, and he did
eat. 7 And the eyes of them both were opened,
and they knew that they *were* naked : and they
ſewed fig-leaves together, and made themſelves
aprons. 8 And they heard the voice of the
Lord God walking in the garden in the cool of
the day : and Adam and his wife bid themſelves
from the preſence of the Lord God amongſt the
trees of the garden. 9 And the Lord God called
unto Adam, and ſaid unto him, Where *art* thou ?
10 And he ſaid, I heard thy voice in the garden
: and I was afraid, becauſe I *was* naked ;
and I hid myſelf. 11 And he ſaid, Who told
thee that thou *waſt* naked ? Haſt thou eaten of
the tree, whereof I commanded thee, that thou
ſhouldeſt not eat ? 12 And the man ſaid, The
woman, whom thou gaveſt *to be* with me, ſhe
gave me of the tree, and I did eat. 13 And the
Lord God ſaid unto the woman, What *is* this
that thou haſt done ? And the woman ſaid, The
ſerpent beguiled me, and I did eat. 14 And
the Lord God ſaid unto the ſerpent, Becauſe
thou haſt done this, thou *art* curſed above all

cattle, and above every beaſt of the field: upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life. 15 And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. 16 Unto the woman he ſaid, I will greatly multiply thy ſorrow, and thy conception; in ſorrow thou ſhalt bring forth children: and thy deſire *ſhall be* to thy huſband, and he ſhall rule over thee. 17 And unto Adam he ſaid, Becauſe thou haſt harkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed *is* the ground for thy ſake; in ſorrow ſhalt thou eat *of* it all the days of thy life. 18 Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field. 19 In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou *art*, and unto duſt ſhalt thou return. 20 And Adam called his wives name Eve, becauſe ſhe was the mother of all living. 21 Unto Adam alſo and to his wife did the Lord God make coats of ſkins, and cloathed them. 22 And the Lord God ſaid, Behold the man is become as one of us, to know good and evil. And now leſt he put forth his hand, and take alſo of the tree of life, and eat and live for ever: 23 Therefore the Lord God ſent him forth from the garden of Eden, to till the ground, from whence he was taken. 24 So he drove out the man: and he placed at the eaſt of the garden of Eden, Cherubims, and a flaming ſword which turned every way, to keep the way of the tree of life.

That *prophane*, as well as *ſacred* Writers, had the ſame Notion of the Fall of wicked Angels, is manifeſt, ſays *Huetius*, from a Tradition they had (tho' mixt with Fable) of the *Titans* and *Giants* invading Heaven, fighting againſt *Jupiter*, and attempting to depoſe him from his Throne; for which Reaſon he threw them down headlong into *Hell*, where they are tormented with inceſſant Fire, and therefore *Empedocles*, in the Verſes recited by *Plutarch*, makes mention of the Fate of ſome *Demons*, who, for their Rebellion, were, from the Summit of Heaven, plung'd into the Bottom of the great Deep, there to be puniſh'd as they deſerv'd. To which the Story of *Ate*, who once inhabited the Air, but, being always hurtful to Man, and therefore hateful to God, was caſt down from thence, with a ſolemn Oath and Decree, that ſhe ſhould never return again, ſeems not a little to allude.

Now the Serpent was more ſubtil than any Beaſt of the Field] *Milton*, who is an excellent Commentator upon the whole Hiſtory of the Fall, brings in the Devil, fter a long Search to find out a Beaſt proper for his Purpoſe, concluding at laſt to make uſe of the Serpent.

Him after long Debate (irreſolute
Of Thought revolv'd) his final Sentence choſe
Fit Veſſel, fitteſt Imp of Fraud, in whom
To enter, and his dark Suggeſtions hide
From ſharpeſt Sight: For in the wily Snake
Whatever Sleights, none wou'd Suſpicion mark,
As from his Wit, and native Subtilty
Proceeding; which in other Beaſt obſerv'd,
Doubt might beget of *diabolic* Pow'r
Active within, beyond the Senſe of Brutes.

Calmet obſerves, that the Wiſdom and Subtilty of the Serpent are frequently mention'd in Scripture, as Qualities which diſtinguiſh it from other Animals, and ſeveral are the Inſtances wherein it is ſaid to diſcover its Cunning, *1ſt*, When it is old, by ſqueezing itſelf between two Rocks, it can ſtrip off its old Skin, and ſo grow young again. *2dly*. As it grows blind, it has a Secret to recover its Sight by the Juice of *Fennel*. *3dly*, When it is aſſaulted its chief Care is to ſecure its Head, becauſe its Heart lies under its Throat, and very near its Head. And, *4thly*, When it goes to drink at a Fountain, it vomits up all its Poiſon, for fear of poiſoning itſelf as it is drinking.

But a modern Author of our own (of *Revelation examin'd*) has given us this further Reaſon for the Devil's making uſe of the Serpent in this Affair, *viz.* That as no infinite Being can actuate any Creature, beyond what the Fitneſs and Capacity of its Organs will admit; ſo, the natural Subtilty of the Serpent, and perhaps the Pliableneſs and Forkineſs of its Tongue (which we know enables other Creatures to pronounce *articulate* Sounds) added to the Advantages of its Form, made it the fitteſt Inſtrument of Deluſion, that can be imagin'd.

Burnet, in his *Archæologiæ Philoſophicæ*, has a Dialogue, which being in *Latin*, I have tranſlated for the Benefit of the *Engliſh* Reader.

Serp. Faireſt of all that here is fair, may Happineſs attend you. What art thou employed about under this Shade?

Eve. I am contemplating the Beauty of this Tree.

Serp. It is, indeed, very delightful to the Sight, but yet the Fruit of it is far more agreeable. Have you taſted of it, my fair Lady?

Eve. No, indeed! God has forbidden us to eat of this Tree.

Serp. How is that! Who is that God that envies his Creatures the innocent Delights of Nature? Nothing is more ſweet, nothing more ſalutary than this Fruit. This was certainly but a jocular Prohibition.

Eve. By no Means; for he forbad it under the Pain of Death.

Serp. You undoubtedly miſapprehend the Thing: For this Tree is ſo far from having any Thing mortal in it, that it has rather ſomething Divine, and Virtues of an uncommon Nature.

Eve. I know not how to anſwer you; but I will call my Huſband.

Serp. What need you trouble him about ſo trifling a Matter?

Eve. Shall I try? What can be more beautiful than this Apple? How pleaſant its Smell! But perhaps it has a bad Taſte.

Serp. 'Tis ſuch, believe me, as Angels themſelves might eat. However, try; and if it has a bad Savour, throw it away, and ſay I am the greateſt Liar upon Earth.

Eve. Well, I'll try ——It is, indeed, of a moſt delicious Taſte: Thou haſt not deceived me. Reach me another, that I may carry it to my Huſband.

Serp. Well remember'd! Here it is: Give it your Huſband. Happy Creature! Farewel. In the mean Time I'll ſlink away — She will do the reſt.

The celebrated Dr. *Teniſon*, in his Treatiſe on Idolatry, ſpeaks of a certain Kind of Golden-coloured and moſt beautifully looking Serpents, which are ſometimes ſeen in the Eaſt, in the Form of one of which, he ſuppoſes the Devil might appear to *Eve*, and be miſtaken for an Angel. This Hypotheſis has been ſince received and commended by many judicious Writers, becauſe, as we ſhall ſee, it ſolves almoſt all the Objections which ſceptical Perſons have raiſed gaainſt the literal Senſe of this Hiſtory; and that, without ſtraining either the Underſtanding or Faith. Tortures, which modern Criticks are extremely afraid of. The learned and pious Biſhop *Patrick*, who wrote his *Commentary* with a charitable Intention of opening the true Senſe of the Scriptures, without Regard to any Syſtem of Opinions, expreſſes himſelf on this Head, that it was the Devil who tempted *Eve* in the Serpent, and actually ſpoke to her, in the Manner related by *Moſes*; only the good Biſhop inclines to the Sentiment laſt mentioned, and declares a Belief of the Serpent's being a beautiful Creature, and not unlike the Form in which ſome good Angels had been ſeen by *Eve*. The judicious *Francis Barman* has written very accurately and clearly on this Matter: The Hiſtory of the Fall, ſays he, is very properly introduced in the Book of *Geneſis*, by the Deſcription of the *Tempter*, which is exact, and affords a double Repreſentation, *viz.* of the Beaſt, which appeared as the Actor in this Deception, and of him who was hidden under the Serpent; for *Moſes*, as an Hiſtorian, ſet down only Matters of Fact, juſt as they happened; and, conſequently, as the Woman ſaw and heard only the Serpent, without apprehending any Thing of the Devil by whom it was actuated, the inſpired Writer keeps to the Serpent ſolely, and makes no Mention of the *Evil Spirit* in this Work. Our Author proceeds afterwards to ſpeak of the Subtilty and Cunning of Serpents, in order as well to juſtify the Words of *Moſes*, as to prove that *Satan*, on this Occaſion, made Choice of the moſt proper Inſtrument, for the effecting his malicious Purpoſe. Afterwards he takes Notice of the Stories mentioned by *Roman* Authors of ſpeaking Beaſts held to be portentous, and of the Manner in which the *Pythoniſſa* was ſuppoſed to pronounce her Anſwer; whence he very juſtly argues, that Voices proceeding in the ſame Way, this is conceived to have proceeded from the Serpent, is neither incredible, nor contrary to the common Notions of Mankind; which Argument was long ago urged againſt *Julian*, who, tho' he apoſtatized from Chriſtianity, and would afterwards have charged Abſurdities on our Faith, yet made no Difficulty of ſwallowing ſuch Stories, in reſpect of the *Ethnic* Divinity, as were abſolutely impoſſible, and irreconcilable to Reaſon and the Senſes.

The learned and judicious *Mede* has offer'd a very philoſophical Solution of this Difficulty, *viz.* *Who the Serpent was underſtood to be, by* Eve? And, *firſt*, he ſays, ſhe cannot be ſuppoſed to have taken this for a common Serpent; for ſuch a Suppoſition reflects upon her Judgment as weak and inſufficient, And, *ſecondly*, If we believe ſhe was conſcious of a ſuperior Power actuating the Beaſt, it may be aſked, How ſhe came to diſcourſe therewith? Or how this agrees with the Letter of *Moſes*, which ſeems to attribute this whole Tranſaction to the Subtilty of the Serpent? Theſe Queſtions are intricate; but, however, not inexplicable, as we ſhall ſee. 1*ſt*, I ſuppoſe it was the eſtabliſh'd Law of Spirits Commerce with Mankind, that, in order thereto, they ſhould put on ſome viſible Body or other; and this may be inferred from the very Term made uſe of, to ſignify ſuch a Correſpondence, *Viſio*, *Apparitio*, a Viſion, an Apparition; and this Law I ſuppoſe alſo to have been known to *Eve*; and that the *good Spirits*, or miniſtring Angels in Paradiſe, complied therewith. 2*dly*, I ſuppoſe that this Law had another Branch, whereby Spirits were commanded to take ſuch Bodies as had ſome Relation to the End for which they came, inaſmuch as that their Condition might appear from ſuch Bodies, as, in this World, we gueſs at the Qualities of Men from the Habits they wear; and of this too, I ſuppoſe that *Eve* was not ignorant. From whence I take it for granted, that *good Angels* did always apppear in human Forms, but *bad Augels* never; the Power of aſſuming that Form, being denied them, while Man continued in Paradiſe; nor is it at all ſubverſive of this Poſition, that they have appear'd in human Likeneſs ſince, there having been a vaſt Change in the Laws of Nature, induced by *Adam*'s Sin, which, as it weakened the intellectual Faculties of his Deſcendants, ſo it occaſioned the evil Spirits acquiring larger Dominion. Theſe Obſervations premiſed, it will not be very difficult to apprehend, how *Eve* conceived a ſpiritual Being animating the Serpent, and yet converſed therewith unaffrighted; for, with her, doubtleſs, he paſſed for a *good Angel*, with whom ſhe might ſafely diſcourſe; and gueſſing at his Nature, from the Sagacity of the Creature he appear'd in, ſhe believed his Knowledge was more excellent than thoſe of his Fellows, and therefore liſtened readily to whatever he advanced; thinking alſo, that, as a more excellent Being, he might be intimately acquainted with the Mind or Will of God.

It is very well worth our Obſervation, ſays *Aynſworth* in his Annotations, how ambiguous and deceitful the Promiſe, which the Tempter makes our firſt Parent, was: For, by *opening the Eyes*, ſhe underſtood a farther Degree of Wiſdom, as the ſame Phraſe imports, *Acts* xxvi. 18. and *Eph.* i. 18. but he meant their perceiving their own Miſery, and Confuſion of Conſcience, as fell out immediately. By *being like Gods*, ſhe underſtood the Happineſs of Father, Son, and Holy Ghoſt, as appears by the Words of God himſelf, Ver. 22. but he meant it of Angels (frequently ſtiled *Elohim*, *i. e.* Gods) and of ſuch fallen Angels, as himſelf, who are called *Principalities* and *Powers*, Col. ii. 15. And by knowing *Good and Evil*, ſhe underſtood a Kind of Divine Omniſcience, or knowing *all Manner of Things*, (as the Phraſe frequently ſignifies.) But he meant it, that ſhe thereby ſhould experience the Difference between *Good and Evil*, between Happineſs and Miſery, which ſhe did to her Coſt: A Method this of Cunning and Reſerve, which he has practis'd in his *oracular* Reſponſes ever ſince.

The Words *Good and Evil*, ſays *Le Clerc*, when apply'd to Knowledge, comprehend every Thing that is poſſible for Man to know; for ſo the Woman of *Tekoa*, in her Addreſs to King *David*, tells him, (2 *Sam.* xiv. 17.) *as an Angel of God is my Lord the King, to diſcern Good and Bad*; and that by the Terms *Good and Bad*, we are to underſtand *all Things*, the 20th Verſe of that Chapter will inform us, where ſhe continues her Compliment, and ſays *my Lord is wiſe, according to the Wiſdom of an Angel, to know all Things that are on the Earth.*

And the Eyes of them both were opened] *Le Clerc* obſerves, that it is reputed an Elegance in the ſacred Writing to make uſe of the Figure, which Rhetoricians call *Antanaclaſis*, whereby they continue the ſame Word or Phraſe that went before, tho' in a quite different Senſe; as the learned *Grotius* upon *John* i. 16. and *Hammond* on *Matt.* viii. 22. have abundantly ſhewn: And for this Reaſon he ſuppoſes, that *Moſes* repeats *their Eyes were open*, which the Devil had us'd before, tho' he means it in a Senſe quite different from the former.

And they knew that they were naked] Thoſe who take the Word *naked* in a literal Senſe, ſuppoſe, that upon the Fall, the Air, and other Elements, immediately became intemperate and diſorderly; ſo that our firſt Parents ſoon *knew*, or felt, that they were naked, becauſe the Son ſcorch'd them, the Rain wet them, and the Cold pierc'd them. See *Patrick*'s *Com.* and *King* on the Origin of Evil. But others take the Expreſſion rather in a *figurative* Senſe, *viz.* to denote the Commiſſion of ſuch Sin, as a Man in his Senſes may be aſham'd of: And to this Purpoſe they have obſerv'd, that when *Moſes* return'd from the Mount, and found that the People had made and conſecrated a Golden Image, the Expreſſion in Scripture is, *that the People were naked*, i. e. were become vile and reprobate Sinners, (for ſo the Word *gumnos*, *naked*, ſignifies in the *New Teſtament*, Rev. xvi. 15.) *for Aaron had made them naked, unto their Shame, among their Enemies.* See *Le Clerc*'s *Com.* Now thoſe who take it in this Senſe, obſerve farther, that by the Word *Nakedneſs* (according to the uſual Modeſty of the *Hebrew* Tongue) are meant all the irregular Appetites to *venereal* Pleaſures, which *Adam* and *Eve* were Strangers to in their State of Innocence, but began now firſt to experience, and which the intoxicating Juice of the forbidden Tree might very probably excite. *Nicholl*'s *Confer.* Vol. 1.

As with new Wine intoxicated both,
They ſwim in Mirth, and fancy that they feel
Divinity within them, breeding Wings
Wherewith to ſcorn the Earth: But that falſe Fruit
Far other Operation firſt diſplay'd,
Carnal Deſire inflaming: He on *Eve*
Began to caſt laſcivious Eyes, ſhe him
As wantonly repaid, in Luſt they burn.
Milton. B. 9.

And they ſew'd Fig-leaves together, and made themſelves Aprons] *Patrick* obſerves, that the Words *ſew'd Fig-leaves together*, as they are here tranſlated, have given Occaſion to the uſual Sneer, *What they could do for Needles and Thread?* But the original Word *Tapar*, ſignifies no more, than to put together, apply, or fit, as is plain from *Job* xvi. 15. and *Ezek.* xiii. 28. and the Word *Gneleh*, which we render *Leaves*, ſignifies alſo Branches of Trees, ſuch as were to make Booths or Bowers, *Nehem.* xviii. 15. So that, *to adapt*, or *fit Branches* (which is tranſlated *ſewing Leaves together)* is only to twiſt, and plat the flexible Branches of the Fig-tree round about their Waiſts, in the Manner of a *Roman* Crown; for which Purpoſe, the Fig-tree, of all others, was the moſt ſerviceable, becauſe, as *Pliny* tells us, it had *Folium maximum, & umbroſiſſimum, an exceeding large and ſhady Leaf.*

The Word, in the Tranſlation, is *Aprons:* But ſince, in the Original, as *Le Clerc* obſerves, it may ſignify any Thing that covers or ſurrounds us, it may every whit as properly be here rendred a *Bower*, or *Arbor*, cover'd with the Branches of the *Fig-tree*, wherein the fallen *Pair* thought to have hid themſelves from the Sight of God; to which Interpretation, the ſubſequent Verſe ſeems to give ſome Countenance. Nor is *Milton*'s Deſcription of the *Fig-tree* uninclinable to this Senſe.

-----Such as at this Day ſpreads her Arms,
Branching ſo broad and long, that in the Ground
The bended Twigs take Root, and Daughters grow
About the Mother-Tree; a pillar'd Shade
High over-arch'd, and ecchoing Walks between.
There oft the *Indian* Herdſman, ſhunning Heat,
Shelters in cool, and tends his paſturing Herds
In Loop-holes, cut through thickeſt Shade.

B. 9.

And they heard the Voice of the Lord walking in the Garden] The Word *Voice*, *Le Clerc* ſays, may be equally render'd *Noiſe:* And, ſince God's uſual Way of notifying his Preſence afterwards, was either by *a ſmall ſtill Voice*, or Noiſe, 1 *Kings* xix. 1, 2. or by a Noiſe, like *that of great Waters*, Ezek. i. 24. or like the Ruſtling of Wind in the Trees, 2 *Sam.* v. 24. we may reaſonably ſuppoſe, that it was either a ſoft a gentle Noiſe, like a Breeze of Wind among the Trees of *Paradiſe*, or a louder one, like the Murmuring of ſome large River, which gave *Adam* Notice of God's approaching.

Milton makes *Adam*, upon this Occaſion, expreſs himſelf in this Manner.

-----How ſhall I behold the Face
Henceforth of God or Angel, erſt with Joy
And Raptures oft beheld?—O! might I here
In Solitude live ſavage, in ſome Glade
Obſcur'd, where higheſt Woods (impenetrable
To Star or Sun light) ſpread their Umbrage broad,
And brown as Evening! Cover me ye Pines,
Ye Cedars, with innumerable Boughs
Hide me, where I may never ſee them more.

B. 9.

Upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat all the Days of thy Life] *Joſephus*, in the Beginning of his *Antiquities*, pretends, that *all Creatures, uſing the ſame Language*, and conſequently being endu'd with Reaſon and Underſtanding, the Serpent, excited by Envy, tempted *Eve* to ſin, and, among other Things, receiv'd this ſignal Puniſhment, *viz.* That it ſhould be depriv'd of its Feet, and ever after crawl upon the Ground, which *Aben Ezra*, and ſeveral other Rabbins confirm. But, what is certain in the Serpent's Puniſhment, is this—that it actually eats the dry and duſty Earth (as *Bochart* and *Pliny* tell us) otherwiſe we can hardly conceive, how it could ſubſiſt in dry and ſandy Deſarts, to which God, in a good Meaſure, has condemn'd it.

It ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel] This Promiſe, made generally to *Eve*, was afterwards, on an extraordinary Occaſion, and for extraordinary Faith renewed to *Abraham*, and confined to his Deſcendants; *In thy Seed ſhall all the Nations be bleſſed.* Which Promiſe was the great Glory of the *Jewiſh* Nation, which in Conſequence of *Daniel*'s Prophecy, had an univerſal Expectation of the *Meſſiah's appearing*, at the Time of the *Coming of Chriſt*. From this Cauſe they were continually vaunting that they were the *Children of Abraham*, and for this they were reproved by *Jeſus*, when he explained to them the true Senſe of the Text they alluded to; telling them, *that* Abraham *had ſeen his Day, and was glad.* The Endeavours of the Devil to ſeduce Souls, and to involve Mankind in the ſame Condemnation with himſelf, is mentioned by *Chriſt*, as a *Warfare*; the *Phariſees*, who blaſphemed God, and oppoſed the Preaching of *Jeſus*, are by him ſtiled the *Seed*, or *Children of the Devil*, and are charged with continuing in the ſame Practices with their Father; *the Children of Darkneſs*, it is declared, *hate the Children of Light*; and by his ſuffering on the Croſs, the Saviour of the World propheſied, that he had vanquiſhed the *Powers of Darkneſs*; as he was born of the Virgin *Mary*, he was plainly the *Seed of Eve*, and as ſhe was of the *Stock of Abraham*, this Prophecy and ſeveral others, were fulfilled. The ſtriking the *old Serpent* on the Head, was by his Triumph at his Death, in which happened that *wounding of the Heel*, which himſelf ſuffered, for the Sake of Mankind. In this Light are theſe Texts conſidered and applied to the *New Teſtament*, particularly by St. *Paul*, in his *firſt Epiſtle* to the *Corinthians*, and in his *Epiſtle* to the *Galatians*; in the one he explains how *Chriſt* repaired the Sin of *Adam*, in the other how the Promiſe to *Abraham* was fulfilled in him.

I will greatly multiply thy Sorrow, and thy Conception] The Author of *Revelation examin'd* obſerves, that 'tis remarkable, that a Woman is the only Creature we know of, who has any *Sorrow in Conception.* This *Ariſtotle* expreſly affirms, and only excepts the Inſtance of a *Mare* conceiving by an *Aſs*, and, in general, where there is any Thing monſtrous in the *Fœtus.* Other Creatures, we find, are in more perfect Health, and Strength, and Vigour, at that Time, than before; but *Ariſtotle* reckons up ten different Maladies, to which the Woman is then naturally ſubject. And, as ſhe is ſubject to Sickneſs, in the Time of her Conception; ſo it is farther remarkable, that ſhe brings forth her Offſpring with more Pain and Agony than any other Creature upon Earth, even tho' ſhe has ſome Advantages in her Make, above other Creatures, that might promiſe her, in this Caſe, an Alleviation: And therefore we may ſuppoſe, that, upon God's ſaying to the Woman, *In Sorrow ſhalt thou bring forth Children*, a real Effect did immediately accompany the Word ſpoken, and cauſe ſuch a Change in the Woman's Body, as, in the Courſe of Nature, muſt have occaſion'd the extraordinary Pain here ſpoken of: For ſo we find, that in the Sentence pronounc'd againſt the Serpent, againſt the Earth, and againſt the Man, the Word of God was not only *declorative*, but *executive* likewiſe, as producing a real Change by a new Modification of Matter, or Conformation of Parts.

Thy Deſire ſhall be unto thy Huſband] That is, as thou haſt hearkened to the Solicitations of the Tempter, in the Abſence of thy Huſband, thou therefore ſhalt be put under greater Subjection to him, than before; and in this Senſe theſe Words have been underſtood by the Generality of Commentators.

Curſed be the Ground for thy Sake] But why ſhould God curſe the Ground, which was incapable of offending him? *Anſ.* This was not the Effect of Anger, or any haſty Paſſion (which God is not capable of) but of calm and equitable Juſtice; ſince it was Man (who had done enough to incur the divine Diſpleaſure) that was to ſuffer by the Curſe, and not the Ground itſelf: For the Ground felt no Harm, by *bringing forth Thorns and Thiſtles*, but *Adam*, who, for ſome Time, had experienc'd the *ſpontaneous* Fertility of *Paradiſe*, was a ſufficient Sufferer by the Change, when he found himſelf reduced to hard Labour, and forc'd *to eat his Bread by the Sweat of his Brow.*

In the Sweat of thy Face ſhalt thou eat Bread] From whence ſome conclude, that the Earth, before the Fall, brought forth ſpontaneouſly, (as ſeveral of the antient Poets have deſcribed the *Golden Age*) and without any Pains to cultivate it; as indeed there needed none, ſince all Things, at firſt, were by the Divine Power, created in their full Perfection. What Labour would have been neceſſary in Time, if Man had continued innocent, we do not know, only we may obſerve from the Words, that leſs Pains would have been then required than Men are now forc'd to take for their Suſtenance. The Wiſdom, Goodneſs, and Juſtice of God, however, are very conſpicuous, in decreeing, that Toil and Drudgery ſhould be the Conſequence of departing from an eaſy and rational Obedience; in making the Earth leſs deſirable to Man, when his Guilt had reduc'd him to the Neceſſity of leaving it; and in keeping in order thoſe Paſſions and Appetites, which had now broke looſe from the Reſtraint of Reaſon, by ſubduing their Impetuoſity with hard Labour. See *Patrick*'s *Com.* and *Revel. exam.*

Milton brings God, after the Fall, appointing his holy Angels to make an Alteration in the Courſe of the celeſtial Bodies, and to poſſeſs them with noxious Qualities, in order to deſtroy the Fertility of the Earth, and thereby puniſh Man for his Tranſgreſſion.

—— The Sun
Had firſt its Precept ſo to move, ſo ſhine,
As might affect the Earth with Cold and Heat
Scarce tolerable; and from the North to call
Decrepid Winter; from the South to bring
Solſtitial Summer's Heat. To the blank Moon
Her Office they preſcrib'd, to th' *other five*
Their planetary Motions and Aſpects
Of noxious Efficacy, and when to join
In Synod unbenign; and taught the *fix'd*
Their Influence malign when to ſhower;
Which of them riſing with the Sun, or falling,
Shou'd prove tempeſtuous. To the Winds they ſet
Their Corners, when with Bluſter to confound
Sea, Air, and Shoar: The Thunder when to roll
With Terror thro' the dark aerial Hall.
Theſe Changes in the Heavens, tho' ſlow, produce
Like Change on Sea, and Land; Siderial Blaſt,
Vapour, and Miſt, and Exhalation hot,
Corrupt, and Peſtilent.

B. 10.

Unto Adam alſo, and to his Wife, did the Lord God make Coats of Skins, and cloathed them] It cannot be denied, but that the Skins of Beaſts were a very antient Sort of Cloathing. *Diodorus Siculus* (L. 1.) Where he introduces *Hercules* in a Lion's Skin, tells us no leſs; and the Author to the *Hebrews* makes Mention of this Kind of Habit: But the *Jewiſh* Doctors have carried the Matter ſo far, as to maintain, that, as *Adam* was a Prieſt, this Coat of his was a *Prieſtly Garment*, which he left to his Poſterity: So that *Abel*, *Noah*, *Abraham*, and the reſt of the Patriarchs, ſacrific'd in it, until the Time that *Aaron* was made High Prieſt, and had peculiar Veſtments appointed him by God. But all this fine Fiction of theirs, falls to the Ground, if we can but ſuppoſe with ſome, that, by the Word which we render *Coats*, we may not improperly underſtand Tents, or Arbors, to defend our firſt Parents from the Violence of the Heat, and ſuch haſty Showers as were common in the Countries adjacent to Paradiſe, and where the Winter was not ſo cold, as to require Coats made of Skins, which wou'd certainly be too warm. That they cou'd not be the Skins of ſlain Animals is very manifeſt, becauſe, as yet, there was no more than two of each Species, Male and Female, nor had they propagated. And therefore others have imagin'd, that if the original Word muſt mean Coats, they were more probably made of the Bark of Trees, which are called *Dermata, the Skins of them*, as well as the Hides of Animals. See *Le Clerc*, and *Patrick*'s *Com.* and *Bibliotheca Bibl.* Vol. 1.

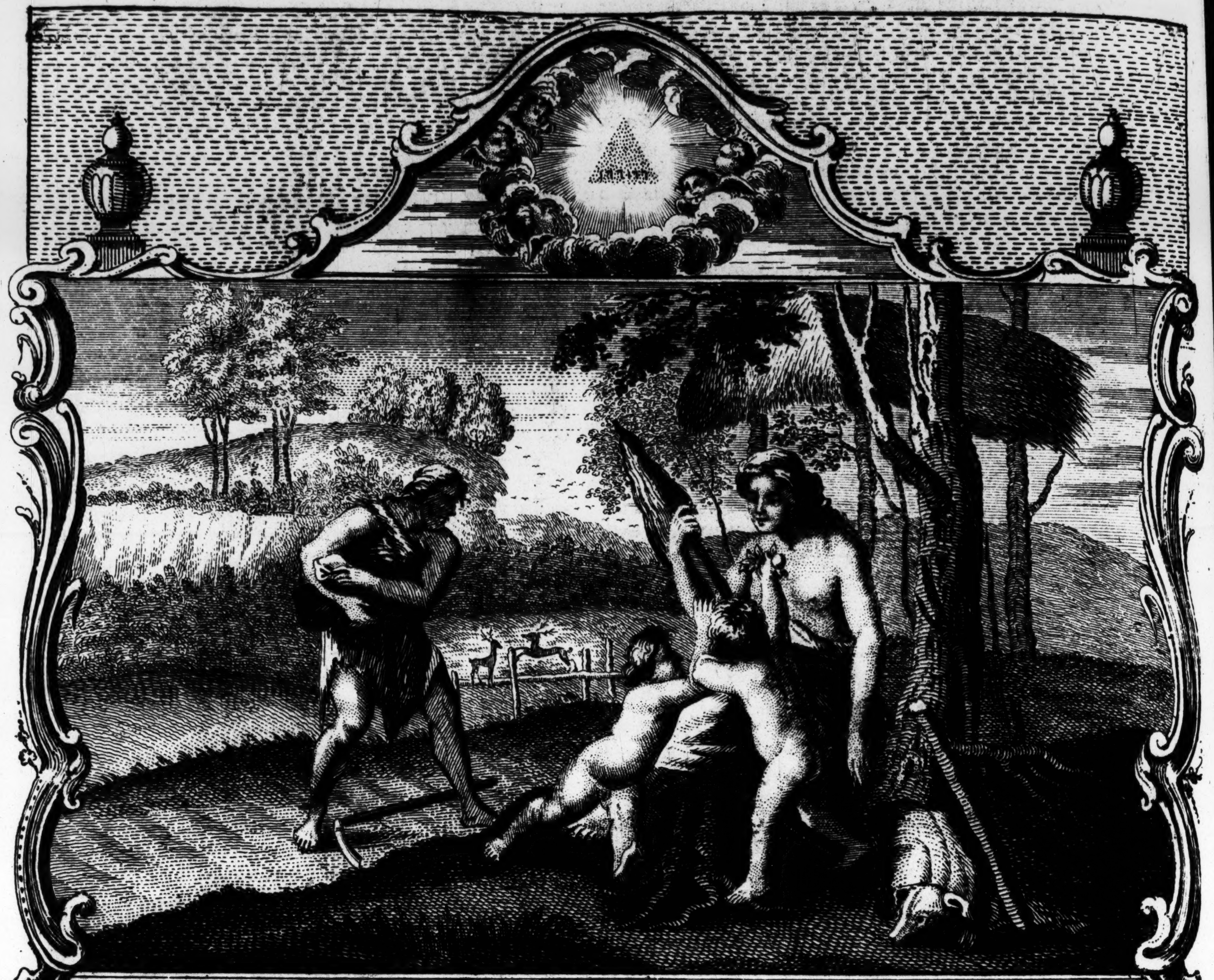
Behold the Man is become as one of us, to know Good and Evil, and now, leſt he put forth his Hand, and taſte of the Tree of Life, and live for ever]. The former of theſe Sentences is held, by moſt Interpreters, to be an *Irony*, ſpoken in Alluſion to the Devil's Manner of tempting *Eve*, Ver. 5. but from the latter Part of the Words, this Queſtion ſeems to ariſe; "Whether "*Adam* and *Eve* if they had taſted of the Tree of Life, "after their Tranſgreſſion, ſhould have liv'd for ever?" Now it is very manifeſt, that, by the Violation of God's Command, they had juſtly incurr'd the Penalty. *In the Day thou eateſt thereof thou ſhalt ſurely die*; i. e. ſhalt ſurely become Mortal: From whence it follows, that, whether they had, or had not eaten, of the Tree of Life, they were, the Moment they fell, ſubject to the Neceſſity of dying, nor cou'd the Virtue of the Tree be it what it wou'd, preſerve them from the Execution of the Sentence; and therefore theſe latter Words, and now, *leſt he put forth his Hand, and taſte of the Tree of Life, and live for ever*, are in like Manner, ſpoken ſarcaſtically, as if God had ſaid, 'Leſt the Man ſhould 'vainly fancy in himſelf, that, by eating of the Tree 'of Life, he ſhall be enabled to live for ever, let us 'remove this Conceit from him, by removing him from 'this Place, and for ever debarring him from any Hopes 'of coming at that Tree again. See *Eſtius in Diff. Loca.*

Examples of God's ſpeaking by way of *Sarcaſm*, or Upbraiding, are not uncommon in Scripture: But conſidering that, *in the Midſt of Judgment, he here thinketh upon Mercy*; that, before the Sentence againſt our firſt Parents, he promiſes them a Reſtoration, and after Sentence paſt, does nevertheleſs provide them with Cloathing; ſome have thought, that the Words, by taking the original Verb to ſignify *the Time-paſt* (as it may well enough do) are rather an Expreſſion of Pity and Compaſſion, and of the ſame Import as if God had ſaid; 'The Man *was once*, like one of us, 'to *know Good*, and to purſue it; to *know Evil*, and 'to avoid it; (for that is the Perfection of *Moral* 'Knowledge) but behold how he is now degenerated! 'And therefore, leſt this Degeneracy ſhould continue 'upon him, and he become obdurate, the beſt Way 'will be to ſeclude him from the Tree of Life, by 'expelling him from Paradiſe.' But this Opinion ſeems to aſcribe too much to the Power of the Tree, and is not ſupported with Authority equal to the former.

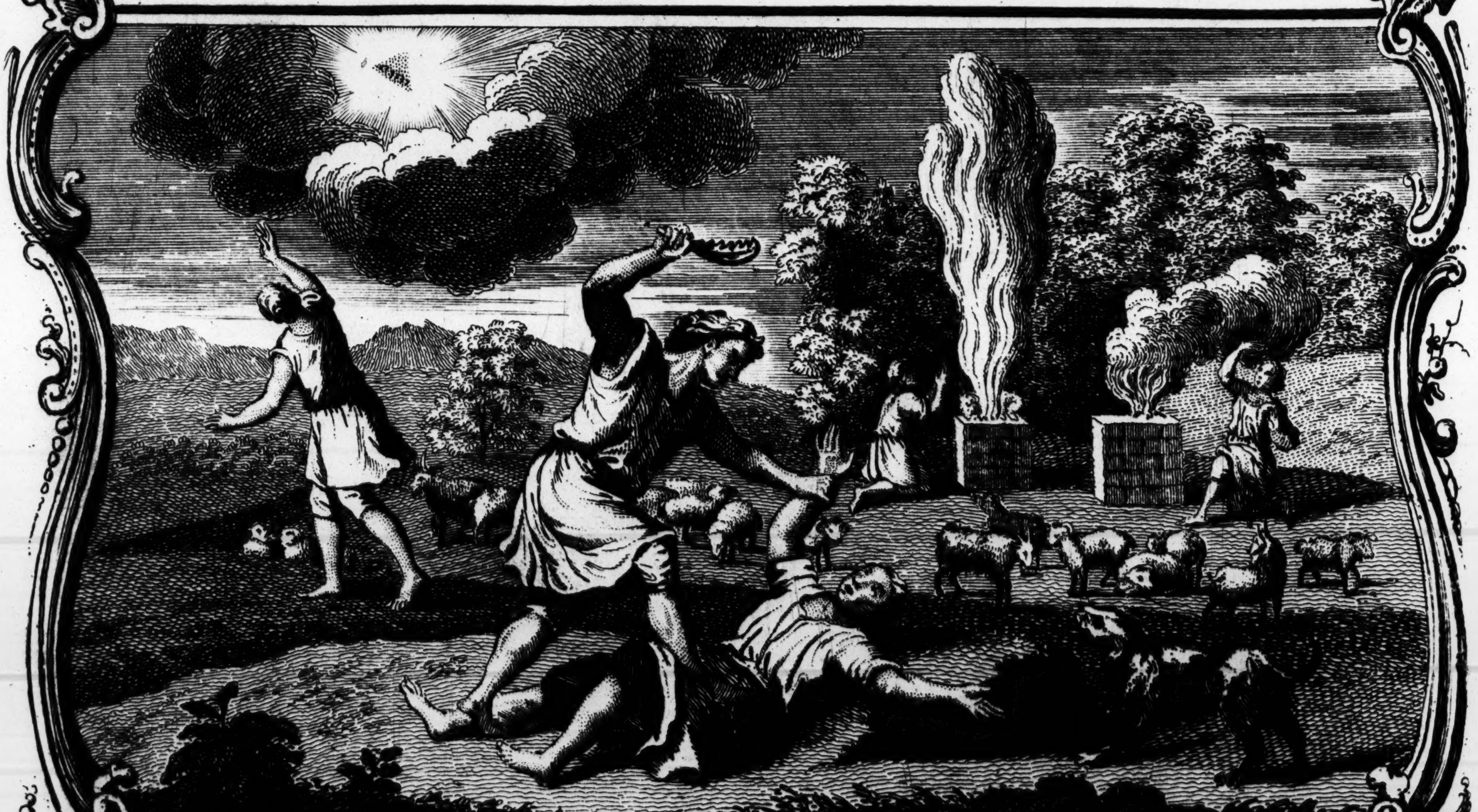
And he placed at the Eaſt Side of the Garden of Eden, Cherubims and a flaming Sword] *Cherubim*, was a Name appropriated unto a certain Order of *Angels*, at the Time *Moſes* wrote this Hiſtory in the Wilderneſs, according to the Opinion of Biſhop *Patrick*. We have ſeveral Deſcriptions of *Cherubims* in the Holy Scriptures; but they are not exactly agreeable to one another: All that can certainly be pronounced of them, is, that they had *Wings*, as appears from *Exod.* xxv. 20. *Joſephus* ſays, that *they were like unto no flying Animals, which were ſeen by Men, but ſuch as* Moſes *ſaw figured on the Throne of Gond.* From a Paſſage in *Ezek.* x. 14. it hath been conjectur'd, that they were in Figure like Oxen; but the ſame Writer on the *Jewiſh Antiquities* ſays expreſly in two Places, *As for the* Cherubims, *no one can tell, or conceive what they are like.*

What is meant by the *flaming Sword*, ſays *Teniſon*, repreſented to be in the Hands of the *Cherubims*, at the Entrance of the Garden of Paradiſe, is variouſly conjectur'd by learned Men: But, of all Eſſays of this Kind, that of *Tertullian*, who thought it was the *Torrid Zone*, is the moſt unhappy. The Words of *Lactantius* are, *Ipſam Paradiſum igne circumvallavit, he encompaſſed Paradiſe with a Wall of Fire:* From whence a learned Man of our Nation, pretending that the original Word ſignifies *a dividing Flame*, as well as a flaming Sword, ſuppoſes, that this Flame was an Acceſion of ſome combuſtible Matter, round about the Garden, which excluded all Corners to it, till ſuch Time as the Beauty of the Place was defac'd. See *Nicholl*'s Confer. Vol. 1. Some *Rabbins* are of Opinion, that this *flaming Sword* was an Angel, founding their Sentiment on that Paſſage in the *Pſalms*, where 'tis ſaid, that *God maketh his Angels Spirits, and his Miniſters a flaming Fire*, Pſ. civ. 4. And hereupon another learned Man of our Nation has imagin'd, that this flaming Sword (which was accounted by the *Jews* a *ſecond* Angel) was of a different Kind to the *Cherubims*,

viz.



And Adam knew Eve his Wife; & She conceived and bare Cain, and said, **Geneſis**, Chap. IV. Ver. I. II. I have gotten a Man from the Lord. And She again bare his Brother Abel.



And Cain talked with Abel his Brother; and it came to paſs when they were in the **Geneſis**, Chap. IV. Ver. VIII. Field, that Cain rose up against his Brother Abel, and slew him.

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viz. a *Seraph*, or flaming Angel, in the Form of a flying fiery Serpent, whoſe Body vibrated in the Air with Luſtre, and may fitly be deſcribed by the Image of ſuch a *Sword*.

It was, ſays one, the Accenſion of inflamable Matter round about the Garden, which excluded all Comers to it, till ſuch Time as the Beauty of the Place was defaced. Now this Opinion muſt be more probable to them, who place *Paradiſe* in the Eaſtern Parts of the World, eſpecially about *Babylon*, where there is ſuch an Abundance of *Naphtha*, and *Bitumen*, according to the Relations of *Pliny*, *Plutarch*, *Strabo*, and *Curtius*, and where there are Fields, which even yet, at ſome Times of the Year, ſeem all on Fire. But then it may be ſaid what have theſe *Cherubims* or *Angels* to do with this *fiery Wall?* I anſwer, it is the Cuſtom of the *Hebrews*, to expreſs all the extraordinary Works of God by Angels, as to call a Plague, Famine, &c. a *deſtroying Angel*. Nay, farther, they being averſe from the Philoſophy of mechanick and material Principles, uſed to explain the common *Phænomena* of Nature by vital, pneumatick, or, which is the ſame, Angelick Principles.

But, as ſome have objected, be their Crime to themſelves; why ſhould their innocent Poſterity have it imputed to them, or be loaded with the ſad Effects or Conſequences of it?

To give this a probable Solution, ſome have been apt to imagine, ſays *Stackhouſe*, that the Fruit of the *forbidden Tree* might be impregnated with a very *fermenting Juice*, which put the Blood and Spirits into a great Diſorder, and thereby diveſted the Soul of that Power and Dominion which it had before over the Body, which by its Operation clouded the *Intellect*, and depraved the *Will*, and reduced every Faculty of the Mind to that miſerable Condition, which along with human Nature, has been propagated down to Poſterity; as ſome Poiſons we know, will ſtrangely affect the Nerves and Spirits without cauſing an immediate Death, and, as the *Indians*, we are told, are acquainted with a *Juice*, which will immediately turn the Perſon who drinks it, into an *Idiot*, and yet leave him at the ſame Time, the Enjoyment of his Health, and all the Powers and Faculties of his Body. But whatever the Effect of the Fruit might be, and whether the Corruption of our Nature and Death, with all its Train of Evils, which have deſcended to us, lay in the *Tree* or in the *Will of God*, there is no Queſtion to be made, but that our wiſe Creator might very juſtly decree, that human Nature in general ſhould be affected with it, and our Happineſs or Unhappineſs to depend upon the Obedience or Diſobedience of our firſt Parents. We daily ſee, that Children, very often, inherit the Diſeaſes of their Parents, and that a vicious and extravagant Father leaves commonly his Son Heir of nothing elſe, but the Name and Shadow of a great Family, with an infirm ſickly Conſtitution: And if Men generally now partake of the bad Habits and Diſpoſitions of their immediate Parents, why not the *Corruption* of human Nature, in *the firſt*, have equally deſcended on all Mankind? The *Rebellion* of a Parent, in all *civil* Governments, reduces his Children to Poverty and Diſgrace, who had a Title before to Riches and Honours: And, for the ſame Reaſon, why might not *Adam* forfeit for himſelf, and all his Deſcendants, the Gift of *Immortality*, and the Promiſe of eternal Life? God might certainly beſtow his own Favours upon his own Terms; and therefore, ſince the Condition was Obedience, he might juſtly inflict Death, *i. e.* with-hold Immortality from us; he might juſtly deny us Heaven, for the Promiſe of Heaven was an Act of his free Bounty, upon the Tranſgreſſion and Diſobedience of our firſt Parents. We were in *their Loins*, and from thence our Infection comes: They were our Repreſentatives, and in them we fell: But then, amidſt all this Scene of Calamity, we have one comfortable, one ſaving Proſpect to revive us, *viz. That* Adam *was the Figure of him that was to come, and therefore, as by the Offence of one, Judgment came upon all Mankind to Condemnation, even ſo by the Righteouſneſs of one, the free Gift came upon all Men unto Juſtification of Life.*

CHAP IV.

The Birth, Trade, and Religion of Cain *and* Abel; *the Murder of* Abel; *the Curſe of* Cain; *the firſt City built*; Lamech *and his two Wives*; *the Birth of* Seth *and* Enos.

Ver. 1. AND Adam knew Eve his wife:
and ſhe conceived, and bare Cain,
and ſaid, I have gotten a man from the Lord.
2 And ſhe again bare his brother Abel. And
Abel was a keeper of ſheep, but Cain was a tiller
of the ground. 3 And in proceſs of time, it
came to paſs, that Cain brought of the fruit of
the ground an offering unto the Lord. 4 And
Abel, he alſo brought of the firſtlings of his
flock, and of the fat thereof. And the Lord
had reſpect unto Abel, and to his offering. 5
But unto Cain and to his offering he had not
reſpect. And Cain was very wroth, and his
countenance fell. 6 And the Lord ſaid unto
Cain. Why art thou wroth? and why is thy
countenance fallen? 7 If thou doeſt well, ſhalt
thou not be accepted? and if thou doeſt not
well, ſin lieth at the door. And unto thee *ſhall
be* his deſire, and thou ſhalt rule over him.

I have gotten a Man from the Lord] *Iſh eth Jehovah*, which our Tranſlation makes, *a Man from the Lord*, ſhould rather be render'd *the Man, the Lord*. *Helvicus* has ſhewn in ſo many Inſtances in Scripture, that *eth* is an Article of the *Accuſative Caſe*, that it ſeems indeed to be the *Hebrew* Idiom; beſides, that it is a *demonſtrative*, or *emphatick* Particle, which points at ſome Thing or Perſon, in a particular Manner; and therefore ſeveral, both *Jewiſh* and *Chriſtian* Doctors, have taken the Words in this Senſe,—That our Grandmother *Eve*, when deliver'd of *Cain*, thought ſhe had brought forth the *Meſſias*, this *God-man*, who was to *bruiſe the Serpent's Head*, or deſtroy Satan's Power and Dominion, according to the Promiſe which God had made her. See *Edward*'s *Survey of Religion*, Vol. 1.

And ſhe again bare his Brother Abel] *Abel* denotes *Sorrow* and *Mourning*; but very probably he might not not receive that Name, until his tragical End, which cauſed great Grief to his Parents, and thereby verified the Meaning of it.

Others (as *Patrick* and *Saurin*) derive the Name from a Word, which ſignifies *Vanity*; and are of Opinion, that *Eve* intended thereby, either to declare the little Eſteem ſhe had of him, in Compariſon of her Firſtborn; or to ſhew the Vanity of her Hopes, in taking *Cain* for the *Meſſiah*; or to denote that all Things in the World, into which he was now come, were mere *Vanity and Vexation of Spirit*.

The *Mohammedans* have a Tradition, that *Eve* was brought to Bed at one Time of *Cain* and his Twin Siſter *Achima* or *Achimia*, and that afterwards ſhe bare *Abel* and his Twin Siſter *Lebuda*. Some of the *Eaſtern* Chriſtians call theſe Siſters *Azrum* and *Orain*; but except this Mutation of Names, they agree in every Reſpect with the Fables received by the *Mohammedans*, who pretend, that *Adam* would have had *Cain* take to Wife *Lebuda* or *Orain*, intending alſo that *Abel* ſhou'd have married *Achima* or *Azrum*: But *Cain* liking the Siſter which was born with him beſt, complained of his Father's Partiality, who would give the moſt beautiful unto *Abel*. *Adam* remonſtrated to him, that altho' there was a Neceſſity of taking his Siſter to Wife, yet that he ſhould avoid taking her who came into the World with him, becauſe ſhe was nearer unto him, than the Damſel born with *Abel*. Yet this not ſatisfying *Cain*, he perſiſted in his firſt Reſolution, and in order to determine which ſhould marry *Achimia*, *Adam* di-

directed that his two Sons ſhould offer before the Lord; whereupon *Abel*'s Sacrifice being accepted, *Cain* conceiv'd ſuch Diſpleaſure thereat, that he immediately reſolv'd upon that Murder which he afterwards committed.

Abel brought of the Firſtlings of his Flock, and of the Fat thereof] It is a pretty common Opinion, ſays *Le Clerc*, that the *Eating of Fleſh* was not permitted before the Flood; and 'tis the Poſition of *Grotius*, that no *carnal* Sacrifices were at that Time offered, becauſe nothing, but what was of uſe to Man, was to be conſecrated to God. The Scarcity of Cattle might very well excuſe their being ſlain in the Worſhip of God; and therefore ſince the ſame Word in *Hebrew* (*Hhalab*, or *Heleb*) according to its different Punctuation, ſignifies both *Fat* and *Milk*, and accordingly is render'd both Ways by the LXX, many learned Men ſeem to favour the latter, as finding it a Cuſtom, among the antient *Egyptians*, to ſacrifice Milk to their Deities, as a Token and Acknowledgment of the Fecundity of their Cattle. See likewiſe *Saurin*'s Diſſertation. But the learned *Heidegger* is of an Opinion quite the contrary. See *Exercit.* 15. *de Cibo Antediluviano.*

And the Lord had Reſpect unto Abel, and to his Offering] The *Jews* are generally of Opinion, that this *viſible Token* of God's accepting *Abel*'s Sacrifice, was a Fire, or Lightning, which came from Heaven, and conſum'd it. The Footſteps of this we meet with in a ſhort Time after, *Gen.* xv. 17. and the Examples of it were many in future Ages, *viz.* When *Moſes* offered the firſt Burnt-offering according to Law, *Lev.* ix. 24. When *Gideon* offered upon the Rock, *Judg.* vi. 31. when *David* ſtayed the Plague, 1 *Chron.* xxi. 26. when *Solomon* conſecrated the Temple, 2 *Chron.* vii. 1. and when *Elijah* contended with the *Baalites*, 1 Kings xviii. 38, &c. And accordingly, we find the *Iſraelites*, (when they wiſh all Proſperity to their Kings) praying, that God would be pleaſed *to accept* (in the Hebrew, *turn into Aſhes*) *his burnt Sacrifice*, Pſ. xx. 3. See *Patrick*'s and *Le Clerc*'s *Com.*

It is the general Opinion of Commentators, that *Cain* offered the worſt of the Fruits of the Earth; which ſhew'd, that he did not pay his Acknowledgments to God with that Chearfulneſs and Sincerity of Heart, as *Abel* did, who brought the Firſt of his Flock.

A Man ſhould enlarge his Hand, and bring his Offering of the faireſt and moſt laudable amongſt theſe Kinds of Things whereof he bringeth. Behold, it is written in the Law, *And Abel he alſo brought of the Firſtlings of his Flock, and of the Fat of them.* And this is a common Law in every Thing which is in the Name of the Good God, that it be of the Goodlieſt and Beſt. If one would build a Houſe of Prayer, let it be fairer than his own Dwelling Houſe: If he feed the Hungry, let him feed him with the beſt and ſweeteſt that is upon his Table: If he cloath the Naked, let it be with the faireſt of his Cloaths: If he ſanctify any Thing, let him ſanctify the faireſt of his Goods; and ſo he ſaith, *Levit.* iii. 15. *All the Fat is the Lord's.*

If thou doeſt well, ſhalt thou not be accepted? And if thou doeſt not well, Sin lieth at the Door] Theſe Words *If thou doeſt well, ſhalt thou not be accepted?* Some render, *ſhalt thou not receive*, viz. a Reward; others, *ſhalt thou not be pardoned?* and others again, *thou ſhalt be elevated to Dignity.* But, if we conſider what God ſays to *Cain* in the two foregoing Verſes, *that his Countenance was fallen*, we cannot but perceive, that in *this* he promiſes him, that, if he did well he ſhould have his Face *lifted up*, and that he ſhould have no more Reaſon to be ſad; for ſo the Scripture frequently expreſſes a fearleſs and chearful State. *If Iniquity be in thine Hand*, ſays one of *Job*'s Friends, *put it away from thee, and let not Wickedneſs dwell in thy Tabernacle; for then thou ſhalt lift up thy Face without Spot*, Job. xi. 15. *Eſſay for a new Tranſlation.*

Sin lieth at thy Door: Where, by *Sin*, the Generality of Interpreters mean, the *Puniſhment* of Sin, which is hard at Hand, and ready to overtake the Wicked. But our learned *Lightfoot* obſerves, that God does not here preſent himſelf to *Cain*, in order to threaten, but to encourage him, as the firſt Words of his Speech to him do import; and therefore that the Deſcription of *lying at the Door*, does plainly enough inſinuate, that the Text does not ſpeak either of *Errors* or *Puniſhment*, but of *a Sacrifice for Sin*, which the Scripture often calls by the *Hebrew* Word here, and which was commonly plac'd before the Door of the *Sanctuary*, as may be ſeen in ſeveral Paſſages in Scripture. So that according to this Senſe, God is here comforting *Cain*, even tho' he did amiſs in maligning his Brother, and referring him to the *Propitiation* of Chriſt, which, even then, was of ſtanding Force for the Remiſſion of Sin. But this Senſe of the Words ſeems a little too far fetch'd.

The *Jeruſalem Targum* upon the whole Verſe runs thus; Now if thou do well, if thy Deeds be righteous in this Life, ſhall I not give thee Reſt and a dwelling Place hereafter? And if thy Deeds are not good in this World, thy Sins ſhall be reſerved until the Day of the great Judgment, and ſhall lie at the Door of thy Heart. In the mean Time I have put into thy Hand a Power over thy Luſt unto Evil, and thou ſhalt make what Uſe of it is agreeable to thee, either in doing well, or in doing Evil. Mr. *Shuckford*, in his *Connection of ſacred and prophane Hiſtory*, mentions an Interpretation of this Verſe, who it ſeems, thought it might be thus tranſlated. *If thou doſt well ſhalt thou not be accepted? but if thou doeſt not well Sin lieth at the Door*; indeed the Appetite of *it*, i. e. *of Sin*, will be at *Thee*, i. e. *to tempt Thee*, but thou ſhouldeſt rule over it. But as Mr. *Shuckford* has there ſhewn, *Teſhukato* doth not ſignify the Appetite of *it*, but of *him*, and the *Hebrew* Phraſe *eleka Teſhukato*, ſignifies, *he will heartily reſpect thee*, and cannot be taken for *Sin will tempt thee*. The learned Dr. *Lightfoot* interprets this Verſe in a different Manner, as may be ſeen in the laſt Note.

And unto thee ſhall be his Deſire, and thou ſhalt rule over him] Theſe Words, ſays *Shuckford*, however ſome Expoſitors have clouded them, will appear to be plain and eaſy enough, if we do but conſider, that there are two Expreſſions, in the *Hebrew* Tongue, to ſignify the Readineſs of one Perſon to ſerve and reſpect another. The one is, *aine el yad*, or *our Eyes are to his Hands*; the other *Teſhukal el*, or *our Deſire is to him.* The former expreſſes our *outward* Attendance, and the latter the *inward* Temper and Readineſs of the Mind to pay Reſpect. Of the former we have an Inſtance in *Pſal.* cxxxiii. *The Eyes of Servants are to the Hand of their Maſters, and the Eyes of a Maiden are to the Hand of her Miſtreſs*, i. e. they ſtand ready with a vigilant Obſervance to execute their Orders. We meet the other Expreſſion in the Place before us, and it imports an *inward* Temper and Diſpoſition of Mind to pay Reſpect and Honour. *His Deſire will be unto thee*, i. e. he will be heartily devoted (as we ſay in *Engliſh*) to honour and reſpect you. And *thou ſhalt* (or mayeſt) *rule over him*, i. e. you may have any Service from him, you can deſire.

8 And Cain talked with Abel his brother: and
it came to paſs when they were in the field,
that Cain roſe up againſt Abel his brother: and
ſlew him. 9 And the Lord ſaid unto Cain, Where
is Abel thy brother? And he ſaid, I know not:
Am I my brothers keeper? 10 And he ſaid, what
haſt thou done? the voice of thy brothers blood
crieth unto me from the ground. 11 And now
art thou curſed from the earth, which hath opened her mouth to receive thy brothers blood from
thy hand. 12 When thou tilleſt the ground,
it ſhall not henceforth yield unto thee her ſtrength.
A fugitive and a vagabond ſhalt thou be in the
earth. 13 And Cain ſaid unto the Lord, My
puniſhment *is* greater then I can bear. 14 Behold thou haſt driven me out this day from the
face of the earth: and from thy face ſhall I be
hid

hid, and I ſhall be a fugitive and a vagabond in the earth, and it ſhall come to paſs, that every one that findeth me ſhall ſlay me. 15 And the Lord ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſevenfold. And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him.

Ana Cain talked with Abel his Brother] *Eſtius in Difficil. Loca*, obſerves, that the Words ſtrictly ſignify, *Cain ſaid unto Abel his Brother*; after which there is a *blank Space* left in the *Hebrew* Copies, as if ſomething was wanting. The *Samaritan Pentateuch*, and the LXX Verſion ſupply this, by adding the Words,—*Let us go into the Fields*; but the *Jeruſalem Targum*, and that of *Jonathan*, have ſupplied us with their whole Converſation, as they went along. ‘I know, ſays ‘*Cain*, that the World was created by the Mercy of ‘God, but it is not govern’d according to the Fruit of ‘our good Works, and there is Reſpect of Perſons in ‘Judgment. Why was thy Oblation favourably ac‘cepted, when mine was rejected? Abel *anſwer’d, and* ‘*ſaid unto* Cain, The World was created in Mercy, ‘and is govern’d according to the Fruits of our good ‘Works. There is no Reſpect of Perſons in Judgment; ‘for my Oblation was more favourably receiv’d, be‘cauſe the Fruit of my Works was better, and more ‘precious, than thine. *Hereupon* Cain *in a Fury breaks* ‘*out*, There is no Judgment, nor Judge, nor any other ‘World; neither ſhall good Men receive any Reward, ‘nor wicked Men be puniſh’d. *To which* Abel *replied*, ‘There is a Judgment, and a Judge, and another ‘World, in which good Men will receive a Reward, ‘and wicked Men be puniſh’d.’ Upon which there enſu’d a Quarrel, which ended in *Abel’s* Death. So that, according to this Account, *Abel* ſuffer’d for the Vindication of the Truth, and was in Reality, the *firſt Martyr*.

At the Foot of the Hill near *Damaſcus*, the Inhabitants pretend, from antient Tradition, to ſhew the very Spot where *Abel* was ſlain. As to the Weapon which *Cain* uſed, *Eutichus*, the great Author of theſe Sort of Tales, ſays, that it was a *Stone*; and the *Arabians* have in a great Meaſure followed his Opinion, both as to this and to other Matters. Some of the *Jewiſh* Writers tell us, that he pulled him to Pieces with his Teeth. Others, that he killed him with the *Jaw-bone* of an *Aſs*, which the Painters therefore put in his Hand, whenever it comes to their Turn to repreſent the Story. Some arm him with a *Fork*, St. *Chryſoſtom* with a Sword, St. *Irenæus* with a *Scythe*, and *Prudentius* with a *Pruning-hook*.

There is an oriental Tradition, that, when *Cain* was confirmed in his Deſign of deſtroying his Brother, and knew not how to go about it, the Devil appeared to him in the Shape of a Man, holding a Bird in his Hand, and that, placing the Bird upon a Rock, he took up a Stone, and with it ſqueezed his Head in Pieces. *Cain*, inſtructed by this Example, reſolved to ſerve his Brother in the ſame Manner; and therefore, waiting till *Abel* was aſleep, he lifted up a large Stone, and let it fall, with all its Weight, upon his Head, and ſo kill’d him; whereupon God cauſed him to hear a Voice from Heaven, to this Purpoſe, *The reſt of thy Days ſhalt thou paſs in continual Fear*.

My Puniſhment is greater than I can bear] *Shuckford* obſerves, that as the *Hebrew* Word *Aven*, ſignifies *Iniquity*, rather than Puniſhment, and the Word *Naſha* ſignifies *to be forgiven*, as well as *to bear*, it ſeems to agree better with the Context, if the Verſe be render’d either *poſitively*, *My Iniquity is too great to be forgiven*, or (as the *Hebrew* Expoſitors take it) by way of Interrogation, *Is my Iniquity too great to be forgiven?* Which ſeems to be the better of the two. *Aynſworth* has obſerv’d, that, as there are *ſeven Abominations in* the Heart of him that loveth not his Brother, *Prov.* xxvi. 25. there were the like Number of Tranſgreſſions in *Cain’s* whole Conduct; for, *1ſt*, he ſacrificed without Faith; *2dly*, was diſpleas’d that God reſpected him not; *3dly*, hearken’d not to God’s Admonition; *4thly*, ſpake diſſemblingly to his Brother; *5thly*, killed him in the Field; *6thly*, denied, that he knew where he was; and, *7thly*, neither aſk’d, nor hop’d for Mercy from God, but deſpair’d, and ſo *fell into the Condemnation of the Devil*.

And it ſhall come to paſs, that every one that findeth me ſhall ſlay me] But, if his Father and Mother were the only Perſons beſides himſelf, what Reaſon had he for ſuch an Apprehenſion? According to the Computation of moſt *Chronologers*, ſays *Stackhouſe*, it was in the one hundred and twenty ninth Year of *Adam’s* Age, that *Abel* was ſlain; for the Scripture ſays expreſly, that *Seth* (who was given in Lieu of *Abel*) was *born in the hundred and thirtieth Year* (very likely the Year after the Murther was committed) to be a *Comfort* to his diſconſolate Parents. So that *Cain* muſt be an hundred and twenty nine Years old, when he *abdicated* his own Country, at which Time, there might be a ſufficient Quantity of Mankind upon the Face of the Earth, to the Number, it may be, of an hundred thouſand Souls. For if the Children of *Iſrael*, from ſeventy Perſons, in the Space of a hundred and ten Years, became ſix hundred thouſand fighting Men (tho’ great Numbers of them were dead during this Increaſe) we may very well ſuppoſe, that the Children of *Adam*, whoſe Lives were ſo very long, might amount, at leaſt, to an hundred thouſand, in a hundred and thirty Years, which are almoſt five Generations.

A certain *French* Author obſerves (Diſſert. i. in the Journal of *Paris*, *Jan.* 1712.) that tho’ we ſhou’d ſuppoſe, that *Adam* and *Eve* had no other Children than *Cain* and *Abel* in the Year of the World 128, which, as the beſt Chronologers agree, was the Time of *Abel’s* Murder; yet, as it muſt be allow’d, that they had Daughters, married with theſe two Sons, we require no more, than the Deſcendants of theſe two Children to make a conſiderable Number of Men upon the Earth in the ſaid Year 128. For, ſuppoſing them to have been married in the 19th Year of the World, they might eaſily have had each of them eight Children, ſome Males, ſome Females, in the 25th Year. In the 50th Year there might proceed from them, in a direct Line, 64 Perſons; in the 74th Year, there wou’d be 572; in the 98th Year, 4096; and in the 122d Year they wou’d amount to 32,768. If to theſe we add the other Children, deſcended from *Cain* and *Abel*, their Children, and the Children of their Children, we ſhall have in the aforeſaid 122d Year, 421,164 Men, capable of Generation, without ever reckoning the Women, both old and young, or ſuch Children, as are under the Age of 17 Years.

And the Lord ſet a Mark upon Cain, leſt any finding him ſhould ſlay him] So it is in our Tranſlation, but *Patrick* and *Saurin* obſerve, that the Original ſays no ſuch Thing, and the LXX have very well render’d it thus—*God ſet a Sign before* Cain, *to perſuade him, that whoever ſhould find him, ſhould not kill him*. This is almoſt the ſame with what is ſaid, *Exod.* x. 1. that *God did Signs before the* Egyptians; and *Iſa.* lxvi. 19. that *he would ſet a Sign before the Heathen*; where it is evident, that God did not mean any particular Mark, which ſhould be ſet on their Bodies, but only thoſe Signs and Wonders, which he wrought in *Egypt*, to oblige *Pharaoh* to let his People go, and the miraculous Manner, in which he delivered them from their *Babyloniſh* Captivity. This Expoſition is natural, and agreeable to the Methods of Divine Providence, which is wont to convince *the Incredulous* by Signs and Wonders; nor could any Thing elſe aſſure *Cain*, in the Fear he was under, *that the firſt who met him, ſhould not kill him*, after what God had ſaid to him, in Exprobation of his Crime.

16 And Cain went out from the preſence of the Lord, and dwelt in the land of Nod, on the eaſt of Eden. 17 And Cain knew his wife, and ſhe conceived and bare Enoch: and he builded a city, and called the name of the city, after the

name of his ſon, Enoch. 18 And unto Enoch was born Irad: and Irad begat Mahujael: and Mahujael begat Methuſael: and Methuſael begat Lamech. 19 And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of ſuch as dwell in tents, and *of ſuch as have* cattel. 21 And his brothers name *was* Jubal: he was the father of all ſuch as handle the harp and organ. 22 And Zillah, ſhe alſo bare Tubal-cain, an inſtructer of every artificer in braſs and iron: and the ſiſter of Tubal-cain *was* Naamah. 23 And Lamech ſaid unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my ſpeech: for I have ſlain a man to my wounding, and a young man to my hurt. 24 If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven-fold. 25 And Adam knew His wife again, and ſhe bare a ſon, and called his name Seth: For God, *ſaid ſhe*, hath appointed me another ſeed in ſtead of Abel whom Cain ſlew. 26 And to Seth, to him alſo there was born a ſon; and he called his name Enos: then began men to call upon the name of the Lord.

And Cain went out from the Preſence of the Lord] Both *Lightfoot*, *Heidegger*, and *Le Clerc* ſeem to be of Opinion, that what we render *the Preſence of the Lord*, was the proper Name of that particular Place, where *Adam*, after his Expulſion from Paradiſe, dwelt; and accordingly we find that Part of the Country, which lies contiguous to the ſuppoſed Situation of Paradiſe, called by *Strabo*, *Proſopon Theou*. However this be, 'tis agreed by all Interpreters, that there was a *Divine Glory*, called by the *Jews* SHECHINAH, which appeared from the Beginning, and from which *Cain*, being now baniſh'd, never enjoy'd the Sight of it again. If, after this, *Cain* turned a downright Idolater (as many think) 'tis very probable that he introduced the Worſhip of the Sun (which was the moſt antient Idolatry) as the beſt Reſemblance he could find, of the Glory of the Lord, which was wont to appear in a flaming Light.

The *Pſalmiſt* aſks the Queſtion, *Whither ſhall I go from thy Spirit, or whither ſhall I fly from thy Preſence?* Pſal. cxxxix. 7. The Queſtion has in it the full Force of a *Negation*; and if ſo, how is this conſiſtent with *Cain*'s *going out from the Preſence of God?* Now to reconcile this, we muſt make a Diſtinction between the *eſſential* and *majeſtic* Preſence of God. His *eſſential* Preſence is infinite, and ſo every where, and every where unſeen; but his *majeſtic* Preſence is the notifying, or Diſcovery of his eſſential Preſence, in a determinate Place, by ſome Kind of magnificent luminous Appearance; which, by the *Pſalmiſt*'s Authority, we may call the *Garment* or Cloathing of his Eſſence, for *he decketh himſelf with Light, as with a Garment*, Pſ. civ. 2. or, by the Apoſtle's Authority, the *Dwelling*, or Palace of his Eſſence; *for he dwelleth in Light that is unapproachable*, 1 Tim. vi. 16. By this glorious Appearance, God manifeſted himſelf very frequently in the Place where *Adam* liv'd; and therefore, when *Cain* departed from his native Country, he neceſſarily went from this *majeſtic* Preſence of God, tho' it was impoſſible for him to flee from his *eſſential*.

And dwelt in the Land of Nod, on the Eaſt of Eden —— and there he built a City, and called the Name of it after the Name of his Son, Enoch] Hereupon the learned *Huetius* obſerves, that *Ptolemy* in his Deſcription of *Suſiana*, places there a City called *Anuchtha*; and that the Syllable *tha*, which ends the Word, is, in the *Chaldee* Language, a Termination pretty common to Nouns *Feminine*, and conſequently no Part of the Name itſelf: From whence he infers, that this *Anuchtha*, mention'd by *Ptolemy*, is the ſame with the City *Enoch* mention'd by *Moſes*; eſpecially ſince *Ptolemy* places it on the *Eaſt Side* of *Eden*, which agrees very well with what *Moſes* ſays of the Land of *Nod*. But tho' it be allow'd, that *Anuchtha* and *Enoch* be the ſame Name, yet it will not therefore follow, that there was no other City ſo called, but that which was built by *Cain*. 'Tis certain that there was another *Enoch*, the Son of *Jared*, and Father of *Methuſelah*, a Perſon of remarkable Piety, in the *Ante-diluvian* Age; and why might not the City, mention'd by *Ptolemy*, be call'd after him, in reſpect to his illuſtrious Character, and miraculous Exemption from Death? Or rather, why might it not take its Name from ſome other *Enoch*, different from both the former, and living ſome Generations after the Flood? For it is ſcarce imaginable, how the City of *Enoch*, built before the *Flood*, ſhould either *ſtand*, or *retain* its antient *Name*, after ſo violent a Concuſſion, and total Alteration of the Face of Nature.

Nor ſhould it be forgot, that the Province of *Suſiana*, where *Huetius* places the Land of *Nod*, is one of the moſt fruitful and pleaſant Countries in the World. Whereas, conſidering that *Cain*'s Baniſhment was intended by God to be Part of his Puniſhment, it ſeems more reaſonable to think, that he ſhould, upon this Account, be ſent into ſome barren and deſolate Country, remote from the Place of his Nativity, and ſeparated by Mountains, and other natural Obſtructions, from the Commerce of his Relations. For which Reaſon, the learned *Grotius* is clearly of Opinion, that the Country, into which *Cain* was ſentenc'd to withdraw, was *Arabia Deſerta*; to the Barrenneſs of which, the Curſe, that God pronounces againſt him, ſeems not improperly to belong. *And now thou art curſed from the Earth, and when thou tilleſt the Ground, it ſhall not henceforth yield unto thee her Strength.* But, after all, their Opinion is not to be found fault with, who ſuppoſe, that the Word *Nod*, which ſignifies an *Exile* or *Fugitive*, is not a *proper*, but only an *appellative* Name; and that therefore, where-ever the Country was, where *Cain* took up his Abode, that, in After-ages, was call'd the *Land of Nod*, or the Land of *the baniſhed Man*. See *Stackhouſe*'s *Diſſert.*

And Lamech took unto him two Wives] *Le Clerc*, ſuppoſing that the Increaſe of *Females*, at the Beginning of the World, was much greater than that of *Males*, is of Opinion, that there might poſſibly want a Man to eſpouſe one of the Women, whom *Lamech* married; nor can he think that *Moſes* intended to blame him, for what was the conſtant Practice of ſome of the moſt eminent of the *Poſt-diluvian* Patriarchs. Biſhop *Patrick* likewiſe makes this *Apology* for him: 'His earneſt Deſire of ſeeing that bleſſed Seed, which was promiſed to *Eve*, might perhaps induce him to take more Wives than one, hoping that, by multiplying his Poſterity, ſome or other of them might prove ſo happy, as to produce that *Seed*. And this he might poſſibly perſuade himſelf to be more likely, becauſe the Right which was in *Cain*, the *Firſt-born*, he might now conclude was reviv'd in himſelf; and that the Curſe laid upon *Cain*, was, by this Time, expired, and his Poſterity reſtored to the Right of fulfilling the Promiſe.' Both *Selden* and *Grotius* plead for the Lawfulneſs of *Polygamy* before the *Levitical* Diſpenſation; but the learned *Heidegger* has ſufficiently anſwered them, and proved at large, that this Cuſtom of multiplying Wives is contrary both to the Law of God, and the Law of Nature.

He was the Father of ſuch as dwell in Tents] *Heidegger* obſerves, that *the Hebrews* call him *the Father* of any Thing, who was the firſt Inventor of it, or a moſt excellent Maſter of that Art: And from the Affinity of their Names, as well as the Similitude of their Inventions, learned Men have ſuppoſed, that *Jabal* was the *Pales*; *Jubal* the *Apollo*; *Tubal-Cain* (which in the *Arabick* Tongue ſtill ſignifies *a Plate of Iron* or *Braſs*) the *Vulcan*; and his Siſter *Naamah* the *Venus*, or (as ſome will have it) the *Minerva* of the *Gentiles*. See *Stillingfleet*'s *Origines*.

And Lamech ſaid unto his Wives, Adah and Zillah, Hear my Voice, &c] This Speech of *Lamech*, as it ſtands inconnected with any Thing before it, is ſuppoſed

poſed by many to be a Fragment of ſome old Record, which *Moſes* was willing to preſerve; and, becauſe it ſeems to fall into a kind of Metre, ſome have thought it a Sketch of *Lamech*'s Poetry, which he was deſirous to add to his Son's Invention of Muſick, and other Arts. Many ſuppoſe that *Lamech*, being plagued with the daily Contentions of his two Wives, here bluſters and boaſts of what he had done, and what he would do if they gave him any farther Moleſtation. Others imagine, that as the Uſe of Weapons was found out by one of his Sons, and now become common, his Wives were fearful leſt ſome Body or other might make uſe of them to ſlay him; but that, in this regard, he deſires them to be eaſy, becauſe, as he was not guilty of ſlaying any Body himſelf, there was no Reaſon to fear that any Body ſhould hurt him. The *Targum* of *Onkelos*, which reads the Words *interrogatively*, favours this Interpretation much: *Have I ſlain a young Man to my wounding, or a young Man to my Hurt?* i. e. I have done no Violence or Offence to any one, either great or ſmall, and therefore have no Cauſe to be apprehenſive of any to myſelf. But the *Rabbins* tell us a traditional Story, which if true, would explain the Paſſage at once. The Tradition is, —— That *Lamech*, when he was blind, took his Son *Tubal-Cain* to hunt with him in the Woods, where they happened on *Cain*, who, being afraid of the Society and Converſe with Men, was wont to be lurking up and down in the Woods; that the Lad miſtook him for ſome Beaſt ſtirring in the Buſhes, and directed his Father, how, with a Dart, or an Arrow, he might kill him; and this, they ſay, was the Man, whom *he killed by his wounding him*; and that afterwards, when he came to perceive what he had done, he beat *Tubal-Cain* to Death, for mis-informing him, and this was the *young Man whom he killed by hurting*, or beating *him*. But beſides the Incongruity of a blind Man's going a Hunting, this Story is directly contrary to the Promiſe of God, which aſſured *Cain*, that no Perſon ſhould kill him, and ſeems indeed to be deviſed for no other Purpoſe, but merely to ſolve the Difficulty of the Paſſage. Among the many Interpretations which have been made of it, that of the *Targum* of *Onkelos*, above recited, ſeems moſt natural and eaſy, and is not a little countenanced by the Authority of *Joſephus*. 'As for *Lamech*, ſays he, who ſaw, as far as any Man, into the Courſe and Methods of divine Juſtice, he could not but find himſelf concerned in the Proſpect of that dreadful Judgment which threatned his whole Family for the Murder of *Abel*, and under this Apprehenſion he brake the Matter to his two Wives.

Stackhouſe deſcants upon this Paſſage thus: The Murther of *Abel* had, for a long Time, occaſioned a great Animoſity between the Family of *Seth*, and the Deſcendants of *Cain*, who, tho' at ſome Diſtance, lived in perpetual Apprehenſions that the other Family might come upon them unawares, and revenge *Abel*'s untimely Death: But *Lamech* when he came to be Head of a People, endeavoured to reaſon them out of this Fear. For, calling his Family together, he argued with them to this Purpoſe: 'Why ſhould we make our 'Lives uneaſy with theſe groundleſs Suſpicions? What 'have we done, that we ſhould be afraid? We have 'not killed any Man, nor offered any Violence to *our* '*Brethren* of the other Family; and ſurely Reaſon muſt 'teach them, that they can have no Right to hurt or 'invade us. *Cain* indeed, our Anceſtor, killed *Abel*; 'but God was pleaſed ſo far to forgive his Sin, as to 'threaten to take the ſevereſt Vengeance on any one 'that ſhould kill him: And if ſo, ſurely they muſt ex'pect a much greater Puniſhment, who ſhall preſume 'to kill any of us. For *if Cain ſhall be avenged ſeven*-'*ſold, ſurely Lamech, or any of his innocent Family,* '*ſeventy-ſeven-fold.*' And 'tis not improbable, that, by frequent Diſcourſes of this Kind, as well as by his own Example, he overcame the Fears and Shineſs of the People, and (as we ſhall find hereafter) encouraged them to commence Acquaintance with their Brethren, the Children of *Seth*.

She bare a Son, and called his Name Seth] *Seth* ſignifies *ſubſtitute*, ſo named, becauſe God had been ſo good as to ſend him in the Room of his Brother *Abel*, *whom Cain ſlew*.

Then began Men to call upon the Name of the Lord] It being very probable, that *publick Aſſemblies* for religious Offices, where held long before this Time, and that even when *Cain* and *Abel* offer'd their Sacrifices their Families join'd with them in the Worſhip of God; ſome Men of great Note, ſuch as *Bertram*, *Hackſpan*, and *Heidegger*, take them in the ſame Senſe with our *marginal* Tranſlation; *then began Men* (*i. e.* the Children of *Seth*) *to call themſelves by the Name of the Lord*, i. e. the Servants and Worſhippers of the Lord, in Contradiſtinction to the *Cainites*, and ſuch prophane Perſons, as had forſaken him. It muſt not be diſſembled however, that the Word *Hochal*, which we tranſlate *began*, in ſeveral Places of Scripture, ſignifies to *profane*; and upon this Preſumption, many of the *Jewiſh* Writers, and ſome of no obſcure Fame among us, have taken the Words ſo, as if *Moſes* intended to intimate to us, that Men began now to apoſtatize from the Worſhip of God, to fall into Idolatry, and to apply the moſt holy Name, which alone belongs to the great Creator of Heaven and Earth, to created Beings, and eſpecially to the Sun. But, conſidering that *Moſes* is here ſpeaking of the pious Family of *Seth*, and not of that of *Cain*; that when the *Hebrew* Word ſignifies to *profane*, it has always a Noun following it; but when an affirmative Mood follows (as in the Paſſage before us) it always ſignifies to *begin*; and withal, that the Eaſtern Writers repreſent this *Enos* as an excellent Governor, who, while he liv'd, preſerv'd his Family in good Order, and, when he died, call'd them all together, and gave them a Charge to keep all God's Commandments, and not to aſſociate themſelves with the Children of *Cain*: Conſidering all this, I ſay, we can hardly ſuppoſe, that *Moſes* is here pointing out the *Origin* of Idolatry, but rather the Invention of ſome religious *Rites* and *Ceremonies* in the external Worſhip of God at this Time, or the Diſtinction, which good Men began to put between themſelves, and ſuch as were openly wicked and profane. For that the true Meaning of the Expreſſion *Karabeſhem*, according to our *marginal Tranſlation*, is to *call* or *nominate by*, or *after* the Name of any one, is manifeſt from ſeveral Inſtances in Scripture. Thus *Gen.* iv. 17. *Jikra*, *he called* the Name of the City *beſhem*, *by* or *after* the Name of his Son, *Numb.* xxxii. 42. *Jikra*, *he called* it *Nobah-beſhem*, *by* or *after* his own Name; and in *Pſal.* xlix. 11. *Karean*, *they call* their Lands *Biſhmotham*, *by* or *after their* own *Names*: And the Name here intimated, is afterwards expreſly given by *Moſes* himſelf, *Gen.* vi. when he tells us, that *the Sons of God ſaw the Daughters of Men*. See *Patrick*'s Com. *Calmet*'s Dict. and *Shuckford*'s Connect.

CHAP. V.

The Genealogy, Age, and Death of the Antediluvian Patriarchs, and the Piety and Tranſlation of Enoch.

Ver. 1. THIS *is* the book of the generations of Adam: In the day that
God created man, in the likeneſs of God made
he him; 2 Male and female created he them;
and bleſſed them, and called their Name Adam,
in the day when they were created. 3 And
Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image;
and called his Name Seth. 4 And the days of
Adam after he had begotten Seth were eight
hundred years: and he begat ſons and daughters.
5 And all the days that Adam lived were nine
hundred and thirty years and he died. 6 And
Seth lived an hundred and five years: and begat
Enos. 7 And Seth lived after he begat Enos
eight hundred and ſeven years, and begat ſons

and daughters. 8 And all the days of Seth were nine hundred and twelve years: and he died. 9 And Enos lived ninety years, and begat Cainan. 10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters. 11 And all the days of Enos were nine hundred and five years: and he died. 12 And Cainan lived ſeventy years, and begat Mahalaleel. 13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters. 14 And all the days of Cainan were nine hundred and ten years: and he died. 15 And Mahalaleel lived ſixty and five years, and begat Jared. 16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters. 17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died. 18 And Jared lived an hundred ſixty and two years, and he begat Enoch. 19 And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters. 20 And all the days of Jared were nine hundred ſixty and two years: and he died. 21 And Enoch lived ſixty and five years, and begat Methuſelah. 22 And Enoch walked with God after he begat Methuſelah three hundred years, and begat ſons and daughters. 23 And all the days of Enoch were three hundred ſixty and five years. 24 And Enoch walked with God, and he *was* not: for God took him. 25 And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech. 26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters. 27 And all the days of Methuſelah were nine hundred ſixty and nine years: and he died. 28 And Lamech lived an hundred eighty and two years, and begat a ſon. 29 And he called his name Noah, ſaying, This ſame ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed. 30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat ſons and daughters. 31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died. 32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

In the Likeneſs of God made he him] The great *Moſes* ſays *Philo*, makes not the Species of the rational Soul to be like to any of the Creatures, but pronounceth it to be the *Image* of the inviſible God, as judging it then to become the true and genuine *Coin* of God, when it is form'd, and impreſs'd by the divine Seal, the Character whereof is the *eternal Word*. For God, ſaith he, breath'd into his Face the Breath of Life; ſo that he, who receives the Inſpiration, muſt, of Neceſſity, repreſent the Image of him that gives, and for this Reaſon it is ſaid, that *Man was made* after the Image of God.

Mr. *Stackhouſe* has a Diſſertation upon this Subject, to which we refer the Reader.

All the Days that Adam lived, were nine hundred and thirty Years] If it be aſk'd, ſays *Eſtius*, how it came to paſs, that *Adam*, who was immediately created by God, and, conſequently, more perfect than any of his Kind, did not outlive *Methuſelah*, who was the *eighth* from him? The Anſwer which ſome have given, *viz.* That his Grief and Affliction of Mind for the Loſs of Paradiſe, and the Miſery, which, by his Tranſgreſſions he had entailed upon his Offspring, might affect his Conſtitution, and, by Degrees, impair his Strength, is not much amiſs: But there is another Reaſon, which ſeems to me better founded, *viz.* That, whereas *Adam* was created in the full Perfection of his Nature, and all his Deſcendants being born Infants, did gradually proceed to Maturity; ſubducting the Time from their Infancy to their Manhood, we ſhall find, that *Adam* out-liv'd them all: For we muſt not compute as we do now (when the Extent of a Man's Life is uſually no more than 70) that his compleat Manhood was at 30, or thereabouts. In the very *Catalogue*, now before us, we read of none (except *Enoch*, and two others) who begat Children, before they were 90 or upwards, and therefore, ſubſtracting thoſe Years (which we may ſuppoſe interfer'd between his Birth and his Manhood) from the Age of *Methuſelah*, we may perceive, that *Adam* ſurpaſſed him to the Number of almoſt Sixty.

And all the Days that Adam lived, were nine hundred and thirty Years; and he died]. Where *Adam* was buried cannot be collected from Scripture. St. *Jerom* (in *Matt.* xxvii.) ſeems to approve of the Opinion of thoſe, who imagine he was buried at *Hebron*, in the Cave of *Machpelah*, or the double Cave, which *Abraham*, many Ages after, bought for a Burying-Place for himſelf and Family, *Gen.* xxiii. 3, *&c.* The *Oriental* Chriſtians ſay, that when *Adam* ſaw Death approaching, he call'd his Son *Seth*, and the reſt of his Family to him, and order'd them to embalm his Body with Myrrh, Frankincenſe, and Caſſia, and depoſit it in a certain Cave, on the Top of a Mountain, which he had choſen for the Repoſitory of his Remains, and was thence call'd the Cave of *Al-Konuz*, a Word deriv'd from the *Arabian-Kanaza*, which ſignifies *to lay up privately*. And this Precaution (as the *Jews* will have it) was order'd by *Adam* to be taken, leſt his Poſterity ſhould make his Relicks the Object of Idolatry. Several of the primitive Fathers believe, that he died in the Place where *Jeruſalem* was afterwards built, and that he was interr'd on Mount *Calvary*, in the very Spot where Chriſt was crucified; but others are of Opinion, that (tho' he did not die at *Jeruſalem*, yet) *Noah*, at the Time of the Deluge, put his Body into the *Ark*, and took care to have it buried there by *Melchiſedeck*, the Son of *Shem*, his *Grandſon*. The *Mahometans* will have his Sepulchre to have been on a Mountain near *Mecca*, and the antient *Perſians*, in *Serendil*, or *Ceylon*. So ambitious is every Nation to have the Father of all Mankind buried with them. When *Eve*, the Mother of all Living, died, is no where expreſs'd in Scripture, but there are ſome, who venture to tell us, that ſhe outliv'd her Huſband ten Years. See *Univerſ. Hiſt.* and *Calmet's Dict.* on the Word *Adam*.

The *Greek* Church have conſecrated a Chapel to his Memory, on Mount *Calvary*; and they commemorate both him and *Eve*, with the other juſt and holy Perſons mentioned in the *Old Teſtament*, on the 19th of *December*, or rather on the Sunday preceding *Chriſtmas*. They keep alſo a ſolemn Faſt on the 4th of *February*, for the Baniſhment of our firſt Parents out of Paradiſe. In ſome *Latin* Kalenders, the 25th Day of *March* is appointed an Holy-day in his Honour; the Creation of the World, the Death of this Patriarch, and the Conception of our Saviour, being ſuppoſed to have happened all on that Day.

And Enos lived ninety Years, and begat Cainan] *Moſes* hath recorded nothing concerning *Enos*, nor in general concerning any of the *Patriarchs*, more than the Time of their Birth, the Age at which they begat their Succeſſors, and the Time of their Death. In the Traditions of the *Eaſtern* People, it is indeed ſaid, that *Enos* was a Man of exemplary Piety; that he not only govern'd his Family with great Wiſdom and Goodneſs, but alſo was the firſt who inſtituted Courts of Juſtice, and directed that Neceſſaries ſhould be provided for thoſe, who through Age or bodily Infirmities, were unable to provide for themſelves. Sin continuing to extend its Empire, through the extraordinary Wickedneſs of the Deſcendants of *Cain*, *Enos* called his Son, born to him in the 90th Year of his Age, *Kenan* or *Cainan*, *a Mourner*, to ſignify the Affliction under which his Father laboured thro' the general Corruption of Men in that Age.

As to *Cainan*, the Son of *Enos*, a *Jewiſh* Writer, pretends that *Alexander the Great*, in a Letter to *Ariſtotle*, his Preceptor, wrote thus: ‘After paſſing thro’ *Perſiacon*, which is a Province of *India*, I penetrated even to the Sea; and paſſing over into certain Iſlands, I found in them a Race of Men, of effeminate Appearance; they feed upon live Fiſhes, and ſpeak a Tongue not far from *Greek*. Theſe People told me, that in their Iſland, there was to be ſeen the *Tomb* of a moſt antient King, whoſe Name was *Cainan*, the Son of *Enos*, who govern'd before the Deluge which overſpead the World. This Prince was verſed in all Sciences, and poſſeſſed the moſt extenſive Wiſdom, the *Demons* and evil *Genii* being under his Command. He alſo foreſaw at what Time the Deluge, which happened in the Days of *Noah*, would come; and cauſed an Account thereof to be engrav'd on certain *Tables of Stone*, which remain in that Iſland unto this Day: On theſe alſo he cauſed to be inſcribed, that a third Part of the Earth was ſwallow'd up by the Ocean, in the Days of *Enos* the Son of *Seth*, the Son of *Adam*. In this Iſland, the ſame *Cainan* built a large and magnificent City, with a Caſtle therein, of fine poliſhed Marble; in this Caſtle alſo, be buried a vaſt Quantity of Riches of all Sorts; raiſing up over the Place where he deſigned to be buried, a Column of excellent Beauty, as well as extraordinary Height, to which no Mortal, hitherto, hath been able to aſcend; for by Reaſon of a *taliſmanic* Virtue, derived from the *ſeven Planets*, by the Skill of its Royal Founder, whoever approaches its Walls, is inſtantly ſtruck dead.’

Bedford, in his *Scripture Chronology*, has theſe Obſervations on the *Catalogue* of the old Patriarchs given us in this Chapter: He obſerves, that the Cuſtom in thoſe Times was, to give Children their Names, according to the Occurrences in Life, or Expectations of their Parents. Thus *Seth* being a good Man, was grieved to ſee the great Degeneracy in other Parts, tho' he endeavour'd to preſerve his own Family from the Contagion; and therefore called his Son *Enos*, which ſignifies *ſorrowful*. *Enos* perceiving the Poſterity of *Cain* to grow every Day worſe and worſe, was concerned for their Iniquity, and began to dread the Conſequences of it; and therefore called his Son *Cainan*, which denotes *Lamentation*. Tho' *Cainan* had his Name from the Wickedneſs of *Cain*'s Family, yet he himſelf reſolved to maintain the true Worſhip of God in his own; and therefore called his Son *Mahalaleel*, i. e. *a Praiſer and Worſhipper of God*. In the Days of *Mahalaleel* (as the Tradition tells us) a Defection happened among the Sons of *Seth*, who went down from the Mountains, where they inhabited, and adjoined themſelves to the Daughters of *Cain*; and therefore he called his Son's Name *Jared*, which ſignifies *deſcending*. *Jared*, to guard againſt the general Corruption, devoted himſelf, and his Deſcendants, more zealouſly to the Service of God; and, accordingly, called his Son *Enoch*, which means a *Dedication*. *Enoch* by the Spirit of Prophecy, foreſeeing the Deſtruction which would come upon the Earth, immediately after the Death of his Son, called his Name *Methuſelah*, which imports as much; for the firſt Part of the Word (*Methu*) ſignifies *he dies*, and (*Selah*) the *ſending forth of Water*. *Methuſelah*, perceiving the Wickedneſs of the World, in the Family of *Seth*, as well as that of *Cain*, to grow every Day worſe and worſe, called his Son *Lamech*, which intimates *a poor Man, humbled*, and *afflicted* with Grief, for the preſent Corruption, and Fear of future Puniſhment: And *Lamech* conceiving better Hopes of his Son (as ſome imagine) that he ſhould be the *promiſed Seed*, the Reſtorer of Mankind after the Deluge, or a notable Improver of the Art of *Agriculture*, called his Name *Noah*, which denotes Agriculture. We may obſerve from this Calogue, however, ſays *Patrick*, that the Patriarchs, in thoſe Days, were not ſo ſuperſtitious, as to think any Thing *ominous* in Names; and therefore we find, that *Jared* feared not to call his Son *Enoch*, by the very Name of *Cain*'s eldeſt Son, *Gen.* iv. 17. even as *Methuſelah* called his Son *Lamech*, by the Name of one of *Cain*'s Grand children, Ch. iv. 18.

And Enoch walked with God, and he was not, for God took him] Conſidering how uſual a Thing it was, in theſe early Ages of the World, for Angels to be converſant with good Men, it may not be improperly ſaid of *Enoch*, and of *Noah* both, that they *walked with God* in this Senſe, *viz.* that they had oftentimes familiar Converſe with theſe Meſſengers, who might be ſent with Inſtructions from him, how they were to behave on ſeveral Occaſions: For this anſwers the Tradition of the Heathens, *viz.* that in the *Golden Age*, their Gods had frequent Intercourſe with Men.

Enoch was certainly eminent for his Sanctity, and in other Reſpects a very extraordinary Perſon. St. *Jude*, diſtinguiſhes him as a *Prophet*; the *Arabians* repreſent him as a great Scholar; the *Babylonians* look upon him as the Author of their *Aſtrology*; the *Greeks* call him their *Atlas*, and affirm, that *he was the firſt, who taught Men the Knowledge of the Stars*: But it was not for theſe rare Qualities, ſo much as for his ſingular Piety and Virtue, that God exempted him from the common Fate of Mankind.

The *Jewiſh* Doctors, indeed, ſays *Stackhouſe*, will have the Words of *Moſes* concerning him to import no more, than his ſudden and untimely Death, becauſe he liv'd not near ſo long as the other Patriarchs. But the *Paraphraſe* which St. *Paul* gives us of them (*Heb.* xi. 5.) *By Faith* Enoch *was tranſlated, that he ſhould not ſee Death, and was not found, becauſe God had tranſlated him; for, before his Tranſlation, he had this Teſtimony, that he pleaſed God*; this Paraphraſe, I ſay, will not ſuffer us to doubt of the Truth of the Chriſtian Interpretation. And indeed, unleſs the Chriſtian Interpretation be true, the whole Emphaſis of *Moſes*'s Words is loſt, and they become a crude *Tautology*. For, if we ſay, that *Enoch was not*, i. e. was no longer living, becauſe *God took him*, i. e. God cauſed him to die; 'tis the ſame, as if we ſhould ſay, *God cauſed him to die, becauſe he took him away by Death*, which is flat and inſipid, a Proof of the ſame Thing, by the ſame Thing, and hardly conſiſtent with common Senſe: Whereas, if we interpret the Words in this Manner, —— *Enoch was not*, i. e. was no where to be found, was ſeen neither among the Living nor the Dead here on Earth, *for God took him*, i. e. becauſe God tranſlated him to another Place, Soul and Body together, without undergoing the Pains of Death; here is a *Grace* and *Energy* in the Expreſſion, not unbecoming the Stile of an inſpired Pen-man.

The Reaſon which *Moſes* aſſigns for God's *taking him* in this wiſe, is, that *he walked with God*: But if God's *taking him* means no more than his haſty Death, it was far from being a divine Atteſtation of his Piety (becauſe *Length of Days* is the promis'd Reward of *that*) and therefore we may be allow'd to infer, that *his walking with God* was not the Cauſe of his Ablation by Death, but of his Aſſumption into Glory. The Truth is, about 57 Years before this Event, as *Patrick* obſerves, *Adam*, the Father of all Living, had ſubmitted to the Sentence denounc'd againſt him, and reſign'd his Breath; and whatever Notions his Poſterity might have of a Life immortal in Reverſion, yet it ſeem'd expedient to the divine Wiſdom, at this Time, in the Perſon of *Enoch*, to give them, as it were, an *Anticipation* of it, and to ſupport and comfort them under the Senſe of their Mortality, with the Proſpect and aſſured Hope, that after the dark *Entry* of Death was paſs'd, they were to be admitted into the *Manſions* of Bliſs.

He called his Son Noah, ſaying, This ſame ſhall comfort us concerning the Work and Toil of our Hands, becauſe of the Ground, which the Lord hath curſed] The Senſe of learned Men upon this Prophecy of *Lamech*, hath been very different. Some are of Opinion, that there is nothing prophetical in this Declaration of *Lamech*, and that the only Cauſe of his rejoicing was, to ſee a Son born, who might, in Time, be aſſiſting to him in the Toil of cultivating the Ground. But in this there is nothing particular: In this Senſe *Lamech*'s Words may be apply'd by every Father, at the Birth of every Son; nor can we conceive, why a peculiar Name ſhould be given *Noah*, if there was no particular Reaſon for it. The *Jewiſh* Interpreters generally expound it thus, *He ſhall make our Labour in tilling the Ground more eaſy to us*, in that he ſhall be the *Inventor* of ſeveral proper Tools, and Inſtruments of Huſbandry, to abate the Toil and Labour of Tillage: And ſome will tell us, that he therefore receiv'd his Name, becauſe he firſt invented the Art of making *Wine*, a Liquor that chears the Heart, and makes Man forget Sorrow and Trouble. But the Invention of fit Tools for Tillage, after that *Tubal-Cain* had become ſo great an *Artificer in Braſs and Silver*, ſeems to belong to one of his Deſcendants, rather than *Noah*; and as *Noah* was not the firſt *Huſbandman* in the World, ſo neither can it be concluded, from his having *planted a Vineyard*, that he was the firſt *Vine-dreſſer*. Another Opinion, not altogether unlike this, is, that *Lamech* being probably inform'd by God, that his Son *Noah* ſhould obtain a Grant of the Creatures for Food, *Gen.* ix. 3. and knowing the Labour and Inconveniencies they were then under, rejoic'd in foreſeeing what Eaſe and Comfort they ſhould have, when they had obtained a large ſupply of Food from the Creatures, beſides what they could produce from the Ground by Tillage. The Reſtoration of Mankind by *Noah*, and his Sons is thought by many to anſwer the Comfort which *Lamech* promis'd himſelf and his Poſterity. But the learned *Heidegger*, after an Examination of all theſe, and ſome other Opinions, ſuppoſes that *Lamech*, having in Mind the Promiſe of God, expected his Son ſhould prove the *bleſſed Seed*, the Saviour of the World, who was to *bruiſe the Serpent's Head*, and, by his Atonement, expiate our Sins, which are the Works of our own Hands, and remove the Curſe which lay upon Sinners. But this, in my Opinion, is too forc'd an Expoſition. *Lamech*, 'tis true, in Virtue of God's Promiſe, expected a Deliverance from the Curſe of the Earth, and foreſaw that that Deliverance would come through his Son: But how came it thro' his Son, unleſs it came in his Son's Days? And in what Inſtance could it appear, unleſs it were in ſomething ſubſequent to the Flood? And what could that poſſibly be, unleſs the Removal of the *Sterility* of the Earth, and reſtoring it to its original Fruitfulneſs; For which Reaſon we find God, after the Flood, declaring, that he *will not again curſe the Earth for Man's ſake*; and ſolemnly promiſing, that *while the Earth remaineth, Seed Time and Harveſt ſhall not ceaſe*, Gen. viii. 22 See *Heidegger*, *Patrick*, *Le Clerc*, *Pool*, and Bp. *Sherlock*.

And Noah begat Shem, Ham, and Japhet] Of theſe three Sons, the eldeſt was *Japhet*, as appears from *Gen.* x. 21. and the ſecond was *Shem*, from *Gen.* x. 21. and the youngeſt *Ham*, from *Gen.* ix. 24. Nevertheleſs, both here, and a little lower, *Shem* is named firſt; whether it was, that the Rights of *Primogeniture* were transferred to him (tho' the ſacred Hiſtorian ſays nothing of it); or God was minded, thus early, to ſhew, that he would not be confined to the Order of Nature in the Diſpoſal of his Favours, which he frequently beſtowed upon the younger Children; or (what ſeems the moſt likely) becauſe the Nation of the *Jews* were to deſcend from him.

CHAP VI.

The Wickedneſs of Men being arrived to a prodigious Height, God reſolves to deſtroy all Fleſh, except Noah *and his Family, whom he orders to build an Ark, and gives him the Dimenſions of it; and eſtabliſhes his Covenant with him.*

Ver. 1. AND it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them. 2. That the ſons of God ſaw the daughters of men, that they were fair; and they took them wives of all which they choſe. 3. And the Lord ſaid, my Spirit ſhall not always ſtrive with man, for that he alſo *is* fleſh; yet his days ſhall be an hundred and twenty years. 4. There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them; the ſame *became* mighty men, which were of old men of renown.

The Sons of God ſaw the Daughters of Men, that they were fair, and they took them Wives of all which they choſe] Some of the *oriental* Writers have given us a large Account of the Wickedneſs and Debaucheries of that Age. 'As to the Poſterity of *Cain*, ſay they, the Men did violently burn in Luſt towards the Women, and, in like Manner, the Women, without any Shame, committed Fornication with the Men; ſo that they were guilty of all Manner of filthy Crimes one with another; and, meeting together in publick Places for this Purpoſe, two on three Men were concern'd with the ſame Woman, the antient Women, if poſſible, being more luſtful and brutiſh than the Young. Nay, Fathers liv'd promiſcuouſly with their Daughters, and the young Men with their Mothers; ſo that neither the Children could diſtinguiſh their own Parents, nor Parents know their own Children. So deteſtable were the Deeds of the *Cainites*, who ſpent their Days in Luſt and Wantonneſs, in ſinging and dancing, and all Kinds of Muſick, until ſome of the Sons of *Seth*, hearing the Noiſe of their Muſick, and riotous Mirth, agreed to go down to them from the holy Mountain, and upon their Arrival were ſo captivated, with the Beauty of their Women (who were naked) that they immediately defiled themſelves with them, and ſo were undone. For, when they offer'd to return again to their former Abode, the Stones of the Mountain became like Fire, and permitted them to paſs no further.' See *Eutych.* Annals.

Our excellent *Milton* deſcribes the Manner of their being captivated with the Daughters of *Cain*, in theſe Words:

——————— They on the Plain,
Long had not walk'd, when from the Tents, behold
A Bevy of fair Women; richly gay,
In Gems, and wanton Dreſs; To th' Harp they ſung
Soft amorous Ditties, and in Dance came on.
The Men, tho' grave, ey'd them; and let their Eyes
Rove without Rein; till in the amorous Net
Firſt caught, they lik'd, and each his Liking choſe.
B. 11.

The Scripture indeed, ſays *Stackhouſe*, ſeems to impute all the Iniquity that ſo much abounded in that Age, to the Marriages between *the Sons of God, and the Daughters of Men*; but the Misfortune is, that ſeveral Interpreters, being led away by the Authority of the LXX, who, according to *Philo*, did antiently render what we ſtile *the Sons of God*, by *the Angels of God*, have ſuppoſed, that wicked and apoſtate Angels aſſumed, at this Time, human Bodies, and, having had carnal Communion with Women, begat of them a Race of *Giants*; and from this Original, the Notion of *Incubi*, or Devils converſing with Women in like Manner, has ever ſince been deriv'd. St. *Auguſtin*, among many others, is very poſitive in this Opinion. 'Several People have had the Trial, *ſays he*, and ſeveral have heard it from thoſe who knew it to be true, that the *Silvani* and *Fauni*, commonly called *Incubi*, have been often fatal to Women, and have defiled their Bed. It is likewiſe affirmed with ſo much Confidence, that certain Demons (call'd *Durii* among the *Gauls*) have not only attempted, but likewiſe perpetrated theſe Kinds of impure Actions, that it 'would be fooliſh to make any Queſtion of it.' But beſides the Incompatibleneſs of the Notion, of a Spirit, and the Nature of an *Incubus*, *the Sons of God* are here repreſented under Circumſtances, quite different from what we may ſuppoſe of any *Demons* aſſuming human Shape.

An *Incubus* (if any ſuch there be) can deſire Commerce with a Woman, for no other Reaſon, but only to draw her into the Gulf of Perdition. Any *carnal* Gratification of his own cannot be his Motive, becauſe Pleaſure, in an aſſum'd Body, if it is pretended to, muſt be factitious. But here *the Sons of God*, are ſaid to be enamour'd with the Daughters of Men and (to ſatisfy their Luſts) to *take to themſelves Wives of all that they choſe*, which denoting a ſettled Marriage and Cohabitation, can hardly be imagined in the Caſe before us. From thoſe Marriages, we may farther obſerve, that a Generation of living Men, call'd by the Scripture *Men of Renown*, did enſue, but it is impious to think, that God would ever concur with the Devil, in violating the Laws of Generation, which he had eſtabliſh'd, and proſtituting the Dignity of human Nature, by ſtamping his own Image upon, or infuſing a human Soul into whatever Matter a *Fiend* ſhould think fit to engenerate.

In prejudice taken to this Opinion therefore, ſeveral Interpreters have made Choice of another, which, tho' ſomewhat more reaſonable, is nevertheleſs ſubject to Exceptions. It ſuppoſes that, by *the Sons of God* in this Place, are meant the Princes, great Men, and Magiſtrates in thoſe Times, who, inſtead of uſing their Authority to puniſh and diſcountenance Vice, were themſelves the greateſt Examples and Promoters of Lewdneſs and Debauchery; taking *the Daughters of Men*, or of the inferior and meaner Sort of the People, and debauching them by Force. But beſides the Harſhneſs of the Conſtruction, which (contrary to Scripture-Phraſe) makes all great and powerful Perſons to be call'd *the Sons of God*; and all mean and Plebeian Women, *the Daughters of Men*, there is this Error in the Suppoſition, that the great Men, we are now ſpeaking of, did not offer any Force or Violence to thoſe inferior Women, *they ſaw that they were fair, and made Choice of them for Wives*. They did not take them merely to lie with them, and ſo diſmiſs them; but voluntarily enter'd into a State of Matrimony and Cohabitation with them. And this being all the Matter, wherein is the Heinouſneſs of the Offence, if Men of a ſuperior Rank marry with their Inferiors, eſpecially when an Exceſs of Beauty apologizes for their Choice? Or, why ſhould a few unequal Matches be reckon'd among ſome of the chief Cauſes, which brought upon the World an univerſal Deſtruction?

The moſt common therefore, and indeed the only probable Opinion is, that *the Sons of God* were the Deſcendants of *Seth*, who for the great Piety, wherein they continued for ſome Time, were ſo call'd, and that *the Daughters of Men* were the Progeny of wicked *Cain*. And why the Intermarriages of theſe two Families (even tho' there was no expreſs Prohibition from God) came to be ſo provoking to him, and in the End ſo deſtructive to themſelves, is the next Point of our Enquiry.

It has been a Queſtion among the Learned, whether or no, in the Ages before the Flood, Idolatry was practiſ'd; but there ſeems no great Foundation for our doubting it, tho' ſome have endeavour'd to eſtabliſh it upon incompetent Texts. The only Expreſſion in Scripture, that bears a proper Aſpect this Way, is in *Gen.* vi. 3. where we are told, *That God ſaw, that the Wickedneſs of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually.* The Words ſeem parallel to that Paſſage of the Apoſtle, *They became vain in their Imaginations, and their fooliſh Heart was darkened*;—whereupon it follows, *that they changed the Glory of the incorruptible God into an Image, and to Birds, and to four-footed Beaſts, and creeping Things.* Since therefore *Moſes* made uſe of the like Expreſſion, concerning the Age ſoon after the Flood, and ſince it is certain that, ſoon after the Flood Men fell into Idolatry, until the true Worſhip of God was again eſtabliſhed in *Abraham*'s Family; it ſeems very probable, that he intended us an Intimation thereof in the Manner of his expreſſing himſelf: Nor can we imagine but that, when St. *Peter* compares the falſe Teachers of his Age with the People of the *Antediluvian* World, in the Nature of their Puniſhment, he means to inform us, that they reſembled them likewiſe in the Nature of their Crime, in their *bringing in damnable Hereſies*, and abetting ſuch Doctrines, as even *denied the Lord that bought them*; or that, when St. *Jude* expreſſes his Indignation againſt certain *ungodly Men* in his Days, *who denied the only Lord God, and our Lord Jeſus Chriſt*, in ſuch Words as theſe, *Woe unto them, for they are gone into the Way of* Cain; he leaves us to infer, that *Cain* and his Poſterity were the firſt that threw off the Senſe of a God, and, *inſtead of the Creator, began to worſhip the Creature.*

Now if the *Cainites* were, at this Time, not only profligate in their Manners, but Abettors of Infidelity, and Promoters of Idolatry; for the Family of *Seth*, who profeſs'd the true Worſhip of God, to enter into any Communion, or Matrimonial Compacts with them, could not but prove of fatal Conſequence. 'Tis a ſolemn Injunction, which God gives the *Iſraelites*, *Thou ſhalt not make Marriages with them; thy Daughter thou ſhalt not give unto his Son, nor his Daughter ſhalt thou take unto thy Son*, Deut. vii. 3, 4. And that this is no *ſpecial*, but a *general* Prohibition, extenſive to all Nations, that profeſs the true Worſhip of God, is evident from the Reaſon that is annex'd to it; *for they will turn away thy Son from following me, that they may ſerve other Gods.* This was what *Baalam* knew full well, and therefore, perceiving, that he could injure the *Children* of *Iſrael* no other Way, he adviſed the *Moabites* to commence a Familiarity with them; whereupon it ſoon came to paſs, that *the People began to commit Whoredom with the Daughters of Moab, and they called the People unto the Sacrifices of their Gods, and the People did eat, and bowed down to their Gods*, Numb. xxv. 1, 2. From all which it ſeems to follow, that the Sin was very heinous in the Family of *Seth*, to mix with the wicked Seed of *Cain*, when they could not but foreſee, that the Conſequence would be their Seduction from the true Worſhip of God; and that the Heinouſneſs of their Sin ſeem'd ſtill to be inhanc'd, if, what ſome *oriental* Writers tell us, be true, *viz.* that God gave them this Prohibition by the Mouth of their great Forefather *Adam*, and that their Cuſtom was at certain Times, to ſwear by the *Blood of Abel* (which was their ſolemn Oath) that they would never leave the mountainous Country, where they inhabited, nor have any Communion with the Deſcendants of *Cain*.

Yet his Days ſhall be an hundred and twenty Years] This was the Term allowed Mankind for their Repentance, and Prevention of their Ruin. And yet if we compare Ch. v. 32. with Ch. vii. 11. we ſhall find, that between this Time and the Flood, there were but one hundred Years; how then did God perform his Promiſe? Now in Anſwer to this, it may be ſaid, that the increaſing Wickedneſs of Mankind might juſtly haſten their Ruin, and forfeit the Benefit of this Indulgence; but what ſeems to be the true Solution is this--This Promiſe, tho' mention'd after what we read in Ch. v. 32. ſeems nevertheleſs to have been made 20 Years before it; for that Verſe is added there, out of its proper Place, only to complete the Genealogy, and therefore, after this Narrative of the Wickedneſs of the World, it is repeated here in its due Order, in the 10th Verſe; nor are ſuch Tranſpoſitions uncommon in Scripture, without any Diminution to its Authority.

There were Giants in the Earth in thoſe Days] It muſt be acknowledg'd, ſays *Stackhouſe*, that Tranſlators have not agreed in the Notions of this Word, *Giants*. *Aquila*, inſtead of *Gigantes*, renders it, Men, *who attack*, or fall with Impetuoſity upon their Enemies; and *Symmachus* will have it mean *violent and cruel* Men, the only Rule of whoſe Actions is their Strength and Force of Arms: And from hence ſome have imagin'd, that the *Giants*, ſpoken of in Scripture, were famous for the Crimes and Violences they committed, rather than for the Height, or Largeneſs of their Stature. But to hinder this from paſſing for a Truth, we have the Hiſtories of all Ages, both *ſacred* and *profane*, and ſeveral other Remains and Monuments, to evince the Being of ſuch prodigious Creatures in almoſt every Country.

That there were Multitudes of *Giants*, in the Land of Promiſe, before the *Iſraelites* took Poſſeſſion of it, ſuch as *Og*, King of *Baſan*, and the *Anakims*, whom the *Moabites* called *Enims*, i. e. *terrible Men*, and the *Ammonites*, *Zamzummims*, i. e. *the Inventors of all Wickedneſs*, whoſe Poſterity were in Being in the Days of *David*, and whoſe Bones were to be ſeen at *Hebron*, the chief Place of their Abode, is manifeſt from the ſacred Records. *All the People* (ſay the Spies who were ſent to take a Survey of the Land) *are Men of Stature*; *and there we ſaw the Giants, the Sons of Anack, which came of the Giants*, ſo immeaſurably large, that *we were but like Graſhoppers* in Compariſon of them. And therefore we need leſs wonder, that we find *Joſephus*, upon the ſame Occaſion telling us, ‘ That the Race ‘ of Giants was not then extinct, who, on Account of ‘ their Largeneſs and Shapes (not at all to be liken'd to ‘ thoſe of other Men) were amazing to ſee, and terri‘ble to hear of.’ *Homer* ſpeaks of the Giants, *Otus* and *Ephialtes*, who, at the Age of nine Years, were nine Cubits about, and ſix and thirty in Height; he likewiſe deſcribes the Bigneſs of the Cyclops *Polyphemus*, who was of ſuch prodigious Strength, that he could, with the greateſt Facility, take up a Stone, which two and twenty *four-wheel'd* Chariots would ſcarce be able to move. This we allow to be, in ſome Meaſure, *romantic*, but ſtill it confirms the Tradition, that ſeveral Perſons of old were of a *gigantic* Stature.

That the *Cyclopes* and *Laſtrigones*, ſays *Bochart*, were once in *Sicily*, we have the Account, not only in the Poets *Homer*, *Heſiod*, and *Euripides*, *Virgil*, *Ovid*, and *Sicilus*, but in the Hiſtorians and Geographers (I mean *Thucydides* and *Strabo*) who were *Grecians*, and in *Trogus*, *Mela*, *Pliny*, and others, who were *Romans*: And that there was ſomething of Truth in the Fables concerning them, we are aſſur'd by thoſe Bones of Giants, which were dug out of the Earth in the Memory of our Fathers.

Mr. *Whiſton*, in his *original Records*, has a Supplement concerning the old Giants, wherein according to the Apocryphal Book of *Enoch*, he divides the Giants into three Kinds, and in this Diviſion thinks himſelf countenanc'd by the Words of *Moſes*, Gen. vi. 2, *&c.* the firſt and loweſt Kind of which are called *Eliudim*, and are of Stature from 4 Cubits to 15; the ſecond are *Nephilim*, from 15 to 40 Cubits; and the third, or great Giants, 40 Cubits at leaſt, and many Times above.

In all Probability, no ſmall Part of the eldeſt Cities, Towers, Temples, Obeliſks, Pyramids, and Pillars, ſome of which are ſtill remaining, are deſervedly eſteem'd *the Wonders of the World*, were the Structure of theſe antient *Giants*.

Whiſton has reckon'd up ſeveral Works of this Kind, as, 1. The *Giants Dance* upon *Saliſbury Plain*, now call'd *Stone-henge*. 2. The *Giants Cauſeway* in the North of *Ireland*. 3. The *Circular Gigantick Stone* at *Ravenna*. 4. The *Tower of Babel*. 5. The *Two Obeliſks* mention'd by *Herodotus*. 6. The *Temple of Diana* in *Egypt*. 7. The *Labyrinth* in *Egypt*. 8. The Lake *Mæris*, 480 Miles long, and dug by human Labour, all by the ſame *Herodtus*. 9. The *Sphnix* of *Egypt*. 10. The *moſt antient Temple of Egypt*. 11. The *Agrigentine Temple*. 12. The *Pyramidal Obeliſk*, all mention'd by *Diodorus Siculus*. 13. The *Temple of Solomon*. 14. The *Palace of Solomon* at *Jeruſalem*. 15. That at *Balbeck*. 16. That at *Tadmer*. 17. The *Palace* and *Buildings* at *Perſepolis*. 18. The *Temple of Belus* at *Babylon*. 19. The *Temple* at *Chillembrum*; and, 20. The *firſt Temple* of *Diana* at *Epheſus*.

The ſame Author tells us, that *Fazellus* relates, and out of him *Cluverius*, that, *A. D.* 1547, near *Panormum* in *Sicily*, the Body of a Giant was dug up, about 18 Cubits, or 27 Foot tall. The ſame Authors relate, that, *A. D.* 1516. was dug up, near *Mazarene* in *Sicily*, the Body of a Giant 20 Cubits or 30 Foot tall. The ſame Authors relate, that, *A. D.* 1548, near *Syracuſe*, was dug up another Body of the ſame Dimenſion. They inform us, that, *A. D.* 1550, near *Eutella* in *Sicily*, was dug up a Body of 22 Cubits, or 33 Foot high, whoſe Skull was about 10 Feet in Circumference; and they deſcribe the Corps of a Giant of portentous Magnitude, found ſtanding in a vaſt Cave, near *Drepanum* in *Sicily*, *A. D.* 1340, whoſe Staff was like the Maſt of a Ship, and the Forepart of whoſe Skull would contain ſome *Sicilian* Buſhels, which are about a third Part of our *Engliſh* Buſhels.

But how the Commixture of theſe two Families, *Seth* and *Cain*, came to produce a Set of *Giants*, is not, ſays *Stackhouſe*, ſo eaſy a Matter to determine. Thoſe, who pretend to reduce it to natural Cauſes, or the eager Luſt, and *Impetus* of their Parents, are vaſtly miſtaken, becauſe *Giants* there were among the *Cainites*, before this Conjunction, and we read of ſeveral in other Nations many Ages after the Flood. The more probable Opinion therefore is, that God permitted it, in Vengeance to their Parents Crimes, and that the Children begotten by ſuch unlawful Mixtures, might (ſome of them at leaſt) be accounted monſtrous in their Kind, (for thus the Word *Nephilim* certainly ſignifies) and ſo become the Abhorrence of all future Generations.

The ſame became mighty Men, which were of old, Men of Renown] That excellent Writer, Sir *Walter Raleigh*, hath left us ſeveral remarkable Obſervations on this Subject: But, ſays he, of the War, Peace, Government, and Policy of theſe ſtrong and mighty Men, ſo able both in Body and Wit, there is no Memory remaining, whoſe Stories, if they had been preſerv'd, and what elſe was then performed, in that Newneſs of the World, there could nothing of more Delight have been left to Poſterity. For the long Lives of Men, who to their Strength of Body, and natural Wits, had the Experience added of eight hundred and nine hundred Years, how much of Neceſſity, muſt the ſame add of Wiſdom and Underſtanding: Likely it is, that their Works excelled all whatſoever can be told of Aftertimes, eſpecially in Reſpect to this old Age of the World, when we no ſooner begin to know, but we begin to die, according to *Hippocrates*, *Vita brevis, Ars longa, Tempus præceps*; that is, *Life is ſhort, Art is long, and Time headlong.* And that thoſe People of the firſt Age performed many Things worthy Admiration, it may be gathered out of the Words of *Moſes*, above recited. But theſe Men of Renown, whom the Scripture afterwards called Giants, both for Strength of Body and Cruelty of Mind, truſted ſo much to their own Abilities, that they forgot altogether the Piety of *Seth*, and the Ways wherein *Enoch* walked: *For all the Imaginations of their Hearts were evil only, and continually evil.* And this Wickedneſs was not only found in the Iſſue of *Cain*, but it was then univerſal, when the Children and Sons of God, or of the Godly, were corrupted or miſ-led by their idolatrous Wives, the Daughters of *Cain*, or of thoſe other Men, loving themſelves and the World only.

5 And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. 6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart. 7 And the Lord ſaid, I will deſtroy man, whom I have created, from the face of the earth, both man and beaſt, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. 8 But Noah found grace in the eyes of the Lord.

And it repented the Lord that he had made Man on the Earth, and it grieved him at his Heart] As Languages were firſt invented by ſuch Perſons as were neither Philoſophers, nor Divines, we cannot at all wonder, that we meet with many Improprieties in Speech, and ſuch Actions imputed to God, as no ways comport with the Dignity of his Nature. Thus, when the holy Scriptures ſpeak of God, they aſcribe *Hands*, and *Eyes*, and *Feet* to him; not that he has any of theſe Members, according to the *literal* Signification, but the Meaning is, that he has a Power to execute all thoſe Acts, to the effecting of which, theſe Parts in us are inſtrumental, *i. e.* he can converſe with Men, as well as if he had a Tongue or Mouth; can diſcern all that we do or ſay, as perfectly as if he had Eyes or Ears; and can reach us, as well as if he had Hands or Feet, *&c.* In like Manner, the Scripture frequently repreſents him, as affected with ſuch Paſſions, as we perceive in ourſelves, *viz.* as angry and pleas'd, loving and hating, repenting and grieving, *&c.* And yet, upon Reflection, we cannot ſuppoſe, that any of theſe Paſſions can *literally* affect the Divine Nature; and therefore the Meaning is, that he will as certainly *puniſh* the Wicked, as if he were inflam'd with the Paſſion of Anger againſt them; as infallibly *reward* the Good, as we will thoſe, for whom we have a particular Affection; and that, when he finds any Alteration in his Creatures, either for the better, or the worſe, he will as ſurely change his Diſpenſations towards them, as if he really repented, or chang'd his Mind. 'Tis by way of *Analogy* and *Compariſon* therefore, that the Nature and Paſſions of Men are aſcrib'd to God: So that when he is ſaid to *repent* or *grieve*, the Meaning muſt be, not that he perceiv'd any Thing, that he was ignorant of before, to give him any Uneaſineſs; (for *known unto him are all his Ways from the Beginning*) but only that he alter'd his Conduct and Regard to Men, as they varied in their Behaviour towards him, juſt as we are wont to do, when we are moved by any of theſe Paſſions and Changes of Affections, *we, who dwell in Houſes of Clay, and whoſe Foundations are in the Duſt*: For the very Heathens can tell us, that *Majeſtatis Diminutio eſt, & Confeſſio Erroris, mutanda facere; neceſſe eſt enim ei eadem placere, cui, niſi optima, placere non poſſunt*; that is, It is a Diminution of the Divine Majeſty, and a Confeſſion of Error, that he is capable of doing Things that ſhall be liable to Alteration, ſince the ſame Things muſt neceſſarily pleaſe him, whom nothing can pleaſe but thoſe Things which are the very beſt. *Seneca.* See *Le Clerc*, Bp. *King*, and *Ainſworth*.

And the Lord ſaid, I will deſtroy Man whom I have created, from the Face of the Earth, both Man and Beaſt, &c.] But, it has been objected, by ſome, that to lay waſte the whole Earth at once, and even the Brute Creation, which was not capable of offending; to pull down what he had, for the Space of 1656 Years, been eſtabliſhing, and to put himſelf to the Trouble of beginning again, and repeopling the ſhatter'd and defaced Earth from the Loins of four Progenitors, argues too much *Levity* and *Caprice*, ever to be imputed to a *wiſe* and *unchangeable* God. To this, *Stackhouſe* anſwers as follows. Had God given them no Intimation of this Deſign, no Calls to Repentance, no Means and Opportunities of becoming better, before he determin'd their Deſtruction, ſomething might then be ſaid in Oppoſition to the *Righteouſneſs* of this Procedure; but ſince, from the very Beginning, he was pleas'd, in the Sentence he paſs'd upon the *Serpent*, to give them a remarkable Promiſe, that *the Seed of the Woman* ſhould deſtroy the Power of that evil Spirit, which brought Sin into the World, and, conſequently, that all Parents were oblig'd to train up their Children in the Ways of Virtue and Religion, without which it was impoſſible for any of them to be *the promis'd Seed*, which was to reſtore Mankind to their original Perfection; ſince he himſelf inſtituted Sacrifices, as a Means admirably well fitted to inſpire Mankind with an Horror of Guilt, and be, at the ſame Time a perpetual Memorial of the divine Mercy from Generation to Generation; ſince, in his Expulſion of *Cain* from his Preſence, and Exaltation of *Enoch* into Heaven, he made an open Declaration, to all future Ages, that his *Vengeance* ſhould at all Times purſue Sin; but his *Bounty* had always in Store an ample Reward for the Righteous; ſince, at this Time, he exhibited himſelf to Mankind in a more ſenſible Manner than he does now, cauſing them to hear Voices, and to dream Dreams, and, by ſundry extraordinary Means, convincing them of their Duty, and giving them Directious for the Conduct of their Lives; ſince, at this Time, they had the Principles of Religion (which were but very few) convey'd to them by an eaſy Tradition, which, by *Methuſelah* living 248 Years with *Adam*, and dying but a little before the Flood, in the Compaſs of 1600 Years and more, had but two Hands to paſs through; and, laſtly, ſince God appointed *Noah* in particular to be *a Preacher of Righteouſneſs*, as the Apoſtle *Peter* ſtiles him, to exhort that wicked Race to forſake their Sins, and return unto him; to warn them of their impending Doom, if they perſiſted in their Provocations; to give them Notice, that 120 Years was the ſtated Time of their Reprieve, and that, at the End of that Period, his fix'd Determination was to deſtroy them utterly, unleſs their Amendment averted the Judgment: Since theſe, and many more Methods of Mercy were all along employ'd by God (and eſpecially *in the Days, that his Long-ſuffering waited, while the Ark was preparing*) for the Recovery of Mankind, before the Deluge came upon them, they are ſufficient to vindicate *the Ways of God with Man*, and to juſtify his Severity *in bringing in the Flood upon the World of the Ungodly*, which neither his Reſtraints, nor Rewards, nor all the Monitions and Exhortations from his Prophets, added to his own Declarations, Inſtitutions, Inflictions, and Denunciations of Vengeance, could reclaim, in the Courſe of ſo many Centuries.

Other living Creatures, it's true, were not culpable in this Manner: They all anſwered the Ends of their Production, and Man was the only Rebel againſt his Maker. But as, in an *univerſal* Deluge, it was impoſſible to preſerve them alive without a Miracle; ſo, having, in ſome Meaſure, been made *inſtrumental* to Man's Wickedneſs, innocent tho' they were, they were all to be deſtroy'd, in order to evince the Malignity of Sin, and God's Abhorrence of it. For the great End of his Providence in ſending the Deluge, was not ſo much to *eaſe himſelf of his Adverſaries*, as to leave a perpetual Monument of his unrelenting Severity, that thereby he might deter future Ages from the like Provocations. And this is the Inference, which the Apoſtle draws from all his Judgments of old! *If God ſpared not the Angels*, ſays he, *that ſinned, but caſt them down to Hell*; *if he ſpared not the old World, but brought in a Flood upon the Ungodly*; *if he turned the Cities of Sodom and Gomorrah into Aſhes, and condemned them with an Overthrow*; theſe *are an Enſample unto thoſe, that after ſhall live ungodly*; for (however they may eſcape in this Life) *he hath reſerved the Unjuſt unto the Day of Judgment to be puniſhed*, 2 Pet. ii. 4, *&c.*

9 Theſe *are* the generations of Noah: Noah
was a juſt man *and* perfect in his generations,
and Noah walked with God. 10 And Noah
begat three ſons, Shem, Ham, and Japheth.
11 The earth alſo was corrupt before God; and
the earth was filled with violence. 12 And God
looked upon the earth, and behold, it was corrupt:
for all fleſh had corrupted his way upon
the earth. 13 And God ſaid unto Noah, The
end of all fleſh is come before me; for the
earth is filled with violence through them: and
behold, I will deſtroy them with the earth. 14
Make thee an ark of Gopher-wood: rooms ſhalt
thou make in the ark, and ſhalt pitch it within
and without with pitch. 15 And this *is the
faſhion* which thou ſhalt make it *of*: The length
of the ark *ſhall be* three hundred cubits, the breadth
of it fifty cubits, and the height of it thirty cubits.
16 A window ſhalt thou make to the ark,
and in a cubit ſhalt thou finiſh it above; and the
door of the ark ſhalt thou ſet in the ſide thereof:
with lower, ſecond, and third *ſtories* ſhalt thou
make it. 17 And behold, I, even I do bring a
flood of waters upon the earth, to deſtroy all fleſh,

wherein *is* the breath of life, from under heaven:
and every thing that *is* in the earth ſhall die.
18 But with thee will I eſtabliſh my covenant:
and thou ſhalt come into the ark; thou, and
thy ſons, and thy wife, and thy ſons wives with
thee. 19 And of every living thing of all fleſh,
two of every *ſort* ſhalt thou bring into the ark,
to keep *them* alive with thee: they ſhall be male
and female. 20 Of fowls after their kind, and
of cattle after their kind, of every creeping thing
of the earth after his kind; two of every *ſort*
ſhall come unto thee, to keep *them* alive. 21
And take thou unto thee of all food that is eaten,
and thou ſhalt gather *it* to thee: and it ſhall be
for food for thee, and for them. 22 Thus did
Noah; according to all that God commanded
him, ſo did he.

Noah was a juſt Man, and perfect in his Generation, and Noah walked with God] One can hardly conceive that any Thing could be added to this Deſcription of *Noah*'s Virtues and Piety, whereby he procur'd an Exemption for himſelf and his whole Family, in that general Deſtruction which fell out in his Time; for thus much is expreſſed by God himſelf, when he directed the Prophet and his Family to enter into the Veſſel prepared to preſerve them: *Come thou and all thy Houſe into the Ark, for thee have I ſeen righteous before me, in this Generation.* Yet from this Text ſome of the *Jews* have inferred, that he was righteous only in Compariſon with that Generation; tho' this Notion is not only contrary to all that is ſaid of him before, but alſo to the very Letter of the Text, wherein his Righteouſneſs is not ſpoken of comparatively, as greater, but as excellent in its Nature, ſeeing he was righteous, when *all the Earth*, i. e. all the Inhabitants of the Earth, were corrupt. There is another odd Opinion of the *Jews*, in Reference to *Noah*, that he prayed to God for himſelf only, and not for the World, as *Abraham* did for *Sodom*; by which Remark it is likely they aim at excelling the Character of the latter, tho' at the Expence of the former. Yet it is no hard Matter to juſtify *Noah*'s Conduct in this Particular, and to ſhew that his Charity ought not to be impeached, even tho' it were certain, as I think it is not, that he never interceeded for the People of that Generation; for being appointed a Meſſenger of God, and informed by him of the Evil which he would bring upon the whole World, it became not the Prophet to contend with his God, or to intercede for impudent and impenitent Sinners, when their righteous, and omnipotent Judge had already extended his Mercy towards them, by affording them ſo ample a Term, wherein to return and live. Whereas in the other Caſe, *viz.* that of *Abraham*, Sentence was not yet paſſed, when he made Interceſſion, neither did the Almighty promiſe to allow the Inhabitants of *Sodom*, any farther Time for Repentance; but threaten'd them with immediate Puniſhment, if he found the Heinouſneſs of their Sins, equal to the Cry that was come up againſt them. It is not to be doubted, tho' *Moſes* has not recorded it, that *Noah* took Care to diſcharge faithfully his Office of a Preacher, by warning the Children of Men of the great Day of the Lord, which unleſs they repented, was at Hand. This Reaſon wou'd have dictated, if we had not been aſſured thereof by the greateſt of all Authorities, *viz.* the Word of Chriſt himſelf, wherein, explaining the Manner of his *ſecond Coming*, he gives us the moſt clear and diſtinct Account of this Matter that cou'd be wiſh'd: *But as the Days of Noah were*, ſays he, *ſo ſhall the Coming of the Son of Man be; for, as in the Days that were before the Flood, they were eating and drinking, marrying and giving in Marriage, until the Day that Noah entred into the Ark; and knew not until the Flood came, and took them all away, ſo ſhall alſo the Coming of the Son of Man be*; that is, the Hearers of *Noah* were utterly regardleſs of his Admonitions, and continued in the Practice of Senſualities, in Spite of the Warning ſent them by God; as is remark'd alſo by St. *Peter*, who expreſſes himſelf concerning the Patience the Almighty exerciſed, as to theſe People, thus: *When once the Long-ſuffering of God waited in the Days of Noah, when the Ark was preparing; wherein few*, that is, *eight Souls were ſaved by Water*. And, afterwards, exhorting Chriſtians to walk circumſpectly, from the Conſiderations of God's Judgments on the Perverſe, he brings in again the Example of the Times we ſpeak of, in theſe Words: *And ſpared not the old World; but ſaved Noah, the eighth Perſon, a Preacher of Righteouſneſs, bringing in the Flood upon the World of Ungodly.* It may not, perhaps, be improper to add, that *Noah* was no leſs eminently qualified to become a *Teacher* of the *new World*, than he was to be a *Preacher* to the Inhabitants of the *old* one, having not only thoſe Advantages which flow from good Underſtanding, and long Experience; but alſo the invaluable Bleſſing of *Revelations* from God, whereby he enjoyed all that can be concluded neceſſary to ſupport the Character of him, who was to be the *Reſtorer of Mankind*.

Make thee an Ark of Gopher-wood] The Timber whereof the Ark was fram'd, *Moſes* calls *Gopher wood*; but what Tree this *Gopher* was, is not a little controverted. Some will have it to be *Cedar*, others the *Pine*, others the *Box*, and others (particularly the *Mahometans*) the *Indian-plane* Tree; but our learned *Fuller*, in his *Miſcellanies*, has obſerv'd, that it was nothing elſe but that which the *Greek* call *Kupariſſos*, or the *Cypreſs-Tree*: For, taking away the Termination, *Cupar* and *Gopher* differ very little in the Sound. This Obſervation the great *Bochart* has confirm'd, and ſhewn very plainly, that no Country abounds ſo much with this Wood, as that Part of *Aſſyria*, which lies about *Babylon*. And to this we may add the Obſervation of *Theophraſtus*, who ſpeaking of Trees, that are leaſt ſubject to Decay, makes the *Cypreſs-Tree* the moſt durable of all; for which *Vitruvius* gives us this Reaſon, *viz.* that the Sap, which is in every Part of the Wood, has a peculiar bitter Taſte, and is ſo very offenſive, that no Worm, or other corroding Animal, will touch it, ſo that ſuch Works as are made of this Wood, will in a Manner laſt for ever.

Le Clerc obſerves, that the Word *Thebah*, which we render *Ark*, is only read here, and in another Place, where *Moſes*, when an Infant, is ſaid to have been put into *one* made of *Bulruſhes*, Exod. ii. 3. It is ſuppos'd to come from a *Root*, which ſignifies to *dwell* or *inhabit*, and may therefore here denote a *Houſe*, or Place of Abode. And indeed, if we conſider the Uſe and Deſign, as well as the Form and Figure of this Building, we can hardly ſuppoſe it to be like an Ark or Cheſt, wherein we uſually ſtore Lumber, and put Things out of the Way; but rather like a *Farm-houſe*, ſuch as are in ſeveral Countries, where the Cattle and People live all under one Roof. As ſoon as Men began to hew down Timber, and to join it together for the Purpoſe of making Houſes, nothing can be ſuppos'd a more ſimple Kind of Edifice, than what was made rectangular; with a *Bottom* or Floor, to prevent the Dampneſs of the Ground; a ſloping *Cover* or *Roof* to carry off the Rain that ſhou'd fall; *Stalls* and Cabbins for the Lodgment of Man and Beaſt; and, to keep out Wind and Weather effectually, a Coat of Bitumen or Pitch. Of this Kind was this Building of *Noah*'s, and may therefore be rather term'd a *Place of Abode*, than an *Ark* or Cheſt properly ſo called.

And ſhall pitch it within and without with Pitch]. Tho' it be expreſly ſaid here, *Pitch*, yet *Patrick* obſerves, that the *Bitumen* (which was plentiful in that Country, and, as others think, intended here) was of the ſame Nature, and ſerv'd to the ſame Uſe, as Pitch, being glutinous and tenacious, and proper to keep Things together.

The Length of the Ark ſhall be three hundred Cubits, the Breadth, &c.] A *Cubit*, ſays *Ainſworth*, is the Meaſure from the Elbow to the Finger's End, containing ſix Hands Breadths, or a Foot and an Half; ſo that 300 Cubits make exactly 450 Feet. There are ſome however, who take thoſe for *Geometrical* Cubits, every one of which contains Six of the common;

mon; but there is no need for any ſuch Computation, ſince, taking them for common Cubits, it is demonſtrable, that there might be Room enough in the Ark for all Sorts of Beaſts, and Birds, together with *Noah*'s Family, and their neceſſary Proviſion.

A Window ſhalt thou make in the Ark, and in a Cubit ſhalt thou finiſh it above] There are various Tranſlations of the Word *Zohar*, *Window*, which occurs but once in the whole Bible in this Senſe. It ſeems to be deriv'd from a *Root* in the *Chaldee*, which ſignifies to *ſhine*, or *give* Light; and therefore our Verſion renders it a *Window*; but if ſo, it muſt be *collective*, and mean ſeveral Windows, becauſe it is not likely, that there ſhould be but *one* in ſo vaſt a Building: And from the following Words, *and in a Cubit ſhalt thou finiſh it above*, ſome have ſuppos'd, that the Window was to be a Cubit ſquare, or but a Cubit high, which wou'd have been much too ſmall. But the Relative *it*, being in the *Hebrew*, of the *Feminine Gender*, and *Zohar* of the *maſculine*, theſe two Words cannot agree, and therefore the proper *Antecedent* ſeems to be the *Ark*, which was cover'd with a Roof, *rais'd a Cubit high* in the Middle. This however, in the Original, may ſignify no more than an Injunction to build the Ark by the Cubit, as the common Meaſure, by which the Work was to be mark'd out, and directed. See *Univerſ. Hiſt.* *Saurin*'s Diſſert. and *Lamy*'s Introduction.

According to the Scantlings and Dimenſions here given of the Ark ſome have objected, that it was not fitted to *live* in rough Weather, and muſt inevitably have periſh'd by the Violence of the Winds and Tempeſts that raged during the Continuance of the Flood. But, in Anſwer to this; ſuppoſe, without any Addition of Art, it was nothing more than an *Oblong Square*, whoſe Length was *Sextuple* to the Breadth, and *decuple* to the Height; it is demonſtrable, that a Piece of Wood of that Proportion being lighter than the Water, will be always ſupported by it. For Inſtance, take a Piece of Oak exactly ſquare, let it be one Foot broad, ſix Foot long, and ſeven or eight Inches thick, anſwering the Proportion of the Ark; there is no Body, I believe, will ſay, that any Waves, or Winds, will be ſtrong enough to break this Piece of Timber, notwithſtanding its *right Angles*. Now let any Solid of this Faſhion be multiplied in a *decuple*, *centuple*, or *millecuple* Proportion, and let the Force of the Waves, and the invaſive Power of the Wind, be multiplied alſo with it in the ſame Proportion, the Reſiſtance of a *rectangular Solid* (which is perfectly impenetrable, and exactly the Caſe of the Ark) will be Proof againſt any given Force whatſoever. See *Biblioth. Bib.* Vol. 1.

About the Beginning of the laſt Century, *Peter Janſen*, a *Dutch* Merchant, caus'd a Ship to be built for him, anſwering, in its reſpective Proportions, to thoſe of *Noah*'s Ark, the Length of it being 120 Feet, the Breadth of it 20, and the Depth of it 12. At firſt this was look'd upon no better than a *fanatical* Viſion of this *Janſen* (who was by Profeſſion a *Menoniſt*) and, whilſt it was building, he and his Ship were made the Sport of the Seamen, as much as *Noah* and his Ark cou'd be. But afterwards it was found that Ships, built in this Faſhion, were, in the Time of Peace, beyond all others, moſt commodious for Commerce; becauſe they wou'd hold a third Part more, without requiring any more Hands, and were found better *Runners* than any made before.

It has likewiſe been objected, that the Ark was not capacious enough to hold ſuch a Number of Creatures as muſt neceſſarily be put in it, at leaſt, not without crowding them together. But *Buteo* has plainly demonſtrated, that all the Animals contain'd in the Ark, cou'd not be equal to 500 Horſes; (the learned *Heidegger*, from *Temporarius*, makes them 400 Oxen) and yet it is not to be queſtion'd, but that a Building very near as long as St. *Paul*'s Church, and as broad as the Middle Iſle of that Church is high within, is capable of affording Stabling for ſuch a Number of Horſes.

Kircher has given us large Dimenſions of the Ark, and from thence concludes, that this Veſſel was capable enough to receive, not only *Noah* and his Family, all other Creatures and their Food, but even an entire Province likewiſe.

Le Peletier (in his Diſſertation upon *Noah*'s Ark) follows another Author, Biſhop *Cumberland*, who, in his *Diſcovery of the Weights and Meaſures of the* Jews, has prov'd, that the antient Cubit of the *Jews*, was the old *Derah* of *Memphis*, whereupon *Peletier* allows, 1,781,377 cubical Feet of *Paris* for the whole Contents of the Ark, ſo that it might hold (as he pretends) 42,413 Tons of Lading. But a certain anonymous Author has publiſh'd a Diſſertation upon the ſame Principles, wherein he compares the Ark to our modern Ships, and computes its Meaſure according to the Tons it might contain, and thereupon makes it larger than 40 Ships of 100 Tons each.

Mr. *Stackhouſe* obſerves, that if he ſhou'd put the Queſtion, *How many Kinds of Beaſts, or Birds, there are in the World?* wou'd be anſwer'd, even by ſuch, as, in other Reſpects, are knowing and learned enough, that there are ſo many Hundreds of them, as cannot be enumerated; whereas, upon a diſtinct Enquiry into all ſuch as are yet known, or have been deſcribed by credible Authors, it will appear, that they are much fewer than is commonly imagin'd, not an hundred Sorts of Beaſts, and not two hundred of Birds.

And yet, out of this Number we nuſt except all Animals that are of equivocal Generation, as Inſects; all that are accuſtom'd to live in Water, as Fiſh, and Water-Fowl; all that proceed from a Mixture of a different Species, as Mules; and all that by changing their Climate, change their Colour and Size, and ſo paſs for different Creatures, when in Reality they are the ſame. We muſt obſerve farther, that all Creatures of the *Serpentine* Kind, the Viper, Snake, Slow-worm, Lizard, Frog, Toad, *&c.* might have ſufficient Space for their Reception, and for their Nouriſhment, in the Hold or Bottom of the Ark, which was probably three or four Foot under the Floor, whereon the Beaſts are ſuppos'd to ſtand; and that the ſmaller Creatures, ſuch as the Mouſe, Rat, Mole, *&c.* might find ſufficient Room in ſeveral Parts of the Ark, without having any particular Places, or Cells appointed for them: So that the Number of the ſeveral Species of Animals to be plac'd in the firſt or loweſt Story, on the Foot of this Deduction, ſtands thus:

Beaſts which live on Hay

The Horſe
Aſs
Camel
Elephant
Bull
Urus
Biſons
Bonaſus
Buffalo
Sheep
Stepciſeros
Broad-tail
Goat

Stone-buck
Shamois
Antelope
Elke
Hart
Buck
Rein-deer
Roe
Rhinoceros
Camelepard
Hare
Rabbit
Marmotto

On Fruits and Roots

The Hog
Baboon
Ape
Monkey
Sloth
Poreupine
Hedge-hog
Squirrel
Ginny-pig
Ant-bear
Armadilla
Tortoiſe

On Fleſh.

The Lion
Bear
Tyger
Perd
Ounce
Cat
Civet-cat
Finet
Pole-cat
Martin

Stoat
Weaſel
Caſtor
Otter
Dog
Wolf
Fox
Badger
Jackall
Caraguya

Now concerning theſe Creatures God gives *Noah* this Injunction; *Of every clean Beaſt thou ſhalt take to thee by ſevens, the Male and the Female; and of Beaſts that are not clean, by Two, the Male and the Female.* Taking the Words then in the higheſt Acceptation, *viz.* that *Noah* was to receive into the Ark one Pair of every Species of *unclean* Animals, which were admitted by Pairs only, and ſeven Pair of every Species of *clean*; yet, conſidering that the Species of *unclean* Animals, which were admitted by Pairs only, are many, in Compariſon of the *clean*, and the Species of the *large* Animals few, in Compariſon of the *ſmaller*; we cannot but perceive (as by a ſhort Calculation it will appear) that this lower Story, which was ten Cubits high, three hundred long, and fifty broad, *i. e.* 225,000 ſolid Feet in the Whole, would be capable of receiving with all Manner of eaſe, not only all the Sorts of Beaſts, but probably all thoſe other Kinds, which are any where to be found under the Copes of Heaven.

'Tis a pretty general Opinion, and what ſeems to be founded on Scripture, that before the Flood, Beaſts and Birds fed only upon Fruits and Vegetables. See *Gen.* i. 29, 30. *Heidegger* ſays, It is not to be denied, but that ſeveral Men have taken great Pains to provide Fleſh for the *carnivorous* Animals ſhut up in the Ark, when it is beyond all Controverſy, that the Stomachs of ſuch Animals are fitted for the Digeſtion of Fruits and Vegetables; that ſuch Food would be more ſalutary both for them and their Keepers, and would create a leſs Demand of Drink, throughout the Courſe of ſo long a Confinement; and yet there is not the leaſt Foundation from the Text to ſuppoſe, that any ſuch Proviſion was made for Creatures of ſuch an Appetite; but ſeveral Inſtances in Hiſtory do ſhew, that the moſt rapacious of them all may be brought to live upon other Diet than Fleſh. Thus *Philoſtratus*, in his *Apollonius*, L. 5. tells us of a Lion in *Egypt*, which, tho' it went into the Temple conſtantly, would neither lick the Blood of Sacrifices, nor eat any of the Fleſh, when it was cut in Pieces, but fed altogether on Bread and Sweet-meats. And *Sulpicius Severus* gives us this Account of a Monk of *Thebais*: 'When we came to the Tree, whither our 'courteous Hoſt led us, we there perceiv'd a Lion, at 'the Sight of which, I and my Guide began to tremble; 'but as the holy Man went directly up to it, we, 'tho' in no ſmall Fright, follow'd after. The Beaſt, 'at our Approach, modeſtly retired, and ſtood very 'quiet and ſtill, while the good Man gather'd it ſome 'Branches of Apples, and as he held them out, the 'Lion came up and eat them, and ſo went off.' The like Story is told us by *Phocas*, in his Deſcription of the Holy Land, of ſome Lions beyond the River *Jordan*, whom an *Anchorite*, nam'd *Iberus*, fed with Pulſe and Cruſts of Bread: And to the Animals in the Ark, feeding in this Manner, the Prophet *Iſaiah* ſpeaking of the Times of the *Meſſiah*, (Ch. xi. 6, 7.) is ſuppos'd by our Author to allude. *The Wolf ſhall dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf, and the young Lion, and the Fatling together; and a little Child ſhall lead them, and the Cow and the Bear ſhall feed, their young ones ſhall lie down together, and the Lion ſhall eat Straw like an Ox.*

So that there was no Neceſſity for *Noah*'s providing ſo many *ſupernumerary* Sheep (as ſome would have it) to feed the *carnivorous* Animals for a whole Year. The ſame Divine Providence, which directed all the Animals, of whatever Country, to make towards the Ark, which took from them their *Fierceneſs*, and made them tame and gentle upon this Occaſion, might likewiſe beget in them a Loathing of Fleſh (ſuppoſing they eat it before) and an Appetite for Hay, Corn, Fruits, or any other Eatables, that were moſt obvious in this Time of Diſtreſs. And, as they were ſhut up, and cou'd not ſpend themſelves by Motion, but might have their Stomachs pall'd with the continu'd Agitation of the Veſſel, they may be well ſuppos'd to ſtand in need of leſs Proviſion, than at other Times.

If then (to make our Computation) we ſhould ſay, that all the Beaſts in the lower Story of the Ark, were equal, in their Conſumption of Food, to 300 Oxen (which is more by a great deal than ſome Calculations allow'd) that 30 or 40 Pounds of Hay is ordinarily ſufficient for an Ox for one Day; and that a ſolid Cubit of Hay, well compreſs'd, will weigh about 40 Pounds; then will the ſecond Story, being of the ſame Dimenſions with the firſt, *i. e.* 225,000 ſolid Feet, not only allow Space for a ſufficient Quantity of Hay, but for other Repoſitories of ſuch Fruits, Roots, and Grain, as might be proper for the Nouriſhment of thoſe Animals that live not upon Hay; and for ſuch Paſſages, and Apertures in the Floor, as might be proper for the putting down Hay, and other Provender, to the Beaſts in the lower Story.

Upon the Whole therefore it appears, that the *middle* Story of the Ark was likewiſe large enough to hold all that was requiſite to put therein: And as for the *third* and upper Story, there can no Manner of Doubt be made, but that it was ſufficient to hold all the Species of Birds, even tho' they were many more than they are generally computed. The accurate Bp. *Wilkins* has divided them into nine Sorts, and reckons them to be an hundred and ninety five in the Whole; but then the greateſt Part of them are ſo very ſmall, that they might well enough be kept in Partitions or Cages, pil'd one upon another. The Food neceſſary for their Suſtenance, wou'd not take up any great Proportion of Room, and the Remainder of the Story wou'd make a commodious Habitation enough for *Noah* and his Family, together with little Cloſets and Offices, wherein to diſpoſe of their ſeveral domeſtick Matters and Utenſils.

The Manner of Bp. *Wilkins*'s reckoning up the nine Species of Birds, as above mention'd, is as follows.

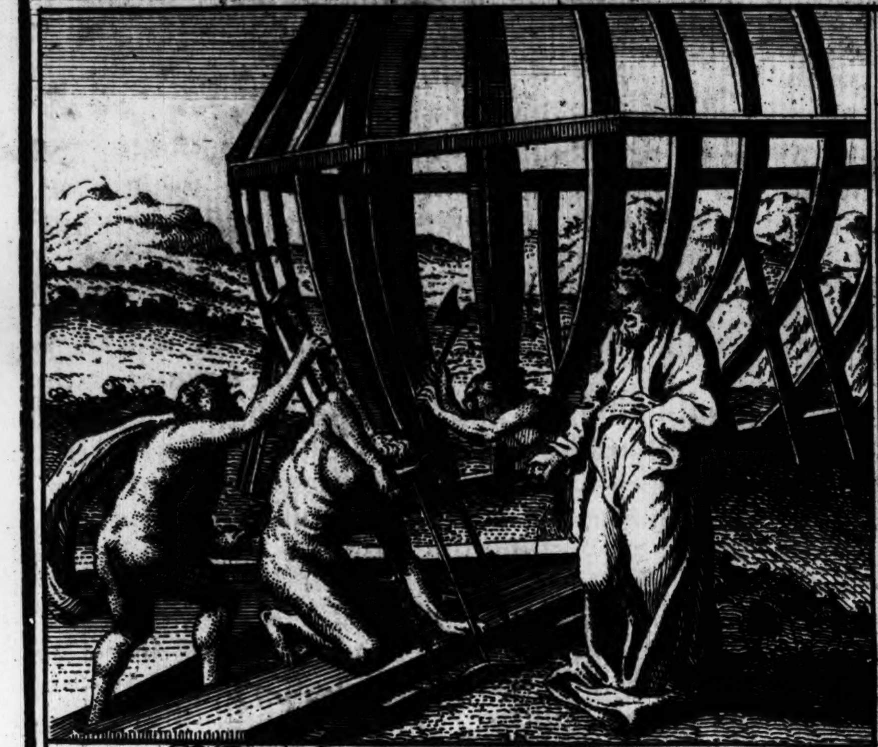
1. Carnivorous Birds	66
2. Phytivorous Birds of ſhort Wings	17
3. Phytivorous Birds of long Wings	18
4. Phytivorous Birds of ſhort thick Bills	16
5. Inſectivorous Birds the greater	15
6. Inſectivorous Birds the leſs	12
7. Aquatick Birds near wet Places	17
8. Aquatick Fiſſipedes	16
9. Aquatick Plenipodes	18
In all	195

To theſe perhaps may be added ſome *exotic* Birds, but as the Number of theſe is but ſmall, ſo we may obſerve of the Carnivorous, which is the largeſt Species, that they were reputed *unclean*, and, conſequently, but two of each Sort admitted into the Ark.

How the Beaſts were brought into the Ark, and how they ſubſiſted there, in Want of Light and Air, is very well accounted for by Mr. *Stackhouſe*, in his Diſſertation upon this Chapter.

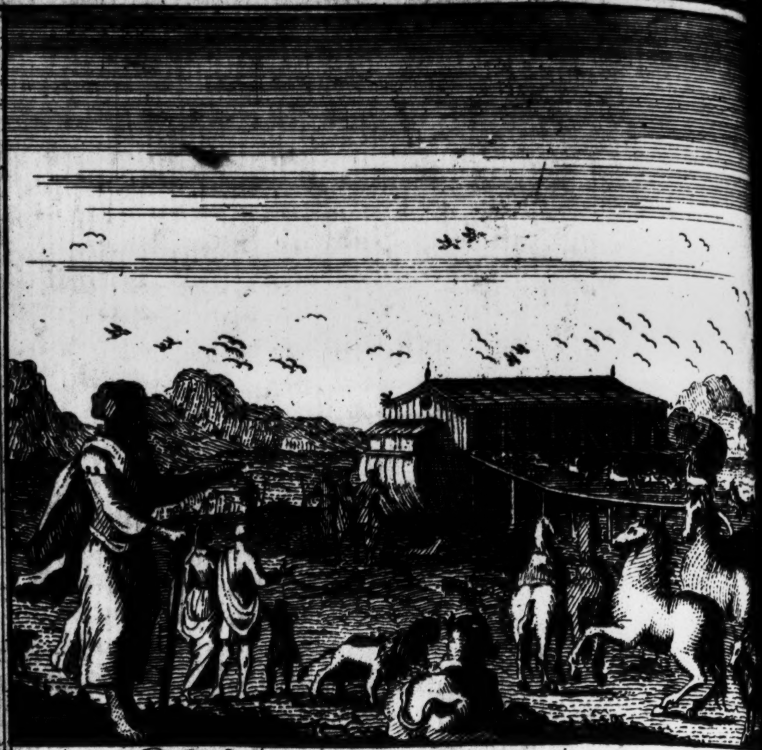
The Diſtinction between Beaſts that were *clean* and *unclean*, being made by the Law, has given ſome a Colour to imagine, that *Moſes* wrote this Book after his Coming out of *Egypt*, and receiving the Law: But to this it may be anſwer'd, that tho' with Reſpect to Man's Food the Diſtinction of *clean* and *unclean* was not before the Law, yet ſome were accounted *fit* for Sacrifices, and others *unfit*, from the very firſt Beginning; and then *unclean* Beaſts, in this Place, muſt denote ſuch as are *rapacious*, which were not to be offer'd to God. In ſhort, ſince the Rite of Sacrificing was before the Flood, we may be very well allow'd to ſuppoſe, that this Diſtinction was alſo before it; and to ſuppoſe farther, that, as the Rite was undoubtedly of God's Inſtitution, ſo the Difference of *clean* and *unclean* Creatures, to be ſacrificed, was of his Appointment likewiſe. But there is a farther Doubt ariſing from this Paſſage, and that is, Whether there went into the Ark but ſeven of every *clean*, and two of every *unclean* Species, or fourteen of the firſt, and two of the laſt. Some adhere to the *former* Expoſition, but others to the latter, which ſeems to be the natural Senſe of the *Hebrew* Words, *ſeven and ſeven*, and *two and two*. Beſides, if there were but ſeven of the clean Beaſts, one muſt have been without a Mate: And if it be ſuggeſted, that the odd one was for Sacrifice, it is more than *Moſes* tells us; who, on the contrary

repeats



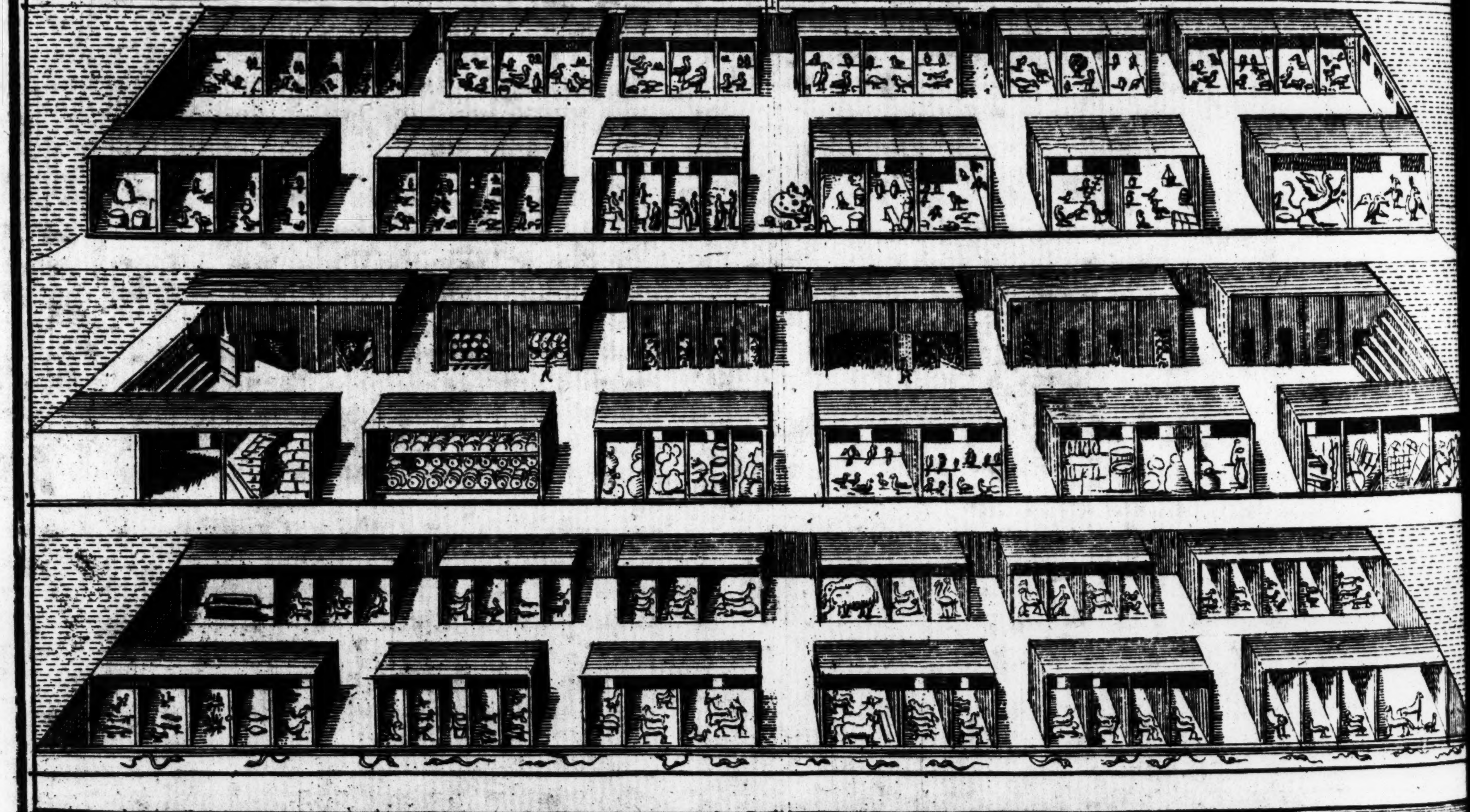
Genesis Chap. VI. Ver. 14, 15.

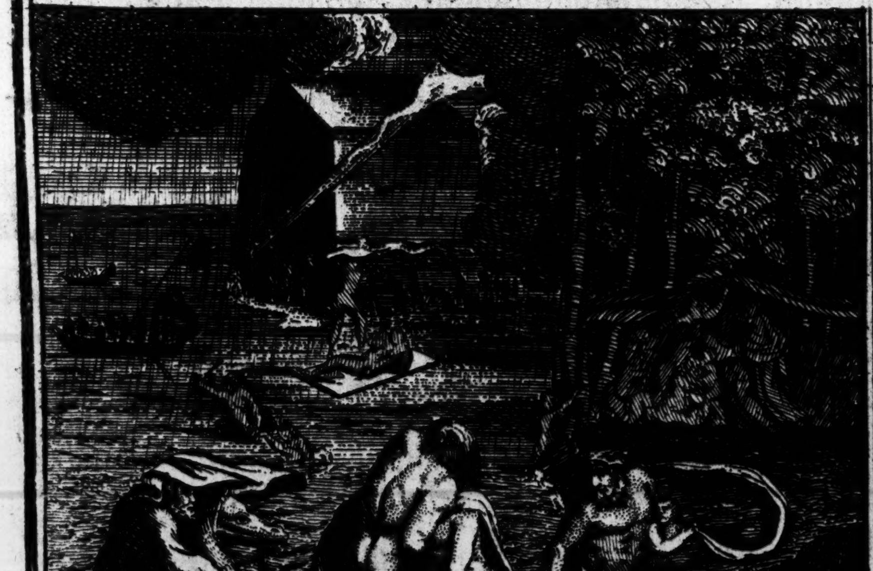
Make thee an Ark of Gopher Wood: Rooms shalt thou make in the Ark, and shalt pitch it within & without with pitch. And this is ye Fashion which thou shalt make it of.



Genesis Chap. VII. Ver. 7, 8.

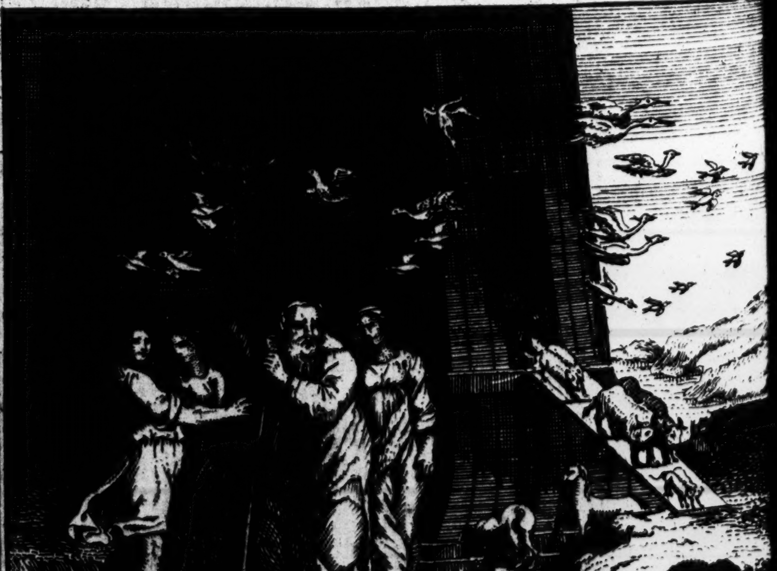
And Noah went in, & his Sons, & his Wife, and his Sons Wives with him into the Ark, because of the Waters of the Flood. Of clean Beasts, &c.





Genesis Chap. VII. Ver. 11, 21.

The same Day were all the Fountains of the great Deep broken up, & the Windows of Heaven were opened. And all Flesh died that moved upon the Earth.



Genesis Chap. VIII. Ver. 18, 19.

And Noah went forth, & his Sons, & his Wife, and his Sons Wives with him. Every Beast, every creeping Thing & every Fowl, and whatsoever creepeth upon ye Eart repeats it, that the Animals all went in by Pairs. See *Patrick*, *Pool*, and *Univerſ. Hiſt.*

With thee will I eſtabliſh my Covenant] Theſe are the Words in our Tranſlation: But, *1ſt.* by the Word *Covenant*, we are not here to underſtand, ſays *Pool*, a mutual Compact or Agreement, but only a ſimple and gracious Promiſe, as it is likewiſe us'd, *Numb.* xviii. 19. xxv. 12. and in ſeveral other Places; which Promiſe, tho' only mention'd here, was doubtleſs made before, as may eaſily be gather'd from both theſe Words, and ſome foregoing Paſſages, and from the Neceſſity, that *Noah* ſhould have ſome ſuch Support and Encouragement, during all the Time of his Miniſtry. *2dly.* This *Covenant* of God might relate to his ſending the *promiſ'd Seed*, and Redemption of Mankind by the *Meſſias*; and, in this Senſe will import, that, as the *Meſſias* was to come out of *Noah*'s Loins, ſo the Divine Providence would take Care to preſerve him alive. But, *3dly.* Bp. *Sherlock* is of Opinion, that this Covenant of God relates to his re-inſtating the Earth in its primitive Fertility in *Noah*'s Life-time: To which Purpoſe he obſerves, that, as ſoon as the Flood was over, God declares, *I will not curſe again the Ground any more for Man's Sake:* From which Declaration it appears, ſays he, *1ſt*, That the Flood was the Effect of that Curſe, which was denounc'd againſt the Earth for Man's Sake; and, *2dly*, That the old Curſe was fully executed, and accompliſh'd in the Flood; in Conſequence of which, a new Bleſſing is immediately pronounc'd upon the Earth, *Gen.* viii. 22. *While the Earth remaineth, Seed-time, and Harveſt, and Cold, and Heat, and Summer, and Winter, and Day, and Night, ſhall not ceaſe.*

CHAP. VII.

Noah *with his Family, and the living Creatures, enter into the Ark. The Beginning, Increaſe, and Continuance of the Flood.*

Ver. 1. AND the Lord ſaid unto Noah, Come thou, and all thy houſe into the ark: for thee have I ſeen righteous before me in this generation. 2 Of every clean beaſt thou ſhalt take to thee by ſevens, the male and his female: and of beaſts that *are* not clean by two, the male and his female. 3 Of fowls alſo of the air by ſevens, the male and the female, to keep ſeed alive upon the face of all the earth. 4 For yet ſeven days, and I will cauſe it to rain upon the earth forty days and forty nights: and every living ſubſtance that I have made, will I deſtroy from off the face of the earth. 5 And Noah did according unto all that the Lord commanded him. 6 And Noah *was* ſix hundred years old, when the flood of waters was upon the earth. 7 And Noah went in, and his ſons, and his wife, and his ſons wives with him, into the ark, becauſe of the waters of the flood. 8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. 10 And it came to paſs after ſeven days, that the waters of the flood were upon the earth. 11 In the ſix hundreth year of Noahs life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights. 13 In the ſelf-ſame day entred Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noahs wife, and the three wives of his ſons with them, into the ark: 14 They, and every beaſt after his kind, and all the cattel after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ſort. 15 And they went in unto Noah into the ark, two and two of all fleſh, wherein *is* the breath of life. 16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the Lord ſhut him in. 17 And the flood was forty days upon the earth: and the waters increaſed, and bare up the ark, and it was lift up above the earth. 18 And the waters prevailed, and were increaſed greatly upon the earth, and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered. 20 Fifteen cubits upwards did the waters prevail; and the mountains were covered. 21 And all fleſh died that moved upon the earth, both of fowl, and of cattel, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man. 22 All in whoſe noſtrils *was* the breath of life, of all that *was* in the dry land, died. 23 And every living ſubſtance was deſtroyed which was upon the face of the ground, both man, and cattel, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark. 24 And the waters prevailed upon the earth an hundred and fifty days.

In the ſix hundredth Year of Noah's Life, the ſecond Mouth] The Words in the Text are, *In the ſecond Month*, but, for the better underſtanding of this, ſays *Pool*, we muſt remember, that the Year among the *Hebrews*, was of two Kinds; the one *eccleſiaſtical*, which began in *March*, and chiefly recorded the Obſervation of their *Faſts* and *Feſtivals*, of which we read *Exod.* xii. 2. and the other *civil*, for the better regulating Mens *political* Affairs, which began in *September*. Accordingly the *ſecond Month* is thought by ſome to be Part of *April*, and Part of *May*, the moſt pleaſant Part of the Year, and when the Flood was leaſt expected, and leaſt fear'd; but, by others, Part of *October*, and Part of *November*, a little after that *Noah* had gather'd in the Fruits of the Earth, and laid them up in the Ark: So that the Flood came in with the Winter, and was by Degrees dried up in the following Summer. And this Opinion ſeems to be more probable, becauſe the moſt antient, and firſt Beginning of the Year was in *September*; and the other Beginning of the Year in *March*, was but a later Inſtitution among the *Jews*, with reſpect to their *Feſtivals*, and other *ſacred* Affairs, which are not at all concern'd here.

Fifteen Cubits upwards did the Waters prevail, and the Mountains were covered] The Author of *Revelation examin'd*, has enforc'd this Argument with a good deal of Life and Spirit: ‘Whereas *Moſes* aſſures us, ſays he, that *the Waters prevail'd fifteen Cubits above the higheſt Mountains*, let the Mountains themſelves be appeal'd to for the Truth of this Aſſertion. Examine the higheſt Eminencies of the Earth, and they all, with one Accord, produce the Spoils of the Ocean, depoſited upon them on that Occaſion the Shells and Skeletons of Sea-fiſh, and Sea-Monſters of all Kinds. The *Alps*, the *Apennine*, the *Pyrenees*, the *Audes*, and *Atlas*, and *Ararat*, every Mountain of every Region under Heaven, from *Japan* to *Mexico*, all conſpire, in one uniform, univerſal Proof, that they all had the Sea ſpread over the higheſt Summits. Search the Earth, and you will find the *Mouſe-deer*, Natives of *America*, buried in *Ireland*; *Elephants*, Natives of *Aſia* and *Africa*, buried in the Midſt of *England*; *Crocodiles*, Natives of the *Nile*, in the Heart of *Germany*; *Shell-fiſh*, never known but in the *American* Seas, together with entire Skeletons of *Whales*, in divers

‘ other Countries; and, what is more, Trees and Plants of various Kinds, which are not known to grow in any Region under Heaven. All which are a perfect Demonſtration, that *Moſes*'s Account of the Deluge is inconteſtably true.’

Authors have been mightily at a Loſs, where to find a Sufficiency of Waters to overflow the Earth to the Degree of making ſuch a prodigious Flood. Some have thought it the beſt and moſt compendious Way, to call in the Arm of Omnipotence at once, and to affirm, *that God created Waters on Purpoſe to make the Deluge, and then annihilated them again, when the Deluge was to ceaſe.* But our Buſineſs is not here to enquire what God could work by his Almighty Power; but to account for this Event, in the beſt Manner we can, from natural Cauſes. *Moſes*, it is plain, has aſcrib'd it to natural Cauſes, the continu'd Rains for forty Days, and the Diſruption of the great *Abyſs*; and the Manner of its gradual *Increaſe* and *Decreaſe*, wherein he has repreſented it, is far from agreeing with the inſtantaneous Actions of Creation and Annihilation.

Others, inſtead of a Creation, have ſuppoſed a *Tranſmutation* of Elements, *viz.* either a *Condenſation* of the Air, or a *Rarefaction* of the Waters; but neither of theſe Expedients will do: For, beſides that Air is a Body of a different Species, and (as far as we know) cannot, by any Compreſſion or Condenſation, be changed into Water, even upon the Suppoſition that all the Air in the Atmoſphere were in this Manner condens'd, it would not produce a Bed of Water, over all the Earth, above two and thirty Foot deep; becauſe it appears, by undoubted Experiments, that a Column of Air, from the Earth to the Top of the Atmoſphere, does not weigh more than 32 Feet of Water: Much leſs would the Expedient of *Rarefaction* anſwer the Purpoſe; becauſe, if we ſuppoſe the Waters but fifteen Times *rarer* than they naturally are (as we muſt certainly do to make them reach the Top of the higheſt Mountains) it will be difficult to conceive, how they could either drown Man or Beaſt, keep alive the Fiſh, or ſupport the Bulk of the Ark. The Truth is, *Moſes*, in his Account of the Deluge, ſays not one Word of the *Tranſmutation of Elements*; the forty Days Rain, and the Diſruption of the Abyſs, are the only Cauſes which he aſſigns, and theſe very likely will ſupply us with a ſufficient Quantity of Water, when other Devices fail.

Ray (a very ſagacious *Naturaliſt*) obſerving that, at certain Times, there are extraordinary Preſſures on the Surface of the Sea, which force the Waters outwards to the Shores to a great Height, does very reaſonably ſuppoſe, that the Divine Power might, at this Time, by the Inſtrumentality of ſome natural Agent, to us at preſent unknown, ſo *depreſs* the Surface of the Ocean, as to force up the Water of the *Abyſs* through certain Channels and Apertures, and ſo make them a partial, and concurrent Cauſe of the Deluge. It cannot be denied indeed, but that the Divine Providence might, at the Time of the Deluge, ſo order and diſpoſe *ſecond* Cauſes, as to make them raiſe, and impel the Water to an Height ſufficient to overflow the Earth; but then, becauſe there muſt be another Miracle required to ſuſpend the Waters upon the Land, and to hinder them from running off again into the Sea, our Author ſeems to give the Preference to another Hypotheſis, which, at the Time of the Deluge, ſuppoſes the Center of the Earth to have been chang'd, and ſet nearer to the Center or Middle of the Continent, whereupon the *Atlantick* and *Pacifick* Oceans, muſt needs preſs upon the *ſubterraneous Abyſs*, and ſo compel the Water to run out at thoſe wide Mouths and Apertures, which the Divine Power had made in breaking up the *Fountains* of the *great Deep*. Thus the Waters being pour'd out upon the Face of the Earth, and its Declivity chang'd by the Removal of the Center, they could not run down to the Sea again, but muſt neceſſarily ſtagnate upon the Earth, and overflow it, till upon its Return to its old Center, they in like Manner would retreat to their former Receptacles. But the Misfortune of this Hypotheſis is, that beſides the Multitude of Miracles required in it, it makes the Deluge *topical*, and confin'd to our Continent only, whereas, according to the Teſtimony of the Spirit in the Holy Scriptures, it was certainly *univerſal*.

Dr. *Burnet* is of Opinion, that the Deluge was occaſion'd by the Diſſolution of the *primæval* Earth. To have a perfect Idea of this Author's Scheme, we muſt remember, that he conceives the firſt Earth, from the Manner of its Formation, to have been extremely regular and uniform, of a ſmooth and eaſy Surface, without Mountains, and without a Sea; and that all the Waters, belonging to it, were encloſ'd in an upper *Cruſt*, which form'd a ſtupendous Vault around them. This vaſt Collection of Waters he takes to have been *the great Deep*, or *Abyſs* of *Moſes*, and that the Diſruption of it was the chief Cauſe of the Deluge. For he ſuppoſes, that the Earth being for ſome hundreds of Years, expos'd to the continual Heat of the Sun, which, by Reaſon of the *perpendicular* Poſition, which, he imagines, the Earth's *Axis* then had to the Plane of the *Ecliptic*, was very intenſe, and not allay'd by the Diverſity of Seaſons, which now keep our Earth in an Equality of Temper; its exterior Cruſt was, at length, very much dried, and when the Heat had pierc'd the *Shell*, and reach'd the Waters beneath it, they began to be *rarefied*, and rais'd into Vapours, which Rarefaction made them require more Space than they needed before, and finding themſelves pent in by an exterior Earth, they preſs'd with Violence againſt the *Arch* to make it yield to their *Dilatation*: And as the repeated Action of the Sun gave Force to theſe encloſ'd Vapours more and more, ſo, on the other Hand, it weaken'd more and more the Arch of the Earth, that was to reſiſt them, ſucking out the Moiſture that was the Cement of its Parts, and parching and chapping it in ſundry Places; ſo that, there being then no Winter to cloſe up its Parts, it, every Day, grew more and more diſpos'd to Diſſolution, till at length, when God's appointed Time was come, the whole *Fabrick* broke; the Frame of Earth was torn in Pieces, as by an Earthquake; and thoſe great Portions or Fragments, into which it was parted, fell down into the *Abyſs*, ſome in one Poſture, and ſome in another. Thus the Earth put on a new Form, and became divided into Sea and Land; the greateſt Part of the Abyſs conſtituting our preſent Ocean, and the reſt filling up the Cavities of the Earth. Mountains and Hills appear'd on the Land, Iſlands in the Sea, and Rocks upon the Shore; ſo that, at one Shock, Providence diſſolv'd the *old* World, and made a *new* one out of its Ruin.

Upon this Scheme *Stackhouſe* remarks, that, allowing the Poſition of the Earth to be what he imagines, yet it ſeems difficult to conceive, how the Heat of the Sun ſhould be ſo intenſe, as to cauſe great Cracks in it, and ſo raiſe the Waters in it into Vapours; or how the Waters, thus *rarefied*, ſhould be of Force ſufficient to break through an Arch of ſolid Matter, lying upon them ſome hundred Miles thick. 'Tis much more probable, that if the Action of the Sun was ſo ſtrong, the Abyſs (which the Theoriſt makes the only Storehouſe of Waters in the firſt Earth) would have been almoſt quite exhauſted before the Time of the Deluge; nor can we believe that this Account of Things is any way conſonant to the *Moſaic* Hiſtory, which he deſcribes a gradual Riſe and Abatement, a long Continuance of the Flood, and not ſuch a ſudden Shock and Convulſion of Nature, as the Theoriſt intends, in which, without the Divine Intervention, it was impoſſible for the Ark to be ſav'd.

Mr. *Whiſton* endeavours to ſolve the whole Matter, and ſupply a Sufficiency of Water from the *Trajection* of a Comet. For he ſuppoſes, ‘That, in its Deſcent towards the Sun, it preſs'd very violently upon the Earth, and by that Means, both rais'd a great Tide in the Sea, and forc'd up a vaſt Quantity of *ſubterraneous* Waters; that as it paſs'd by, it involv'd the Earth in its *Atmoſphere* for a conſiderable Time; and, as it went off, left a vaſt Tract of its Tail behind, which (together with the Waters, preſs'd from the Sea, and from the great *Abyſs*) was enough to cover ‘the Face of the whole Earth, for the perpendicular ‘Height of three Miles.’ But (to paſs by ſmaller Objections) that which ſeems to deſtroy his whole Hypotheſis is this—That it is far from being clear, whether the *Atmoſphere* of a Comet be a watery Subſtance or not. The Obſervations of the moſt curious Enquirers make it very probable, that the *Circle* about the Body of a Comet is nothing but the curling or winding round of the Smoak, riſing at firſt to a determinate Height, from all Parts of the Comet, and then making off to that Part of it which is oppoſite to the Sun; and if this Opinion be true, the Earth, by paſſing through the Atmoſphere of a Comet, ran a greater Riſque of a Conflagration than a Deluge.

Stackhouſe having quoted the Opinions of ſeveral ingenious *Theoriſts* upon this Head, at laſt gives his own, and for that Purpoſe, turns to the ſacred Records, and conſiders the two general Cauſes, aſſign'd therein, *the opening the Windows of Heaven*, and *the breaking up the Fountains of the great Deep*.

1. By *the Opening the Windows of Heaven*, muſt be underſtood the cauſing the Waters, which were ſuſpended in the Clouds, to fall upon the Earth, not in ordinary Showers, but in Floods, or (as the *Septuagint* tranſlate it) in *Cataracts*, which Travellers may have the trueſt Notion of, who have ſeen thoſe prodigious Falls of Water, ſo frequent in the *Indies*, and where the Clouds many Times do not break into Drops, but fall, with a terrible Violence, in a Torrent.

How far theſe Treaſures of Water in the Air might contribute to the general Inundation, we may, in ſome Meaſure compute from what may be obſerv'd of a *Thunder-cloud*, which, in the Space of leſs than two Hours, has pour'd down ſuch a vaſt Quantity of Water, as, beſides what ſunk into the dry and thirſty Ground, and fill'd all the Ditches and Ponds, has caus'd a conſiderable Flood in the Rivers, and ſet all the Meadows on float.

Now had this Cloud (which, for ought we know, mov'd forty Miles forward in its falling) ſtood ſtill, and emptied all its Water upon the ſame Spot of Ground, what a ſudden and incredible Deluge wou'd it have made in that Place? What then muſt we ſuppoſe the Event to have been, when the *Flood-gates of Heaven* were all open'd, and on every Part of the Globe, the Clouds were inceſſantly pouring out Water with ſuch Violence, and ſuch Abundance, for forty Days together?

It is impoſſible for us indeed, ſays *Patrick*, to have any adequate Conception of the Thing, tho' the vaſt Inundations which are made every Year in *Egypt*, only by the Rains which fall in *Ethiopia*, and the like annual Overflowings of the great River *Oroonoque* in *America*, whereby many Iſlands and Plains, at other Times inhabited, are laid twenty Feet under Water, between *May* and *September*, may give us a faint Emblem, and be of ſome Uſe to cure our Infidelity in this Reſpect.

2. The other Cauſe which the Scripture makes Mention of, is the *Breaking up of the Fountains of the great Deep*, whereby thoſe Waters which were contain'd, in vaſt Quantities, in the Bowels of the Earth, were forc'd out, and thrown upon the Surface of it. That there is a mighty Collection of Waters encloſ'd in the Bowels of the Earth, which conſtitutes a large Globe, in the interior or *central* Part of it; and that the Waters of this Globe communicate with thoſe of the Ocean, by Means of certain *Hiatus*, or Apertures paſſing between it and the Ocean, is evident from the *Caſpian* and other Seas, which receive into themſelves great Rivers, and, having no viſible Outlets, muſt be ſuppos'd to diſcharge the Water, they receive, by ſubterraneous Paſſages into this Receptacle, and, by its Intervention, into the Ocean again. The *Mediterranean* in particular, beſides the many Rivers that run into it, has two great Currents of the Sea, one at the *Streights* of *Gibraltar*, and the other at the *Propontis*, which bring in ſuch vaſt Tides of Water, that, many Ages ago, it muſt have endanger'd the whole World, had it not emptied itſelf by certain ſecret Paſſages, into ſome great Cavity underneath. And for this Reaſon, ſome have imagin'd, that the Earth altogether is one great Animal, whoſe *Abyſs* ſupplies the Place of the Heart in the Body of the Earth, to furniſh all its *Aqueducts* with a Sufficiency of Water, and whoſe *ſubterraneous* Paſſages are like *Veins* in the Body, which receive Water out of the Sea, as the Veins do Blood out of the Liver, and in a continu'd Circulation, return it to the Heart again.

However this be, 'tis certainly more than probable (becauſe a Matter of Divine Revelation) that there is an immenſe Body encloſ'd in the Center of the Earth, to which the *Pſalmiſt* plainly alludes, when he tells us, *that God founded the Earth upon the Seas, and eſtabliſhed it upon the Floods*, Pſ. xxiv. 2. that *he ſtretched out the Earth above the Waters*, Pſ. cxxxvi. 6. that *he gathered up the Waters as in a Bag*, (ſo the beſt Tranſlations have it) *and laid up the Deep as in a Storehouſe*, Pſ. xxxiii. 7. Nay, there is a Paſſage or two in the *Proverbs* of *Solomon* (where *Wiſdom* declares her Antiquity, and Pre-exiſtence to all the Works of the Earth) which ſets before our Eyes, as it were, the Form and Figure of this Abyſs: *When he prepared the Heavens, I was there, when he ſet a Compaſs upon the Face of the Deep, and ſtrengthened the Fountains of the Abyſs*, Prov. viii. 27, 28. Here is Mention made of the Abyſs, and of the Fountains of the Abyſs; nor is there any Queſtion to be made, but that the Fountains of the Abyſs here, are the ſame with thoſe which *Moſes* mentions, and which, as he tells us, were *broken up* at the Deluge. And what is more obſervable in this Text, the Word, which we render *Compaſs*, properly ſignifies a *Circle*, or Circumference, or an Orb, or Sphere: So that according to the Teſtimony of *Wiſdom*, who was then preſent, there was in the Beginning, a Sphere, Orb, or Arch, ſet round the Abyſs, by the Means of which, *the Fountains thereof were ſtrengthened*; for we cannot conceive, how they could have been *ſtrengthened* any other Way, than by having a ſtrong Cover, or Arch made over them.

If ſuch then be the Form of this *Abyſs*, that it ſeems to be a vaſt Maſs, or Body of Water, lying together in the Womb of the Earth, it will be no hard Matter to compute what a plentiful Supply might have been expected from thence, in order to effect an univerſal Deluge. For if, as *Patrick* obſerves, the Circumference of the Earth (even according to the loweſt Computation) be 21,000 Miles, the Diameter of it (according to that Circumference) 7000 Miles; and conſequently from the Superficies to the Center, 3500 Miles; and if (according to the beſt Account) the higheſt Mountain in the World (taking its Altitude from the Plain it ſtands upon) does not exceed four *perpendicular* Miles in Height; then we cannot but conclude, that in this *Abyſs*, there would be infinitely more Water than enough, when drawn out of the Surface of the Earth, to drown the Earth to a far greater Height than *Moſes* relates. In a Word, ſince it is agreed on all Hands, that, in the Time of the *Chaos*, the Waters did cover the Earth, inſomuch that nothing of it could be ſeen, till God was pleas'd to make a Separation. Why ſhould it be thought ſo ſtrange a Thing, that, upon a proper Occaſion, they ſhould be able to cover the Earth again; eſpecially when the Waters *above the Firmament* came down to join thoſe *below*, as they did at the Beginning?

Seneca has theſe remarkable Words: There are vaſt Lakes which we do not ſee, much of the Sea which lies hidden and concealed, and many Rivers which glide in Secret; ſo that there may be Cauſes of a Deluge on all Sides, when ſome Waters flow under the Earth, others flow round about it, and being long pent up, may overwhelm it. And, as our Bodies ſometimes diſſolve into Sweat, ſo the Earth ſhall melt, and, without the Help of other Cauſes, ſhall find *in itſelf* what ſhall drown it.—There being in all Places, both openly and ſecretly, both from above, and from beneath, an Eruption of Waters ready to overflow and deſtroy it.

But whatever Solutions we may gather, either from ſacred or prophane Authors, it ſeems neceſſary, after all, (as *Stackhouſe* concludes) to call in the Divine

Power to our Aſſiſtance. For, tho' the Waters, which cover'd the Earth at the Creation, might be ſufficient to cover it again; yet, how this could be effected by mere natural Means, cannot be conceiv'd. Tho' the Waters, ſuſpended in the Clouds, might fall in great Torrents for ſome Time; yet, when once their Store was exhauſted (as at this Rate it could not laſt long) nothing, but an Almighty Voice, could have commanded a freſh Supply of forty Days Continuance from thoſe other *planetary* Spaces, where he had ſetled their Abode: And tho' the *ſubterraneous* Stores did certainly contain a Fund ſufficient to complete the Deluge, yet there wanted, on this Occaſion, an Almighty Hand, either to break down the Arch, which enclos'd the *Abyſs*, or, by ſome ſecret Paſſages, to force the Waters out of it upon the Surface of the Earth; and ſo, ſtopping the *Reflux*, ſuſpend them for ſuch a determinate Time, at ſuch an Elevation. There needed ſome Almighty Hand, I ſay, to do this: And, accordingly we may obſerve, that, tho' *Moſes* makes Mention of two natural Cauſes, that might be conducive to the Work, yet he introduces God, as ſuperintending theſe Cauſes, and aſſuming indeed the whole Performance to himſelf: For, *behold I, even I, do bring a Flood of Waters upon the Earth, to deſtroy all Fleſh, wherein is the Breath of Life, from under Heaven, and every Thing that is on the Earth ſhall die.*

CHAP. VIII.

*The Waters abate, and the Ark reſts on Mount A*rarat. Noah *ſends out the Raven and Dove for Intelligence, and at length goes out himſelf with all his Family. He builds an Altar, and offers Sacrifices; God is appeaſed, and promiſes to curſe the Earth no more.*

Ver. 1. AND God remembred Noah, and every living thing, and all the cattel
that *was* with him in the ark: and God made a
wind to paſs over the earth, and the waters
aſſwaged. 2 The fountains alſo of the deep,
and the windows of heaven were ſtopped, and
the rain from heaven was reſtrained. 3 And the
waters returned from off the earth continually:
and after the end of the hundred and fifty days
the waters were abated. 4 And the ark reſted
in the ſeventh month, on the ſeventeenth day of
the month, upon the mountains of Ararat. 5
And the waters decreaſed continually until the
tenth month: in the tenth *month*, on the firſt
day of the month, were the tops of the mountains
ſeen.

And God remembred Noah, and every living Thing, and all the Cattle that was with him in the Ark] This Expreſſion is according to that Figure, which we have before explained; *God* is ſaid to *remember*, when his Providence acts in ſuch a Manner as a Man would do from his Remembrance of particular Perſons or Things; as is obvious from the preſent Caſe, where this Expreſſion is applied to the Almighty, from his making a proper Proviſion for *Noah* and his Family, who, at his Command, had ſhut themſelves in the Ark; and may reaſonably be ſuppoſed to have dwelt with much Sorrow therein, conſidering they were ſurrounded with Water, and that all their Friends and Relations were deſtroyed.

And God made a Wind to paſs over the Earth] Such an one, perhaps, as that by which the *Red-Sea* was driven-back, that the *Iſraelites* might paſs through it with Safety, *Exod.* xvi. 21. There indeed is ſaid to have been a ſtrong Eaſt Wind; but moſt of the Commentators on this Paſſage incline to think, that the Wind, here ſpoken of, was a North-Wind.

And the Ark reſted — upon the Mountains of Ararat] Sir *Walter Raleigh*, and from him ſome later Writers are of Opinion, that the Mountains of *Ararat* were thoſe of *Caucaſus*, towards *Bactria* and *Sega Scythia*. This, as they imagine, agrees with the general Notion, that the *Scythians* might contend for the Antiquity of their Original, with any other Nation; with the *Chaldean* Tradition, concerning the Actions of their great Man *Xiſutbrus*, who is commonly ſuppos'd to be the ſame with *Noah*; with the Language, Learning, and Hiſtory of the *Chineſe*, who are thought to be *Noah*'s immediate Deſcendants; and with the Journey, which ſome of his other Deſcendants are ſaid to have took, *viz. from the Eaſt* to *the Land of Shinar*, Gen. xi. 2. A modern Chronologer has endeavour'd to prove, that the Place, where *Noah* built the Ark, was call'd *Cypariſſon*, not far from the River *Tigris*, and on the North Eaſt Side of the City of *Babylon*; that, while the Flood continued, it ſail'd from thence to the *North Eaſt*, as far as the *Caſpian* Sea, and when the Flood abated, the *North Wind* brought it back by a *Southern* Courſe, and landed it upon Mount *Caucaſus*, Eaſt of *Babylon*, and about nine Degrees diſtant from it in *Longitude*; and that this Opinion, as he imagines, is more agreeable to the Courſe, which the Ark, by meeting with contrary Currents, wou'd be forc'd to make; to the Senſe of Scripture, in bringing the Sons of *Noah* from the *Eaſt*, and in ſetling the Children of *Shem* (who went not to *Shinar*) in the Place, and to this great Conveniency of *Noah*'s landing not too far from the Country, where he liv'd before the Flood, that thereby he might be capable of giving Directions to his Family, how to diſperſe themſelves and to repleniſh the new World as Occaſion did require. But, beſides that there appears little or no Authority for all this, the Obſervation of Travellers into thoſe Countries may make it be queſtion'd whether ſuch a Veſſel, as the Ark is repreſented, drawing much Water, and very unfit for ſailing, cou'd be able to reach Mount *Caucaſus* from the Province of *Eden* (where it is generally thought to have been built) in the Space of the Flood's Increaſe, which was no more than an hundred and fifty Days. The moſt probable Opinion therefore is, that, by the Word *Ararat*, the Holy Scriptures denote that Country, which the *Greeks*, and from them other *Weſtern* Nations, do call *Armenia*. In this Senſe it is taken by the *Septuagint*, by the *Chaldee Paraphraſe*, by the *Vulgat*, by *Theodoret*, and by divers others. The learned *Bochart* has brought together a Multitude of Arguments, all tending to the ſame Concluſion.

6 And it came to paſs at the end of forty days,
that Noah opened the window of the ark which
he had made. 7 And he ſent forth a raven,
which went forth to and fro, until the waters
were dried up from off the earth. 8 Alſo he
ſent forth a dove from him, to ſee if the waters
are abated from off the face of the ground. 9
But the dove found no reſt for the ſole of her
foot, and ſhe returned unto him into the ark:
for the waters *were* on the face of the whole earth.
Then he put forth his hand and took her, and
pulled her in unto him into the ark. 10 And he
ſtayed yet other ſeven days, and again he ſent
forth the dove out of the ark. 11 And the
dove came in to him in the evening, and lo, in
her mouth *was* an olive-leaf pluckt off: So Noah
knew that the waters were abated from off the
earth. 12 And he ſtayed yet other ſeven days,
and ſent forth the dove; which returned not again
unto him any more.

Noah opened the Window of the Ark] It is very obſervable that the Words, which we render *Window*, Ch. vi. 16. and viii. 6. of *Geneſis*, are far from being the ſame: In the former Place, the Word is *Zohar*; in the latter 'tis *Hhalon*, which ſignifies indeed an oval Hole, or Window, in any Building, but here is a Window of a peculiar Denomination. That it was cuſtomary among the *Jews* to have a Room, in the upper Part of their Houſes, ſet apart for divine Worſhip, in *Hebrew* call'd *Beth-Alijah*, or ſimply *Alijah*, in *Greek*, *Huperoon*, and in *Latin*, *Oraterium*; and that, in this Place of Prayer, there was always an *Hhaloh*, an Hole, or Window, which pointed to the *Kibla*, or Place whereunto they directed their Worſhip, is evident from ſeveral Paſſages in Scripture. Among the *Jewiſh* Conſtitutions in the Code call'd *Beracoth*, there is a certain Canon grounded upon this Cuſtom, *viz.* *That no Man ſhall pray, but in a Room where there is an* Hhalon *opening towards the Holy City.* And of *Daniel* it is perfectly related, that when he knew that the Decree for his Deſtruction was *ſign'd, he went into the Houſe, and his* Hhalon, *his Window, being open in his Chamber towards* Jeruſalem, *he kneel'd upon his Knees three Times a day, as he did aforetime,* Dan. vi. 10. for that this was not a common Window, but one dedicated to religious Worſhip, is plain from the People's diſcerning, by its being open, that he was at Prayers. Nor is it improbable, that this Window might have ſome viſible Sign, either of the Name of God, or of the Holy City, or of the Sanctuary; or the like, inſcrib'd on it; becauſe it is a conſtant Tradition, that theſe Oratories, or Rooms for Prayers, were always ſo made, as to have their Angles anſwer to ſuch certain Points of the Heaven, and to have the *Mark of Adoration* ſo evidently diſtinguiſh'd, that none might miſtake it, if they caſt but their Eye upon the Wall. Now as the Practice among the *Jews* of worſhipping in the upper Rooms, with their Faces towards a Hole, or Window in the Wall, was never introduc'd by any poſitive Law, and yet univerſally prevail'd, 'tis reaſonable to believe, that at firſt, it was deriv'd from *Noah*, and that the Windows, in their *Oratories*, were made in Imitation of this *Hhalon*, or Point of Adoration, in the Ark. See *Biblioth. Bibl.* Vol. II.

And he ſent forth a Raven] The *Rabbins* have framed a Dialogue, which, as they would have us believe, paſſed between *Noah* and the Raven on this Occaſion. The Bird it ſeems was inquiſitive to know, Why he was pitched on for this Purpoſe? To which *Noah* replied, That ſince *Ravens* were neither good for *Food* nor *Sacrifice*, the World might well enough be without them.

Which went forth to and fro, till the Waters were dried up] That is, continued to flutter up and down about the Ark, till the Waters were dried off the Earth. This ſeems to be the true Senſe of this Paſſage: For the *Hebrew* does not import, that the *Raven* never returned back again to the Ark, but only, that it did not again go in to *Noah*. Notwithſtanding the *Vulgat* has it, *egrediebatur, & non revertebatur.* *Junius* and *Tremellius* renders it, *indeſinenter ibat & redibat*, i. e. was continually coming and going: And the beſt Commentators agree in this Opinion.

Alſo he ſent forth a Dove] This Circumſtance agrees with what is cited from *Abydenus*, by *Euſebius* and *Cyril*. *Plutarch* alſo ſays, that the *Mythologiſts* aver, that a Dove was ſent out of the Ark by *Deucalion*, and that her Stay informed him of the Serenity of the Weather abroad, and her Return of its being foul and tempeſtuous.

And the Dove came in to him in the Evening, and lo in her Mouth was an Olive Leaf pluck'd off] Some captious Perſons have ridiculed this Paſſage of the *Dove's returning with an Olive Leaf in her Bill*, as if it were inconſiſtent with the other Circumſtances of the Deluge, and have enquired, How the Leaves came to be preſerved under Water? To this it may be anſwered, in the firſt Place, That the Word tranſlated *Leaf*, ſignifies a tender *Shoot* alſo; and, Secondly, that *Naturaliſts* agree, that Olive-Trees live and thrive under Water; ſo that this Objection ſprings from the ſame Cauſe with many others, *viz.* Want of Knowledge and Conſideration.

13 And it came to paſs in the ſix hundreth and firſt year, in the firſt *month*, the firſt *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. 14 And in the ſecond month, on the ſeven and twentieth day of the month, was the earth dried. 15 And God ſpake unto Noah, ſaying, 16 Go forth of the ark, thou, and thy wife, and thy ſons, and thy ſons wives with thee. 17 Bring forth with thee every living thing that *is* with thee, of all fleſh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. 18 And Noah went forth, and his ſons, and his wife, and his ſons wives with him. 19 Every beaſt, every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth, after their kinds, went forth out of the ark. 20 And Noah builded an altar unto the Lord, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar. 21 And the Lord ſmelled a ſweet ſavour, and the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake; for the imagination of mans heart *is* evil from his youth: neither will I again ſmite any more every thing living, as I have done. 22 While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe.

And Noah went forth, and his Sons and his Wife, and his Sons Wives with him] Mr. *Baſnage* (in his *Antiq. Judaiq.* Tom. ii. P. 399) has given us the Kalendar of this melancholy Year of *Noah*'s Confinement.

The Year of the World's Creation, 1656.

Month
I. *September.* *Methuſelah*, died at the Age of 969 Years.
II. *October.* *Noah* and his Family enter'd the Ark.
III. *November* the 17th, the *Foundations of the Great Deep* were broken open.
IV. *December* the 16th, the Rain began, and continued 40 Days and 40 Nights.
V. *January.* All the Men and Beaſts, that were upon the Earth were buried under the Waters.
VI. *February.* The Rain continued.
VII. *March.* The Waters remain'd in their Elevation, till the 27th, when they began to abate.
VIII. *April* the 17th, the Ark reſted on Mount *Ararat*.
IX. *May.* They did nothing while the Waters were retreating.
X. *June* the 1ſt, the Tops of the Mountains appear'd.
XI. *July* the 11th, *Noah* let go a Raven, which (as *Baſnage* thinks) return'd to him no more.
The 16th, he let go a Dove, which return'd.
The 25th, he let go the Dove again, which return'd with an Olive-branch.
XII. *Auguſt* the 2d, the Dove went out the third Time, and return'd no more.
I. *September* the 1ſt. The dry Land appear'd.
II. *October* the 27th. *Noah* went out of the Ark with his Family. During this long Continuance in the Ark, the Form of Prayer, which ſome *Oriental* Writers make *Noah* to have offered unto God, runs in this Manner: 'O Lord, thou art truly great, and there is nothing ſo great, as that it can be compar'd to Thee; look upon us with an Eye of Mercy, and deliver us from the Deluge of Waters, I intreat this of Thee for the Love of *Adam*, thy firſt Man; for the Love of *Abel*, thy Saint; for the Righteouſneſs of *Seth*, whom thou haſt loved. Let us not be reckon'd in the Number of thoſe, who have diſobey'd thy Commandments; but ſtill extend thy merciful Care to us, becauſe thou has hitherto been our Deliverer, and all thy Creatures ſhall declare thy Praiſe, *Amen.*' See *Calmet*'s Dict. on the Words *Deluge* and *Noah*.

And offered Burnt-offerings on the Altar] *Joſephus* tells us, that *Noah*, in a Perſuaſion that God had doom'd Mankind to Deſtruction, lay under a mortal Dread for fear of the ſame Deſtruction over again, and that it wou'd end in an *Anniverſary* Inundation; ſo that he preſented himſelf before the Lord with Sacrifices and Prayers, 'humbly beſeeching him, in Mercy, to preſerve the Order of the World in its Frame; to puniſh the Guilty, and ſpare the Lives of the Innocent; and not to proceed with Rigour, for the Wickedneſs of ſome Particulars, to the Deſtruction of the Whole; otherwiſe, the Survivors of this Calamity wou'd be more wretched than thoſe that were waſh'd away in the common Ruin, if, after having ſuffer'd Horror of Thought, and the Terror of ſo diſmal a Spectacle, they ſhou'd only be deliver'd from one Calamity, to be conſum'd by another.' But that this ſhou'd be the Purport of his Prayer is not very likely, becauſe we find no ſuch Indications of Terror in *Noah*, who knew the great and criminal Cauſes of the Deluge to be ſuch as cou'd not happen every Year, and who, having found Favour in the Eyes of God, and a miraculous Preſervation from a general Deſtruction, can hardly be ſuppos'd to have *caſt away his Confidence* in him ſo ſoon, and, inſtead thereof, to be poſſeſs'd with an abject and ſervile Fear: And therefore we may conclude, that the Nature of his Prayer and Sacrifice were *euchariſtical*, and not *deprecatory*. See *Heideggers's Hiſt. Patriarch.*

And the Lord ſmelled a ſweet Savour] What, in our Tranſlation, is render'd agreeable both to the *Septuagint* and *Vulgat*, a *ſweet Savour*, is by others more literally tranſlated a *Savour of Reſt*, by which, as the beſt Commentators agree, we are to underſtand, that God received this Sacrifice of *Noah* as an Expiation, and beheld him with an Eye of Mercy and Forgiveneſs. Some are of Opinion, that the particular Cauſe of *Noah*'s offering this Burnt-ſacrifice was from his Apprehenſion, that even the ſmall Remnant of the *old* World, which had been preſerved in the Ark, might be ſwept away by another general Devaſtation. And conformable to this Notion, our Readers may find the Subſtance of *Noah*'s Prayer in the firſt Book of *Joſephus*'s *Antiquities* (ſee the foregoing Note.) Whether the Conjecture be agreeable to Truth or not, is impoſſible now to be determined; altho' from what follows in the ſame Verſe, it appears, that God promiſed this righteous Man, that he would *not again curſe the Ground for the Offences of thoſe who dwelt thereon*; eſpecially ſeeing the *Inclinations of Mens Hearts tend unto evil*; wherefore of ſuch Puniſhments there would be no End.

I will not again curſe the Ground any more for Man's ſake, for *the Imagination of Man's Heart is evil*] This is certainly very injuriouſly render'd, becauſe it makes the ſacred Author ſpeak quite contrary to what he deſign'd, and is an Affront to the Juſtice, Wiſdom, and Goodneſs of God, who, by this Tranſlation of *for*, inſtead of *tho'*, might ſeem to bleſs Man for his evil Imaginations. See *Eſſay for a new Tranſlation.*

While the Earth remaineth, Seed Time, and Harveſt, and Cold, and Heat, and Summer, and Winter, and Day, and Night, ſhall not ceaſe] All the Verſions do manifeſtly in this Place, confound *the four Seaſons* of the Year, which *Moſes* exactly diſtinguiſhes. For the *Hebrew* Word *Kor*, which they render *Cold*, ſignifies the *Winter*, becauſe of the Cold that then reigns. The Word *Chom*, which they render *Heat*, ſignifies the *Spring*, becauſe of the Heat, which abounds in *Judea* about the End of the Spring, in the Months of *May* and *June*, which are the Harveſt-time in that Country. The Word *Kajts*, which they render *Summer*, does indeed ſignify ſo; but the Word *Coroph*, which they term the *Winter*, ſhou'd be render'd *Autumn*, which is the Time of plowing, aud cultivating the Ground, as may be ſeen *Prov.* xx. 4. So that the whole Sentence, which contains the Promiſe of God, if render'd juſtly, ſhould run thus,--- *While the Earth remaineth, Seed-time and Harveſt, Winter and Spring, Summer and Autumn, Day and Night, ſhall not ceaſe.* See *Eſſay for a new Tranſlation.* We cannot but obſerve however, that this Viciſſitude of Times and Seaſons, which is here promis'd as a Bleſſing to Mankind, is a full Comfutation of the Dreams of ſuch Writers, as are apt to fancy, 'That in the *primordial* Earth there was a perpetual Spring and Equinox; that all the Parts of the Year had one and the ſame Tenor, Face, and Temper; and that there was no Winter or Summer, Seed-time or Harveſt, but a continual Temperature of the Air, and Verdure of the Earth;' which, if it were true, wou'd make this Promiſe of God a Puniſhment, rather than a Bleſſing to Mankind. See *Burnet*'s Theory, and *Heidegger*'s *Hiſt. Patr.*

CHAP. IX.

God bleſſes Noah *and his Sons; his Precept concerning Blood; his Covenant, ſignified by the Rainbow. By* Noah's *Family the World is repleniſhed; he plants a Vineyard, is drunken, and his Nakedneſs diſcover'd by his Son; he curſes* Canaan, *bleſſes* Shem, *prays for* Japhet, *and then dies.*

Ver. 1. AND God bleſſed Noah, and his ſons, and ſaid unto them, Be fruitful and multiply, and repleniſh the earth. 2 And the fear of you and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea; into your hand are they delivered. 3 Every moving thing that liveth ſhall be meat for you; even as the green herb have I given you all things: 4 But fleſh with the life thereof, *which is* the blood thereof, ſhall you not eat. 5 And ſurely your blood of your lives will I require: at the hand of every beaſt will I require it; and at the hand of man, at the hand of every mans brother will I require the life of man. 6 Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God made he man. 7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein. 8 And God ſpake unto Noah, and to his ſons with him, ſaying, 9 And I, behold, I eſtabliſh my covenant with you, and with your ſeed after you; 10 And with every living creature that *is* with you, of the fowl, of the cattel, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth. 11 And I will eſtabliſh my covenant with you, neither ſhall all fleſh be cut off any more by the waters of a flood: neither ſhall there any more be a flood to deſtroy the earth. 12 And God ſaid, This *is* the token of the covenant which I make between me, and you, and every living creature that *is* with you, for perpetual generations: I do ſet my bow in the cloud, and it ſhall be for a token of the covenant between me and the earth. 14 And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud: 15 And I will remember my covenant, which *is* between me, and you, and every living creature of all fleſh; and the water ſhall no more become a flood to deſtroy all fleſh. 16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth. 17 And God ſaid unto Noah, This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

And God bleſſed Noah and his Sons, and ſaid unto them, be fruitful, and multiply, and repleniſh the Earth. And the Fear of you, &c.] A learned and right reverend Author, to ſhew the Renovation of the Earth after the Deluge, and its Deliverance from the Curſe inflicted upon it by Reaſon of *Adam*'s Tranſgreſſion, runs the Parallel between the Bleſſings and Privileges, granted to *Adam* ſoon after his Creation, and thoſe reſtored to *Noah* and his Poſterity, ſoon after the Flood. To our firſt Parents it is ſaid, *Have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over every living Thing, that moveth on the Earth*, Gen. i. 28. To *Noah* and his Sons it is ſaid, *The Fear of you, and the Dread of you ſhall be upon every Beaſt of the Earth, and upon every Fowl of the Air, and upon all that moveth upon the Earth, and upon all the Fiſhes of the Sea, into your Hand are they delivered*, Gen. ix. 2. To *Adam* and *Eve* are granted for Food *every Herb, bearing Seed---and every Tree, in the which is the Fruit of the Tree, yielding Seed*, Gen. i. 29. But *Noah* and his Sons have a larger Charter,---*Every Thing that liveth, ſhall be Meat to you, even as the green Herb, have I given you all Things*, Gen. ix. 3. The Bleſſing upon the Earth, at the Creation was,---*Let the Earth bring forth Graſs, and Herb yielding Seed, and the Fruit-tree yielding Fruit after his Kind*, Gen. i. 11. The Bleſſing after the Flood is,---*While the Earth remaineth, Seed-time and Harveſt, ſhall not ceaſe*, Gen. viii. 22. In the Beginning, *the Lights in the Firmament were appointed to divide the Day from the Night, and to be for Seaſons, and for Days, and for Years*, Gen. i. 14. After the Flood, the new Bleſſing is, ---*That Spring and Autumn, Summer and Winter, and Day and Night, ſhall not ceaſe*, Gen. viii. 22. Whereupon our Author aſks, What is beſtow'd in the firſt Bleſſings, that is wanted in the ſecond? What more did *Adam* enjoy in his happieſt Days? What more did he forfeit in his worſt, with reſpect to this Life, than that which is contained in theſe Bleſſings? If he neither had more, nor loſt more, all theſe Bleſſings you ſee expreſly reſtored to *Noah* and his Poſterity: And, from all this laid together, he concludes, that the old Curſe upon the Ground was, after the Deluge, finiſh'd and compleated. See *Uſe and Intent of Prophecy*, P. 91.

But Fleſh with the Life thereof, which is the Blood thereof, ſhall ye not eat] This the *Hebrew* Doctors generally underſtand to be a Prohibition to cut off any Limb of any living Creature, and to eat it, while the *Life*, i. e. the Blood, was in it; *dum adhuc vivit, & palpitat, ſeu tremit*, as a modern Interpreter has truly explain'd their Senſe. And in this they are follow'd by ſeveral *Chriſtians*, who think (as *Maimonides* did) that there were ſome People, in the old World, ſo ſavage and barbarous, that they did eat raw Fleſh, while it was yet warm from the Beaſt, out of whoſe Body it was cut *piece-meal*. *Plutarch* tells us, that it was cuſtomary in his Time, to run red hot Spits thro' the Bellies of ſome Swine, to make their Fleſh more delicious; and I believe ſome among us, have heard of *whipping* Pigs, and torturing other Creatures to Death, for the ſame Purpoſe. Now theſe Things could not be committed, if ſuch Men thought themſelves bound in Conſcience to abſtain from all unneceſſary Cruelties to the Caeatures, and to bleed them to Death, with all the Diſpatch they could, before they touch'd them for Food. See *Patrick*'s *Com.* and *Revel. exam.* Vol. II. P. 20.

At the Hand of every Beaſt will I require it] If it here ſhould be aſk'd, ſays *Patrick*, How any Beaſt that is neither capable of any Virtue or Vice, can be deem'd culpable, in Caſe it ſhould chance to kill any Man? The Anſwer is, That this Law was ordain'd for the Benefit of Men, for whoſe Uſe all Beaſts were created. For, 1*ſt*, ſuch *Owners*, as were not careful to prevent ſuch Miſchiefs, were hereby puniſh'd. 2*dly*, Others were admoniſh'd by their Example to be cautious. 3*dly*, God thereby inſtructed them, that Murder was a moſt grievous Crime, whoſe Puniſhment extended even to Beaſts; and, 4*thly*, The Lives of Men were hereby much ſecured, when ſuch Beaſts, as might do the like Miſchief another Time, were immediately diſpatch'd, and taken out of the Way.

Whoſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed] By this Command the *Hebrew* Doctors underſtand, that a Power was committed to thoſe in Authority to put ſuch to Death as ſhould commit Murder; from whence, by a Parity of Reaſon, other Crimes of as heinous a Nature have been capitally puniſhed. From the Words following thoſe cited in the Text, *viz. For in the Image of God made he Man*, *Maimonides* was led to believe, that Murder was a Crime which could not lawfully be pardoned by Man; becauſe over and above the other Evils wrought thereby, the *Image*, or *Likeneſs* of God was deſtroyed, for which no Atonement could be made.

Theſe two Precepts, the one of not eating Blood, and the other, againſt ſhedding that of Man, with the Power given to the reſt of the human Species, for their own Preſervation, to put to Death him who ſhould offend againſt this Law, make up the Whole of what, according to *Moſes*, was enjoined by God, as a particular Rule to this Patriarch. Altho' the *Rabbins*, and thoſe who have followed them, ſpeak generally of the ſeven Precepts given to *Noah*, as an Opinion prevailing ſo univerſally among the *Hebrews*, that they would not ſuffer any Stranger to dwell among them, who did not acknowledge the Authority of them, nor would afford Quarter to any ſuch, when they had overcome them in Battle.

The firſt of the ſeven Precepts, ſaid to be given to *Noah*, was, to abſtain from Idolatry, which ſeems to have been taken from a Paſſage in the Book of *Job*, wherein that holy Man purges himſelf from this Sin. *If I beheld*, ſays he, *the Sun when it ſhined, or the Moon walking in Brightneſs, and my Heart hath been ſecretly enticed, or my Mouth hath kiſſed my Hand: This alſo were an Iniquity to be puniſhed by the Judge; for I ſhould have denied the God that is above*, Job xxxi. 26, *&c.* The Second was againſt Blaſphemy, which ſeems to have been derived from the former, in as much as blaſpheming the Name of God is an Offence, the Guilt of which approaches near unto Idolatry. The Third was againſt Murder or ſhedding Blood. The Fourth againſt Adultery, or rather againſt all Uncleanneſs. Something in relation to this is alſo found in the before-mentioned Chapter of *Job*, where he ſays, *If mine Heart hath been deceived by a Woman, or if I have laid wait at my Neighbour's Door*, &c. Ver. 9, *&c.* The Fifth was againſt Theft, or rather againſt all Manner of Rapine, Fraud, and Injuſtice: Concerning the ſeveral Kinds of ſuch Offences, a very emphatic Deſcription is made in the xxivth Chapter of *Job*. The Sixth and Seventh related to the *eating the Blood with the Fleſh of Animals*, of which we have ſpoken before. Tho' it muſt be acknowledged, that theſe are very eſſential Heads of the Law of Nature, yet, as the ſeven Precepts given to *Noah*, they are of little Authority; for notwithſtanding they are generally received by the modern *Jews*, yet they were certainly unknown to *Joſephus* or *Philo*, and even to *Jerome*, *Origen*, or others of the Antients; none of whom make any Mention of them. *Maimonides* ſays, that the ſix firſt Precepts were given to *Adam*, and the ſeventh to *Noah*. Other *Rabbins* have added, to what we have before mentioned, ſeveral Prohibitions in relation to drawing out the Blood of any Creature to drink, to maim Animals, to uſe any Kind of Sorcery, to couple Animals, or graft Trees with different Kinds.

I do ſet my Bow in the Cloud, and it ſhall be for a Token of a Covenant between me and the Earth] The learned *Heidegger*, has given an Account of the Nature and Colours of the Rainbow, and by what Cauſes they are produced, in Words very expreſſive; and yet we muſt own, that the Nature of *Refraction*, on which the Colours of the Rainbow do depend, is one of the abſtruſeſt Things that we meet with in the Philoſophy of Nature. Our renowned *Boyle*, who wrote a Treatiſe on the Subject of *Colours*, after a long and indefatigable Search into their Natures and Properties, was not able ſo much as to ſatisfy himſelf *what Light is*, or (if it be a Body) what Kind of *Corpuſcles* could be ſo differently, and yet withal ſo regularly refracted; and he freely acknowledges, that however ſome Colours might be plauſibly enough explain'd, in the general, from Experiments he had made, *yet whenſoever he would deſcend to the minute and accurate Explication of Particulars, he found himſelf very ſenſible of the great Obſcurity of Things.* Dr. *Halley*, the great Ornament of his Profeſſion, makes the ſame Acknowledgment; and, after having, from the *given* Proportion of Refraction, accounted both for the Colours and Diameter of the Rainbow, with its ſeveral Appearances, he could hence diſcern (as he tells us) farther Difficulties laying before him: Particularly, from whence aroſe the *refractive Force of Fluids*, which is a Problem of no ſmall Moment, and yet deſervedly to be plac'd among the Myſteries of Nature, *nondum Senſibus, aut Ratiociniis noſtris objecta:* And the noble *Theoriſt of Light* himſelf, after his many ſurprizing Diſcoveries, built even upon vulgar Experiments, found it too hard for him to reſolve himſelf in ſome Particulars about it; and, notwithſtanding all his prodigious Skill in Mathematicks, and his dexterous Management of the moſt obvious Experiments, he concludes it at laſt to be a Work too arduous for human Underſtanding, abſolutely to determine *what Light is, after what Manner refracted, and by what Modes and Actions it produces in our Minds the Phantaſſes of Colours.* See *Biblioth. Bibl.* Vol. II.

That this Rainbow was thought to be of ſomewhat more than mere *natural* Extraction, the *phyſical Mythology* of the antient Heathens ſeems to teſtify, and 'tis not improbable, that, from the Tenor of God's Covenant here, made with *Noah*, which might be communicated to them by Tradition, *Homer*, the great Father of *Ethnick* Poetry, does, by an eaſy and lively Fiction, bring in *Jupiter*, the King of Heaven, ſending *Iris*, his Meſſenger, with a peremptory Command to *Neptune*, the Prince of Waters, to deſiſt from any farther aſſiſting the *Grecians*, and annoying the *Trojans*; and, at the ſame Time that *Iris* is ſent with this Meſſage to the watery Deity, the Poet has ſo contriv'd the Matter, that *Apollo*, or the Sun, which is the Parent, and efficient Cauſe of the Rainbow, be ſent with another Meſſage to *Hector*, and the *Trojans*, in order to encourage them to take the Field again, and renew their Attack. The Meaning of all which fine Machinery is no more than this,---That, after a great deal of Rain, which had caus'd an Inundation, and thereby made the *Trojan* Horſe uſeleſs, the Sun began to appear again, and the Rainbow in a Cloud oppoſite to the Sun, which was a ſure Prognoſtick of fair Weather. See *Biblioth. Bibl.* Vol. I.

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This *Meteor* (as the Scripture informs us) was appointed by God to be a Witneſs of his Covenant with the new World, and a Meſſenger to ſecure Mankind from Deſtruction by Deluges; ſo that, had it appear'd before the Flood, the Sight of it afterwards would have been but a poor Comfort to *Noah* and his Poſterity, whoſe Fear of an Inundation was too violent, ever to be taken away by a common and ordinary Sign.

Dr. *Burnet* writes thus: When God, ſays he, gives a Sign, in the Heavens, or on the Earth, of any Prophecy or Promiſe to be fulfill'd, it muſt be by ſomething *new*, or by ſome Change wrought in Nature, whereby he teſtifies to us, that he is able and willing to ſtand to his Promiſe. Thus God puts the Matter to *Ahaz*, *Aſk a Sign of the Lord, aſk it either in the Depth, or in the Height above:* And when *Ahaz* would aſk no Sign, God gives him one unaſk'd; *Behold a Virgin ſhall conceive, and bear a Son.* That when *Abraham* aſk'd a Sign, whereby he might be aſſured of God's Promiſe, that his Seed ſhould inherit the Land of *Canaan*, 'tis ſaid, that *when the Sun went down*, and it was dark, *behold a ſmoaking Furnace, and a burning Lamp paſs'd between the Pieces of the Beaſt*, which he had cut aſunder, *Gen.* xv. 17. And in like Manner, in the Sign given to *Hezekiah* for his Recovery, and to *Gideon* for his Victory; in the former Caſe, *the Shadow went back ten Dogrees in Ahaz's Dial*, Iſa. xxxviii. 8. and, in the latter, *the Fleece was wet, and all the Ground about it dry*; and then (to change the Trial) *it was dry, and all the Ground about it wet*, Judg. vi. 38, 39. Theſe were all Signs, proper, ſignificant, and ſatisfactory, having ſomething new, ſurprizing, and extraordinary in them, denoting the Hand, and Interpoſition of God: But when every Thing continues to be as it was before, and the Face of Nature, in all its Parts, the very ſame, it cannot ſignify any Thing *new*, nor any new Intention of the Author of Nature; and, conſequently, cannot be a Sign or Pledge, a Token or Aſſurance, of the Accompliſhment of any new Covenant, or Promiſe made by him.

Common Philoſophy teaches us, ſays *Patrick*, that the Rainbow is a *natural Sign*, that there will not be much Rain after it appears, but that the Clouds begin to diſperſe. For, as it never appears in a thick Cloud, but only in a *thin*; whenever it appears, after Showers, which come from thick Clouds, it is a Token that they now grow thin; and therefore the God of Nature made Choice of this Sign, rather than any other, to ſatisfy us, that he would never ſuffer the Clouds to thicken again to ſuch a Degree, as to bring another Deluge upon the Earth.

The ingenious *Marcus Marci* is of Opinion, that the Rainbow, which firſt appeared to *Noah* after the Flood, and was ſo particularly dignified by God, as to be conſecrated for a Divine Sign, was not the common one, but a great and *univerſal Iris*, inimitable by Art, which he has defined by a *Segment of a Circle diſſected into ſeveral Gyrations* (or Rounds) *by the Diverſity of the Colours, differing one from another, begotton by the Sunbeams refracted in the Atmoſphere, and terminated with an opaque Superficies.* But, whether this ſerves to explain the Matter any better, or whether the common Rainbow be not an Appearance illuſtrious enough to anſwer the Purpoſes for which it was intended, we leave the Curious to enquire; and ſhall only obſerve farther, that, whether it was an ordinary or extraordinary Bow, which appear'd to *Noah*, 'tis the Opinion of ſome, that the Time of its firſt appearing, was not immediately after he had ſacrific'd (as is generally ſuppos'd) but on the 150th Day of the Flood, *when God remember'd* Noah, upon which very Day of the Year they likewiſe calculate the Birth of *Chriſt* (as pre-typified thereby) to have exactly fallen out, and that even *the Glory of the Lord*, which *ſhone round about the Shepherds*, was a gracious *Phænomenon*, correſponding with this Sign of the Covenant.

18 And the ſons of Noah that went forth of
the ark, were Shem, and Ham, and Japheth:
and Ham *is* the father of Canaan. 19 Theſe *are*
the three ſons of Noah: and of them was the
whole earth overſpread. 20 And Noah began
to be an huſbandman, and he planted a vineyard.
21 And he drank of the wine, and was drunken,
and he was uncovered within his tent. 22 And
Ham the father of Canaan ſaw the nakedneſs of
his father and told his two brethren without. 23

And Shem and Japheth took a garment, and laid
it upon both their ſhoulders, and went backward
and covered the nakedneſs of their father; and
their faces *were* backward, and they ſaw not their
fathers nakedneſs. 24 And Noah awoke from
his wine, and knew what his younger ſon had
done unto him. 25 And he ſaid, Curſed *be* Canaan;
a ſervant of ſervants ſhall he be unto his
brethren. 26 And he ſaid, Bleſſed *be* the Lord
God of Shem; and Canaan ſhall be his ſervant.
27 God ſhall enlarge Japheth, and he ſhall dwell
in the tents of Shem; and Canaan ſhall be his
ſervant. 28 And Noah lived after the flood
three hundred and fifty years. 29 And all the
days of Noah were nine hundred and fifty years:
and he died.

And Noah began to be an Huſbandman and planted a Vineyard] Antiently the greateſt Men eſteem'd nothing more honourable, and worthy of their Study, than the Art of Agriculture. *Nihil homine libero dignius*, nothing more becoming a Gentleman, was the Saying of the *Roman Orator*; and for the Truth of this, the *Fabii*, the *Cato*'s, the *Varro*'s, the *Virgil*'s, the *Pliny*'s, and other great Names, are ſufficient Witneſſes.

It is a *Jewiſh* Tradition or Allegory, that the Vine, which *Noah* planted, was not of ordinary, terreſtrial Growth, but was carried down the River out of Paradiſe, or at leaſt out of *Eden*, and found by him: And, as ſome have imagin'd, that *the Tree of Knowledge of Good and Evil* was a Vine; ſo, by the Deſcription given thereof, and the fatal Conſequences attending it, there ſeems to be a plain Alluſion to it, and ſome Reaſon to believe, that it was one and the ſame Tree, by which the Nakedneſs both of *Adam* and *Noah* was expos'd to Deriſion. See *Targ. Jonathan.*

And he drank of the Vine, and was drunken, and he was uncovered within his Tent] There is not, ſays *Stackhouſe*, all the Reaſon that can be imagin'd, to ſuppoſe, that *Noah* was drunk to an exceſſive Degree. The ſame Word, which is here us'd, occurs in other Place in the Book of *Geneſis*, where we read, that *Joſeph*'s Brethren *drank, and were merry with him*; and yet the Circumſtances of the Entertainment will not ſuffer us to think, that they indulg'd themſelves in any Exceſs, in the Preſence of him, whom, as yet, they knew to be no other than the Governor of *Egypt*. And, in like Manner, if we may be allow'd to take the Word here in an innocent Senſe, its Import will only be, that *Noah* drank of the Wine *plentifully* perhaps, but not to a Debauch, and ſo fell aſleep. For we muſt obſerve, that *Moſes*'s Deſign is, not to accuſe *Noah* of Intemperance, but only to ſhew upon what Occaſion it was, that the *Canaanites*, whom the People under his Command were now going to engage, were accurs'd, and reprobated by God, even from the Days of *Noah*, and, conſequently, in more Likelihood to fall into their Hands.

To confirm, in ſome Meaſure, the Truth of this Account of *Moſes*, we have an heathen Story which ſeems, ſays *Calmet*, to have ſprung from ſome Tradition concerning it; for it tells us, that, on a certain Day, *Myrrha*, Wife (or as others ſay) Nurſe to *Hammon*, and Mother of *Adonis*, having her Son in Company, found *Cyniſtas* ſleeping in his Tent, all uncover'd, and in an indecent Poſture. She ran immediately and inform'd *Hammon* of it; he gave Notice of it to his Brothers, who, to prevent the Confuſion that *Cyniſtas* muſt be in, to find himſelf naked, cover'd him with ſomething. *Cyniſtas*, underſtanding what had paſſed, curs'd *Adonis*, and purſu'd *Myrrha* into *Arabia*, where after having wander'd nine Months, was chang'd into a Tree, which bears Myrrh. *Ham* and *Hammon* are the ſame Perſon, and ſo are *Adonis* and *Canaan*.

And Ham, the Father of Canaan, ſaw the Nakedneſs of his Father, and told his two Brethren without] The *Jewiſh* Doctors are generally of Opinion, that *Canaan*, having firſt diſcover'd his Grandfather's Nakedneſs, made himſelf merry therewith, and afterwards expos'd it to the Scorn of his Brothers. Whoever the Perſon was, 'tis certain, that he is call'd the *younger*, Ver. 24. or *little* Son of *Noah*, which cannot well agree with *Ham*, becauſe he was neither *little*, nor his *younger* Son, but the ſecond, or middlemoſt, as he is always plac'd; nor does it ſeem ſo pertinent to the Matter in Hand, to mention the Order of his Birth, but very fit (if he ſpeaks of his Grandſon) to diſtinguiſh him from the reſt. So that, if it was *Canaan*, who treated his Grandſire in this unworthy Manner, the Application of the Curſe to him, who was firſt in the Offence, is far from being a Miſtake in *Noah*. 'Tis no random *Anathema*, which he let fly at all Adventures, but a cool, deliberate Denunciation, which proceeded, not from a Spirit of *Indignation*, but of *Prophecy*. The Hiſtory indeed takes notice of this Malediction immediately upon *Noah*'s awaking out of his Sleep, and being inform'd of what had happen'd; but this is occaſion'd by its known *Brevity*, which relates Things, as inſtantly *ſucceſſive*, when a conſiderable Space of Time ought to interfere. In all Probability theſe Predictions of *Noah*, which point out the different Fates of his Poſterity, as we find *Jacob* pronouncing over his Sons, a little before his Death; and 'tis not unlikely, that the common Opinion, of *Noah*'s dividing the Earth among *his*, might take its Original from theſe laſt Words that we read of him, which were certainly accompliſh'd in their Event.

And he ſaid, Curſed be Canaan; a Servant of Servants ſhall he be unto his Brethren] The Curſe upon *Canaan* is, ſays *Stackhouſe*, that he ſhould *be a Servant to* Shem: And about 800 Years after this, Did not the *Iſraelites*, Deſcendants of *Shem*, take Poſſeſſion of the Land of *Canaan*, ſubdue thirty of its Kings, deſtroy moſt of its Inhabitants, lay heavy Tributes upon the Remainder, and, by Oppreſſions of one Kind or other, oblige ſome to flee into *Egypt*, others into *Africa*, and others into *Greece*? He was doom'd likewiſe to *be a Servant to* Japhet; and did not the *Greeks* and *Romans*, deſcended from *Japhet*, utterly deſtroy the Relicks of *Canaan*, who fled to *Tyre*, built by the *Sidonians*; to *Thebes*, built by *Cadmus*; and to *Carthage*, built by *Dido*? For who has not heard of the Conqueſts of the *Romans* over the *Africans*?

Interpreters have invented ſeveral other Reaſons, ſays *Pool*, why the Curſe, which properly belong'd to *Ham*, was inflicted on his Son *Canaan*; as *1ſt*, When *Canaan* is mention'd, *Ham* is not exempted from the Malediction, but rather more deeply plung'd into it, becauſe Parents are apt to be more affected with their Children's Misfortunes, than their own; eſpecially, if themſelves brought the Evil upon them by their own Fault and Folly. *2dly*, God having bleſs'd the three Sons of *Noah*, at their going out of the Ark, it was not proper, that *Noah*'s Curſe ſhould interfere with the Divine Bleſſing, but very proper, that it ſhould be transferr'd to *Canaan*, in regard to the future Extirpation of the People, which were to deſcend from him. But *3dly*, Some imagine, that there is here an *Ellipſis*, or Defect of the Word *Father*, ſince ſuch relative Words are frequently omitted, or underſtood in Scripture. Thus *Matt.* iv. 21. *James of Zebedee*, for *the Son of Zebedee*, John. xix. 25. *Mary of Cleopas*, for *the Wife of Cleopas*; and *Acts* vii. 16. *Emmor of Sychem*, for *the Father of Sychem*, which our Tranſlation rightly ſupplies; and, in like Manner, *Canaan* may be put *for the Father of Canaan*, as the *Arabick* Tranſlation has it; *i. e. Ham*, as the *Septuagint* here render it. And, tho' *Ham* had more Sons, yet he may be here deſcrib'd by his Relation to *Canaan*, becauſe in him the Curſe was more fix'd and dreadful, reaching to his utter Extirpation, while the reſt of *Ham*'s Poſterity, in After-ages, were bleſs'd with the ſaving Knowledge of the Goſpel.

God ſhall enlarge Japhet] And can we think otherwiſe, when not only all *Europe*, and the *Leſſer Aſia*, but *Media* likewiſe, and Part of *Armenia*, *Iberia*, *Albania*, and the vaſt Regions towards the *North*, which antiently the *Scythians*, but now the *Tartars* inhabit, fell or (if it be a Body) what Kind of *Corpuſcles* could be ſo differently, and yet withal ſo regularly refracted; and he freely acknowledges, that however ſome Colours might be plauſibly enough explain'd, in the general, from Experiments he had made, *yet whenſoever he would deſcend to the minute and accurate Explication of Particulars, he found himſelf very ſenſible of the great Obſcurity of Things.* Dr. *Halley*, the great Ornament of his Profeſſion, makes the ſame Acknowledgment; and, after having, from the *given* Proportion of Refraction, accounted both for the Colours and Diameter of the Rainbow, with its ſeveral Appearances, he could hence diſcern (as he tells us) farther Difficulties laying before him: Particularly, from whence aroſe the *refractive Force of Fluids*, which is a Problem of no ſmall Moment, and yet deſervedly to be plac'd among the Myſteries of Nature, *nondum Senſibus, aut Ratiocintiis noſtris objecta*: And the noble *Theoriſt of Light* himſelf, after his many ſurprizing Diſcoveries, built even upon vulgar Experiments, found it too hard for him to reſolve himſelf in ſome Particulars about it; and, notwithſtanding all his prodigious Skill in Mathematicks, and his dexterous Management of the moſt obvious Experiments, he concludes it at laſt to be a Work too arduous for human Underſtanding, abſolutely to determine *what Light is, after what Manner refracted, and by what Modes and Actions it produces in our Minds the Phantaſſes of Colours.* See *Biblioth. Bibl.* Vol. II.

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This *Meteor* (as the Scripture informs us) was appointed by God to be a Witneſs of his Covenant with the new World, and a Meſſenger to ſecure Mankind from Deſtruction by Deluges; ſo that, had it appear'd before the Flood, the Sight of it afterwards would have been but a poor Comfort to *Noah* and his Poſterity, whoſe Fear of an Inundation was too violent, ever to be taken away by a common and ordinary Sign.

Dr. *Burnet* writes thus: When God, ſays he, gives a Sign, in the Heavens, or on the Earth, of any Prophecy or Promiſe to be fulfill'd, it muſt be by ſomething *new*, or by ſome Change wrought in Nature, whereby he teſtifies to us, that he is able and willing to ſtand to his Promiſe. Thus God puts the Matter to *Ahaz*, *Aſk a Sign of the Lord, aſk it either in the Depth, or in the Height above*: And when *Ahaz* would aſk no Sign, God gives him one unaſk'd; *Behold a Virgin ſhall conceive, and bear a Son.* That when *Abraham* aſk'd a Sign, whereby he might be aſſured of God's Promiſe, that his Seed ſhould inherit the Land of *Canaan*, 'tis ſaid, that *when the Sun went down*, and it was dark, *behold a ſmoaking Furnace, and a burning Lamp paſs'd between the Pieces of the Beaſt*, which he had cut aſunder, *Gen.* xv. 17. And in like Manner, in the Sign given to *Hezekiah* for his Recovery, and to *Gideon* for his Victory; in the former Caſe, *the Shadow went back ten Dogrees in Ahaz's Dial*, Iſa. xxxviii. 8. and, in the latter, *the Fleece was wet, and all the Ground about it dry*; and then (to change the Trial) *it was dry, and all the Ground about it wet*, Judg. vi. 38, 39. Theſe were all Signs, proper, ſignificant, and ſatisfactory, having ſomething new, ſurprizing, and extraordinary in them, denoting the Hand, and Interpoſition of God: But when every Thing continues to be as it was before, and the Face of Nature, in all its Parts, the very ſame, it cannot ſignify any Thing *new*, nor any new Intention of the Author of Nature; and, conſequently, cannot be a Sign or Pledge, a Token or Aſſurance, of the Accompliſhment of any new Covenant, or Promiſe made by him.

Common Philoſophy teaches us, ſays *Patrick*, that the Rainbow is a *natural Sign*, that there will not be much Rain after it appears, but that the Clouds begin to diſperſe. For, as it never appears in a thick Cloud, but only in a *thin*; whenever it appears, after Showers, which come from thick Clouds, it is a Token that they now grow thin; and therefore the God of Nature made Choice of this Sign, rather than any other, to ſatisfy us, that he would never ſuffer the Clouds to thicken again to ſuch a Degree, as to bring another Deluge upon the Earth.

The ingenious *Marcus Marci* is of Opinion, that the Rainbow, which firſt appeared to *Noah* after the Flood, and was ſo particularly dignified by God, as to be conſecrated for a Divine Sign, was not the common one, but a great and *univerſal Iris*, inimitable by Art, which he has defined by a *Segment of a Circle diſſected into ſeveral Gyrations* (or Rounds) *by the Diverſity of the Colours, differing one from another, begotton by the Sunbeams refracted in the Atmoſphere, and terminated with an opaque Superficies.* But, whether this ſerves to explain the Matter any better, or whether the common Rainbow be not an Appearance illuſtrious enough to anſwer the Purpoſes for which it was intended, we leave the Curious to enquire; and ſhall only obſerve farther, that, whether it was an ordinary or extraordinary Bow, which appear'd to *Noah*, 'tis the Opinion of ſome, that the Time of its firſt appearing, was not immediately after he had ſacrific'd (as is generally ſuppos'd) but on the 150th Day of the Flood, *when God remember'd* Noah, upon which very Day of the Year they likewiſe calculate the Birth of *Chriſt* (as pre-typified thereby) to have exactly fallen out, and that even *the Glory of the Lord*, which *ſhone round about the Shepherds*, was a gracious *Phænomenon*, correſponding with this Sign of the Covenant.

18 And the ſons of Noah that went forth of
the ark, were Shem, and Ham, and Japheth:
and Ham *is* the father of Canaan. 19 Theſe *are*
the three ſons of Noah: and of them was the
whole earth overſpread. 20 And Noah began
to be an huſbandman, and he planted a vineyard.
21 And he drank of the wine, and was drunken,
and he was uncovered within his tent. 22 And
Ham the father of Canaan ſaw the nakedneſs of
his father and told his two brethren without. 23

And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their fathers nakedneſs. 24 And Noah awoke from his wine, and knew what his younger ſon had done unto him. 25 And he ſaid, Curſed *be* Canaan; a ſervant of ſervants ſhall he be unto his brethren. 26 And he ſaid, Bleſſed *be* the Lord God of Shem; and Canaan ſhall be his ſervant. 27 God ſhall enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant. 28 And Noah lived after the flood three hundred and fifty years. 29 And all the days of Noah were nine hundred and fifty years: and he died.

And Noah began to be an Huſbandman and planted a Vineyard] Antiently the greateſt Men eſteem'd nothing more honourable, and worthy of their Study, than the Art of Agriculture. *Nihil homine libero dignius*, nothing more becoming a Gentleman, was the Saying of the *Roman Orator*; and for the Truth of this, the *Fabii*, the *Cato*'s, the *Varro*'s, the *Virgil*'s, the *Pliny*'s, and other great Names, are ſufficient Witneſſes.

It is a *Jewiſh* Tradition or Allegory, that the Vine, which *Noah* planted, was not of ordinary, terreſtrial Growth, but was carried down the River out of Paradiſe, or at leaſt out of *Eden*, and found by him: And, as ſome have imagin'd, that *the Tree of Knowledge of Good and Evil* was a Vine; ſo, by the Deſcription given thereof, and the fatal Conſequences attending it, there ſeems to be a plain Alluſion to it, and ſome Reaſon to believe, that it was one and the ſame Tree, by which the Nakedneſs both of *Adam* and *Noah* was expos'd to Deriſion. See *Targ. Jonathan*.

And he drank of the Vine, and was drunken, and he was uncovered within his Tent] There is not, ſays *Stackhouſe*, all the Reaſon that can be imagin'd, to ſuppoſe, that *Noah* was drunk to an exceſſive Degree. The ſame Word, which is here us'd, occurs in other Place in the Book of *Geneſis*, where we read, that *Joſeph*'s Brethren *drank, and were merry with him*; and yet the Circumſtances of the Entertainment will not ſuffer us to think, that they indulg'd themſelves in any Exceſs, in the Preſence of him, whom, as yet, they knew to be no other than the Governor of *Egypt*. And, in like Manner, if we may be allow'd to take the Word here in an innocent Senſe, its Import will only be, that *Noah* drank of the Wine *plentifully* perhaps, but not to a Debauch, and ſo fell aſleep. For we muſt obſerve, that *Moſes*'s Deſign is, not to accuſe *Noah* of Intemperance, but only to ſhew upon what Occaſion it was, that the *Canaanites*, whom the People under his Command were now going to engage, were accurs'd, and reprobated by God, even from the Days of *Noah*, and, conſequently, in more Likelihood to fall into their Hands.

To confirm, in ſome Meaſure, the Truth of this Account of *Moſes*, we have an heathen Story which ſeems, ſays *Calmet*, to have ſprung from ſome Tradition concerning it; for it tells us, that, on a certain Day, *Myrrha*, Wife (or as others ſay) Nurſe to *Hammon*, and Mother of *Adonis*, having her Son in Company, found *Cyniſtas* ſleeping in his Tent, all uncover'd, and in an indecent Poſture. She ran immediately and inform'd *Hammon* of it; he gave Notice of it to his Brothers, who, to prevent the Confuſion that *Cyniſtas* muſt be in, to find himſelf naked, cover'd him with ſomething. *Cyniſtas*, underſtanding what had paſſed, curs'd *Adonis*, and purſu'd *Myrrha* into *Arabia*, where after having wander'd nine Months, was chang'd into a Tree, which bears Myrrh. *Ham* and *Hammon* are the ſame Perſon, and ſo are *Adonis* and *Canaan*.

And Ham, the Father of Canaan, ſaw the Nakedneſs of his Father, and told his two Brethren without] The *Jewiſh* Doctors are generally of Opinion, that *Canaan*, having firſt diſcover'd his Grandfather's Nakedneſs, made himſelf merry therewith, and afterwards expos'd it to the Scorn of his Brothers. Whoever the Perſon was, 'tis certain, that he is call'd the *younger*, Ver. 24. or *little* Son of *Noah*, which cannot well agree with *Ham*, becauſe he was neither *little*, nor his *younger* Son, but the ſecond, or middlemoſt, as he is always plac'd; nor does it ſeem ſo pertinent to the Matter in Hand, to mention the Order of his Birth, but very fit (if he ſpeaks of his Grandſon) to diſtinguiſh him from the reſt. So that, if it was *Canaan*, who treated his Grandſire in this unworthy Manner, the Application of the Curſe to him, who was firſt in the Offence, is far from being a Miſtake in *Noah*. 'Tis no random *Anathema*, which he let fly at all Adventures, but a cool, deliberate Denunciation, which proceeded, not from a Spirit of *Indignation*, but of *Prophecy*. The Hiſtory indeed takes notice of this Malediction immediately upon *Noah*'s awaking out of his Sleep, and being inform'd of what had happen'd; but this is occaſion'd by its known *Brevity*, which relates Things, as inſtantly *ſucceſſive*, when a conſiderable Space of Time ought to interfere. In all Probability theſe Predictions of *Noah*, which point out the different Fates of his Poſterity, as we find *Jacob* pronouncing over his Sons, a little before his Death; and 'tis not unlikely, that the common Opinion, of *Noah*'s dividing the Earth among *his*, might take its Original from theſe laſt Words that we read of him, which were certainly accompliſh'd in their Event.

And he ſaid, Curſed be Canaan; a Servant of Servants ſhall he be unto his Brethren] The Curſe upon *Canaan* is, ſays *Stackhouſe*, that he ſhould *be a Servant to* Shem: And about 800 Years after this, Did not the *Iſraelites*, Deſcendants of *Shem*, take Poſſeſſion of the Land of *Canaan*, ſubdue thirty of its Kings, deſtroy moſt of its Inhabitants, lay heavy Tributes upon the Remainder, and, by Oppreſſions of one Kind or other, oblige ſome to flee into *Egypt*, others into *Africa*, and others into *Greece*? He was doom'd likewiſe to *be a Servant to* Japhet; and did not the *Greeks* and *Romans*, deſcended from *Japhet*, utterly deſtroy the Relicks of *Canaan*, who fled to *Tyre*, built by the *Sidonians*; to *Thebes*, built by *Cadmus*; and to *Carthage*, built by *Dido*? For who has not heard of the Conqueſts of the *Romans* over the *Africans*?

Interpreters have invented ſeveral other Reaſons, ſays *Pool*, why the Curſe, which properly belong'd to *Ham*, was inflicted on his Son *Canaan*; as 1*ſt*, When *Canaan* is mention'd, *Ham* is not exempted from the Malediction, but rather more deeply plung'd into it, becauſe Parents are apt to be more affected with their Children's Misfortunes, than their own; eſpecially, if themſelves brought the Evil upon them by their own Fault and Folly. 2*dly*, God having bleſs'd the three Sons of *Noah*, at their going out of the Ark, it was not proper, that *Noah*'s Curſe ſhould interfere with the Divine Bleſſing, but very proper, that it ſhould be transferr'd to *Canaan*, in regard to the future Extirpation of the People, which were to deſcend from him. But 3*dly*, Some imagine, that there is here an *Ellipſis*, or Defect of the Word *Father*, ſince ſuch relative Words are frequently omitted, or underſtood in Scripture. Thus *Matt*. iv. 21. *James of Zebedee*, for *the Son of Zebedee*, John. xix. 25. *Mary of Cleopas*, for *the Wife of Cleopas*; and *Acts* vii. 16. *Emmor of Sychem*, for *the Father of Sychem*, which our Tranſlation rightly ſupplies; and, in like Manner, *Canaan* may be put *for the Father of Canaan*, as the *Arabick* Tranſlation has it; *i. e. Ham*, as the *Septuagint* here render it. And, tho' *Ham* had more Sons, yet he may be here deſcrib'd by his Relation to *Canaan*, becauſe in him the Curſe was more fix'd and dreadful, reaching to his utter Extirpation, while the reſt of *Ham*'s Poſterity, in After-ages, were bleſs'd with the ſaving Knowledge of the Goſpel.

God ſhall enlarge Japhet] And can we think otherwiſe, when not only all *Europe*, and the *Leſſer Aſia*, but *Media* likewiſe, and Part of *Armenia*, *Iberia*, *Albania*, and the vaſt Regions towards the *North*, which antiently the *Scythians*, but now the *Tartars* inhabit, fell to the Share of his Poſterity? It was likewiſe declar'd, that he ſhould dwell in the Tents of *Shem*; and is it not notorious, that the *Greeks* and *Romans* invaded, and conquer'd that Part of *Aſia*, where the Poſterity of *Shem* had planted themſelves; that both *Alexander* and *Cæſar* were Maſters of *Jeruſalem*, and made all the Countries thereabouts Tributaries? 'You, ſays *Juſtin Martyr* (ſpeaking to *Trypho* the *Jew* concerning his Nation) who are deſcended from *Shem*, according as God had appointed, came into the Land of the Children of *Canaan*, and made it your own, and, in like Manner, according to the Divine Decree, the Sons of *Japhet* (the *Romans*) have broke in upon you, ſeiz'd upon your whole Country, and ſtill keep Poſſeſſion of it. Thus the Sons of *Shem*, ſays he, have over-powered, and reduc'd the *Canaanite*; and the Sons of *Japhet* have ſubdu'd the Sons of *Shem*, and made them their Vaſſals; ſo that the Poſterity of *Canaan* are become, in a literal Senſe, *Servants of Servants*.'

Bleſſed be the Lord God of Shem] But why, ſays *Stackhouſe*, the God of *Shem*, and not the God of *Japhet*? As to the Behaviour of theſe two Sons towards their Father, it was the ſame. They join'd in the pious Office done to him, ſo that in this Reſpect they were equal, and equally deſerving of a Bleſſing. Nay, if any Preference was due to either from the Father, it was to *Japhet* his *Firſt-born*; for ſo he was, tho' commonly laſt nam'd, when the Sons of *Noah* are mention'd together. Now this being the Caſe, how comes *Shem* to be preferr'd? And what is the Bleſſing conferr'd on him? A temporal Bleſſing it could not be; for that was before confirm'd with all the Sons of *Noah*. Day and Night, Summer and Winter, Seed-time and Harveſt, were a common Gift to the World, and beſtow'd, as our Saviour obſerves, *on the Evil as well as on the Good*. We may therefore preſume, that the Bleſſing, here given to *Shem*, was of a different Kind, founded upon *a better Covenant*, and *eſtabliſhed upon better Promiſes*, than any temporal Grant can be. And, accordingly we may obſerve, that the ſame Promiſe, which was given to *Adam* after the Fall, *viz.* that *the Seed of the Woman* ſhould finally prevail, was renew'd to *Noah* before the Flood; *for with thee will I eſtabliſh my Covenant*, ſays God; and therefore, as the Apoſtle to the *Hebrews* tells us of this Patriarch, *that he was Heir of Righteouſneſs, which is by Faith*; he certainly foreſaw, that in *Seth*'s Family, God would ſettle his Church; that of his Seed *Chriſt ſhould be born according to the Fleſh*; and, that the Covenant, which ſhould reſtore Man to himſelf and to his Maker, ſhould be convey'd to his Poſterity. And this accounts for the Preference given to *Shem*; for *Noah* ſpoke not of his own Choice, but declar'd the Counſel of God, who had now, as he frequently did afterwards, *choſen the Younger before the Elder*.

CHAP. X.

The Generations of Noah, *and the Deſcendants of his Sons with their reſpective Settlements.* Nimrod *the firſt Monarch*.

Ver. 1. NOW theſe *are* the generations of the ſons of Noah; Shem, Ham, and Japheth: and unto them were ſons born after the flood. 2 The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras. 3 And the ſons of Gomer; Aſhkenaz, and Riphath, and Togarmah. 4 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim. 5 By theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. 6 And the ſons of Ham; Cuſh, and Mizraim, and Phut, and Canaan. 7 And the ſons of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan. 8 And Cuſh begat Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before the Lord: wherefore it is ſaid, Even as Nimrod the mighty hunter before the Lord. 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. 11 Out of that land went forth Aſhur, and builded Nineveh and the city Rehoboth, and Calah, 12 And Reſen between Nineveh and Calah: the ſame *is* a great city. 13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 14 And Pathruſim, and Caſlubim (out of whom came Philiſtim) and Caphtorim. 15 And Canaan begat Sidon his firſt-born, and Heth, 16 And the Jebuſite, and the Amorite, and the Gergaſite, 17 And the Hivite, and the Arkite, and the Sinite, 18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites ſpread abroad. 19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto Gaza; as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah. 20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countreys, *and* in their nations. 21 Unto Shem alſo the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born. 22 The children of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram. 23 And the children of Aram; Uz, and Hul, and Gether, and Maſh. 24 And Arphaxad begat Salah; and Salah begat Eber: 25 And unto Eber were born two ſons: the name of the one *was* Peleg, for in his days was the earth divided; and his brothers name *was* Joktan. 26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 27 And Hadoram, and Uzal, and Diklah, 28 And Obal, and Abimael, and Sheba, 29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſons of Joktan. 30 And their dwelling was from Meſha, as thou goeſt unto Sephar a mount of the eaſt. 31 Theſe *are* the ſons of Shem, after their families, after their tongues, in their lands, after their nations. 32 Theſe *are* the families of the ſons of Noah, after their generations, in their nations: and by theſe were the nations divided in the earth after the flood.

The following Account of the Plantations of the three Sons of *Noah*, and their Deſcendants, is extracted from *Bochart*'s Phaleg, *Heidegger*'s Hiſt. Patriarch. Vol. I. Exercit. 22. *Wells*'s Sacred Geography, Vol. I. *Bedford*'s Scripture Chronology, L. 2. *Shuckford*'s Connection, Vol. I. *Parker*'s Biblioth. Bibl. Vol. I. the Authors of the Univerſal Hiſtory, L. 1. *Le Clerc* and *Patrick*'s Comment. *Pool* and *Ainſworth*'s Annotations, with other Authors of the like Nature; from whom we have made Uſe of the moſt probable Conjectures, and to whom we refer the Reader. Only note, that this Account contains this Chapter, and the 10th Verſe to the End of the next.

Japhet, tho' uſually mention'd laſt, yet was, in Reality, the *eldeſt* Son of *Noah*, and, accordingly, has his Deſcendants here plac'd in the Front of the Genealogy. He had ſeven Sons: *Gomer*, who ſeated himſelf in *Phrygia*; *Magog*, in *Scythia*; *Madai*, in *Media*; *Javan*, in *Ionia*; or Part of *Greece*; *Tubal*, in *Tibarene*; *Maſhech*, in *Moſchia*, (which lies in the *North-Eaſt* Parts of *Cappadocia*) and *Tiras*, in *Thrace*, *Myſchia*, and the reſt of *Europe* towards the *North*.

The Sons of *Gomer* were *Aſkenaz*, who took Poſſeſſion

ſion of *Aſcania* (which is Part of *Leſſer Phrygia*) *Riphah*, of the *Riphæan* Mountains; and *Togarmah*, of Part of *Cappadocia*, and *Galatia*.

The Sons of *Javan*, were *Eliſhah*, who ſeated himſelf in *Peloponneſus*; *Tarſhiſh*, in *Spain*; *Kittim*, in *Italy*; and *Dodanim* (otherwiſe call'd *Rhodanim*) in *France*, not far from the Banks of the River *Roſne*, to which he ſeems to have given the Name. By theſe, and the Colonies, which, in ſome Space of Time, proceeded from them, not only a conſiderable Part of *Aſia*, but all *Europe*, and the Iſlands adjacent, were ſtock'd with Inhabitants; and the ſeveral Inhabitants were ſo ſetled and diſpos'd of, that each Tribe or Family, who ſpoke the ſame Language, kept together in one Body, and (how diſtant ſoever in their Situation) continu'd, for ſome Time at leaſt, their Relation to the People, or Nation, from whom *originally* they ſprang.

Shem, the ſecond Son of *Noah* (and from whom the *Hebrew* Nation did deſcend) had himſelf five Sons; whereof *Elam* took Poſſeſſion of a Country in *Perſia*, called after *himſelf* at firſt, but, in the Time of *Daniel*, it obtain'd the Name of *Suſiana*; *Aſſur*, of *Aſſyria*; *Arphaxad*, of *Chaldea*; *Lud*, of *Lydia*; and *Aram*, of *Syria*, ar far as the *Mediterranean* Sea.

The Sons of *Aram* were *Uz*, who ſeated himſelf in the Country of *Damaſcus*; *Hull*, near *Cholobatene* in *Armenia*; *Maſh*, near the Mountain *Maſius*; and *Gether*, in Part of *Meſopotamia*.

Arphaxad, had a Son named *Salah*, who ſetled near *Suſiana*, and begat *Eber* (the Father of the *Hebrew* Nation) who had likewiſe two Sons; *Peleg*, whoſe Name imports *Diviſion*, becauſe, in his Days, Mankind was divided into ſeveral Colonies; and *Jocktan*, who had a large Offſpring, to the Number of thirteen Sons, all ſeated in *Arabia Felix*, and who, in all Probability, were the Progenitors of ſuch People and Nations, as, in thoſe Parts, in after Ages, had ſome Affinity to their ſeveral Names. For here it was, that the *Allumœotæ*, who took their Name from *Almodad*, the *Selapeni*, from *Sheleph*, and the *Abalitæ*, from *Obal*, &c. liv'd, *viz.* from that Part of *Arabia*, which lies between *Muſa*, (a famous Sea-port in the *Red Sea*) and the Mountain *Climax*, which was formerly call'd *Sephar*, from a City of that Name, built at the Bottom of it, and then the *Metropolis* of the whole Country.

Ham, the youngeſt Son of *Noah*, had four Sons; whereof *Cuſh* ſetled his Abode in that Part of *Arabia* which lies towards *Egypt*; *Mizraim*, in both *Upper* and *Lower Egypt*; *Phut*, in Part of *Lybia*; and *Canaan*, in the Land which was afterwards called by his Name, and in other adjacent Countries.

The Sons of *Cuſh* were *Seba*, who ſetled in the South-Weſt Part of *Arabia*: *Habilah*, who gave Name to a Country upon the River *Piſon*, where it parts with *Euphrates*, to run into the *Arabian Gulf*; *Sabtah*, who liv'd on the ſame Shore (but a little more Northward) of the *Arabian Gulf*; *Roamah*, who, with his two Sons, *Sheba* and *Dedan*, occupied the ſame Coaſt, but a little more Eaſtward; and *Sabtecha*, who (we need not doubt) plac'd himſelf among the reſt of his Brethren. But, among all the Sons of *Cuſh*, *Nimrod* was the Perſon, who, in theſe early Days diſtinguiſh'd himſelf by his Bravery and Courage. His Lot chanc'd to fall in a Place that was not a little infected with wild Beaſts; and therefore he betook himſelf to the Exerciſe of Hunting, and, drawing together a Company of ſtout young Fellows, not only clear'd the Country of ſuch dangerous Creatures, but, procuring himſelf likewiſe great Honour and Renown by his other Exploits, he rais'd himſelf to the Dignity of a *King*, (the firſt King that is ſuppos'd to have been in the World) and, having made *Babylon* the Seat of his Empire, laid the Foundation of three other Cities, *viz.* *Erech*, *Accad*, and *Calneth*, in the neighbouring Provinces; and ſo, paſſing into *Aſſyria*, and enlarging his Territories there, he built *Nineveh*, *Rehoboth*, *Calah*, and *Reſen*, (which was afterwards call'd *Lariſſa*) ſituate upon the *Tygris*. But to return to the Remainder of *Ham*'s Poſterity.

Mizraim, his ſecond Son, became King of *Egypt*, which, after his Death, was divided into three Kingdoms by three of his Sons; *Anamim*, who was King of *Tanis*, or *Lower-Egypt*, call'd afterwards *Delta*; *Naphtulim*, who was King of *Naph*, or *Memphis*, in *Upper-Egypt*; and *Pathruſim*, who ſet up the Kingdoms of *Pathros*, or *Thebes*, in *Thebais*. *Ludim* and *Lehabim*, peopled *Lybia*; *Caſlubim* fix'd himſelf at *Caſhiotis*, in the Entrance of *Egypt* from *Paleſtine*; and, having two Sons, *Philiſtim* and *Caphtorim*, the latter he left to ſucceed him at *Caſhiotis*, and the former planted the Country of the *Philiſtines*, between the Borders of *Canaan* and the *Mediterranean* Sea. The Sons of *Canaan* were *Sidon*, the Father of the *Sidonians*, who liv'd in *Phœnicia*; *Heth*, the Father of the *Hittites*, who liv'd near *Hebron*; *Emor*, the Father of the *Amorites*, who liv'd in the Mountains of *Judea*; and *Arvad*, the Father of the *Arvadites*, not far from *Sidon*: But whether the other Sons of *Canaan* ſetled in this Country, cannot be determin'd with any Certainty and Exactneſs; only we muſt take Care to place them ſomewhere between *Sidon*, and *Gerar*, and *Admah*, and *Zeboim*; for theſe were the Boundaries of their Land.

Upon the Whole then we may obſerve, that the Poſterity of *Japhet* came into the Poſſeſſion, not only of all *Europe*, but of a conſiderable Portion of *Aſia*: For two of his Sons, *Tiras* and *Javan*, together with their Deſcendants, had all thoſe Countries, which, from the *Mediterranean* Sea, reach as far as *Scandinavia Northward*; and his other Sons, from the *Mediterranean*, extended themſelves *Eaſtward* over almoſt all *Aſia Minor*, and Part of *Armenia*, over *Media*, *Iberia*, *Albania*, and thoſe vaſt Regions towards the *North*, where formerly the *Scythians*, but now the *Tartars*, dwell: That the Poſterity of *Ham* held in their Poſſeſſion all *Africa*, and no ſmall Part of *Aſia*; *Mizraim*, both the *Upper*, *Lower*, and *Middle Egypt*, *Marmarica* and *Ethiopia*, both Eaſt and Weſt; *Phut*, the Remainder of *Africa*, *Lybia*, *Interior* and *Exterior*, *Numidia*, *Mauritania*, *Getulia*, &c. *Cuſh*, all *Arabia*, that lies between the *Red Sea* and the Gulf, beyond the *Gulf*, *Carmania*, and no ſmall Part of *Perſia*, and towards the North of *Arabia*, (till expell'd by *Nimrod*) *Babylonia*, and Part of *Chaldea*: And *Canaan*, *Paleſtiue*, *Phœnicia*, Part of *Cappadocia*, and that large Tract of Ground along the *Euxine Sea*, even as far as *Colchis*: And that the Poſterity of *Shem* had in their Poſſeſſion Part both of the *Greater* and *Leſſer Aſia*; in the *Leſſer*, *Lydia*, *Myſia*, and *Cares*; and in the *Greater*, *Aſſyria*, *Syria*, *Meſopotamia*, *Armenia*, *Suſiana*, *Arabia Felix*, &c. and perhaps *Eaſtward*, all the Countries, as far as *China*.

Theſe are the Plantations *of the Families of the Sons of* Noah, *in their Generations*, and in this Manner *were the Nations divided in the Earth after the Flood*. And now to deſcend to a more particular Account of his Son *Shem*, from whom the *Hebrews* were deſcended.

Two Years after the Flood, when *Shem* was 100 Years old, he had a Son nam'd *Arphaxad*; after which Time he liv'd 500 Years; ſo that the Whole of his Life was 600.

Arphaxad, when 35, had a Son nam'd *Salah*; after which he liv'd 403; in all 438.

Salah, when 30, had a Son nam'd *Eber*, (from whom his Deſcendants were called *Hebrews*) after which he liv'd 403 Years; in all 433.

Eber, when 34, had a Son named *Peleg*, in whoſe Time (as we ſaid) the Earth came to be divided; after which he liv'd 430 Years; in all 464.

Peleg, when 30, had a Son nam'd *Reu*, after which he liv'd 209 Years; in all 239.

Reu, when 32, had a Son nam'd *Serug*; after which he liv'd 207 Years; in all 239.

Serug, when 30, had a Son nam'd *Nahor*; after which he liv'd 200 Years; in all 230.

Nahor, when 29, had a Son nam'd *Terah*; after which he liv'd 119 Years; in all. 148. But of all theſe Perſons it muſt be remark'd, that they had ſeveral other Children of both Sexes, tho' not recorded in this Hiſtory.

Terah, when 70, (for he was not bleſs'd with Children ſooner) had three Sons one after another, *Abram*, *Nahor*, and *Haran*, ; whereof *Haran*, the eldeſt, died before his Father, in his native Country of *Ur*, leaving behind him one Son whoſe Name was *Lot*, and two Daughters, whereof the Elder, *viz. Milcah*, was married to her Uncle *Nahor*, and the younger (whoſe Name was *Sarai)* was married to her Uncle *Abram*; but, at this Time, ſhe was barren, and had no Children.

CHAP. XI.

One Language in the World: Babel *is built; the Confuſion of Tongues there. The Generations and Lineage of the* Hebrew *Nation.*

Ver. 1. AND the whole earth was of one language, and of one ſpeech. 2 And it came to paſs as they journeyed from the eaſt, that they found a plain in the land of Shinar; and they dwelt there. 3 And they ſaid one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for ſtone, and ſlime had they for mortar. 4 And they ſaid, Go to, let us build us a city and a tower, whoſe top *may reach* unto heaven, and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth. 5 And the Lord came down to ſee the city and the tower, which the children of men builded. 6 And the Lord ſaid, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be reſtrained from them, which they have imagined to do. 7 Go to, let us go down, and there confound their language, that they may not underſtand one anothers ſpeech. 8 So the Lord ſcattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel, becauſe the Lord did there confound the language of all the earth: and from thence did the Lord ſcatter them abroad upon the face of all the earth.

And they ſaid, Go to, let us build us a City, and a Tower, whoſe Top may reach unto Heaven, and let us make us a Name, leſt we be ſcattered abroad upon the Face of the whole Earth] That there was ſuch a Building as the Tower of *Babel*, ſays *Stackhouſe*, is evident from the concurrent Teſtimony of ſeveral Heathen Writers. For when (beſides the particular Deſcription which *Herodotus*, the Father of the *Greek* Hiſtorians, gives us of it) we find *Abydemus* (as he is quoted by *Euſebius*) telling us, 'That the firſt Race of Men, big 'with the fond Conceit of the Bulk and Strength of 'their Bodies, built, in the Place where *Babylon* now 'ſtands, a Tower of ſuch prodigious an Height, that 'it ſeem'd to touch the Skies, but that the Winds and 'the Gods overthrew the mighty Structure upon their 'Heads.' When we find *Eupolemus* (as he is cited by *Alexander Polyhiſtor)* leaving it upon Record, 'That 'the City of *Babylon* was firſt built by *Giants*, who 'eſcap'd from the *Flood*; that theſe Giants built the 'moſt famous Tower in all Hiſtory; and that this 'Tower was daſh'd to Pieces by the Almighty Power 'of God, and the Giants diſpers'd, and ſcatter'd over 'the Face of the whole Earth.' And laſtly, when we find *Joſephus* mentioning it, as a received Doctrine among the *Sybils*, 'That at a certain Time, when the 'whole World ſpake all one Language, the People of 'thoſe Days gathered together, and rais'd a mighty 'Tower, which they carried up to ſo extravagant an 'Height, that it look'd as if they propos'd to ſcale 'Heaven from the Top of it; but that the Gods let the 'Winds looſe upon it, which, with a violent Blaſt, beat 'it down to the Ground, and, at the ſame Time ſtruck 'the Builders with an utter Forgetfulneſs of their na'tive Tongue, and ſubſtituted new and unknown Lan'guages in the Room of it:' When we find theſe and ſeveral other Authors, bearing Teſtimony to *Moſes*, in moſt of the material Circumſtances attending the Building of this Tower, we cannot but conclude, that the Repreſentation, which he gives us of the whole Tranſaction, is agreeable to Truth.

There is one Circumſtance indeed, wherein we find theſe antient Hiſtorians differing with *Moſes*, and that is in affirming, that the Tower was demoliſhed by the Anger of God, and by the Violence of the Winds; but as it ſeems more conſiſtent with the Divine Wiſdom (for the *Admonition* of Poſterity) to have ſuch a Monument of Mens Folly and Ambition for ſome Time ſtanding; ſo we may obſerve, that (in Confirmation of the ſacred Penman who ſpeaks of it as a Thing exiſting in his Time) *Herodotus*, the *Greek* Hiſtorian, tells us expreſly, that he himſelf actually ſaw it, as it was repair'd by *Belus*, or ſome of his Succeſſors; *Pliny*, the *Latin* Hiſtorian, that it was not deſtroy'd in his Days; and ſome modern Travellers, that there are ſome viſible Remains of it extant even now. And therefore the Fancy of its being beat down by the Winds is taken up, in pure Conformity to ſome *Perſian* Tales, recorded of *Nimrod*, whom theſe Hiſtorians ſuppoſe to be the Projector of it.

It cannot be deny'd indeed, but that the Generality of Interpreters, meeting with the Expreſſion *the Children of Men*, whereby they underſtand bad Men and Infidels, as oppos'd to *the Children of God*, which uſually denote the Good and the Faithful, are apt to imagine, that none of the Family of *Shem*, which retain'd (as they ſay) the true Worſhip and Religion, were engag'd in the Work, but ſome of the worſer Sort of People only, who had degenerated from the Piety of their Anceſtors: But by *the Children of Men* in that Place, 'tis evident that we are to underſtand all Mankind, becauſe, in the initial Words of the Chapter, they are call'd *the whole Earth*; nor can we well conceive how, in ſo ſhort a Time, after that awakening Judgment of the Deluge, the major Part of Mankind, even while *Noah* and his Sons were ſtill alive, ſhould be ſo far corrupted in their Principle, as to deſerve the odious Character of *Unbelievers*.

Joſephus indeed, and ſome other Authors, are clearly of Opinion, that *Nimrod*, a Deſcendant from the impious *Ham*, was the great Abettor of this Deſign, and the Ringleader of thoſe who combin'd in the Execution of it. But, tho' the Undertaking ſeems to agree very well with the Notion, which the Scripture gives us of that ambitious Prince; yet, beſides that others, extremely well vers'd in all *Jewiſh* Antiquities, have made it appear, that *Nimrod* was either very young at the Time, or even not yet born, when the Project of Building the Tower and City was firſt form'd, there is Reaſon to believe (even ſuppoſing him then alive, and in great Power and Authority among his People) that he was not in any tolerable Condition to undertake the Work.

The Account which *Moſes* gives us of him, is,---- That he *began to be a mighty one in the Earth*, which the beſt Writers explain, by his being the firſt who laid the Foundation of *regal* Power among Mankind; but it is ſcarce imaginable, how an Empire, able to effect ſuch a Work, could be entirely acquired, and ſo thoroughly eſtabliſh'd by one and the ſame Perſon, as to allow Leiſure for Amuſements of ſuch infinite Toil and Trouble.

But admitting his Kingdom to be large enough; yet, from that Day to this, we can meet with no Works of this Kind attempted, but from a Fulneſs of Wealth, and Wantonneſs of Power, and after Peace, Luxury, and long Leiſure had introduc'd and eſtabliſh'd Arts: So that nothing can be more abſurd than to attribute ſuch a prodigious Work to the Power and Vanity of *one* Man, in the Infancy both of Arts and Empire, and when we can ſcarce ſuppoſe, that there was any ſuch Thing as *artificial* Wealth in the World.

Since then this Building was undoubtedly very antient, as antient as the Scripture makes it, and yet could not be effected by any ſeparate Society, in the Period aſſigned for it, the only probable Opinion is, that it was undertook, and executed by the united Labours of all the People that were then on the Face of the Earth. 'Tis not unlikely however, that, after the Diſperſion of the People, and their leaving the Place unfiniſh'd, *Nimrod*, and his Subjects, coming out of *Arabia*, or ſome other neighbouring Country, might after their Fright was over, ſettle at *Babel*, and there building the City of *Babylon*, and repairing the Tower, make it the *Metropolis* (as afterwards it was) of all the *Aſſyrian* Empire.

To this Purpoſe, there is a very remarkable Paſſage in *Diodorus Siculus*, where he tells us, 'That on the Walls of one of the *Babylonian* Palaces were pourtray'd a general Hunting of all Sorts of wild Beaſts, with the Figure of a Woman on Horſe-back, piercing a Leopard, and a Man fighting with a Lion; and that, on the Walls of the other Palace were Armies in Battalia, and Huntings of ſeveral Kinds.' Now of this *Nimrod*, the ſacred Hiſtorian informs us, that he was a great and remarkable *Hunter*, ſo as to paſs into a Proverb; and this Occupation he might rather purſue, as the beſt Means for training up his Companions to Exploits of War, and of making himſelf popular, by the Glory he gained, and the publick Good he did, in deſtroying thoſe wild Beaſts, which, at that Time, infeſted the World. And as this was a Part of his Character, the moſt rational Account that we can give of theſe Ornaments on the *Babylonian* Palaces, is, that they were ſet up by ſome of *Nimrod's* Deſcendants, in their Anceſtor's Imperial City, in Memory of the great Founder of their Family, and of an Empire, which afterwards grew ſo famous.

Eutychius, Patriarch of *Alexandria*, will needs have it, that *Nimrod* was the firſt Author of the Religion of the *Magians*, the Worſhippers of Fire: And from hence, very probably, Dr. *Teniſon* has thought, that the Tower of *Babel* (whoſe Form was *pyramidal*, as he ſays, and ſo reſembling Fire, whoſe Flame aſcends in a *conick* Shape) was a Monument deſign'd for the Honour of the *Sun*, as the moſt probable Cauſe of drying up the Waters of the Flood. For, 'tho' the Sun, ſays he, was not merely a God of the Hills, yet the Heathens thought it ſuitable to his advanc'd Station, to worſhip him upon Aſcents, either *natural*, or, where the Country was flat, *artificial*, that they might approach, as near as poſſibly they conld, the Deity they ador'd.' This certainly accounts for God's Diſpleaſure againſt the Builders, and why he was concern'd to defeat their Undertaking; but, as there is no Foundation for this Conjecture in Scripture, and the Date of this Kind of Idolatry was not perhaps ſo early as is pretended; the two Ends, which *Moſes* declares the Builders had in View, in forming their Project, will be Motives ſufficient for their undertaking it.

For, if we conſider, that they were now in the Midſt of a vaſt Plain, undiſtinguiſh'd by Roads, Buildings, or Boundaries of any Kind, except Rivers; that the Proviſion of Paſture, and other Neceſſaries, oblig'd them to ſeparate; and that, when they were ſeparated, there was a Neceſſity of ſome *Land-mark* to bring them together again upon Occaſion, otherwiſe, all Communication, and, with it, all the Pleaſures of Life, muſt be cut off; we can hardly imagine any Thing more natural, and fit for this Purpoſe, than the Erection of a *Tower*, large and lofty enough to be ſeen at great Diſtances, and, conſequently, ſufficient to guide them from all Quarters of that immenſe Region; and, when they had Occaſion to correſpond, or come together, nothing certainly could be more proper, than the contiguous Buildings of a City, for their Reception, and convenient Communication.

If we conſider likewiſe, that all the Pride and Magnificence of their Anceſtors were now defac'd, and utterly deſtroy'd by the Deluge, without the leaſt Remains, or Memorial of their Grandeur; that, conſequently, the Earth was a clear Stage, whereon to erect new and unrivall'd Monuments of Glory and Renown to themſelves; and that, at this Juncture, they wanted neither Art nor Abilities, neither Numbers nor Materials, to make themſelves Maſters of what their Vanity projected; we may reaſonably ſuppoſe, that this Affectation of Renown was another Motive to their Undertaking; ſince it is very well known, that this is the very Principle, which has, all along, govern'd the whole Race of Mankind, in all the Works, Monuments of Magnificence, the *Mauſoleums*, *Pillars*, *Palaces*, *Pyramids*, and whatever has been erected of any pompous Kind, from the Foundation of the World to this very Day.

Let us now conſider the Dimenſions of this Tower of *Babel*. It is the Opinion of the learned *Bochart*, that, whatever we read of the Tower, encloſ'd in the Temple of *Belus*, may very properly be applied to the Tower of *Babel*; becauſe, upon due Search and Examination, he conceives them to be one and the ſame Structure. Now of this Tower *Herodotus* tells us, that it was a Square of a Furlong on each Side, *i. e.* half a Mile in the whole Circumference, whoſe Height, being equal to its *Baſis*, was divided into eight Towers, built one upon another; but what made it look as if it was divided into eight Towers, was very probably the Manner of its Aſcent. *The Paſſage to go up it*, continues our Author, *was a circular or winding Way, carried round the Outſide of the Building to its higheſt Point.* From whence it ſeems moſt likely, that the whole Aſcent was, by the Benching-in, drawn in a ſloping Line, from the Bottom to the Top eight Times round it, which would make the Appearance of eight Towers one above another. This Way was ſo exceeding broad, that it afforded Space for Horſes and Carts, and other Means of Carriage to meet and turn; and the Towers, which look'd like ſo many Stories upon one another, were each of them ſeventy five Foot high, in which were many ſtately Rooms, with arch'd Roofs, ſupported by Pillars, which were made Parts of the Temple, after the Tower became conſecrated to that idolatrous Uſe; and, on the uppermoſt of the Towers, which was held more ſacred, and where their moſt ſolemn Devotions were perform'd, there was an *Obſervatory*, by the Benefit of which it was, that the *Babylonians* advanc'd their Skill in Aſtronomy, beyond all other Nations.

In this Condition continued the Tower of *Babel*, or the Temple of *Belus*, until the Time of *Nebuchadnezzar*; but he enlarged it by vaſt Buildings, which were erected round it, in a Square of two Furlongs on every Side or a Mile in Circumference; and encloſ'd the Whole with a Wall of two Miles and a half in Circumference, in which were ſeveral Gates leading to the Temple, all of ſolid Braſs, which very probably were made of the *brazen Sea*, the brazen *Pillars*, and the other brazen Veſſels, which were carried to *Babylon* from the Temple of *Jeruſalem*. This Tower did not ſubſiſt much above an hundred Years, when *Xerxes* coming from his *Grecian* Expedition, wherein he had ſuffer'd a vaſt Loſs of Men and Money, out of Pretence of Religion (as being himſelf a *Magian*, and, conſequently, deteſting the Worſhip of God by Images) but, in reality, with a Deſign to repair the Damages he had ſuſtain'd, he demoliſhed it, and laid it all in Rubbiſh; having firſt plunder'd it of all its immenſe Riches, among which were ſeveral Images, or Statues, of maſſy Gold, and one particularly of forty Feet high, which, very probably, was that which *Nebuchadnezzar* conſecrated in the Plains of *Dura*.

Having here finiſh'd our Account of the Tower of *Babel*, we ſhall now proceed to ſpeak of the Language of the People, and the Confuſion of it at *Babel*. In the firſt Verſe it is ſaid, that *the whole Earth was of one Language*. That the Children of *Noah*, ſays *Patrick*, did ſpeak the ſame Language with *Adam*, is very manifeſt; becauſe *Methuſelah*, the Grandfather of *Noah*, liv'd a conſiderable Time with him, and queſtionleſs ſpake the ſame Language. And that this Language was no other than the *Hebrew*, is very probable from this Argument, ---That *Shem*, the Son of *Noah*, was for ſome Time contemporary with *Abraham*, who deſcended from him, and whoſe Family continued the ſame Language that they both ſpake, until the Time of *Moſes*, who recorded the Hiſtory of his Nation in his native Language; ſo that what we have now in the *Pentateuch*, according to the Opinion of all *Hebrew*, and moſt *Chriſtian* Writers, is the very ſame with what God taught *Adam*, and *Adam* his Poſterity.

Let us confound their Language that they may not underſtand one another's Speech] Some Commentators, from the Word *confound*, are ready to infer, that God did not make ſome of theſe Builders ſpeak new, different Languages, only that they had ſuch a confus'd Remembrance of the original Language, they ſpake before, as made them ſpeak it in a quite different Manner: So that by the various Inflections, Terminations, and Pronunciations of divers Dialects, they cou'd no more underſtand one another, than thoſe, who underſtand *Latin*, can comprehend thoſe, who ſpeak *French*, *Italian*, or *Spaniſh*, tho' theſe Languages do certainly ariſe from it. But this we conceive to be a great Miſtake; not only becauſe it makes all Languages extant to be no more than ſo many different Dialects of the ſame Original, and conſequently reducible to it; but becauſe, upon Examination it will appear, that there are certain Languages in the World ſo entirely different from each other, that they agree in no one eſſential Property whatever, and muſt therefore, at this Time, have been of immediate Infuſion.

Since *Moſes* has no where acquainted us, ſays *Heidegger*, in what Manner the Confuſion of Languages was effected, every one is left to follow what Opinion he likes beſt, ſo long as that Opinion contains nothing incongruous to the receiv'd Rule of Faith: Nay it may not be inconvenient to produce ſeveral Opinions upon this Subject, to the Intent every one may embrace that, which ſeems to him moſt conformable to Truth. And therefore he inſtances in the Opinions of ſeveral learned Men, but in thoſe more particularly, of *Julius Scaliger*, who aſcribes this Event to a Confuſion of Notions, which God miraculouſly ſent among the Builders; and that of *Iſaac Caſaubon*, who will needs have all the different Languages, now extant, to be no more than Derivatives from the *Hebrew*.

It is not to be thought, ſays *Patrick*, and *Wotton* of the Confuſion of Languages at *Babel*, that there were as many *Dialects*, as there were Men at *Babel*, ſo that none of them underſtood one another. This wou'd not only have *diſpers'd* Mankind, but utterly deſtroyed them; becauſe it is impoſſible to live without *Society*, or to have any Society without underſtanding one another. It is likely therefore that every Family had its peculiar *Dialect*; or rather, that ſome common *Dialect*, or Form of ſpeaking, was given to thoſe Families, whom God deſign'd to make one Colony in the following Diſperſion. Into how many Languages the People were divided, it is impoſſible to determine. The *Hebrews* fancy *Seventy*, becauſe the Deſcendants of the Sons of *Noah*, as they are enumerated in Scripture, are juſt ſo many: The *Greek* Fathers make them *ſeventy-two*, becauſe the LXX Verſion adds two more, (*Eliſa* among the Sons of *Japhet*, and *Canaan* among the Sons of *Shem*) and the *Latin* Fathers follow them. But this is all Conjecture, and what is built upon a very weak Foundation. For, in many Places, ſo many People concurr'd in the Uſe of the ſame Speech, that of the *Seventy* ſcarce *thirty* remain'd diſtinct, as *Bochart* has obſerv'd: And among theſe others have ſuppos'd, that the *Hebrew*, *Chaldee*, and *Arabick*, in the *Eaſt*; the *Greek* and *Latin* in the *Weſt*; and the *Finniſh*, *Sclavonian*, *Hungarian*, *Cantabrick*, and the *antient Gauliſh* in the *North*, are generally reputed *Originals*; beſides ſome more that might be diſcover'd in *Perſia*, *China*, the *Eaſt-Indies*, the midland Parts of *Africk*, and all *America*, if we had but a ſufficient Knowledge of the Hiſtory of theſe People.

If we conſider the Time, ſays *Stackhouſe*, ſince the Building of the Tower of *Babel*, not yet 4000 Years, and the great Variety of Languages that are at preſent in the World; if we conſider, how entirely different ſome are to others, ſo that no Art of *Etymology* can reduce them to the leaſt Likeneſs of Conformity; and yet, in thoſe early Days, when the World was leſs peopled, and Navigation and Commerce not ſo much minded, there could not be that quick Progreſſion of Languages; and if we examine the Alteration, which ſuch Languages, as we are acquainted with, have made, in two or three thouſand Years paſt, where *Colonies* of different People have not been imported, we ſhall find the *Difference* between Language and Language to be ſo very *great*, and the *Alteration* of the ſame Language in a conſiderable Tract of Time, to be ſo very *ſmall*, that we ſhall be at a Loſs to conceive, whence ſo many, and ſo various Languages cou'd have proceeded, unleſs we take in the Account of *Moſes*, which unriddles the whole Difficulty, and juſtly aſcribes them to the ſame Almighty Power, which taught our firſt Parents to ſpeak *one* Tongue in the Beginning, and, in After-ages, inſpired the Apoſtles of *Jeſus Chriſt* with the Gift of *many*.

10 Theſe *are* the generations of Shem: Shem
was an hundred years old, and begat Arphaxad
two years after the flood. 11 And Shem lived
after he begat Arphaxad five hundred years, and
begat ſons and daughters. 12 And Arphaxad
lived five and thirty years, and begat Salah.
13 And Arphaxad lived after he begat Salah
four hundred and three years, and begat ſons and
daughters. 14 And Salah lived thirty years,
and begat Eber. 15 And Salah lived after he
begat Eber four hundred and three years, and begat
ſons and daughters. 16 And Eber lived four
and thirty years, and begat Peleg. 17 And
Eber lived after he begat Peleg four hundred
and thirty years, and begat ſons and daughters,
18 And Peleg lived thirty years, and begat Reu.
19 And Peleg lived after he begat Reu two
hundred and nine years, and begat ſons and
daughters. 20 And Reu lived two and thirty
years, and begat Serug. 21 And Reu lived after
he begat Serug two hundred and ſeven years,
and begat ſons and daughters. 22 And Serug
lived thirty years, and begat Nahor. 23 And
Serug lived after he begat Nahor two hundred
years, and begat ſons and daughters. 24 And
Nahor lived nine and twenty years, and begat
Terah. 25 And Nahor lived after he begat Terah
an hundred and nineteen years, and begat
ſons and daughters. 26 And Terah lived ſeventy
years, and begat Abram, Nahor, and
Haran. 27 Now theſe *are* the generations of
Terah: Terah begat Abram, Nahor, and Haran;
and Haran begat Lot. 28 And Haran
died before his father Terah, in the land of his
nativity, in Ur of the Chaldees. 29 And Abram
and Nahor took them wives: the name of Abrams
wife *was* Sarai; the name of Nahors wife Milcah,
the daughter of Haran, the father of Milcah, and
the father of Iſcah. 30 But Sarai was barren;
ſhe had no child. 31 And Terah took Abram
his ſon, and Lot the ſon of Haran his ſons ſon,
and Sarai his daughter-in-law, his ſon Abrams
wife; and they went forth with them from Ur
of the Chaldees, to go into the land of Canaan;
and they came unto Haran, and dwelt there.
32 And the days of Terah were two hundred
and five years: and Terah died in Haran.

Shem was an hundred Years old, and begat Arphaxad] In the *Moſaic* Hiſtory, ſays *Miller* in his Church Hiſtory, we ſee by what Degrees the long Lives, which preceded the Flood, were, after it, ſhorten'd. The firſt Generations recorded in Scripture, after the Deluge, *Arphaxad*, *Salah*, and *Heber*, lived above 430 Years, yet not ſo long as their Anceſtor *Shem*, who being born 100 Years before the Flood, liv'd above 500 after it. The three next Generations, *Peleg*, *Reu*, and *Serug*, liv'd not much above 230 Years, and from their Time, only *Terah* liv'd above 200. All the others, after him, were below that Number, *Moſes* came not to be above 120; and, in his Days, he complains, that the Age of Man was ſhorten'd to about *ſeventy* or *eighty* Years; and near this Standard it has continued ever ſince.

Petavius ſuppoſes, that the Poſterity of *Noah* might beget Children at *ſeventeen*; that each of *Noah*'s Sons might have *eight* Children, in eight Years after the Flood; and that every one of theſe eight might beget eight more; by this Means, in one Family (as in that of *Japhet*, 238 Years after the Flood) he makes a *Diagram*, conſiſting of almoſt an innumerable Company of Men. *Temporarius* (as the learned *Uſher* tells us) ſuppoſes, that all the Poſterity of *Noah*, when they attain'd *twenty* Years of Age, had every Year *Twins*; and hereupon he undertakes to make it appear, that, in 102 Years after the Flood, there would be in all 1,534,400, but without this Suppoſition of *Twins*, there wou'd, in that Time, be 388,605 Males, beſides Females. Others ſuppoſe, that each of the Sons of *Noah* had ten Sons, and, by that Proportion, in a few Generations the Amount will ariſe to many Thouſands, within a *Century*. Others again inſiſt upon the Parallel between the Multiplication of the Children of *Iſrael* in *Egypt*, and thereupon compute, that, if from 72 Men, in the Space of 215 Years, there were procreated 600,000, how many will be born of three Men in the Space of an 100 Years. But, what Method ſoever we take to come to a probable Conjecture, we ſtill have Cauſe to believe, that there was a more than ordinary Multiplication in the Poſterity of *Noah* after the Flood.

Various are the Ways, which have been attempted by learned Men, to ſhew the probable Increaſe of Mankind, in that Period of Time: But, ſays *Stackhouſe*, for our preſent Purpoſe, it will be ſufficient to ſuppoſe, that the firſt three Couples, *i. e.* *Noah*'s three Sons and their Wives, in twenty Years Time after the Flood, might have thirty Pair, and, by a gradual Increaſe of ten Pair for each Couple in forty Years Time, till the three hundred and fortieth Year after the Flood, in which *Peleg* died, there might ariſe a ſufficient Number to ſpread Colonies over the Face of the whole Earth, as appears by the following Table.

Years of the World.	*Years after the Flood.*	*Pairs of Men and Women.*
1676	20	30
1716	60	300
1756	100	3,000
1796	140	30,000
1836	180	300,000
1876	220	3,000,000
1916	260	30,000,000
1956	300	300,000,000
1996	340	3,000,000,000

The Name of Abram's Wife was Sarai] 'Tis very probable, ſays *Patrick*, that *Sarai* was called *Iſcah*, before ſhe left *Ur*; becauſe, in the 29th Verſe, we read that *Haran* had a Daughter of that Name, and yet we cannot ſuppoſe, but that, had ſhe been a diſtinct Perſon, *Moſes* would have given us an Account of her Deſcent, becauſe it ſo much concern'd his Nation to know from whom they came both by the Father's and Mother's Side.

They went forth from Ur of the Chaldees] The City of *Ur* was in *Chaldee*, ſays *Wells* in his *Geography*, as the Scripture aſſures us in more Places than one; but ſtill its true Situation is not ſo well known. For ſome think it to be the ſame as *Camarina* in *Babylonia*; others confound it with *Orcha*, or *Orche*, or *Chaldea*; while others take it to be *Ura*, or *Sura*, upon the Banks of the River *Euphrates*. *Bochart* and *Grotius*, maintain, that it is *Ura*, in the *Eaſtern* Part of *Meſopotamia*, which was ſometimes (as it appears from *Acts* vii. 4.) included under the Name *Chaldea*; and this Situation ſeems the more probable, not only becauſe it agrees with the Words of St. *Stephen* in the above cited Place, but with the Writings of *Ammianus Marcellinus* likewiſe, who himſelf travell'd this Country, and mentions a City of this Name, in the Place where *Bochart* ſuppoſes it, about two Days Journey from *Niſibis*.

And they came unto Haran] *Haran*, which is likewiſe called *Charan*, according to the *Hebrew*, and *Charran*, according to the *Greek* Pronunciation, was a City ſituated in the *Weſt*, or *North-Weſt* Part of *Meſopotamia*; on a River of the ſame Name, which very probably runs into the River *Chaboras*, as that does into the *Euphrates*. It is taken Notice of by *Latin* Writers, on Account of the great Overthrow, which the *Parthians* gave the *Roman* Army, under the Command of *Craſſus*, and, as ſome think, had its Name given by *Terah*, in Memory of *Haran*, his deceas'd Son. But others think it is much better deriv'd from the Word *Hharar*, which denotes its Soil to be *hot* and *aduſt*, as it appears to be from a Paſſage out of *Plutarch*, in the Life of *Craſſus*, and ſeveral other antient Teſtimonies. See *Calmet*, *Wells*, and *Le Clerc*.

And the Days of Terah were two hundred and five Years; and Terah died in Haran] St. *Stephen* (in *Acts* vii. 4.) tells us, that after the Death of his Father, *Abraham* remov'd from *Haran*, or, as he calls it, *Charran*, to the Land of *Canaan*. In *Gen.* xii. 4. we are told, that *Abram* was *ſeventy five Years old, when he departed out of Charran.* In *Gen.* xi. 26. it is ſaid, that *Terah* was *ſeventy Years old, when he begat Abram*; and yet, in Ver. 32. of the ſame Chapter it is affirm'd, that *he died, being two hundred and five Years old.* But, at this Rate, *Terah* muſt have lived ſixty Years after *Abraham*'s going from *Haran*: For 75 (the Number of *Abram*'s Years, when he left *Haran*) being added to 70, the Number of *Terah*'s Years, when he begat *Abram*, make 145 Years only; whereas the Account in *Geneſis* is, that he liv'd 205. This therefore muſt certainly proceed from a Fault crept into the Text of *Moſes*; becauſe of the two hundred and five Years, which are given to *Terah*, when he died at *Haran*, he only liv'd an hundred and forty five, according to the *Samaritan* Verſion, and the *Samaritan* Chronicle, which without Doubt, do agree with the *Hebrew* Copy, from which they were tranſlated. See *Eſſay for a new Tranſlation.*

CHAP. XII.

God commands Abram *to leave his Country and Kindred, and, for his Encouragement, gives him ſeveral great and precious Promiſes. He travels through* Canaan, *which is promis'd him in a Viſion. A Famine obliges him to flee into* Egypt, *where, through Fear, he fains his Wife to be his Siſter.* Pharaoh *takes her from him, but, by Plagues, is compell'd to reſtore her.*

Ver. 1. NOW the Lord had ſaid unto Abram,
Get thee out of thy country,
and from thy kindred, and from thy fathers
houſe, unto a land that I will ſhew thee. 2 And
I will make of thee a great nation, and I will
bleſs thee, and make thy name great; and thou
ſhalt be a bleſſing. 3 And I will bleſs them that
bleſs thee, and curſe him that curſeth thee: and
in thee ſhall all families of the earth be bleſſed.
4 So Abram departed, as the Lord had ſpoken
unto him; and Lot went with him: and Abram
was ſeventy and five years old when he departed
out of Haran. 5 And Abram took Sarai his
wife, and Lot his brothers ſon, and all their ſubſtance
that they had gathered, and the ſouls that
they had gotten in Haran; and they went forth
to go into the land of Canaan, and into the land
of Canaan they came. 6 And Abram paſſed
through the land unto the place of Sichem, unto
the plain of Moreh. And the Canaanite *was* then
in the land. 7 And the Lord appeared unto Abram,

bram, and ſaid, Unto thy ſeed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. 8 And he removed from thence unto a mountain on the eaſt of Bethel, and pitched his tent, *having* Bethel on the weſt, and Hai on the eaſt: and there he builded an altar unto the Lord, and called upon the name of the Lord. 9 And Abram journeyed, going on ſtill toward the ſouth.

Get thee out of this Country,---unto a Land that I will ſhew thee] It is very probable, that this was done by ſome Appearance or other of the *Shechinah*, going before him, even as afterwards, his Poſterity was conducted in the Way thither; ſince, paſſing over Rivers, climbing Mountains, and travelling through a dangerous and vaſt Deſart, he had certainly need of an extraordinary and divine Direction, and ſome ſenſible Exhibition or Token of it, while he had nothing but the Promiſe of God to ſupport him, in ſo long, and ſo hazardous a Journey.

And in thee ſhall all Families of the Earth be bleſſed] Some Interpreters have imagin'd, ſays Bp. *Sherlock*, that theſe Words require no higher Senſe than this, --- That all Nations ſhould ſee the Proſperity of *Abraham* and his Seed, ſo evidently, that they ſhould bleſs themſelves, and others, in ſome ſuch Form as this, *God make thee as great as* Abraham *and his Seed.* But, beſides the Incongruity of ſuppoſing, that God's *everlaſting Covenant* (as he calls it, *Gen.* xvii. 19.) was given only to produce a *proverbial* Form of Speech, 'tis plain Matter of Fact, that the Poſterity of *Abraham*, in the Line of *Iſaac*, was far from being the moſt proſperous (as to temporal Affairs) of all the other Branches of his Family; and therefore this Promiſe muſt of Neceſſity be ſuppos'd to relate to ſome more *ſpiritual* and diſtant Bleſſing, juſt as St. *Paul*, in his Epiſtle to the *Galatians*, has explain'd it: *Now to Abraham and his Seed were the Promiſes made, he ſaith not*, and to Seeds, *as of many, but of one*, and to thy Seed, *which is Chriſt*, Gal. iii. 16.

And into the Land of Canaan they came] The Land of *Canaan*, ſays *Lamy*, lies between the *Mediterranean Sea* and the Mountains of *Arabia*, and extends from *Egypt* to *Phænicia*. It is bounded *to the Eaſt*, by the Mountains of *Arabia*; *to the South*, by the Wilderneſs of *Paran*, *Idumea*, and *Egypt*; *to the Weſt*, by the *Mediterranean*, called in *Hebrew*, *the Great Sea*; and *to the North*, by the Mountains of *Libanus*. Its Length from the City of *Dan* (ſince called *Cæſarea Philippi*, or *Paneadis*, which ſtands at the Foot of theſe Mountains) to *Beerſheba*, is about ſeventy Leagues, and its Breadth, from the *Mediterranean Sea* to the *Eaſtern* Borders, is, in ſome Places thirty. It was firſt called the Land of *Canaan*, from *Cainan*, the Son of *Ham*, whoſe Poſterity poſſeſſed it. It was afterwards called *Paleſtine*, from the People which the *Hebrews* called *Philiſtines*, and the *Greeks* and *Romans* corruptly *Paleſtines*, who inhabited the *Sea-coaſts*, and were firſt known to them. It likewiſe had the Name of *the Land of Promiſe*, from the Promiſe God made *Abraham* of giving it to him; that of *the Land of Iſrael*, from the *Iſraelites* having made themſelves Maſters of it; that of *Judah*, from the Tribe of *Judah*, which was the moſt conſiderable of the Twelve; and, laſtly, the Happineſs it had of being ſanctified by the Preſence, Actions, Miracles, and Death of Jeſus Chriſt, has given it the Name of the *Holy Land*, which it retains to this Day.

And Abram paſſed through the Land, unto the Plain of Sichem, unto the Plain of Moreh] The City of *Sichem*, or *Sechem*, or *Sychar* (for it had all theſe Names) was, at this Time, ſo called by way of *Anticipation*, (for as yet it was not founded) is a Town of *Samaria*, in the Borders of *Ephraim*, which ſtands in a narrow Valley, between *Gerazim* on the *South*, and *Ebal* on the *North*, being built at the Foot of the former. At preſent it is called *Naphorus*, and conſiſts only of two Streets, lying Parallel under Mount *Gerazim*, and is far from being in the flouriſhing Condition it was once, tho' it is ſtill full of People, and the Seat of a *Baſſa*. The true Name which was given it by *Abram* was *Moreh*, or *Allon Moreh*, which our Tranſlation renders the *Plain of Moreh*; by St. *Jerom*, the *illuſtrious Vale*; by the *Jeruſalem Targum*, the *Valley of Viſion*, becauſe of God's appearing to *Abraham* here; and by others, the *Oak of Moreh*, or the *illuſtrious Oak*, &c. though it ſeems very probable, that there was in this Place, not only one ſingle Tree, but a whole Grove of them, and therefore it is called *Allon*, or *Aulon*, being a Corruption from *Elon*, in *Latin Eſculetum*; i. e. an *Oaken Grove*, or Foreſts of Ever-green Oaks: And ſince this was the Place where *Abraham*, at his firſt coming into the Country, built an *Altar*, we have great Reaſon to be of the ſame Opinion with the learned and ſagacious Mr. *Mede*, viz. that this *Allon-Moreh* was a Place of Divine Worſhip, a *Proſeucha*, or open Oratory, in Imitation of which, the *Jewiſh Proſeuchæ* (which were certain Spaces of Ground, with an Altar in the Midſt, encompaſſed with a Wall, or ſome other Encloſure, but open above, and ſhaded with Trees) in after Ages were ſet up. See *Wells*'s Geograph. of the N. Teſt. Vol. 1. and *Biblioth. Bibl.* Vol. 1. Occaſ. Annot. 18. where the Reader may meet with a particular Enumeration, upon how many Accounts more, the Place was, in former Times, very famous.

And the Canaanite was then in the Land] From whence ſome have raiſed an Objection, that *Moſes* could not be the Author of this Book of *Geneſis*, becauſe the Words ſeem to import, that the Writer of them lived after that the *Canaanites* were drove out of the Land, which was after *Moſes*'s Death. But, in Anſwer to this, it may be obſerved, that, as by *the Land* here, we are not obliged to underſtand the *whole* Country, but only that Part of it which lay about *Sichem*, ſo by the *Canaanite*, we need not mean the whole Poſterity of *Canaan*, or all the *Canaanitiſh* Tribes, but only one particular Tribe of them, as in the very next Chapter, Ver. 7. is more diſtinctly expreſſed. And the Reaſon why this is taken Notice of by the ſacred Hiſtorian, is beſt accounted for in that antient Tradition in *Epiphanius*, if we will allow it to be true, *viz.* that, according to the original Settlement and Diſtribution among the Sons of *Noah*, *Paleſtine* was not allotted to any of the Sons of *Ham*, but was uſurped by *Canaan* from the Children of *Ham*, to whom it did of Right belong; ſo that theſe Words, *the Canaanite was then in the Land*, ſignify, that they had already invaded the Land, before *Abram* came thither, and therefore God's promiſing to give it him, was only in order to reſtore that to the Poſterity of *Shem*, which the Children of *Ham* had wrongfully ſeized. See *Patrick*'s Com. and *Biblioth. Bibl.* Vol. I.

And the Lord appeared unto Abram, and ſaid--] The uſual Ways, recorded in the *Old Teſtament* of God's revealing himſelf to his Servants, were by Dreams, by Voices, and by Apparitions. 1. *Dreams* are, in ſome Places, call'd *Viſions*, and *Viſions of the Night*, becauſe Perſons, under this Form of Revelation, ſaw Things, and heard Voices, as plainly to all Imagination, as if they had been awake: But what Sort of Ideas and Images affected their Minds at ſuch a Time, and how they diſtinguiſh'd *divine* Dreams from ſuch, as were purely *natural*, we are no where told; only, if we may be allow'd to conjecture, *1ſt*, ſuch Dreams as were *divine*, had none of thoſe confus'd and idle *Phantoms*, which are found in other Dreams, but diſtinctly repreſented to their Minds whatever Things, or Beings, God was pleaſed to ſend, without any Mixture of foreign Images, or Words. *2dly*, They were more lively than other Dreams, their Images were ſtrong and vigorous, and fix'd deeply in the Soul; and, *3dly*, they were either attended with the Voices of God or Angels, ſpeaking diſtinctly to them, or had ſome particular Inſtinct always accompanying them. 2. *Voices* were frequently heard without any Appearance or Repreſentation, and proceeded ſometimes from the Clouds, from out of the Fire, out of the Whirlwind, *&c.* in which Caſes, to judge of the Veracity of a Revelation, it was generally thought, that when the Voice was greater than any human Voice, (as it was on the Top of the Mountain when God deliver'd the Law) or proceeded from a Place, where no human Creature was, (as in the Inſtance before) that came either from God himſelf, or from ſome Meſſenger ſent from Heaven. 3. At other Times, a Figure or Reſemblance has appear'd to Perſons awake, talk'd with them, and done ſeveral Things in their Company, as if it had been a human Creature; and yet the Event has ſhewn, that it was either God himſelf, or an Angel conceal'd in human Shape. And, in this Caſe, the Way of diſcerning them ſeems to have been, either by the Air or Majeſty of their Looks, (as in the Angel that appear'd to *Manoah*'s Wife) or by ſome miraculous Actions, that were above the Power of human Performance (as in that which appeared to *Gideon.)* In any of theſe Methods of Revelation, where theſe ſeveral Circumſtances concurr'd, it was always preſum'd, that the *Dream*, or *Voice*, or *Viſion*, was from God; ſince it is not to be ſuppos'd, that he, who ſees and hears all Things, and himſelf is a Lover of Truth, would ever ſuffer thoſe that love and fear him, to be impos'd upon by evil Spirits, or even perplex'd with the phantaſtical Operations of Nature itſelf. See *Stackhouſe*'s, Body of Divinity, Part. ii. C. 3.

10 And there was a famine in the land: and Abram went down into Egypt to ſojourn there; for the famine *was* grievous in the land. 11 And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now I know that thou *art* a fair woman to look upon. 12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive. 13 Say, I pray thee, thou *art* my ſiſter: that it may be well with me for thy ſake; and my ſoul ſhall live becauſe of thee. 14 And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair. 15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was taken into Pharaohs houſe. 16 And he entreated Abram well for her ſake: and he had ſheep and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels. 17 And the Lord plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife. 18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife? 19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way. 20 And Pharaoh commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

And there was a Famine in the Land, and Abram went down into Egypt] *Joſephus* tells us, that *Abraham*, underſtanding that there was a great Plenty in *Egypt*, reſolv'd upon a Journey thither, not only to partake of their Plenty, but alſo to conſult the Prieſts in their Profeſſion in divine Matters, with an impartial Deſire and Diſpoſition to find out the Truth, and either to give, or receive Satiſfaction, according as the Subject in Queſtion did require; that here he gained himſelf infinite Credit, not only for the Solidity of his Judgment, and an admirable Felicity of Elocution, but for his inſtructive Talent of informing, and convincing his Hearers at once; and that here he read Lectures of *Aſtronomy* and *Arithmetick*, which the *Egyptians* underſtood nothing of, until *Abraham* brought them with him out of *Chaldee* into *Egypt*, from whence they paſſed into *Greece*.

Say, I pray thee, thou art my Siſter] *Abraham*, in the Age wherein he liv'd, was certainly accounted a Man of great Piety and Worth. We have, ſays *Stackhouſe*, the Teſtimony of ſeveral Heathen Authors in his Favour, and *Beroſus*, in particular, (as he is quoted by *Joſephus*) gives us this Character of him, *viz. That in the tenth Generation, after the Flood, there was a Man among the* Chaldeans, *who was very juſt, and great, and ſought after heavenly Things.* But notwithſtanding this, it muſt be acknowledged, that, in this Inſtance of denying his Wife *Sarah*, he was guilty, at leaſt, of a manifeſt Diſſimulation.

'Tis in vain to ſay, that ſhe was his Siſter by another Wife, whom his Father *Terah* might marry, after the Death of his Mother; for this brings upon him the Charge of *Inceſt*. 'Tis in vain to ſay, that as he was a *Prophet*, he was directed by the Holy Spirit to make Uſe of this *Subterfuge*, in order to preſerve his Life; for this is making God *the Author of Sin*. 'Tis in vain to ſay, that what he declared was Truth, tho' not the whole Truth; that he conceal'd what was proper, and told nothing that was falſe; becauſe his declaring her to be his Siſter, was, in Effect, denying her to be h Wife, which was a direct *Falſhood*. Men certainly have a Right to conceal their Sentiments, upon ſeveral Occaſions, by a prudent Silence; but whenever they make Uſe of Words, and pretend thereby to diſcover their Thoughts, they impoſe upon their Hearers, if they do not really expreſs what they pretend: And in this the Formality of Lying does conſiſt, in a ſetled Intention to deceive others. 'For, ſays Bp *Smalridge*, 'whatever is ſaid, whether in itſelf it be true or falſe, 'whether it agrees with the Thoughts of the Speaker 'or not, yet, if it plainly tends to deceive the Hearer; 'if he, who ſays it, perceives the Tendency, and accordingly uſes it to this End, however diſguiſed it is, 'under whatever Forms it is expreſſed, it is to all Intents and purpoſes, a Lie.'

'Tis in vain then to aſſoil the Patriarch from the Imputation of Lying or Diſſimulation in this Caſe; but then this may be ſaid in Extenuation of his Fault, ---- That it proceeded from a Weakneſs of Faith, and a Prevalency of Fear, which are ſometimes found to be incident to the beſt of Men. He conſider'd himſelf as a Stranger, among a licentious Sort of People, and expoſed to the Power of an *arbitrary* Government; and, from a Principle of worldly Caution, both to preſerve his own Life, and his Wife's Modeſty, he concluded that this would be the beſt Expedient; but much more wiſely had he done, had he committed the whole Matter to God's Management, in Reliance on his Promiſes, and in Confidence of his Protection.

It cannot however, with any tolerable Conſtruction, be charged upon him (as ſome have done) that he went about to *betray his Wife's Chaſtity*; ſince, according to his preſent Sentiments, he took the moſt effectual Method to prevent it. For, in declaring her to be his Siſter, he made it known that ſhe was committed to his Care and Diſpoſal; and from hence he ſuppoſed it would come to paſs, that, if any of the Country was minded to make his Addreſſes to the Siſter, he would, of Courſe, come and apply himſelf to the Brother. The firſt Motions of Love he knew were moſt impetuous, and apt to hurry Men into Violence and Outrage; and therefore he thought with himſelf, that, if he ſhould paſs for her Huſband, ſuch as were in Love with her, would have no other Way of accompliſhing their Deſires, but at the Expence of his Life: Whereas, if he paſs'd for her Brother, Time might be gain'd, the Treaty of Marriage prolong'd, and ſeveral unforeſeen Accidents happen, that might give the divine Providence a ſeaſonable Opportunity to interpoſe in his Favour, as we find it did.

Nor can the Preſents, which both *Pharaoh* and *Abimelech* gave *Abraham* upon the Delivery of his Wife, with any Juſtice, be imputed to his Management; ſince they were both *voluntary* Acknowledgments for his interceding for them; Oblations of *Gratitude* for their Recovery from the *ſore Plagues* wherewith God had afflicted them; and a Kind of Commutation for the Injury and Affront they had put upon Perſons, ſo highly favour'd by God.

The Princes alſo of Pharaoh ſaw her] *Pharaoh* was the common Name for all the *Egyptian* Kings, for above 3300 Years (as *Joſephus* tells us) but what its proper *Etymology* is, the Learned are not ſo well agreed. *Bochart* thinks, that the Word *Pharaoh* ſignifies a *Crocodile*, and that *Ezekiel* alludes to it in theſe Words: *Behold, I am againſt thee,* Pharaoh, *King of* Egypt, *the* great Dragon, *that lieth in the midſt of the River,* Ezek. xxix. 3. M. *Le Clerc* fancies, that the *Arabick* Word *Pharaoh, to be raiſed on high,* or *to be ſuperior to,* is the true Root of the Name. *Kircher* does indeed derive the Word from the ſame Root, but will have it ſignify *to deliver*, or *free*; and that *Pharaoh* therefore ſignifies *to be exempt* from the Juriſdiction of the Laws. And (to name no more) the learned *Renaudot* thinks, that *Pharaoh* is the ſame with the *Egyptian Pourro*, or *Pooro*, which ſignifies a King.

Who the particular Prince was, here ſpoken of, is ſo uncertain, that it would be loſt Labour to endeavour the Determination thereof. The learned Archbiſhop *Uſher* thinks it was *Æpophis*; but he does not aſſign any Reaſons for his being of that Opinion.

And commended her before Pharaoh] The King of *Egypt* was, it ſeems, inclin'd to Women, and the Flattery of his Courtiers turned, as it naturally does, on that Point in which they perceived their Prince to be moſt weak. As the *Egyptians* were always a ſallow-coloured People, ſo a Woman of a fair Complexion muſt neceſſarily paſs for a great Beauty among them. It ſeems therefore, that *Abram* had very juſt Reaſons to fear the Effects of his Wife's Charms; eſpecially if, as ſome Commentators ſay, the *Egyptians* were always a People of warm Inclinations.

And the Lord plagued Pharaoh and his Houſe with great Plagues] Commentators have advanced many Conjectures on this Head, which have little Probability in them: They fancy that the *Egyptians* were plagued with Ulcers, in ſuch a Manner, that it was impoſſible for them to converſe with Women. That *Pharaoh*, thereupon, conſulted with his Prieſts, concerning the Cauſe which had drawn this heavy Evil upon him; and being told by them, that this Curſe proceeded from the Injury he intended to offer to the Stranger's Wife, he thereupon ſummoned *Abram*, and reproached him for the Deception he had put upon him. Now there is not, as I can ſee, ſays *Campbel*, any Neceſſity for framing this long Story. If *Pharaoh* was a Prince of any Sagacity, he might eaſily ſuſpect the Ground of his Puniſhment, without having Recourſe to his Prieſts. And we cannot conceive that *Sarai*, if ſtrictly examin'd, and well aſſured that the Life of her Huſband was not in Danger, would perſiſt in the Deceit. But moſt of our Interpreters have followed what is ſaid, on this Subject, by *Joſephus*, a Writer who diſcovers, on all Occaſions, a manifeſt Inclination to do Honour to his own Nation, by giving ſuch Turns as theſe to the plain and ſimple Narrations, delivered in the holy Scriptures. According to him, *Pharaoh* excuſed himſelf to *Abram*, after the beſt Manner he was able, for what had happened, preſenting him, by Way of Compenſation for his Trouble, with a large Sum of Money; giving him, at the ſame Time, Permiſſion to converſe with the Prieſts, and other learned Men in *Egypt*; whereby the Patriarch had an Opportunity of diſcovering the Superſtition of their religious Ceremonies, and the Folly and Inconſiſtency of their Opinions, as to divine Matters. *Abram* alſo read Lectures in Arithmetick, and Aſtronomy to this People, who were, as yet, unacquainted with theſe Sciences; and, from the Solidity of his Diſcourſes, and a certain Facility he had in ſpeaking, *Abram* became a Perſon of great Conſideration, and in high Eſteem among the People of the Land.

CHAP. XIII.

Abram *and* Lot *leave* Egypt, *and travel till they come to* Bethel. *Upon a Quarrel between their Herdſmen, they part their Subſtance, and* Lot *chuſes the Plain of* Sodom. *God renews his Promiſe with* Abram, *who removes to* Hebron, *and there builds an Altar.*

Ver. 1. AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the ſouth. 2 And Abram *was* very rich in cattel, in ſilver, and in gold. 3 And he went on his journeys from the ſouth, even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; 4 Unto the place of the altar, which he had made there at the firſt: and there Abram called on the name of the Lord. 5 And Lot alſo which went with Abram had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together: for their ſubſtance was great, ſo that they could not dwell together. 7 And there was a ſtrife between the herdſmen of Abrams cattel and the herdſmen of Lots cattel: And the Canaanite and the Perizzite dwelled then in the land. 8 And Abram ſaid unto Lot, Let there be no ſtrife, I pray thee, between me and thee, and between my herdſmen and thy herdſmen: for we *be* brethren. 9 *Is* not the whole land before thee? Separate thyſelf, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left. 10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the Lord deſtroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comeſt unto Zoar. 11 Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſt: and they ſeparated themſelves the one from the other. 12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom. 13 But the men of Sodom *were* wicked, and ſinners before the Lord, exceedingly. 14 And the Lord ſaid unto Abram, after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, north-ward, and ſouth-ward, and eaſt-ward, and weſt-ward. 15 For all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever. 16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbered. 17 Ariſe, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee. 18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre which *is* in Hebron, and built there an altar unto the Lord.

And Abram went up out of Egypt, he, and his Wife, and all that he had, and Lot with him into the South] By which we are not to underſtand, that they travelled from *Egypt*, Southwards, but that they went up into the Southern Parts of the Land of *Canaan*, as is evident from the Scripture itſelf.

And he went on his Journeys from the South, even to Beth-el] *Beth-el* is here ſpoken of *proleptically*; for it was not ſo called till after Times; its old Name was *Luz*. Some have been inclined to think, that *Abram* took Pleaſure in ſurveying that Land, which the Goodneſs of God had aſſured him ſhould, one Day, be inhabited by his Deſcendants. Others are of Opinion, that the *Canaanites*, being very ſuperſtitious, were offended with the Religion of *Abram*; and that, therefore, he choſe rather to ſojourn up and down, than by fixing himſelf to a certain Place, give them any Umbrage, of his deſigning to poſſeſs any Part of their Country. However, there is no Certainty in any of theſe Notions. It ſeems moſt probable, that, as *Abram* received frequent Directions from the Almighty, ſo his Conduct ought rather to be referred to the Obedience he paid to the Divine Commands, than to any other Motive.

And there was a Strife between the Herdſmen of Abram's Cattle, and the Herdſmen of Lot's Cattle] The *Jews* here tell us, that the Herdſmen of *Abram* were commanded by their Maſter not to go near the *Canaanites*, or the *Perizzites*, nor to come into the Grounds which they had taken, either for Culture or Paſturage, that ſo they might not appear to do the leaſt Injury to any of them; and that, in Obedience to his Command, they took eſpecial Care to confine all their Cattle, and to watch their Flocks with a ſtrict Eye, that none might go aſtray, and ſo treſpaſs upon the Natives; but that *Lot*'s Herdſmen were herein very negligent, and ſuffered their Cattle to go beyond their Bounds, and to feed in the Fields which belonged to the *Canaanites*, and *Perizzites*, who dwelt then in the Land, and claimed the Sovereignty of it. See *Biblioth. Bibl.* Vol. I.

And the Canaanite, and the Perizzite dwelled then in the Land] The learned Mr. *Bedford*, in his Scripture Chronology, ſeems to have given us a better Account of theſe People than is to be met with in any other Author. He ſuppoſes that they are the ſame with the *Paſtors* who broke into *Egypt*, and there erected a Kingdom. About the Time when the Promiſe was given unto *Abram*, he ſuppoſes, that great Bodies of this People removed out of *Egypt*, where the Kings of the natural *Egyptians* began to grow too powerful for them, and that they ſetled in the Land of *Canaan*, living together in regular Plantations, and ſupportingthemſelves much on Traffick. About the Time the Famine happened which drove *Abram* into *Egypt*, he thinks, that the *Canaanites*, who had hitherto kept together in great Bodies, were mightily diſtreſſed for Want of Proviſion and Paſturage, which occaſioned ſuch of them, as were rich only in Herds, to ſeparate from the reſt, and live up and down in Villages, according as they could find proper Places for feeding their Cattle, and affording ſuch other Conveniencies as they wanted. Theſe were called *Perizzites*, from the Life they led, that Word ſignifying in the *Hebrew*, *Men who live in Hamlets, or ſmall open Towns*. And indeed, if this Interpretation ſhould be admitted, it will give us better Notions of what is ſaid in the 6th Verſe of Ch. xii. and in the 7th Verſe of Ch. xiii. than otherwiſe can be had. For *Moſes* in the firſt Place relating *Abram*'s Settlement at *Sichem*, tells us, *that the* Canaanite *was then in the Land*. In the ſecond Paſſage, we are told of the Strife between the Herdſmen of *Abram*'s Cattle, and the Herdſmen of *Lot*'s; and there it is added, that *the* Canaanites, *and the* Perizzites, *dwelled then in the Land*. To reconcile which, ſome have been bold enough to aſſert, that, originally, it was not ſo written, but that, by Degrees, what was in the Margin crept into the Text.

Behold all the Plain of Jordan, that it was well watered every where, before the Lord deſtroyed Sodom and Gomorrah, even as the Garden of the Lord, like the Land of Egypt, as thou comeſt unto Zoar] The laſt Clauſe, *as thou comeſt to Zoar*, has much perplexed Commentators, whilſt they refer it to the Land of *Egypt*, in the Clauſe immediately preceding; whereas, if what is ſaid by way of Compariſon of the Plain of *Jordan* to the Garden of the Lord, *i. e.* the Garden of *Eden*, and to the Land of *Egypt*, be underſtood as inſerted by way of *Parentheſis*, the Difficulty will be taken away, and the Import of the laſt Clauſe be plain and eaſy; for then the Meaning of the Verſe will amount to this,---'That before the Lord deſtroy'd *Sodom* and *Gomorrah*, the 'Plain of *Jordan* was well watered every where, as thou 'comeſt unto *Zoar*,' *i. e.* in the Parts where *Sodom* and *Gomorrah* ſtood, or, in ſhort, in the Vale of *Siddim*. But there is another Interpretation, which ſuppoſes the Word *Zoar* to be a falſe Reading for *Zoan*; a City that was once the *Capital of Egypt*, ſituate at the lower Part of the River *Nile*, where it divides itſelf into ſeveral Branches, and ſo waters the Country more plentifully thereabouts, than in any other Parts. According to which Reading the Import of the Verſe will be this,---*That the Plain of* Jordan *was well watered every where about* Sodom *and* Gomorrah, *before the Lord deſtroyed them; yea, the Plain was ſo well watered, that it was, in this Reſpect, as the Garden of* Eden, or *as the Land of* Egypt, *and particularly as thou goeſt to* Zoan, *i. e. in the Parts about* Zoan, *where the* Nile *is divided into ſeveral Branches.* See *Wells*'s Geogr. of the O. T. Vol. I.

Calmet obſerves, that the River *Jordan*, which runs through this Plain, is of ſo great Note in the ſacred Writings, that we muſt not paſs it by without this Obſervation,---That it derives its Name (as ſome aſſert) from the *Hebrew* Word *Jor*, which ſignifies a *Spring*, and *Dan*, which is a ſmall Town near the Source of this River. But the Misfortune is, that the Name of *Dan* is much more modern, than that of *Jordan*. From its Source, which we ſuppoſe to be at *Cæſarea Philippi*, it runs through a Space of about 50 Leagues, till it diſcharges itſelf into the *Dead Sea*, otherwiſe called the *Aſphaltite Lake*, where *Sodom* and *Gomorrah*, and the other Cities of the Plain, that were deſtroyed with Fire from Heaven, once ſtood. About five or ſix Leagues Diſtance from its Spring, it forms the Lake *Semechon*, and from thence it enters the Lake of *Tiberias*; paſſes quite through it, and ſo is quite loſt in the *Dead Sea*. Its Water, in Summer-time, is very ſhallow; but, about the Time of Barley-harveſt, or the Feaſt of the *Paſſover*, it conſtantly overflows its Banks, and greatly fructifies the Plain.

Then Abram removed his Tent, and came and dwelt in the Plain of Mamre, which is in Hebron] The ingenious Mr. *Evelyn* gives us a very curious Paſſage on this Subject. '*Abram*, ſays he, might imitate what the moſt Religious of that Age had practiſed before him, when, as we read, he planted himſelf and Family in the *Quercitum* of *Mamre*; where, as *Euſebius* gives us the Account, he ſpread his Pavilions, erected an Altar, offered and performed all the prieſtly Rites; and there, to the immortal Glory of the *Oak*, or rather *Arboreous Temple*, he entertained God himſelf. *Iſidore*, St. *Jerome*, and *Sozomene*, reported confidently, that one of the moſt eminent of thoſe Trees remained to the Reign of the Great *Conſtantine*, who founded a venerable Chapel under it; and that both the *Chriſtians*, *Jews*, and *Arabs*, held a ſolemn Anniverſary to ſtation there, and believed that, from the very Time of *Noah*, it had been a conſecrated Place: Sure we are, it was about ſome ſuch Aſſembly of *Trees* that God was pleaſed, firſt of all, to appear to the *Father* of the *Faithful* when he eſtabliſhed the *Covenant* with him; and more expreſly, when removing thence (upon confirming the League with *Abimelech*, Gen. xxi. and ſetling at *Beerſheba*) he deſigned an expreſs Place for God's Divine Service: For *there*, ſays the ſacred Text. *he planted a Grove, and called upon the Name of the Lord*. Such another *Tuft* we read of (for we muſt not always reſtrain it to one ſingle *Tree*) when the Patriarch came to *Elon Moreh*: But whether that were the ſame in which the High Prieſt repoſited the famous *Stone*, after the Exhortation mentioned *Joſ.* xxiv. 26. we do not contend; under an *Oak*, ſays the Scripture, and it grew near the Sanctuary, and probably might be that which his Grandchild conſecrated with the Funeral of his beloved *Rebecca*, Gen. xxxv. For it is apparent, by the Context, that *there* God appeared to him again: So *Grotius* upon the Words, *Subter Quercum*, &c. *is Locus in honorem*

Jacobi diu pro Templo fuit: That the very *Spot*, was long after uſed for a Temple in Honour of him.

CHAP. XIV.

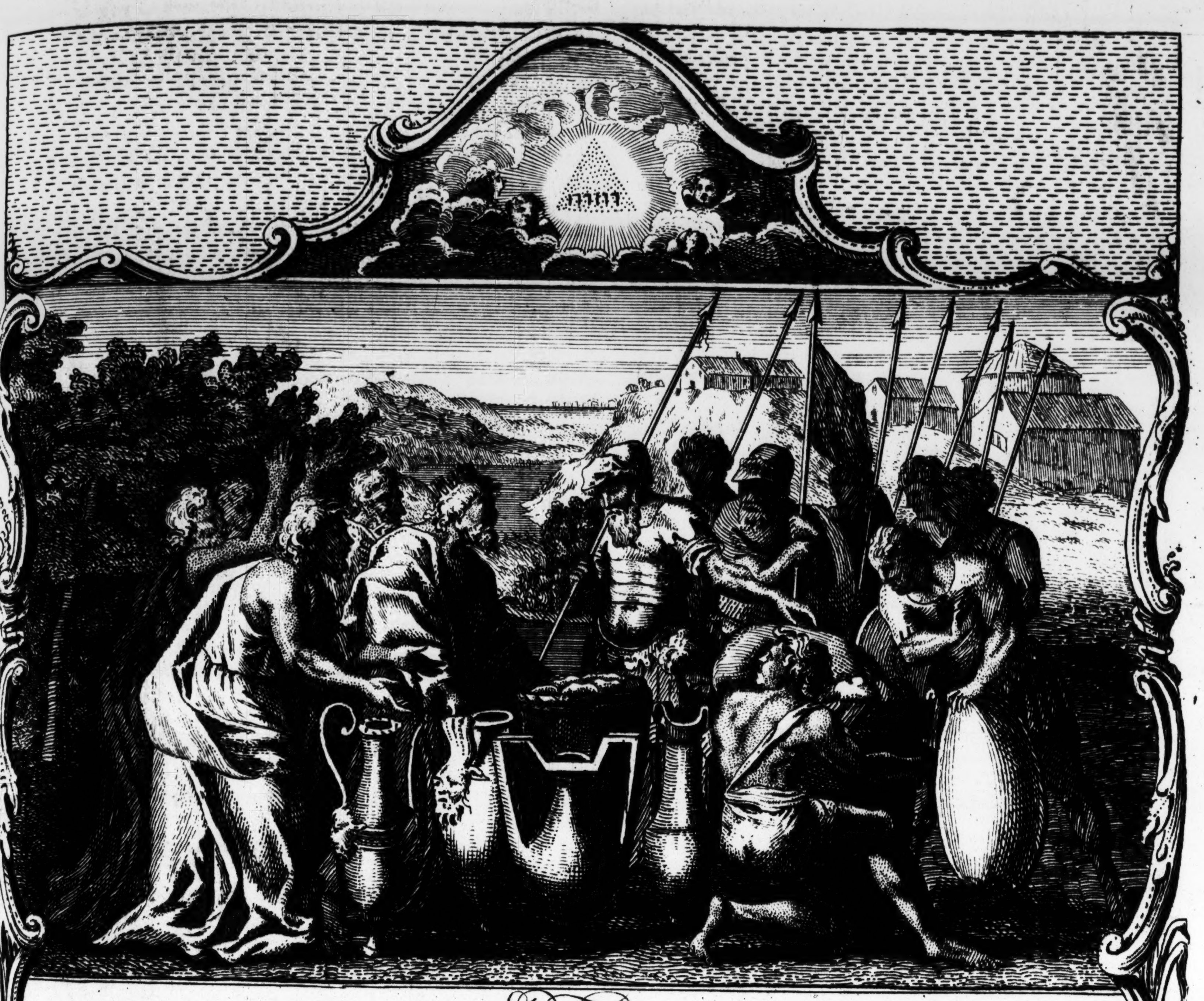
The Battle of four Kings againſt five; the Sodomites *and their Confederates routed, and* Lot *taken Priſoner; is reſcued by* Abram, *who, in his Return from his Victory, viſits* Melchiſedeck, *and pays him Tithes, and is bleſſed by him; reſtores the King of* Sodom *his Goods, and divides the reſt of the Spoil among his Partners in the Expedition.*

Ver. 1. AND it came to paſs in the days of Amraphel, king of Shinar, Arioch king of Ellaſar, Kedorlaomer king of Elam, and Tidal king of nations. 2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. 3 All theſe were joyned together in the vale of Siddim, which is the ſalt-ſea. 4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, 6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderneſs. 7 And they returned, and came to En-miſhpat, which is Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-tamar. 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the ſame *is* Zoar) and they joyned battel with them in the vale of Siddim; 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five. 10 And the vale of Siddim *was full of* ſlime-pits, and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot Abrams brothers ſon (who dwelt in Sodom) and his goods, and departed. 13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol; and brother of Aner: and theſe were confederate with Abram. 14 And when Abram heard that his brother was taken captive, he armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan. 15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which is on the left hand of Damaſcus. 16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people. 17 And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer and of the kings that *were* with him) at the valley of Shaveh, which is the kings dale. 18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the prieſt of the moſt high God. 19 And he bleſſed him, and ſaid, Bleſſed *be* Abram of the moſt high God, poſſeſſor of heaven and earth: 20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. 21 And the king of Sodom ſaid unto Abram, Give me the perſons, and take the goods to thyſelf. 22 And Abram ſaid to the king of Sodom, I have lift up mine hand unto the Lord, the moſt high God, the poſſeſſor of heaven and earth, 23 That I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abram rich: 24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

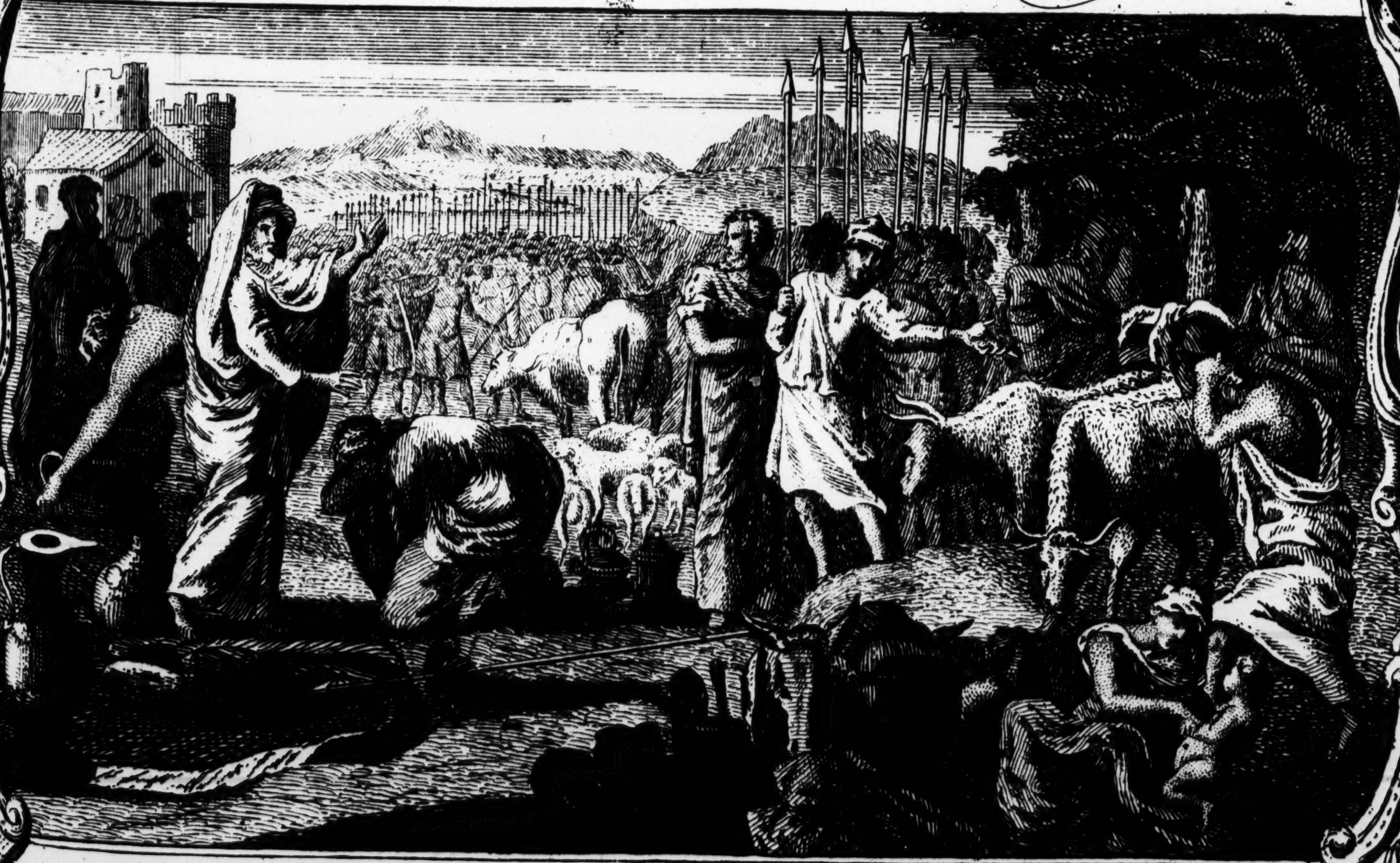
And it came to paſs in the Days of Amraphel King of Shinar, Arioch King of Ellaſar, Chedorlaomer King of Elam, and Tidal King of Nations] We meet no where, ſays *Shuckford*, in profane Hiſtory, with the Name of *Chedorlaomer*, nor with any of thoſe Names of the Kings that were confederate with him: And the Reaſon hereof is, that *Cteſias* (from whom profane Hiſtorians took the Names of theſe Kings) did not uſe their original *Aſſyrian* Names in his Hiſtory, but rather ſuch as he found in the *Perſian* Records. However, ſince the Date of this Tranſaction falls four Years before the Death of *Ninyas*, there are Grounds to infer, that *Ninyas*, who then lived in *Perſia*, was the *Chedorlaomer* of *Moſes*, at that Time the Head of the *Aſſyrian* Monarchy; that *Amraphel* was his Deputy at *Babylon* in *Shinar*; and *Arioch* and *Tidal* his Deputies over ſome other adjacent Countries: For it is remarkable, that *Ninyas* was the firſt who had appointed under him ſuch *Deputies*; nor is there any Abſurdity in *Moſes* in calling them Kings, ſince it is obſervable, from what *Iſaiah* hinted afterwards, (Ch. x. 8.) that the *Aſſyrian* boaſted his Deputy-princes to be equal to royal Governors, *Are not my Princes altogether Kings?*

The Penmen of the Holy Scriptures call all Princes, Kings of thoſe Countries in which they reſided, without having Reſpect to the leſſer or greater Extent of their Dominions. *Chedorlaomer* is here ſtyled King of *Elam*, or *Perſia*, becauſe he eſtabliſhed the Seat of his Empire there; the *three* other Kings, mentioned as his Confederates, were indeed no other than his Deputies, or Viceroys; *Amraphel* in *Shinar*, *Arioch* at *Ellaſar*, and *Tidal* over ſeveral Countries, from whence he is called in Scripture, *King of Nations*. It has been urged as an Objection to this Account, that *Elam*, or *Perſia*, was at a great Diſtance from *Canaan* and the Plain of *Sodom*, and indeed ſo appears to be from the *Moſaic* Relation, wherein the Space of a Year is ſaid to have elapſed before *Chedorlaomer* came with his Army againſt the King of the *five* Cities, which agrees very well with the Time in which the News of this Rebellion might be carried, and that wherein ſuch a Body of Forces became their Confederates. Another Objection has been ſtarted, from the ſuppoſed Power of the *Aſſyrian* Emperors, as if it would have been unworthy of ſo great a Monarch, to have marched at the Head of his Army againſt Potentates of ſo little Force as theſe Princes, who had each but a City for his Kingdom, muſt neceſſerily have been. To this it's anſwer'd, That the *Moſaic* Account of *Chedorlaomer*'s Expedition renders this perfectly clear: That King is ſaid to have reduced the *Rephaims*, a People ſo diſtinguiſhed for their Strength, that the *Septuagint* calls them *Giants*. The *Zuzims*, and *Emims* alſo, were defeated by *Chedorlaomer*, and, in a Word, he reduced all the Nations which lay between what was afterwards called the Country of *Amalek*, and the Plain of *Siddim*, and this, it is evident, could not have been effected without a conſiderable Strength, which muſt have been weakened and impaired before the Engagement in the Plain of *Siddim*; after which, his Army being loaded with Plunder, it appears to have been a Courſe perfectly juſt and reaſonable for him to return, with his Troops, into

his



And Melchisedeck King of Wine; and he was the priest of **Geneſis.** Chap. XIV. Ver. 18. Salem brought forth Bread and the most high God——



And he bleſsed him, and said, Bleſsed be Abram of the most high God, Poſseſsor of Heaven an Earth. **Geneſis** Chap. XIV. Ver. 19. 20. And bleſsed be the most high God, which hath delivered thine Enemies into thy Hand. And he gave him Tithes of all.

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his own Territories, for Fear of ſuch an Accident happening as that which afterwards befel him. Some indeed, have taken either *Amraphel* King of *Shinar*, or *Tidal, King of Nations*, for the *Aſſyrian* Emperor, and have made *Chedorlaomer* his Deputy. It would take up too much Time to refute their Arguments here, and therefore I ſhall only obſerve, that the literal Senſe of the *Moſaic* Hiſtory is expreſly in Favour of that Opinion which is above given.

And ſmote the Rephaims] Theſe People are thought to have dwelt in *Baſhan*, on the other Side of *Jordan*. The *Zuzims*, *Emims*, and *Horites*, were their Neighbours, and poſſeſſed that Country which was afterwards called *Edom*, and lay Eaſt from the Country about *Sodom*.

And the Vale of Siddim was full of Slime-pits; and the Kings of Sodom and Gomorrah fled, and fell there] As the Text tells us, that the Kings of *Sodom* and *Gomorrah fell into the Slime-pits*, with which the Valley of *Siddim* abounds, and takes no Notice of their coming out of them; it is more rational to ſuppoſe, that they periſhed there, than that *Abraham* ſtayed to take them up, as the *Jews* vainly imagine; and that therefore the King of *Sodom*, who afterwards came out to congratulate *Abraham*, muſt have been the Son of the Deceaſed.

He armed his trained Servants, born in his own Houſe, three hundred and eighteen, and purſued them unto Dan] It is impoſſible for us to compute, with any Certainty, the Number of Men which *Abram* had with him when he went in Purſuit of the *Aſſyrian* Army. *Moſes* tells us indeed of three hundred and eighteen trained Servants of his own; but what Number of Perſons each of his three Friends carried with him, is not ſaid. As the Patriarch divided his Force, and attacked the Enemy in the Night, there is no ſuch extraordinary Matter in defeating the *Aſſyrians*, as ſome have imagined. Beſides, it does not appear how far he followed them, after they were routed. *Hoba* is a Place not ſpoken of elſewhere in Scripture; and all that is ſaid of it here is, that it was on the left Hand of *Damaſcus*; but how far it was diſtant from thence, where the firſt Engagement happened.

And Melchiſedeck, King of Salem, brought forth Bread and Wine] The Name *Melchiſedeck* ſignifies, *the King of Righteouſneſs*; and the *Jews*, generally, ſuppoſe *Salem* to have been the ſame Place with *Jeruſalem*. In the ſacred Text there is ſome Doubt, with Reſpect to the Words expreſſing the Payment of *Tithes*, it not appearing clearly, whether they were preſented by *Abram* to *Melchiſedeck*, or by *Melchiſedeck* to *Abram*. Many of the *Jews* incline to the latter Interpretation; tho' the Reaſon of the Thing, and the Teſtimony of *Joſephus*, are both on the other Side.

Melchiſedeck is deſcribed by St. *Paul*, as *without Father, without Mother, and without Deſcent*; that is, ſays *Stackhouſe*, without any Father or Mother, mention'd in the Genealogies of *Moſes*, where the Parents of all pious *Worthies* are generally ſet down with great Exactneſs: So that there being no Genealogy at all of *Melchiſedeck* recorded in Scripture, he is introduc'd at once; even like *a Man dropp'd down from Heaven*, for ſo the Deſcription goes on, *having neither Beginning of Days, nor End of Life*, i. e. in the Hiſtory of *Moſes*, which (contrary to its common Uſage, when it makes Mention of great Men) takes no Notice at all of the Time, either of his Birth or Death, and herein *he is made like unto the Son of God*, i. e. by the Hiſtory of *Moſes*, which mentions him appearing, and acting upon the Stage, without either *Entrance* or *Exit*, as if, like *the Son of God*, he had *abode a Prieſt continually*.

The learned *Heidegger* ſeems to have taken the right Method to explain this difficult Paſſage of St. *Paul* to the *Hebrews*. He ſuppoſes (as there really is) a twofold *Melchiſedeck*, the one *hiſtorical*, whereof *Moſes* gives us an Account in the xivth Chapter of *Geneſis*, as that he was the King, as well as Prieſt of *Jeruſalem*; the other *allegorical*, whom St. *Paul* deſcribes in the Words now under Conſideration, and this allegorical Perſon is *Chriſt*. The Word *Melchiſedeck*, ſimply conſider'd means the *King of Righteouſneſs*; and, from this Senſe of the Word, in its appellative Signification, and the Remembrance of this *Perſon*'s being a *Prieſt*, as well as a King, the Apoſtle took the Occaſion to draw the Compariſon between him and Chriſt, in order to ſhew the Pre-eminence of the *Chriſtian*, above the *Aaronical* Prieſthood; and what he aſcribes to the hiſtorical *Melchiſedeck*, upon this Account, is only to be underſtood in an imperfect and improper Senſe, that is, really and literally true only in the Perſon of Chriſt. The Apoſtle was minded, in ſhort, to illuſtrate his Argument with ſome Compariſon; and, writing at this Time to the *Jews* (who were well acquainted with this *allegorical* Way of arguing) he could meet with none, in the whole Compaſs of their Law, ſo commodious for his Purpoſe, as this of *Melchiſedeck*: And therefore, as Chriſt, the heavenly *Melchiſedeck*, was *without Father, without Mother, without Deſcent* here on Earth, in reſpect of his Divinity, *having neither Beginning of Days, nor End of Life*; ſo the like Properties may, in ſome Meaſure be applied to the earthly *Melchiſedeck*. Foraſmuch as, in the Book of *Geneſis*, wherein all great Men's Genealogies are ſuppos'd to be recorded, there is no Mention made, either of his Birth, Family, or Death; only he was inveſted with a Royal Prieſthood, which aſſimulates him to Chriſt. He had a Father and Mother, no doubt, and was born, and died, like other Men; but, becauſe theſe Things are not related by *Moſes*, the Apoſtle looks upon them as tho' they never had been. So that the whole Hinge of the Compariſon turns upon the Silence of the ſacred Hiſtorian, who, in a Book (wherein it might be expected otherwiſe) makes no manner of Mention, either of the Beginning or Ending of *Melchiſedeck*'s Life or Prieſthood: And 'tis for this Reaſon, that he, who wrote by the Guidance of the Bleſſed Spirit, was directed to conceal theſe Matters; that, in this Situation, this ſame *Melchiſedeck* might be a more proper *Type* of ſo ſublime a Thing, as that of the Prieſthood of Jeſus Chriſt.

The ſole Queſtion concerning the Perſon of *Melchiſedeck*, would ſupply Matter for a whole Volume, even tho' one ſhould do no more than recite the Catalogue of the different Opinions, to which it has given Riſe, and the Reaſon, upon which each Conjecturer has endeavour'd to eſtabliſh his own. The *Melchiſedecians*, a Sect in the early Times of the Church, maintain'd, that he was a certain divine Power ſuperior to *Chriſt*: *Hieraxes* the *Egyptian*, that he was the Holy Ghoſt, becauſe compar'd to the Son of God: The *Samaritans*, and many *Jews*, that he was *Shem*, the Son of *Noah*: Mr. *Jurieu*, that he was *Ham*, another Son of his: *Origen*, that he was an Angel: *Athanaſius*, that he was the Son of *Melchi*, the Grandſon of *Salaad*: *Patricides*, that he was the Son of *Phaleg*: *Irenæus*, that he was the King of *Jeruſalem*: St. *Jerome*, that he was the King of *Salem*, in *Scythopolis*; and a certain anonymous Author, that he was a Man immediately created by God, as was *Adam*: And becauſe he is ſaid to have no Relations, ſome have given out, that the Earth open'd her Mouth, and ſwallow'd them all up; whilſt others, becauſe he is ſaid to have *no End of Life*, ſuppoſe that he was tranſlated, and that he is now with *Enoch* and *Elias* in a State of Paradiſe. See *Heidegger*'s Hiſt. Patriarch. Vol. II. Exerc. 2. But all theſe Opinions are at preſent reduc'd to theſe two, whether this *Melchiſedeck* was a mere mortal Man, or the Son of God in human Shape, which the Reader may find ſupported with Arguments on both Sides, in both *Saurin*'s and *Calmet*'s Diſſertations upon this Subject.

Thoſe who make him to be the Son of *Melchi*, an idolatrous King, and of a Queen named *Salem*, have an antient Tradition, that *Melchi* having reſolv'd to offer a Sacrifice to his Gods, ſent his Son *Melchiſedeck* to fetch him ſeven Calves, that he might ſacrifice them; but that, as he was going, he was enlighten'd by God, and immediately return'd to his Father to remonſtrate to him the Vanity of Idols. His Father in Wrath ſent him back to fetch the Victims, and while he was gone, offered up to his Gods his own Son, who was the elder

Brother of *Melchiſedeck*, with a great Number of other Children. *Melchiſedeck* returning, and conceiving a great Horror at this Butchery, retir'd to Mount *Tabor*, where he liv'd ſeven Years without Cloaths, and without any other Food, but wild Fruits, or any other Drink, but the Dew that he ſuck'd up from the Plants; till, at length, *Abraham*, by the Direction of *God*, went up to the Mount, found out *Melchiſedeck*, cloathed him and brought him down with him. But thoſe who wou'd have him to be the Son of *Phaleg*, relate a ſtill ſtranger Story, *viz.* That *Noah*, upon his Death-bed, charged his Son *Seth* to take *Melchiſedeck*, the Son of *Phaleg*, with him, and go to a Place, which the Angel of the Lord ſhould ſhew them, and there bury the Body of *Adam*, which he had preſerv'd in the Ark during the Flood; that in that Place *Melchiſedeck* ſhould fix his Habitation, lead a ſingle Life, and entirely addict himſelf to the Practice of Piety, becauſe God had made Choice of him for his *Prieſt*, but allow'd him not to ſhed the Blood of any Animal, nor to offer any other Oblation to him, but that of Bread and Wine only; that *Seth* and *Melchiſedeck* did as *Noah* had enjoin'd them, and buried *Adam* in the Place which the Angel pointed out; that, upon their parting, *Melchiſedeck* betook himſelf to the monaſtick Courſe of Life, which *Noah* had preſcrib'd him; but that twelve neighbouring Kings, hearing of his Fame, and deſirous of his Acquaintance, conſulted together, and built a City, whereof they conſtituted him King and Governor, and, in Honour to his Merit, call'd it *Jeruſalem.* See *Selden de Jure Nat.* L. 3. C. 2. and *Heidegger*'s Hiſt. Patr. Vol. II. Exerc. 7.

CHAP. XV.

Abram *is encouraged by God; he complains for want of Iſſue; is promiſed a Son, with a numerous Offſpring; he is juſtified by Faith. God renews his Promiſe of giving him* Canaan, *and confirms his Covenant with him.*

Ver. 1. AFTER theſe things the word of the Lord came unto Abram in a viſion, ſaying, Fear not, Abram: I *am* thy ſhield, *and* thy exceeding great reward. 2 And Abram ſaid, Lord God, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus? 3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in mine houſe is mine heir. 4 And behold, the word of the Lord *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir. 5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be. 6 And he believed in the Lord; and he counted it to him for righteouſneſs. 7 And he ſaid unto him, I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he ſaid, Lord God, whereby ſhall I know that I ſhall inherit it. 9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. 10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not. 11 And when the fowls came down upon the carcaſes, Abram drove them away. 12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him. 13 And he ſaid unto Abram, Know of a ſurety that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years. 14 And alſo that nation whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance. 15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age. 16 But in the fourth generation they ſhall come hither again: for the iniquity of the Amorites *is* not yet full. 17 And it came to paſs, that when the ſun went down and it was dark, behold a ſmoaking furnace, and a burning lamp that paſſed between thoſe pieces. 18 In that ſame day the Lord made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

Fear not Abram] It has been conjectured, and that not without Probability, that *Abram* was under ſome Apprehenſions, for Fear the *Aſſyrians* ſhould return the next Year, into the Land of *Canaan*, in order to revenge themſelves for this Defeat; and that God, in order to deliver him from his Fears, graciouſly promiſed him, to be a Shield to him in all Dangers; and to reward his Piety, with whatever Bleſſings were fit for him to receive.

And Abram ſaid, Lord God, What wilt thou give me, ſeeing I go childleſs? And the Steward of my Houſe is this Eliezer of Damaſcus] It would have been impoſſible, even in the moſt artful Piece of Oratory, to have ſet forth, in ſtronger Terms, the Anxiety of a Perſon deſirous of Children, and diſappointed in that Deſire, than *Moſes*, as directed by God's Spirit, hath done it here, in few Words, *Lord, what wilt thou give me*, &c. There does, indeed, appear ſomewhat of Impatience in this Expoſtulation of *Abram*'s; but we are not to ſuppoſe that the Patriarchs were void of human Frailties; we are expreſly told the contrary, by the ſacred Writer; and perhaps it is one of the moſt uſeful Points of Scripture Hiſtory, to conſider the Nature of their Errors, and of their Repentance, from whence we may learn, neither to diſtruſt the Mercy of God, nor raſhly to rely on it, without properly preparing our Hearts to receive it; that is, by being ſorrowful for Sins already committed, and putting on a ſetled Reſolution, not to offend by committing them again.

And he took unto him all theſe, and divided them in the midſt] *Patrick* and *Le Clerc* obſerve, that the only Place beſide this, where we have any Intimation given us of this Method of making Covenants, by dividing the Beaſts then to be ſacrificed, and by the Parties, who covenanted, paſſing between the Parts of the Beaſts ſo divided, is in *Jer.* xxxiv. 18, 19. *I will give the Men, that have tranſgreſſed my Covenant, which they had made before me, when they cut the Calf in twain, and paſſed between the Parts thereof; the Princes of Judah, and the Princes of Jeruſalem, the Eunuchs, and the Prieſts, and all the People of the Land, which paſſed between the Parts of the Calf, I will even give them into the Hand of their Enemies, and into the Hand of them that ſeek their Life; and their dead Bodies ſhall be for Meat unto the Fowls of Heaven, and unto the Beaſts of the Earth.* This certainly was a very antient Cuſtom; and *Euſtathius* upon *Homer* hath this Obſervation, that in Matters of great Moment, Oaths, or Covenants, were generally made by *dividing* the Animals, which, upon ſuch Occaſions, were ſacrific'd; and the Deſign of this Rite (as the learned *Mede*, in a Diſcourſe upon this Subject, has expreſſed it) was as much as to ſay, *Thus let me be divided, and cut in Pieces, if I violate the Oath which I have now made in the Preſence of God.*

And lo! an Horror of great Darkneſs fell upon him] That Horror and Dread of Spirits does frequently ſeize on thoſe who ſee Viſions, is evident from what *Daniel* tells us of himſelf. *I was left alone, and ſaw this great Viſion, and there remained no Strength in me, for my Comelineſs was turned in me into Corruption, and I retained no Strength*, Ch. x. 8. but the Deſcription which we have in *Job* of this Matter, is, in itſelf, very awful and affecting. *In Thoughts from the Viſions of the Night, when deep Sleep falleth on Men, Fear came upon me, and Trembling, which made all my Bones to ſhake. Then a Spirit paſſed before my Face, the Hair of my Fleſh ſtood up. It ſtood ſtill, but I could not diſcern the Form thereof; an Image was before mine Eyes, there was Silence, and I heard a Voice*, Ch. iv. 13, &c.

And they ſhall afflict them four hundred Years] Expoſitors, ſays *Patrick*, are very much divided in their Opinions, how to make it out, that *Abraham*'s Poſterity was in a State of Servitude and Affliction for the Space of four *hundred Years*: It may be obſerved however, that all this Difficulty is removed, if we ſuppoſe, that their State of Affliction is to be reckoned from the Time of *Iſaac*'s Birth, which to the Deliverance out of the *Egyptian* Bondage, was juſt *four hundred and five Years*; but the *five* odd Years are therefore not mentioned, becauſe it is a common Cuſtom among all Writers to take no Notice of *broken Numbers* (as they call them) when they name a *round Sum*, and if there be ſuppoſed a farther Difficulty, in that their Sojourning is (in *Exod.* xii. 43.) ſaid to have continued *four hundred and thirty Years*, in theſe Years the Time of *Abraham*'s Sojourning (which was exactly twenty five Years, from his Coming into the Land of *Canaan* to the Birth of *Iſaac*) may be comprehended, and then all the Difficulty vaniſhes; becauſe theſe *twenty five* Years, added to the *four hundred* and *five* before mentioned, exactly make up the *four hundred* and *thirty*.

And thou ſhalt go to thy Fathers in Peace] This Expreſſion ſome will have to be no more than an *Oriental* Phraſe for going to the Grave; but ſince it cannot be ſaid of *Abraham*, that he did, in this Senſe, *go to his Fathers* (for as much as his Body was ſo far from being laid with them in the Sepulcher, that it was depoſited in a Country, that had no Manner of Communication with that of his Fathers) it muſt be allowed, that, from this Text, an Argument may be juſtly drawn for the ſeparate Exiſtence of human Souls. The Expreſſion however, of *going to our Fathers*, ſeems to have been formed from ſome ſuch Notion as this,—That the Souls of the Deceaſed do go to ſome certain Place, where thoſe of the ſame Family, or ſame Nation at leaſt, are ſuppoſed to live together, and in Communion: Which Notion certainly ariſes from that natural Deſire which all Men, who think their better Part immortal, have to ſee and converſe with ſuch of their Relations or Countrymen, as have left behind them a great and laſting Fame. For, if the Soul of *Socrates*, ſays one, were permitted to go where it deſired, it certainly would aſſociate with the Worthies of *Greece*, with *Orpheus*, *Muſæus*, *Homer*, and thoſe antient Demi-gods, who, in ſeveral Generations, were ſo renowned. See *Le Clerc*'s Com. and *Biblioth Bibl.* Vol. I.

Behold, a ſmoaking Furnace, and burning Lamp] By this *Symbol* God deſigned to repreſent to *Abraham* either the future State of his Poſterity, *the ſmoaking Furnace* ſignifying *Iſrael*'s Miſery in the Land of *Egypt*; and the *burning Lamp*, their happy Eſcape and Deliverance; or (what ſeems more probable) to notify his own immediate Preſence, ſince both *Smoak* and *Fire* are, in ſeveral Parts of Scripture, mention'd, as *Emblems* and *Repreſentations* of the *Divine Appearance*. And therefore, as it was a Thing cuſtomary, and eſpecially in *Chaldea* (from whence *Abraham* came) for Perſons, covenanting together, to paſs between the *Pieces* of the Sacrifice; ſo God, who had no Body to do it *viſibly* for him, did it in this *Type* and Emblem. See *Pool*'s Annot. and *Biblioth. Bibl.*

St. *Chryſoſtom* obſerves rightly, as to this Paſſage, that God entered thereby, into a Covenant with *Abram*, and his Poſterity; ſince, by paſſing between the Pieces, he teſtified from thence, his Approbation of the Sacrifice.

CHAP. XVI.

Sarai, *judging herſelf paſt bearing of Children, prevails on her Huſband to take her Handmaid* Hagar *to be his ſecondary Wife.* Hagar *accordingly conceives, and valuing herſelf upon it, miſbehaves to her Miſtreſs, who reſents it, and by her ſevere Uſage, obliges* Hagar *to leave the Family; but is exhorted by an Angel to return Home, and be ſubject to her Miſtreſs; and ſoon after is deliver'd of* Iſhmael.

Ver. 1. NOW Sarai Abrams wife bare him no
children: and ſhe had an handmaid
an Egyptian, whoſe name *was* Hagar. 2 And
Sarai ſaid unto Abram, Behold now, the Lord
hath reſtrained me from bearing: I pray thee go
in unto my maid; it may be that I may obtain
children by her: and Abram hearkened to the
voice of Sarai. 3 And Sarai Abrams wife took
Hagar her maid the Egyptian, after Abram had
dwelt ten years in the land of Canaan, and gave
her to her huſband Abram to be his wife. 4 And
he went in unto Hagar, and ſhe conceived: And
when ſhe ſaw that ſhe had conceived, her miſtreſs
was deſpiſed in her eyes. 5 And Sarai ſaid unto
Abram, My wrong *be* upon thee: I have given
my maid into thy boſom; and when ſhe ſaw that
ſhe had conceived, I was deſpiſed in her eyes: the
Lord judge between me and thee. 6 But Abram
ſaid unto Sarai, Behold, thy maid *is* in thy hand;
do to her as it pleaſeth thee. And when Sarai
dealt hardly with her, ſhe fled from her face. 7
And the angel of the Lord found her by a fountain
of water in the wilderneſs, by the fountain in
the way to Shur. 8 And he ſaid, Hagar, Sarai's
maid, whence cameſt thou? and whither wilt thou
go? And ſhe ſaid, I flee from the face of my miſtreſs
Sarai. 9 And the angel of the Lord ſaid
unto her, Return to thy miſtreſs, and ſubmit thyſelf
under her hands. 10 And the angel of the
Lord ſaid unto her, I will multiply thy ſeed exceedingly,
that it ſhall not be numbered for multitude.
11 And the angel of the Lord ſaid unto
her, Behold, thou *art* with child, and ſhalt bear
a ſon, and ſhalt call his name Iſhmael; becauſe
the Lord hath heard thy affliction. 12 And he
will be a wild man; his hand *will be* againſt every
man, and every mans hand againſt him: and he
ſhall dwell in the preſence of all his brethren. 13
And ſhe called the name of the Lord that ſpake
unto her, Thou God ſeeſt me: for ſhe ſaid, Have
I alſo here looked after him that ſeeth me? 14
Wherefore the well was called Beer-lahai-roi; behold,
it is between Kadeſh and Bered. 15 And
Hagar bare Abram a ſon: and Abram called his
ſons name, which Hagar bare, Iſhmael. 16 And
Abram *was* fourſcore and ſix years old, when Hagar
bare Iſhmael to Abram.

She had an Handmaid, an Egyptian, whoſe Name was Hagar] The Tradition which the *Jews* have concerning her being given by *Pharaoh* to *Sarai*, is probable enough; but what they ſay farther, ſeems a little extravagant; *viz.* that ſhe was the Daughter of the King of *Egypt*, who, obſerving the Wonders which were wrought in Favour of *Abram*, by the Divine Power, choſe therefore to recommend his Daughter to the Patriarch's Wife, ſaying to the Girl, when he deliver'd her, *My Child it is better for you to ſerve in this Houſe, than to be Miſtreſs in another.* What *Philo* relates of her, that ſhe became a Convert to the true Religion, is highly probable; but for the *Jewiſh* Stories, of great Miracles wrought for her Conviction, they are to be conſider'd as Fables, taking Birth from the Vanity of that Nation. Some of the *Rabbins*, among other of their wild Conjectures, pretend, that ſhe is the ſame with *Keturah*, whom *Abram* took to Wife after *Sarai*'s Deceaſe. But there is not the leaſt Ground for this Suppoſition. The *Muſſulmans*, who take themſelves to be deſcended from *Iſhmael*, the Son of *Hagar*, beſtow the higheſt Praiſes on her, and recount the Hiſtory in a very different Manner from that in which it is recorded by *Moſes*. By Way of Excellence, they call her the *Mother Hagar*; and aſſert ſhe was not the *Concubine*, but the *lawful Wife of Abram:* They look on *Iſhmael*, as the legitimate Heir of the *Prophet*, and ſay, that he claimed from thence the Country which he afterwards poſſeſſed, and which they make to be of greater Extent and Value than that of *Canaan*, which was given to *Iſaac* his ſecond Son. They not only believe the Fables, of her being the Daughter of the King of *Egypt*, but pretend alſo to tell us the Town where ſhe was born, and which, out of Reſpect to her Memory, was rebuilt by one of the *Egyptian Caliphs*.

Go in unto my Maid; it may be that I may obtain Children by her; and Abram hearkened to the Voice of Sarai] It may be obſerv'd, that from the Scripture Hiſtory, there is not the leaſt Reaſon to ſuſpect, that Luſt entered, in any Degree, into *Abram*'s conſenting to his Wife's Propoſal, as we cannot conceive, on her Part that there could be any other View than obtaining the *promiſed Seed*, which, if it ſprung from her Handmaid, *Sarai*, in ſome Degree, thought it might be called hers.

In *Concubinage*, theſe *Secondary*, or Wives of a lower Order, were accounted *lawful* and *true* Wives; had an equal Right to the Marriage-bed with the chief Wife, and their Iſſue was reputed as *legitimate*; but, in all other Reſpects, they were inferior. As they had no Authority in the Family, nor any Share in houſhold Government; ſo, if they had been *Servants* in the Family, before they came to be *Concubines*, they continued in that State afterwards, and in the ſame Subjection to their Miſtreſſes as before. See *Howel*'s Hiſt. of the Bible.

This Propoſal of *Sarai* to *Abram*, as *Chryſoſtom* obſerves, and the ſoft Manner of making it, diſcovers a very uncommon Love and Reſpect to her Huſband; that ſhe herſelf ſhou'd perſuade, and urge him to this Expedient, in order to make him eaſy in that Particular, which gave him ſo much Diſturbance, the Want of *Iſſue*, the Default of which ſhe ſuppos'd to be owing to herſelf: And 'twas purely in Compliance to this Sollicitation of her's, that he took *Hagar* to his Bed. *Sarah* undoubtedly, was by far the more beautiful Woman, at leaſt if ſo good Judges, as the King of *Egypt* and his Subjects may be depended on. *Abraham* had now liv'd many Years, without giving any Occaſion to have his Modeſty and Continence ſuſpected: *Hagar* too was no more than his Wife's Servant, and inferior to her in Perſon, as much as in Condition: In a ſhort Time after, when, upon her Conception, ſhe grew undutiful to her Miſtreſs, *Abraham* never interpoſed in her Favour, but left her entirely to her Lady's Diſcretion: From all which Circumſtances it appears, that his taking *Hagar* to be his *concubinary* Wife, was not from any Motive of Senſuality, but from a true Principle of conjugal Affection to *Sarai*.

Whether *Polygamy*, in the Age of the Patriarchs, was innocent, or no, is a Queſtion that has much employ'd the Pens of the Learned. Moſt of the antient Fathers of the Church maintain its *Lawfulneſs*, and ſome of our later Divines can hardly perſuade themſelves, that a Practice which the moſt holy and venerable Men ordinarily engag'd in, and during that Engagement, continued an intimate Converſation and Familiarity with God; a Practice, which God never blam'd in them, even when he ſharply reproves other Vices, and for which they themſelves never ſhewed any Remorſe, or Tokens of Repentance, ſhou'd be deteſtable in the Sight of God. Our bleſſed Saviour, who has reſtor'd Matrimony to its primitive Inſtitution, has certainly declar'd it to be *criminal*; but whether it was ſo, under a leſs perfect Diſpenſation, is not ſo well agreed. At preſent, if we ſuppoſe it only *tolerated* by God, in the Time of the *Patriarchs*, we ſhall ſoon perceive another Inducement for *Abraham's* complying with his Wife's Requeſt; and that is, the paſſionate Deſire for a numerous Progeny, which, in thoſe Days, was very prevalent; ſo very prevalent, that we find Men accounting of their Children as their Riches, their Strength, their Glory; and ſeveral Families reckoning them up with a Sort of Pride, and placing the chief of their Renown in the Multitude of them: *For Children, and the Fruit of the Womb, are an Heritage and Gift that cometh of the Lord; like as Arrows in the Hand of a Giant, ſo are young Children. Happy is the Man that has a Quiver full of them; he ſhall not be aſhamed, when he ſpeaketh with his Enemies in the Gate*, Pſ. cxxvii. 3. &c.

After Abram had dwelt ten Years in the Land of Canaan] Some of the *Jewiſh* Doctors, with very little Foundation, have endeavoured to eſtabliſh a Rule, from this extraordinary Caſe, and teach, that if a Wife be barren *ten* Years, that then the Huſband may take a *Second*, in order to raiſe up Iſſue.

And Sarai ſaid unto Abram, My Wrong be upon thee: I have given my Maid into thy Boſom, and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her Eyes: The Lord judge between thee and me] This Speech of *Sarai* to *Abram* is thus paraphraſed by the *Jeruſalem Targum*: My Cauſe, ſays ſhe, and the Injury I have received, behold they are in thy Hand to do by me as thou pleaſeſt. I have left the Houſe of my Father where I was born, and the Country where I drew my Breath, and hither have I come with thee, truſting in thy God. I have gone with thee before Kings, before *Pharaoh* King of *Egypt*, and before *Abimelec* King of the *Philiſtines*; and I have ſaid of thee, that thou waſt my Brother, leſt they ſhould kill thee; and now, when I perceived that I could not bear Children, I have taken *Hagar* the *Egyptian*, my Handmaid, and have given her to thee as a Wife, and have ſaid, Let her bring forth, and I will bring up, if by her alone thou canſt have Children; but now perceiving that ſhe hath conceived, behold I am grown low and deſpicable in her Eyes; let therefore the righteous God appear, and let him judge between me and thee, and let his Mercy be poured out over us, that the World may be filled with our Deſcendants, and that we ſtand not in need of a Son of an *Egyptian* Bond-ſlave, who is ſprung from the Loins of the People, by whom thou waſt thrown into the Fire of the *Chaldees*.

And when Sarai dealt hardly with her, ſhe fled from her Face] With Pride, or a Diſdain of ſubmitting to *Sarai*'s Rebukes, as ſome have imagined, or whether hard Labour, or ſome other Kind of Puniſhment, made ſo deep an Impreſſion on the Mind of *Hagar*, as to engage her to quit the Houſe of her Huſband, and to truſt herſelf, in the Condition ſhe then was, alone, in the Wilderneſs, is not ſaid in Scripture; but, from what follows, we may reaſonably conceive, that there was a Mixture of both theſe Cauſes, which occaſioned her Flight.

And the Angel of the Lord found her]. This is the firſt Appearance of an Angel, recorded in Scripture. The *Hebrew* Word is *Maleac*, and ſignifies no more than a *Meſſenger*, or one employed to carry a Command or Requeſt. The *Greeks* expreſs the ſame Thing by the Word *Aggelos*, from whence we have taken *Angel*, and have fixed its Signification to a Meſſenger of the Divine Will.

Submit thyſelf under her Hands] Theſe are the Words in our Tranſlation, but the *Hebrew* Word is the ſame here as in the 6th Verſe, where it is ſaid, *Sarai dealt hardly with her*; ſo that the Meaning of the Angelic Advice is plainly this, that ſhe ſhould bear with the Averſion of her Miſtreſs, and ſubmit again to the ſame hard Uſage from which ſhe was now flying. This Repetition of the ſame Phraſe is very elegant in the Oriental Languages, and was a Thing practiſed by the moſt antient of the *Greek* Writers. Several Inſtances of it are to be found in *Homer*, and ſome alſo in the ſhort Poem of *Muſæus*.

And ſhalt call his Name Iſhmael] *Iſhmael* is compounded of the Words *Iiſhmag* and *El*, the Lord *hath*, or the Lord *will hear*: And the Reaſon of the Name is immediately ſubjoined by the Angel, namely, *becauſe the Lord hath heard her Complaint.*

And he ſhall be a wild Man; his Hand will be againſt every Man, and every Man's Hand againſt him; and he ſhall dwell in the Preſence of all his Brethren] In order to explain this Prophecy, and thence to obſerve how perfectly it has been all along fulfilled, it muſt be remember'd, ſays *Stackhouſe*, that, (according to the Stile of the *Old Teſtament*) what is here ſaid of *Iſhmael*, muſt be chiefly underſtood of his Deſcendants, in the ſame Manner as what *Jacob* predicts of *Judah*, and the reſt of his Sons, was to relate to their Poſterity, and be indeed the Characteriſtick of their ſeveral Tribes. And therefore (to take Notice of two of the moſt odd and unaccountable Branches of his Character) *he will be a wild Man*, or a Man like *a wild Aſs*; this (from the known Properties of that Creature) ſeveral Interpreters have reſolv'd into theſe Qualities,—*Fierce, and cruel, loving Solitude, and hating Confinement of any Kind.*

How far this Part of the Character was verified in *Iſhmael*, who liv'd in the Wilderneſs, and became an expert *Archer*, his very Condition of Life ſhews us; and how properly it belongs to his Poſterity, the *Arabians*, who, in every Nation, have very juſtly obtained the Name of *wild*, a ſmall Inſpection into Hiſtory will inform us.

To this very Day (as modern Travellers inform us) great Numbers of them live in the Deſarts, and wander about from Place to Place, without any certain Habitation. They neither plow the Ground, nor apply themſelves to any Kind of Huſbandry, tho' there are ſeveral fruitful Places in the Wilderneſs, that would repay their Pains. Their whole Occupation (beſide ſpoiling their Neighbours) lies in hunting, and killing wild Beaſts, in which there are but few that make uſe of Fire-Arms: The much greater Part of them make uſe of the *Bow*, and do herein imitate their great Progenitor, that they are the moſt exquiſite *Archers* in the World.

Before the Introduction of *Mahometaniſm*, they were as *vagrant* in their Luſt, and as little reſtrain'd in the Uſe of Females, as the brutal Herd: And, even now, they take as many Wives as do the *Turks*, i. e. as many as they can keep, whom they purchaſe of their Parents, uſe with Indifference, and diſmiſs at Pleaſure. They rove about like the fierceſt Beaſts of Prey, ſeeking continually whom they may devour; inſomuch that the Governor of *Grand Cairo* is forced to keep a Guard of 4000 Horſemen every Night, on the Side of the City next the Wilderneſs, to ſecure it againſt their Incurſions. Nor is the Wilderneſs only the Scene of their Depredations: They rove all over the *Southern* and *Eaſtern* Seas, viſit every Creek, and Coaſt, and Iſland, and (as the Hiſtorian *Ammianus Marcellinus* compares them) come *ſouſing* like a *Hawk*, with incredible Swiftneſs, upon their Prey, and are gone again in an Inſtant. And, as they have always thus prey'd upon Mankind, the neceſſary Conſequence is, that they have always been at Variance and Hoſtility with them; and therein have made good the other Branch of *Iſhmael*'s Character, *His Hand ſhall be againſt every Man, and every Man's Hand againſt him.*

There is not the leaſt Hint in Scripture, nor any Manner of Reaſon to believe, that *Iſhmael* dwelt in a *perſonal* State of Hoſtility with his Brethren, nor is it conceivable, how he could have maintain'd himſelf againſt their united Forces, had he ſo done; and therefore, this Prediction can be no otherwiſe underſtood, than as it relates to his Poſterity, the *Arabians*.

Now, that any one Nation ſhould be of ſo ſingular and perverſe a Character, as to ſet themſelves in open Oppoſition to the reſt of the World, and live in perpetual, profeſſed Enmity with all Mankind; and that they ſhould continue to do ſo, not for one Age, or two only, but for four thouſand Years together, is ſurely the ſtrangeſt and moſt aſtoniſhing Prediction that ever was read or heard of. And yet, if we attend a little to the Hiſtory of theſe People (as ſoon as Hiſtory takes Notice of them) we ſhall find, in ſeveral Inſtances, a full Accompliſhment of it.

When *Alexander* and his victorious Army over-ran a great Part of the *Eaſt*, the *Arabians* (as we are told by *Arrian* and *Strabo*) of all the *Aſiaticks*, were the only People who ſent him no Ambaſſador, nor made any Submiſſion to him; which Indignity he intended to have revenged in a particular Expedition againſt them, but was prevented by Death.

What *Alexander* intended, *Antigonus*, the greateſt of his Succeſſors, attempted; but he was repulſed with Diſgrace, and the Loſs of above 8000 Men: And when, enrag'd at this Repulſe, he made a ſecond Attempt upon them with a Number of ſelect Men, under the Command of his valiant Son *Demetrius*, the Reſiſtance he met with, was ſo obſtinate, that he was forced to compound the Matter, and leave them in the quiet Poſſeſſion of their Liberty and Peace.

When the *Romans* and *Parthians* were Rivals for the Empire of the *Eaſt*, the *Arabians* join'd, and oppoſed each Nation, as they thought fit, but were never devoted to either, for their Character always was, that they were *fickle*, if not *faithleſs* Friends, and *fierce* Enemies, who might be repulſed, and repreſs'd for a Seaſon, but could never be totally vanquiſh'd or ſubdued.

Men of this Character ſoon became the Objects of the *Roman* Enmity and Ambition, which could endure nothing that was free and independant; and accordingly ſeveral Attempts were ſet on Foot by *Pompey*, *Craſſus*, and other great Generals, in order to enſlave them; but all prov'd ſucceſleſs: And, tho' they are ſometimes ſaid to have been defeated, yet is there no Account, that we can properly depend on, until we come to the Expedition, which *Trajan* is known to have made againſt them.

Trajan was certainly a long experienc'd and ſucceſsful Warrior. He had ſubdued the *German*, humbled the *Parthian*, and reduc'd already one Part of *Arabia* into a Province; and yet, when he came to beſiege the City of the *Hagarenes*, upon every Aſſault, his Soldiers were ſo annoy'd with Whirl-Winds and Hail, and ſo affrighten'd with Thunder and Lightning, and other Apparitions in the Air (whilſt their Meat was ſpoil'd and corrupted with Flies, even as they were eating it) that he was forced to give over the Siege, and was, not long after, ſeiz'd with a Diſeaſe, whereof he died.

About eight Years after this, the Emperor *Severus*, a very valiant and proſperous Warrior, whom *Herodian* makes no Scruple to prefer even before *Cæſar*, *Marius*, and *Sylla*, diſdaining (as *Trajan* had done) that the *Hagarenes* ſhould ſtand out ſtill againſt the *Romans*, when all the reſt about them had yielded, beſieg'd their City (tho' it was but a ſmall one) twice, and was twice repulſed with Shame, and great Slaughter of his Men. In the ſecond Aſſault indeed, he beat down ſome of their City-Wall, and thereupon ſounded a Retreat, in Hopes that they would have *capitulated*, and ſurrender'd up the hidden Treaſure, ſuppoſed to be conſecrated to the *Sun*: But when they continu'd reſolute a whole Day, without giving any Intimation of a Treaty for a Peace, on the Morrow following, the *Roman* Army was quite intimidated. The *Europeans*, who were gallant Men before, refus'd to enter the Breach; and the *Syrians*, who were forced to undertake that Service, had a grievous Repulſe: Whereupon the Emperor, without making any freſh Attack, decamped from before the City, and departed to *Paleſtine*. *Thus God deliver'd the City*, ſays *Dio*, *recalling the Soldiers by* Severus, *when they might have enter'd, and reſtraining* Severus *the ſecond Day, by the Soldiers Backwardneſs.*

Upon the whole, two Things are obſervable; firſt, that the *Arabians* ſtood *ſingle* in this their Extremity, againſt the whole *Roman* Power; for none of their Neighbours would aſſiſt them. The other Thing is, that the Emperor had Soldiers of all Nations in his Army: For, ‘whereas other Emperors, ſays the Hiſto‘rian, *Ammianus Marcellinus*, were content with Guards ‘of four different *European* Countries, *Severus* fill'd the ‘City with a mix'd Multitude of Soldiers of all Kinds, ‘ſavage to look on, frightful to hear, and rude and ‘wild to converſe with.’ So that, conſidering all Things, I think we may fairly conclude, that *every Man's Hand was*, at this Time, *againſt* Iſhmael, and *his Hand*, his only Hand, *againſt every Man*; and yet *he dwelt*, and ſtill dwelleth, *in the Preſence of all his Brethren*: For not long after this, it is well known, that the *Iſhmaelites* join'd the *Goths* againſt the *Romans*, and, having afterwards overcome both, under the Name of *Saracens*, they erected a vaſt Empire upon their Ruins; and thus *Iſhmael*, in the full Extent of the Prophecy, *became a great Nation*.

Calmet obſerves, that the *Iſhmaelites*, as ſome imagine, upon the Reproaches of the *Jews*, who upbraided them with *Baſtardy*, became aſham'd of their old Names, deriv'd from *Hagar* and *Iſhmael*, which carried an Odium in the Sound, and took upon them the Name of *Saracens*, deſiring to be accounted as the Deſcendants of *Abraham* by his Wife *Sarah*; but what deſtroys this *Etymology* is this, that the Antients call'd them *Sara-kenoi*, and not *Sarænoi*, as they muſt have been call'd, if their Name had been deriv'd from *Sarah*; and therefore the learned *Scaliger* ſuppoſes the Word to come from the *Arabick* Word, *Sarack*, which ſignifies to ſteal or plunder.

CHAP. XVII.

God renews his Covenant with Abram, *whoſe Name he changes into* Abraham, *in Token of a greater Bleſſing. Circumciſion is inſtituted.* Sarai's *Name is changed to* Sarah; *ſhe is bleſſed, and a Son promiſed to her.* Abraham *and* Iſhmael *are circumciſed.*

Ver. 1. AND when Abram was ninety years old and nine, the Lord appeared to Abram, and ſaid unto him, I *am* the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, ſaying, 4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a father of many nations. 5 Neither ſhall thy name any more be called Abram; but thy name ſhall be Abraham, for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings ſhall come out of thee. 7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee. 8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion; and I will be their God. 9 And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations. 10 This *is* my covenant, which ye ſhall keep between me and you, and thy ſeed after thee; Every man-child among you ſhall be circumciſed. 11 And ye ſhall circumciſe the fleſh of your fore-ſkin, and it ſhall be a token of the covenant betwixt me and you. 12 And he that is eight days old ſhall be circumciſed among you, every man-child in your generations, he that is born in thy houſe, or bought with money of any ſtranger, which *is* not of thy ſeed. 13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant. 14 And the uncircumciſed man-child, whoſe fleſh of his fore-ſkin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

Neither ſhall thy Name any more be called Abram, but thy Name ſhall be Abraham] *Abram* is compounded of two *Hebrew* Words, *Ab*, and *Ram*, which ſignify *high Father*; and *Abraham* is commonly derived from three, namely, *Ab-Ram-Hamon*, *the Father of a great Multitude*. But this, ſays a certain Author, is forced and ungrammatical, having nothing to ſupport it, but only the Reaſon which God gives in the Text, for changing *Abram* into *Abraham*, viz. Becauſe he was to make of him *a Father of many Nations*, as indeed he was; for not only the Twelve Tribes, but the *Iſhmaelites*, the *Edomites*, and all the Poſterity of *Keturah*, deſcended from his Loins.

The changing of Names, as appears from the Scripture Hiſtory itſelf, was a Cuſtom frequent in the *Eaſt*, upon notable Occaſions; and, as the *Orientals* are more conſtant in their Manners, than the *European* Nations, ſo late Accounts inform us, that this Practice is not totally in Diſuſe at this Day. Sir *John Chardin*, in his Travels, gives us a very full Relation of a *Perſian* Emperor's changing his Name, after ſome Misfortunes, in Hopes that he ſhould be more happy under that which he aſſumed.

This is my Covenant which ye ſhall keep between me and you, and thy Seed after thee: Every male Child among you ſhall be circumciſed] Whoever looks into the Life of *Abraham*, will ſoon perceive, ſays *Stackhouſe*, that God did all along deſign him for a Pattern of Faith and perfect Obedience, to all ſucceeding Generations. The more his Faith was try'd, the more illuſtrious it became, and the more Obſtacles were rais'd in the Accompliſhment of the divine Promiſes, the more the good Patriarch ſhewed (in ſurmounting theſe Obſtacles) the high Conception he had entertain'd of him from whom theſe Promiſes came. For, after a Promiſe of a numerous Poſterity, why was it ſo long before he gave him any Son at all? After the Birth of *Iſhmael*, why ſo long before the Promiſe of an Heir by his Wife *Sarah*? And after that Promiſe was given, why ſo long, even till the Thing was impoſſible, in an ordinary Courſe of Nature, before the Promiſe was accompliſh'd, and the Child ſent? All this was to exerciſe his Faith, and to give him an Opportunity of ſhewing to the World, how fully he was convinc'd, that, notwithſtanding all theſe Impediments and Delays, God would certainly, by one Means or other, effectually make good his Promiſes. The like may be ſaid of the Command of *Circumciſion*. God did not only defer, for the Space of twenty four Years, the Birth of that Son who was ſo ſolemnly promiſed, and ſo impatiently deſir'd, but even, when that Time was expired, and *Abraham* might now juſtly hope to ſee the Promiſe accompliſh'd, and his Faith crown'd; God was pleas'd to croſs it again, by requiring of him the Performance of an Act, which, in all Appearance, would be a total Defeat to all his Hopes. For this Injunction, *My Covenant ſhall be in your Fleſh*, to a Man of advanc'd Age, ſeems as oppoſite to the Promiſe of having a Son, as that other of *taking his Son, his only Son* Iſaac, *and offering him up for a Burnt-Sacrifice*, was to his being the Father of a numerous Poſterity.

But *Abraham's* Faith triumph'd over this, as well as all other Obſtacles. He immediately perform'd the Operation, notwithſtanding its Oddneſs, its Danger, its ſeeming Indecency, and the apparent Oppoſition it had to the divine Promiſes: And, 'tis to preſerve the Remembrance of the Faith of their great Anceſtor, who, in ſo many diſcouraging Circumſtances, *waited* *patiently on God, and againſt Hope believed in Hope* (as the Apoſtle expreſſes it) that God preſcrib'd to the *Jewiſh* Nation the Sacrament of Circumciſion. For this was a farther End of its Inſtitution, not only to be a *Mark of Diſtinction* between the Poſterity of *Abraham*, and all other Nations, but a Token likewiſe of God's Covenant made with him and his Poſterity, and a *Note of Commemoration* to put thoſe, who bore it, continually in Mind, whoſe Offſpring they were, and what Advantages entitled to upon that Account, provided they took Care not to degenerate from the Glories of that Stock, from whence they ſprang.

And indeed, conſidering that *Abraham* was the firſt, we read of, whom God reſcued from the general Corruption of Faith and Manners, which the World had now, a ſecond Time, relaps'd into; and conſidering withal, that this Perſon and his Poſterity were ſingled out for a *choſen Generation*, the *Repoſitory* of Truth, and the *Receptacle* of God *incarnate*; there was Reaſon in Abundance, why this Remembrance ſhould be very grateful to them: And apt enough, 'tis plain, upon all Occaſions they were, to value themſelves, and deſpiſe others, upon the Account of ſo particular an Honour. But the Misfortune was, as Dr. *Stanhope* obſerves, *viz.* the eminent Faith, and ready Obedience of ſo renown'd an Anceſtor, and the noble Emulation of his Virtues, which ſuch a Pattern ought to have inſpired; this they were too apt to overlook, tho' any conſidering Man (as the Apoſtle excellently argues) could not but perceive, that the only valuable Relation to *Abraham*, is not that of Conſanguinity, and natural Deſcent, but the Reſemblance of his Virtues, and claiming under him as the *Father of the Faithful*.

And this ſuggeſts another, and indeed none of the leaſt conſiderable Ends, for which Circumciſion was inſtituted, *viz.* to be a Sign of inward Virtue, and to figure out to us ſome particular Diſpoſitions of Mind, which bore Reſemblance to the outward Ceremony, and were required to render it effectual; for which Reaſon it is, that we read ſo much in the *old* Law, *of circumciſing the Fore ſkin of the Heart*, and hear the Apoſtle ſo frequently telling us, in the *new*, of *putting off the Body of the Sins of the Fleſh by the Circumciſion of Chriſt*, Col. ii. 11. *for he is not a Jew, who is one outwardly, neither is that Circumciſion, which is outward in the Fleſh; but he is a Jew who is one inwardly, and Circumciſion is that of the Heart, in the Spirit, and not in the Letter, whoſe Praiſe is not of Men, but of God.*

Circumciſion, ſays another Author, was certainly a very proper *Mark*, or *Seal*, of that *Covenant*, or *League* which God entered into with this Patriarch; but whether it was before in Uſe among the *Egyptians*, or obtained among them from the Practice of the *Iſraelites*, while they were under their Dominion, has been Matter of Diſpute among the Learned. But it is neceſſary to remark here, that conſidering the Pain and Danger of this Operation, it is highly improbable, that any People ſhou'd execute it upon their Children, from other than a religious Motive; and the plain Senſe of the *Moſaic* Relation of God's Command here, is, that without receiving this *Mark*, Perſons were incapable of being *Heirs* to the *Covenant* made with *Abraham*. That it was cuſtomary in the *Eaſt*, to confirm *Contracts* ſolemnly made, by the *Blood* of the *contracting Parties*, is certain, from the Authority of the moſt credible Authors; but whether it were in uſe ſo early as the Days of *Abraham*, is impoſſible to determine.

15 And God ſaid unto Abraham, As for Sarai thy wife, Thou ſhalt not call her name Sarai, but Sarah *ſhall* her name *be*. 16 And I will bleſs her, and give thee a ſon alſo of her: yea, I will bleſs her, and ſhe ſhall be *a mother* of nations; kings of people ſhall be of her. 17 Then Abraham fell upon his face and laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred years old? and ſhall Sarah that is ninety years old, bear? 18 And Abraham ſaid unto God, O that Iſhmael might live before thee! 19 And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac; and I will eſtabliſh my covenant with him for an everlaſting covenant, *and* with his ſeed after him. 20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and I will make him fruitful, and will multiply him exceedingly: twelve princes ſhall he beget, and I will make him a great nation. 21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next year. 22 And he left off talking with him, and God went up from Abraham. 23 And Abraham took Iſhmael his ſon, and all that were born in his houſe and all that were bought with his money, every male among the men of Abrahams houſe; and circumciſed the fleſh of their fore-ſkin, in the ſelf-ſame day, as God had ſaid unto him. 24 And Abraham *was* ninety years old and nine, when he was circumciſed in the fleſh of his fore-ſkin. 25 And Iſhmael his ſon *was* thirteen years old when he was circumciſed in the fleſh of his fore-ſkin. 26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon. 27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

Thou ſhalt not call her Name Sarai, but Sarah ſhall her Name be] *Sarai*, ſignifies *my Princeſs*, or Princeſs of my Family only; but *Sarah*, the Name now given her, denotes *a Princeſs indefinitely*, and at large, according to the Prediction concerning her, *a Mother* (or Princeſs) *of many Nations ſhall ſhe be, and Kings of People ſhall come of her*, Ver. 16.

Then Abraham fell upon his Face, and laughed] It is apparent that *Abraham* laughed merely out of Joy, and not from any Contempt of that Promiſe which he had received: For, if it had been otherwiſe, the Spirit of the Lord wou'd have reproved him; inſtead of which, the Promiſe is here again repeated, in ſtronger Terms, and the Name alſo of this Son of *Sarah*, declared before his Birth, that it ſhould be *Iſaac*, which ſignifies *Laughter*; which evidently ſhews, that God was not diſpleaſed at this Expreſſion of *Abraham*'s Joy.

And thou ſhalt call his Name Iſaac] *Iſaac*, according to the *Hebrew*, ſays *Calmet*, which is *Iſchack*, ſignifies *he* or *ſhe has*, or *ſhall laugh*; and this Name *Sarah* gave him, becauſe, when the Angel promis'd ſhe ſhould become a Mother, tho' ſhe was not of an Age to have Children, ſhe privately laugh'd at the Prediction, and when the Child was born, ſhe ſaid, *God hath made me to laugh, ſo that all that hear will laugh with me*, Gen. xxi. 6.

And Abraham took Iſhmael his Son, and all that were born in his Houſe, and all that were bought with his Money, -- and circumciſed the Fleſh of their Fore-ſkin] It is generally agreed, that it was with their own Conſent; for tho' the *Hebrews* require, by their Laws, that Servants born in the Houſe be circumciſed; yet, thoſe who were bought with Money, at full Age, were not conſtrained, in this Point, or, at leaſt, not in theſe early Ages, according to the Obſervation of *Maimonides*.

CHAP. XVIII.

Abraham, *ſitting in the Door of his Tent, invites three Angels, in the Habit and Appearance of Travellers, to take a Repaſt with him; while* Sarah *is preparing it, one of his angelick Gueſts aſſures him that* Sarah *ſhould have a Child; which ſhe over-hearing, laughed, and is reproved. They acquaint* Abraham *with their Intent of deſtroying*

Sodom; *his modeſt Interceſſion for its Inhabitants.*

Ver. 1. AND the Lord appeared unto him in the plains of Mamre: and he ſat in the tent-door in the heat of the day. 2 And he lift up his eyes and looked, and lo, three men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground, 3 And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant. 4 Let a little water, I pray you, be fetched, and waſh your feet, and reſt yourſelves under the tree. 5 And I will fetch a morſel of bread, and comfort ye your hearts; after that ye ſhall paſs on: for therefore are ye come to your ſervant. And they ſaid, So do as thou haſt ſaid. 6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three meaſures of fine meal, knead *it*, and make cakes upon the hearth. 7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſs it. 8 And he took butter and milk, and the calf which he had dreſſed, and ſet *it* before them; and he ſtood by them under the tree, and they did eat.

And the Lord appeared unto him in the Plains of Mamre] What we tranſlate the *Plain*, ſays *Calmet*, ſhould be rendered the Oak of *Mamre*; becauſe the Word *Elon*, ſignifies an *Oak*, or Tree of long Duration. *Sozomen* tells us, that this Tree was ſtill extant, and famous for Pilgrimages, and annual Feaſts, even in *Conſtantine*'s Time; that it was about ſix Miles diſtant from *Hebron*; that ſome of the Cottages, which *Abraham* built, were ſtill ſtanding near it; and that there was a Well likewiſe of his digging, whereunto both *Jews*, *Chriſtians*, and *Heathens*, did, at certain Seaſons, reſort, either out of Devotion, or for Trade; becauſe there was held a great Mart. As for *Hebron*, or *Chebron*, it was accounted one of the moſt antient Cities in the World; having been built ſeven Years before *Tanis*, the Capital of *Lower Egypt*. It was ſituated upon an Eminence, twenty Miles *Southward* from *Jeruſalem*, and twenty Miles *North* from *Beerſheba*, and had its Name, very probably, from the Word *Chavar*, to *couple*, or *join*; becauſe theſe married Couples, *Abraham* and *Sarah*, *Iſaac* and *Rebecca*, *Jacob* and *Leah* were buried there.

And he ſat in the Tent-door, in the Heat of the Day] It is a Tradition univerſally received among the *Jews*, and not without Probability, that *Abraham*, being a Perſon of great Hoſpitality, was wont, ſometimes, to ſit in the Door of his Tent, about the Time which Travellers were moſt likely to paſs by, in order to ſalute them, and offer them ſuch Refreſhments as might ſupport their Spirits under the Fatigue of their Journey.

And he took Butter and Milk, and the Calf, and ſet it before them, and they did eat] Here, ſays *Pool*, *the Eating* of theſe Angels muſt be underſtood, according to the Nature of the Bodies, we may ſuppoſe them to have aſſum'd. If their Bodies were *aerial*, their Eating muſt have been in Appearance only; if *ſubſtantial*, their Eating might have been real, *i. e.* they might have receiv'd the Meat into their Bodies, which, afterwards, by a divine Power, was conſum'd there.

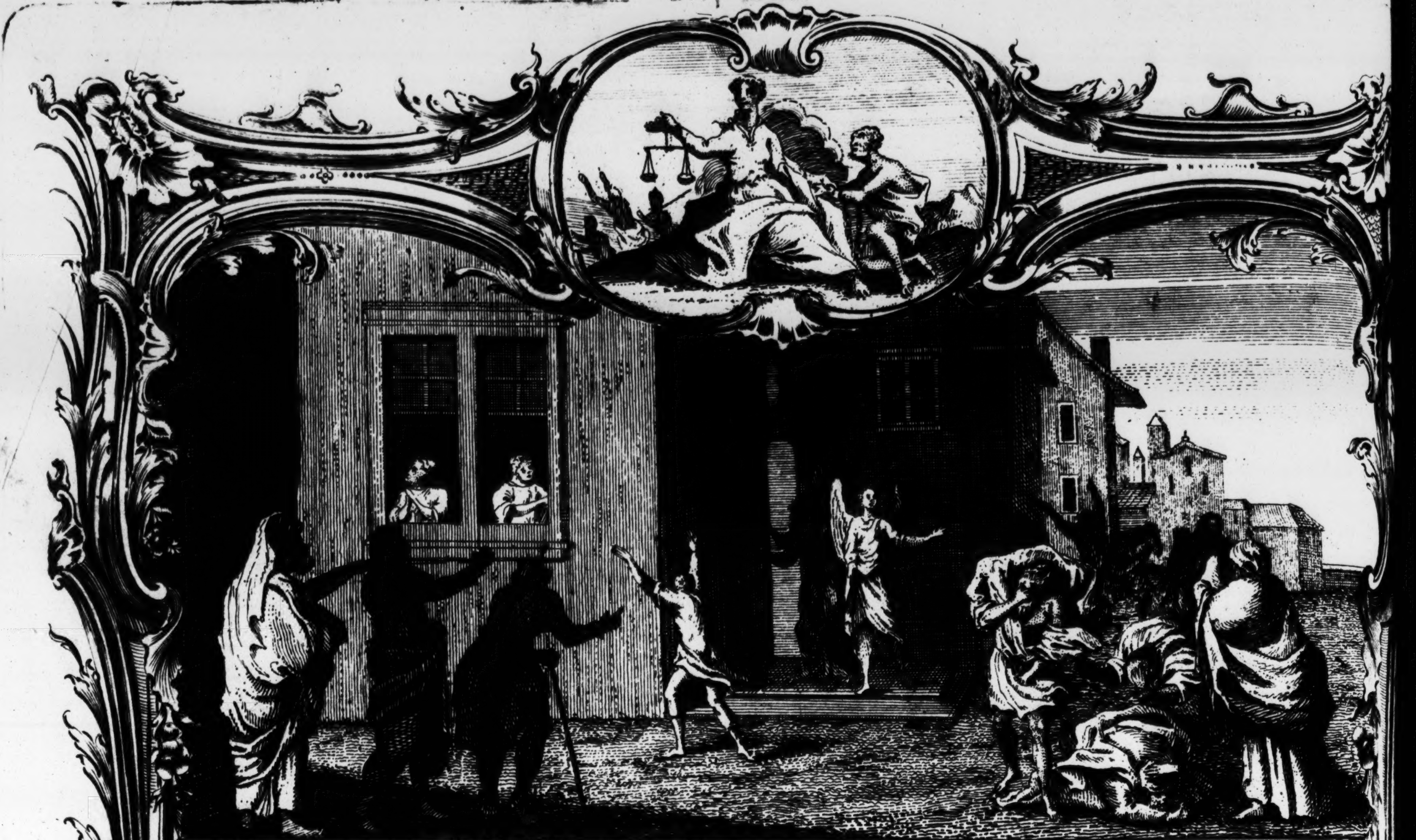
9 And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid Behold, in the tent. 10 And he ſaid, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door, which *was* behind him. 11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my lord being old alſo? 13 And the Lord ſaid unto Abraham, wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old? 14 Is any thing too hard for the Lord? At the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a ſon. 15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

And they ſaid unto him, Where is Sarah thy Wife] It is very obſervable, that one of theſe Angels (as the Apoſtle to the *Hebrews* calls them, Ch. xiii. 2.) appear'd more honourable, and ſuperior to the other two, and therefore *Abraham* makes his Addreſs to him as the *Chief*, and the Hiſtorian ſtiles him *Jehovah*, which the Generality both of *Jews* and Chriſtians do look upon as the *incommunicable* Name of God; and therefore it is believed by the far greateſt Part of the *latter*, that it was the *Son of God* who appear'd in that Form. There are others however (particularly ſome *modern* ones) who maintain, that it was no more than an Angel, who ſpoke to him in the Perſon of God; tho' it hardly ſeems probable, either that *Moſes* ſhould call an Angel by *that Name*, or that *Abraham* ſhould intercede with him, as he does, when he ſaith, *That be far from thee to deſtroy the Good with the Wicked; ſhall not the Judge of all the Earth do Right?* Or that an Angel ſhould peremptorily ſay, *If I find forty righteous Men in the Place, for their Sake, I will not deſtroy it.* So that the moſt probable Opinion is, that it was *Chriſt* himſelf, who is emphatically called *the Judge of all the Earth.* See Univerſal Hiſtory. --- The *Jews* however have a Maxim, that no *Angel performs two Miniſteries*, or is ſent upon two Meſſages at once; and therefore they think, that theſe three Angels (as they ſuppoſe them) were diſpatch'd for different Purpoſes; one of them, who was the *Chief*, to bring a Confirmation of the Birth of *Iſaac*; another, to conduct *Lot* ſafe out of *Sodom*; and the third, to overthrow the Cities of the Plain: And therefore, when one of them had deliver'd his Meſſage to *Abraham*, there were but two, who held on their Courſe to *Sodom*. See *Patrick*'s Comment.

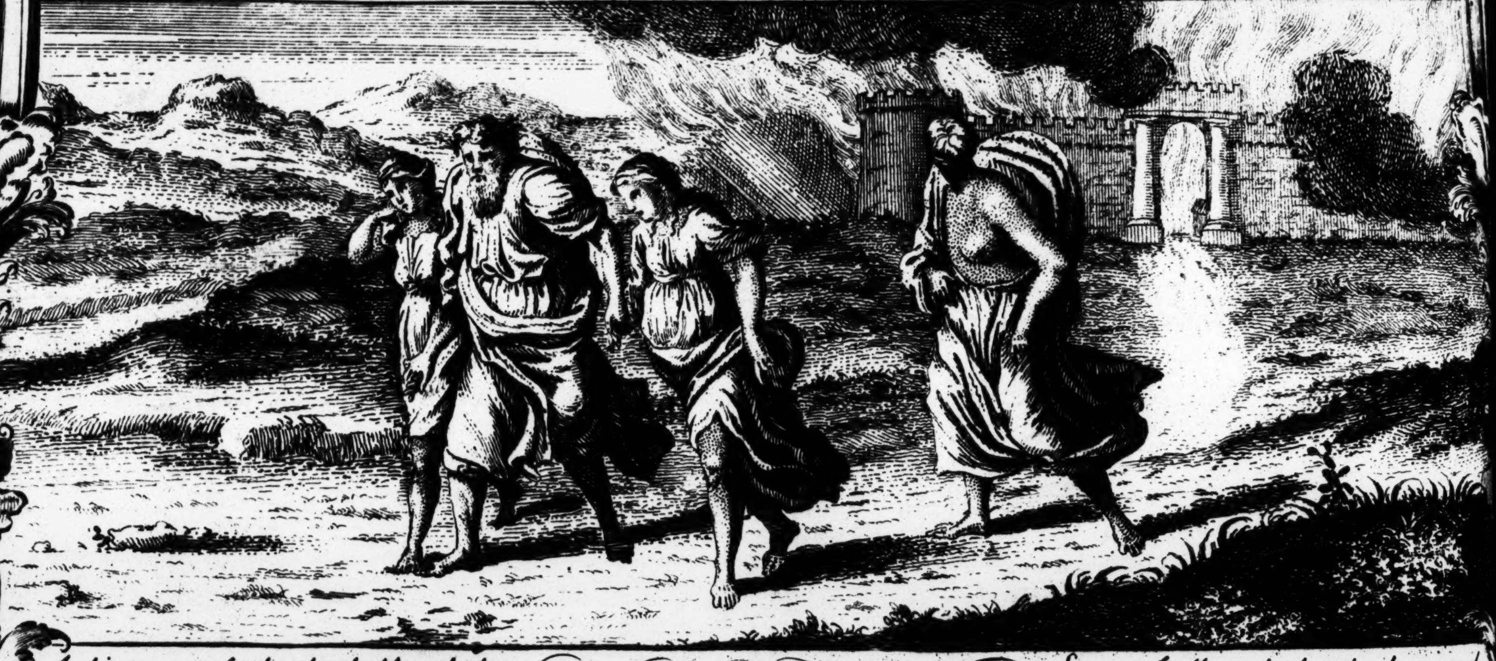
Wherefore did Sarah laugh] In the preceding Chapter (Ver. 17.) we read that *Abraham* laughed upon the ſame Occaſion, and yet was not reprov'd; but, ſays *Pool*, the Difference of their Conduct might be this, --- That *Abraham* laughed for Joy upon hearing the glad Tidings of a Son, but *Sarah*'s Laughter proceeded from a Spirit of Diſtruſt and Infidelity.

It appears, from this, and the ſubſequent Reproof given her, ſays another Author, that *Sarah* was incredulous, as to the Promiſe of returning according to the Time of Life, and of her bringing forth, then, a Son, which occaſioned her ſmiling at the Credulity of her Huſband, in a Point which, from natural Cauſes ſeemed to her impoſſible to come to paſs; for which ſhe was ſeverely chid, as having been guilty of the greateſt Offence, in deriding the Meſſage brought from Heaven, and ſlighting the Power of the Almighty.

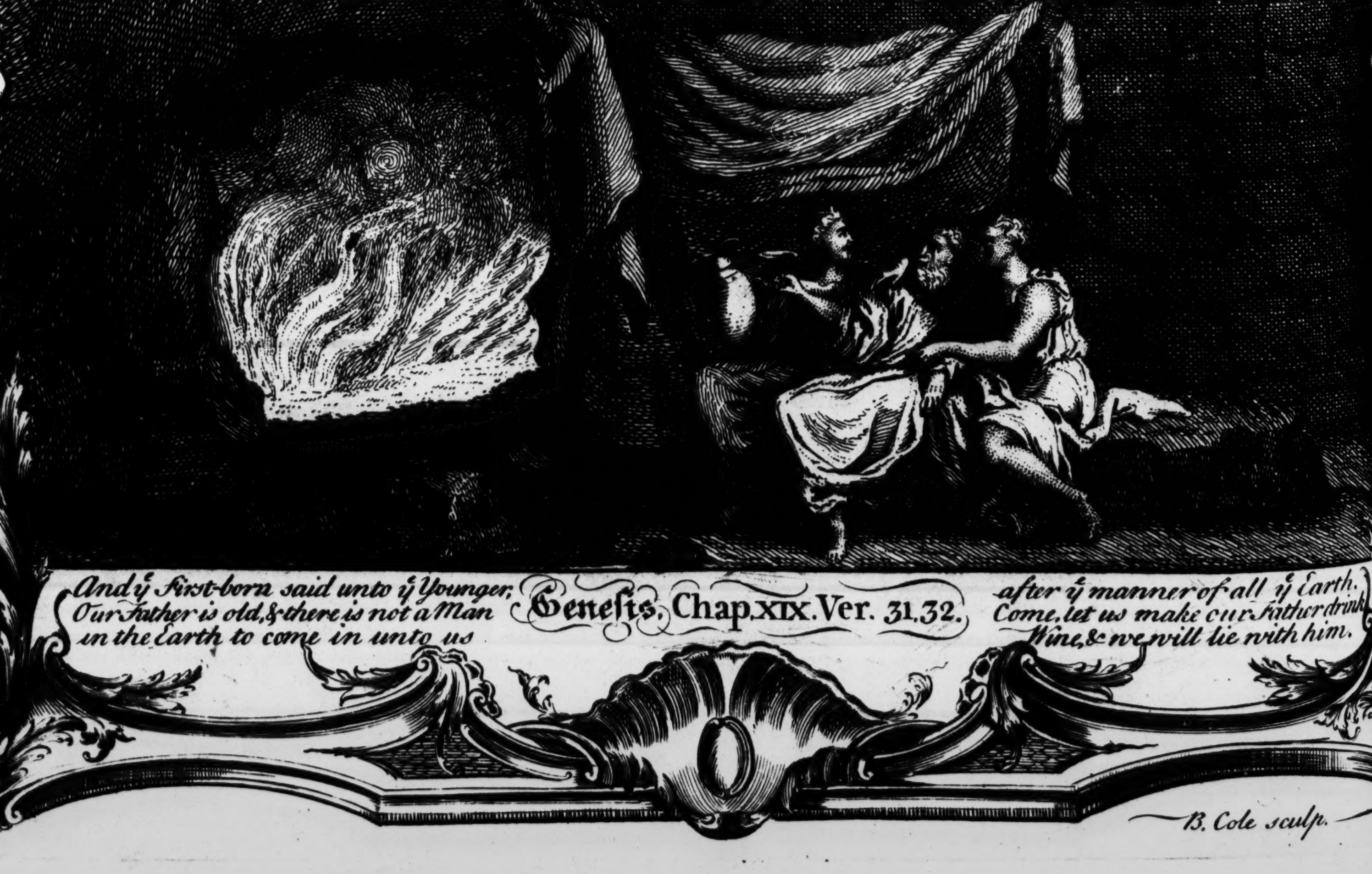
16 And the men roſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And the Lord ſaid, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him. 19 For I know him, that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judg-



But the Men put forth their Hand, and pulled Lot into the House to them, & shut the Door.
Geneſis, Chap. XIX. Ver. 10,11.
And they smote the Men that were at the Door of the House with Blindneſs.



And it came to paſs, when they had brought them forth abroad, that he said, Escape for thy Life; look not behind thee, neither stay thou in all yͤ Plain.
Geneſis, Chap. XIX. Ver. 17, 26.
Escape to yͤ Mountain, lest thou be consumed. But his Wife looked back from behind, and she became a Pillar of Salt.



And yͤ First-born said unto yͤ Younger, Our Father is old, & there is not a Man in the Earth to come in unto us
Geneſis, Chap. XIX. Ver. 31,32.
after yͤ manner of all yͤ Earth. Come, let us make our Father drink Wine, & we will lie with him.

B. Cole sculp.

ment; that the Lord may bring upon Abraham that which he hath ſpoken of him. 20 And the Lord ſaid; Becauſe the crie of Sodom and Gomorrah is great, and becauſe their ſin is very grievous; 21 I will go down now, and ſee whether they have done altogether according to the crie of it, which is come unto me; and if not, I will know. 22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the Lord. 23 And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that *are* therein? 25 That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: ſhall not the judge of all the earth do right? 26 And the Lord ſaid, if I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes. 27 And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the Lord, which *am but* duſt and aſhes. 28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, If I find there forty and five, I will not deſtroy *it*. 29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do it for forties ſake. 30 And he ſaid *unto him*, Oh let not the Lord be angry, and I will ſpeak: Peradventure there ſhall thirty be found there. And he ſaid, I will not do *it*, if I find thirty there. 31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the Lord: Peradventure there ſhall be twenty found there. And he ſaid, I will not deſtroy *it* for twenties ſake. 32 And he ſaid, Oh let not the Lord be angry, and I will ſpeak yet but this once: Peradventure ten ſhall be found there. And he ſaid, I will not deſtroy *it* for tens ſake. 33 And the Lord went his way, as ſoon as he had left communing with Abraham: and Abraham returned unto his place.

And the Lord ſaid, ſhall I hide from Abraham that Thing which I do] It is generally thought, that the Perſon here ſpeaking, is the Word, the Son of God, the ſecond Perſon in the Trinity. St. *Hilary* was of the ſame Opinion. Some have even ſuppoſed, that the *three* Strangers, entertained by *Abraham*, were the *three* Perſons in the *Trinity*: But, ſurely, nothing can be found, to juſtify this Opinion, in the ſacred Text. One of the *three* is plainly diſtinguiſhed, as ſuperior to the other *two*: Him, therefore, we take to be the Son of God, whoſe Day *Abraham* ſaw, and was glad; and who revealed the Will of the Father to Mankind in all Ages.

Our Saviour ſpeaks, after the ſame Manner, to his Diſciples: *Henceforth I call you not Servants, for the Servant knoweth not what his Lord doeth; but I have called you Friends; for all Things that I have heard of my Father, I have made known unto you*, John xv. 15.

I will go down now, and ſee whether they have done altogether according to the Cry of it, which is come unto me; and if not, I will know] Here is a wonderful Inſtance of God's Patience and Goodneſs, who, tho' he knew all without Enquiry, yet would not condemn even the moſt flagitious, without good Examination and Trial. Before the *Flood*, God proceeded againſt the *old* World upon ocular Evidence; *God ſaw that the Wickedneſs of Man was great*, Gen. vi. 5, 12. At the Building of *Babel* it is ſaid, that *the Lord came down to ſee the City and the Tower, which the Children of Men had built*, Gen. xi. 5. And now again, before the Deſtruction of *Sodom* and *Gomorrah*, tho' *the Cry againſt them was great*, becauſe of the Grievouſneſs of their Sin, yet the Lord would not proceed againſt them upon common Fame; *But I will go down*, ſaith he, *and ſee, whether they have done according to the Cry of it; and if not, I will know*. And hereupon we may obſerve, that the *appearing* of Gods, in the Manner of Strangers, to puniſh or reward Men, was a common Tradition among the Heathens.

Peradventure there be fifty righteous within the City, wilt thou alſo deſtroy, and not ſpare the Place for the fifty righteous that are therein? Far be it from thee, &c.] It is hardly poſſible, ſays *Pool*, to uſe more pathetick Words, or a more moving Tenderneſs of Expreſſion than *Abraham* uſes in this ſhort and fervent Prayer. He appears greatly concerned for the wretched Inhabitants of *Sodom*, through the extenſive Humanity of his Temper; and at the ſame Time gives a ſignal Inſtance of his exalted Piety, in the Zeal which he teſtifies for the Honour of God; unto whom, from the Title he gives him, *of Judge of all the Earth*, it is evident he now knew he was ſpeaking.

And the Lord went his Way, as ſoon as he had left communing with Abraham, and Abraham went to his Place] *Abraham* being ſenſible he could not proceed any farther, without the higheſt Preſumption, deſiſted from making any farther Interceſſion for them; beſides, he thought, that including *Lot*'s Family, there could not fail of being ſo ſmall a Number in that populous City.

CHAP. XIX.

Two Angels coming to Sodom, *are entertained by* Lot; *which the Inhabitants hearing of, ſurround his Houſe, and order him to bring them out*; Lot, *willing to ſave his Gueſts, offers to deliver up his own Daughters; but not ſatisfied with that, they endeavour to force into the Houſe; the Angels ſave* Lot, *and ſtrike the Inhabitants with Blindneſs.* Lot *is order'd to depart with his Family, but lingering, the Angels lay hold of him, and lead him forth, with his Wife and two Daughters. God rains down Fire and Brimſtone upon* Sodom *and* Gomorrah. Lot'*s Wife, looking back, is turned into a Pillar of Salt; his Daughters, fearing the Extinction of their Family, agree to make their Father drunk, and lie with him; the Offſpring of that inceſtuous Copulation.*

Ver. 1. AND there came two angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them: and he bowed himſelf with his face toward the ground; 2 And he ſaid, Behold now my lords, turn in, I pray you, into your ſervants houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, Nay, we will abide in the ſtreet all night. 3 And he preſſed upon them greatly; and they turned in unto him, and entred into his houſe: and he made them a feaſt and did bake unleavened bread, and they did eat. 4 But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter. 5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them. 6 And Lot went out at the door unto them, and ſhut the door after him, 7 And ſaid, I pray you brethren, do not ſo wickedly. 8 Behold now, I have two daughters which have

Jacobi diu pro Templo fuit: That the very *Spot*, was long after uſed for a Temple in Honour of him.

CHAP. XIV.

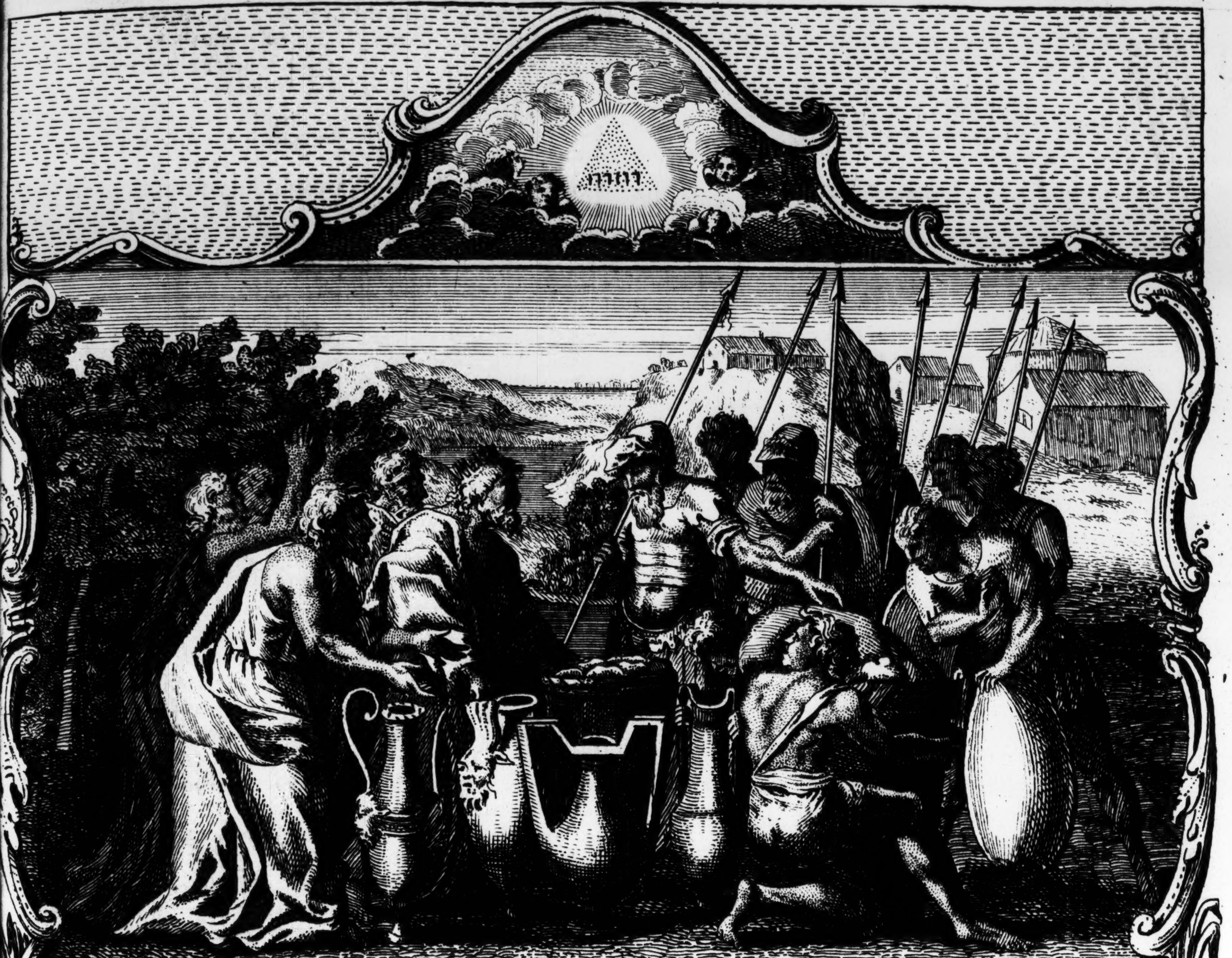
The Battle of four Kings againſt five; the Sodomites *and their Confederates routed, and* Lot *taken Priſoner; is reſcued by* Abram, *who, in his Return from his Victory, viſits* Melchiſedeck, *and pays him Tithes, and is bleſſed by him; reſtores the King of* Sodom *his Goods, and divides the reſt of the Spoil among his Partners in the Expedition.*

Ver. 1. AND it came to paſs in the days of Amraphel, king of Shinar, Arioch king of Ellaſar, Kedorlaomer king of Elam, and Tidal king of nations. 2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. 3 All theſe were joyned together in the vale of Siddim, which is the ſalt-ſea. 4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, 6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderneſs. 7 And they returned, and came to En-miſhpat, which is Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-tamar. 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the ſame *is* Zoar) and they joyned battel with them in the vale of Siddim; 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five. 10 And the vale of Siddim *was full of* ſlime-pits, and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot Abrams brothers ſon (who dwelt in Sodom) and his goods, and departed. 13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol; and brother of Aner: and theſe were confederate with Abram. 14 And when Abram heard that his brother was taken captive, he armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan. 15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which is on the left hand of Damaſcus. 16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people. 17 And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer and of the kings that *were* with him) at the valley of Shaveh, which is the kings dale. 18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the prieſt of the moſt high God. 19 And he bleſſed him, and ſaid, Bleſſed *be* Abram of the moſt high God, poſſeſſor of heaven and earth: 20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. 21 And the king of Sodom ſaid unto Abram, Give me the perſons, and take the goods to thyſelf. 22 And Abram ſaid to the king of Sodom, I have lift up mine hand unto the Lord, the moſt high God, the poſſeſſor of heaven and earth, 23 That I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abram rich: 24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

And it came to paſs in the Days of Amraphel King of Shinar, Arioch King of Ellaſar, Chedorlaomer King of Elam, and Tidal King of Nations] We meet no where, ſays *Shuckford*, in profane Hiſtory, with the Name of *Chedorlaomer*, nor with any of thoſe Names of the Kings that were confederate with him: And the Reaſon hereof is, that *Cteſias* (from whom profane Hiſtorians took the Names of theſe Kings) did not uſe their original *Aſſyrian* Names in his Hiſtory, but rather ſuch as he found in the *Perſian* Records. However, ſince the Date of this Tranſaction falls four Years before the Death of *Ninyas*, there are Grounds to infer, that *Ninyas*, who then lived in *Perſia*, was the *Chedorlaomer* of *Moſes*, at that Time the Head of the *Aſſyrian* Monarchy; that *Amraphel* was his Deputy at *Babylon* in *Shinar*; and *Arioch* and *Tidal* his Deputies over ſome other adjacent Countries: For it is remarkable, that *Ninyas* was the firſt who had appointed under him ſuch *Deputies*; nor is there any Abſurdity in *Moſes* in calling them Kings, ſince it is obſervable, from what *Iſaiah* hinted afterwards, (Ch. x. 8.) that the *Aſſyrian* boaſted his Deputy-princes to be equal to royal Governors, *Are not my Princes altogether Kings?*

The Penmen of the Holy Scriptures call all Princes, Kings of thoſe Countries in which they reſided, without having Reſpect to the leſſer or greater Extent of their Dominions. *Chedorlaomer* is here ſtyled King of *Elam*, or *Perſia*, becauſe he eſtabliſhed the Seat of his Empire there; the *three* other Kings, mentioned as his Confederates, were indeed no other than his Deputies, or Viceroys; *Amraphel* in *Shinar*, *Arioch* at *Ellaſar*, and *Tidal* over ſeveral Countries, from whence he is called in Scripture, *King of Nations*. It has been urged as an Objection to this Account, that *Elam*, or *Perſia*, was at a great Diſtance from *Canaan* and the Plain of *Sodom*, and indeed ſo appears to be from the *Moſaic* Relation, wherein the Space of a Year is ſaid to have elapſed before *Chedorlaomer* came with his Army againſt the King of the *five* Cities, which agrees very well with the Time in which the News of this Rebellion might be carried, and that wherein ſuch a Body of Forces became their Confederates. Another Objection has been ſtarted, from the ſuppoſed Power of the *Aſſyrian* Emperors, as if it would have been unworthy of ſo great a Monarch, to have marched at the Head of his Army againſt Potentates of ſo little Force as theſe Princes, who had each but a City for his Kingdom, muſt neceſſerily have been. To this it's anſwer'd, That the *Moſaic* Account of *Chedorlaomer*'s Expedition renders this perfectly clear: That King is ſaid to have reduced the *Rephaims*, a People ſo diſtinguiſhed for their Strength, that the *Septuagint* calls them *Giants*. The *Zuzims*, and *Emims* alſo, were defeated by *Chedorlaomer*, and, in a Word, he reduced all the Nations which lay between what was afterwards called the Country of *Amalek*, and the Plain of *Siddim*, and this, it is evident, could not have been effected without a conſiderable Strength, which muſt have been weakened and impaired before the Engagement in the Plain of *Siddim*; after which, his Army being loaded with Plunder, it appears to have been a Courſe perfectly juſt and reaſonable for him to return, with his Troops, into

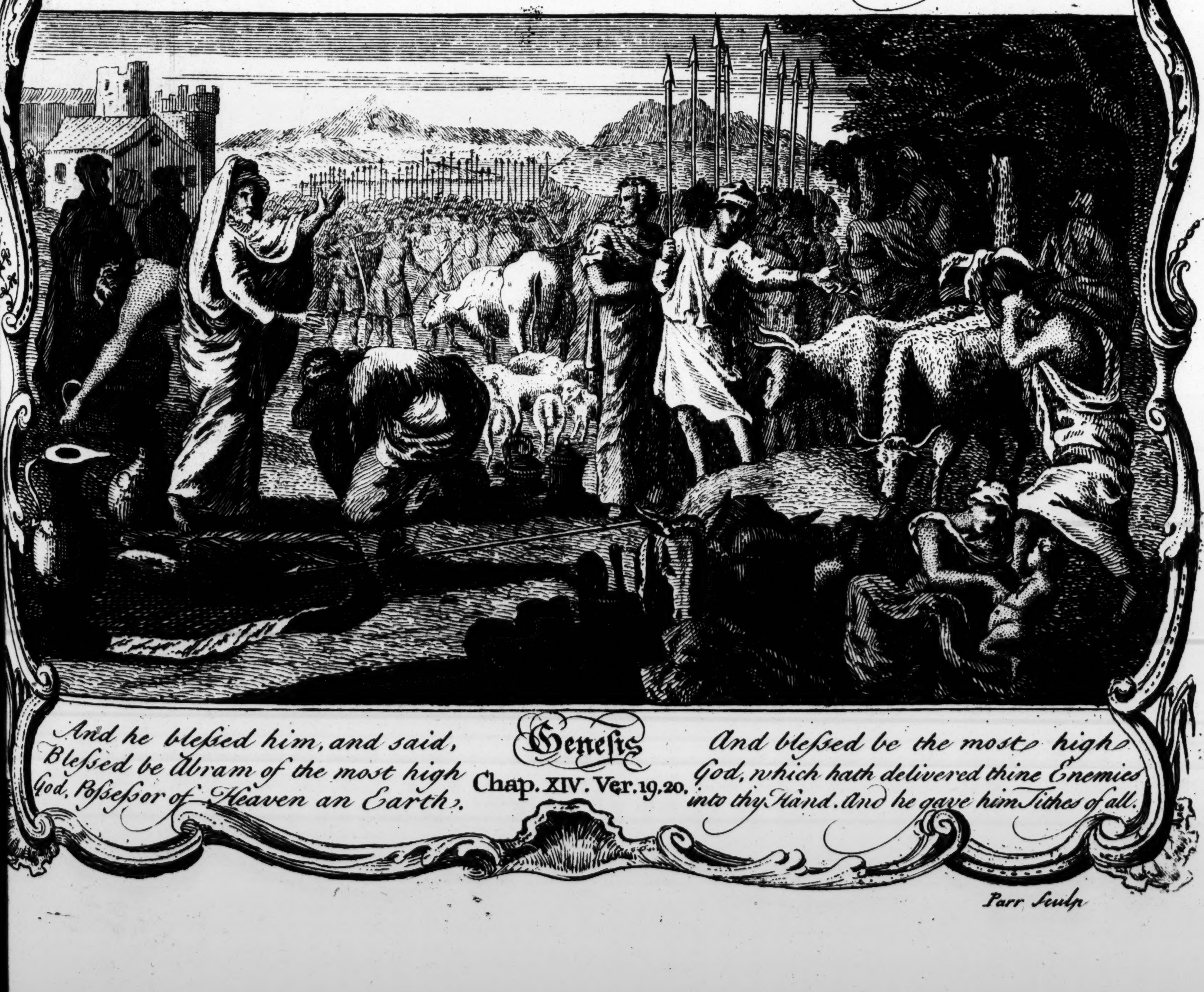
his



Genesis.

Chap. XIV. Ver. 18.

And Melchisedeck King of Salem brought forth Bread and Wine; and he was the priest of the most high God——



Genesis

Chap. XIV. Ver. 19, 20.

And he bleſsed him, and said, Bleſsed be Abram of the most high God, Poſseſsor of Heaven an Earth. And bleſsed be the most high God, which hath delivered thine Enemies into thy Hand. And he gave him Tithes of all.

Parr Sculp.

his own Territories, for Fear of ſuch an Accident happening as that which afterwards befel him. Some indeed, have taken either *Amraphel* King of *Shinar*, or *Tidal, King of Nations*, for the *Aſſyrian* Emperor, and have made *Chedorlaomer* his Deputy. It would take up too much Time to refute their Arguments here, and therefore I ſhall only obſerve, that the literal Senſe of the *Moſaic* Hiſtory is expreſly in Favour of that Opinion which is above given.

And ſmote the Rephaims] Theſe People are thought to have dwelt in *Baſhan*, on the other Side of *Jordan*. The *Zuzims*, *Emims*, and *Horites*, were their Neighbours, and poſſeſſed that Country which was afterwards called *Edom*, and lay Eaſt from the Country about *Sodom*.

And the Vale of Siddim was full of Slime-pits; and the Kings of Sodom and Gomorrah fled, and fell there] As the Text tells us, that the Kings of *Sodom* and *Gomorrah fell into the Slime-pits*, with which the Valley of *Siddim* abounds, and takes no Notice of their coming out of them; it is more rational to ſuppoſe, that they periſhed there, than that *Abraham* ſtayed to take them up, as the *Jews* vainly imagine; and that therefore the King of *Sodom*, who afterwards came out to congratulate *Abraham*, muſt have been the Son of the Deceaſed.

He armed his trained Servants, born in his own Houſe, three hundred and eighteen, and purſued them unto Dan] It is impoſſible for us to compute, with any Certainty, the Number of Men which *Abram* had with him when he went in Purſuit of the *Aſſyrian* Army. *Moſes* tells us indeed of three hundred and eighteen trained Servants of his own; but what Number of Perſons each of his three Friends carried with him, is not ſaid. As the Patriarch divided his Force, and attacked the Enemy in the Night, there is no ſuch extraordinary Matter in defeating the *Aſſyrians*, as ſome have imagined. Beſides, it does not appear how far he followed them, after they were routed. *Hoba* is a Place not ſpoken of elſewhere in Scripture; and all that is ſaid of it here is, that it was on the left Hand of *Damaſcus*; but how far it was diſtant from thence, where the firſt Engagement happened.

And Melchiſedeck, King of Salem, brought forth Bread and Wine] The Name *Melchiſedeck* ſignifies, *the King of Righteouſneſs*; and the *Jews*, generally, ſuppoſe *Salem* to have been the ſame Place with *Jeruſalem*. In the ſacred Text there is ſome Doubt, with Reſpect to the Words expreſſing the Payment of *Tithes*, it not appearing clearly, whether they were preſented by *Abram* to *Melchiſedeck*, or by *Melchiſedeck* to *Abram*. Many of the *Jews* incline to the latter Interpretation; tho' the Reaſon of the Thing, and the Teſtimony of *Joſephus*, are both on the other Side.

Melchiſedeck is deſcribed by St. *Paul*, as *without Father, without Mother, and without Deſcent*; that is, ſays *Stackhouſe*, without any Father or Mother, mention'd in the Genealogies of *Moſes*, where the Parents of all pious *Worthies* are generally ſet down with great Exactneſs: So that there being no Genealogy at all of *Melchiſedeck* recorded in Scripture, he is introduc'd at once; even like *a Man dropp'd down from Heaven*, for ſo the Deſcription goes on, *having neither Beginning of Days, nor End of Life*, i. e. in the Hiſtory of *Moſes*, which (contrary to its common Uſage, when it makes Mention of great Men) takes no Notice at all of the Time, either of his Birth or Death, and herein *he is made like unto the Son of God*, i. e. by the Hiſtory of *Moſes*, which mentions him appearing, and acting upon the Stage, without either *Entrance* or *Exit*, as if, like *the Son of God*, he had *abode a Prieſt continually*.

The learned *Heidegger* ſeems to have taken the right Method to explain this difficult Paſſage of St. *Paul* to the *Hebrews*. He ſuppoſes (as there really is) a twofold *Melchiſedeck*, the one *hiſtorical*, whereof *Moſes* gives us an Account in the xivth Chapter of *Geneſis*, as that he was the King, as well as Prieſt of *Jeruſalem*; the other *allegorical*, whom St. *Paul* deſcribes in the Words now under Conſideration, and this allegorical Perſon is *Chriſt*. The Word *Melchiſedeck*, ſimply conſider'd means the *King of Righteouſneſs*; and, from this Senſe of the Word, in its appellative Signification, and the Remembrance of this *Perſon*'s being a *Prieſt*, as well as a King, the Apoſtle took the Occaſion to draw the Compariſon between him and Chriſt, in order to ſhew the Pre-eminence of the *Chriſtian*, above the *Aaronical* Prieſthood; and what he aſcribes to the hiſtorical *Melchiſedeck*, upon this Account, is only to be underſtood in an imperfect and improper Senſe, that is, really and literally true only in the Perſon of Chriſt. The Apoſtle was minded, in ſhort, to illuſtrate his Argument with ſome Compariſon; and, writing at this Time to the *Jews* (who were well acquainted with this *allegorical* Way of arguing) he could meet with none, in the whole Compaſs of their Law, ſo commodious for his Purpoſe, as this of *Melchiſedeck*: And therefore, as Chriſt, the heavenly *Melchiſedeck*, was *without Father, without Mother, without Deſcent* here on Earth, in reſpect of his Divinity, *having neither Beginning of Days, nor End of Life*; ſo the like Properties may, in ſome Meaſure be applied to the earthly *Melchiſedeck*. Foraſmuch as, in the Book of *Geneſis*, wherein all great Men's Genealogies are ſuppos'd to be recorded, there is no Mention made, either of his Birth, Family, or Death; only he was inveſted with a Royal Prieſthood, which aſſimulates him to Chriſt. He had a Father and Mother, no doubt, and was born, and died, like other Men; but, becauſe theſe Things are not related by *Moſes*, the Apoſtle looks upon them as tho' they never had been. So that the whole Hinge of the Compariſon turns upon the Silence of the ſacred Hiſtorian, who, in a Book (wherein it might be expected otherwiſe) makes no manner of Mention, either of the Beginning or Ending of *Melchiſedeck*'s Life or Prieſthood: And 'tis for this Reaſon, that he, who wrote by the Guidance of the Bleſſed Spirit, was directed to conceal theſe Matters; that, in this Situation, this ſame *Melchiſedeck* might be a more proper *Type* of ſo ſublime a Thing, as that of the Prieſthood of Jeſus Chriſt.

The ſole Queſtion concerning the Perſon of *Melchiſedeck*, would ſupply Matter for a whole Volume, even tho' one ſhould do no more than recite the Catalogue of the different Opinions, to which it has given Riſe, and the Reaſon, upon which each Conjecturer has endeavour'd to eſtabliſh his own. The *Melchiſedecians*, a Sect in the early Times of the Church, maintain'd, that he was a certain divine Power ſuperior to *Chriſt*: *Hieraxes* the *Egyptian*, that he was the Holy Ghoſt, becauſe compar'd to the Son of God: The *Samaritans*, and many *Jews*, that he was *Shem*, the Son of *Noah*: Mr. *Jurieu*, that he was *Ham*, another Son of his: *Origen*, that he was an Angel: *Athanaſius*, that he was the Son of *Melchi*, the Grandſon of *Salaad*: *Patricides*, that he was the Son of *Phaleg*: *Irenæus*, that he was the King of *Jeruſalem*: St. *Jerome*, that he was the King of *Salem*, in *Scythopolis*; and a certain anonymous Author, that he was a Man immediately created by God, as was *Adam*: And becauſe he is ſaid to have no Relations, ſome have given out, that the Earth open'd her Mouth, and ſwallow'd them all up; whilſt others, becauſe he is ſaid to have *no End of Life*, ſuppoſe that he was tranſlated, and that he is now with *Enoch* and *Elias* in a State of Paradiſe. See *Heidegger*'s Hiſt. Patriarch. Vol. II. Exerc. 2. But all theſe Opinions are at preſent reduc'd to theſe two, whether this *Melchiſedeck* was a mere mortal Man, or the Son of God in human Shape, which the Reader may find ſupported with Arguments on both Sides, in both *Saurin*'s and *Calmet*'s Diſſertations upon this Subject.

Thoſe who make him to be the Son of *Melchi*, an idolatrous King, and of a Queen named *Salem*, have an antient Tradition, that *Melchi* having reſolv'd to offer a Sacrifice to his Gods, ſent his Son *Melchiſedeck* to fetch him ſeven Calves, that he might ſacrifice them; but that, as he was going, he was enlighten'd by God, and immediately return'd to his Father to remonſtrate to him the Vanity of Idols. His Father in Wrath ſent him back to fetch the Victims, and while he was gone, offered up to his Gods his own Son, who was the elder

Brother of *Melchiſedeck*, with a great Number of other Children. *Melchiſedeck* returning, and conceiving a great Horror at this Butchery, retir'd to Mount *Tabor*, where he liv'd ſeven Years without Cloaths, and without any other Food, but wild Fruits, or any other Drink, but the Dew that he ſuck'd up from the Plants; till, at length, *Abraham*, by the Direction of *God*, went up to the Mount, found out *Melchiſedeck*, cloathed him and brought him down with him. But thoſe who wou'd have him to be the Son of *Phaleg*, relate a ſtill ſtranger Story, *viz.* That *Noah*, upon his Death-bed, charged his Son *Seth* to take *Melchiſedeck*, the Son of *Phaleg*, with him, and go to a Place, which the Angel of the Lord ſhould ſhew them, and there bury the Body of *Adam*, which he had preſerv'd in the Ark during the Flood; that in that Place *Melchiſedeck* ſhould fix his Habitation, lead a ſingle Life, and entirely addict himſelf to the Practice of Piety, becauſe God had made Choice of him for his *Prieſt*, but allow'd him not to ſhed the Blood of any Animal, nor to offer any other Oblation to him, but that of Bread and Wine only; that *Seth* and *Melchiſedeck* did as *Noah* had enjoin'd them, and buried *Adam* in the Place which the Angel pointed out; that, upon their parting, *Melchiſedeck* betook himſelf to the monaſtick Courſe of Life, which *Noah* had preſcrib'd him; but that twelve neighbouring Kings, hearing of his Fame, and deſirous of his Acquaintance, conſulted together, and built a City, whereof they conſtituted him King and Governor, and, in Honour to his Merit, call'd it *Jeruſalem.* See *Selden de Jure Nat.* L. 3. C. 2. and *Heidegger*'s Hiſt. Patr. Vol. II. Exerc. 7.

CHAP. XV.

Abram *is encouraged by God; he complains for want of Iſſue; is promiſed a Son, with a numerous Offſpring; he is juſtified by Faith. God renews his Promiſe of giving him* Canaan, *and confirms his Covenant with him.*

Ver. 1. AFTER theſe things the word of the Lord came unto Abram in a viſion, ſaying, Fear not, Abram: I *am* thy ſhield, *and* thy exceeding great reward. 2 And Abram ſaid, Lord God, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus? 3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in mine houſe is mine heir. 4 And behold, the word of the Lord *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir. 5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be. 6 And he believed in the Lord; and he counted it to him for righteouſneſs. 7 And he ſaid unto him, I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he ſaid, Lord God, whereby ſhall I know that I ſhall inherit it. 9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. 10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not. 11 And when the fowls came down upon the carcaſes, Abram drove them away. 12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him. 13 And he ſaid unto Abram, Know of a ſurety that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years. 14 And alſo that nation whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance. 15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age. 16 But in the fourth generation they ſhall come hither again: for the iniquity of the Amorites *is* not yet full. 17 And it came to paſs, that when the ſun went down and it was dark, behold a ſmoaking furnace, and a burning lamp that paſſed between thoſe pieces. 18 In that ſame day the Lord made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

Fear not Abram] It has been conjectured, and that not without Probability, that *Abram* was under ſome Apprehenſions, for Fear the *Aſſyrians* ſhould return the next Year, into the Land of *Canaan*, in order to revenge themſelves for this Defeat; and that God, in order to deliver him from his Fears, graciouſly promiſed him, to be a Shield to him in all Dangers; and to reward his Piety, with whatever Bleſſings were fit for him to receive.

And Abram ſaid, Lord God, What wilt thou give me, ſeeing I go childleſs? And the Steward of my Houſe is this Eliezer of Damaſcus] It would have been impoſſible, even in the moſt artful Piece of Oratory, to have ſet forth, in ſtronger Terms, the Anxiety of a Perſon deſirous of Children, and diſappointed in that Deſire, than *Moſes*, as directed by God's Spirit, hath done it here, in few Words, *Lord, what wilt thou give me*, &c. There does, indeed, appear ſomewhat of Impatience in this Expoſtulation of *Abram*'s; but we are not to ſuppoſe that the Patriarchs were void of human Frailties; we are expreſly told the contrary, by the ſacred Writer; and perhaps it is one of the moſt uſeful Points of Scripture Hiſtory, to conſider the Nature of their Errors, and of their Repentance, from whence we may learn, neither to diſtruſt the Mercy of God, nor raſhly to rely on it, without properly preparing our Hearts to receive it; that is, by being ſorrowful for Sins already committed, and putting on a ſetled Reſolution, not to offend by committing them again.

And he took unto him all theſe, and divided them in the midſt] *Patrick* and *Le Clerc* obſerve, that the only Place beſide this, where we have any Intimation given us of this Method of making Covenants, by dividing the Beaſts then to be ſacrificed, and by the Parties, who covenanted, paſſing between the Parts of the Beaſts ſo divided, is in *Jer.* xxxiv. 18, 19. *I will give the Men, that have tranſgreſſed my Covenant, which they had made before me, when they cut the Calf in twain, and paſſed between the Parts thereof; the Princes of Judah, and the Princes of Jeruſalem, the Eunuchs, and the Prieſts, and all the People of the Land, which paſſed between the Parts of the Calf, I will even give them into the Hand of their Enemies, and into the Hand of them that ſeek their Life; and their dead Bodies ſhall be for Meat unto the Fowls of Heaven, and unto the Beaſts of the Earth.* This certainly was a very antient Cuſtom; and *Euſtathius* upon *Homer* hath this Obſervation, that in Matters of great Moment, Oaths, or Covenants, were generally made by *dividing* the Animals, which, upon ſuch Occaſions, were ſacrific'd; and the Deſign of this Rite (as the learned *Mede*, in a Diſcourſe upon this Subject, has expreſſed it) was as much as to ſay, *Thus let me be divided, and cut in Pieces, if I violate the Oath which I have now made in the Preſence of God.*

And lo! an Horror of great Darkneſs fell upon him] That Horror and Dread of Spirits does frequently ſeize on thoſe who ſee Viſions, is evident from what *Daniel* tells us of himſelf. *I was left alone, and ſaw this great Viſion, and there remained no Strength in me, for my Comelineſs was turned in me into Corruption, and I retained no Strength*, Ch. x. 8. but the Deſcription which we have in *Job* of this Matter, is, in itſelf, very awful and affecting. *In Thoughts from the Viſions of the Night, when deep Sleep falleth on Men, Fear came upon me, and Trembling, which made all my Bones to ſhake. Then a Spirit paſſed before my Face, the Hair of my Fleſh ſtood up. It ſtood ſtill, but I could not diſcern the Form thereof; an Image was before mine Eyes, there was Silence, and I heard a Voice*, Ch. iv. 13, *&c.*

And they ſhall afflict them four hundred Years] Expoſitors, ſays *Patrick*, are very much divided in their Opinions, how to make it out, that *Abraham*'s Poſterity was in a State of Servitude and Affliction for the Space of four *hundred Years*: It may be obſerved however, that all this Difficulty is removed, if we ſuppoſe, that their State of Affliction is to be reckoned from the Time of *Iſaac*'s Birth, which to the Deliverance out of the *Egyptian* Bondage, was juſt *four hundred and five Years*; but the *five* odd Years are therefore not mentioned, becauſe it is a common Cuſtom among all Writers to take no Notice of *broken Numbers* (as they call them) when they name a *round Sum*, and if there be ſuppoſed a farther Difficulty, in that their Sojourning is (in *Exod.* xii. 43.) ſaid to have continued *four hundred and thirty Years*, in theſe Years the Time of *Abraham*'s Sojourning (which was exactly twenty five Years, from his Coming into the Land of *Canaan* to the Birth of *Iſaac*) may be comprehended, and then all the Difficulty vaniſhes; becauſe theſe *twenty five* Years, added to the *four hundred* and *five* before mentioned, exactly make up the *four hundred* and *thirty*.

And thou ſhalt go to thy Fathers in Peace] This Expreſſion ſome will have to be no more than an *Oriental* Phraſe for going to the Grave; but ſince it cannot be ſaid of *Abraham*, that he did, in this Senſe, *go to his Fathers* (for as much as his Body was ſo far from being laid with them in the Sepulcher, that it was depoſited in a Country, that had no Manner of Communication with that of his Fathers) it muſt be allowed, that, from this Text, an Argument may be juſtly drawn for the ſeparate Exiſtence of human Souls. The Expreſſion however, of *going to our Fathers*, ſeems to have been formed from ſome ſuch Notion as this, — That the Souls of the Deceaſed do go to ſome certain Place, where thoſe of the ſame Family, or ſame Nation at leaſt, are ſuppoſed to live together, and in Communion: Which Notion certainly ariſes from that natural Deſire which all Men, who think their better Part immortal, have to ſee and converſe with ſuch of their Relations or Countrymen, as have left behind them a great and laſting Fame. For, if the Soul of *Socrates*, ſays one, were permitted to go where it deſired, it certainly would aſſociate with the Worthies of *Greece*, with *Orpheus*, *Muſæus*, *Homer*, and thoſe antient Demi-gods, who, in ſeveral Generations, were ſo renowned. See *Le Clerc*'s Com. and *Biblioth Bibl.* Vol. I.

Behold, a ſmoaking Furnace, and burning Lamp] By this *Symbol* God deſigned to repreſent to *Abraham* either the future State of his Poſterity, *the ſmoaking Furnace* ſignifying *Iſrael*'s Miſery in the Land of *Egypt*; and the *burning Lamp*, their happy Eſcape and Deliverance; or (what ſeems more probable) to notify his own immediate Preſence, ſince both *Smoak* and *Fire* are, in ſeveral Parts of Scripture, mention'd, as *Emblems* and *Repreſentations* of the *Divine Appearance*. And therefore, as it was a Thing cuſtomary, and eſpecially in *Chaldea* (from whence *Abraham* came) for Perſons, covenanting together, to paſs between the *Pieces* of the Sacrifice; ſo God, who had no Body to do it *viſibly* for him, did it in this *Type* and Emblem. See *Pool*'s Annot. and *Biblioth. Bibl.*

St. *Chryſoſtom* obſerves rightly, as to this Paſſage, that God entered thereby, into a Covenant with *Abram*, and his Poſterity; ſince, by paſſing between the Pieces, he teſtified from thence, his Approbation of the Sacrifice.

CHAP. XVI.

Sarai, *judging herſelf paſt bearing of Children, prevails on her Huſband to take her Handmaid* Hagar *to be his ſecondary Wife.* Hagar *accordingly conceives, and valuing herſelf upon it, miſbehaves to her Miſtreſs, who reſents it, and by her ſevere Uſage, obliges* Hagar *to leave the Family; but is exhorted by an Angel to return Home, and be ſubject to her Miſtreſs; and ſoon after is deliver'd of* Iſhmael.

Ver. 1. NOW Sarai Abrams wife bare him no children: and ſhe had an handmaid an Egyptian, whoſe name *was* Hagar. 2 And Sarai ſaid unto Abram, Behold now, the Lord hath reſtrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai. 3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her huſband Abram to be his wife. 4 And he went in unto Hagar, and ſhe conceived: And when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes. 5 And Sarai ſaid unto Abram, My wrong *be* upon thee: I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the Lord judge between me and thee. 6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face. 7 And the angel of the Lord found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur. 8 And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai. 9 And the angel of the Lord ſaid unto her, Return to thy miſtreſs, and ſubmit thyſelf under her hands. 10 And the angel of the Lord ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbered for multitude. 11 And the angel of the Lord ſaid unto her, Behold, thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael; becauſe the Lord hath heard thy affliction. 12 And he will be a wild man; his hand *will be* againſt every man, and every mans hand againſt him: and he ſhall dwell in the preſence of all his brethren. 13 And ſhe called the name of the Lord that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, Have I alſo here looked after him that ſeeth me? 14 Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadeſh and Bered. 15 And Hagar bare Abram a ſon: and Abram called his ſons name, which Hagar bare, Iſhmael. 16 And Abram *was* fourſcore and ſix years old, when Hagar bare Iſhmael to Abram.

She had an Handmaid, an Egyptian, whoſe Name was Hagar] The Tradition which the *Jews* have concerning her being given by *Pharaoh* to *Sarai*, is probable enough; but what they ſay farther, ſeems a little extravagant; *viz.* that ſhe was the Daughter of the King of *Egypt*, who, obſerving the Wonders which were wrought in Favour of *Abram*, by the Divine Power, choſe therefore to recommend his Daughter to the Patriarch's Wife, ſaying to the Girl, when he deliver'd her, *My Child it is better for you to ſerve in this Houſe, than to be Miſtreſs in another.* What *Philo* relates of her, that ſhe became a Convert to the true Religion, is highly probable; but for the *Jewiſh* Stories, of great Miracles wrought for her Conviction, they are to be conſider'd as Fables, taking Birth from the Vanity of that Nation. Some of the *Rabbins*, among other of their wild Conjectures, pretend, that ſhe is the ſame with *Keturah*, whom *Abram* took to Wife after *Sarai*'s Deceaſe. But there is not the leaſt Ground for this Suppoſition. The *Muſſulmans*, who take themſelves to be deſcended from *Iſhmael*, the Son of *Hagar*, beſtow the higheſt Praiſes on her, and recount the Hiſtory in a very different Manner from that in which it is recorded by *Moſes*. By Way of Excellence, they call her the *Mother Hagar*; and aſſert ſhe was not the *Concubine*, but the *lawful Wife of Abram:* They look on *Iſhmael*, as the legitimate Heir of the *Prophet*, and ſay, that he claimed from thence the Country which he afterwards poſſeſſed, and which they make to be of greater Extent and Value than that of *Canaan*, which was given to *Iſaac* his ſecond Son. They not only believe the Fables, of her being the Daughter of the King of *Egypt*, but pretend alſo to tell us the Town where ſhe was born, and which, out of Reſpect to her Memory, was rebuilded by one of the *Egyptian Caliphs*.

Go in unto my Maid; it may be that I may obtain Children by her; and Abram hearkened to the Voice of Sarai] It may be obſerv'd, that from the Scripture Hiſtory, there is not the leaſt Reaſon to ſuſpect, that Luſt entered, in any Degree, into *Abram*'s conſenting to his Wife's Propoſal, as we cannot conceive, on her Part that there could be any other View than obtaining the *promiſed Seed*, which, if it ſprung from her Handmaid, *Sarai*, in ſome Degree, thought it might be called hers.

In *Concubinage*, theſe *Secondary*, or Wives of a lower Order, were accounted *lawful* and *true* Wives; had an equal Right to the Marriage-bed with the chief Wife, and their Iſſue was reputed as *legitimate*; but, in all other Reſpects, they were inferior. As they had no Authority in the Family, nor any Share in houſhold Government; ſo, if they had been *Servants* in the Family, before they came to be *Concubines*, they continued in that State afterwards, and in the ſame Subjection to their Miſtreſſes as before. See *Howel*'s Hiſt. of the Bible.

This Propoſal of *Sarai* to *Abram*, as *Chryſoſtom* obſerves, and the ſoft Manner of making it, diſcovers a very uncommon Love and Reſpect to her Huſband; that ſhe herſelf ſhou'd perſuade, and urge him to this Expedient, in order to make him eaſy in that Particular, which gave him ſo much Diſturbance, the Want of *Iſſue*, the Default of which ſhe ſuppos'd to be owing to herſelf: And 'twas purely in Compliance to this Sollicitation of her's, that he took *Hagar* to his Bed. *Sarah* undoubtedly, was by far the more beautiful Woman, at leaſt if ſo good Judges, as the King of *Egypt* and his Subjects may be depended on. *Abraham* had now liv'd many Years, without giving any Occaſion to have his Modeſty and Continence ſuſpected: *Hagar* too was no more than his Wife's Servant, and inferior to her in Perſon, as much as in Condition: In a ſhort Time after, when, upon her Conception, ſhe grew undutiful to her Miſtreſs, *Abraham* never interpoſed in her Favour, but left her entirely to her Lady's Diſcretion: From all which Circumſtances it appears, that his taking *Hagar* to be his *concubinary* Wife, was not from any Motive of Senſuality, but from a true Principle of conjugal Affection to *Sarai*.

Whether *Polygamy*, in the Age of the Patriarchs, was innocent, or no, is a Queſtion that has much employ'd the Pens of the Learned. Moſt of the antient Fathers of the Church maintain its *Lawfulneſs*, and ſome of our later Divines can hardly perſuade themſelves, that a Practice which the moſt holy and venerable Men ordinarily engag'd in, and during that Engagement, continued an intimate Converſation and Familiarity with God; a Practice, which God never blam'd in them, even when he ſharply reproves other Vices, and for which they themſelves never ſhewed any Remorſe, or Tokens of Repentance, ſhou'd be deteſtable in the Sight of God. Our bleſſed Saviour, who has reſtor'd Matrimony to its primitive Inſtitution, has certainly declar'd it to be *criminal*; but whether it was ſo, under a leſs perfect Diſpenſation, is not ſo well agreed. At preſent, if we ſuppoſe it only *tolerated* by God, in the Time of the *Patriarchs*, we ſhall ſoon perceive another Inducement for *Abraham*'s complying with his Wife's Requeſt; and that is, the paſſionate Deſire for a numerous Progeny, which, in thoſe Days, was very prevalent; ſo very prevalent, that we find Men accounting of their Children as their Riches, their Strength, their Glory; and ſeveral Families reckoning them up with a Sort of Pride, and placing the chief of their Renown in the Multitude of them: *For Children, and the Fruit of the Womb, are an Heritage and Gift that cometh of the Lord; like as Arrows in the Hand of a Giant, ſo are young Children. Happy is the Man that has a Quiver full of them; he ſhall not be aſhamed, when he ſpeaketh with his Enemies in the Gate*, Pſ. cxxvii. 3. &c.

After Abram had dwelt ten Years in the Land of Canaan] Some of the *Jewiſh* Doctors, with very little Foundation, have endeavoured to eſtabliſh a Rule, from this extraordinary Caſe, and teach, that if a Wife be barren *ten* Years, that then the Huſband may take a *Second*, in order to raiſe up Iſſue.

And Sarai ſaid unto Abram, My Wrong be upon thee: I have given my Maid into thy Boſom, and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her Eyes: The Lord judge between thee and me] This Speech of *Sarai* to *Abram* is thus paraphraſed by the *Jeruſalem Targum*: My Cauſe, ſays ſhe, and the Injury I have received, behold they are in thy Hand to do by me as thou pleaſeſt. I have left the Houſe of my Father where I was born, and the Country where I drew my Breath, and hither have I come with thee, truſting in thy God. I have gone with thee before Kings, before *Pharaoh* King of *Egypt*, and before *Abimelec* King of the *Philiſtines*; and I have ſaid of thee, that thou waſt my Brother, leſt they ſhould kill thee; and now, when I perceived that I could not bear Children, I have taken *Hagar* the *Egyptian*, my Handmaid, and have given her to thee as a Wife, and have ſaid, Let her bring forth, and I will bring up, if by her alone thou canſt have Children; but now perceiving that ſhe hath conceived, behold I am grown low and deſpicable in her Eyes; let therefore the righteous God appear, and let him judge between me and thee, and let his Mercy be poured out over us, that the World may be filled with our Deſcendants, and that we ſtand not in need of a Son of an *Egyptian* Bond-ſlave, who is ſprung from the Loins of the People, by whom thou waſt thrown into the Fire of the *Chaldees*.

And when Sarai dealt hardly with her, ſhe fled from her Face] With Pride, or a Diſdain of ſubmitting to *Sarai*'s Rebukes, as ſome have imagined, or whether hard Labour, or ſome other Kind of Puniſhment, made ſo deep an Impreſſion on the Mind of *Hagar*, as to engage her to quit the Houſe of her Huſband, and to truſt herſelf, in the Condition ſhe then was, alone, in the Wilderneſs, is not ſaid in Scripture; but, from what follows, we may reaſonably conceive, that there was a Mixture of both theſe Cauſes, which occaſioned her Flight.

And the Angel of the Lord found her] This is the firſt Appearance of an Angel, recorded in Scripture. The *Hebrew* Word is *Maleac*, and ſignifies no more than a *Meſſenger*, or one employed to carry a Command or Requeſt. The *Greeks* expreſs the ſame Thing by the Word *Aggelos*, from whence we have taken *Angel*, and have fixed its Signification to a Meſſenger of the Divine Will.

Submit thyſelf under her Hands] Theſe are the Words in our Tranſlation, but the *Hebrew* Word is the ſame here as in the 6th Verſe, where it is ſaid, *Sarai dealt hardly with her*; ſo that the Meaning of the Angelic Advice is plainly this, that ſhe ſhould bear with the Averſion of her Miſtreſs, and ſubmit again to the ſame hard Uſage from which ſhe was now flying. This Repetition of the ſame Phraſe is very elegant in the Oriental Languages, and was a Thing practiſed by the moſt antient of the *Greek* Writers. Several Inſtances of it are to be found in *Homer*, and ſome alſo in the ſhort Poem of *Muſæus*.

And ſhalt call his Name Iſhmael] *Iſhmael* is compounded of the Words *Iiſhmag* and *El*, the Lord *hath*, or the Lord *will hear*: And the Reaſon of the Name is immediately ſubjoined by the Angel, namely, *becauſe the Lord hath heard her Complaint*.

And he ſhall be a wild Man; his Hand will be againſt every Man, and every Man's Hand againſt him; and he ſhall dwell in the Preſence of all his Brethren] In order to explain this Prophecy, and thence to obſerve how perfectly it has been all along fulfilled, it muſt be remember'd, ſays *Stackhouſe*, that, (according to the Stile of the *Old Teſtament*) what is here ſaid of *Iſhmael*, muſt be chiefly underſtood of his Deſcendants, in the ſame Manner as what *Jacob* predicts of *Judah*, and the reſt of his Sons, was to relate to their Poſterity, and be indeed the Characteriſtick of their ſeveral Tribes. And therefore (to take Notice of two of the moſt odd and unaccountable Branches of his Character) *he will be a wild Man*, or a Man like *a wild Aſs*; this (from the known Properties of that Creature) ſeveral Interpreters have reſolv'd into theſe Qualities, --- *Fierce, and cruel, loving Solitude, and hating Confinement of any Kind*.

How far this Part of the Character was verified in *Iſhmael*, who liv'd in the Wilderneſs, and became an expert *Archer*, his very Condition of Life ſhews us; and how properly it belongs to his Poſterity, the *Arabians*, who, in every Nation, have very juſtly obtained the Name of *wild*, a ſmall Inſpection into Hiſtory will inform us.

To this very Day (as modern Travellers inform us) great Numbers of them live in the Deſarts, and wander about from Place to Place, without any certain Habitation. They neither plow the Ground, nor apply themſelves to any Kind of Huſbandry, tho' there are ſeveral fruitful Places in the Wilderneſs, that would repay their Pains. Their whole Occupation (beſide ſpoiling their Neighbours) lies in hunting, and killing wild Beaſts; in which there are but few that make uſe of Fire-Arms: The much greater Part of them make uſe of the *Bow*, and do herein imitate their great Progenitor, that they are the moſt exquiſite *Archers* in the World.

Before the Introduction of *Mahometaniſm*, they were as *vagrant* in their Luſt, and as little reſtrain'd in the Uſe of Females, as the brutal Herd: And, even now, they take as many Wives as do the *Turks*, i. e. as many as they can keep, whom they purchaſe of their Parents, uſe with Indifference, and diſmiſs at Pleaſure. They rove about like the fierceſt Beaſts of Prey, ſeeking continually whom they may devour; inſomuch that the Governor of *Grand Cairo* is forced to keep a Guard of 4000 Horſemen every Night, on the Side of the City next the Wilderneſs, to ſecure it againſt their Incurſions. Nor is the Wilderneſs only the Scene of their Depredations: They rove all over the *Southern* and *Eaſtern* Seas, viſit every Creek, and Coaſt, and Iſland, and (as the Hiſtorian *Ammianus Marcellinus* compares them) come *ſouſing* like a *Hawk*, with incredible Swiftneſs, upon their Prey, and are gone again in an Inſtant. And, as they have always thus prey'd upon Mankind, the neceſſary Conſequence is, that they have always been at Variance and Hoſtility with them; and therein have made good the other Branch of *Iſhmael*'s Character, *His Hand ſhall be againſt every Man, and every Man's Hand againſt him*.

There is not the leaſt Hint in Scripture, nor any Manner of Reaſon to believe, that *Iſhmael* dwelt in a *perſonal* State of Hoſtility with his Brethren, nor is it conceivable, how he could have maintain'd himſelf againſt their united Forces, had he ſo done; and therefore, this Prediction can be no otherwiſe underſtood, than as it relates to his Poſterity, the *Arabians*. Now, that any one Nation ſhould be of ſo ſingular and perverſe a Character, as to ſet themſelves in open Oppoſition to the reſt of the World, and live in perpetual, profeſſed Enmity with all Mankind; and that they ſhould continue to do ſo, not for one Age, or two only, but for four thouſand Years together, is ſurely the ſtrangeſt and moſt aſtoniſhing Prediction that ever was read or heard of. And yet, if we attend a little to the Hiſtory of theſe People (as ſoon as Hiſtory takes Notice of them) we ſhall find, in ſeveral Inſtances, a full Accompliſhment of it.

When *Alexander* and his victorious Army over-ran a great Part of the *Eaſt*, the *Arabians* (as we are told by *Arrian* and *Strabo*) of all the *Aſiaticks*, were the only People who ſent him no Ambaſſador, nor made any Submiſſion to him; which Indignity he intended to have revenged in a particular Expedition againſt them, but was prevented by Death.

What *Alexander* intended, *Antigonus*, the greateſt of his Succeſſors, attempted; but he was repulſed with Diſgrace, and the Loſs of above 8000 Men: And when, enrag'd at this Repulſe, he made a ſecond Attempt upon them with a Number of ſelect Men, under the Command of his valiant Son *Demetrius*, the Reſiſtance he met with, was ſo obſtinate, that he was forced to compound the Matter, and leave them in the quiet Poſſeſſion of their Liberty and Peace.

When the *Romans* and *Parthians* were Rivals for the Empire of the *Eaſt*, the *Arabians* join'd, and oppoſed each Nation, as they thought fit, but were never devoted to either, for their Character always was, that they were *fickle*, if not *faithleſs* Friends, and *fierce* Enemies, who might be repulſed, and repreſs'd for a Seaſon, but could never be totally vanquiſh'd or ſubdued.

Men of this Character ſoon became the Objects of the *Roman* Enmity and Ambition, which could endure nothing that was free and independant; and accordingly ſeveral Attempts were ſet on Foot by *Pompey*, *Craſſus*, and other great Generals, in order to enſlave them; but all prov'd ſucceſleſs: And, tho' they are ſometimes ſaid to have been defeated, yet is there no Account, that we can properly depend on, until we come to the Expedition, which *Trajan* is known to have made againſt them.

Trajan was certainly a long experienc'd and ſucceſsful Warrior. He had ſubdued the *German*, humbled the *Parthian*, and reduc'd already one Part of *Arabia* into a Province; and yet, when he came to beſiege the City of the *Hagarenes*, upon every Aſſault, his Soldiers were ſo annoy'd with Whirl-Winds and Hail, and ſo affrighten'd with Thunder and Lightning, and other Apparitions in the Air (whilſt their Meat was ſpoil'd and corrupted with Flies, even as they were eating it) that he was forced to give over the Siege, and was, not long after, ſeiz'd with a Diſeaſe, whereof he died.

About eight Years after this, the Emperor *Severus*, a very valiant and proſperous Warrior, whom *Herodian* makes no Scruple to prefer even before *Cæſar*, *Marius*, and *Sylla*, diſdaining (as *Trajan* had done) that the *Hagarenes* ſhould ſtand out ſtill againſt the *Romans*, when all the reſt about them had yielded, beſieg'd their City (tho' it was but a ſmall one) twice, and was twice repulſed with Shame, and great Slaughter of his Men. In the ſecond Aſſault indeed, he beat down ſome of their City-Wall, and thereupon ſounded a Retreat, in Hopes that they would have *capitulated*, and ſurrender'd up the hidden Treaſure, ſuppoſed to be conſecrated to the *Sun*: But when they continu'd reſolute a whole Day, without giving any Intimation of a Treaty for a Peace, on the Morrow following, the *Roman* Army was quite intimidated. The *Europeans*, who were gallant Men before, refus'd to enter the Breach; and the *Syrians*, who were forced to undertake that Service, had a grievous Repulſe: Whereupon the Emperor, without making any freſh Attack, decamped from before the City, and departed to *Paleſtine*. *Thus God deliver'd the City*, ſays *Dio*, *recalling the Soldiers by* Severus, *when they might have enter'd, and reſtraining* Severus *the ſecond Day, by the Soldiers Backwardneſs*.

Upon the whole, two Things are obſervable; firſt, that the *Arabians* ſtood *ſingle* in this their Extremity, againſt the whole *Roman* Power; for none of their Neighbours would aſſiſt them. The other Thing is, that the Emperor had Soldiers of all Nations in his Army: For, ‘whereas other Emperors, ſays the Hiſtorian, *Ammianus Marcellinus*, were content with Guards of four different *European* Countries, *Severus* fill'd the City with a mix'd Multitude of Soldiers of all Kinds, ſavage to look on, frightful to hear, and rude and wild to converſe with.’ So that, conſidering all Things, I think we may fairly conclude, that *every Man's Hand was*, at this Time, *againſt* Iſhmael, and *his Hand*, his only Hand, *againſt every Man*; and yet *he dwelt*, and ſtill dwelleth, *in the Preſence of all his Brethren*: For not long after this, it is well known, that the *Iſhmaelites* join'd the *Goths* againſt the *Romans*, and, having afterwards overcome both, under the Name of *Saracens*, they erected a vaſt Empire upon their Ruins; and thus *Iſhmael*, in the full Extent of the Prophecy, *became a great Nation*.

Calmet obſerves, that the *Iſhmaelites*, as ſome imagine, upon the Reproaches of the *Jews*, who upbraided them with *Baſtardy*, became aſham'd of their old Names, deriv'd from *Hagar* and *Iſhmael*, which carried an Odium in the Sound, and took upon them the Name of *Saracens*, deſiring to be accounted as the Deſcendants of *Abraham* by his Wife *Sarah*; but what deſtroys this *Etymology* is this, that the Antients call'd them *Sara-kenoi*, and not *Sarænoi*, as they muſt have been call'd, if their Name had been deriv'd from *Sarah*; and therefore the learned *Scaliger* ſuppoſes the Word to come from the *Arabick* Word, *Sarack*, which ſignifies to ſteal or plunder.

CHAP. XVII.

God renews his Covenant with Abram, *whoſe Name he changes into* Abraham, *in Token of a greater Bleſſing. Circumciſion is inſtituted.* Sarai's *Name is changed to* Sarah; *ſhe is bleſſed, and a Son promiſed to her.* Abraham *and* Iſhmael *are circumciſed.*

Ver. 1. AND when Abram was ninety years old and nine, the Lord appeared to Abram, and ſaid unto him, I *am* the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, ſaying, 4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a father of many nations. 5 Neither ſhall thy name any more be called Abram; but thy name ſhall be Abraham, for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings ſhall come out of thee. 7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee. 8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion; and I will be their God. 9 And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations. 10 This *is* my covenant, which ye ſhall keep between me and you, and thy ſeed after thee; Every man-child among you ſhall be circumciſed. 11 And ye ſhall circumciſe the fleſh of your fore-ſkin, and it ſhall be a token of the covenant betwixt me and you. 12 And he that is eight days old ſhall be circumciſed among you, every man-child in your generations, he that is born in thy houſe, or bought with money of any ſtranger, which *is* not of thy ſeed. 13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant. 14 And the uncircumciſed man-child, whoſe fleſh of his fore-ſkin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

Neither ſhall thy Name any more be called Abram, but thy Name ſhall be Abraham] *Abram* is compounded of two *Hebrew* Words, *Ab*, and *Ram*, which ſignify *high Father*; and *Abraham* is commonly derived from three, namely, *Ab-Ram-Hamon*, *the Father of a great Multitude.* But this, ſays a certain Author, is forced and ungrammatical, having nothing to ſupport it, but only the Reaſon which God gives in the Text, for changing *Abram* into *Abraham*, viz. Becauſe he was to make of him *a Father of many Nations*, as indeed he was; for not only the Twelve Tribes, but the *Iſhmaelites*, the *Edomites*, and all the Poſterity of *Keturah*, deſcended from his Loins.

The changing of Names, as appears from the Scripture Hiſtory itſelf, was a Cuſtom frequent in the *Eaſt*, upon notable Occaſions; and, as the *Orientals* are more conſtant in their Manners, than the *European* Nations, ſo late Accounts inform us, that this Practice is not totally in Diſuſe at this Day. Sir *John Chardin*, in his Travels, gives us a very full Relation of a *Perſian* Emperor's changing his Name, after ſome Misfortunes, in Hopes that he ſhould be more happy under that which he aſſumed.

This is my Covenant which ye ſhall keep between me and you, and thy Seed after thee: Every male Child among you ſhall be circumciſed] Whoever looks into the Life of *Abraham*, will ſoon perceive, ſays *Stackhouſe*, that God did all along deſign him for a Pattern of Faith and perfect Obedience, to all ſucceeding Generations. The more his Faith was try'd, the more illuſtrious it became, and the more Obſtacles were rais'd in the Accompliſhment of the divine Promiſes, the more the good Patriarch ſhewed (in ſurmounting theſe Obſtacles) the high Conception he had entertain'd of him from whom theſe Promiſes came. For, after a Promiſe of a numerous Poſterity, why was it ſo long before he gave him any Son at all? After the Birth of *Iſhmael*, why ſo long before the Promiſe of an Heir by his Wife *Sarah*? And after that Promiſe was given, why ſo long, even till the Thing was impoſſible, in an ordinary Courſe of Nature, before the Promiſe was accompliſh'd, and the Child ſent? All this was to exerciſe his Faith, and to give him an Opportunity of ſhewing to the World, how fully he was convinc'd, that, notwithſtanding all theſe Impediments and Delays, God would certainly, by one Means or other, effectually make good his Promiſes. The like may be ſaid of the Command of *Circumciſion*. God did not only defer, for the Space of twenty four Years, the Birth of that Son who was ſo ſolemnly promiſed, and ſo impatiently deſir'd, but even, when that Time was expired, and *Abraham* might now juſtly hope to ſee the Promiſe accompliſh'd, and his Faith crown'd; God was pleas'd to croſs it again, by requiring of him the Performance of an Act, which, in all Appearance, would be a total Defeat to all his Hopes. For this Injunction, *My Covenant ſhall be in your Fleſh*, to a Man of advanc'd Age, ſeems as oppoſite to the Promiſe of having a Son, as that other of *taking his Son, his only Son* Iſaac, *and offering him up for a Burnt-Sacrifice*, was to his being the Father of a numerous Poſterity.

But *Abraham*'s Faith triumph'd over this, as well as all other Obſtacles. He immediately perform'd the Operation, notwithſtanding its Oddneſs, its Danger, its ſeeming Indecency, and the apparent Oppoſition it had to the divine Promiſes: And, 'tis to preſerve the Remembrance of the Faith of their great Anceſtor, who, in ſo many diſcouraging Circumſtances, *waited* *patiently on God, and againſt Hope believed in Hope* (as the Apoſtle expreſſes it) that God preſcrib'd to the *Jewiſh* Nation the Sacrament of Circumciſion. For this was a farther End of its Inſtitution, not only to be a *Mark of Diſtinction* between the Poſterity of *Abraham*, and all other Nations, but a Token likewiſe of God's Covenant made with him and his Poſterity, and a *Note of Commemoration* to put thoſe, who bore it, continually in Mind, whoſe Offſpring they were, and what Advantages entitled to upon that Account, provided they took Care not to degenerate from the Glories of that Stock, from whence they ſprang.

And indeed, conſidering that *Abraham* was the firſt, we read of, whom God reſcued from the general Corruption of Faith and Manners, which the World had now, a ſecond Time, relaps'd into; and conſidering withal, that this Perſon and his Poſterity were ſingled out for a *choſen Generation*, the *Repoſitory* of Truth, and the *Receptacle* of God *incarnate*; there was Reaſon in Abundance, why this Remembrance ſhould be very grateful to them: And apt enough, 'tis plain, upon all Occaſions they were, to value themſelves, and deſpiſe others, upon the Account of ſo particular an Honour. But the Misfortune was, as Dr. *Stanhope* obſerves, *viz.* the eminent Faith, and ready Obedience of ſo renown'd an Anceſtor, and the noble Emulation of his Virtues, which ſuch a Pattern ought to have inſpired; this they were too apt to overlook, tho' any conſidering Man (as the Apoſtle excellently argues) could not but perceive, that the only valuable Relation to *Abraham*, is not that of Conſanguinity, and natural Deſcent, but the Reſemblance of his Virtues, and claiming under him as the *Father of the Faithful.*

And this ſuggeſts another, and indeed none of the leaſt conſiderable Ends, for which Circumciſion was inſtituted, *viz.* to be a Sign of inward Virtue, and to figure out to us ſome particular Diſpoſitions of Mind, which bore Reſemblance to the outward Ceremony, and were required to render it effectual; for which Reaſon it is, that we read ſo much in the *old* Law, *of circumciſing the Fore ſkin of the Heart*, and hear the Apoſtle ſo frequently telling us, in the *new*, of *putting off the Body of the Sins of the Fleſh by the Circumciſion of Chriſt*, Col. ii. 11. *for he is not a Jew, who is one outwardly, neither is that Circumciſion, which is outward in the Fleſh; but he is a Jew who is one inwardly, and Circumciſion is that of the Heart, in the Spirit, and not in the Letter, whoſe Praiſe is not of Men, but of God.*

Circumciſion, ſays another Author, was certainly a very proper *Mark*, or *Seal*, of that *Covenant*, or *League* which God entered into with this Patriarch; but whether it was before in Uſe among the *Egyptians*, or obtained among them from the Practice of the *Iſraelites*, while they were under their Dominion, has been Matter of Diſpute among the Learned. But it is neceſſary to remark here, that conſidering the Pain and Danger of this Operation, it is highly improbable, that any People ſhou'd execute it upon their Children, from other than a religious Motive; and the plain Senſe of the *Moſaic* Relation of God's Command here, is, that without receiving this *Mark*, Perſons were incapable of being *Heirs* to the *Covenant* made with *Abraham*. That it was cuſtomary in the *Eaſt*, to confirm *Contracts* ſolemnly made, by the *Blood* of the *contracting Parties*, is certain, from the Authority of the moſt credible Authors; but whether it were in uſe ſo early as the Days of *Abraham*, is impoſſible to determine.

15 And God ſaid unto Abraham, As for Sarai thy wife, Thou ſhalt not call her name Sarai, but Sarah *ſhall* her name *be*. 16 And I will bleſs her, and give thee a ſon alſo of her: yea, I will bleſs her, and ſhe ſhall be *a mother* of nations; kings of people ſhall be of her. 17 Then Abraham fell upon his face and laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred years old? and ſhall Sarah that is ninety years old, bear? 18 And Abraham ſaid unto God, O that Iſhmael might live before thee! 19 And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac; and I will eſtabliſh my covenant with him for an everlaſting covenant, *and* with his ſeed after him. 20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and I will make him fruitful, and will multiply him exceedingly: twelve princes ſhall he beget, and I will make him a great nation. 21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next year. 22 And he left off talking with him, and God went up from Abraham. 23 And Abraham took Iſhmael his ſon, and all that were born in his houſe and all that were bought with his money, every male among the men of Abrahams houſe; and circumciſed the fleſh of their fore-ſkin, in the ſelf-ſame day, as God had ſaid unto him. 24 And Abraham *was* ninety years old and nine, when he was circumciſed in the fleſh of his fore-ſkin. 25 And Iſhmael his ſon *was* thirteen years old when he was circumciſed in the fleſh of his fore-ſkin. 26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon. 27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

Thou ſhalt not call her Name Sarai, but Sarah ſhall her Name be] *Sarai*, ſignifies *my Princeſs*, or Princeſs of my Family only; but *Sarah*, the Name now given her, denotes *a Princeſs indefinitely*, and at large, according to the Prediction concerning her, *a Mother* (or Princeſs) *of many Nations ſhall ſhe be, and Kings of People ſhall come of her*, Ver. 16.

Then Abraham fell upon his Face, and laughed] It is apparent that *Abraham* laughed merely out of Joy, and not from any Contempt of that Promiſe which he had received: For, if it had been otherwiſe, the Spirit of the Lord wou'd have reproved him; inſtead of which, the Promiſe is here again repeated, in ſtronger Terms, and the Name alſo of this Son of *Sarah*, declared before his Birth, that it ſhould be *Iſaac*, which ſignifies *Laughter*; which evidently ſhews, that God was not diſpleaſed at this Expreſſion of *Abraham*'s Joy.

And thou ſhalt call his Name Iſaac] *Iſaac*, according to the *Hebrew*, ſays *Calmet*, which is *Iſchack*, ſignifies *he* or *ſhe has*, or *ſhall laugh*; and this Name *Sarah* gave him, becauſe, when the Angel promis'd ſhe ſhould become a Mother, tho' ſhe was not of an Age to have Children, ſhe privately laugh'd at the Prediction, and when the Child was born, ſhe ſaid, *God hath made me to laugh, ſo that all that hear will laugh with me*, Gen. xxi. 6.

And Abraham took Iſhmael his Son, and all that were born in his Houſe, and all that were bought with his Money,---and circumciſed the Fleſh of their Fore-ſkin] It is generally agreed, that it was with their own Conſent; for tho' the *Hebrews* require, by their Laws, that Servants born in the Houſe be circumciſed; yet, thoſe who were bought with Money, at full Age, were not conſtrained, in this Point, or, at leaſt, not in theſe early Ages, according to the Obſervation of *Maimonides*.

CHAP. XVIII.

Abraham, *ſitting in the Door of his Tent, invites three Angels, in the Habit and Appearance of Travellers, to take a Repaſt with him; while* Sarah *is preparing it, one of his angelick Gueſts aſſures him that* Sarah *ſhould have a Child; which ſhe over-hearing, laughed, and is reproved. They acquaint* Abraham *with their Intent of deſtroying* Sodom,

Sodom; *his modeſt Interceſſion for its Inhabitants.*

Ver. 1. AND the Lord appeared unto him in the plains of Mamre: and he ſat in the tent-door in the heat of the day. 2 And he lift up his eyes and looked, and lo, three men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground, 3 And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant. 4 Let a little water, I pray you, be fetched, and waſh your feet, and reſt yourſelves under the tree. 5 And I will fetch a morſel of bread, and comfort ye your hearts; after that ye ſhall paſs on: for therefore are ye come to your ſervant. And they ſaid, So do as thou haſt ſaid. 6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three meaſures of fine meal, knead *it*, and make cakes upon the hearth. 7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſs it. 8 And he took butter and milk, and the calf which he had dreſſed, and ſet *it* before them; and he ſtood by them under the tree, and they did eat.

And the Lord appeared unto him in the Plains of Mamre] What we tranſlate the *Plain*, ſays *Calmet*, ſhould be rendered the Oak of *Mamre*; becauſe the Word *Elon*, ſignifies an *Oak*, or Tree of long Duration. *Sozomen* tells us, that this Tree was ſtill extant, and famous for Pilgrimages, and annual Feaſts, even in *Conſtantine*'s Time; that it was about ſix Miles diſtant from *Hebron*; that ſome of the Cottages, which *Abraham* built, were ſtill ſtanding near it; and that there was a Well likewiſe of his digging, whereunto both *Jews*, *Chriſtians*, and *Heathens*, did, at certain Seaſons, reſort, either out of Devotion, or for Trade; becauſe there was held a great Mart. As for *Hebron*, or *Chebron*, it was accounted one of the moſt antient Cities in the World; having been built ſeven Years before *Tanis*, the Capital of *Lower Egypt*. It was ſituated upon an Eminence, twenty Miles *Southward* from *Jeruſalem*, and twenty Miles *North* from *Beerſheba*, and had its Name, very probably, from the Word *Chavar*, to *couple*, or *join*; becauſe theſe married Couples, *Abraham* and *Sarah*, *Iſaac* and *Rebecca*, *Jacob* and *Leah* were buried there.

And he ſat in the Tent-door, in the Heat of the Day] It is a Tradition univerſally received among the *Jews*, and not without Probability, that *Abraham*, being a Perſon of great Hoſpitality, was wont, ſometimes, to ſit in the Door of his Tent, about the Time which Travellers were moſt likely to paſs by, in order to ſalute them, and offer them ſuch Refreſhments as might ſupport their Spirits under the Fatigue of their Journey.

And he took Butter and Milk, and the Calf, and ſet it before them, and they did eat] Here, ſays *Pool*, *the Eating* of theſe Angels muſt be underſtood, according to the Nature of the Bodies, we may ſuppoſe them to have aſſum'd. If their Bodies were *aerial*, their Eating muſt have been in Appearance only; if *ſubſtantial*, their Eating might have been real, *i. e.* they might have receiv'd the Meat into their Bodies, which, afterwards, by a divine Power, was conſum'd there.

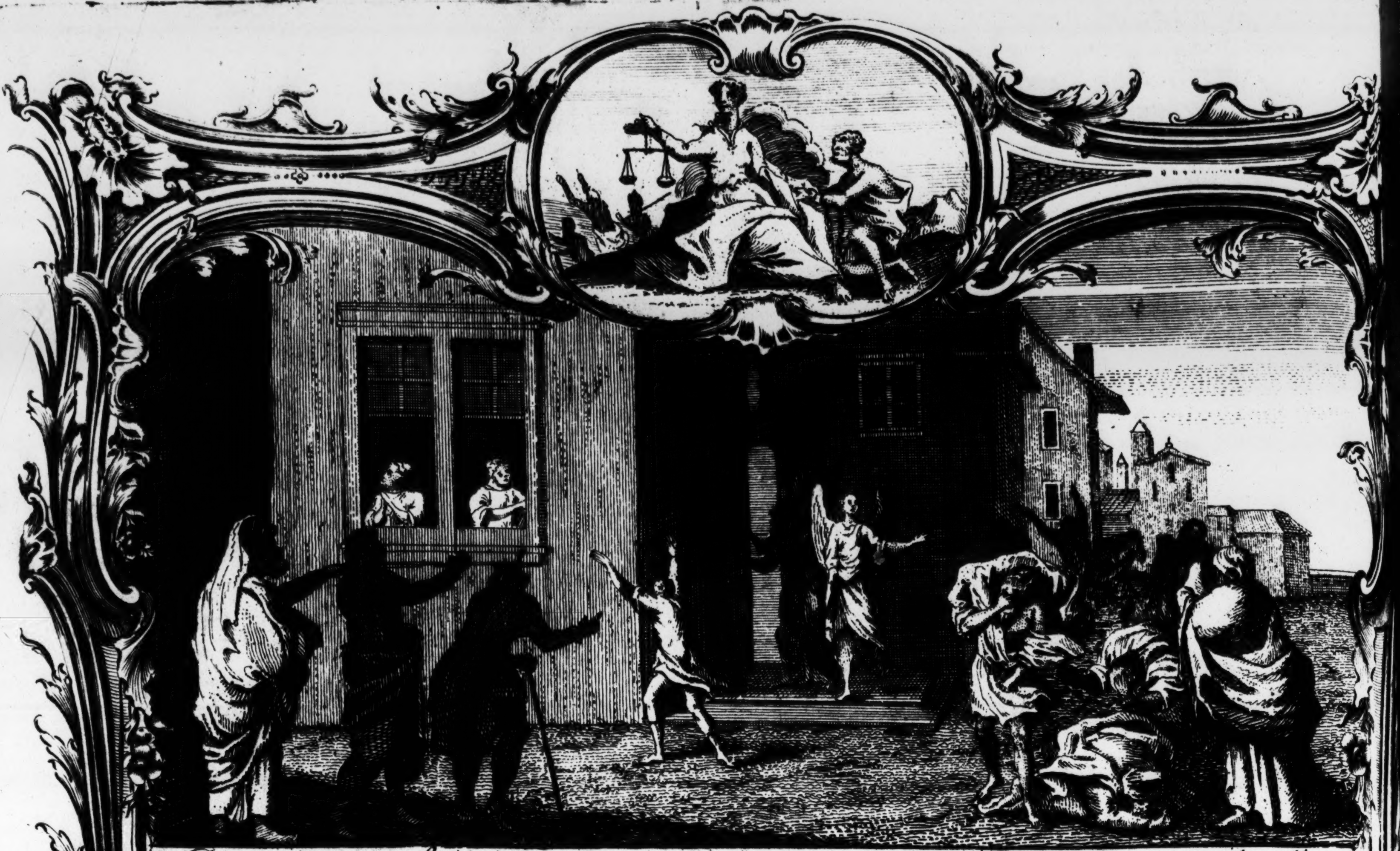
9 And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid Behold, in the tent. 10 And he ſaid, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door, which *was* behind him. 11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my lord being old alſo? 13 And the Lord ſaid unto Abraham, wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old? 14 Is any thing too hard for the Lord? At the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a ſon. 15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

And they ſaid unto him, Where is Sarah thy Wife] It is very obſervable, that one of theſe Angels (as the Apoſtle to the *Hebrews* calls them, Ch. xiii. 2.) appear'd more honourable, and ſuperior to the other two, and therefore *Abraham* makes his Addreſs to him as the *Chief*, and the Hiſtorian ſtiles him *Jehovah*, which the Generality both of *Jews* and Chriſtians do look upon as the *incommunicable* Name of God; and therefore it is believed by the far greateſt Part of the *latter*, that it was the *Son of God* who appear'd in that Form. There are others however (particularly ſome *modern* ones) who maintain, that it was no more than an Angel, who ſpoke to him in the Perſon of God; tho' it hardly ſeems probable, either that *Moſes* ſhould call an Angel by *that Name*, or that *Abraham* ſhould intercede with him, as he does, when he ſaith, *That be far from thee to deſtroy the Good with the Wicked; ſhall not the Judge of all the Earth do Right?* Or that an Angel ſhould peremptorily ſay, *If I find forty righteous Men in the Place, for their Sake, I will not deſtroy it.* So that the moſt probable Opinion is, that it was *Chriſt* himſelf, who is emphatically called *the Judge of all the Earth.* See Univerſal Hiſtory. —— The *Jews* however have a Maxim, that no *Angel performs two Miniſteries*, or is ſent upon two Meſſages at once; and therefore they think, that theſe three Angels (as they ſuppoſe them) were diſpatch'd for different Purpoſes; one of them, who was the *Chief*, to bring a Confirmation of the Birth of *Iſaac*; another, to conduct *Lot* ſafe out of *Sodom*; and the third, to overthrow the Cities of the Plain: And therefore, when one of them had deliver'd his Meſſage to *Abraham*, there were but two, who held on their Courſe to *Sodom*. See *Patrick*'s Comment.

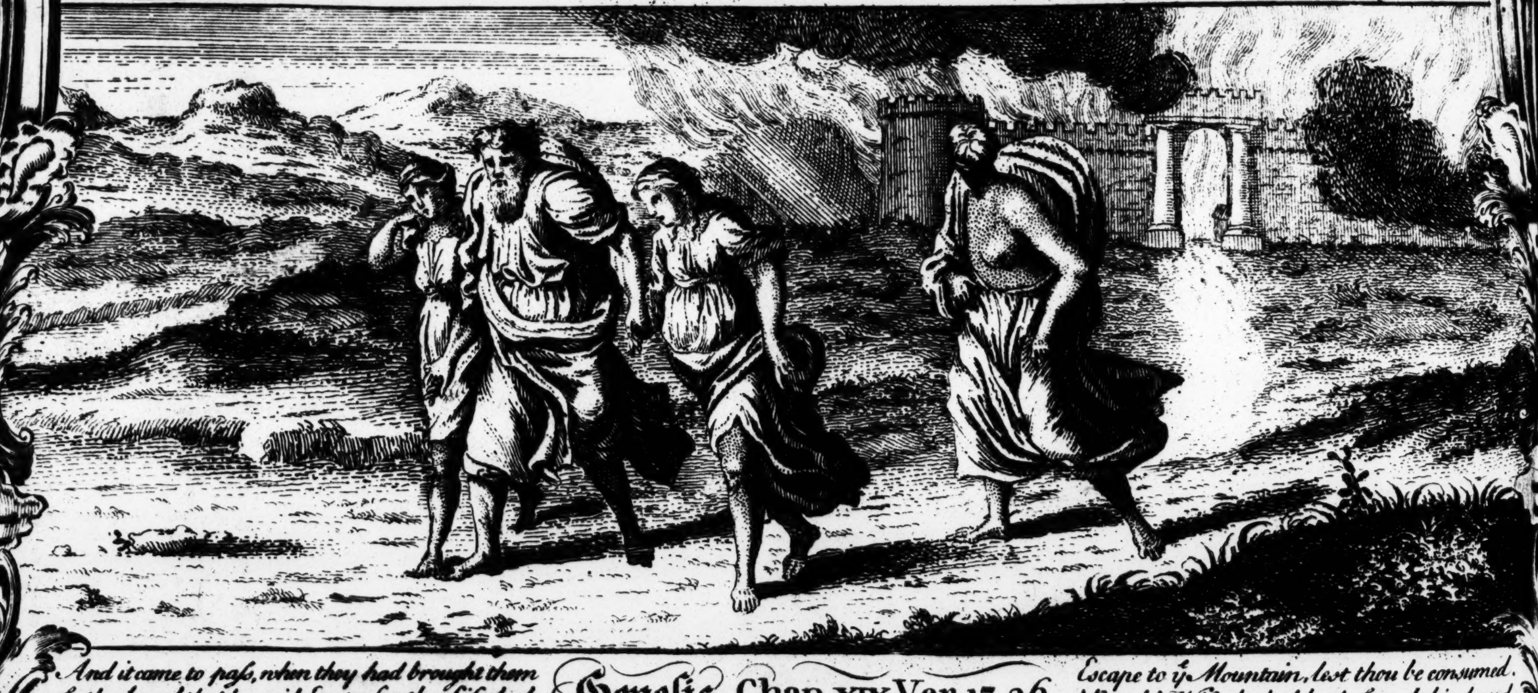
Wherefore did Sarah laugh] In the preceding Chapter (Ver. 17.) we read that *Abraham* laughed upon the ſame Occaſion, and yet was not reprov'd; but, ſays *Pool*, the Difference of their Conduct might be this, —— That *Abraham* laughed for Joy upon hearing the glad Tidings of a Son, but *Sarah*'s Laughter proceeded from a Spirit of Diſtruſt and Infidelity.

It appears, from this, and the ſubſequent Reproof given her, ſays another Author, that *Sarah* was incredulous, as to the Promiſe of returning according to the Time of Life, and of her bringing forth, then, a Son, which occaſioned her ſmiling at the Credulity of her Huſband, in a Point which, from natural Cauſes ſeemed to her impoſſible to come to paſs; for which ſhe was ſeverely chid, as having been guilty of the greateſt Offence, in deriding the Meſſage brought from Heaven, and ſlighting the Power of the Almighty.

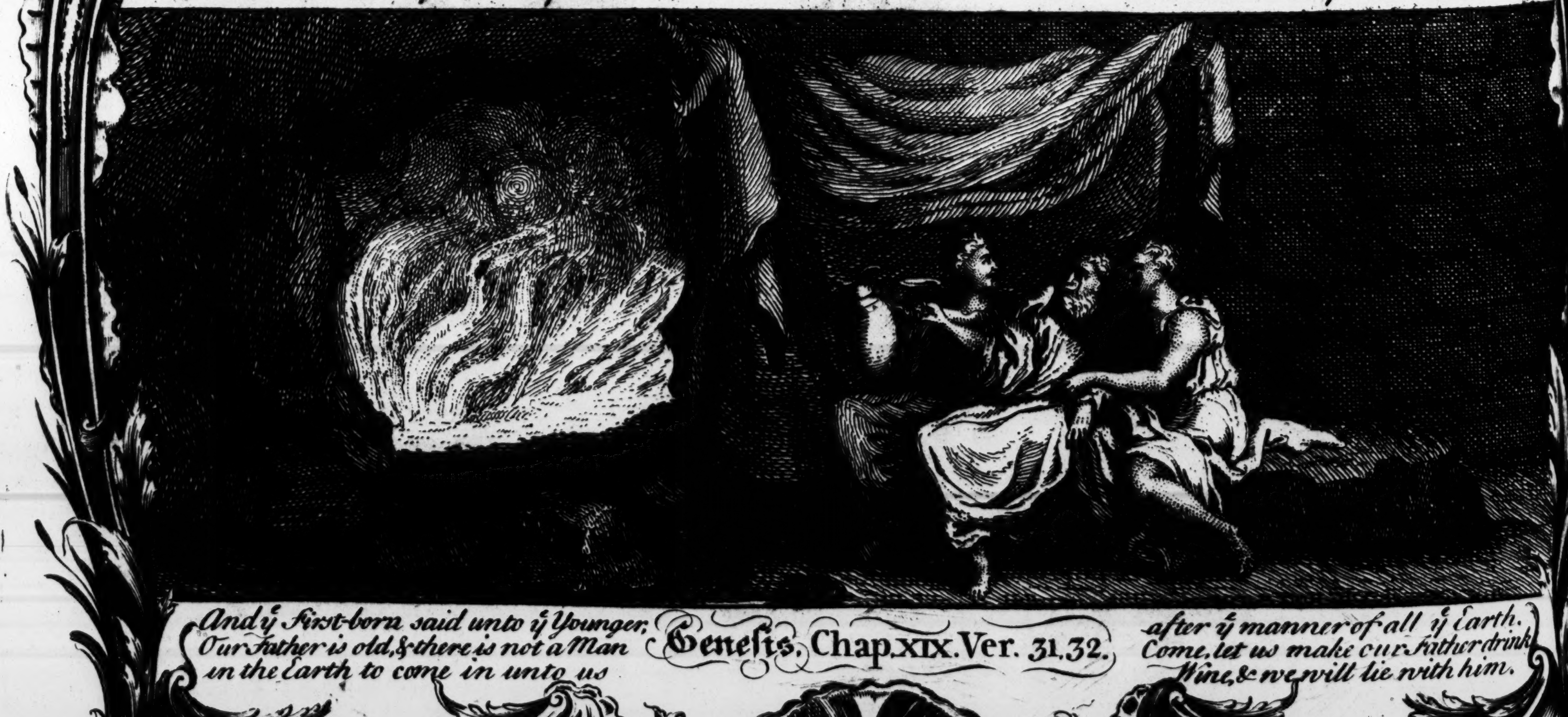
16 And the men roſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And the Lord ſaid, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him. 19 For I know him, that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment;



But the Men put forth their
Hand, and pulled Lot into the
House to them, & shut the Door.
Geneſis, Chap. XIX. Ver. 10, 11.
And they smote the Men
that were at the Door of
the House with Blindneſs.



And it came to paſs, when they had brought them
forth abroad, that he said, Escape for thy Life; look
not behind thee, neither stay thou in all yͤ Plain.
Geneſis, Chap. XIX. Ver. 17, 26.
Escape to yͤ Mountain, lest thou be consumed.
But his Wife looked back from behind, and
she became a Pillar of Salt.



And yͤ Firſt-born said unto yͤ Younger,
Our Father is old, & there is not a Man
in the Earth to come in unto us
Geneſis, Chap. XIX. Ver. 31, 32.
after yͤ manner of all yͤ Earth.
Come, let us make our Father drink
Wine, & we will lie with him.

B. Cole sculp.

ment; that the Lord may bring upon Abraham that which he hath ſpoken of him. 20 And the Lord ſaid, Becauſe the crie of Sodom and Gomorrah is great, and becauſe their ſin is very grievous; 21 I will go down now, and ſee whether they have done altogether according to the crie of it, which is come unto me; and if not, I will know. 22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the Lord. 23 And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that *are* therein? 25 That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: ſhall not the judge of all the earth do right? 26 And the Lord ſaid, if I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes. 27 And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the Lord, which *am but* duſt and aſhes. 28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, If I find there forty and five, I will not deſtroy *it*. 29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do it for forties ſake. 30 And he ſaid *unto him*, Oh let not the Lord be angry, and I will ſpeak: Peradventure there ſhall thirty be found there. And he ſaid, I will not do *it*, if I find thirty there. 31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the Lord: Peradventure there ſhall be twenty found there. And he ſaid, I will not deſtroy *it* for twenties ſake. 32 And he ſaid, Oh let not the Lord be angry, and I will ſpeak yet but this once: Peradventure ten ſhall be found there. And he ſaid, I will not deſtroy *it* for tens ſake. 33 And the Lord went his way, as ſoon as he had left communing with Abraham: and Abraham returned unto his place.

And the Lord ſaid, ſhall I hide from Abraham that Thing which I do] It is generally thought, that the Perſon here ſpeaking, is the Word, the Son of God, the ſecond Perſon in the Trinity. St. *Hilary* was of the ſame Opinion. Some have even ſuppoſed, that the *three* Strangers, entertained by *Abraham*, were the *three* Perſons in the *Trinity*: But, ſurely, nothing can be found, to juſtify this Opinion, in the ſacred Text. One of the *three* is plainly diſtinguiſhed, as ſuperior to the other *two*: Him, therefore, we take to be the Son of God, whoſe Day *Abraham* ſaw, and was glad; and who revealed the Will of the Father to Mankind in all Ages.

Our Saviour ſpeaks, after the ſame Manner, to his Diſciples: *Henceforth I call you not Servants, for the Servant knoweth not what his Lord doeth; but I have called you Friends; for all Things that I have heard of my Father, I have made known unto you*, John xv. 15.

I will go down now, and ſee whether they have done altogether according to the Cry of it, which is come unto me; and if not, I will know] Here is a wonderful Inſtance of God's Patience and Goodneſs, who, tho' he knew all without Enquiry, yet would not condemn even the moſt flagitious, without good Examination and Trial. Before the *Flood*, God proceeded againſt the old World upon ocular Evidence; *God* ſaw *that the Wickedneſs of Man was great*, Gen. vi. 5, 12. At the Building of *Babel* it is ſaid, that *the Lord came down to ſee the City and the Tower, which the Children of Men had built*, Gen. xi. 5. And now again, before the Deſtruction of *Sodom* and *Gomorrah*, tho' *the Cry againſt them was great*, becauſe of the Grievouſneſs of their Sin, yet the Lord would not proceed againſt them upon common Fame; *But I will go down*, ſaith he, *and ſee, whether they have done according to the Cry of it; and if not, I will know*. And hereupon we may obſerve, that the *appearing* of Gods, in the Manner of Strangers, to puniſh or reward Men, was a common Tradition among the Heathens.

Peradventure there be fifty righteous within the City, wilt thou alſo deſtroy, and not ſpare the Place for the fifty righteous that are therein? Far be it from thee, &c.] It is hardly poſſible, ſays *Pool*, to uſe more pathetick Words, or a more moving Tenderneſs of Expreſſion than *Abraham* uſes in this ſhort and fervent Prayer. He appears greatly concerned for the wretched Inhabitants of *Sodom*, through the extenſive Humanity of his Temper; and at the ſame Time gives a ſignal Inſtance of his exalted Piety, in the Zeal which he teſtifies for the Honour of God; unto whom, from the Title he gives him, *of Judge of all the Earth*, it is evident he now knew he was ſpeaking.

And the Lord went his Way, as ſoon as he had left communing with Abraham, and Abraham went to his Place] *Abraham* being ſenſible he could not proceed any farther, without the higheſt Preſumption, deſiſted from making any farther Interceſſion for them; beſides, he thought, that including *Lot*'s Family, there could not fail of being ſo ſmall a Number in that populous City.

CHAP. XIX.

Two Angels coming to Sodom, *are entertained by* Lot; *which the Inhabitants hearing of, ſurround his Houſe, and order him to bring them out;* Lot, *willing to ſave his Gueſts, offers to deliver up his own Daughters; but not ſatisfied with that, they endeavour to force into the Houſe; the Angels ſave* Lot, *and ſtrike the Inhabitants with Blindneſs.* Lot *is order'd to depart with his Family, but lingering, the Angels lay hold of him, and lead him forth, with his Wife and two Daughters. God rains down Fire and Brimſtone upon* Sodom *and* Gomorrah. Lot's *Wife, looking back, is turned into a Pillar of Salt; his Daughters, fearing the Extinction of their Family, agree to make their Father drunk, and lie with him; the Offſpring of that inceſtuous Copulation.*

Ver. 1. AND there came two angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them: and he bowed himſelf with his face toward the ground; 2 And he ſaid, Behold now my lords, turn in, I pray you, into your ſervants houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, Nay, we will abide in the ſtreet all night. 3 And he preſſed upon them greatly; and they turned in unto him, and entred into his houſe: and he made them a feaſt and did bake unleavened bread, and they did eat. 4 But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter. 5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them. 6 And Lot went out at the door unto them, and ſhut the door after him, 7 And ſaid, I pray you brethren, do not ſo wickedly. 8 Behold now, I have two daughters which have

not known man; let me, I pray you, bring
them out unto you, and do ye to them as *is* good
in your eyes: only unto theſe men do nothing;
for therefore came they under the ſhadow of my
roof. 9 And they ſaid, Stand back. And they
ſaid *again*, This one *fellow* came in to ſojourn,
and he will needs be a judge: Now will we deal
worſe with thee, then with them. And they
preſſed ſore upon the man, *even* Lot, and came
near to break the door. 10 But the men put
forth their hand, and pulled Lot into the houſe
to them, and ſhut to the door. 11 And they
ſmote the men that *were* at the door of the houſe
with blindneſs, both ſmall and great: ſo that
they wearied themſelves to find the door. 12
And the men ſaid unto Lot, Haſt thou here any
beſides ſon in law, and thy ſons and thy daughters;
and whatſoever thou haſt in the city, bring
them out of this place. 13 For we will deſtroy
this place: becauſe the cry of them is waxen
great before the face of the Lord, and the Lord
hath ſent us to deſtroy it. 14 And Lot went
out, and ſpake unto his ſons in law, which married
his daughters, and ſaid, Up, get ye out of
this place; for the Lord will deſtroy this city:
but he ſeemed as one that mocked unto his ſons
in law. 15 And when the morning aroſe, then
the angels haſtened Lot, ſaying, Ariſe, take
thy wife, and thy two daughters which are here;
leſt thou be conſumed in the iniquity of the city.
16 And while he lingred, the men laid hold upon
his hand, and upon the hand of his wife,
and upon the hand of his two daughters; the
Lord being merciful unto him; and they brought
him forth, and ſet him without the city. 17 And
it came to paſs, when they had brought them
forth abroad, that he ſaid, Eſcape for thy life;
look not behind thee, neither ſtay thou in all the
plain: eſcape to the mountain, leſt thou be conſumed.
18 And Lot ſaid unto them, Oh not
ſo, my Lord, 12 Behold, now, thy ſervant
hath found grace in thy ſight, and thou haſt
magnified thy mercy, which thou haſt ſhewed
unto me in ſaving my life: and I cannot eſcape
to the mountain, leſt ſome evil take me, and I
die. 20 Behold now, this city *is* near to flee
unto, and it *is* a little one: Oh let me eſcape
thither, (*is* it not a little one?) and my ſoul ſhall
live. 21 And he ſaid unto him, See, I have
accepted thee concerning this thing alſo, that I
will not overthrow this city, for the which thou
haſt ſpoken. 22 Haſte thee, eſcape thither;
for I cannot do any thing till thou be come
thither; therefore the name of the city was called
Zoar. 23 The ſun was riſen upon the earth
when Lot entered into Zoar. 24 Then the
Lord rained upon Sodom and upon Gomorrah
brimſtone and fire from the Lord out of heaven.
25 And he overthrew thoſe cities, and all the
plain, and all the inhabitants of the cities, and
that which grew upon the ground. 26 But his
wife looked back from behind him, and ſhe became
a pillar of ſalt. 27 And Abraham gat up
early in the morning, to the place where he ſtood
before the Lord. 28 And he looked toward Sodom
and Gomorrah, and toward all the land of the
plain, and beheld, and lo, the ſmoke of the
country went up as the ſmoke of a furnace.
29 And it came to paſs, when God deſtroyed the
cities of the plain, that God remembered Abraham,
and ſent Lot out of the midſt of the overthrow,
when he overthrew the cities in the which
Lot dwelt. 30 And Lot went up out of Zoar
and dwelt in the mountain, and his two daughters
with him; for he feared to dwell in Zoar: and
he dwelt in a cave, he and his two daughters. 31
And the firſt-born ſaid unto the younger, Our Father
is old, and *there is* not a man in the earth to
come in unto us after the manner of all the earth.
32 Come, let us make our father drink wine, and
we will lie with him, that we may preſerve ſeed of
our father. 33 And they made their father drink
wine that night: and the firſt-born went in, and
lay with her father, and he perceived not when
ſhe lay down, nor when ſhe aroſe. 34 And it
came to paſs on the morrow, that the firſt-born
ſaid unto the younger, Behold, I lay yeſternight
with my father: let us make him drink wine
this night alſo; and go thou in, *and* lie with him,
that we may preſerve ſeed of our father. 35 And
they made their father drink wine that night alſo;
and the younger aroſe, and lay with him; and he
perceived not when ſhe lay down, nor when ſhe
aroſe. 36 Thus were both the daughters of Lot
with child by their father. 37 And the firſt-born
bare a ſon, and called his name Moab: the ſame
is the father of the Moabites unto this day. 38
And the younger, ſhe alſo bare a ſon, and called
his name Ben-ammi: the ſame *is* the father of the
children of Ammon unto this day.

And there came two Angels to Sodom at Even, and Lot ſat in the Gate of Sodom] *Pool* obſerves, that the Gates of the City were the Places where they adminiſter'd Juſtice in former Ages, and *Lot* was ſitting there; from whence the *Jews*, who are fond of Fables, eſpecially ſuch as contribute to the Honour of *Abraham* and his Relations, have a Tradition, that he was Chief Juſtice of the Place; a Fiction, which is not only deſtitute of the leaſt Probability, but which is expreſly contradicted by the Words of the *Sodomites*, Ver. 9. where it is ſaid, that *this one Fellow came in to ſojourn, and he will needs be a Judge*, upon which they threaten him, which they would not have dared to do, had they made him ſo great a Magiſtrate over them. Probably therefore, he only ſat there, as being the uſual Place of Reſort for the better Sort of Citizens; and through a hoſpitable Temper, that he might be in the Way to invite Strangers Home, thereby to ſecure them from the ill Uſage, it is likely he might know, they met with elſewhere.

And he ſaid, Behold now my Lord, turn in, I pray you, into your Servants Houſe, and tarry all Night] In the *Eaſtern* Countries, ſays *Le Clerc*, there have of late, indeed, been ſome few *Caravanſaries* ſet up, but in the Time we are now ſpeaking of, there was no ſuch Thing as *Inns*, for the Accommodation of Strangers; and therefore all Travellers, when they came to a Town, if they were not entertain'd in a private Houſe, were forc'd to abide all Night in the *Streets*. It was therefore a cuſtomary Thing for thoſe of the better Sort to receive ſuch *Wayfaring Men* (whether they knew them, or knew them not) into their Houſes, and there entertain them with great Civility. And this is the Reaſon, why both in *ſacred* and *prophane* Authors, we meet with ſuch large Commendations of this Act of *Hoſpitality*, and particularly, in the Epiſtle to the *Hebrews* (Ch. xiii. 2.) have a Precept to this Effect, alluding to the very hiſtorical Paſſage now before us, *Be not forgetful to entertain Strangers, for thereby ſome have entertained Angels unawares.*

And they called unto Lot, and ſaid unto him, Where are the Men which came in to thee this Night? Bring them out unto us that we may know them] That is, in an unnatural and prepoſterous Manner, ſays *Howell*, which was afterwards expreſly forbidden in the Law, *Levit.* xviii. 22. and thereby made capital, Chap. xx. 13. which vile Sin continued among the *Gentiles*, even in the Apoſtle's Time (as may be gather'd from *Rom.* i. 25. and 1 *Cor* vi. 9.) and was ſo generally practiſed among the People of *Sodom*, that from thence it took the Name of *Sodomy*, and the Practicers of it are called *Sodomites*, both in the Holy Scriptures, and our *Engliſh* Laws, which (as did the Law of God of old) do ſtill make the Puniſhment of it to be Death.

The Expreſſion of the Men of *Sodom*, *that we may know them*, had certainly this Meaning, *viz.* that they might abuſe them; for *Lot*, otherwiſe, would not have offered them his Daughters; in doing which, he makes uſe of the ſame Phraſe they did, to expreſs that Senſe which we have put on their Words. *Behold now, I have two Daughters, which have not known Man*, i. e. *carnally*, as the *Sodomites* would have known thoſe beautiful young Men, whom *Lot* had received into his Houſe. And ſo notorious were the Inhabitants of this Place, for the Commiſſion of that unnatural Vice, as to beſtow the Name of their City thereon, and thereby perpetuate the Memory of their Guilt, tho' all Tracts of them, and of their Dwellings, be now loſt in the *Dead-Sea*.

Behold now, I have two Daughsers, which have not known Man; let me I pray you, bring them out unto you, and do ye to them as is good in your Eyes] This Offer of *Lot*'s, to give up his two Daughters to their Luſts, ſeems, ſays *Stackhouſe*, to be a ſtrange one; but then we are to conſider, that, as it was made in the utmoſt Perplexity of Mind, and out of a vehement Deſire to ſecure his Gueſts, ſo may it, after all, imply no more than this, — ‘God forbid, my Friends, that you ſhould make youſelves guilty of a Crime of ſo high a Nature, as to offer the leaſt Indignity to theſe noble Strangers, whom I have receiv'd into my Houſe; and whom therefore I cannot put in your Power upon any Terms whatever. Much rather had I part even with my own dear Daughters, who are in my Power, and who are alſo marriageable, than with theſe, whom I am not authoriz'd to diſpoſe of. Wherefore, I beſeech you, Brethren, deal not ſo fooliſhly in this Matter, but conſider what ye are now going to do; and ſince, of two Evils, 'tis better to commit the leſs than the greater, are there not Women among you, whom ye may chuſe for the ſatisfying the Deſires of your Fleſh, and not ſin againſt the Order of Nature? But if there are none found that can pleaſe you, and you will nevertheleſs perſiſt, I proteſt to you, Sirs, I will ſooner loſe my own Children, with all that I have in the World, than even once conſent to depart from my Word, which I have given to theſe worthy Perſons. Therefore do as you pleaſe with me, and mine, ſeeing that I am in your Hand; only touch not *theſe*.” This ſeems to be, in a great Meaſure, the Purport of *Lot*'s Propoſal to the Men of *Sodom*; and yet with all this Mollification, it has not unjuſtly incurr'd the Cenſure of St. *Auſtin*, ‘We muſt not conſider, *ſays he*, the Offer, which *Lot* made to the Inhabitants of *Sodom*, as proceeding from a wiſe, ſober, and premeditated Deſign, but rather as a Speech which dropp'd from a Man, ſtruck with Horror at the Thoughts of the abominable Sin they were going to commit, and who, by the Surprize and Trouble that he was in, had loſt the Uſe of his Reaſon and Diſcretion. For, if once we lay it down for a Rule, that there may be a Compenſation of Sin (*as he calls it*) *i. e.* that we may commit leſs, in order to prevent others from running into greater, we ſhall, in a ſhort Time, lay waſte all Bounds, and ſee every Manner of Wickedneſs come ruſhing in upon us without Controul.”

Le Clerc, in his Commentaries upon this Place, aſſigns another Reaſon, why *Lot* might, with better Courage, make an Offer of his Daughters to the *Sodomites*. For, ſuppoſing him to be a conſiderable Man in the City, and his Daughters both betroth'd (as we find they were betroth'd, *Gen.* xix. 14.) to two young Gentlemen of Eminence, he might ſafely propoſe the Thing, as knowing very well, that they neither *durſt*, nor *wou'd* accept of it. That they *durſt not*, for Fear of Puniſhment from Perſons of their Rank and Authority; and that they *wou'd not*, becauſe Brothers in Iniquity (however outrageous they may be againſt others) affect always to maintain ſome Form of Decency between themſelves. But it is hard to ſay, what Perſons of their Complexion wou'd either been *afraid* or *aſham'd* to do, had the Bent of their Inclination tended that Way.

And they ſmote the Men that were at the Door of the Houſe with Blindneſs — ſo that they wearied themſelves to find the Door] *Pool* and *Le Clerc* obſerve, that it is a probable Opinion, that theſe Men were ſtruck, not with *actual* Blindneſs, but with a Dizzineſs, which diſturbed their Sight, and repreſented Objects falſely and in Confuſion, in the ſame Manner as the *Syrians* were, when ſent to take *Eliſha*, 2 *Kings* vi. 18. And this was no hard Matter for the Angels to do, by making a ſmall Alteration, either in the Sight, or in the Air, whereby either the *Door* might appear to them like the *ſolid* Wall, or the ſeveral Parts of the *Wall* like ſo many Doors.

And Lot went out to his Sons-in-laws, which married his Daughters] Several Tranſlators, as well as *Rabbins*, ſuppoſe, that theſe were the Huſbands of ſome other of *Lot*'s Daughters, who were actually married, and had left their Father's Houſe; which ſeems to be confirm'd, by the Angels ordering him to take his Wife, and his two Daughters, that *were there preſent*: But the *original* Words, which in our Verſion are render'd, *his Sons-in-law, which married his Daughters*, may be tranſlated, according to the Interpretation of *Onkelos*, *his Sons-in-law, which* were *to marry*, &c. the Contract having been paſſed, but the Marriage not conſummated by Cohabitation. See *Univerſ. Hiſt.* L. 1. C. 4.

Haſte thee, eſcape thither; for I cannot do any Thing till thou be come thither] Whoever reads this Paſſage over, either in our Hiſtory, or in the Bible itſelf, will, I dare ſay, ſays *Campbel*, find it no hard Matter to comprehend the Meaning thereof; and yet Mr. *Howel* is for having us read *will not*, inſtead of *cannot*; upon which he reaſons thus; ‘Tranſlators often give Occaſion, eſpecially to the Unlearned, for whom they are chiefly deſigned, to imagine, that *Jeſus* had not Power enough to work Miracles in *Nazareth*, Mark vi. 5. John xii. 39, *&c.* And here, in this Text (not to mention many others) where 'tis ſaid, *That God could not do any Thing to* Sodom, *till* Lot *had left it.* Tho' Commentators and Preachers have not failed to obſerve, that this Expreſſion does not always denote an abſolute Impoſſibility to do any Thing, but only a Deſign or Will not to do it, or a Repugnancy to the doing of it. But yet it is certain, that *Chriſt*, if he had pleaſed, could have wrought Miracles in *Nazareth*; and that God too could have deſtroyed *Sodom* independently of *Lot*; and all this Impotency is attributed to the want of Will, and therefore, ſince People are ſo apt to take theſe Places literally, it is proper they ſhould be rendred, *They would not*, and not, *They could not*, the laſt of which is an ambiguous Expreſſion, and naturally gives us an Idea which is contrary to the Deſign of the ſacred Writers.’ The Subſtance of this Note, and, in a great Meaſure, the Expreſſion of it likewiſe is borrowed from the 136th Page of *An Eſſay for a new Tranſlation of the Bible*; the Author of which hath put many upon cavilling againſt the preſent Verſion of the Scriptures, who are totally ignorant in thoſe Tongues from whence they are tranſlated; Men who affect Learning, and would fain be thought Criticks, without having any Skill, or taking any Pains. As to the Phraſe in Diſpute, our Bible has certainly render'd the *Hebrew* Expreſſion exactly, and has placed it in a ſtronger Light than it would ſtand in, according to this Emendation. If in our Tranſlation it had been put *will not*, for *cannot*, it is highly probable, ſome other Critick would have found Fault with this, and called (indeed with ſome Colour of Juſtice) an unwarrantable Liberty taken with the ſacred Writings.

Therefore the Name of the City is called Zoar] From this extraordinary Mercy, vouchſafed to a whole City, for the Sake of one righteous Perſon, the Name thereof was changed, and inſtead of *Bela*, under which Appellation it is mentioned before, as one of the five Cities revolting from *Chedorlaomer*, it was now called *Zoar*, or rather *Toar*, which in *Hebrew* ſignifies *ſmall*; becauſe *Lot*, in his Interceſſion, calls it twice, a *little one*.

Then the Lord rained upon Sodom, and upon Gomorrah, Brimſtone and Fire from the Lord out of Heaven. And he overthrew thoſe Cities, and all the Plain, and all the Inhabitants of the Cities, and that which grew upon the Ground] Mr. *Stackhouſe* obſerves, that, of all God's Judgments upon the Wicked, next to that of the univerſal Deluge, the Deſtruction of *Sodom*, and the neighbouring Cities in the Plain of *Jordan*, ſeems to have been one of the moſt remarkable, and the moſt dreadful Interpoſitions of Providence.

That this *Cataſtrophe* (as the Apoſtle calls it, 2 *Pet.* ii. 6.) did really happen, according to the Account which *Moſes* gives us of it, we have the concurring Teſtimony of all Hiſtorians, both antient and modern, to convince us. *Diodorus Siculus*, after having given us a Deſcription of the Lake *Aſphaltites* (which now fills the Place where theſe Cities once ſtood) acquaints us, that the adjacent Country was *then* on Fire, and ſent forth a grievous Smell, to which he imputes the ſickly and ſhort Lives of the neighbouring Inhabitants. *Strabo*, having made mention of the ſame Lake, purſues his Account, and tells us, that the craggy and burnt Rocks, the Caverns broken in, and the Soil all about it aduſt, and turn'd to Aſhes, give Credit to a Report among the People, that formerly ſeveral Cities ſtood there, (whereof *Sodom* was the chief) but that by Earthquakes and Fire breaking out, there were ſome of them entirely ſwallow'd up, and others forſaken by the Inhabitants that cou'd make their Eſcape. *Tacitus* deſcribes the Lake in much the ſame Manner with theſe other Hiſtorians, and then adds, that not far from it are the Fields, now barren, which were reported formerly to have been very fruitful, and adorn'd with large Cities, which were burnt by Lightning, and do ſtill retain the Traces of their Deſtruction. *Solinus* is clearly of Opinion, that the Blackneſs of the Soil, and its being turn'd into Duſt and Aſhes, is a ſure Token of its having ſuffer'd by Fire from Heaven; and, if we may believe the Report of a late Traveller, Mr. *Maundrell*, according to the Account which he had from the Inhabitants themſelves, ſome of the Ruins of theſe antient Cities do ſtill appear, whenever the Water is low and ſhallow.

What the Number of theſe Cities were, is a Matter wherein we have no abſolute Certainty. *Moſes*, in the Text, makes mention of but two, *Sodom* and *Gomorrah*, but in another Place, he enumerates *four*, and gives this Deſcription of their dreadful Puniſhment. *When the Generations to come ſhall ſee the Plague of that Land and the Sickneſſes, which the Lord hath laid upon it, and that the whole Land thereof is Brimſtone, and Salt, and Burning like the Overthrow of Sodom and Gomorrah, Abnoth and Zeboim, (which the Lord overthrew in his Anger, and in his Wrath) even all the Nations ſhall ſay, Wherefore hath the Lord done this unto the Land?* Deut. xxix. 22, 23, 24. Nay, if we will believe *Strabo*, and who perhaps might have an Account of the Thing from ſome *Phenician* Writer, the Number of the Cities, which at this Time, were deſtroyed, were *thirteen*; and to this, there is a Paſſage in the *Prophet*, which ſeems to give ſome Countenance, tho' not as to the preciſe Number of them: *As I live*, ſaith the Lord God to *Jeruſalem*, *Sodom thy Siſter, has not done, ſhe nor her Daughters*, (i. e. the Cities which were built round it, and were tributary to it) *have not done, as thou and thy Daughters have done.*

The abominable Enormities of the Inhabitants, provok'd the divine Ruler of the World to deſtroy their Cities, whoſe *Cry* was now grown great for Vengeance; and the Manner wherein it was effected, *Moſes* has recorded in the Words recited, Ver. 24, 25. For the better underſtanding of which, we are to obſerve, 1*ſt*, That in the Vale of *Siddim*, (the Tract of Ground which was now deſtroy'd) there were a great many Pits of *Bitumen*, which, being a very combuſtible Matter, is, in ſome Places *liquid*, in others *ſolid*; and not only found near the Surface of the Earth, but lies ſometimes very deep, and is dug from the very Bowels of it. 2*dly*, That the *Brimſtone* and *Fire*, which the Lord is ſaid to *rain upon Sodom and Gomorrah*, means *Brimſtone inflam'd*; that in the *Hebrew* Stile, *Brimſtone inflam'd* ſignifies *Lightning*; and that the Reaſon, why Lightning is thus deſcribed, no one can be ignorant of, that has either ſmelt the Places which have been ſtruck with Thunder, or have read what learned Men have wrote upon the Subject. 3*dly*, That God is not only ſaid to have *rained down Brimſtone and Fire*, but Brimſtone and Fire FROM THE LORD; where the Addition of *from the Lord*, which, at firſt, may appear to be ſuperfluous, or a Plurality of Perſons in the Deity (as moſt Chriſtian Interpreters would have it) does more particularly deſcribe the *Thunderbolt*, which, by the *Hebrews*, as well as other Nations, is frequently call'd the *Fire of God*, the *Fire from God*, &c. And the Reaſon is, — Becauſe Men having no Power over this Kind of *Meteor*, and it being impoſſible for them, by any Kind of Contrivance, to aſcend up to the Clouds, God is therefore ſuppos'd to dwell there, and to caſt down his Bolts from thence.

Now, from theſe Obſervations put together, we may, in ſome Meaſure, form a Notion to ourſelves, how this Deſtruction came to be effected. For, tho' *Moſes* does not inform us, after what Manner the Lightning and Thunder-bolts from above ſubverted theſe Cities, and their adjacent Territories; yet, ſince he plainly makes Mention of them, we cannot comprehend how it could happen otherwiſe, than that the Lightning and Thunder-bolts, falling, in great Abundance, upon ſome Pits of *Bitumen*, the Veins of that combuſtible Matter took Fire immediately, and as the Fire penetrated into the lowermoſt Bowels of the bituminous Soil, theſe wicked Cities were ſubverted by a dreadful Earthquake, which was follow'd with a ſubſiding of the Ground; and that, as ſoon as the Earth was ſunk, it would unavoidably fall out, that the Waters, running to this Place in ſo great an Abundance, and mixing with the *Bitumen*, which they found in great Plenty, would make a Lake of what was a Valley before, and a Lake of the ſame Quality, with what the Scripture calls the *Salt-Sea*.

This Lake, according to the Account we have of it, is encloſed, to the *Eaſt* and *Weſt*, with exceeding high Mountains; on the *North* it is bounded by the Plain of *Jericho*, on which Side it receives the Waters of *Jordan*; on the *South* it is open, and extends beyond the Reach of the Eye, being twenty four Leagues long, and ſix or ſeven broad. Its Water is exceeding deep and heavy; ſo heavy, that a Man cannot, without Difficulty, ſink into it; but of ſo nauſeous a Taſte, and noiſome Smell, that neither Fiſh, nor Fowl accuſtom'd to the Water, can live in it. It is full of *Bitumen*, which, at uncertain Seaſons, boils up from the Bottom in Bubbles; at which Time the Superficies of the Lake ſwells, and reſembles the Riſing of an Hill. Adjoining to the Lake and Fields, which formerly, as *Tacitus* ſays, were fruitful, but are now ſo parch'd and burnt up, that they have loſt their Fertility, inſomuch that every Thing, whether it grows ſpontaneouſly, or be planted by Man, whether it be Herb, Fruit, or Flower, as ſoon as it is compreſs'd, moulders away immediately into Duſt; and to this the Author of the Book of *Wiſdom* ſeems to allude, when he tells us, that, *of the Wickedneſs of thoſe Cities, the waſte Land, that ſmoaketh* to this Day, *is a Teſtimony, and the Plants bearing Fruit, that never come to Ripeneſs.*

Whether there be any Truth in this Part of the Account of *Tacitus*, 'tis hard to tell. As for the Apples of *Sodom* (to which he ſeems to allude) Mr. *Maundrell* tells us, that he never ſaw, nor heard of any thereabouts, nor was there any Tree to be ſeen near the Lake, from which one might expect ſuch Kind of Fruit; and therefore he ſuppoſes the *Being*, as well as the *Beauty*, of that Fruit a mere Fiction, and only kept up, becauſe it ſerv'd for a good *Alluſion*, and now and then helped Poets to a pat Similitude.

‘The Cinders, Brimſtone, and ſmoke, ſays *Philo*, ‘and a certain obſcure Flame, as it were, of a Fire ‘burning, ſtill perceivable in ſome Parts of the Coun- ‘try, are Memorials of the perpetual Evil which hap- ‘pen'd to it;’ and, as *Joſephus* adds, ‘the Things that ‘are ſaid of *Sodom*, are confirmed by ocular Inſpection, ‘there being ſome Relicts of the Fire, which came ‘down from Heaven, and ſome Reſemblance of the ‘five Cities, ſtill to be ſeen.’ And 'tis the Duration of theſe Monuments of divine Wrath perhaps, which gave Occaſion to St. *Jude* to ſay, that the wicked Inhabitants of theſe Cities were *ſet forth for an Example, ſuffering the Vengeance of eternal Fire*, i. e. of a Fire, whoſe Marks were to be perpetuated to the End of the World: For it is a common Thing in Scripture, to expreſs a great and irreparable Vaſtation, whoſe Effects or Signs ſhall be permanent to the lateſt Ages, by the *Greek* Word *Aionios*, which we here render *eternal*.

Thus, in all Probability, were the Cities of the Plain of *Jordan* overthrown: Nor is there any Doubt to be made, but that the miraculous Hand of God was employed in ſending down this heavy Judgment. For, tho' in a Soil, impregnated with *Bitumen*, the Cities, which are built thereon, may be ſhaken with an *Earthquake*, and ſwallow'd up by a ſudden *Hiatus*; tho' Thunder-bolts may fall, and ſet the Veins of Sulphur and Bitumen on Fire, which, afterwards breaking out, and mingling with the Water, may, in a low Valley, eaſily cauſe a Lake full of *Aſphaltus*: Tho' theſe Things, I ſay, in Proceſs of Time, might have come to paſs in an ordinary Courſe of Nature; yet, if they were done before their *natural Cauſes* were in a Diſpoſition to produce them; if they would not have been done *that Inſtant*, unleſs it had been for ſome extraordinary Interpoſition of God, or his bleſſed Angels; it ought to be reputed no leſs a *Miracle*, than if every Particular in the Tranſaction had plainly ſurpaſſed the uſual Operations of Nature. And, that the Judgment now before us, happened in this Manner, the two Angels, diſpatch'd by Almighty God upon this important Occaſion, God's foretelling *Abraham* his Deſign, the Angels acquainting *Lot* with the Errand about which they came, and then urging and inſtigating him to be gone, to make Haſte, and *eſcape to* Zoar, *becauſe they could do nothing until he was come thither*, are Arguments ſufficiently convincing, that the Thunder and Lightning, or (as others will have it) the Showers of liquid Fire, or rather Storms of Nitre and Sulphur mingled with Fire, which fell upon theſe wicked Places, were immediately ſent down by the Appointment of God, and by the Miniſtry of his Angels, who, knowing all the *Meteors* of the Air, and their repugnant Qualities, did collect, commix, and employ them, as they thought fit, in the Execution of God's juſt Judgment upon a People devoted to Deſtruction.

But his Wife looked back from behind him, and became a Pillar of Salt] It is not agreed by Commentators what was the Crime, for which *Lot*'s Wife was ſo ſeverely puniſh'd. Some are of Opinion, that ſhe deſerv'd it, merely for diſobeying the Command of the Angel, and expreſſing too much Concern for a People that deſerved no Compaſſion. Others ſay, that, being anxiouſly ſollicitous for her Daughters that were married there, and turning about to ſee, whether they followed her, ſhe ſaw the Divine *Shechinah*, or Majeſtick Appearance of God, deſcending to deſtroy the Place, which was the Occaſion of her *Metamorphoſis*. Others ſuppoſe, that, ſhe being in the Confederacy with the *Sodomites*, ſhe told them that her Huſband was *diſtracted*, and gave them Notice, when any Strangers came to lodge with him, by a Sign of Smoak by Day, and of Fire by Night; whilſt others again imagine, that the Scripture does not repreſent the Fate, which ſhe met with, as a Puniſhment for any Crime, but as a Thing merely accidental. See *Univerſ. Hiſt.* L. I. C. 4. There is one Circumſtance however in the Text, ſays *Pool*, *viz.* that *ſhe looked from behind her Huſband*, whom ſhe follow'd, which ſeems to be mention'd as the Reaſon of this her Preſumption, becauſe ſhe could do it without her Huſband's Obſervation or Reproof; to which ſhe ſeems to have had a greater Regard, than to the all-ſeeing Eye of God.

The ingenious Mr. *Stackhouſe* has treated this Subject in a very learned and rational Manner: He ſays, that the *Metamorphoſis* of *Lot*'s Wife is one of the moſt wonderful Events in Scripture, and therefore thoſe, who are unwilling, *as they ſay*, to multiply Miracles without a Cauſe, from the different Senſes, which the Words in the Text are capable of, have endeavour'd to fix another Interpretation to them. Thus the Word, which we render *Pillar*, or *Statue*, beſides its obvious Signification, may, in a *metaphorical* Senſe, be applied to denote any Thing, that like a Pillar or Stone, is *immoveable* and *hard*; and according to this Acceptation, theſe Interpreters ſuppoſe, that *Moſes* might intend no more, than that *Lot*'s Wife was ſtruck dead with Fear, or Surprize, or any other Cauſe, and ſo remain'd motionleſs, like a Stone.

In like Manner, the Word, which we render *Salt*, beſides its common Signification, does ſometimes denote *a dry and barren Soil*, ſuch as is found about the *Aſphaltic* Lake: And thus the Senſe of the Words, applied to *Lot*'s Wife, intimates, that the Place of her Death was in a *barren* Country, or in *the Land of Salt*. At other Times it ſignifies a *long Space*, or *Continuance of Time*, becauſe we find an *everlaſting Covenant, called a Covenant of Salt*, (Salt being therefore an Emblem of *Eternity*, becauſe the Things that are ſeaſon'd therewith, continue incorrupt for many Years) and in this Senſe *Lot*'s Wife may be ſaid to become an *everlaſting Monument* of the divine Diſpleaſure, without any Conſideration either of the *Form* or *Matter* whereinto ſhe was changed: And from theſe Significations of the Words, they draw this Explication of the Paſſage. ---- ‘That *Lot*'s Wife, either looking back upon the City, ‘when ſhe ſaw it all on a Smoak, and Fire from Hea- ‘ven pouring down upon it, was ſtruck dead with the ‘frightful Sight, in a Country, that was *afterwards* ‘barren and unfruitful: Or that, not only ſtopping, ‘but returning towards the City (when the Angel was ‘gone) ſhe was ſuffocated by ſome poiſonous Vapour, ‘and periſh'd in the common Conflagration.’ And this, *as they ſay*, ſaves a Miracle, and anſwers the End of Providence full as well, as if the Woman had been actually turn'd into *a Pillar of Salt*, which never was, and never will be prov'd by any authentick Teſtimony.

All this is plauſible enough; and yet thoſe, who adhere to the *literal* Senſe of the Words, have this to ſay in their Vindication, --- That the Vale of *Siddim*, where *Sodom*, and the other Cities ſtood, was originally a very fruitful Soil (as moſt bituminous Countries are) which induc'd *Lot* to make Uſe of it for the Paſturage of his Cattle, but is, at preſent, the very Reverſe, a poor barren Land, full of Sulphur and Salt-pits: And hence they infer, that all the ſulphurous and ſaline Matter, which is found in this Tract of Ground now, was the Effect of divine Vengeance, and ſhower'd down upon it when God deſtroyed *Sodom*, and its neighbouring Cities. They therefore ſuppoſe, that the Woman, ſtanding ſtill too long to behold the Deſtruction of her Country, ſome of that dreadful Shower, in the Manner of great *Fleaks* of Snow, fell upon her, and, clinging to her Body, wrapp'd it all over, as it were in a Sheet of *nitroſulphurous* Matter, which congeal'd into a Cruſt as hard as a Stone, and made her appear like a Statue or Pillar of *metallick* Salt, having her Body encloſ'd, and, as it were, *candied* all over with it. And to maintain this their Hypotheſis, they aſſert, That all *indurated* Bodies (as Chymiſts well know) are (as they ſpeak) highly *ſaturated* with a *ſaline* Principle, and that all Coagulations and Concretions, in the Mixture of Bodies, are effected by this Means: So that it was not poſſible to expreſs ſuch a Tranſmutation as *Lot*'s Wife underwent, whether it was ſimply by *Incruſtation*, or by total *Penetration*, more properly than *Moſes* has done. They produce Inſtances from the beſt Hiſtorians of ſeveral *Petrefactions* both of Men and Cattle (almoſt as wonderful as this of *Lot*'s Wife) ſtanding in the very ſame Poſture wherein they were found at the Inſtant of their Tranſmutation, for ſeveral Generations afterwards; and, for the Confirmation of this in particular, they vouch the Teſtimony of the Author of the *Book of Wiſdom*, who makes Mention *of a ſtanding Pillar of Salt, as a Monument of an unbelieving Soul*, and the Authority of the LXX Interpreters, who expreſly render it ſo. Among *Jewiſh* Writers, they cite the Words of *Joſephus*, who tells us, that ‘*Lot*'s Wife, caſting ‘her Eye perpetually back upon the City, and being ‘too much concern'd about it, contrary to what God ‘had forbid her, was turn'd into a Pillar of Salt, which ‘I myſelf, *as he tells us*, have ſeen.’ They cite the Words of *Philo*, who frequently takes Notice of this *Metamorphoſis*, and, in his *Allegories of the Law*, more particularly declares, that, *for the Love of* Sodom, Lot*'s Wife was turn'd into a Stone*: And, among Chriſtian Writers, they produce that Paſſage of *Clemens*, in his Epiſtle to the *Corinthians*; ‘*Lot*'s Wife went along ‘with him, but being of a different Spirit, and not ‘perſiſting in Concord with him, ſhe was therefore ‘placed for a Sign, and continues a Statue of Salt to ‘this very Day;’ together with the Teſtimony of *Irenæus*, and ſeveral other Fathers of the Church.

The Accounts, which modern Hiſtorians and Travellers give us of this Matter, are ſo very different and uncertain, that we cannot ſo well tell where to fix our Belief. *Bochart*, in his Deſcription of the *Holy Land*, tells us, that he gave himſelf the Fatigue of a very troubleſome Journey, to behold this Statue, but was not ſo happy as to ſatisfy his Curioſity; for the Inhabitants aſſur'd him the Place was inacceſſible, and could not be viſited without apparent Danger of Death, becauſe of the prodigious Beaſts and Serpents that abounded there, but more eſpecially, becauſe of the *Biduini*, a very ſavage and inhuman Sort of People, that dwelt near it: And yet, if we will believe other Writers of this Kind, they will tell us expreſly, that there is ſtill ſome Part of it remaining, and to be ſeen, between *Engaddi* and the *Dead Sea*.

We will ſuppoſe however for once, that the long Duration of this Monument is an Impoſition of the Inhabitants upon the Credulity of Strangers; yet it will not therefore follow, that there never was any ſuch Thing in being, unleſs we can think it inconſiſtent with the Nature of God to work a Miracle for the Puniſhment of a wicked Woman. Miracles indeed are not to be multiplied, unleſs there be Occaſion for them: But, when the plain Senſe of the Words leads us to ſuch a Conſtruction, 'tis a Niceneſs, no way commendable, to endeavour to find out another, merely for the Sake of avoiding the Miraculouſneſs of the Fact; as if the Scriptures were more valuable, for containing nothing but obvious Matters, and the *Majeſty* of God any way magnified, by ſeeming to exert as little of its *omnipotent* Power as poſſible.

The ſhort of the Matter is this, — We have a clear Account, in a Book full of Wonders, of a Woman, confeſſedly guilty of Diſobedience and Ingratitude, ſtruck dead by the Hand of God, and turn'd into a Statue of Salt, for a Monument of Terror to future Generations. And, is there any Thing in this, ſo repugnant to Reaſon, or ſo incongruous for God to do, that we muſt immediately flee to another Interpretation, and, to make the Matter eaſy, reſolutely maintain, that the whole Purport of the Thing is only this, — That the poor Woman either ſuddenly died of a Fright, or indiſcreetly fell into the Fire? God certainly may work a Miracle when he pleaſes, and puniſh any wicked Perſon in what Manner he thinks fit; nor is there any more Wonder in the *Metamorphoſis* of *Lot*'s Wife, than there was in the changing the Rod of *Moſes* into a Serpent. The ſame Power might do both; and ſince the ſame Hiſtory has recorded both, there is the ſame Reaſon for the Credibility of both. Nay, of the two, the Tranſformation of *Lot*'s Wife ſeems more familiar to our Conceptions, ſince we want not Inſtances of Perſons ſtruck with Lightning, and kill'd with cold Vapours, that have immediately petrified in the ſame Manner.

But, why God exacted ſo ſevere a Penalty for an Offence ſo ſeemingly ſmall, is not ſo hard to be reſolv'd; becauſe, according to the Light wherein we are to conſider this Woman, her Diſobedience to the Divine Command had in it all the Malignity of an obſtinate and perverſe Mind, unthankful to God for his Preſervation of her, and too cloſely attach'd, if not to the wicked Cuſtoms, at leaſt to the Perſons and Things, which ſhe had left behind her in that Sink of Sin and Senſuality.

But there is another Obſervation, which we may draw from our Saviour's Application of this Story, as well as the Angel's Expreſſions to *Lot*, *viz.* that ſhe loiter'd by the Way, if not return'd to the City; and if ſo, 'tis no Wonder that ſhe ſuffer'd, when ſhe was found within the Compaſs of the *ſulphureous* Steams from Heaven; nor can God be blam'd for his exemplary Puniſhment of her, unleſs we think it reaſonable for his Providence, in this Caſe, to have interpos'd, and wrought a Miracle for *her* Preſervation, who had ſo little deſerv'd it, and had run herſelf voluntarily into the Jaws of Deſtruction.

Come, let us make our Father drink Wine, and we will lie with him, that we may preſerve Seed of our Father] It was, at that Time, ſays *Stackhouſe*, an univerſal Law, which afterwards became a particular one of the *Jews*, that Marriages ſhould be contracted within the Family, to preſerve Inheritances, and to avoid the Mixture of Seeds: So that the two Siſters here argu'd very juſtly upon the Principles then univerſally admitted, *i. e.* upon the general Law of Nations. For, ſeeing they had no Brother to keep up their Name and Family, and their Father had loſt their Mother, by whom he might have had other Children, and they themſelves, their Huſbands, before Conſummation, in the common Deſtruction; there was no apparent Poſſibility of preſerving their Father's Family from utter Extinction after their three Lives, or averting the ſaid *Curſe of Extinction*, but by the very Method, which, at laſt, they concerted between them. So that they had the Plea of Neceſſity on their Sides to excuſe, if not to juſtify them: And, that they were not led by any Spirit of Uncleanneſs to this Action, we have theſe Preſumptions to believe: — That, in the Midſt of all the Impurities of the moſt wicked City under Heaven, they had preſerv'd their Innocence and Virginity; that they unanimouſly joined together in the ſame Contrivance, whereas vicious Intrigues are ſeldom communicated, and, whenever they are, always occaſion Quarrels; that, what they did once, they never repeated, and ſo cannot be ſuſpected of having been incited by brutal Luſt; and laſtly, that they were ſo far from being conſcious to themſelves of having acted upon any baſe and ſinful Inducement, that, in the Names of their Children, they took Care to perpetuate the Memory of it to Poſterity; which they never would have done, had they thought it a Reproach to their Father's Name.

Their Father too, in the Matter of Inceſt, may in ſome Meaſure be excus'd, for as much as he offer'd no Violence to his Daughters, but was altogether paſſive, and impos'd upon by them; but then, it muſt be conſider'd, that had he not allowed himſelf to drink to Exceſs, it had not been in the Power of his Daughters to deceive him. The Daughters indeed, without this Expedient, could not have attain'd their End; but then the Unjuſtifiableneſs of the Means diſſecrates the Means, even tho' it were good and laudable before. The ſhort is, both Father and Daughters, in this whole Tranſaction, were not without Sin: And therefore, whatever may be ſaid in Mitigation of their Faults, we miſtake the Matter widely, if we think the ſacred Hiſtory, in barely relating them, means either to approve or commend them.

And the firſt bore a Son, and called his Name Moab] *Moab* ſetled himſelf in the Parts adjoining *Eaſtward* to the *Salt-Sea*, or *Lacus Aſphaltites*, and in the neighbouring Tract, on the River *Jordan Eaſtward*: For we plainly learn, that great Part of the Kingdom of *Sihon*, King of the *Amorites*, did formerly belong to the *Moabites*, Numb. xxi. 21. *Ammon* ſeated himſelf in the Parts adjoining to *Moab*: For it is evident from Scripture, that the *Ammonites* were formerly poſſeſs'd of the Parts on the *Eaſt* of *Jordan* about the River *Jabbok*, or of the *Northern* Part of that which was afterwards the Kingdom of *Sihon*, Num. xxi. 13. Joſh. xiii. 25. and Judg. xi. 13, 23. But theſe Things we ſhall have Occaſion to illuſtrate more fully, when we come to deſcribe the Courſe of the Travels of the *Iſraelites* out of *Egypt*, into the Land of *Canaan*. See *Well*'s Geogr. of the O. T.

CHAP. XX.

Abraham *ſojourns in* Gerar, *where he denies his Wife, and by that means loſes her.* Abimelech, *who had taken her, is reproved for it in a Dream; pleads his Ignorance in Excuſe; rebukes* Abraham; *reſtores* Sarah, *and reproves her.* Abraham *prays for* Abimelech *and his Family, and God heals them.*

Ver. 1. AND Abraham journeyed from thence toward the ſouth country, and dwelled between Kadeſh and Shur, and ſojourned in Gerar. 2 And Abraham ſaid of Sarah his wife, She *is* my ſiſter: and Abimelech king of Gerar ſent, and took Sarah. 3 But God came to Abimelech in a dream by night, and ſaid to him, Behold, thou *art but* a dead man, for the woman which thou haſt taken: for ſhe *is* a mans wife. 4 But Abimelech had not come near her: and he ſaid, Lord, wilt thou ſlay alſo a righteous nation? 5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe herſelf ſaid, He *is* my brother: in the integrity of my heart, and innocency of my hands have I done this. 6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integrity of thy heart; for I alſo with-held thee from ſinning againſt me: therefore ſuffered I thee not to touch her. 7 Now therefore reſtore the man *his* wife, for he *is* a prophet, and he ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou, and all that *are* thine. 8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told all theſe things in their ears: and the men were ſore afraid. 9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my kingdom a great ſin? thou haſt done deeds unto me that ought not to be done. 10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing? 11 And Abraham ſaid, becauſe I thought, Surely the fear of God *is* not in this place; and they will ſlay me for my wives ſake. 12 And yet indeed *ſhe is* my ſiſter; ſhe *is* the daughter of my father, but not the daughter of my mother: and ſhe became my wife. 13 And it came to paſs, when God cauſed me to wander from my fathers houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; At every place whither we ſhall come, ſay of me, He *is* my brother. 14 And Abimelech took ſheep, and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife. 15 And Abimelech ſaid, Behold, my land *is* before thee: dwell where it pleaſeth thee. 16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus ſhe was reproved. 17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children*. 18 For the Lord had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

And ſojourned in Gerar] *Gerar* was a *regal* City, ſituate not far from the Angle where the *South* and *Weſt* Sides of *Paleſtine* meet; and the Country to which it gave the Name, extended itſelf pretty far into *Arabia Petræa*. *Beerſheba* ſignifies the *Well of the Oath*, becauſe here *Abraham* made a Covenant with *Abimelech* King of *Gerar*, concerning a Well which he had digg'd hard by. Here likewiſe he planted a Grove, and inſtituted an *Oratory*, or Place of divine Worſhip; and, in proceſs of Time, here was a City, or conſiderable Town built, which is taken Notice of by heathen Authors under the Name of *Berzimma*, or *Berſabe*. *Kadeſh* was a City lying on the Edge of the Land of *Canaan*, to the *South* of *Hebron*; *Shur* was the Name of that Part of *Arabia Petræa*, which joins *Egypt* and the *Red-Sea*; and ſomewhere between theſe two, was that *Well*, near to which *Abraham*, when he left *Mamre*, fix'd his Habitation. See *Well*'s Geogr. of the O. T. Vol. 1.

And Abimelech King of Gerar ſent, and took Sarah] *Sarah* was now ninety Years old, when *Abimelech* took her into his Family; whence, ſays *Howell*, it may ſeem very ſtrange, that a Woman of her Age ſhould look ſo very well, as to be deſired by a King, who, in thoſe Days might have commanded the moſt youthful Beauties in his whole Dominions. But, according to ſome Interpreters, People of *ninety then* were as freſh and vigorous as thoſe of *forty now*; and *Sarah* might, even in that Reſpect, excel her Co-evals, by Reaſon of her *Sterility*, which is a great Preſerver of Beauty: Tho' others are of Opinion, that God, having taking away her Sterility, her Beauty returned with her Fruitfulneſs, for, by this Time, it is computed, that ſhe had conceived her Son.

Therefore Abimelech aroſe early in the Morning, and called all his Servants, and told all theſe Things in their Ears; and the Men were ſore afraid] From what we are told in Scripture, this Affair muſt have been attended with no ſmall Terror and Confuſion. *Abimelech* was much concerned at the Threats which had been denounced againſt him in his Dream; he was amazed, to find *Sarah* the Wife, and not the Siſter of *Abraham*, and to hear at the ſame Time that this Stranger was in ſo high Favour with God, as to be able to cure him by his Interceſſion; his Courtiers were no leſs ſurprized, on his relating what had befallen him; they were ſenſible of their own ſudden Maladies, and in great Fear of worſe Conſequences, unleſs the Woman was ſent back. *Joſephus* ſays, *Abimelech*, from the Time he took away *Sarah*, continued ſo ill of a violent Diſeaſe, that his Phyſicians deſpair'd of his Recovery, ſo that he was in no Condition to have cohabited with any Woman whatſoever. Some of the *Rabbins* go yet farther; they tell us, that an Angel attended *Sarah* both here and in *Egypt*, and ſuffered none to touch her. But theſe are Fables which deſerve no Regard, eſpecially where the Story is clear and evident in the Sacred Writings. We from thence learn, that her Chaſtity was preſerved by the Interpoſition of the Divine Power, and therefore, curious Enquiries into the Method obſerved, in this Reſpect, by Providence, are needleſs and perhaps ſinful.

And unto Sarah he ſaid, Behold I have given thy Brother a thouſand Pieces of Silver] *Bedford* obſerves, that the original Word does not ſo properly mean *Pieces*, as *Weight*, becauſe Money was then paid by Weight, and may therefore be interpreted a thouſand Shekels of Silver, *i. e.* about 57 Pounds in the Value of our preſent Money.

Behold he is to thee a Covering of the Eyes unto all, that are with thee, and to all others; thus ſhe was reproved]

proved] Where we muſt obſerve, in the firſt Place, that the Word, which we render *reprove*, does more properly ſignify to *inſtruct*, which muſt certainly be the right Senſe of the Word here, conſidering that *Abimelech* had already accepted of *Abraham*'s Apology, and was ſo far from irritating either him, or *Sarah* by Reproaches, that, on the contrary, he was endeavouring to win their Friendſhip by conſiderable Preſents. But then as to the *Covering of Sarah's Eyes*, this may be variouſly expounded according as the Words refer, either to *Abraham*, or to the *Pieces of Silver*. If they refer to *Abraham*, then the Meaning of the King's Words will be, 'Thou needeſt no other Defence of thy Chaſtity, than he; nor haſt thou any Reaſon hereafter to ſay, *he is my Brother*; for ſo dear is he to God, that God will defend him, and he will defend thee; and not only him, but all that are with thee, and that even among Strangers, without any ſuch Shifts and Equivocations, as you have hitherto thought fit to make uſe of.' This Senſe indeed is countenanc'd by the LXX: But others have thought, that it might better be render'd thus, — 'This Money, which I have paid thy Huſband, as a Mulct, for my having endeavour'd to take thee from him, will be a Means to deter all others from having any Concern with thee, when once they ſhall hear, how much I have ſuffered upon that Account.' The Reader is left to his own Option; but we ſhould rather think, that the laſt of theſe Interpretations is preferable. See *Patrick*'s and *Le Clerc*'s Com.

For the Lord had faſt cloſed up all the Wombs of the Houſe of Abimelech] This Phraſe, *had faſt cloſed up the Wombs*, does, in Scripture frequently denote *Barrenneſs*; but that it cannot do ſo here, is pretty plain from hence, — That the Hiſtory of this Tranſaction is of too ſhort a Continuance, to give Space for a Diſcovery of this Kind, *viz.* whether the Women, by God's Infliction, were become actually barren or no: And therefore the other Opinion is more probable, *viz.* that it was ſuch an Indiſpoſition, or Sore, or Swelling in the ſecret Parts, that the Men could neither enjoy their Wives, nor the Women who were with Child, could be delivered. See *Pool* and *Patrick*.

CHAP. XXI.

Iſaac *is born, circumciſed and weaned.* Sarah *takes Offence at the Behaviour of* Iſhmael, *and prevails on* Abraham *to turn him and his Mother out of Doors.* Hagar *wanders with her Son in the Wilderneſs; and being both in great Diſtreſs, ſhe is comforted by an Angel. The Covenant between* Abraham *and* Abimelech *at* Beerſheba.

Ver. 1. AND the Lord viſited Sarah as he had ſaid, and the Lord did unto Sarah as he had ſpoken. 2 For Sarah conceived and bare Abraham a ſon in his old age; at the ſet time of which God had ſpoken to him. 3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac. 4 And Abraham circumciſed his ſon Iſaac, being eight days old, as God had commanded him. 5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him. 6 And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me. 7 And ſhe ſaid, Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have borne *him* a ſon in his old age. 8 And the child grew and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

And Abraham circumciſed his Son Iſaac, being eight Days old] *Calmet* tells us, that the Manner of this Ceremony's being perform'd, whether in the publick Synagogue, or in private Houſes, is this, — The Perſon, who is appointed to be the *Godfather*, ſets down upon a Seat, with a Silk-cuſhion provided for that Purpoſe, and ſettles the Child in a proper Poſture on his Knees, when he, who is to circumciſe him (which, by the bye, is accounted a great Honour among the *Jews*) opens the Blankets. Some make uſe of Silver-Tweezers, to take up ſo much of the *Prepuce*, as they deſign to cut off, but others take it up with their Fingers. Then he, who circumciſes the Child, holding the Razor in his Hand, ſays, *Bleſſed be thou, O Lord, who haſt commanded us to be circumciſed*; and, while he is ſaying this, cuts off the thick Skin of the *Prepuce*, and then with his Thumb-nails, tears off a finer Skin ſtill remaining. After this he ſucks the Blood, which flows plentifully upon this Occaſion, and ſpits it out into a Cup full of Wine: Then he puts ſome Dragons Blood upon the Wound, ſome Coral Powder, and other Things to ſtop the Bleeding, and ſo covers up the Part affected. When this is done, he takes the Cup, wherein he had ſpit the Blood, and then, bleſſing both that and the Child, gives him the Name which his Father had appointed, and, at the ſame Time pronounces theſe Words of *Ezekiel*, *I ſaid unto thee, when thou waſt in thy Blood, live*, Ch. xvi. 6. after which, the whole Congregation repeats the cxxviiith *Pſalm*, *Bleſſed is every Man that feareth the Lord*, &c. and ſo the Ceremony concludes. Only we muſt obſerve, that beſides the Seat appointed for the Godfather, there is always another left empty, and is deſign'd, ſome ſay, for the Prophet *Elias*, who, as they imagine, is inviſibly preſent at all Circumciſions.

And the Child grew, and was weaned] It is not eaſy to gueſs, ſays *Patrick*, how long it was that Women gave ſuck in thoſe Days, becauſe the antient *Hebrews* are divided about it, ſome affirming that *Iſaac* was weaned when he was *two*, ſome *five*, and others not till he was *twelve* Years old. If however we will judge by what the young *Maccabee*'s Mother ſaid to him, *My Son remember I have ſuckled thee three Years*, 2 *Macc.* vii. 27. that Time will appear the moſt probable. For there is no Reaſon to believe, that *Iſaac* was weaned before the uſual Term, for Want of Care, and Affection in his Mother.

And Abraham made a great Feaſt the ſame Day that Iſaac was weaned] What the Manner of celebrating this *Weaning-feaſt*, or Feaſt of *Initiation*, was, ſays *Stackhouſe*, we can only conjecture from certain Circumſtances, and ſome parallel Paſſages and Cuſtoms. There are no more than the Weaning of *Iſaac*, and the Weaning of *Samuel*, (two very extraordinary Perſons, both foretold by the Spirit of Prophecy, and both miraculouſly born) which are taken Notice of in the ſacred Hiſtory. And (if we may be allow'd to ſuppoſe a *Parallel* between them) as the Feaſt at the weaning of *Samuel*, was a ſacred Feaſt, and kept *before the Lord*, 1 *Sam.* i. 24. (for the Child was brought by his Mother to the *Sanctuary*, there preſented, and there *initiated*, or dedicated by the High-Prieſt, whereupon a *Sacrifice* firſt, and then a *Feaſt* did enſue) ſo we may ſuppoſe, 1. That, at the Weaning-feaſt of *Iſaac*, there was a Burnt-Sacrifice, which *Abraham*, as *Prieſt* and *Prophet*, might early in the Morning offer, in order to ſanctify both the Feaſt, and thoſe that were to communicate in it. 2. That there were Changes of Raiment given to all the Gueſts, and to all the Servants, to keep the Feaſt in, and that, without theſe *Feſtival Robes*, no one was allow'd to ſit down at the Table. 3. That a new Sort of Veſture was given to *Iſaac*, as an Habit of Diſtinction, by which he was declar'd Heir of the Family, and the moſt honourable, next to his Father. 4. That there was a Dedication of the Child, or an holy *Initiation* of him, in a very religious and ſolemn Manner, perform'd by both the Parents. 5. That there was probably a Commemoration of the Entertainment of Angels in *Pilgrims Habit*, and of the joyful Meſſage then brought, together with the killing of the fatted Calf, and other Proviſions made for them: And, 6. That, upon this Occaſion, there was certainly a ſumptuous Entertainment made for their

Gueſts, ſuitable to the Character of the Maſter of the Feaſt, who was a Prince, as well as a Prophet, and anſwerable to the End and Deſign of it, which was to commemorate the higheſt Bleſſing that could be given, not to one Family only, but to all the Generations of the World.

9 And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had borne unto Abraham, mocking. 10 Wherefore ſhe ſaid unto braham, Caſt out this bond-woman, and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac. 11 And the thing was very grievous in Abrahams ſight, becauſe of his ſon. 12 And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman; in all that Sarah hath ſaid unto thee, hearken unto her voice; for in Iſaac ſhall thy ſeed be called. 13 And alſo of the ſon of the bond-woman will I make a nation, becauſe he *is* thy ſeed. 14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her ſhoulder) and the child and ſent her away: and ſhe departed, and wandred in the wilderneſs of Beer-ſheba. 15 And the water was ſpent in the bottle, and ſhe caſt the child under one of the ſhrubs. 16 And ſhe went, and ſat her down over againſt *him* a good way off, as it were a bow ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over againſt *him*, and lift up her voice, and wept. 17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*. 18 Ariſe, lift up the lad, and hold him in thine hand for I will make him a great nation. 19 And God opened her eyes, and ſhe ſaw a well of water; and ſhe went and filled the bottle with water, and gave the lad drink. 20 And God was with the lad, and he grew, and dwelt in the wilderneſs, and became an archer. 21 And he dwelt in the wilderneſs of Paran; and his mother took him a wife out of the land of Egypt.

And Sarah ſaw the Son of Hagar the Egyptian — mocking] At the *Weaning-Feaſt* of *Iſaac*, it is very probable, ſays *Stackhouſe*, that *Sarah* perceiv'd *Iſhmael* treating her Son with Contempt and Deriſion. The Initiation of *Iſaac*, and his Father's Declaration concerning him, which *Iſhmael* who thought he had a *prior* Right, was not able to bear, was enough to exaſperate his rough Nature to commit ſuch Rudeneſs, as could not but break the Merriment of the Feaſt, and thereupon provoke *Sarah* to exert her Authority, by ſhewing the Difference between the ſon of a *Bond-woman*, and the Heir apparent of the Family. I ſay, to *exert her* Authority; for as *Hagar* was *Sarah's Dotal* Maid-Servant, ſhe was entirely at her Diſpoſal. *Abraham* had no Cognizance of her; from his Juriſdiction, ſhe was exempt; and by Marriage-Articles (as we call it) reſerv'd to her Miſtreſs *in Property*; and therefore we find God interpoſing in the Affair, and adviſing *Abraham*, in all that *Sarah ſhou'd ſay unto him, to hearken to her Voice.*

And Abraham roſe up early in the Morning, and took Bread and a Bottle of Water, and gave it unto Hagar and the Child, and ſent her away] The Expulſion of *Hagar* and her ſon, ſays the ſame Author, is repreſented by our Tranſlation, under Circumſtances ſomewhat dolorous; but if we enquire into Particulars, we ſhall find them not near ſo full of Diſtreſs, as this Repreſentation ſeems to make them. *Abraham* is ſaid to have ſent them away *early in the Morning*; but this might be done on purpoſe to prevent what might paſs between them at ſo ſorrowful a Parting, from being obſerv'd by too many Eyes. He is ſaid to have *given them Bread and a Bottle of Water*; but as Bread and Water include *Eatables* and *Drinkables* of all Kinds, ſo there is no doubt to be made but that *Iſhmael* was able enough to carry a handſome Competency of Proviſion for a few Days, or that his Mother might very well carry a large Bottle of Water, or other Liquor to ſupport them for a Week, or ſo, while they were travelling through the Wilderneſs. Their whole Misfortune was, in miſtaking their Way, and wandering about in the Deſart, until their Water was conſum'd; but this was a mere Accident, wherein *Abraham* had not the leaſt Concern.

Iſhmael indeed is, in ſeveral Places, call'd *a Child*, and from thence we may ſuppoſe, that he was a Burden and Incumbrance to his Mother: But, if we look into his Age, we ſhall find, that, when *Iſaac* was born he was *fourteen*; and therefore allowing two Years between *Iſaac's* Birth, and his *Weaning*, he could not be leſs than *ſixteen*, when *Abraham* ſent him and his Mother away, and was, conſequently, a Youth capable of being a Support and Aſſiſtance to her. For the Circumſtances of the World, we may obſerve, at this Time, were ſuch, that it was an eaſy Matter for any Perſon to find a ſufficient and comfortable Livelihood in it. Mankind were ſo few, that there was, in every Country, Ground to ſpare; ſo that any one, who had Flocks, or a Family, might be permitted to ſettle any where, to feed and maintain them, and ſo grow, and increaſe, and become wealthy; or Creatures in the World were ſo numerous, that a Perſon, who had no Flocks or Herds, might in the Wilderneſs, and uncultivated Grounds, (as *Iſhmael* we find became an *Archer*) find Game enough of all Sorts whereby to maintain himſelf, and his Dependants without doing any Injury, or being moleſted for ſo doing.

Iſhmael indeed had for ſixteen Years continued in *Abraham's* Family, and at firſt perhaps it might be diſputed, whether he or his Brother *Iſaac*, ſhou'd ſucceed to their Father's Inheritance: But, after that this Point was determin'd, and God himſelf had declar'd in the Favour of *Iſaac*, he muſt of Courſe have became *Iſaac's* Bond-man or Servant, had he continued in *Abraham's* Family. So that, it was both kindly, and prudently done of his Father, to take Occaſion from *Sarah's* Diſguſt againſt him, to *emancipate*, and ſet him free, by ſending him abroad to acquire an *independent* Settlement, which was all the Proviſion that Parents, in thoſe Days, cou'd make for their *younger* Children. 'Twas the ſame Proviſion, that his Father *Abraham* made for the Sons whom he afterwards had by his Wife *Keturah*; for ſo we are told, that *he gave all that he had unto Iſaac, but unto the Sons of his Concubines he gave Gifts, and ſent them away from Iſaac his Son, Eaſtward, unto the Eaſt Country.* Nay, 'twas the ſame Proviſion which *Iſaac* made for his Son *Jacob*, tho' he was the Heir of the Bleſſing. When he went from his Father's Houſe to *Padan-Aran*, we read of no Servants or Equipage attending him, nor any Accommodations prepar'd for his Journey. He was ſent (as we call it now a Days) to ſeek his Fortune, only inſtructed to ſeek it among his Kinsfolks and Relations; and he went to ſeek it on ſo uncertain a Foundation, that we find him moſt earneſtly praying to God to be with him *in the Way he was to go*, not to ſuffer him to want the Neceſſaries of Life, but to *give him Bread to eat, and Raiment to put on:* And yet we ſee, that, by becoming an hired Servant to *Laban*, he both married his Daughters, and, in a few Years became Maſter of a very conſiderable Subſtance.

It is our Miſtake in the Cuſtoms of the Times therefore, that makes us imagine, that *Hagar* and *Iſhmael* had any hard Uſage in their Ejectment. Whatever the Nature of their Offence might be, or whatever Grounds *Sarah* might have for her Indignation againſt them, there is no Reaſon to accuſe *Abraham's* Conduct in this

Affair, ſince what he did was purſuant to a divine Direction, which he durſt not diſobey; was agreeable to the Practice of the Times wherein he lived; and no more than what all other Fathers, in thoſe Days, impos'd upon their younger Sons: Since the Hardſhips they ſuffer'd, were *accidental*, but the Benefits which accrued to them, were *deſign'd*: Since *Abraham*, by this Means, reſcued them from a State of Servitude for ever; and, according to the divine Prediction, was perſuaded, that this would be the only Expedient to make of *Iſhmael* a flouriſhing Nation.

And he dwelt in the Wilderneſs of Paran; and his Mother took him a Wife out of the Land of Egypt] It is very probable, ſays *Pool*, that *Abraham* did not ſuffer this his eldeſt Son, to remain long deſtitute of his Aſſiſtance; but that, on the contrary, he found him out, and afforded him ſuch Supplies, as enabled him to ſetle comfortably, wherever the Conveniency of the Soil, the Climate, and the Water, incited him to fix his Habitation. We may obſerve alſo, from his Mother's taking him a Wife out of *Egypt*, how natural it is for every one to love his own Country; not but there might be another Reaſon for *Hagar*'s chuſing an *Egyptian* for him, rather than a *Canaanite*; which is, that ſhe might have learnt, whilſt in *Abraham*'s Family, the accurſed State, and future Deſtruction of that People. We may likewiſe obſerve from hence, both the Obligation that lies upon Parents, and the Right inveſted in them, to diſpoſe of their Children in Marriage in a convenient Time; that is, unleſs the Children themſelves are not inclined to a married State; in which Caſe, we think, they ought not to oblige them to it by Compulſion.

22 And it came to paſs at that time, that Abimelech and Phichol the chief captain of his hoſt ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt. 23 Now therefore ſwear unto me here by God, that thou wilt not deal falſly with me, nor with my ſon, nor with my ſons ſon: *but* according to the kindneſs that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned. 24 And Abraham ſaid, I will ſwear. 25 And Abraham reproved Abimelech becauſe of a well of water, which Abimelechs ſervants had violently taken away. 26 And Abimelech ſaid, I wot not who hath done this thing: neither didſt thou tell me, neither yet heard I *of it* but to day. 27 And Abraham took ſheep, and oxen, and gave them unto Abimelech: and both of them made a covenant. 28 And Abraham ſet ſeven ew-lambs of the flock by themſelves. 29 And Abimelech ſaid unto Abraham, What mean theſe ſeven ew-lambs, which thou haſt ſet by themſelves. 30 And he ſaid, For *theſe* ſeven ew-lambs ſhalt thou take of my hand, that they may be a witneſs unto me, that I have digged this well. 31 Wherefore he called that place Beer-ſheba: becauſe there they ſware both of them. 32 Thus they made a covenant at Beer-ſheba: then Abimelech roſe up, and Phichol the chief captain of his hoſt, and they returned into the land of the Philiſtines. 33 And *Abraham* planted a grove in Beerſheba, and called there on the name of the Lord, the everlaſting God. 34 And Abraham ſojourned in the Philiſtines land many days.

And Abraham ſaid, I will ſwear] But how could *Abraham* lawfully do this, when *Canaan* was given to him by God, and to his Seed after him for ever? The Anſwer, given by *Pool*, is, that neither *Abraham*, nor his Seed after him, had any actual Right to the Poſſeſſion of that Land, till 350 Years after this Tranſaction; in which Time he might reaſonably ſuppoſe both *Abimelech*, his Son, and Grandſon, would be dead, and this Covenant was to extend no farther. It is evident, therefore, that *Abraham* did not hereby give away any of that Right conferred on him by God: Beſides, we find *David* entering into Covenant by Oath with *Jonathan*, ſome Time after the Lord had promiſed him the Kingdom; he took Care however, that he did not vacate by this Covenant, any of the Right to the Crown, transferred to him by God.

And Abraham reproved Abimelech, becauſe of a Well of Water, which Abimelech's Servants had violently taken away] It will not ſeem ſtrange, that *Abraham* ſhould look upon the loſing of a Well as a Matter of ſuch Conſequence, conſidering how ill-furniſhed theſe Eaſtern Countries were with Water; and 'twas highly prudent of him to complain of Grievances now, before he enter'd into Covenant with *Abimelech*, that, they being once redreſſed, there might remain no Occaſion of Quarrels afterwards.

What is here called *reproving*, ſeems only to have been a civil Expoſtulation, in order to ſet Things upon a right Footing; that no Diſpute might ariſe between them, upon that Head for the future.

And Abraham took Sheep and Oxen, and gave them to Abimelech; and both of them made a Covenant] This was done, partly, as an Acknowledgment of his former Favour and Friendſhip; partly, as an Aſſurance of his own ſincere Friendſhip, both at preſent, and for the future; and of his Acquieſcence in his Anſwer about the Well; and partly, for Sacrifice, and for the uſual Rite in making Covenants; which was, that the Perſons covenanting might paſs between the Pieces of the ſlain Beaſts.

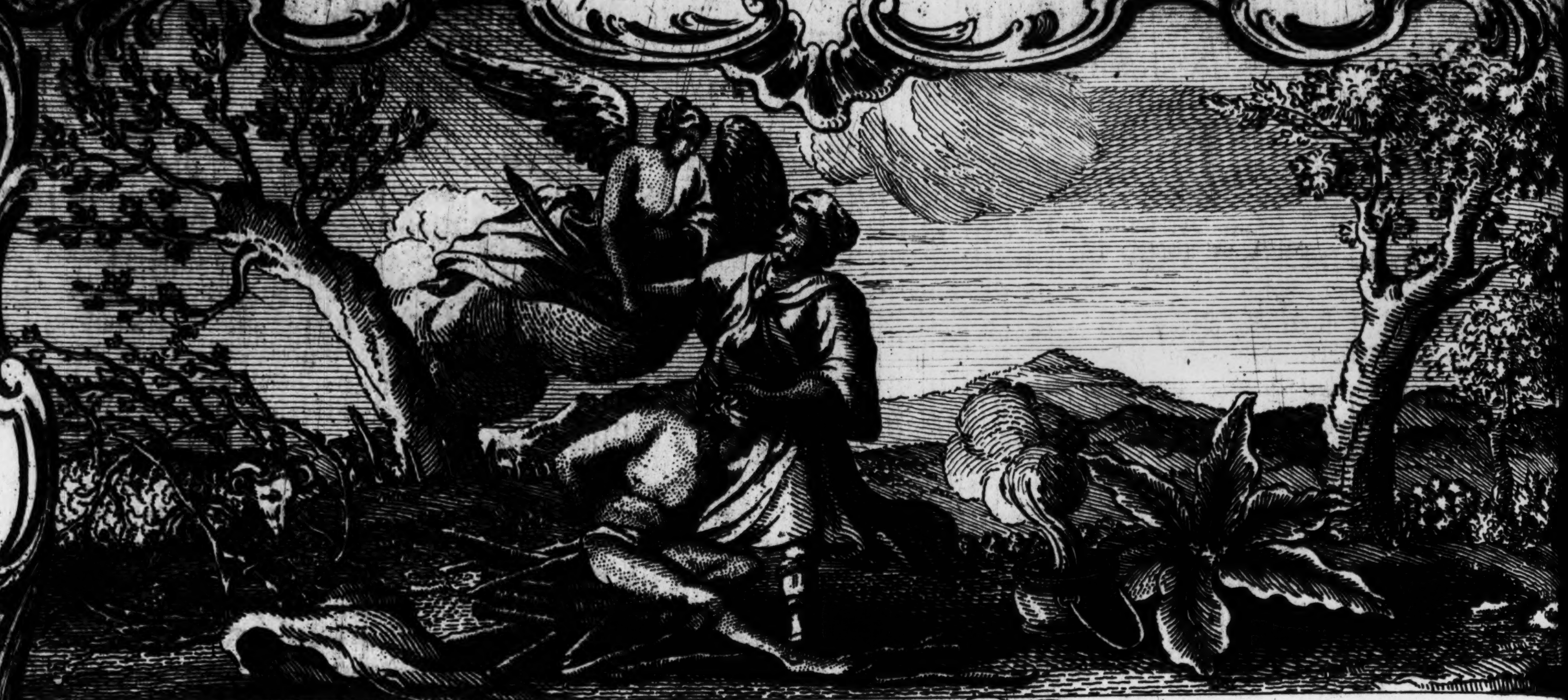
And Abraham planted a Grove in Beerſheba, and called there on the Name of the Lord] *Elwood* has obſerved upon this Paſſage, how apt the Cuſtoms of the Places they live in, and the People they converſe with, are to ſteal, and prevail even upon good Men. *Abraham* had been drawn in juſt before, by a Heathen King, to ſwear; and from the Practice of the Heathens, he now plants a Grove, wherein to perform his Devotions. For that it was the Cuſtom of the Heathens to plant Groves, and therein to ſet up their Idols and Altars, will appear from the Command afterwards given to the *Iſraelites*, to deſtroy their Altars, break down their Images, and cut down their Groves, *Exod.* xxxiv. 13. to burn their Groves with Fire, *Deut.* xii. 3. as alſo not to plant any Groves for that Purpoſe by themſelves, *Deut.* xvi. 21. And when the Kings of *Iſrael* departed from God, they ſet up Groves; and it was one of *Ahab*'s provoking Sins, that he made a Grove, 1 *Kings* xvi. 33. But, *continues he*, in Mitigation hereof, tho' *Abraham* herein follow'd the Cuſtom of the *Philiſtines*, amongſt whom he lived, yet the Object of his Worſhip was *Jehovah*, the everlaſting and true God. Thus far Mr. *Elwood*, and, ſays *Pool*, we would have allowed of his Arguments, had *Abraham* lived after the Promulgation of the Law; but, as the Caſe then ſtood, it was an indifferent Point; unleſs it could be proved, that, any Traditional Law forbidding it, had been tranſmitted down, from Father to Son, among the Worſhippers of the true God: But this is not to be ſuppos'd; becauſe, had any ſuch Prohibition been known, ſo excellent a Man as *Abraham* would not have contravened it: Nay, it is even doubtful, whether this Cuſtom had as yet prevailed amongſt the Heathens themſelves; tho' it muſt be acknowledged that it did afterwards, to a great Degree; which occaſioned the above-mentioned Prohibition.

CHAP. XXII.

God enjoins Abraham *to ſacrifice his Son* Iſaac; Abraham, *the next Morning, ſets out on his Journey to the Place appointed for that Purpoſe;* Iſaac *carries the Wood upon which he is to be offered;* Abraham *builds an Altar, binds* Iſaac, *and lays him thereon; and as he is ſtretching out*

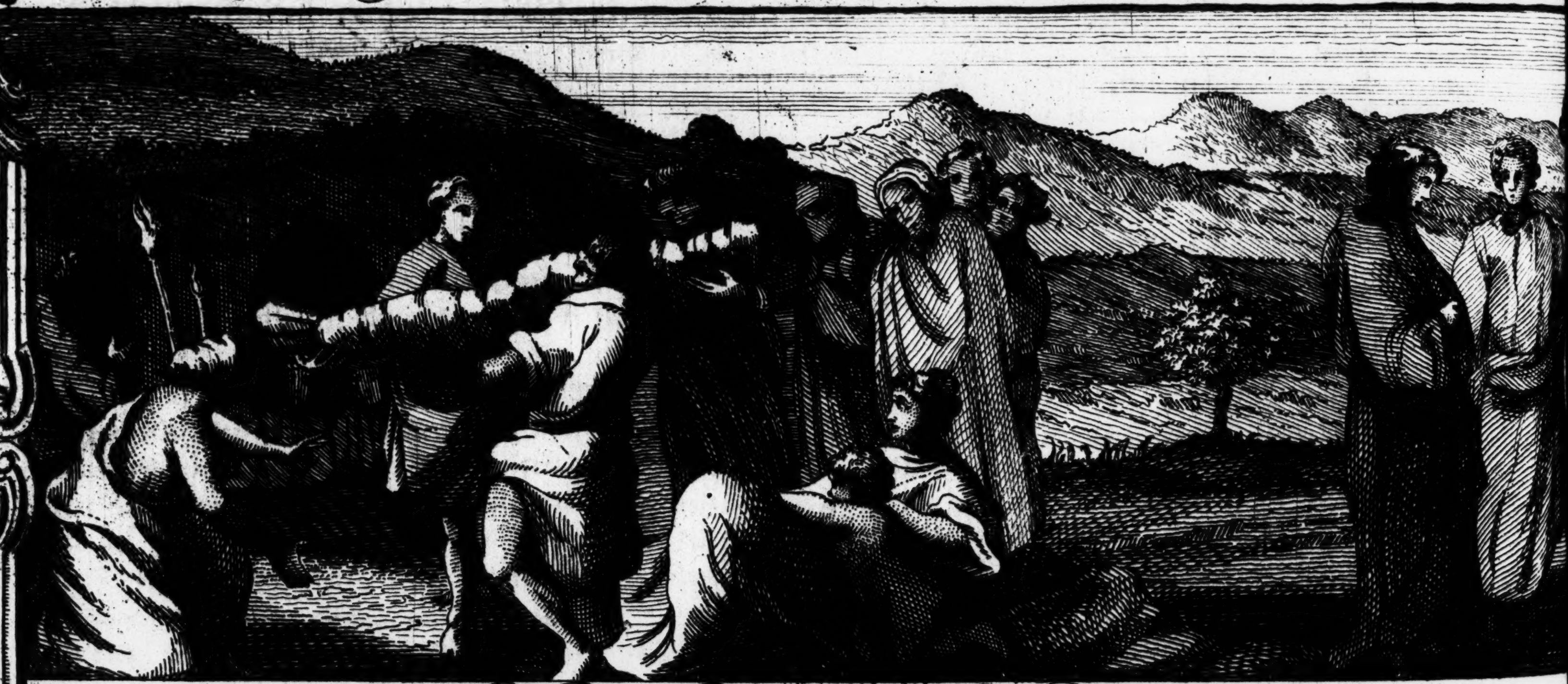
his

plate. 8.



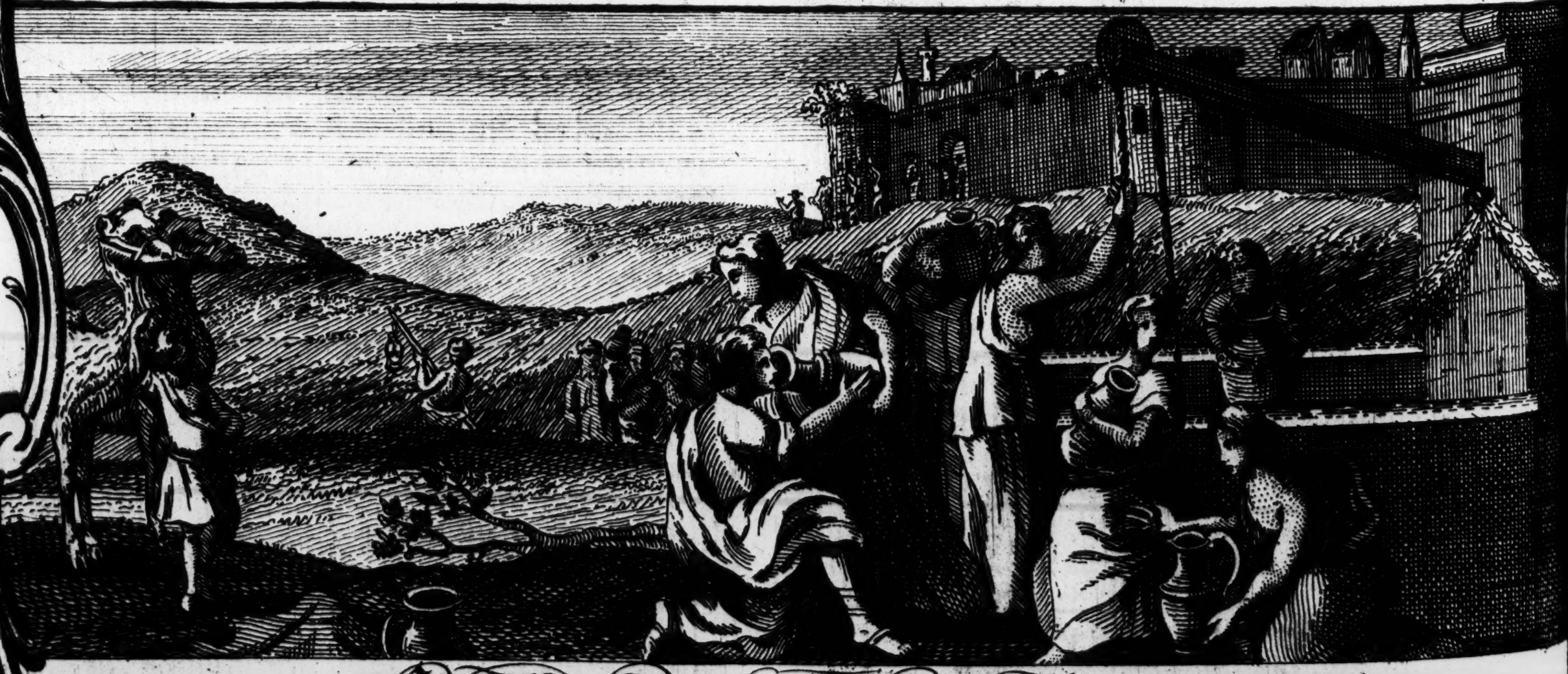
Geneſis Chap: XXII. Verſe 12.

Lay not thine Hand upon the Lad, neither do thou any thing unto him: for now I know that thou fearest God ſeeing thou hast not withheld thy Son thine only Son from me.



Geneſis Chap: XXIII. Verſes 1,19.

And Sarah was an hundred and ſeven and twenty Years old: and ſhe died. And Abraham buried Sarah his Wife in the Cave of the field of Machpelah, before Mamre: the ſame is Hebron in the Land of Canaan



Geneſis Chap: XXIV. Verſes 15,16,17,18.

Behold Rebecca came out & ſhe went down to the Well & fill'd her Pitcher and came up. And the Servant ran to meet her and ſaid Let me I pray thee drink a little Water of thy Pitcher. And ſhe ſaid Drink, my Lord. I will draw Water for thy Camels also.

his Hand to give the fatal Stroke, God ſtops him ſhort by a Voice from Heaven; Abraham *turning about to ſee whence it came, ſpies a Ram caught in a Thicket, which he offers inſtead of* Iſaac; *God renews his Covenant with* Abraham; *the Poſterity of his Brother* Nahor.

Ver. 1. AND it came to paſs after theſe things, that God did tempt Abraham and ſaid unto him, Abraham. And he ſaid, Behold, *here I am.* 2 And he ſaid, Take now thy ſon, thine only *ſon* Iſaac, whom thou loveſt, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. 3 And Abraham roſe up early in the morning, and ſadled his aſs, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had told him. 4 Then on the third day Abraham lift up his eyes, and ſaw the place afar off. 5 And Abraham ſaid unto his young men, Abide you here with the aſs; and I and the lad will go yonder and worſhip, and come again to you. 6 And Abraham took the wood of the burnt-offering, and laid it upon Iſaac his ſon; and he took the fire in his hand, and a knife; and they went both of them together. 7 And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, Here *am* I, my ſon. And he ſaid, Behold the fire and the wood: but where is the lamb for a burnt-offering? 8 And Abraham ſaid, My ſon, God will provide himſelf a lamb for a burnt-offering: ſo they went both of them together. 9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and bound Iſaac his ſon, and laid him on the altar upon the wood. 10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon. 11 And the angel of the Lord called unto him out of heaven, and ſaid, Abraham, Abraham. And he ſaid, Here *am* I. 12 And he ſaid, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only *ſon* from me. 13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering, in the ſtead of his ſon. 14 And Abraham called the name of that place Jehovah jireh: as it is ſaid *to* this day, In the mount of the Lord it ſhall be ſeen. 15 And the angel of the Lord called unto Abraham out of heaven the ſecond time. 16 And ſaid, By myſelf have I ſworn, ſaith the Lord, for becauſe thou haſt done this thing, and hath not withheld thy ſon, thine only *ſon:* 17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea ſhore; and thy ſeed ſhall poſſeſs the gate of his enemies. 18 And in thy ſeed ſhall all the nations of the earth be bleſſed: becauſe thou haſt obeyed my voice. 19 So Abraham returned unto his young men, and they roſe up, and went together to Beer-ſheba, and Abraham dwelt at Beer-ſheba. 20 And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold Milcah, ſhe hath alſo borne children unto thy brother Nahor; 21 Huz his firſt-born, and Buz his brother, and Kemuel the father of Aram, 22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel. 23 And Bethuel begat Rebekah: theſe eight Milcah did bear to Nahor Abrahams bother. 24 And his concubine whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah.

And it came to paſs after theſe Things, that God did tempt Abraham] Theſe are the Words in the Text, but God is ſaid to *tempt no Man*; and therefore all he could be ſuppoſed to do in this Caſe, was only to make Trial of him; and *that* too, not to inform himſelf of the Sincerity and Steadineſs of his Faith, but in order to the holy Patriarch's own Juſtification, and to make him an illuſtrious Pattern of an entire Dependance on the Almighty, to future Saints and Confeſſors. The *Jews* reckon up ten Trials of *Abraham*, of which the laſt was the greateſt. 1. God's Command to him to leave his Country. 2. The Famine, which forced him to go into *Egypt*. 3. *Pharaoh*'s taking his Wiſe from him. 4. His War with the four Kings. 5. His Deſpair of having *Iſaac* by *Sarah*, and marrying *Hagar* on that Account. 6. His Circumciſion in his old Age. 7. His Wife's being again taken from him by *Abimelech*. 8. The Expulſion of *Hagar*, when ſhe was with Child by him. 9. His Expulſion of her, and *Iſhmael*. And, 10. His Oblation of his only Son *Iſaac*. See *Biblioth. Bibl.* Vol. I.

And he ſaid, Take now thy Son, thine only Son Iſaac, whom thou loveſt, and get thee into the Land of Moriah; and offer him there for a Burnt-offering, upon one of the Mountains which I will tell thee of] The better to explain, how *Abraham* came to know the Place, which God had appointed, the *Jews* have a Tradition, that when God bad him go thither, and offer his Son, he aſked how he ſhould know it? To which the Anſwer was, That wheresoever he ſhould ſee the *Glory of God*, that ſhould be the Place; and that, accordingly, when he came within Sight of Mount *Moriah*, he beheld a *Pillar of Fire*, reaching from the Earth to the Heavens, whereby he know that *that* was the Place. See *Hottinger*'s Hiſt. Orient. P. 36.

This Mountain, whereon *Abraham* was order'd to offer his Son *Iſaac*, was certainly the ſame on which the Temple was afterwards built by *Solomon*, and on Part of which, *viz.* Mount *Calvary*, *Chriſt* did afterwards actually offer himſelf up unto God for the Redemption of Mankind: Which Offering of his, as it ſeems to have been deſignedly prefigured by the *intentional* Offering of *Iſaac*; ſo it might ſeem good to divine Reaſon to aſſign the ſame, for the *typical* Offering of *Iſaac*, where in due Time, the *Antitype*, our Redeemer, was to be offered. But, inſtead of *Moriah*, the *Samaritans* read *Moreh*, and pretend that God ſent *Abraham* towards *Sechem*, where certainly was *Moreh*, (*Gen.* xii. 6. and *Deut.* xi. 30.) and that it was upon Mount *Gerizim*, that *Iſaac* was brought, in order to be ſacrificed. But this, in all Probability, is no more than a Contrivance in order to inhance the Glory of their Temple. See *Wells*'s Geogr. and *Calmet*'s Hiſt.

Lay not thine Hand on the Lad, neither do any Thing unto him] Yet, in *Heb.* xi. 17. we are told, that *Abraham offer'd up Iſaac, when he was tried.* But this is eaſily reconcil'd, if we do but remember, that God always takes that for done, (whether in the Commiſſion of Sin, or Performance of Duty) where there is a Will and Intention to do it, ſuppoſing the Perſon to have an Opportunity. In the Beginning of the Chapter we are told, that *God tempted Abraham*, bidding him to go and ſacrifice his Son: But Ver. 11, 12. it is ſaid, that the *Angel of the Lord* forbad him to do it: From whence ſome may infer, that *Abraham* obey'd the Angel, who bad him ſpare his Son, againſt the Command of God, who bad him ſlay him. But, ſays *Patrick*, to ſolve this Difficulty (if it be thought any) we muſt obſerve that, whenever the Holy Scriptures tells us, that God ſaid any Thing, or that an Angel ſpake, we are always to underſtand both of them to have been preſent; for the Angels ever attend upon the *Divine Majeſty*, and, being his Miniſters, do nothing but by his Orders: So that when he is ſaid to ſpeak, it is *by them*; and when they are ſaid to ſpeak, it is *from him*. It is the Lord therefore that ſpeaks, whoſoever be the Miniſter. And the Speech, which God makes to *Abraham* upon this weighty Occaſion, the *Jewiſh* Hiſtorian comments upon in this Manner: ‘Hold thy Hand, and ſpare thy Son; for I did not require it of thee, out of any Delight I take in *human* blood, or that I would make the Father, the *Aſſaſſin* of the very Child, whom I myſelf have given him; but to ſee how far thou wouldeſt ſubmit to thy God, in a Self-denial to thy own Inclination and Nature. But now, ſince I find thy Piety to be Proof againſt all Temptation, I do here confirm over-again to thee all my former Promiſes.

This Procedure of *Abraham* with his Son *Iſaac*, having in ſome Particulars been objected to, it ſeems neceſſary to vindicate his Conduct, and do Juſtice to his Character. It has been aſk'd, How *Abraham* was convinc'd, that the Command of *ſacrificing his Son*, came from God? This, ſays *Stackhouſe* in anſwer to the Queſtion, will beſt appear by enquiring a little into the ſeveral Ways, wherein we find God revealing himſelf to this beloved Patriarch. And, to this Purpoſe we muſt obſerve, that, at firſt, he left his own Country and Kindred, by the expreſs Command of God, and went into a ſtrange Land, which God had promis'd to give his Poſterity. We are not told, indeed, in what Manner God appear'd to him, when he gave him this Command; but we can hardly think, that a Perſon of his Gravity and Years wou'd incline to ſeek unneceſſary Adventures; nor can we imagine, why his aged Father ſhould accompany him in them, unleſs there was a manifeſt Conviction that the Call was from God.

After he had ſometime ſetled in *Haran*, long enough to have his Family and Fortune increas'd in it, and probably long enough to like it, God commands him thence into another ſtrange Country, in all appearance no better than that where he then was, and conſequently none of his own Option; and there appear'd to him the ſecond Time, and renewed his former Promiſe of giving him *the Land*, whereinto he had thus conducted him.

After this, when he was driven by Famine into *Egypt*, God ſufficiently manifeſted his Protection of him, by plaguing *Pharaoh* and his Houſe upon his Account. Upon his Return to *Canaan*, he renew'd his Aſſurance of giving him the promis'd Land; and then it is ſaid, that *the Word of the Lord came to him in a Viſion*, wherein the Promiſe of an Heir, and a numerous Poſterity, is added to that of *Canaan*; and, as *Abraham* requeſted a Sign in Confirmation of all this, ſo God was pleaſed amply to comply with his Requeſt, and, accordingly, again, he appears to him in a Viſion, repeats again the Promiſe to him, ſupports the Promiſe by a Miracle, and confirms a Covenant by Fire from Heaven, to conſume the Sacrifice which he had commanded him to offer.

Again, when *Abraham* was ninety Years old, God appear'd to him, and, that his Appearance was in ſome glorious viſible Form or Figure, is ſufficiently clear from the Text, which tells us, *that Abraham fell upon his Face, while God convers'd with him*. Here *Iſaac* is promis'd, and *Circumciſion* inſtituted, a painful hazardous Rite, which the Patriarch wou'd never have comply'd with, but from a full Conviction of a divine Command.

After this, he appear'd unto him under the Tree of *Mamre*, in the ſhape of a Pilgrim, and, by his whole Converſation with him, concerning the Fate and Iniquity of *Sodom*, diſcover'd himſelf to be God, or (to ſpeak more properly) the *Meſſias* in human Shape. Soon after this, he appear'd to *Abimelech* in *Abraham*'s Behalf, and inflicted a Diſtemper upon his whole Houſe, which was remov'd by *Abraham*'s Prayer; and ſoon after this, God's Promiſe of an Heir was fulfill'd in the Birth of a Son from a barren Woman, which was a Proof equivalent to a thouſand Miracles.

Once more, God commanded *Abraham* to comply with his Wife's Requeſt, in caſting out *Hagar* and her Son, tho' the Text implies, that he lov'd them both very tenderly. This was a Command ſo ſeemingly cruel and ſevere, that nothing but a full Conviction of its coming from God cou'd have exacted *Abraham*'s Submiſſion to it: And now, after all theſe Manifeſtations of himſelf to the Patriarch, God commands him to offer up his Son *Iſaac*; and will any one ſay, that *Abraham*, by this Time, had not ſufficient Evidence that this Command was not of the ſame Original with the reſt? God had, ſome way or other, appear'd and manifeſted himſelf to him, nine Times before this Command. Twice in Viſion, twice in Miracle, twice under ſome ſenſible Appearance, and thrice in ſome Manner, not explain'd. He had given him three preceding Commands, which no Man in his Senſes cou'd obey, without full Aſſurance that they were enjoin'd from above. He had often, before this Time, call'd to him, ſpoke to him, convers'd with him, and, one Occaſion, very familiarly and long; and, as we may reaſonably ſuppoſe, that he always ſpoke with the ſame Voice, there is no Doubt to be made, but that he certainly knew that it was God, who ſpoke to him upon this Occaſion. For why ſhou'd *Abraham* ſuſpect that God Almighty wou'd ſuffer any evil Spirit to delude him into the greateſt and moſt irretrievable Calamity, acting in the Honeſty and *Sincerity of his Heart*, and from a Principle of the moſt exalted Obedience to the divine Will? In ſo long a Succeſſion of Miracles, Diſcourſes, and Appearances, he muſt have acquired as certain and perfect Knowledge of the *Deity*, whenever he vouchſafed to reveal himſelf to him, as another Man had of his *Friend*, when he hears his Voice, and converſes in his Preſence: And if *Abraham* was fully ſatisfied in this, his Obedience could not fail of being built upon a good Foundation.

'Tis allow'd indeed, that there is ſomething ſhocking at firſt Sight, in the Idea of a Parent's taking away the Life of his own Child; but then an expreſs Command, from a competent Authority, alters the Caſe, and makes that, which would otherwiſe be a Sin, become a Duty. It may juſtly be ſaid, that he is a barbarous Parent, who commands his Children to be beat to Death with Rods before his Eyes.—This Poſition is undoubtedly true in the general; but does it follow from hence, that the firſt *Brutus* was a bad Man, or a bad Parent, for commanding his Sons to be ſerv'd in this Manner, when the Duty he ow'd to his Country required it? And did *Abraham* owe leſs Duty to God, than *Brutus* owed to his Country? A Captain, who ſhould command his valiant and victorious Son to be put to Death, for exerting his Proweſs upon the Enemies of his Country, muſt ſurely be a Monſter among Men. This Poſition, laid down without any Limitation, is undoubtedly true: But will it therefore follow, that *Manlius* was a Monſter, tho' he put his own Son to Death for killing *Geminius*, General of the *Latins*, contrary to the Diſcipline of War? And yet it would badly become us to ſay, that the Diſcipline of War is a ſtronger Obligation, than an expreſs, poſitive, unerring Command, from the great Ruler of the World, the ſovereign Arbiter of Life and Death.

So good a Man, as *Abraham* is repreſented, cou'd not but antecedently be ſatisfied; that a Being of infinite Wiſdom and Goodneſs cou'd give no Command, that wou'd *ultimately* terminate in Calamity upon Innocence and Obedience; and therefore, when a Command of an intricate and myſterious Nature was given him, what had he to do, but to obey? He knew this Son, whom God now demanded, was given him in an *extraordinary* Manner, and why might he not be taken away in a Manner as extraordinary? And when he was taken away, he very well knew, that God cou'd again reſtore him in a Manner yet more extraordinary, and that raiſing him from the Grave had no more Difficulty with infinite Power, than raiſing him from the Womb of a Woman, barren at firſt, and now, by the Courſe of Nature, long paſt the Power of Conception, which makes St. *Paul*'s Reflection a lively Comment upon the Principles of *Abraham*'s Obedience on this Occaſion: *By Faith Abraham, when he was tried, offer'd up Iſaac, and he, that had received the Promiſes, offer'd up his only begotten Son, of whom it was ſaid, that in Iſaac ſhall thy Seed be called, accounting that God was able to raiſe him up, even from the Dead, from whence alſo he receiv'd him in a Figure*, Heb. xi. 17.

And this, by the Bye, ſuggeſts a Reaſon, why the holy Patriarch, who, in other Caſes, was charitable enough to intercede for the Wicked, does not ſo much as offer up one Petition for the Life of his innocent Son. He had that true Senſe of the Power and Veracity of God, that he was fully perſuaded, that the Fate of his Child, and the Tenour of God's Promiſes would, one Way or other, be made conſiſtent, and therefore he left it upon his infinite Wiſdom to find out the Means of unravelling this intricate Affair, without ever once murmuring, or making the leaſt Remonſtrance. But ſuppoſing that *Abraham* had taken upon him to expoſtulate with God upon this hard Injunction; yet, what could he have urged, but that the Perſon, whom he order'd him to ſlay, was his Son, his only Son, his Son whom he tenderly loved, and that he could not, without the greateſt Force upon paternal Affection, lay violent Hands upon him: But now all Pleas of this Kind were fully anticipated by the divine Command: *Take now thy Son, thine only Son Iſaac, whom thou loveſt, and get thee into the Land of Moriah, and offer him there for a Burnt-offering, upon one of the Mountains, which I will tell thee of*; i. e. 'notwith-'ſtanding he is thy Son, thine only Son, and a Son 'thou haſt ſet thine Heart upon, yet muſt thou ſacri-'fice him unto me.'

In the Caſe of *Sodom*, Almighty God is repreſented as deliberating, and undetermin'd, and there *Abraham*'s Humanity, and the Rectitude of his Mind were at Liberty, nay, were engag'd to interpoſe; but in the Caſe of his own Son, God appear'd fix'd and determin'd, and there his Humility, and the Deference due to his God, forbad him to expoſtulate. Not to ſay, that if he erred in the *firſt* Caſe, he knew it was the Error of an upright, a humane, and a generous Spirit; but an Error in the *latter* would be the Effect of Partiality and Self-intereſt; and *Abraham*'s Heart was too honeſt, and too enlarged, to allow him in a Conduct, that could any Way fall under a Suſpicion of ſuch mean and ſordid Principles. This ſeems to vindicate the Conduct of *Abraham* in paying a ready Obedience to the divine Command; but then, what ſhall we ſay to the Goodneſs and Juſtice of God in impoſing it?

God indeed governs himſelf by the eternal Rules of Reaſon, and can give no Command in Contradiction to them; but then common Senſe tells us, that theſe are Rules, not of *human* Reaſon, but *divine*, and conſequently, ſuch Rules as muſt reſult from the Relation which the whole Univerſe, and all the Parts thereof, have to one another; an immenſe Compaſs and Variety of Things, which nothing, but infinite Wiſdom can comprehend! And therefore we take quite wrong Meaſures, when we eſtimate the Nature and Perfections of God from what we find in ourſelves; for *as the Heavens are higher than the Earth, ſo are his Ways higher than our Ways, and his Thoughts higher than our Thoughts.*

Upon the Suppoſition however, that God really intended that *Abraham* ſhould have taken away his Son's Life, there could have been no Injuſtice in the Injunction, ſince God, who is the Author and Giver of Life, has an undoubted Right to reſume it, when, and in what Manner he thinks fit, and his infinite Wiſdom and Goodneſs ſecure us from all Suſpicion of his taking it away *arbitrarily* or *unlawfully*: So that had the Command been actually executed, we muſt have ſuppos'd it to have been wiſe, juſt, and good, becauſe a divine Command neceſſarily implies Wiſdom, and Juſtice, and Goodneſs, in the higheſt Degree, tho' the Reaſon of that Command ſhould not appear to ſuch limited, ſhort-ſighted Creatures as we are.

But this was not the Caſe: God never intended that this Command ſhould be put in Execution. His only Purpoſe was, to make a Trial of *Abraham*'s Obedience, not to inform himſelf in any Thing, who was *omniſcient*, and knew before-hand, both what was in *Abraham*'s Heart, and how he would acquit himſelf in this important Juncture; but to make him more *perfect by ſuffering*, and his Example more conſpicuous, *that the Trial of his Faith* (as the Apoſtle words it) *being much more precious than of Gold, that periſheth (tho' it be tried by Fire) might be found unto Praiſe, and Honour, and Glory*; and that all future Generations, reading the Hiſtory of his Patience and Perſeverance, his Courage and Conſtancy, his Faith, and Hope, and Magnanimity, might glorify God in him, and look upon his Example as a ſhining *Light*, which the Hand of Providence has ſet up in the *Firmament* of his *Church*, to guide ſucceeding *Saints* in the intricate and arduous Paths of their Duty.

CHAP. XXIII.

The Age and Death of Sarah. Abraham *purchaſes the Field and Cave of* Machpelah, *where he buries* Sarah.

Ver. 1. AND Sarah was an hundred and ſeven
and twenty years old, *theſe were*
the years of the life of Sarah. 2 And Sarah died
in Kirjath-arba; the ſame *is* Hebron in the land
of Canaan: and Abraham came to mourn for
Sarah, and to weep for her. 3 And Abraham
ſtood up from before his dead, and ſpake unto
the ſons of Heth, ſaying, 4 I *am* a ſtranger and
a ſojourner with you: give me a poſſeſſion of a
burying-place with you, that I may bury my dead
out of my ſight. 5 And the children of Heth
anſwered Abraham, ſaying unto him, 6 Hear
us, my lord; thou *art* a mighty prince amongſt
us; in the choice of our ſepulchres bury thy dead:
none of us ſhall withhold from thee his ſepulchre
but that thou mayeſt bury thy dead. 7 And Abraham
ſtood up, and bowed himſelf to the people
of the land, *even* to the children of Heth. 8
And he communed with them, ſaying, If it be
your mind that I ſhould bury my dead out of my
ſight, hear me, and intreat for me to Ephron the
ſon of Zohar: 9 That he may give me the cave
of Machpelah, which he hath, which *is* in the
end of his field; for as much money as it is
worth he ſhall give it me, for a poſſeſſion of a
burying-place amongſt you. 10 And Ephron
dwelt among the children of Heth. And Ephron
the Hittite anſwered Abraham in the audience
of the children of Heth, *even* of all that went in
at the gates of his city, ſaying, 11 Nay, my lord,
hear me: the field give I thee, and the cave that
is therein, I give it thee: in the preſence of the
ſons of my people give I it thee: bury thy dead.
12 And Abraham bowed down himſelf before
the people of the land. 13 And he ſpake unto
Ephron in the audience of the people of the land,
ſaying, But if thou *wilt give it*, I pray thee hear
me: I will give thee money for the field; take
it of me, and I will bury my dead there. 14
And Ephron anſwered Abraham, ſaying unto
him. 15 My lord, hearken unto me: the land
is worth four hundred ſhekels of ſilver; what *is*
that betwixt me and thee? bury therefore thy
dead. 16 And Abraham hearkened unto Ephron,
and Abraham weighed to Ephron the ſilver,

which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, current *money* with the merchant. 17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure 18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that went in at the gates of his city. 19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is* Hebron in the land of Canaan. 20 And the field and the cave that *is* therein were made ſure unto Abraham for a poſſeſſion of a burying-place, by the ſons of Heth.

And Sarah died in Kirjath-arba, the ſame is Hebron in the Land of Canaan] Some of the *Arabian* Writers tell us, ſays *Calmet*, that, when *Sarah* heard that *Abraham* had taken her only Son into the Mountain, to ſacrifice to God, ſhe fell into a very great Agony, which brought on a Fit of Sickneſs, whereof ſhe died. *Eutychii* Annal. P. 74. *Joſephus* indeed informs us, that ſhe died ſoon after this Event; but if (he ſays) *Iſaac* was five and twenty Years old, when his Father would have ſacrificed him, *Sarah* was ninety Years old when ſhe bore him, and 125 when ſhe died, ſhe muſt (according to his own Calculation) have lived eleven or twelve Years after it; and this our learned *Uſher*, makes the Difference betwixt his Sacrifice and her Death.

There is ſome Obſcurity in this Paſſage of the Hiſtory. *Sarah* is ſaid to have died at *Hebron*, and yet we have no Notice of *Abraham* removing from *Beerſheba* to that Place; ſo that, upon ſome Occaſion or other, we muſt ſuppoſe them to have been parted, and that *Sarah* went to *Hebron*, while *Abraham* kept ſtill in his own Habitation: For to ſay that *Abraham* came from his own Tent to that of his Wife's, to make Lamentation for her, is not conſiſtent with the Sequel of the Text.

And Abraham came to mourn for Sarah, and to weep for her] What the *Rites* of *Mourning* for the Dead, in thoſe Days, were, 'tis hard to determine, becauſe we have no Particulars of it recorded in Scripture. From the ſubſequent Practice however we may infer, that they ſhut themſelves up from Company, neglected the Care of their Bodies, and abſtained from their ordinary Food. They faſted, and lay upon the Ground; they wept, tore their Cloaths, ſmote their Breaſts, went barefoot, and pull'd off their Hair and Beards. The Time of Mourning was uſually for ſeven Days; but it was commonly lengthen'd or ſhorten'd, according to the State or Circumſtances wherein they found themſelves: And, during this Period, they did not dreſs themſelves, or make their Beds, nor cover their Heads, nor ſhave themſelves, nor cut their Nails, nor go into the Bath, nor ſalute any Body, nay, nor ſo much as read the Book of the Law, or ſay their uſual Prayers. See *Patrick*'s Com. and *Calmet* on the Word *Mourning*.

In the Choice of our Sepulchres bury thy Dead] Here, ſays *Pool*, we may obſerve the great Humanity of the Children of *Heth*, tho' they were *Heathens*, and the Offſpring of the curſed *Canaan*, in offering *Abraham* the Choice of their Sepulchres; whereas, amongſt us, who call ourſelves Chriſtians, there is not a Grave to be had, without paying for it before-hand, and that, in many Places, unreaſonably too.

Entreat for me to Ephron, the Son of Zoar, that he may give me the Cave of Machpelah,—for as much Money as it is worth] Obſerve, ſays the ſame Author, that, notwithſtanding God had given *Abraham* a Right to the Land of *Canaan*, he did not think that ſufficient to authorize his taking Poſſeſſion of the leaſt Part thereof at the preſent; neither would he accept of ſo much as a Burying-place, without giving the full Worth thereof, and having it made ſure to him, according to the Form then in Uſe amongſt that People: So cautious was he of giving any Umbrage, or bringing any Scandal upon the true Religion. An Example, well worthy the Imitation of many Chriſtians, who ſcruple no Injuſtice, to get Poſſeſſion of Eſtates, to which they have no manner of Title!

The Cave of Machpelah, the LXX, and the vulgar *Latin* tranſlate a *double Cave*, and it muſt be owned the *Hebrew* Word may be ſo underſtood; but then no ſmall Difficulty has occurred as to the Meaning of this; whether it were one Cave through which Men paſſed into another, or, as it is generally acknowledged, that *Cave* is to be taken in this Place for a Vault, whether we are not to underſtand thereby one Vault over another. Our Tranſlation renders the *Hebrew* Word itſelf, as if it were a proper Name; and indeed there are ſome good Reaſons for ſo underſtanding it; for the Field ſpoken of afterwards, is called the Field of *Machpelah*, and certainly it would be ſtraining the Text, to ſuppoſe it was a Field with a *double Cave*.

And Ephron the Hittite anſwered Abraham, in the Audience of the Children of Heth, even all that went in at the Gates of his City] The Gates of Cities, in thoſe Days, and for many Ages after, were the Places of *Judicature*, and common Reſort. Here the Governors and Elders of the City met to hear Complaints, adminiſter Juſtice, make Conveyances of Titles and Eſtates, and, in ſhort, to tranſact all the publick Affairs of the Place: And from hence is that Paſſage in the *Pſalmiſt*, *They ſhall not be aſhamed, when they ſpeak to the Enemies in the Gate*, Pſ. cxxvii. *ult*. i. e. when they are accuſed by them before a Court of Magiſtrates. It is probable that the *Room*, or Hall, where the Magiſtrates ſat, was over the *Gate*, becauſe *Boaz* is ſaid to *go up to the Gate*; and the Reaſon of having it built there, ſeems to have been for the Conveniency of the Inhabitants, who, being all Huſbandmen, and forced to paſs and repaſs every Morning and Evening, as they went, and came from their Labour, might be more eaſily call'd, as they went by, whenever they were wanted to appear in any Buſineſs. So that, from the Whole it appears, that *Abraham* could not have made this Purchaſe from *Ephron*, without his having Recourſe to the City Gates. See *Univerſ. Hiſt*. L. 1. C. 7.

Even in the moſt early Ages, Funerals and Interments were managed with much Ceremony, and great Care was taken of the Sepulchres of the Dead. We cannot ſuppoſe that *Ephron*, the *Hittite*, had buried any Corpſe of his Family in this Cave or Vault, which the Patriarch bought, ſince it is highly improbable, a Man ſhould refuſe to make Uſe of any Sepulchre which he might have choſen, and, at the ſame Time, purchaſe one which had Bodies in it already. The whole of this Narration clearly proves, that uſeful Policy, and neceſſary Aſſurance in Mens Properties, were then well eſtabliſhed in the World; as to the Value of the Land, it was, it ſeems, *four hundred Shekels of Silver*, which, according to Bp *Cumberland*'s Computation, amounted to forty two Pounds, ſeven Shillings, and eleven Pence of our Money; and, according to the late Dean *Prideaux*'s Calculation, juſt ſixty Pounds.

Abraham buried Sarah his Wife in the Cave of the Field of Machpelah] It is an Obſervation of all thoſe who have written about the *Sepulchres* of the Antients, that their *Dormitories*, or Burying-places, were never in Cities, much leſs in Temples or Churches, but always in the Fields or Gardens. The Uſe of Grottos or Vaults is certainly very antient. See *Biblioth. Bibl.* Vol. I.

CHAP. XXIV.

Abraham *being grown old, thinks of providing a Wife for his Son* Iſaac; *to which Purpoſe he firſt exacts an Oath of, and then inſtructs his Servant* Eliezer, *what to do.* Eliezer *goes to the City of* Nahor, *and is directed by Providence to* Rebekah, *the Daughter of* Bethuel, *Abraham's Kinſman; his Succeſs, and Return; the firſt Meeting of* Iſaac *and* Rebekah, *after which he marries her.*

Ver. 1. AND Abraham was old *and* well ſtricken in age: and the Lord had bleſſed Abraham in all things. 2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, Put I pray thee, thy hand under my thigh. 3 And I will make thee ſwear by the Lord, the God of heaven and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites amongſt whom I dwell: 4 But thou ſhalt go unto my country, and to my kindred, and take a wife unto my ſon Iſaac. 5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt? 6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again. 7 The Lord God of heaven which took from me my fathers houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence. 8 And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath: only bring not my ſon thither again. 9 And his ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter. 10 And the ſervant took ten camels, of the camels of his maſter, and departed (for all the goods of his maſter *were* in his hand:) and he aroſe, and went to Meſopotamia, unto the city of Nahor. 11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*. 12 And he ſaid, O Lord God of my maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham. 13 Behold, I ſtand *here* by the well of water, and the daughters of the men of the city come out to draw water: 14 And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter. 15 And it came to paſs before he had done ſpeaking, that behold, Rebekah came out, who was born to Bethuel ſon of Milcah the wife of Nahor Abrahams brother, with her pitcher upon her ſhoulder. 16 And the damſel *was* very fair to look upon, a virgin, neither had any man known her: and ſhe went down to the well, and filled her pitcher, and came up. 17 And the ſervant ran to meet her, and ſaid, Let me, (I pray thee) drink a little water of thy pitcher. 18 And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink. 19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, until they have done drinking. 20 And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels. 21 And the man wondring at her, held his peace, to wit whether the Lord had made his journey proſperous, or not. 22 And it came to paſs as the camels had done drinking, that the man took a golden ear-ring, of half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold: 23 And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room *in* thy fathers houſe for us to lodge in? 24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor. 25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in. 26 And the man bowed down his head, and worſhipped the Lord. 27 And he ſaid, Bleſſed *be* the Lord God of my maſter Abraham, who hath not left deſtitute my maſter of his mercy and his truth: I *being* in the way, the Lord led me to the houſe of my maſters brethren. 28 And the damſel ran, and told *them of* her mothers houſe theſe things. 29 And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well. 30 And it came to paſs when he ſaw the ear-ring and bracelets upon his ſiſters hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man, and behold, he ſtood by the camels at the well. 31 And he ſaid, Come in, thou bleſſed of the Lord, wherefore ſtandeth thou without? for I have prepared the houſe, and room for the camels. 32 And the man came into the houſe: and he ungirded his camels, and gave ſtraw and provender for the camels and water to waſh his feet, and the mens feet that *were* with him. 33 And there was ſet *meat* before him to eat: but he ſaid, I will not eat, until I have told mine errand. And he ſaid, ſpeak on. 34 And he ſaid, I *am* Abrahams ſervant. 35 And the Lord hath bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and man-ſervants, and maid-ſervants, and camels, and aſſes. 36 And Sarah my maſters wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath. 37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites in whoſe land I dwell: 38 But thou ſhalt go unto my fathers houſe, and to my kindred, and take a wife unto my ſon. 39 And I ſaid unto my maſter, Peradventure the woman will not follow me. 40 And he ſaid unto me, The Lord before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred, and of my fathers houſe. 41 Then ſhalt thou be clear from *this* my oath, when thou comeſt to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath. 42 And I came this day unto the well, and ſaid, O Lord God of my maſter Abraham, if now thou do proſper my way which I go: 43 Behold, I ſtand by the well of water, and it ſhall come to paſs, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink; 44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the Lord hath appointed out for my maſters ſon. 45 And before I had done ſpeaking in mine heart, Behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down into the well, and drew *water:* and I ſaid unto her, Let me drink, I pray thee. 46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo. 47 And I aſked her, and ſaid, Whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahors ſon, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands. 48 And I bowed down my head, and worſhipped the Lord, and bleſſed the Lord God of my maſter Abraham, which had led me in the right way to take my maſters brothers daughter unto his ſon. 49 And now if ye will deal kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the right hand, or to the left. 50 Then Laban and Bethuel anſwered and ſaid, the thing proceedeth from the Lord: we cannot ſpeak unto thee bad or good. 51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy maſters ſons wife, as the Lord hath ſpoken. 52 And it came to paſs, that when Abrahams ſervant heard their words, he worſhipped the Lord, *bowing himſelf* to the earth. 53 And the ſervant brought forth jewels of ſilver, and jewels of gold, and raiment, and gave *them* to Rebekah: He gave alſo to her brother and to her mother precious things. 54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they roſe up in the morning, and he ſaid, Send me away unto my maſter. 55 And her brother and her mother ſaid, Let the damſel abide with us *a few* days, at the leaſt ten; after that ſhe ſhall go. 56 And he ſaid unto them, Hinder me not, ſeeing the Lord hath proſpered my way: ſend me away that I may go to my maſter. 57 And they ſaid, We will call the damſel, and enquire at her mouth. 58 And they called Rebekah, and ſaid unto her, Wilt thou go with this man? And ſhe ſaid, I will go. 59 And they ſent away Rebekah their ſiſter, and her nurſe, and Abrahams ſervant, and his men. 60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter, be thou *the mother* of thouſands of millions, and let thy ſeed poſſeſs the gate of thoſe which hate them. 61 And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way. 62 And Iſaac came from the way of the well Lahai-roi; for he dwelt in the ſouth country. 63 And Iſaac went out to meditate in the field at the even-tide: and he lift up his eyes, and ſaw, and behold the camels *were* coming. 64 And Rebekah lift up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel. 65 For ſhe had ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? And the ſervant had ſaid, It *is* my maſter: therefore ſhe took a vail and covered herſelf. 66 And the ſervant told Iſaac all things that he had done. 67 And Iſaac brought her into his mother Sarahs tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was comforted after his mothers *death.*

And Abraham ſaid unto his eldeſt Servant — Put, I pray thee, thy Hand under my Thigh, and I will make thee ſwear by the Lord, the God of Heaven —] The Form, in which *Eliezer* took his Oath, ſays *Ainſworth*, was, we are told, by *putting his Hand under his Maſter's Thigh.* This is the firſt Time we read of that Ceremony, which was afterwards uſed by *Jacob* and *Joſeph*, when they were a dying; and the Oddneſs of it has inclined ſome judicious Authors to think, that it implies a more ſolemn Myſtery than Men are aware of. Some ſuppoſe that it was ſwearing by the *Meſſias*, (who was to come out of *Abraham*'s Loins or Thigh, *Gen.* xlvi. 26.) others, by the Covenant of *Circumciſion*, the Part circumciſed being near the Thigh: But the moſt probable Conjecture is, — That, as it could not well be done, but in a kneeling Poſture, ſo it was a Token of Subjection and Homage from a Servant to his Lord, he ſitting, and his Servant putting his Hand under him; and thereby implicitly declaring, *I am under your Power, and ready to do whatever you ſhall think fit to command me.* The Cuſtom however afterwards in Swearing was, to *lift up the Hand to Heaven*, (Gen. xiv. 22.) and upon account of both theſe Ceremonies, the *Greek* Word *Orkos*, which ſignifies an *Oath*, is ſuppos'd to be deriv'd from the *Hebrew Jereck*, a *Thigh*; as the Word *omnuo*, to *ſwear*, is ſuppos'd to come from the *Hebrew* Word *Jamin*, which is the *Right Hand.*

Thou ſhalt not take a Wife unto my Son of the Daughters of the Canaanites amongſt whom I live; but thou ſhalt go unto my Country, and to my Kindred] Not, ſays *Grotius*, but that *Laban* and his Family were Idolaters, as well as the *Canaanites*, but then he was much better than they, becauſe he ſtill retain'd the Worſhip of the true God, as appears from the Sequel of the Hiſtory, tho' blended and corrupted with very groſs Mixtures and Additions of his own, whereas the *Canaanites* had utterly revolted from it.

And the Servant put his Hand under the Thigh of Abraham, his Maſter, and ſwore, &c.] Here, ſays *Pool*, we may obſerve the ready and punctual Obedience of the good Servant, as ſoon as he had learned that the Conditions of the Oath were no more than he might eaſily perform; as alſo his great Fidelity, which is evident from the entire Confidence repoſed in him by his Lord, and from his whole Behaviour on this Occaſion.

Rebekah came out with her Pitcher upon her Shoulder] Great was the Simplicity and Humility of theſe early Days, ſays *Howell*, when Perſons of the beſt Rank, and of the *Female-Sex* too, did not diſdain to be employ'd in ſuch ſervile Offices: Thus, in the following Age, *Jacob* found his Couſin *Rachel* watering her Father's Sheep; and, ſeveral Ages after that, the ſeven Daughters of *Jethro*, who was a Prince, as well as a Prieſt of *Midian*, kept their Father's Flocks, and uſed to draw Water for the Cattle. So well has our Author expreſs'd that Simplicity of Manners, which we may obſerve in *Homer*, or *Heſiod*, or any of the moſt antient Writers.

The Man took a golden Ear-ring of half a Shekel Weight, and two Bracelets for her Hands, of ten Shekels Weight of Gold] Commentators do not agree as to the Jewel here mentioned; ſome, following the *Greek* Tranſlation, ſuppoſe, that he gave her *Ear-rings*; but the *Hebrew* Word *Nezem*, here made uſe of, is in the Singular, and therefore cannot properly be ſo rendered; wherefore, others have been of Opinion, that it was a Female Ornament which hung upon the Forehead, between the Eyes, which is not only a more exact Tranſlation of the Word, but alſo agrees better with what is ſaid afterwards, Ver. 47. *And I put the Jewel on her Face, and the Bracelets on her Hands.* As to the Weight of this Ornament, it is expreſly ſaid to have been a *Bekah*, or half a *Shekel*, which, according to Bp *Cumberland*'s Calculation, was about a quarter of an Ounce *Averdupoize*, or 109, 5 Grains, *Troy* Weight. In Value, by Dr. *Arbuthnot*'s Tables, *Eighteen Shillings* and *three-pence* of our Money. The Bracelets are ſaid, by the ſacred Writer, to have been *ten Shekels* Weight, and, according to the forementioned Authorities, amounted to *eighteen Pounds five Shillings*, the Proportion of Gold to Silver being eſteemed as *ſixteen* to *one*, and Silver being valued at *five Shillings* an Ounce.

Whoſe Daughter art thou] We may obſerve, ſays *Pool*, that the Servant, after having diligently obſerved her, and finding in her all the Accompliſhments he could wiſh for, in her whom he was to chuſe as a Wife for his Maſter's Son, proceeds next to enquire who ſhe is; and hearing ſhe was of the very Family from whence he was to take *Iſaac*'s deſtin'd Spouſe, he makes her ſuitable Preſents: For we are not to imagine, notwithſtanding the making her theſe Preſents is mentioned before his enquiring who ſhe is, but that the Enquiry was firſt made, as we find, Ver. 47. the Value of theſe Things being about nineteen Pounds: A Sum in thoſe Days equal to two hundred now.

And he ſaid, Come in thou bleſſed of the Lord] By *Laban*'s calling the Servant, *thou bleſſed of the Lord*, it is evident his Family worſhipped the true God, tho' not with that Purity which the Lord requires of his Servants; ſince they either worſhipped Idols together with him, or worſhipped him under the Form of an Idol, as we ſhall ſee hereafter.

And the Lord hath bleſſed my Maſter greatly] Note, that Riches were then, as they are now, a great Inducement to Mankind to grant their Alliance; accordingly we find *Abraham*'s Servant giving an Account of his Maſter's great Wealth, before he communicates the Demand he had to make, as thinking that would induce *Rebecca*'s Relations the more eaſily to grant their Conſent.

And Sarah, my Maſter's Wife, bore a Son to my Maſter when he was old; and unto him he hath given all that he hath] But how can *Abraham* be ſaid to *give Iſaac all he had*, when he married afterwards, and had ſeveral Children, to whom he gave Portions? Undoubtedly, ſays *Pool*, it is to be underſtood in a limited Senſe, in two Reſpects; as that he intended to give him, in a Manner, all he had at his Deceaſe; for it is not to be ſuppoſed but he reſerved to himſelf the Uſe and Enjoyment thereof during his own Life, as alſo the Power of giving away what Part thereof he thought proper, as we find he did afterwards to his other Sons.

Then Laban and Bethuel anſwered] This *Bethuel* cou'd not be her Father, becauſe, had he been ſo, it wou'd have been improper to have had *Laban*, either nam'd before him, or giving Anſwer to *Abraham*'s Meſſenger, when his Father was by; and therefore, ſince *Joſephus* makes the Damſel tell *Eliezar*, that her Father had been dead long ago, and that ſhe was left to the Care of her Brother *Laban*, this *Bethuel*, who is here nam'd after *Laban*, and is never more taken Notice of during the whole Tranſaction, muſt have been ſome younger Brother of the Family. See *Univerſ. Hiſt.* L. 1. C. 7.

The Mention made in the Text of *Bethuel*'s giving his Conſent unto the Marriage, has created no ſmall Perplexity to the *Hebrew* Expoſitors; ſome have not ſcrupled to accuſe *Laban* of Diſreſpect to his Father, for preſuming to interfere ſo much in his Preſence. Others incline to think, this *Bethuel* the Brother, not the Father, of *Rebecca*; in which Conjecture there is not wanting ſome Degree of Probability. A third Party are of Opinion, that, in thoſe Days, the Conſent of Brothers was rather aſked than of Parents; perhaps, becauſe if any Inconveniencies follow'd from an injudicious Match, they would rather affect Brethren, who were Cotemporaries, than Parents, who according to the Courſe of Nature, were not likely to live ſo long. In ſupport of this Notion, the 7th Verſe of the xxxivth Chapter of *Geneſis* has been quoted, together with ſome other Texts. To ſpeak plainly, little can be with any Certainty advanced from the Method wherein Things are mentioned in Scripture; and this Diſpute does not appear of Moment enough to engage us in a long Detail of Arguments and Proofs, on the ſeveral Explanations offered. *Joſephus* is expreſs on this Head: He aſſerts *Bethuel* the Father to have been dead, long before the coming of *Eliezar* into that Country; but then it muſt be owned, that this Author has, in other Points of this Hiſtory, deviated ſo far from Scripture, out of an overweening Fondneſs of adapting his Writings to the Taſte of the Age wherein he lived, that leſs Regard is due to what he ſays in this Reſpect. Wherefore this Verſe will remain, not a little, obſcure, notwithſtanding all that can be ſaid about it.

And her Brother and her Mother ſaid, Let the Damſel abide with us a few Days, at the leaſt ten] It is certain there was ſuch a Cuſtom, in the more early Ages of the World, as retaining a Woman in her Parents Houſe, for ſome Time after her being eſpouſed, in order that ſhe might be the better provided in Garments, and, perhaps, be thoroughly inſtructed in the Duties incident to the married State; but the Time aſſigned for this Purpoſe by Commentators, *viz.* an whole Year, ſeems a great deal too much, and cannot be, in any Degree, ſupported by this Paſſage, as it ſtands in the ſacred Text. Our Verſion of the Bible has it thus, *Gen.* xxiv. 55. *Let the Damſel abide with us a few Days*, (in the Margin, *a full Year*) *at the leaſt ten*; (in the Margin, *ten Months*) *after that ſhe ſhall go.* The *Heberew*, literally tranſlated, would ſtand thus; *Let the Damſel abide with us Days*, at leaſt ten; *after that ſhe ſhall go.* It is probable, indeed, that *ten* Days was much leſs than the Time allowed in ſuch Caſes; but then it is as probable alſo, that the Relations of *Rebecca* would aſk but a ſmall Time, and not inſiſt on ſuch a Space as a Year, or *ten Months*, conſidering the Circumſtances of Things. In fine, the Difficulty chiefly lies in the Word *Jamim*, which ſometimes is underſtood to ſignify *a Year*; but it is alſo uſed in Scripture to expreſs *Days* only, as in *Nehem.* i. 4. where it cannot be taken in any other Senſe. Since, then, its Meaning is ſo ambiguous as to be determined only by the Context, we ought certainly to underſtand it here of *Days* only; which makes the whole Narration clear and uniform, and is not liable to any material Objection.

And they ſent away Rebekah their Siſter, and her Nurſe] We are told hereafter, that her Nurſe's Name was *Deborah*, and in all Probability ſhe was a Dry-Nurſe, who took Care of *Rebekah* in her Infancy; and therefore, accordingly to a very humane and rational Practice, common in antient Times, was maintained and reſpected by her Miſtreſs throughout the reſt of her Life. This *Deborah* lived many Years in *Iſaac*'s Family, as we ſhall ſee in the Courſe of the Hiſtory. The Maidens, that went with her, were in the Nature of a Dowry, and are a manifeſt Proof that the Family of *Nahor* was rich, according to what was eſteemed Riches in thoſe Days; and therefore *Rebekah*'s fetching Water was the Effect of Education, and agreeable to the Simplicity of Manners which then reigned, not the Reſult of any Neceſſity or Want of Servants.

And Iſaac came from the Way of the Well Lahai-roi, for he dwelt in the South Country. And Iſaac went out to meditate in the Field, at the Even-Tide] The *Jeruſalem Targum* has a very extraordinary Gloſs upon this Paſſage, *viz.* '*Iſaac* came from the School of *Shem* the 'Great, unto the Well where the Majeſty of the 'Lord was ſeen'. It is very true, that *Shem*, the Son of *Noah*, was then alive; but that he was the ſame Perſon with *Melchiſedeck* and the Schoolmaſter of *Iſaac*, we think highly improbable. The plain natural Senſe of this Paſſage ſeems to be, that *Iſaac*, after the Time of Evening-Sacrifice, was wont to walk out and contemplate in the Fields; and that, as he was thus employed, he caſt his Eyes upwards, and beheld *Rebekah* and her Company, when they were at ſome Diſtance.

Therefore ſhe took a Veil and covered herſelf] The Uſe of the *Veil* was the univerſal Practice among all Nations, as far as Hiſtory can inform us, except the *Spartans*, who are reported to have been ſingular, in that their Virgins were permitted to appear without a Veil, but, after they were married, they were never ſeen in Publick without it. It was from this Practice of veiling the Bride, when ſhe was brought to the Bridegroom, in Token both of Modeſty and Subjection, that the *Preſents*, which he made her upon this Occaſion were, by the *Greeks* called the *Wife's Jointure*, or *Settlement:* And thus the Poets, in celebrating the

Marriage of *Proſerpine* to *Pluto*, have this Fiction — That upon unveiling his Bride he preſented her with the Iſland of *Sicily*. See *Biblioth Bibl.* Vol. 1.

Modeſty, ſays another Author upon this Paſſage, has, in all Ages, been eſteemed the chief Ornament of the Female-Sex; but the Appearance of it has ever been kept up more ſtrictly in the Eaſt than elſewhere; and the very Thing, here related of *Rebecca*, is to this Day practiſed not only in the Countries mentioned in Scripture, but alſo in *Barbary*, where Women ſtir not out without Veils or Cloaks, which cover them totally, and have only a Hole left in them, for an Eye to ſee out of.

And Iſaac brought her into his Mother Sarah's Tent] As *Abraham* ſeems to have declared *Iſaac*, not only his Heir, but alſo to have transferred to him his Authority, even in his Life-time, we need not wonder at the young Man's leading his Wife into the Tent of his Mother, and thereby ſharing with her his Riches and Poſſeſſions, as *Sarah* had formerly ſhared them with *Abraham*. As to *Iſaac*'s ceaſing, after his Marriage, to mourn longer for his Mother, ſome refer it to his wearing a Mourning Habit, which from this Time, they ſay, he threw aſide. Another of the *Hebrew* Doctors reaſons thus: 'From hence thou mayeſt learn, that, until a 'Man take a Wife, his Affection follows his Parents. But, 'when he hath taken a Wife, his Love is transferred 'unto her; as it is ſaid, *Therefore ſhall a Man leave 'his Father and his Mother, and cleave unto his Wife*.'

It may ſeem a little ſtrange, that upon ſo ſingular an Occaſion, (as that of *Iſaac*'s bringing home his Wife) no Mention ſhould be made of *Abraham*, who was a principal Party concern'd herein; but for this ſome account by ſuppoſing that *Abraham*, before this, had married *Keturah*, tho', (not to break in with his Son's Marriage, the Hiſtory relates it later) and reſign'd his Eſtate, and the Government of his Family into the Hands of *Iſaac*, chuſing to live the Remainder of his Days in Retirement with his new Conſort.

CHAP. XXV.

Abraham *marries* Keturah, *by whom he has ſeveral Sons; he portions them out, and ſends them Eaſtward, but makes* Iſaac *his general Heir.* Abraham's *Age, Death, and Burial. God bleſſes* Iſaac. Iſhmael's *Age and Death; his Poſterity and their Settlements.* Iſaac *prays for Children;* Rebekah *conceives with Twins; their Birth, with ſome peculiar Circumſtances attending it;* Iſaac *loves the Eldeſt,* Rebekah *the Youngeſt.* Eſau *ſells his Birth-right for a Meſs of Pottage.*

Ver. 1. THEN again Abraham took a wife, and her name *was* Keturah. 2 And ſhe bare him Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. 3 And Jokſhan begat Sheba, and Dedan. And the ſons of Dedan were Aſhurim, and Letuſhim, and Leummim. 4 And the ſons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All theſe *were* the children of Keturah. 5 And Abraham gave all that he had unto Iſaac. 6 But unto the ſons of the concubines which Abraham had, Abraham gave gifts, and ſent them away from Iſaac his ſon (while he yet lived) eaſtward, unto the eaſt-country. 7 And theſe *are* the days of the years of Abrahams life, which he lived, an hundred threeſcore and fifteen years. 8 Then Abraham gave up the ghoſt, and died in a good old age, an old man, and full *of years*; and was gathered to his people. 9 And his ſons, Iſaac and Iſhmael, buried him in the cave of Machpelah, in the field of Ephron the ſon of Zohar, the Hittite, which *is* before Mamre; 10 The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife.

Then again Abraham took a Wife, and her Name was Keturah] *Keturah*, is ſuppos'd, by ſome *Jewiſh* Interpreters, to be the ſame with *Hagar*, whom *Abraham*, after his Wife's Death, ſent for again, and by her had all the ſix Sons here mention'd: But, beſides that *Hagar* muſt, by this Time, have been above 80 Years of Age, and, conſequently, too old to bear ſo many Children, the Text itſelf ſeems to be againſt this Suppoſition; for it informs us, that *Abraham added*, or *proceeded to take* another Wife, which is a different Thing to his *recalling* his *old* one. The more probable Opinion therefore is, that this *Keturah* was a Domeſtick of his own, a *Canaanite* perhaps whom he had converted to the true Religion: But then the Difficulty is, how *Abraham* cou'd diſpoſe of ſo many Sons, in ſo ſhort a Space, as that which interven'd between his Wife's and his own Death. To ſolve this, ſome have ſuppos'd, that this *Keturah* became his Wife, *i. e.* Wife of the *ſecond Order*, long before the Death of *Sarah*, even immediately after he parted with *Hagar*; but then this Suppoſition is contrary to the Senſe of the Original; and therefore, if we have a Mind to adhere to that, we muſt ſay, that *Abraham*'s living almoſt forty Years after *Sarah*'s Death, gave him Time enough to diſpoſe of the Sons begotten of *Keturah*, as the Renovation of his Strength, which was certainly miraculous, (for forty Years before, he is ſaid to have been *dead* to all ſuch Purpoſes, *Rom.* vi. 19.) enabled him to beget them. See *Calmet*, *Ainſworth*, and *Univerſ. Hiſt.*

And ſhe bare him Zimran, &c.] The Footſteps we find of theſe in Hiſtory (according to the beſt Conjectures) are ſuch as follw. From *Zimran*, in all Probability, were deſcended the *Zamarenes*, a People mentioned by *Pliny*. From *Sheba*, the *Sabeans*, mentioned in *Job* i. 15. From *Dedan*, the *Dedamim*, mentioned in *Iſaiah* xx. 13. From *Midian*, the *Midianites*, mentioned in ſeveral Places. From *Shuah*, the *Shuites*, mentioned in *Job* ii. 11. From *Ephah*, was a Town of the ſame Name, mentioned by *Iſaiah* lx. 6. From *Hanock*, a Country call'd *Cananna*, mentioned by *Pliny*. And (to name no more) from *Medan*, a Country call'd *Mediana*, in which is the famous City of *Mecca*, where *Mahomet* was born. See *Bedford*'s *Chron.* and *Wells*'s Geogr. of the O. T.

Then Abraham gave up the Ghoſt] This Account of *Abraham*'s Death, ſays *Lightfoot*, is given by Way of *Anticipation*; for when the Text has recited his Sons, and their Settlements, it brings him, and *Iſhmael*, to their Graves; not that they died before the Birth of his two Grandſons, *Jacob* and *Eſau*, as the Text has plac'd Things, (for *Abraham* lived till they were *fifteen* Years old, and *Iſhmael* till they were *ſixty-three*) but, having no more to ſay of the Father and Son, *Moſes* here concludes their Hiſtory at once.

And his Sons Iſaac and Iſhmael buried him] Hence it is very probable, that *Iſhmael* was at laſt reſtored to *Abraham*'s Favour, and that he ſhared now, at leaſt, in the Portions which that Patriarch diſtributed to his Sons.

11 And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac: and Iſaac dwelt by the well Lahai-roi. 12 Now theſe *are* the generations of Iſhmael, Abrahams ſon, whom Hagar the Egyptian, Sarahs handmaid, bare unto Abraham. 13 And theſe *are* the names of the ſons of Iſhmael by their names, according to their generations: The firſt-born of Iſhmael, Nebajoth; and Kedar, and Abdeel, and Mibſam, 14 And Miſhma, and Dumah, and Maſſa, 15 Hadar, and Tema, Jetur, Naphiſh, and Kedemah. 16 Theſe *are* the ſons of Iſhmael, and theſe *are* their names, by their towns, and by their caſtles; twelve princes according to their nations. 17 And theſe *are* the years of

the life of Iſhmael, an hundred and thirty and ſeven years; and he gave up the ghoſt and died, and was gathered unto his people. 18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goeſt towards Aſſyria: *and* he died in the preſence of all his brethren.

And theſe are the Names of the Sons of Iſhmael—Nebajoth, &c.] And as theſe Deſcendants were, from their Father, denominated by the common Name of *Iſhmaelites*; ſo, from *Hagar*, the Mother of *Iſhmael*, they are alſo called *Hagarens*, or *Hagarites*, under which Name we find ſome Footſteps of them in Heathen Authors; but certain it is, that the *Arabians* do, to this very Day, value themſelves upon their being deſcended from *Iſhmael*.

And theſe are the Years of the Life of Iſhmael, an hundred and thirty and ſeven Years; and he gave up the Ghoſt] The *Jews* have obſerved from hence, ſays *Pool*, that the Manner, in which his Death is recorded in Scripture, is a ſtrong Teſtimony that he died in the true Faith; and are fully perſuaded, that he was accordingly accepted of God; ſince the ſame Expreſſion is made Uſe of in the Relation thereof, as had been before uſed of the Deceaſe of *Abraham*, which Expreſſion they likewiſe obſerve is never uſed, but of good Men.

And he died in the Preſence of all his Brethren] The Words here tranſlated, *and he died*, may, ſays *Pool*, as well be tranſlated, *and he fell*, in the Preſence of all his Brethren; this Verb in the *Hebrew* being moſt commonly uſed concerning a Lot, whereby Mens Portions are deſigned and divided; and we think it ought to have been ſo render'd here, becauſe his Death is mention'd but the Verſe before, which makes the repeating it here ſomething odd: We judge, therefore, *Moſes's* Intent to have been to inform us, that *Iſhmael's* Lot fell in the Preſence of all his Brethren; as it did, ſince his Country lay between the Children of *Keturah* on the Eaſt, and the Children of *Iſaac*, that is, the *Iſraelites* and *Edomites* on the Weſt.

This Year, ſays *Campbel*, the great Patriarch *Shem*, the Son of *Noah*, who had ſeen the beautiful State of the old World, and ſurvived the Ruin thereof by the Deluge, departed this Life. As the principal Intent of the inſpired Writer was, to purſue the Hiſtory of the *Jewiſh* Nation, nothing farther, with reſpect to this righteous Perſon, is recorded in the Holy Scriptures, than what we have heretofore related. The *Jewiſh* Traditions, if they could be relied on, ſufficiently ſupply this Deficiency, by a large Collection of his Acts, both before and after the Diſperſion of Mankind. In the firſt Place they obſerve, that *Shem* was, from his Youth, zealouſly addicted to the Worſhip of the true God; that, the better to be inſtructed in the Principles of Religion, and, at the ſame Time to acquire the moſt uſeful Parts of the *Antediluvian* Learning, he aſſiduouſly ſtudied in the School of *Methuſelah*, which enabled him, when the World began again to be, in ſome Degree, peopled, to ſettle himſelf on Mount *Thabor*, and there, both as a Prophet and Preceptor, to inſtruct ſuch as reſorted to him, both in divine and human Knowledge. From theſe Lectures of his, the *Hebrews* aſſert, that what was known of the antient Rites and Sacrifices, &c. was totally derived. Many of the Doctors confound him with *Melchiſedeck*, and conſequently place his Dwelling at *Salem*, which, according to them alſo, is Mount *Moriah*. To this Patriarch they attribute the Invention, or rather the Revival, of moſt Branches of Science that were, in any Degree, in Uſe, near the Ages in which he lived: For Example, they ſay, that he inſtituted a Calendar, and taught the Uſe of intercalary Months; that he inſtructed his Diſciples in Aſtronomy and Phyſick, as alſo in Politicks, or the Art of forming and governing regular Societies. Whether any, or how much of all this, may ſeem credible, we leave to the Opinion of our Readers, obſerving only, that his Deceaſe happened when he was ſix hundred, in the one hundred and fiftieth Year of *Abraham*, the fiftieth of *Iſaac*, and one thouſand, eight hundred, and forty ſix Years before the Beginning of the Chriſtian *Æra*.

19 And theſe *are* the generations of Iſaac Abrahams ſon: Abraham begat Iſaac. 20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the ſiſter to Laban the Syrian. 21 And Iſaac intreated the Lord for his wife, becauſe ſhe *was* barren: and the Lord was intreated of him, and Rebekah his wife conceived. 22 And the children ſtrugled together within her; and ſhe ſaid, If *it be* ſo, why *am* I thus? And ſhe went to enquire of the Lord. 23 And the Lord ſaid unto her, Two nations *are* in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and *the one* people ſhall be ſtronger than *the other* people; and the elder ſhall ſerve the younger. 24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb. 25 And the firſt came out red, all over like an hairy garment: and they called his name Eſau. 26 And after that came his brother out, and his hand took hold on Eſau's heel; and his name was called Jacob: and Iſaac *was* threeſcore years old when ſhe bare them. 27 And the boys grew: and Eſau was a cunning hunter, a man of the field; and Jacob *was* a plain man dwelling in tents. 28 And Iſaac loved Eſau, becauſe he did eat of *his* veniſon: but Rebekah loved Jacob. 29 And Jacob ſod pottage: and Eſau came from the field, and he *was* faint. 30 And Eſau ſaid to Jacob, Feed me, I pray thee, with that ſame red *pottage*; for I *am* faint: therefore was his name called Edom. 31 And Jacob ſaid, Sell me this day thy birth-right. 32 And Eſau ſaid, Behold, I *am* at the point to die: and what profit ſhall this birth-right do to me? 33 And Jacob ſaid, Swear to me this day; and he ſware unto him: and he ſold his birth-right unto Jacob. 34 Then Jacob gave Eſau bread and pottage of lentiles; and he did eat and drink, and roſe up, and went his way: thus Eſau deſpiſed *his* birth-right.

And Iſaac was forty Years old when he took Rebekah to wife] How old *Rebekah* was, when ſhe was married to *Iſaac*, the Scripture no where informs us; but the Conjectures of moſt of the *Jewiſh* Commentators make her to be extremely young. The oldeſt, that they will allow her to be, is not above 14, which was a Thing hardly cuſtomary in thoſe Days: And yet, conſidering her abſolute Management of all Affairs, even when *Iſaac* was alive, we cannot, but ſuppoſe, that altho' ſhe liv'd not ſo long, ſhe was a conſiderable deal younger than he. See *Heidegger's* Hiſt. Patriarch.

And Iſaac intreated the Lord for his Wife, becauſe ſhe was barren] The Word in the Original ſignifies to pray with *Conſtancy*, *Vehemence*, and *Importunity*: And the *Jews* hereupon have a traditional Explication, which is preſerv'd in *Jonathan's Targum*, viz. that he carried his Wife, to the Place of the Altar, upon Mount *Moriah*, where he himſelf was once bound to be ſacrific'd, and there made a moſt ſolemn Invocation, by the Faith of his Father *Abraham*, and by the Oath of God, that ſhe, tho' barren by Nature, might conceive by Virtue of the *Covenant*, and ſuper-natural Bleſſing; and accordingly he prevail'd with God to grant him his Requeſt. What we render *for his Wife*, may likewiſe ſignify *in the Preſence of his Wife*; and ſo the Import of the Words will be, that, beſides their more private Devotions, they did often-times, in a more ſolemn

Manner, and with united Force, pray for the Mercy wherein they were equally concern'd; nor could there be any Preſumption in their thus petitioning, what, at preſent, was denied them; becauſe they knew very well, that God's Purpoſe and Promiſe did not exclude, but rather require, the Uſe of all convenient Means, for their Accompliſhment. See *Pool*'s Annot. and *Biblioth. Bibl.*

And ſhe went to enquire of the Lord] The moſt eaſy and common Method of *enquiring of the Lord*, was, by going to ſome one of his Prophets, and conſulting him; but then the Queſtion is, who that Prophet was, whom *Rebekah*, upon this Occaſion, conſulted? Some of the *Jewiſh* Doctors are of Opinion, that ſhe went to the *School*, or Oratory of *Shem*, (whom they ſuppoſe then alive) or to ſome other Perſon, conſtituted by him, and call'd by God to that Miniſtration. Some Chriſtian Commentators imagine, it was *Melchiſedeck*, the *Prieſt of the moſt high God*, whom ſhe conſulted; but if it were any Prieſt, or Prophet, that then ſhe applied to, her Father-in-law *Abraham*, who was certainly then alive, and is expreſly call'd a Prophet, *Gen.* xx. 7. ſeems to have been the moſt proper Perſon, not only becauſe he was highly intereſted in her Concerns; but had likewiſe the *Schechinah*, or divine Appearance (as moſt imagine) continually reſident with him. But, as there was another Manner, beſides that of anſwering by Prophets, cuſtomary in thoſe Days, *viz.* by *Dreams*, and *Viſions*, their Opinion ſeems to be moſt probable, who ſuppoſe, that *Rebekah* retired into ſome ſecret Place, and there, having pour'd out her Soul before God in fervent Prayers, receiv'd an Anſwer, not long after, either in a Dream, or Viſion, by a Voice from Heaven, or by the Information of an Angel, ſent for that Purpoſe. See *Le Clerc*'s Com. *Biblioth. Bibl.* and *Heidegger*'s Hiſt. Patriarch.

And they called his Name Eſau] The Meaning of the Word *Eſau* is ſomewhat obſcure, unleſs we derive it from *Haſſah*, to *make*, or *be perfect*; becauſe he was of a ſtronger Conſtitution than ordinary Infants, as having Hair all over him, which is an Indication of Manhood; whereas other Children are born with Hair only on their Heads: And, as for *Jacob*, it is deriv'd from an *Hebrew* Word, which ſignifieth to *ſupplant*, and, by the Addition of the Letter *Jod*, one of the Formatives of Nouns, it denotes a *Supplanter*, or one that *taketh hold of*, and *trippeth up* his Brother's Heels. See *Pool*'s Annot. and *Univerſ.* Hiſt.

Then Jacob gave Eſau Bread and Pottage of Lentils] *Lentils* were a Kind of Pulſe, ſomewhat like our Vetches, or coarſer Sort of Peaſe. St. *Auſtin*, upon *Pſ.* lxvi. ſays, that theſe were *Egyptian* Lentiles, which were in great Eſteem, and very probably gave the Pottage a red Tincture.

Some imagine, that *Eſau* did not know what this Lentil-ſoop was, and therefore he only call'd it by its Colour, *give me of that red, that ſame red*, as it is in the *Hebrew*; for which Reaſon he was likewiſe call'd *Edom*, which ſignifies *red*: But there is no Occaſion to ſuppoſe, that he was ignorant of what Lentils were, only his repeating the Word *red*, without adding the Name of a Thing, denoted his great Hunger, and Eagerneſs of Appetite, which was probably ſtill more irritated by the Colour of the Soop. See *Biblioth. Bibl.*

Thus Eſau deſpiſed his Birthright] The Birthright, or Right of Primogeniture, had many Privileges annex'd to it. The Firſt-born was conſecrated to the Lord, *Exod.* xxii. 29. had a double Portion of the Eſtate allotted him, *Deut.* xxi. 17. had a Dignity and Authority over his Brethren, *Gen.* xlix. 5. ſucceeded in the Government of the Family, or Kingdom, 2 *Chron.* xxi. 5. and (as ſome, with good Reaſon, imagine) ſucceeded to the Prieſthood, or chief Government in Matters Eccleſiaſtical. He had a Right to challenge the particular Bleſſing of his dying Parent: He had the Covenant, which God made with *Abraham*, that from his Loins Chriſt ſhould come, conſign'd to him: And (what is more) theſe Prerogatives were not confin'd to his Perſon only, but deſcended to his lateſt Poſterity, in Caſe they comported *themſelves* ſo, as to deſerve them. See *Pool* and *Le Clerc*.

Some are of Opinion, ſays *Stackhouſe*, that the chief Prerogative of the *Primogeniture* was nothing elſe, but a double Portion of the Father's Eſtate, and that this was all that *Eſau* parted with to his Brother. But had this been ſo, we cannot ſee wherein he was ſo mightily to blame, or why the Apoſtle, who certainly underſtood the Meaning of the *Birth-right*, as well as any modern Commentator, ſhould give him the hard Name of a *profane Perſon*, merely for ſelling the Reverſion of a temporal Eſtate, to ſave his Life, in a Time of the greateſt Exigence. Had the Birth-right, I ſay, conſiſted chiefly in this, we cannot ſee how *Jacob* could have been reduced to the Straits, we afterwards find him in; or *Eſau*, as to his outward Fortune, have flouriſh'd more proſperouſly than his Brother did. When his Father *Iſaac* died, and he came from Mount *Seir*, to aſſiſt in his Funeral, upon his Departure from his Brother, he is ſaid to have *carried away with him all the Subſtance which he had got in the Land of Canaan*, Gen. xxxvi. 6. Now it is plain, that he had no Subſtance in the Land of *Canaan* of his own getting, for he liv'd at *Seir*, in the Land of *Edom*, beyond the Borders of *Canaan*; and therefore the Subſtance which was gotten in *the Land of Canaan*, muſt be the Subſtance which *Iſaac* died poſſeſſed of, and which *Eſau*, as his Heir, took along with him. So that, after the Birth-right was ſold, he was ſtill Heir to his Father's Subſtance; and therefore a Right to this was not the Thing which *Jacob* purchas'd of him. Others are of Opinion, that the *Birth-right* was the Bleſſing, promiſed to the Seed of *Abraham*, and this the Author of the Epiſtle to the *Hebrews* ſeems, in ſome meaſure, to favour; *Leſt there be any Fornicator, or prophane Perſon, as Eſau, who for a Morſel of Meat ſold his Birth-right. For ye know how that afterwards, when he would have inherited the Bleſſing, he was rejected*; Where the *not inheriting the Bleſſing*, ſeems to be connected with his *having ſold his Birth-right*; as if having parted with the one, he could not poſſibly obtain the other: But it is much to be queſtion'd, whether this be the true Senſe of the Paſſage. *Eſau* himſelf, when he ſold his Birth-right, did not imagine that he had ſold, at the ſame Time, his Right to the Bleſſing; for when his Father told him, that his Brother had come with Subtilty, and taken away the Bleſſing, his Anſwer is, *Is he not rightly named Jacob, for he hath ſupplanted me theſe two Times, he took away my Birth-right, and behold now he hath taken away my Bleſſing?* Had he apprehended that the Bleſſing, and Birth-right, were Things inſeparable, having ſold the one, he would never have laid any Claim to the other; whereas the defrauding him of his Bleſſing is another Hardſhip he complains of, diſtinct, and different, and independent on the former; and therefore *Eſau*'s Birth-right was moſt probably his Right of being Prieſt, or Sacrificer for his Brethren; and for parting with this, he is juſtly termed *prophane*, becauſe he hereby ſhew'd himſelf not to have a due Value and Eſteem for the religious Employment that belong'd to him.

But tho' this Employment might better comport with *Jacob*, yet we cannot pretend to juſtify him in his Method of obtaining it. *Moſes*, who records the Story, does not commend him for it; and therefore we are left at our Liberty to paſs what Cenſure upon it we think reaſonable. God indeed, before he was born, deſign'd and promis'd this Privilege to him; but then he ſhould have waited until the divine Wiſdom had found out the Means of executing his Promiſe, in his own Way, as *David* did, till God gave him Poſſeſſion of *Saul*'s Kingdom, and not have anticipated God, and ſnatched it by an irregular Act of his own. In the whole Affair indeed, *Jacob* acted with a Subtilty, not at all becoming an honeſt Man. He knew that Delays were dangerous, and that his Brother's Conſideration, or ſecond Thoughts, might poſſibly ſpoil his Bargain, and therefore he required Haſte, both in the *Sale*, and in *Oath*, and thereby incurr'd another Sin, in hurrying his Brother into an Oath by Precipitation, which he neither ſhould have taken, nor *Jacob* adviſ'd him to take, without mature Advice and Deliberation.

And, in like Manner, as to his Interception of the Bleſſing which his Father deſign'd for his Brother *Eſau*; it is in vain to have Recourſe to *forc'd* Conſtructions, or to plead the Lawfulneſs of *mental Reſervations*, in order to excuſe him in the Lying and Diſſimulation, wherein he was certainly culpable: The beſt Way is, upon this Occaſion, to lament the Infirmity of human Nature, which cannot always ſtand upright, and to admire the Impartiality of the ſacred Writers, in which the very Blemiſhes and Tranſgreſſions of ſuch, as are deſign'd to make the *top Figure* therein, are not forgotten to be recorded.

It cannot be denied indeed, but that both *Jacob* and his Mother were juſtly to be prais'd, for having a due Eſteem of the *paternal* Benediction, and for their endeavouring to attain it; ſince this cou'd proceed from no other Motive than a full Perſuaſion of the Truth of God's Promiſes and Covenant with *Abraham*. For, as the *paternal Bleſſing* was thought to be a Means inſtituted by God, for the Conveyance of this Covenant, it cou'd not but deſerve their Care and Aſſiduity. It cannot be denied farther, but that, if this Bleſſing was (as ſome imagine) an *Appendage* to the Birth-right, *Jacob*, in purchaſing the one, had acquired a lawful Title to the other, a Title eſtabliſh'd not only upon the expreſs Deſignation of God, but by *a Deed of Sale* likewiſe, executed and ratified by a moſt ſolemn and ſacred Oath. It cannot be denied likewiſe, but that, purſuant to this divine Deſignation, *Iſaac* was oblig'd to have conferr'd his Bleſſing upon *Jacob*, and therefore his Wife, perceiving that he was going to promiſe *the Bleſſing of Abraham*, where his Affection led him to wiſh it, and not where ſhe knew God had deſign'd to beſtow it, laid a Scheme, which induced her Huſband to do that *unwittingly*, which God had pre-ordained was to be done, but what ſhe knew, her Huſband would not do *knowingly* without ſome Uneaſineſs. Nay, it cannot be denied, once more, but that, when her Artifice had ſucceeded, and *Jacob* was accordingly bleſſed, *Iſaac* was ſo far from being diſpleaſed with his Wife, or angry with *Jacob* for impoſing upon him, that we him find fully ſatisfied in what he had done: *I have bleſſed him*, ſays he, *yea, and he ſhall be bleſſed:* Which ſudden Change of Mind can be imputed to nothing elſe, but ſome divine *Inſpiration*, which, at that Time, open'd his Underſtanding, and convinced him, that he had given the Bleſſing to the right Perſon.

Thus from the Conſideration of *Jacob*'s Right, and *Iſaac*'s Duty, the Goodneſs of the End, the Pre-ordination of God, and his Approbation of the Thing, when done, may be drawn ſome Arguments to alleviate their Crime, but ſtill we muſt ingenuouſly own, that *Rebekah* was guilty of a Fault, in ſuggeſting ſuch dangerous Advice to her Son; that *Jacob* committed another, in ſuffering himſelf to be ſeduced by ſo bad a Guide; and that both of them preſum'd to limit the Power of God, by thinking that a Complication of Frauds was neceſſary for the Accompliſhment of a divine Prophecy. Had *Rebekah* indeed put her Huſband in Remembrance of this Prophecy, and ſhewn how *Eſau* had forfeited the Bleſſing by ſelling his Birth-right, and by marrying ſtrange Wives, this had been a much more honourable Proceeding; but therefore ſhe was left to purſue her own indiſcreet Method, that God might have the Honour of ſerving his own Purpoſes by the Follies of Men.

CHAP. XXVI.

A Famine being in Canaan, Iſaac *ſojourns at* Gerar, *but is forbid going into* Egypt. *God bleſſes him, and renews his Covenant made with* Abraham *to him. He denies his Wife, but* Abimelech, *ſeeing him ſporting with her, is convinc'd of the contrary, and reproves him, and charges his People to do him no Injury.* Iſaac *is greatly bleſſed, and therefore envied by the* Philiſtines, *who ſtop up his Wells. He removes to the Valley of* Gerar, *and digs Wells, which the Herdſmen ſtrive for; but at laſt is left at Quiet. He removes to* Beerſheba, *and the Lord again renews his Covenant with him.* Abimelech *enters into League with him, they feaſt, and ſwear to one another.* Eſau'*s Age and Wives.*

Ver. 1. AND there was a famine in the land,
beſides the firſt famine that was in
days of Abraham. And Iſaac went unto Abimelech
king of the Philiſtines unto Gerar. 2
And the Lord appeared unto him, and ſaid, Go
not down into Egypt: dwell in the land, which
I ſhall tell thee of. 3 Sojourn in this land, and
I will be with thee, and will bleſs thee: for
unto thee and unto thy ſeed I will give all theſe
countries, and I will perform the oath which
I ſware unto Abraham thy father. 4 And
I will make thy ſeed to multiply as the ſtars of
heaven, and will give unto thy ſeed all theſe
countries: and in thy ſeed ſhall all the nations of
the earth be bleſſed: 5 Becauſe that Abraham
obeyed my voice, and kept my charge, my commandments,
my ſtatutes, and my laws. 6 And
Iſaac dwelt in Gerar. 7 And the men of the
place aſked *him* of his wife; and he ſaid *She is*
my ſiſter: for he feared to ſay, *She is* my wife;
leſt, *ſaid he*, the men of the place ſhould kill me
for Rebekah, becauſe ſhe *was* fair to look upon.
8 And it came to paſs, when he had been there a
long time, that Abimelech king of the Philiſtines
looked out at a window, and ſaw, and behold, Iſaac
was ſporting with Rebekah his wife. 9 And Abimelech
called Iſaac, and ſaid, Behold, of a ſurety
ſhe *is* thy wife, and how ſaidſt thou, She *is*
my ſiſter? And Iſaac ſaid unto him, Becauſe I
ſaid, Leſt I die for her. 10 And Abimelech
ſaid, What *is* this thou haſt done unto us? one
of the people might lightly have lien with thy
wife, and thou ſhouldeſt have brought guiltineſs
upon us. 11 And Abimelech charged all *his*
people, ſaying, He that toucheth this man or his
wife, ſhall ſurely be put to death. 12 Then
Iſaac ſowed in that land, and received in the ſame
year, an hundred fold, and the Lord bleſſed him.
13 And the man waxed great, and went forward,
and grew until he became very great. 14 For
he had poſſeſſion of flocks, and poſſeſſion of
herds, and great ſtore of ſervants. And the
Philiſtines envied him. 15 For all the wells
which his fathers ſervants, had digged in the
days of Abraham his father, the Philiſtines had
ſtopped them, and filled them with earth. 16
And Abimelech ſaid unto Iſaac, Go from us;
for thou art much mightier than we. 17 And
Iſaac departed thence, and pitched his tent in the
valley of Gerar, and dwelt there. 18 And Iſaac
digged again the wells of water, which they had
digged in the days of Abraham his father; for
the Philiſtines had ſtopped them after the death of
Abraham: and he called their names after the
names by which his father had called them. 19
And Iſaacs ſervants digged in the valley, and
found there a well of ſpringing water. 20 And
the herdmen of Gerar did ſtrive with Iſaacs herdmen,
ſaying, The water is ours: and he called
the name of the well Eſek, becauſe they ſtrove
with him. 21 And they digged another well,
and ſtrove for that alſo: and he called the name
of it Sitnah. 22 And he removed from thence,
and digged another well; and for that they ſtrove

not: and he called the name of it Rehoboth;
and he ſaid, For now the Lord hath made room
for us, and we ſhall be fruitful in the land.
23 And he went up from thence to Beerſheba.
24 And the Lord appeared unto him the ſame
night, and ſaid, I *am* the God of Abraham thy
father: fear not, for I *am* with thee, and will
bleſs thee, and multiply thy ſeed for my ſervant
Abrahams ſake. 25 And he builded an altar
there, and called upon the name of the Lord,
and pitched his tent there: and there Iſaacs ſervants
digged a well. 26 Then Abimelech went
to him from Gerar, and Ahuzzath one of his
friends, and Phicol the chief captain of his army.
27 And Iſaac ſaid unto them, Wherefore come
ye to me, ſeeing ye hate me, and have ſent me
away from you? 28 And they ſaid, We ſaw
certainly that the Lord was with thee: and we
ſaid, Let there be now an oath betwixt us, *even*
betwixt us and thee, and let us make a covenant
with thee; 29 That thou wilt do us no hurt,
as we have not touched thee, and as we have
done nothing unto thee but good, and have ſent
thee away in peace: thou *art* now the bleſſed
of the Lord. 30 And he made them a feaſt,
and they did eat and drink. 31 And they roſe
up betimes in the morning, and ſware one to
another: and Iſaac ſent them away, and they
departed from him in peace. 32 And it came
to paſs the ſame day, that Iſaacs ſervants came,
and told him concerning the well which they
had digged, and ſaid unto him, We have found
water. 33 And he called it Sheba: therefore
the name of the city is Beerſheba unto this
day. 34 And Eſau was forty years old when
he took to wife Judith the daughter of Beeri the
Hittite, and Baſhemath the daughter of Elon the
Hittite: 35 Which were a grief of mind unto
Iſaac and to Rebekah.

And Iſaac went unto Abimelech King of the Philiſtines unto Gerar] It is not unlikely, that this *Abimelech* might be the Son of that *Abimelech*, King of *Gerar*, with whom *Abraham* had formerly made a Covenant, ſuppoſing *Abimelech* here to be the proper Name of a Man: But it is much more probable, that, at this Time, it was a common Name for the Kings of the *Philiſtines*, as *Cæſar* was for the *Roman* Emperors, and *Pharaoh* for the Kings of *Egypt*.

And Abimelech ſaid, What is this that thou haſt done unto us? one of the People might lightly have lien with thy Wife, and thou ſhouldeſt have brought Guiltineſs upon us] Obſerve, ſays *Pool*, that tho' Fornication was eſteemed no Sin, or elſe a very little one, amongſt the Heathens, Adultery was reckon'd a very heinous one; and that *Abimelech* here takes it for granted, that had any of his Subjects committed it with *Iſaac*'s Wife, their Ignorance of her being ſo, would not have been a ſufficient Excuſe for them.

Then Iſaac ſowed in that Lond, and received in the ſame Year an hundred-fold] This hundred-fold Increaſe in one Year, was given by God to *Iſaac* for a Sign of his Purpoſe to fulfil the Covenant made with his Father, and lately renew'd to him; particularly, for the Confirmation of the Truth and Reaſon of the Warning againſt his going down into *Egypt*, as he was inclin'd, according to the natural Proſpect of Things. Such an Increaſe was, at this Time, a ſingular Bleſſing of God, after there had been a conſiderable Dearth, and the Soil perhaps, that afforded ſo large a Crop, not ſo rich; otherwiſe, we may learn from *Varro*, that in *Syria*, near *Gadera*, and in *Africa*, about *Bizantium*, they reaped *an hundred Buſhels from one*; nay, *Bochart* ſhews, from ſeveral good Authors, that ſome Places in *Africa* are ſo very fruitful, that they produce *two or three hundred-fold*, which makes this Account of *Moſes* far from being incredible. See *Biblioth. Bib.* and *Patrick*'s Com.

And Abimelech ſaid unto Iſaac, Go from us; for thou art much mightier than us] The Words of *Abimelech*, according to our Tranſlation, ſays *Shuckford*, are theſe. *Thou art much mightier than we*; but certainly he could not mean that *Iſaac* was more powerful than the whole People of *Paleſtine*, or that he had a larger Family, or more numerous Attendance, than himſelf had, and conſequently was in a Condition, if he had been ſo minded, to diſturb the Government. This we can by no Means conceive to be poſſible; and therefore the Words in the Original do not mean, *becauſe thou art mightier than we*, but becauſe *thou art increaſed, and multiplied from us, or by us*, i. e. thou haſt got a great deal by us; whilſt thou haſt continued amongſt us, thou haſt made a great Acceſſion to thy Subſtance, and we do not care to let thee get any more; ſo that the *Philiſtines* did not *fear* him, but *envy* him, they grudged that he ſhould get ſo much among them, and therefore deſired him to abſent their Country.

And Iſaac digged again the Wells of Water, which they had digged in the Days of Abraham his Father] The Reaſons that induced *Iſaac* to open the old Wells, rather than dig new ones, might be, 1. Becauſe he was ſure to find a Spring there, which he could not be certain of in other Places; 2. Becauſe it was eaſier, and leſs liable to Cenſure and Envy; 3. Becauſe he had a Right to them, as they were his Father's Purchaſe and Property; and, 4. Becauſe he was minded to preſerve, and do Honour to his Father's Memory, for which Reaſon he call'd them by the ſame Names, that his Father had done before him.

Some have made it a Matter of Wonder, why the Patriarch ſhould make ſuch a Buſtle about a Well or two, and fancy, from thence, that he was not Maſter of ſuch Opulency as he is generally repreſented to be. But, ſays *Stackhouſe*, it is our Ignorance of the *patriarchal* Manner of living, which makes us think it unaccountable to hear, in thoſe early Days, of ſo many Conteſts about Wells. For, were we to take a nearer Inſpection into the Thing, we ſhould ſoon find, that in thoſe hot Countries, where Water was ſo very ſcarce, a *Well*, or Fountain of living Water, was a Poſſeſſion of ineſtimable Value; and for this Reaſon we find *Moſes*, in magnifying the divine Bounty to the Children of *Iſrael*, among other Parts of the *Inventory*, reckoning up, not only, *great and goodly Cities, which they built not, but* WELLS *likewiſe digged, which they digged not*, Deut. vi. 11.

Nor was it only for the Benefit of the Water, that theſe Wells were held in ſo high Eſteem, but for the Memory of the *Events* and *Tranſactions* likewiſe, which were known to have happened near them. For at theſe Wells Angels had appeared, Miracles had been wrought, religious Aſſemblies held, Treaties tranſacted, Marriages celebrated, and Towns and Cities built; and therefore no Wonder, that the *Antients*, looking upon them as *ſacred*, as well as profitable Places, ſhould be ſo ready to conteſt their Right to them, or that frequent Notice ſhould be taken of them in ſo compendious an Hiſtory as that of the *Patriarchs*.

Then Abimelech went to him from Gerar, and Ahazzah one of his Friends, and Phicol the chief Captain of his Army] *Phicol* is of the ſame Name, and bore the ſame Office, which he had, who is mentioned Ch. xxi. 22. but we muſt not ſuppoſe, that he was the ſame Man, any more, than *Abimelech* was the ſame King. The Word properly ſignifies *Face* or *Head*, and as the Captain-General is Head of the Forces he commands, ſo ſome have imagin'd, that it is the *appellative* Name, (like that of *Tribunus* or *Dictator* among the *Romans*) for every one among them that were advanced to that Dignity: And in like Manner, tho' the *Septuagint* ſeem to make *Ahazzah* a proper Name, and call him the Para-nymph, or *Bride-man*, to *Abimelech*, which was always accounted a Poſt of the firſt Honour; yet I ſhould rather chuſe, with *Onkelos*, to make the Word ſignify a *Train*, or great Number of Nobility, who came in Attendance on *Abimelech*, and to do the Patriarch the greater Honour upou this Occaſion. See *Le Clerc* and *Howel*.

And they roſe up betimes in the Morning, and ſware unto one another] The Articles were agreed upon over-night, and, by a mutual Oath, ratified in the Morning: And the Reaſon, why Men took publick Oaths in the Morning faſting, ſeems to have been *ob Reverentiam Juramenti*, as the *Jews* call it, becauſe they looked upon them as very ſolemn and ſacred Things.

And Eſau was forty Years old, when he took to Wife Judith — and Baſhemath — which were a Grief of Mind unto Iſaac and to Rebekah] The *Hebrew*, literally rendered, is *Bitterneſs of Spirit*; the *Jeruſalem Targum* gloſſeth it thus: ‘They were obſtinate, ſtrongly addicted to the Superſtitions of their Country, in no Sort liſtening to the Inſtructions of *Iſaac* or *Rebekah*.’ The *Jews* have propagated an Opinion, that *Eſau*, till he was *forty* Years old, lived licentiouſly with the *Canaanitiſh* Women, but at that Age thought fit to marry, in Imitation of his Father: But as there is no Foundation for this Story, ſo it ought to be regarded only as a Fable, invented by a Nation, who, without Scruple, raiſe the falſeſt Reports againſt ſuch as are not of their Faith, and ſpread them with amazing Boldneſs and Aſſiduity; as, at the Beginning, they did of Chriſt and his Diſciples.

CHAP. XXVII.

Iſaac *being grown old, and his Eyes dim, deſires to confer his Bleſſing before he dies; accordingly he ſends his eldeſt Son* Eſau *to the Field to get Veniſon, and to make him a Diſh of it, that, when his Nature was refreſhed, he might give him his laſt paternal Bleſſing.* Rebekah, *over-hearing what paſt, adviſes* Jacob *to counterfeit his Brother's Perſon, and ſo procure the Bleſſing to himſelf;* Jacob *follows her Advice, and gets the Bleſſing.* Eſau, *on his Return, finding how his Brother had ſupplanted him, weeps bitterly, and implores a Bleſſing likewiſe, and obtains one; but is ſo enraged with* Jacob, *that he threatens his Life; but to prevent ill Conſequences, his Mother ſends him to her Brother at* Haran; *and to induce* Iſaac *to comply therewith, complains to him of* Eſau's *Wives.*

Ver. 1. AND it came to paſs that when Iſaac
was old, and his eyes were dim,
ſo that he could not ſee, he called Eſau his eldeſt
ſon, and ſaid unto him, My ſon: And he ſaid
unto him, Behold, *here am I.* 2 And he ſaid,
Behold now, I am old, I know not the day of
my death. 3 Now therefore take, I pray thee,
thy weapons, thy quiver, and thy bow, and go
out to the field, and take me *ſome* veniſon; 4
And make me ſavoury meat, ſuch as I love, and
bring *it* to me, that I may eat; that my ſoul
may bleſs thee before I die. 5 And Rebekah
heard when Iſaac ſpake to Eſau his ſon: and Eſau
went to the field to hunt *for* veniſon, *and* to bring
it. 6 And Rebekah ſpake unto Jacob her ſon,
ſaying, Behold, I heard thy father ſpeak unto
Eſau thy brother, ſaying, 7 Bring me veniſon,
and make me ſavoury meat, that I may eat, and
bleſs thee before the Lord before my death. 8
Now therefore my ſon, obey my voice, according to that which I command thee. 9 Go now
to the flock, and fetch me from thence two good
kids of the goats; and I will make them ſavoury
meat for thy father, ſuch as he loveth. 10 And
thou ſhalt bring *it* to thy father, that he may eat,
and that he may bleſs thee before his death.
11 And Jacob ſaid to Rebekah his mother, Behold, Eſau my brother *is* a hairy man, and I *am*
a ſmooth man. 12 My father peradventure will
feel me, and I ſhall ſeem to him as a deceiver;
and I ſhall bring a curſe upon me, and not a
bleſſing. 13 And his mother ſaid unto him,
Upon me *be* thy curſe, my ſon: only obey my
voice, and go fetch me *them.* 14 And he went
and fetched, and brought *them* to his mother:
and his mother made ſavoury meat, ſuch as his
father loved. 15 And Rebekah took goodly
raiment of her eldeſt ſon Eſau, which *were* with
her in the houſe, and put them upon Jacob her
younger ſon. 16 And ſhe put the ſkins of the
kids of the goats upon his hands, and upon the
ſmooth of his neck. 17 And ſhe gave the ſavoury meat, and the bread which ſhe had prepared, into the hand of her ſon Jacob. 18 And
he came unto his father, and ſaid, My father:
and he ſaid, Here *am* I; who *art* thou, my ſon?
19 And Jacob ſaid unto his father, I *am* Eſau
thy firſt-born; I have done according as thou
badeſt me: ariſe, I pray thee, ſit and eat of my
veniſon, that thy ſoul may bleſs me. 20 And
Iſaac ſaid unto his ſon, How *is it* that thou haſt
found *it* ſo quickly, my ſon? And he ſaid, Becauſe the Lord thy God brought *it* to me. 21
And Iſaac ſaid unto Jacob, Come near, I pray
thee, that I may feel thee, my ſon, whether thou
be my very ſon Eſau, or not. 22 And Jacob
went near unto Iſaac his father, and he felt him;
and ſaid, The voice *is* Jacobs voice, but the
hands *are* the hands of Eſau. 23 And he diſcerned him not, becauſe his hands were hairy, as
his brother Eſaus hands: So he bleſſed him. 24
And he ſaid, *Art* thou my very ſon Eſau? And
he ſaid, I *am.* 25 And he ſaid, Bring *it* near
to me, and I will eat of my ſons veniſon, that
my ſoul may bleſs thee. And he brought *it* near
to him, and he did eat: and he brought him
wine, and he drank. 26 And his father Iſaac
ſaid unto him, Come near now, and kiſs me,
my ſon. 27 And he came near, and kiſſed him:
and he ſmelled the ſmell of his raiment, and
bleſſed him, and ſaid, See, the ſmell of my ſon
is as the ſmell of a field, which the Lord hath
bleſſed. 28 Therefore God give thee of the
dew of heaven, and the fatneſs of the earth, and
plenty of corn and wine. 29 Let people ſerve
thee, and nations bow down to thee; be lord
over thy brethren, and let thy mothers ſons bow
down to thee: Curſed *be* every one that curſeth
thee, and bleſſed *be* he that bleſſeth thee. 30
And it came to paſs, aſſoon as Iſaac had made
an end of bleſſing Jacob, and Jacob was yet
ſcarce gone out from the preſence of Iſaac his
father, that Eſau his brother came in from his
hunting. 31 And he alſo had made ſavoury
meat, and brought it unto his father; and ſaid
unto his father, Let my father ariſe, and eat of
his ſons veniſon, that thy ſoul may bleſs me.
32 And Iſaac his father ſaid unto him, Who *art*
thou? and he ſaid, I *am* thy ſon, thy firſt-born
Eſau. 33 And Iſaac trembled very exceedingly,
and ſaid, Who, where *is* he that hath taken veniſon, and brought *it* me, and I have eaten of all
before thou cameſt, and have bleſſed him? yea,
and he ſhall be bleſſed. 34 And when Eſau
heard the words of his father, he cried with a
great

great and exceeding bitter cry, and ſaid unto his father, Bleſs me, even me alſo, O my father. 35 And he ſaid, Thy brother came with ſubtilty, and hath taken away thy bleſſing. 36 And he ſaid, Is not he rightly named Jacob? for he hath ſupplanted me theſe two times: he took away my birth-right; and behold, now he hath taken away my bleſſing. And he ſaid, Haſt thou not reſerved a bleſſing for me? 37 And Iſaac anſwered and ſaid unto Eſau, Behold I have made him thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ſuſtained him: and what ſhall I do now unto thee my ſon? 38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father; bleſs me, *even* me alſo, O my father. And Eſau lift up his voice, and wept. 39 And Iſaac his father, anſwered, and ſaid unto him, Behold, thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above. 40 And by thy ſword ſhalt thou live, and ſhalt ſerve thy brother: and it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck. 41 And Eſau hated Jacob, becauſe of the bleſſing wherewith his father bleſſed him: and Eſau ſaid in his heart, The days of mourning for my father are at hand, then will I ſlay my brother Jacob. 42 And theſe words of Eſau her elder ſon were told to Rebekah: And ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold, thy brother Eſau, as touching thee, doth comfort himſelf, *purpoſing* to kill thee. 43 Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother to Haran. 44 And tarry with him a few days, until thy brothers fury turn away; 45 Until thy brothers anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence. Why ſhould I be deprived alſo of you both in one day? 46 And Rebekah ſaid to Iſaac, I am weary of my life, becauſe of the daughters of Heth: if Jacob take a wife of the daughters of Heth, ſuch as theſe *which are* of the daughters of the land, what good ſhall my life do me.

And he ſaid, Behold now, I am old, I know not the Day of my Death. Now therefore, take I pray thee, thy Weapon, thy Quiver, and thy Bow, and go out to the Field, and take me ſome Veniſon, and make me ſome ſavoury Meat, ſuch as I love, and bring it to me, that I may eat; that my Soul may bleſs thee before I die] But why did he require this? Could he not have bleſſed him without all this Trouble? He might require it, ſays *Pool*, for ſeveral Reaſons, either that, being refreſhed and delighted therewith, his Spirits might be more chearful, and conſequently, the fitter for giving this prophetical Benediction; for which Reaſon alſo, the Prophet *Eliſha* called for a Minſtrel, before he could utter his Prophecy, 2 *Kings* iii. 15. or he might do it by the over-ruling Direction of divine Providence, that *Eſau*'s Abſence might give *Jacob* the Opportunity and Advantage of getting the Bleſſing. Beſides, *Iſaac* ſpeaks not here of a common and cuſtomary Bleſſing, which Parents may beſtow upon their Children, when, and as often as they pleaſe, but of the laſt, ſolemn and extraordinary Bleſſing, whereby theſe Holy Patriarchs, by God's Appointment, and with his Concurrence, did conſtitute one of their Sons Heir, not ſo much of the Inheritance, as of *Abraham*'s Covenant, and all the Promiſes, both temporal and ſpiritual thereunto belonging.

Whoever, ſays *Stackhouſe*, conſiders the Chronology of this Tranſaction, will find, that *Iſaac* lived above forty Years after his parting with his *prophetical* Bleſſing; and conſequently, that it was not old Age, but ſome Sickneſs and Indiſpoſition of Body, that, at this Time, had ſeized him, and made him apprehenſive of his approaching Death. In this Condition, it is no uncommon Thing, we know, for Mens Thoughts to run upon one Kind of Meat rather than another; and when the Stomach is deprav'd, or any Ways out of Order, generally to long for ſuch Things as are of a ſavoury Taſte: And, if Veniſon, in thoſe Countries, was more particularly adapted to that Purpoſe, wherein, I pray, is *Iſaac* to be blam'd, for loving a Son who took ſuch Pains, and expos'd himſelf to ſuch Dangers, that he might ſhew his Reſpect to his aged Father, and procure him now and then *ſome little Thing*, to pleaſe his Palate, and humour his ſickly Appetite? Thoſe, who think proper to blame the Patriarch's kind Reſentment of ſuch Aſſiduity, ſeem to have forgot the Workings of human Nature, and how apt the very wiſeſt of Parents are to have their Affections won, every Day more and more, by the Sedulity and Officiouſneſs of their Children.

The dreſſing this Veniſon is repreſented indeed as a Province, which *Eſau* himſelf took upon him; and to have the eldeſt Son and Heir of a Family *ſtand Cook* (as we call it) ſeems to portend no great Wealth or Magnificence in it; but when we urge this, we forget the *Simplicity* of the Times wherein *Moſes* wrote, and wherein it was cuſtomary for Men of the firſt Rank to ſubmit to Offices much meaner than this. Herein then do the Truth and Authority of the *ſacred Hiſtory* moſt eminently appear, that all its Accounts and Deſcriptions of Things do agree with the *Senſe* of the moſt antient Writers, and are found conformable to the *Manners* and *Cuſtoms* that then prevailed.

And Rebekah took goodly Raiment of her eldeſt Son Eſau, which were with her in the Houſe, and put them upon Jacob her youngeſt Son] The *Jews* have a Fancy, that it was the Robe of *Adam*, which had been tranſmitted down, from Father to Son, in *the Line of Bleſſing* (as they call it) till it came to *Abraham*, who left it to *Iſaac*, and he, deſigning *Eſau*, as his eldeſt, for his Succeſſor, gave it to him. Some of them imagine, that this was a *ſacerdotal* Habit, wherein *Eſau*, in his Father's Illneſs, was ſuppos'd to officiate, and for this Reaſon it might be kept in *Iſaac*'s Tent, near to which, very likely, was the Place of religious Worſhip. In all Probability it was a Veſtment of ſome Diſtinction, which the Heir of the Family, upon ſome ſolemn Occaſion, was uſed to put on, and *Jacob*, at this Time, being to perſonate his Brother, there was a Neceſſity for him to have it: But how his Mother ſhould come by it, or why ſhe ſhould have the keeping of it, when *Eſau* had Wives of his own, is a Queſtion that *Muſculus* raiſes, and then anſwers it by ſaying, — That, becauſe *Eſau* had married theſe Wives without the Conſent of his Parents, eſpecially his Mother, ſhe, for this Reaſon, refus'd to give it him, and perhaps reſerv'd it for this very Occaſion. But, in my Opinion, there ſeems to be no Neceſſity for this Suppoſition, ſince it was ſufficient for her Purpoſe, that ſhe knew where it was in *Eſau*'s Apartment, See *Biblioth. Bibl.*

And Jacob ſaid unto his Father, I am Eſau, thy Firſt-born] *Heidigger* obſerves, that upon *Jacob*'s anſwering his Father, *that he was* Eſau *his Firſt-born*, the *Rabbins* are put to great Perplexity, how to aſſoil the Patriarch from the Sin of *Lying*; and therefore ſome of them paraphraſe the Words thus,—*I am*, i. e. *he*, who brings thee ſomething to eat, *but* Eſau *is thy eldeſt Son*; while others underſtand them in this Manner rather; *I am* Eſau, *i. e.* I am in his Stead, becauſe he has ſold me his Birth-right: For, by this Sale, *as they tell us*, a proper Permutation being made of Perſons and Titles, the firſt became really laſt, and the laſt firſt, the Elder became the Younger, and the Younger the Elder, as to the Stile, and all the Privileges of *Elderſhip*; ſo that *Jacob* was, in Reality, as much the Heir, and Succeſſor of *Iſaac*, as if *Eſau* had been actually dead. And, tho' *Eſau* was ſtill alive, and had the Name of *Eſau*, yet *Jacob* was properly (what his Brother had been) *his*

Firſt-born Eſau, ſince *Eſau* was reduc'd to the Station of a younger Brother only. St. *Auſtin* pretends, that *Jacob's* Words have a Figure in them, much in the ſame Nature with that in the Goſpel, where *John the Baptiſt* is called the *Elias that ſhall come*; but the Misfortune is, that there was a great Similitude between *Elias* and the *Baptiſt*, as to their *Spirit* and Office, but between *Jacob* and *Eſau* there was none at all; and therefore ſome other Fathers, ſeeing the Impoſſibility of explaining the Words, by any of theſe Subterfuges, have boldly aſſerted, that there was no Iniquity in the Lies which *Jacob* told, becauſe they did not proceed from any malevolent Intent, but from a Deſign of promoting the greateſt Good; for which End it was as lawful for a wiſe Man to employ officious Lies, as it is to make uſe of Phyſick for the Preſervation of Health: And, from ſuch dangerous Poſitions as theſe, the *Jeſuitical* Doctrine of *Equivocation*, and *mental Reſervation*, has, in a great Meaſure, proceeded.

And he brought him Wine, and he drank] There is a Tradition among the *Jews*, that *Jacob* having omitted to bring Wine to his Father, an Angel prepar'd it, and brought it into his Apartment; that he gave it into *Jacob's* Hands, and pour'd it out for his Father; that the Wine was the ſame as the *Wine of Paradiſe*, which had been laid up from the Beginning; and that his Father, having drank of it, kiſſed him, and bleſſed him, as one now filled with the Spirit, even with the Spirit of Prophecy and Bleſſing: But the Cuſtom of the *Jewiſh* Doctors is to magnify every little Matter.

The Prayer, which *Joſephus* makes *Iſaac* offer up to God upon this Occaſion, is in Words to this Effect: ‘Eternal God, the Creator of all things that are made: thou, that haſt been ſo gracious and bountiful to my Father, to myſelf, and to our Offſpring, promiſing, and poſſeſſing us of all Things, and giving us Aſſurances of greater Bleſſings to come: Lord, make thy Words good to us by Effects, and do not deſpiſe thy Servant for his great Infirmities, which makes him the more ſenſible of his Need of thy Support. Preſerve this Child from all Evil, in thy Mercy and infinite Goodneſs: Give him a long and an happy Life; bleſs him with all worldly Enjoyments, that may be for his Good; and make him a Terror to his Enemies, and an Honour and Comfort to his Friends.

Behold thy Dwelling ſhall be the Fatneſs of the Earth, and of the Dew of Heaven from above, and by thy Sword ſhalt thou live] That is, ſays *Calmet*, ‘That, tho' thy Poſterity ſhall not enjoy a very plentiful Country, yet they ſhall become a great People, and mighty Warriors who ſhall live by the Dint of their Sword.' The Words in our Tranſlation carry a Senſe quite different to what we have here ſuggeſted; *Behold thy Dwelling ſhall be of the Fatneſs of the Earth and of the Dew of Heaven.* But, beſides that this makes the Bleſſing the ſame with that which was given to *Jacob*, Ver. 28. which *Iſaac* profeſſes himſelf incapable of doing; 'tis manifeſt that *Idumæa*, where the Deſcendants of *Eſau* dwelt, was far from being a fat and fruitful Country. Had it been ſo, there had not been that Reaſon for the ſubſequent Words, *by thy Sword ſhalt thou live*; for a rich and plentiful Country would have ſecured them from living by Spoil and Plunder, as it is manifeſt the People of that Country did, if we can credit the Character which *Joſephus*, both in his Hiſtory of the Antiquities, L. 13. and of the Wars of the *Jews*, L. 4. gives us of them.

And it ſhall come to paſs, when thou ſhalt have the Dominion, that thou ſhalt break his Yoke from thy Neck] The *Edomites*, or *Idumæans*, who were the Poſterity of *Eſau*, for a conſiderable Time, were a People of much more Power and Authority than the *Iſraelites*, till, in the Days of *David*, they were entirely conquered, 2 *Sam.* viii 14. they were thereupon govern'd by Deputies or Viceroys, appointed by the Kings of *Judah*; and, whenever they attempted to rebel, were, for a long Time, cruſhed, and kept under by the *Jews*. In the Days of *Jehoram*, the Son of *Jehoſaphat*, they expell'd the Viceroy, and ſet up a King of their own, 2 *Kings* viii. 20. and tho' they were reduc'd at that Time, yet, for ſome Generations after this, they ſeem to have liv'd independent of the *Jews*, and when the *Babylonians* invaded *Judea*, they not only took Part with them, but violently oppreſſed them, even when the Enemy was withdrawn; ſo that, remembring what they had ſuffered under *Joab*, in the Days of *David*, they entered into the like cruel Meaſures againſt the *Jews*, and threatened to lay *Jeruſalem* level with the Ground. Their Animoſity againſt the Poſterity of *Jacob* ſeems indeed to be hereditary; nor did they ever ceaſe, for any conſiderable Time, from Broils and Contentions, until they were conquered by *Hircanus*, and reduced to the Neceſſity of embracing the *Jewiſh* Religion, or quitting their Country: Hereupon, conſenting to the former, they were incorporated with the *Jews*, and became one Nation, ſo that, in the firſt Century after Chriſt, the Name of *Idumæan* was loſt, and quite diſus'd. See *Le Clerc*, and *Univerſ. Hiſt.*

And Rebekah ſaid to Iſaac, I am weary of my Life, becauſe of the Daughters of Heth] This ſhe ſays to induce *Iſaac* to let her Son *Jacob* go to her Kindred at *Padan-Aran*; tho' her real Deſign was to ſend him out of the Way of his Brother's Anger and threaten'd Vengeance; But how ſhall we acquit her of Prevarication in this Affair? It is certainly, ſays *Stackhouſe*, a Point of great Prudence to conceal the Truth, when the Diſcovery of it will occaſion more Harm than Good; and therefore, that ſhe might not afflict her Huſband's old Age with the unwelcome News of his Son *Eſau*'s wicked Intent againſt his Brother, and thereby provoke his Indignation againſt him; ſhe cover'd the Diſmiſſion of *Jacob* with a Reaſon, that was true indeed, but not that chief and latent one which gave her the moſt Uneaſineſs, and which, if communicated to her Huſband, might have been a Means of *bringing his grey Hairs with Sorrow to the Grave.* So that, in the Whole, and according to the Proverbs of the wiſe Man, ſhe acted the Part both of a careful Wife, and a prudent Woman, *for the Tongue of the Wiſe uſeth Knowledge aright*, Prov. xv. 2. And ſhe, *that is of a faithful Spirit, concealeth the Matter*, Ch. xi. 13.

We have in our Notes upon the latter Part of the xxvth Chapter treated of the Manner in which *Jacob* got his Brother *Eſau*'s Birthright, and likewiſe of the Deception which he and his Mother put upon *Iſaac*, in order to procure the *paternal* Bleſſing; we have alſo accounted for ſome Paſſages which ſeem'd to indicate the Patriarch's Poverty; but which in reality, ſays *Stackhouſe*, are exactly agreeable to that Temperance and Simplicity of Living, which, in his Days, were in Vogue. He, who, in a Manner, was ſole Heir of *Abraham*, (who was a King, in the Opinion of ſome, but, in all Accounts, a Perſon of great Affluence of Fortune) and who himſelf had made Additions to it, enough to be envied even by neighbouring Princes, could not poſſibly want any neceſſary Accommodation of Life, nor wou'd he concern himſelf with Things of a trifling Conſideration: But what we call Trifles, might, in thoſe Times, be Matters of the laſt Importance; and, what we account Indications of Poverty, might proceed from no other Cauſe, but that Frugality and Parſimony, which, in the primitive Ages, were in high Repute, before they came to be diſcountenanc'd by the preſent Schemes of Expence, and ſtudied Luxury. And therefore, when we find in antient Hiſtory, the *Arcadians*, feeding upon *Acorns*; the *Argives*, upon Apples; the *Athenians*, upon Figs; *&c.* when we find a Set of the moſt renowned Heroes in the *Grecian* Army, even in the great *Achilles*'s Tent, dining upon a Loin of Mutton, and an Hock of Bacon; and the *godlike* Man *Patroclus* lighting the Fire, while the Maſter of the Feaſt was ſpitting the Meat; our Wonder may ceaſe, if, in Ages before this, we meet with ſuch an homely Diſh, as *Lentil-pottage* in a Patriarch's Houſe, and the two Sons of the Family condeſcending to cook their own Victuals. This we muſt own is not the Practice among us; but it is a much more conſiſtent and credible Account of Things, than if *Moſes* had repreſented *Iſaac*'s Tent like a *royal Palace*, and every Thing ſerved up there in the ſame ſplendid Manner as when the

King and his Family *dine in Publick.*

CHAP. XXVIII.

Iſaac *bleſſeth* Jacob, *and ſends him to* Padan-Aran. Eſau, *to pleaſe his Father, marries a Daughter of* Iſhmael. Jacob'*s Viſion of a Ladder, that reach'd from Earth to Heaven.* Bethel, *ſo named by* Jacob; *his Vow.*

Ver. 1. AND Iſaac called Jacob, and bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan. 2 Ariſe, go to Padan-aram, to the houſe of Bethuel thy mothers father; and take thee a wife from thence of the daughters of Laban thy mothers brother. 3 And God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayeſt be a multitude of people: 4 And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land wherein thou art a ſtranger, which God gave unto Abraham. 5 And Iſaac ſent away Jacob, and he went to Padan-aram unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacobs and Eſaus mother. 6 When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan; 7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram; 8 And Eſau ſeeing that the daughters of Canaan pleaſed not Iſaac his father: 9 Then went Eſau unto Iſhmael, and took unto the wives which he had, Mahalath the daughter of Iſhmael Abrahams ſon, the ſiſter of Nebajoth to be his wife. 10 And Jacob went out from Beer-ſheba, and went toward Haran. 11 And he lighted upon a certain place, and tarried there all night becauſe the ſun was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep. 12 And he dreamed, and behold a ladder ſet upon the earth, and the top of it reached to heaven; and behold the angels of God aſcending and deſcending on it. 13 And behold, the Lord ſtood above it, and ſaid, I *am* the Lord God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it, and to thy ſeed. 14 And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and in thee, and in thy ſeed ſhall all the families of the earth be bleſſed. 15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have ſpoken to thee of. 16 And Jacob awaked out of his ſleep, and he ſaid, Surely the Lord is in this place; and I knew *it* not. 17 And he was afraid, and ſaid, How dreadful *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven. 18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and ſet it up *for* a pillar, and poured oyl upon the top of it. 19 And he called the name of that place Beth-el: but the name of that city *was called* Luz at the firſt. 20 And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; 21 So that I come again to my fathers houſe in peace: then ſhall the Lord be my God. 22 And this ſtone which I have ſet *for* a pillar ſhall be Gods houſe; and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

And God Almighty bleſs thee] The *Hebrew* Word is *Schaddai*, which is derived from a Verb, ſignifying *Power* or *Might*. God revealed himſelf to *Abraham* by this Name, when he entered into a Covenant with him, *Gen.* xvii. 1. Wherefore it is uſed with great Elegance and Propriety in this Place, where *Iſaac*, who was the Heir of that Covenant, transfers the Benefits and Advantages belonging thereto, to his Son *Jacob*, and thoſe who were to deſcend from him.

And Iſaac ſent away Jacob, and he went to Padan-Aram] The *Jews* tell of ſeveral Miracles, which they ſuppoſe to have been wrought on the very Day that *Jacob* ſet out from *Beerſheba*; but one more eſpecially, *viz.* that God ſhortened the Hours, by cauſing the Sun to go down before its Time; and yet we are told, that from *Beer-ſheba* to *Luz*, where he lodged the firſt Night, were about 48 *Engliſh* Miles, which was no inconſiderable Days Journey. If there be therefore any Meaning of this Fiction of theirs, it muſt conſiſt in this, — That *Jacob* was ſent away with his Father's Bleſſing, and, in Virtue of that was filled with a certain divine Power, which ſupported and carried him on with Pleaſure, ſo that the Day might thence ſeem ſhorter to him; and, tho' his Father ſent no Friend or Domeſtick along with him, yet there is no Doubt to be made, but that there was a Companion and Guardian of a far nobler Order, aſſigned him, who led him by the Hand, as it were, *and kept him in all his Ways.* See *Biblioth. Bibl.*

Jacob, after his firſt Days Journey, being benighted, was forced to take up his Lodging in the open Air, near *Luz*, which ſignifies an *Almond*, and might very likely have its Name from the many Groves of *Almond Trees*, which were thereabouts; and under ſome of which, 'tis not unlikely that *Jacob* might take up his Lodging, becauſe the Largeneſs of their Leaves, in that Country, wou'd afford no incommodious Shelter from the Weather. *Jacob*, upon Account of the Viſion, which he had in this Place, called it *Bethel*; and the *Iſraelites*, when they conquered *Canaan*, in Remembrance of the ſame, continued the Name. It lay to the Weſt of *Hai*, about eight Miles to the North of *Jeruſalem*, in the Confines of *Ephraim* and *Benjamin*. So that, upon the Revolt of the Ten Tribes, it belonged to the Kingdom of *Iſrael*, and was therefore one of the Cities, where *Jeroboam* ſet up his golden Calves, whence the Prophet *Hoſea*, Ch. iv. 15. alluding to the Name given it by *Jacob*, calls it *Beth-aven*, inſtead of *Bethel*, i. e. *the Houſe of Vanity*, or *Idols*, inſtead of the *Houſe of God*. See *Patrick*'s Com. and *Wells*'s Geogr.

And he took of the Stones of that Place, and put them for his Pillows, and lay down in that Place to ſleep. And he dreamed, and behold, a Ladder — And Jacob roſe up early in the Morning, and took the Stone that he had put for his Pillow, and ſet it up for a Pillar, and poured Oil upon the Top of it] To judge of the Occaſion of *Jacob*'s Viſion, wherein this *emblematical* Ladder was repreſented to him, we muſt imagine, ſays *Stackhouſe*, that we ſaw the Heir of a powerful Family taking his Leave of his aged Parents, and, for fear of an angry Brorher, departing from his Father's Houſe; beginning a Journey of 450 Miles, into a ſtrange Country, all alone, on Foot, and without any Servant to attend him; travelling all the Day with a penſive Heart, and forc'd at Night to take up his Lodging in the open Air, and with nothing better than an hard Stone for a Pillow: If we ſuppoſe *Jacob* in this Condition, we ſhall ſoon perceive the Reaſon, why God thought it convenient, at this Time, to give him Comfort and Conſolation in the Way of a Dream.

That *Dreams*, or nocturnal Viſions, were a common

Way of God's revealing himſelf to Mankind of old, is evident from Inſtances almoſt innumerable; and the Reaſon of his making Choice of this Method might be, either to convince them of his *Omnipreſence*, that *he was about their Bed, and about their Paths, and ſpied out all their Ways*; or to convince them of his conſtant *Care*, and that he was not unmindful of them, even when they little thought of him, and were moſt abſent from themſelves, or to convince them of his unlimited Power over their Souls, when even Sleep itſelf could not hinder his Acceſs to them; or becauſe that the Mind, in the Dead and Silence of the Night, was fitter to receive divine Impreſſions, when Nature was huſh, and the Paſſions aſleep, and no Variety of Thoughts to diſtract its Attention.

But whatever God's Reaſons might be for conveying Things by Dreams, 'tis certain, that the Viſion of the *Ladder*, and the comfortable Words which he ſpake from the Top of it, made ſuch a lively Impreſſion upon *Jacob*, that he proceeded in his Journey with Chearfulneſs and Alacrity. *Behold I am with thee, and I will keep thee in all Places, whither thou goeſt, and will bring thee again into this Land; for I will not leave thee, until I have done that which I have ſpoken to thee of:* Theſe are the *verbal* Aſſurances which God gives *Jacob*; and therefore we may preſume that the Repreſentation of the Ladder had ſomething *analogous* in it.

This *Ladder* (according to the Senſe of the beſt Interpreters) is an *Emblem* of the divine *Providence*, which governs all Things. Its being *ſet upon the Earth*, denotes the *Steadineſs* of Providence, which nothing is able to unſettle; its *reaching up to Heaven* ſignifies its *Univerſality*, or that it extends to all Things; the *ſeveral Steps of the Ladder* are the Motions and Actions of Providence; the Angels *going up and down* ſhew, that they are the great Miniſters of Providence, never idle, but always employ'd in the Preſervation of the Juſt; *their Aſcending* means their going up to receive the divine Orders and Commands; and *their Deſcending* their coming down upon Earth to put them in Execution. So that, in this *Hieroglyphick*, God ſignified to *Jacob*, now full of Care and uneaſy Apprehenſions, that the Man, who was under the Cuſtody and Protection of divine Providence, wanted not Company, in a Wilderneſs; wanted not Security, in the midſt of Dangers; wanted not Direction, in the moſt difficult Undertakings; ſince there were ſo many *miniſtring Spirits*, holding Correſpondence between Earth and Heaven, and daily and hourly *ſent forth* from God's Preſence *to miniſter unto them, who ſhall be Heirs of Salvation.*

Other Interpretations there are in great Numbers, but too full of Fancies and Conceits to be here taken Notice of: One however ſeems a little more ſolid, and may not undeſerve our Obſervation. The Promiſe (we may remember, ſays *Heidigger*) which God, introduc'd as making to *Jacob* from the Top of the Ladder, does chiefly relate to his Covenant with *Abraham*, which was principally founded in *Chriſt*, that choſen Seed, *in whom all the Families of the Earth were to be bleſſed:* And, the Analogy of the Thing may induce us to believe, that this Ladder was deſigned for a *Type* and *Emblem* of the *Covenant of Grace*, which was in Force from the Time of Man's firſt *Apoſtaſy*; but began to be put in Execution at the Incarnation of our Saviour *Chriſt*, that only *Mediator*, who open'd an *Intercourſe* between Earth and Heaven; by whoſe Interceſſion Plenty of all ſpiritual Bleſſings deſcend to us, and by whoſe Merits and Doctrines our Natures are ſanctified, and ſo become meet to become *Partakers with the Saints in Light*, or to aſcend into Heaven. And to this myſtical Meaning of the Ladder, our Saviour himſelf may be thought to allude, when he tells us, that *Hereafter ye ſhall ſee Heaven open, and the Angels of God aſcending and deſcending upon the Son of Man*, John i. 51. which *Bullinger*, a learned Commentator, has, in this Manner paraphraſed. ‘Ye have heard, no doubt, *of thoſe of old*, that ſeveral Things, relating to the *Meſſias*, have been repreſented by *Jacob*'s Ladder; and ye are to know, that they are all now to be accompliſh'd in me, until the Time of my Aſſumption into Heaven. Ye ſhall know, that Heaven, which by the Sin and Corruption of Mankind was ſhut in *Adam*, ſhall, by my Diſpenſation and Doctrine, be opened again; and that God, being reconciled to the World by me, ſhall continue in Covenant with them for ever. Ye ſhall know that I am that *Ladder*, and *Way* to Heaven, by which ye may gain Admittance to the Father; for I am he, that unites Heaven and Earth together, ſo that from hence-forward the Angels ſhall be continually paſſing from one to the other. In ſhort, ye ſhall know, that I am the Lord not only of the *viſible* Creation, but the Prince likewiſe of Angels, and all *inviſible* Spirits, even the true God. This, I ſay, ye ſhall henceforth more fully know by my Doctrine, my Miracles, my Death, my glorious Reſurrection, and triumphant Aſcenſion into Heaven.’

Thus, according to the Declaration which God makes from the Top of the Ladder, it ſeems reaſonable to imagine, that he might have a twofold Deſign in making this Repreſentation to *Jacob*, viz. by a proper *Type*, to prefigure the Incarnation of his Son, which, like this Ladder, joined Heaven and Earth, the divine and human Nature together; and, by a proper *Emblem* of the Angels aſcending and deſcending upon it, to give him an Evidence of the watchful Providence of God that attended him. The former of theſe Deſigns might perhaps be a little too abſtruſe for *Jacob*'s Comprehenſion at preſent, but the latter he immediately underſtood; and therefore we find him, as ſoon as he aroſe, (out of a grateful Senſe of the divine Goodneſs in ſending him a Viſion ſo full of Conſolation) erecting and conſecrating a Pillar, in order to perpetuate the Memory of ſo momentous an Event.

It is the Opinion of ſome Commentators indeed, that, to preſerve the Memory of his heavenly Viſion, *Jacob* took the Stone, whereon his Head lay, and wherein they diſcern nothing extraordinary, and ſet it up for a Monument, or Pillar, upon the Top of ſome other Stones, which he had gather'd, and heap'd together: But, beſides that the Fancy of an Heap of Stones ſeems unworthy of the holy Scriptures, and betrays us into a low and trifling Idea of this great Affair; there is not the leaſt Ground, from the Text itſelf, nor from this *ſymbolical* Way of tranſmitting Facts to future Generations, to ſuppoſe, that there was any more than one ſingle Stone.

The Word *Matzeba*, which our Interpreters render a *Pillar*, is by the *Septuagint*, tranſlated *Spelè*, by the *vulgar Latin*, *Titulus*; and from hence ſeveral, both Antients and Moderns, have ſuppos'd, that there was an *Inſcriptian* upon this Pillar. The Manner of *conſecrating* this Pillar was, by pouring Oil upon it, which *Jacob* might have by him, without a Miracle, (conſidering how common the Uſe of Oil was in thoſe hot Countries) to refreſh the Limbs, when weary with travelling, and how neceſſary upon that Account it was to carry ſome with him in his Journey. Nor is there any Reaſon to ſuppoſe, that *Jacob* made uſe of this Form of *Conſecration*, in Compliance with the Cuſtom of the Country where he then was. It is uncertain whether this Cuſtom was eſtabliſh'd in *Jacob*'s Time; but, if it was, it is hardly credible, that a pious Man, as he is repreſented, would have adopted a ſuperſtitious Ceremony into the Worſhip of the true God. The much more probable Opinion therefore is, that as the Rites of *ſacrificing* and *Circumciſion* were inſtituted before the Promulgation of the Law, ſo this Manner of conſecrating Things, by Way of Unction or Libation, was firſt enjoin'd the Patriarchs *Abraham* and *Iſaac* by God, and, either by Precept or Tradition from them, came afterwards to be practis'd by *Jacob*. Nor is it unlikely, but that *Jacob*'s Practice in this Particular, and the great Veneration, which was afterwards paid to his *Monumental* Pillar, might give Occaſion to the worſhipping ſuch erected Stones in future Ages, and (upon ſuch Abuſe) of God's ſo ſtrictly prohibiting any to be ſet up: *Ye ſhall not make ye any Idols or graven Image, neither ſhall ye rear up any Matzeba* (Statue or Pillar) *to bow down unto it, for I am the Lord your God*, Levit xxvi. 1.

In the religious Senſe of the Word then, *Matzeba* may properly ſignify a large conſecrated Stone, erected *Pillar-wiſe*, before which Proſtrations and Adorations were made, and upon which Oblations and Libations, but not any bloody Sacrifices, were preſented: But then the Queſtion is, how *Jacob* could think to ſecure this Monument from being thrown down by the Natives, or Paſſengers, or how he could impoſe a new Name upon it, and eſtabliſh that Name in future Ages, when the Place had a Name before, and no Perſon was preſent to bear Teſtimony of what he did. This indeed the Scripture gives us no manner of Account of, and therefore (if we do it but *modeſtly*) we are left at Liberty to make our own Conjectures.

According to the antient *Verſions* of the Word, we may ſuppoſe, that there was upon this Stone ſome legible and intelligible Title, or Inſcription; nor is it improbable, that the Title ſhould be, what the Patriarch, in a ſort of Extaſy, called it, *Bethel*, or the *Houſe of God*. How *Jacob* might be provided with an Iron Pen, or *Stile*, for the Purpoſe of engraving this Title, can be no difficult Thing to imagine, if we do but conſider, that the *Stile* was the common Inſtrument of writing in thoſe Days, which every *Scholar* uſed to carry about with him, and which *Jacob*, having led a ſtudious and contemplative Life under his Father and Grandfather, and (as ſome ſuppoſe) under *Melchiſedech* likewiſe, was not unqualified to make uſe of; and that the very antient, if not univerſal Cuſtom of erecting, anointing, and conſecrating ſuch-like Stones, with an Inſcription, either *literal* or *hieroglyphical*, and ſometimes both, could hardly have any other Foundation than this Practice of his.

But, beſides the bare Inſcription of the Name, and Title of the Stone, there might probably be yet ſomething more, to attract the Eyes of the Traveller, and to raiſe a Veneration for the Place. And therefore, admitting the Stone to be *ſquare*, we find that there were two Oaths, as it were, taken upon it, by the covenanting Parties, i. e. *the Oath of God to* Jacob, repeating the Subſtance of what he had ſworn to his Fathers, and limiting it to him, and his Seed; and *the Oath of* Jacob *to God*, obliging himſelf and his Poſterity, to ſuch a conſtant Homage, as is therein ſpecified; and hereupon we may infer, that for the better Preſervation of the Memory of this great *League*, there might be written, on one Side, *the Obligation of God*, exactly in the Terms of the 13th, 14th, and 15th Verſes, and on the oppoſite, the *Obligation of* Jacob, as expreſs'd by him in the three laſt Verſes of this Chapter. And, becauſe it was neceſſary, that the Name of the Perſon who erected, and conſecrated the Stone, ſhould be preſerved, we may farther ſuppoſe, that, as God's ſigning this Covenant on his Part might be in this Form, ANI JEHOVAH, ELOHE ABRAHAM, ELOHE ISAAC, *I the Lord*, *the God of* Abraham, *the God of* Iſaac; by Parity of Reaſon, *Jacob*'s ſigning might run thus; ANI JACOB, BEN ISAAC, BEN ABRAHAM, *I* Jacob, *the Son of* Iſaac, *the Son of* Abraham.

On the *vacant* Sides of the Stone, we may ſuppoſe again, that the other awful Sentences, which *Jacob*, upon this Occaſion, pronounced, *How dreadful is this Place; this is the Gate of Heaven, and verily the Lord is in this Place!* Ver. 16, 17. were engraven: And, becauſe a very early Cuſtom of crowning ſuch publick Pillars with *Garlands*, might very likely take its Riſe from *Jacob*'s Practice at this Time, we may therefore be allow'd to make one Conjecture more, *viz.* that as *Luz*, near which this Tranſaction happen'd, had its Name from a Grove of *Almond-trees*, not far diſtant from it; ſo *Jacob* might think it very decent, in Memory of the divine Favours there receiv'd, to crown and adorn the Top of this *titular* Stone, with a Garland of *Almond-Branches* taken from thence. All this, we allow, is no more than Suppoſition and Conjecture: But, without ſome ſuch Contrivance as this, how could this Stone have been an Inſtrument to perpetuate the Memory of any Event? How, a Means of *Jacob*'s impoſing a new Name upon a Place that was entirely in the Poſſeſſion of others? Well might the Natives, or Proprietors aſk, by *what Authority* this was done; and, ſince *Jacob* was not there to give them an Anſwer, his only Way would be to leave the Hiſtory, and Occaſion of it, engraven upon the very Stone.

And indeed, without ſome ſuch Suppoſition, why ſhould this Stone, even by different Nations, be accounted ſuch a valuable Piece of Antiquity? Why ſhould the *Jews* be ſo fond to have it thought, that they had it in the *Sanctuary* of their *ſecond* Temple, and that upon it the *Ark of the Covenant* was placed? Since the Deſtruction of their Temple, why ſhould it be their Cuſtom, one Day in a Year, with great Lamentation, *to go, and anoint this Stone*, in Remembrance of their Father *Jacob*, and the Covenant made with him? And why ſhould the *Mahometans* pretend, that they have this Stone (tho' by Miſtake of one Patriarch for another, they call it *the Stone of* Abraham) ſet up at their Temple at *Mecca*, which they make their common *Kibla*, or Point of Worſhip, and before which the Pilgrims pay their ſolemn Devotions?

Theſe, we allow, may be no more than falſe Pretences; but ſtill they are an Evidence, that this *Pillar* was once held in high Veneration, which it could hardly have been, but muſt very ſoon have been buried in Oblivion and Rubbiſh, had it been no more than a large ragged Stone, without any Thing to diſtinguiſh it, *i. e.* without any Sculpture, or Inſcription on it. And therefore, (notwithſtanding the Silence of Scripture) we have ſufficient Reaſon to conclude, that this Pillar was erected in order to preſerve the Memory of the heavenly Viſion, which God, in this Place, vouchſafed *Jacob*; that to this purpoſe it was engraven with ſuch Inſcriptions, as might give Poſterity ſufficient Intelligence upon what Occaſion it was erected; that, by Means of ſuch Inſcriptions, it came to be recogniz'd as *Jacob*'s Pillar, and held in great Eſteem in future Generations; that this Pillar thus engraved, (as it is the firſt of its Kind that we have upon Record, gave probably the Origin to the Invention of *Stelography*, or the antient Manner of writing upon Stone, ever after; and that the Conſecration of this Stone, and the Impoſition of a new Name upon the Place where it ſtood, is enough to juſtify the Practice of *ſanctifying* Places, appointed for religious Worſhip, by ſome ſolemn Form of *Separation*; of calling them the *Houſe of God*, and imputing to them a *relative* Holineſs; in Chriſtian Countries, of *dedicating* them to the Memory of departed *Saints* and *Martyrs*; and every where, of obſerving that wholeſome and devout Advice of the *Preacher*: *Keep thy Foot, when thou goeſt into the Houſe of God, and be more ready to hear, than to give the Sacrifice of Fools. Be not raſh with thy Mouth, and let not thine Heart be haſty to utter any Thing before God, for he is in Heaven, and thou upon Earth, therefore let thy Words be few*, Eccleſ. v. 1, 2.

And poured Oil upon the Top of it] Hence it ſeems evident, that *Jacob* did not leave his Father's Houſe, without being firſt provided for his Journey; for it cannot be thought, that if he wanted other Neceſſaries, he would have carried Oil along with him, and that in ſuch Plenty, as to pour it out, in ſuch a ſeemingly profuſe Manner, upon an inanimate Subject.

And Jacob vowed a Vow] Several Annotators have obſerv'd, that this is the firſt *Vow* that we read of in Scripture; but this is no Reaſon for ſuppoſing, that *Jacob* was the firſt who worſhipped in this Manner, but rather that in *this* he did no more than what his Fathers, *Abraham* and *Iſaac*, had done before him, and as they had inſtructed him, both by Example and Precept. As for *Abraham*, tho' there be no Mention made expreſly of a *Vow*, yet very certain it is, that in effect he did the ſame Thing. For when the Lord is ſaid to have *made a Covenant with him*, *Abraham*, on his Part, muſt be ſuppoſed to expreſs his Conſent and Acceptation of it; and not only ſo, but to vow and promiſe to perform the Conditions, in order to attain the Benefit of it. And in like Manner, when *Iſaac* is ſaid to have *entreated the Lord for his Wife*, 'tis highly probable that he vowed a Vow to God, that upon his Performance of the Promiſe of multiplying his Seed, *&c.* he would, on his Part, as an Acknowledgment of it, make ſome or other ſuitable Return; for the Word, which we render *entreat*, in its Original, has a much ſtronger Signification, and denotes a ſolliciting of Favours, whether from God or Man, by Gifts, Vows, or Promiſes. So that we may juſtly conclude, that his Son did not do this of his own Head, or upon an immediate Revelation commanding him ſo to do, but that he was before taught, and inſtructed by his Father in this Solemnity, as a Part both of *natural* and *poſitive* Religion. See *Biblioth. Bibl.*

If God will give me Bread to eat, and Raiment to put on] Which two Articles comprize all the Neceſſaries of Life, and therefore we find them, in the Writings of the Philoſophers, always put together. For *theſe are the Bounds*, ſays *Seneca*, *which Nature has ſet us, that we ſhould not hunger, nor thirſt, nor be cold*: For *our Diet and Dreſs*, ſays *Tully*, *ſhould contribute to our Health and Strength, not to Luxury or Pleaſure.* We may obſerve however farther, that, by the Patriarch's covenanting here with God only for *Food* and *Raiment*, does appear the groſs Miſtake of thoſe, who pretend, that he ſupplanted his Brother for covetous Ends, as if his Father's Eſtate, and the Poſſeſſion of a rich Country for himſelf, and his Heirs, were the Things which he had only in View. See *Le Clerc.* and *Biblioth. Bibl.*

And of all that thou ſhalt give me, I will ſurely give the Tenth unto thee] This, ſays *Patrick*, is the ſecond Mention of *Tythes* or *Tenths*, and the firſt Dedication of them to God; and, from this Place we may fairly conclude, that *Jacob*, the *Grand-child* of *Abraham*, vowing the *Tenth of all* (as *Abraham* had given the *Tenth of the Spoil*) was induced to do it by the Cuſtom which then prevailed among religious People. How they came to pitch upon this Portion, rather than a *fifth*, a *ſixth*, or any other Quantity, is not ſo eaſy to be reſolved; but they ſeem to ſpeak with much Reaſon, who obſerve, that in this Number *ten*, all Nations in a Manner do end their Account, and then begin again with *compound* Numbers, or (as others phraſe it) that this is the End of *leſs* Numbers, and the Beginning of the *greater*; for which Reaſon it was looked upon as the moſt perfect of all other, and accordingly had in great Regard. But, after all, it ſeems moſt likely, that they had ſome divine Precept and Direction for it. At this Time, 'tis certain, that the Order of Prieſthood was not inſtituted; and therefore the only Purpoſes, to which *Jacob* could appropriate the *Tythes*, he gave, were either, for the Maintenance of Burnt-ſacrifices, and other pious Uſes, or perhaps for the Relief of the Poor. But how, and when he actually performed his Vow, does no where appear in Scripture, unleſs it was on his Return from *Padan-Aran* (Gen. xxxv. 17.) when he *built an Altar at* El Bethel, *and ſet up a Pillar in the Place, where God had talked with him, and poured a Drink-offering, and Oil thereon.*

CHAP. XXIX.

Jacob *comes to the Well of* Haran, *and enquires of the Shepherds about* Laban, *whoſe Daughter* Rachel *ſoon appears with her Sheep, which* Jacob *waters; he makes himſelf known to her, ſhe runs and acquaints her Father with it; they meet and embrace.* Jacob *agrees to ſerve him ſeven Years for his Daughter* Rachel, *but on the Wedding Night, her Father cheats him by ſubſtituting* Leah *in her Room, and obliges him to ſerve ſeven Years more for* Rachel; Leah *is fruitful, but her Siſter barren.*

Ver. 1. THen Jacob went on his journey, and came into the land of the people of the eaſt. 2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of ſheep lying by it; for out of that well they watered the flocks: and a great ſtone *was* upon the wells mouth. 3 And thither were all the flocks gathered: and they rolled the ſtone from the wells mouth, and watered the ſheep, and put the ſtone again upon the wells mouth in his place. 4 And Jacob ſaid unto them, My brethren, whence *be* ye? And they ſaid, of Haran *are* we. 5 And he ſaid unto them, Know ye Laban the ſon of Nahor? And they ſaid, We know *him*. 6 And he ſaid unto them, *Is* he well? And they ſaid, *He is* well: and behold, Rachel his daughter cometh with the ſheep. 7 And he ſaid, Lo, *it is* yet high day, neither *is it* time that the cattel ſhould be gathered together: water ye the ſheep, and go *and* feed *them*. 8 And they ſaid, We cannot, until all the flocks be gathered together, and *till* they roll the ſtone from the wells mouth; then we water the ſheep. 9 And while he yet ſpake with them, Rachel came with her fathers ſheep: for ſhe kept them. 10 And it came to paſs, when Jacob ſaw Rachel the daughter of Laban his mothers brother, and the ſheep of Laban his mothers brother; that Jacob went near, and rolled the ſtone from the wells mouth, and watered the flock of Laban his mothers brother. 11 And Jacob kiſſed Rachel, and lifted up his voice, and wept. 12 And Jacob told Rachel that he *was* her fathers brother, and that he *was* Rebekahs ſon: and ſhe ran and told her father. 13 And it came to paſs, when Laban heard the tidings of Jacob his ſiſters ſon, that he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe. And he told Laban all theſe things. 14 And Laban ſaid to him, Surely thou *art* my bone and my fleſh: and he abode with him the ſpace of a month. 15 And Laban ſaid unto Jacob, Becauſe thou *art* my brother, ſhouldeſt thou therefore ſerve me for nought? tell me, what *ſhall* thy wages *be*? 16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. 17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured. 18 And Jacob loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter. 19 And Laban ſaid, *It is* better that I give her to thee, than that I ſhould give her to another man: abide with me. 20 And Jacob ſerved ſeven years for Rachel: and they ſeemed unto him *but* a few days, for the love he had unto her. 21 And Jacob ſaid unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her. 22 And Laban gathered together all the men of the place, and made a feaſt. 23 And it came to paſs in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her. 24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid. 25 And it came to paſs, that in the morning, behold it *was* Leah: and he ſaid to Laban, What *is* this thou haſt done unto me? did not I ſerve with thee for Rachel? Wherefore then haſt thou beguiled me? 26 And Laban ſaid, It muſt not be ſo done in our country, to give the younger before the firſt-born. 27 Fulfil her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years. 28 And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo. 29 And Laban gave to Rachel his daughter Bilhah his handmaid, to be her maid. 30 And he went in alſo unto Rachel, and he loved alſo Rachel more than Leah,

and ſerved with him yet ſeven other years.
31 And when the Lord ſaw that Leah *was* ha-
ted, he opened her womb: but Rachel *was* bar-
ren. 32 And Leah conceived and bare a ſon;
and ſhe called his name Reuben: for ſhe ſaid,
Surely the Lord hath looked upon my affliction;
now therefore my huſband will love me. 33
And ſhe conceived again, and bare a ſon; and
ſaid, Becauſe the Lord hath heard that I *was* ha-
ted, he hath therefore given me this *ſon* alſo:
and ſhe called his name Simeon. 34 And ſhe con-
ceived again, and bare a ſon; and ſaid, Now
this time will my huſband be joyned unto me,
becauſe I have borne him three ſons: therefore
was his name called Levi. 35 And ſhe con-
ceived again, and bare a ſon; and ſhe ſaid, Now
will I praiſe the Lord: therefore ſhe called his
name Judah, and left bearing.

Then Jacob went on his Journey, and came to the Land of the People in the Eaſt] From this Paſſage ſome have imagined, ſays *Bedford*, that he travelled *Eaſtward*. But this is a Miſtake, becauſe *Meſopotamia*, and particularly *Haran*, lay *Northward* from *Bethel*. *Babylon* however lay *Eaſtward* from both Places; and therefore *Meſopotamia* being Part of the *Babyloniſh* Dominions, the *Babylonians* might well be called the *People of the Eaſt*, and *Jacob* is only ſaid to have gone into a Country, of which they were Lords and Maſters.

And behold, Rachel—] *Rachel*, ſays *Patrick*, in the *Hebrew* Tongue, ſignifies a *Sheep*: Nor need we wonder at her being called ſo, ſince it was a common Thing among the Antients, to give Names, not only to particular Perſons, but even to conſiderable Families (as the Words *Porcius*, *Ovilius*, *Caprilius*, *Equilius*, &c. mentioned by *Varro*, ſufficiently ſhews) from Cattle, both great and ſmall. Much leſs Reaſon have we to wonder, that we find her keeping her Father's Sheep, ſince that Employment, in thoſe early Days, was accounted very honourable, as from *Homer*, and other antient Writings, is ſufficiently evident. We need not ſuppoſe however, that the whole Drudgery of the Work lay upon her; ſhe had thoſe under her, who took this off her Hands, and her Buſineſs was only, as the chief *Shepherdeſs*, to inſpect over them.

And they ſaid, we cannot, until all the Flocks be gathered together, and till they roll the Stone from the Wells Mouth; then we water the Sheep] The *Jews*, ſays *Pool*, who have invented a hundred abſurd Stories, to the Memory of this their great Founder, do not ſcruple to affirm this to have been by the Means of a miraculous Strength then conferred upon *Jacob*; whereas it is obvious to any Man of common Senſe, that the Meaning of the Shepherds is no more than we *cannot*, becauſe we *may not*; that is, becauſe it is not the Cuſtom of this Place: The *Eaſtern* Nations being very exact in obſerving ſettled Cuſtoms in theſe Reſpects; as a Well is of great Value with them, by Reaſon of the Scarcity of Water, eſpecially good Water, in thoſe hot Countries; and hence it is, we read in Scripture, of ſo many Diſputes about Wells.

And he told Laban all theſe Things] The Things which *Jacob* inform'd his Uncle *Laban* of at this Time, may be ſuppoſed to be ſuch as related to the Occaſion of his Journey; as, particularly, all that had paſſed between his Brother and him, as to the Right of *Primogeniture*; the *Purchaſe* which he had made of it, and what enſued; their two different Manners of living; the *Deſign* of his Father, with reſpect to them; the *Management* of the Mother, to procure him the Bleſſing; the *Reſentment* of his Brother at this Diſappointment; the prudent *Diſmiſſion* of himſelf thereupon, both by Father and Mother; the *Diſpleaſure* they had conceived at his Brother's matching himſelf into *ſtrange* Families; and the *ſtrict Orders* they had therefore given him, to take a Wife out of his own Kindred, and of the Houſe of his Mother's Father, which was the Reaſon of his coming thither; and, laſtly, the wonderful Occurrences he had met with on his Journey, more eſpecially, as to the whole Affair of *Bethel*, and the happy Meeting of his Daughter at the Well, to his great and ſurprizing Satisfaction. See *Biblioth. Bibl.*

And Jacob loved Rachel, and ſaid I will ſerve thee ſeven Years for Rachel thy younger Daughter] It was a Cuſtom, which had prevailed almoſt in all Ages, that, in contracting Marriages, as the Wife brought a *Portion* to the Huſband; ſo likewiſe the Huſband ſhould likewiſe be obliged to give her, or her Parents, Money or Preſents, (which ſometimes in Scripture are called the *Dowry*) in lieu of this Portion: But *Jacob*, being deſtitute of Money, offers his Uncle ſeven Years Service which muſt needs have been equivalent to a large Sum; and being ſo, it is more to be wondered at, that he did not ſend over to his Parents, for a Supply, upon this Occaſion, rather than bind himſelf a Servant for ſo long a Term. But, from the Cuſtom in Uſe among us, there is no Judgment to be made what the Cuſtom and Practice was then. See *Bibl. Bib.* and *Le Clerc*'s Com.

And it came to paſs in the Evening, that he took Leah his Daughter, and brought her to him, and he went in unto her] The Modeſty of thoſe Times, ſays *Howell*, made them bring the Bride to the Huſband's Bed *veiled*, and without Lights, which gave *Laban* an Opportunity to impoſe upon *Jacob*, and made it a Thing almoſt impoſſible for him to diſcern the Deception, until next Morning.

And he gave him Rachel his Daughter to Wife alſo] *Jacob* has been charged with the *complicated* Sin of *Polygamy* and *Inceſt* in marrying two Siſters. *Stackhouſe* in diſcourſing upon this Paſſage, ſays, that, in the Matter of *Leah*, he was perfectly impoſed upon; that he had no Deſign of having any Communion with her; was contracted to her Siſter; and, in all Probability, had he enjoy'd her firſt, would never had Concern with any other. But the Misfortune was, that, in the others *nuptial* Night, he had carnal Knowledge of her, and thereupon was induced to think, that he could not honeſtly leave her. Her Siſter *Rachel* was all this while (bating Conſummation) his lawful Wife, to whom he was contracted, to whom he was ſolemnly married; and therefore he could not in Juſtice relinquiſh her neither. In this *Dilemma* he was, in a Manner, under a Neceſſity of adhering to both; and, as *Polygamy* was not at that Time interdicted, he thought, he might do it without any Violation of the Laws of God. The only Queſtion is, whether he did not incur the Sin of *Inceſt* in ſo doing? and to this ſome *Jewiſh* Doctors anſwer, that the Prohibition of Marriages, within ſuch Degrees of *Conſanguinity*, was reſtrain'd to the Land of *Canaan* only; and that therefore it was not unlawful for *Jacob*, in *Haran*, to take *two* Siſters, nor for *Amram* in *Egypt*, to take his Father's Siſter: And to this Purpoſe they obſerve farther, that in the *Moſaic* Law itſelf, and particularly in the xxth Chapter of *Leviticus*, where the Sentence of Exciſion is pronounced againſt *inceſtuous* Marriages, there is no Puniſhment aſſign'd to him, who ſhall marry *two Siſters*, which as they will have it, was, for the Honour of *Jacob*, omitted. However this be, 'tis certain that there is no ſuch Toleration under the Chriſtian Diſpenſation; and therefore he, who pretends to pronounce any Thing upon a Caſe ſo ſingular as this of our Patriarch's is, ſhould conſider the different State of Things, before the Promulgation of the Law; during the Obligation of it; and ſince the Commencement of the Goſpel; which undoubtedly prohibits both a *Plurality* in Wives, and *Conſanguinity* in Marriages, and requires of its *Votaries* the ſtricteſt Chaſtity, from a Conſideration and Motive, which neither the *Law of Nature*, nor the *Law of* Moſes, knew any Thing of: *Ye are not your own, for ye are bought with a Price, therefore glorify God in your Body, and in your Spirit, which are God's*, 1 Cor. vi. 19, 20.

Fulfil her Week, and we will give thee this alſo: for the Service which thou ſhalt ſerve with me yet ſeven other Years] Some are of Opinion, that by *her Week* (as it is in the Text) we are to underſtand, a *Week of Years*, or ſeven Years, and conſequently, that to *fulfil her Week* was as much as to ſay. that *Jacob* was to ſerve other ſeven Years for *Rachel*, before he was to marry her. Some old *Engliſh* Verſions, render it thus: But the Order of the Story ſeems to gainſay it. For, tho' *Jacob* liv'd with *Laban* twenty Years, it is plain, that at the End of the fourteenth Year, he propoſed to part, and return home, and yet we may obſerve, that *Rachel* (tho' ſhe had been a good while barren) had borne *Joſeph* before that Time, which could not have been, had ſhe not have been married before the End of his *ſecond ſeven Years* Service. Since *Laban* then (as we read Ver. 22.) had invited a great deal of Company, and the Cuſtom, in thoſe Days, was, to devote a whole Week to the *nuptial* Solemnities, the plain Senſe of his Words to *Jacob* (according to *Selden*'s ſhort Comment on them) is this; — Since Marriages are to be celebrated, ' according to Cuſtom, by a ſeven Days Feaſt; com' pleat this Marriage, thou haſt begun with *Leah*, and, ' then, upon Condition of another ſeven Years Service, ' thou ſhalt marry *Rachel* alſo, and keep her wedding ' Feaſt ſeven Days.' And the Reaſon why *Laban* was ſo deſirous of this, was, that a Week's Cohabitation with *Leah* might be a Means, either to knit *Jacob*'s Affection to her, or, at leaſt, to confirm the Marriage ſo, that it ſhould not be in his Power to diſannul it. See *Le Clerc*, *Patrick*, *Howel*, and *Pool*.

And ſhe conceived again, and bare a Son; and ſhe ſaid, now will I praiſe the Lord] *Leah*, ſays *Pool*, had good Reaſon to rejoice, and hope to gain her Huſband's Affection, conſidering how great a Bleſſing a numerous Offſpring was accounted throughout the *Eaſt*; from whence ſhe believed that *Jacob* would eſteem her on her becoming fruitful, rather than her Siſter, who brought him no Children. Beſides, Fruitfulneſs was, on good Grounds, to be reckoned a greater Bleſſing in *Jacob*'s Family than any other, and conſequently Barenneſs a great Reproach; becauſe the *bleſſed Seed* was to proceed from his Loins; all which made *Leah* conclude, and that not without great Probability, that ſhe ſhould now become the beſt beloved, tho' we do not find that *Jacob*'s Affection to *Rachel* abated in the leaſt, by Reaſon of her having no Children.

CHAP. XXX.

Rachel, *envying her Siſter for her Fruitfulneſs, paſſionately demands Children of her Huſband, who reproves her for her raſh Speech; ſhe gives him her Maid* Bilhah, *who bears him* Dan *and* Napthali. Leah, *ceaſing to bear, gives him alſo her Maid* Zilpah, *who brings him* Gad *and* Aſher. *The two Siſters differ about* Reuben's *Mandrakes, but at laſt come to an Agreement. God remembers* Rachel, *who conceives, and bears* Joſeph. Jacob *deſires to return into his own Country with his Family;* Laban *entreats him to ſtay; upon which they make a new Contract.* Jacob's *Policy, and the Succeſs thereof.*

Ver. 1. AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or elſe I die. 2 And Jacobs anger was kindled againſt Rachel; and he ſaid, *Am* I in Gods ſtead; who hath withheld from thee the fruit of the womb? 3 And ſhe ſaid, Behold, my maid Bilhah, go in unto her; and ſhe ſhall bear upon my knees, that I may alſo have children by her. 4 And ſhe gave him Bilhah her handmaid to wife, and Jacob went in unto her. 5 And Bilhah conceived and bare Jacob a ſon. 6 And Rachel ſaid, God hath judged me, and hath alſo heard my voice, and hath given me a ſon: therefore called ſhe his name Dan. 7 And Bilhah Rachels maid conceived again, and bare Jacob a ſecond ſon. 8 And Rachel ſaid, With great wreſtlings have I wreſtled with my ſiſter, and I have prevailed: and ſhe called his name Naphtali. 9 When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her Jacob to wife. 10 And Zilpah Leahs maid bare Jacob a ſon. 11 And Leah ſaid, A troop cometh: and ſhe called his name Gad. 12 And Zilpah Leahs maid bare Jacob a ſecond ſon. 13 And Leah ſaid, Happy am I, for the daughters will call me bleſſed: and ſhe called his name Aſher. 14 And Reuben went in the days of wheat harveſt, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſons mandrakes. 15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my huſband? and wouldſt thou take away my ſons mandrakes alſo? and Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſons mandrakes. 16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me, for ſurely I have hired thee with my ſons mandrakes. And he lay with her that night. 17 And God hearkened unto Leah, and ſhe conceived, and bare Jacob the fifth ſon. 18 And Leah ſaid, God hath given me mine hire, becauſe I have given my maiden to my huſband: and ſhe called his name Iſſachar. 19 And Leah conceived again, and bare Jacob the ſixth ſon. 20 And Leah ſaid, God hath endued me *with* a good dowry; now will my huſband dwell with me, becauſe I have borne him ſix ſons: and ſhe called his name Zebulun. 21 And afterwards ſhe bare a daughter, and called her name Dinah. 22 And God remembered Rachel, and God hearkened to her, and opened her womb. 23 And ſhe conceived and bare a ſon; and ſaid, God hath taken away my reproach. 24 And ſhe called his name Joſeph; and ſaid, The Lord ſhall add to me another ſon.

And ſhe ſaid, behold my Maid Bilhah: go in unto her] We may obſerve, ſays *Pool*, in *Rachel*, the Image of her Grandmother *Sarah*, both in the Beauty of her Perſon, in her Actions, and her Succeſs. She, alſo, will ſubſtitute her Handmaid, to make her a Mother, and at laſt, beyond all Hope, herſelf conceives. It is a weak Greedineſs and Impatience in us to acquire God's Bleſſings by unlawful Means. What a Proof and Praiſe had it been of her Faith, if ſhe had waited God's appointed Time, and would rather have endured her Barrenneſs, than her Huſband's Polygamy? now ſhe ſhews herſelf the true Daughter of *Laban*; and as he through Covetouſneſs, ſo ſhe and her Siſter, through Emulation, drew Sin into *Jacob*'s Bed: He offended in yielding, but they more ſo in ſolliciting him; and therefore the Fact is not imputed to him, but to them. In thoſe Sins which Satan draws us into, the Blame is his, and the greateſt Part and Puniſhment is due to the Tempter; but in thoſe which we draw each other into the Blame is ours. None of the Patriarchs divided his Seed into ſo many Wombs as *Jacob*; nor was ever any one of them ſo much croſs'd in his Seed.

And ſhe ſhall bear upon my Knees] That it was a very antient Cuſtom, ſays *Stackhouſe*, not only among the *Hebrews*, but with many other Nations, and particularly the *Greeks* and *Romans*, in the Marriages both of their Sons and Daughters, and eſpecially of the latter, for the Parents to give with the *Bride* or *Bridegroom*, as Part of the Portion or *Dowry*, a Servant to abide in their Power and Property, is a Matter ſo plain, from ſundry Examples, that it needs no conteſting. The great Difficulty is, — For what Reaſon it was, that thoſe Matrons of old were ſo very deſirous, that their Huſbands ſhould have Commerce with theſe their *dotal* Maids, in Caſe they had no Children of their own: And for the Solution of this we muſt obſerve, that, according to the principles of the oldeſt Philoſophy, SPIRIT is the univerſal efficient Cauſe in Nature, but eſpecially in Generation, and in human Generation moſt of all; ſo that a *ſpiritual* Conception muſt neceſſarily precede, and direct every *bodily* one, in ſo much that there can be no *corporeal* Conception without a ſpiritual one, but a *ſpiritual* there may be, without a *corporeal* one, *i. e.* when the Matter, or Medium, is not adapted to that Purpoſe. Now this *Poſition* being laid down, it may be obſerved farther, that theſe *Matrons* very probably were not ignorant, that the Mother contributes nothing, of herſelf, towards the Formation of the *Fœtus*, and, much leſs, to its Inſpiration with Life, but merely the Bearing it in her womb; and hence they might infer, that the Bearing it in the Womb was not ſufficient of itſelf to confer a *Right* to the *Fruit of it*, which came thither they knew not how, which they had no Hand in the Faſhioning of, and which they were no more able to quicken, than they were to enliven a dead Body. It being therefore no ſtrange Thing, in thoſe Days, for one Man to *raiſe up Seed* for another, or to propagate by another; by Parity of Reaſon, they might conclude, that one Woman might do the ſame for another, or *bear* in her ſtead, under ſuch and ſuch Circumſtances, by the Union and Co-operation of their Wills, a ſtrong Attraction of the Imagination in *two* conſociating into one. And this was the Conſideration which moved them to preſs this Matter ſo very earneſtly as they did: When finding, that, after they had *ſpiritually* conceived of their Huſbands, by taking into them an *ideal* Image for Elaboration, there was wanting Strength in them to bear, and to work out what they had received; they could afterwards have no greater Pleaſure, than to appoint one, who ſhould faithfully ſupply that Part, (wherein they themſelves were defective) and thereby be able not only to remedy the *Reproach* of their *Barrenneſs*, but to eſtabliſh a ſtronger Intereſt in the Family for themſelves, and for all that they could call their *own*.

The bearing upon the Knees therefore (as the Expreſſion is in *Moſes*) muſt certainly denote ſomething more, than that *Rachel* deſign'd to make herſelf a Nurſe to her Maid, or ſet a Child upon her Knees, as her own, in which ſhe had no Part or Portion; but that her Servant ſhould conceive, and become with Child through her as in her Preſence, and as it were *upon her Knees*, to the End that her Miſtreſs might be made a Mother by her Inſtrumentality, and might have Children, whom ſhe cou'd call her own, tho' not born of her Body. And, accordingly, we may obſerve, that *Rachel* herſelf had this Notion of the Matter; for, upon the Birth of her firſt Son, born to her by her *Subſtitute*, ſhe expreſly declares that God had *given her a Son*, and (as the Cuſtom for Mothers then was) herſelf impoſed on him a Name, as a Mark of her thinking him really to be *her's*.

And Reuben went in the Days of Wheat-harveſt, and found Mandrakes in the Field] *Calmet*, in his Dictionary, gives us a Deſciption of this Plant, as it is found in the *French* King's Gardens. — Its Root is white, and ſomewhat rough; is two or three Times as big again as its Stem, and always grows taper. Generally, at ſome Diſtance from its upper Part, it divides into two Branches, which is the Reaſon that this Root has ſomething of the Figure of a Man, whoſe two Thighs are repreſented by the two Branches. From the Sides of the Root proceeded a great Number of ſmall *Fibres* in ſeveral Places, which ſerve to imbibe the Juice of the Earth for the Nouriſhment of the Plant. From the Root there ariſes a round and ſmooth Stem, of a pretty deep Red; and, at the Top of the Stem, grow four Branches, which ſpread at equal Diſtances, from each other. Every Branch has five Leaves, which are indented, of a dark Green, and terminate in a Point. From the Center of theſe Branches proceeds a very ſtrait and ſmooth Stem; at the Extremity of which grows a Knob of about twenty-four Fruits, round, and of a beautiful Red; and within this Fruit is a Kind of Nut, much of the Figure with a Lentil. This Nut includes in it the Seed of the Plant, which dies and grows again every Year, and has nothing valuable in it but the Root, whoſe Virtues are wonderful. Of this Plant (as *Dioſcorides* informs us) there are two Sorts: One is black, and called the *female Mandrake*, having Leaves not unlike Lettuce, tho' leſs, and narrower, which ſpread upon the Ground, and are of a very diſagreeable Scent. It bears ſomething like *Services*, which are pale, and of a ſtrong Smell, with Kernels within, like thoſe of a Pea. It has two or three very large Roots, twiſted together, black without, but white within, and cover'd with a thick Rind. The other Sort, or the *male Mandrake*, produces Berries, as big as thoſe of the *Female*, of a good Scent, and a Colour not much unlike that of Saffron. Its Leaves are large, white, broad, and ſmooth, like the Leaves of a Beach Tree, and its Root reſembles that of a *Female*, but is much thicker and bigger, and the Quality of them both is to *ſtupify* and make *ſleepy* thoſe that take it.

The Word *Dudaim*, which we render *Mandrakes*, is one of thoſe Terms, ſays *Stackhouſe*, whoſe true Signification the *Jews*, at this Time, pretend not to underſtand. There is but one Place more in Scripture, wherein it occurs, and that is in the viith Chapter of *Canticles*, wherein the *Bridegroom* invites his *Spouſe* to go with him into the Fields. *Come, my Beloved, let us get up early to the Vineyards, let us ſee if the Vine flouriſh, whether the tender Grapes appear, and the Pomegranates bud forth. The Mandrakes give a Smell; at our Gates are all Manner of Fruits, which I have laid up for thee, O my beloved.* Here we find it plac'd among the moſt delicious and pleaſant Fruits, the Grape, Pomegranate, *&c.* and are repreſented as very fragrant and odoriferous in its Smell; but the *Mandrake*, ſay ſome, is a *ſtinking* and *ill-ſcented* Fruit, of a bad Taſte, and of a cold, narcotick Quality; and therefore they have render'd the Word *fine and lovely Flowers*; and ſome will have it to be the *Violet* or *Jeſſamin*, (which ſuit very well with the Seaſon of the Year here mentioned) whilſt others contend very ſtrongly for the *Lilly*, which, in *Syria*, grew in the Fields, and was of a moſt agreeable Beauty and Smell.

That Paſſage in *Solomon*'s Song however will not ſuffer us to doubt, but that it was a Fruit (of ſome Kind or other) and *Ludolff*, in his Hiſtory of *Ethiopia*, will needs have it to be what the *Syrians* call *Mauz*, a Fruit much about as big as a ſmall *Cucumber*, that hangs in Cluſters, ſometimes to the Number of Forty upon the ſame Stalk, and is in Figure and Taſte, not unlike the *Indian* Fig.

It is not to be doubted indeed, but that the *Mandrake* in *Paleſtine*, is of a different Kind to what we have in theſe Climates. St. *Auſtin*, who thought it a great Curioſity to ſee one, tells us, that it was very beautiful to the Eye, and of a fragrant Smell, but utterly inſipid; ſo that he wonders what ſhould make *Rachel* ſet ſo high a Value upon it, unleſs it were its Scarceneſs and rich Scent. In the Province of *Peking* in *China*, we are inform'd that there is a Kind of *Mandrake* ſo valuable, and, when mixed in any Liquor, makes ſo rich a Cordial, that a Pound of its Root (for in the Root lies all the Virtue) is worth thrice its Weight in Silver.

It was a general Opinion among the Antients, that there was a certain Quality in the Juice of *Mandrakes* to excite amorous Inclinations, and therefore they call them *the Apples of Love*, as the *Hebrew* Word *Dod* (from whence comes *Dodaim*) is frequently ſet to ſignify *Love*. Thus whether we conſider this Fruit as pleaſant to the Eye, Smell, or Taſte, or as a Reſtorative to Nature, and helpful to Conception, any of theſe Reaſons are ſufficient, why *Rachel* ſhould take ſuch a Fancy to them: And, why ſhe purchaſed them at ſo ſtrange a Rate, was chiefly occaſion'd by *Leah*'s ſullen Reply, that ſhe *had taken away her Huſband*'s Affections *from her*, which provok'd the other, who (according to the eſtabliſh'd Order of ſucceeding to his Bed) had certainly the

Property in him that Night, to reſign him to her.

Moſes however only mentions this Circumſtance, to let his Reader know, upon what Occaſion it was that *Leah*, after ſhe had done Child-bearing, (as ſhe thought) came to conceive again. It had beeen below the Dignity of ſuch a ſacred Hiſtory, as his is, to take Notice of ſuch trivial Matters, had there not been ſomething of great Conſideration in them; and what could that be, but chiefly the Birth of the *bleſſed Seed*, which was the Object of the Hopes of all pious People in thoſe Days? It is evident from the Conduct both of *Rachel* and her Siſter, that it was Children they deſired, and not merely the Company of their Huſband; nor would their Huſband ever have been determined by their blind Bargains, had it not been Matter of pure Indifference to him, whether of their Embraces he went to, ſo long as his Family was but increaſed and multiplied.

And ſhe called his Name Joſeph] *Joſeph*, ſays *Pool*, ſignifies *Increaſe*; and the Reaſon why *Rachel* named him ſo, is ſaid to be, becauſe *God had taken away her Reproach*; for to be barren was formerly reckoned a Diſgrace, for theſe three Reaſons; 1. Becauſe Fruitfulneſs proceeded from the Bleſſing of God, who ſaid, *increaſe* and *multiply*; 2 Becauſe barren People ſeem to be excluded from the Promiſes of God made to *Abraham*, concerning the vaſt Multiplication of his Seed; and, 3. Becauſe the *Meſſias* could not proceed from them.

25 And it came to paſs, when Rachel had borne Joſeph, that Jacob ſaid unto Laban, ſend me away, that I may go unto mine own place, and to my country. 26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for thou knoweſt my ſervice which I have done thee. 27 And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience, that the Lord hath bleſſed me for thy ſake. 28 And he ſaid, Appoint me thy wages, and I will give *it*. 29 And he ſaid unto him, Thou kuoweſt how I have ſerved thee, and how thy cattle was with me. 30 For *it was* little which thou hadſt before I *came*, and it is *now* increaſed unto a multitude; and the Lord hath bleſſed thee ſince my coming: and now when ſhall I provide for mine own houſe alſo? 31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock: 32 I will paſs through all thy flock to day, removing from thence all the ſpeckled and ſpotted cattle, and all the brown cattle among the ſheep, and the ſpotted and ſpeckled among the goats; and *of ſuch* ſhall be my hire. 33 So ſhall my righteouſneſs anſwer for me in time to come, when it ſhall come for my hire before thy face; every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtolen with me. 34 And Laban ſaid, Behold, I would it might be according to thy word. 35 And he removed that day the he-goats that were ring-ſtraked, and ſpotted, and all the ſhe-goats that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown among the ſheep, and gave *them* into the hands of his ſons. 36 And he ſet three days journey betwixt himſelf and Jacob: and Jacob fed the reſt of Labans flocks. 37 And Jacob took him rods of green poplar, and of the hazel and cheſnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods. 38 And he ſet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they ſhould conceive when they came to drink. 39 And the flocks conceived before the rods, and brought forth cattle ring-ſtraked, ſpeckled and ſpotted. 40 And Jacob did ſeparate the lambs, and ſet the faces of the flocks towards the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves; and put them not unto Labans cattel. 41 And it came to paſs whenſoever the ſtronger cattel did conceive, that Jacob laid the rods before the eyes of the cattel in the gutters, that they might conceive among the rods. 42 But when the cattel were feeble, he put *them* not in: ſo the feebler were Labans, and the ſtronger Jacobs. 43 And the man increaſed exceedingly, and had much cattel, and maid-ſervants, and men-ſervants, and camels, and aſſes.

I will paſs through all thy Flock to day, removing from thence all the ſpeckled and ſpotted Cattle; and all the brown Cattle among the Sheep, and the ſpotted and ſpeckled among the Goats; and of ſuch ſhall be my Hire] *Patrick* obſerves, that the ſacred Hiſtorian makes uſe of four Words to denote the Cattle which ſhould properly belong to *Jacob*: The firſt is *naked*, which we tranſlate *ſpeckled*; for the Word ſignifies little *Points*, or *Pricks*, which the *Greeks* call *Stigmata*. The ſecond is *talu*, which ſignifies ſuch *broader* and larger *Spots*, as we frequently ſee in Cattle. The next is *akod*, which ſignifies ſpotted with *divers Colours*, or rather with *Rings*, or *Circles* about the *Feet* or *Legs*; and the laſt is *barud*, which ſignifies *whitiſh Spots*, like *Hail*; which ſeems to take in all the Kinds of Variegation.

Even *Laban*'s Covetouſneſs, ſays *Pool*, is made the Means to enrich *Jacob*; behold, his worldly-minded Maſter courts him to accept of that Recompence which made his Nephew wealthy, and his own Family envious: The Almighty conſidering his hard Service and Uſage, pays him ample Wages out of *Laban*'s Fold, whoſe Herds and Flocks, probably, had but few ſpotted and ſpeckled Goats, or brown Sheep amongſt them, before *Jacob* made this Covenant; but after that, as if the Faſhion had been altered, they generally ran into various Colours, the moſt and beſt, as if they had been weary of their former Owner, changed the Colours of their Young, that they might change their Maſter. In the very Shape and Colour of brute Creatures, there is a divine Hand which diſpoſes them to his own Ends; ſmall and unlikely Means will prevail, when God intends they ſhall take Effect: Little peel'd Rods of green Poplar, Hazel, and Cheſnut Trees, ſhall enrich *Jacob* with an Increaſe of his ſpotted Flocks. *Laban*'s Sons might have tried the ſame Means, and have failed; God was reſolved to let *Laban* know, that he made a great Difference between *Jacob* and him; and that, as for fourteen Years, he had multiplied *Jacob*'s Charge of Cattle to *Laban*, ſo now, for the laſt ſix Years, he would multiply *Laban*'s Flocks to *Jacob*, and if *Laban* had the moſt, yet *Jacob* ſhould have the beſt: Even in theſe outward Things, God's Children have many Time Taſtes of his Favour above the Wicked; and ſo it happen'd now with righteous *Jacob*.

And Laban ſaid, Behold, I would it might be according to thy Word] *Laban*, truſting to the Courſe of Nature, according to which, Cattle uſually bring forth their Young of their own Colour, thought he had an excellent Bargain, and therefore was very willing and ready to take *Jacob* at his Word: On the other Hand, *Jacob* rely'd firmly on the Providence of an Almighty God, and his gracious and merciful Father for his Wages; for he had found ſo much Fraud in his Father-in-law's Dealing, that he had little Reaſon to truſt to his Honeſty; and *Jacob* ſoon found, that he had no Reaſon to repent his Dependance upon Providence.

And he ſet the Rods which he had pilled, before the Flock] Several antient Commentators are of Opinion, that *Jacob* laid theſe ſtreaked Rods before the Cattle, only in Spring-time, when the ſun was aſcending, and the Cattle luſty and vigorous, but let them alone, when the Cattle came to couple in *September*, or the Decline of the Year: But as there is no Certainty in this, our *Moderns* have thought it more reaſonable to ſuppoſe, that he laid the Rods only before the young and luſty Sheep and Goats, but left the old and weak to take their Chance, by which Means the beſt Lambs and Kids came to his Share, and the worſt to *Laban*'s. See *Univ. Hiſt.* and *Patrick*'s Com.

But ſome have imputed it as a Crime to *Jacob*, that as there was a fair Bargain between him and *Laban*, that he made uſe of this Artifice to get his Uncle's Cattle from him. The worſt Accuſation againſt our Patriarch, is, ſays *Stackhouſe*, that of his *purloining* (as ſome call it) or appropriating to himſelf a conſiderable Part of *Laban*'s Subſtance; and Shame light on him, who pretends to apologize for this, in order to give Countenance to any *Trick* or *Colluſion* in Matters of Commerce. The Scripture only relates the Fact, without either Cenſure or Approbation; and we read it to wrong Purpoſe, if, becauſe we find a Thing recorded of a Patriarch, and yet not cenſur'd by the holy Penman, we therefore immediately conclude it to be right. Men will be Men, full of Imperfections, and governed by their Paſſions, ſo long as they live in this World; nor are the Examples, propounded in Scripture to beget in us Humility and Watchfulneſs upon every Remembrance of human Frailty, but the *Laws* contain'd therein, which *are true and righteous altogether*, to be the Rule and Meaſure of our Conduct. We readily grant therefore, that this Action of *Jacob*'s, conſidered in itſelf, and acccording to the Rules of ſtrict Juſtice, can hardly be vindicated; but then we are to remember, that there was a much ſuperior Agent, even the great Proprietor of the World, and who has an undoubted Right to transfer Poſſeſſions where he pleaſes, by whoſe Directions it was done.

For ſuppoſe we allow (what ſome great Men, both Phyſicians and Philoſophers, are wont to maintain) that the Fancy of the Dam, in the Time of Conception, is of Power ſufficient to influence the Form, and Shape, and Colour of the Young, and to produce the Effect, which it had upon *Laban*'s Cattle; yet we cannot imagine that *Jacob* knew any Thing of this Secret. Men had not at yet enquired into the Powers of Nature, and Obſervations of this Kind were not much regarded. Religion, and the Worſhip of God, ſays *Shuckford*, was, in theſe Days, *the Wiſdom of the World*; and Simplicity of Life, and Integrity of Manners, more ſtudied, than any curious and Philoſophical Speculations. If Study and Philoſophy had help'd Men to this Knowledge, how came *Laban* and his Sons to be utter Strangers to it? And yet, had they not been Strangers, they could not but apprehend, that *Jacob* might by Art *variegate* the Cattle, as he pleaſed, and would not therefore have made ſo weak a Bargain with him. They certainly therefore had no Notion that any ſuch Thing could be done; neither had *Jacob* any Intelligence of it, when he made the Contract with *Laban*; but, being reſolv'd to be contented with what the Divine Providence ſhould allot him, he made Choice of the *ſpeckled* Cattle, merely to put an End to all Cavils about Wages, as not doubting but that God would ſo order Matters, that, in the Event, he ſhou'd have enough: And therefore his Words, *So ſhall my Righteouſneſs anſwer for me in Time to come*, are juſt as if he had ſaid; ‘ I may be ‘ thought to have acted imprudently in naming this ‘ Hire, as if it were impoſſible for Cattle, that are all ‘ *white*, to bring forth any, but ſuch as are like them‘ ſelves; but, in the Sequel, it will appear, that God ‘ had reſpect to my juſt Dealing, and this you will ‘ plainly ſee, when you come to pay me my Wages.’

But tho' *Jacob*, at firſt, might be ignorant of the Secret, yet we cannot deny, but that, after the Bargain was made, God might give him ſome Intimation of it, and perhaps might enjoin him to put it in Execution; and yet, after all, he might not apprehend any natural Efficacy in the Thing. Inſtances there are more than enough in Scripture, of God's requiring Perſons to perform ſuch Actions, as might teſtify their Faith, and Reliance on his Promiſes, in order to receive ſuch Bleſſings as he intended for them. Thus *Naaman* the *Syrian*, when he came to beg of God a Cure of his Leproſy, was directed *to waſh ſeven Times in* Jordan, 2 *Kings* v. 10. waſhing in *Jordan* was to be an Evidence of his believing that God would heal him, and, upon his giving this Evidence he was cur'd; which was the Caſe of *Jacob* here before us. God had told him, that he *had ſeen all that* Laban *had done unto him*, but that he would take Care that he *ſhould not hurt him*; that all *Laban*'s Contrivances to defraud him of his Wages he would turn ſo much to his Advantage, as that they ſhould tend to the Increaſe of his Proſperity, and then very probably (as a Token of his Belief and Dependance on him) he commanded him to take peeled Rods, and uſe them as he directed. *Jacob* believed, and did as he was commanded: But, all this while he might no more think, that the peeling of Rods in green Boughs, and laying them in the watering Places where the Flocks were to drink, was a natural Way to cauſe them to bring forth *ſpotted* and *ſpeckled* young ones, than *Naaman* did, that waſhing in a River was a Cure for a *Leproſy*. But, even ſuppoſe the Caſe, that *Jacob* had the Notion, that *party-coloured Rods* might be a *natural* Means to produce *party-coloured Cattle*; yet, if he uſed them in Obedience to the divine Command, and not merely as a Means to enrich himſelf at the Expence of another, we cannot perceive wherein he was culpable. God Almighty determined to puniſh *Laban* for his Injuſtice, and to reward *Jacob* for his Fidelity. He revealed to *Jacob* the Manner in which he deſign'd to bleſs him, and order'd him to do an Action, as a Token of his Reliance on him, for the Performance of his Promiſe. *Jacob* faithfully obſerved the Orders that were given him, and the Event prov'd accordingly.

Here was no Trick nor Circumvention in the Matter, tho' it muſt be allow'd, that, had it been lawful for any private Perſon to make *Repriſals*, the injurious Treatment he had receiv'd from *Laban*, both in impoſing a Wife upon him, and prolonging his Servitude without Wages, was enough to give *Jacob* both the *Provocation* and *Privilege* ſo to do. God Almighty however was pleaſed to take the Determination of the whole Matter into his own Hands; and therefore the true Concluſion is, what *Jacob* himſelf expreſſes in his Speech to his two Wives. *Ye know, that with all my Power, I have ſerved your Father*, &c. Ch. xxxi. Ver. 6, 7, 8, 9.

CHAP. XXXI.

Jacob *perceiving an Alteration in* Laban's *Behavour towards him, complains of it to his two Wives, and departs ſecretly*; Laban *purſues, and overtakes him in Mount* Gilead, *but is warned by God to offer him no Injury. He reproaches* Jacob *for his ſecret Departure, and taxes him with ſtealing his Gods*; Jacob's *Defence. They at length agree, and make a Covenant*; Laban *bleſſes his Sons and Daughters, and returns Home.*

Ver. 1. AND he heard the words of Labans
ſons, ſaying, Jacob hath taken away all that *was* our fathers; and of *that* which
was our fathers hath he gotten all this glory.
2 And Jacob beheld the countenance of Laban,
and behold, it *was* not toward him as before.
3 And the Lord ſaid unto Jacob, Return unto
the land of thy fathers, and to thy kindred; and
I will be with thee. 4 And Jacob ſent and called Rachel and Leah to the field unto his flock.
5 And he ſaid unto them, I ſee your fathers
countenance, that it *is* not toward me as before:
but the God of my father hath been with me.

6 And ye know that with all my power I have ſerved your father. 7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me. 8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattle bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy hire; then bare all the cattle ring-ſtraked. 9 Thus God hath taken away the cattle of your father, and given *them* to me. 10 And it came to paſs at the time, that the cattel conceived, that I lifted up mine eyes, and ſaw in a dream, and behold the rams which leaped upon the cattel *were* ring-ſtraked, ſpeckled, and griſled. 11 And the angel of God ſpake unto me in a dream, *ſaying* Jacob: And I ſaid, Here *am* I. 12 And he ſaid, Lift up now thine eyes, and ſee, all the rams which leap upon the cattel *are* ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doeth unto thee. 13 I *am* the God of Beth-el, where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred. 14 And Rachel and Leah anſwered and ſaid unto him, *Is there* yet any portion or inheritance for us in our fathers houſe? 15 Are we not counted of him ſtrangers; for he hath ſold us, and hath quite devoured alſo our money. 16 For all the riches which God hath taken from our father, that *is* ours, and our childrens: now then whatſoever God hath ſaid unto thee, do. 17 Then Jacob roſe up, and ſet his ſons and his wives upon camels. 18 And he carried away all his cattel, and all his goods which he had gotten, the cattel of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan. 19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the images that *were* her fathers. 20 And Jacob ſtole away unawares to Laban the Syrian, in that he told him not that he fled. 21 So he fled with all that he had, and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead. 22 And it was told Laban on the third day that Jacob was fled. 23 And he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead. 24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob either good or bad. 25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. 26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters as captives *taken* with the ſword? 27 Wherefore didſt thou flee away ſecretly, and ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp? And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing. 29 It is in the power of my hand to do you hurt: but the God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpake not to Jacob either good or bad. 30 And now *though* thou wouldſt needs be gone, becauſe thou ſore longedſt after thy fathers houſe; *yet* wherefore haſt thou ſtolen my gods? 31 And Jacob anſwered and ſaid to Laban, becauſe I was afraid: for I ſaid, Peradventure thou wouldſt take by force thy daughters from me. 32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them. 33 And Laban went into Jacobs tent, and into Leahs tent, and into the two maidſervants tents; but he found *them* not. Then went he out of Leahs tent, and entered into Rachels tent. 34 Now Rachel had taken the images, and put them in the camels furniture, and ſat upon them: and Laban ſearched all the tent, but found *them* not. 35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon me: and he ſearched, but found not the images. 36 And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſs? What *is* my ſin that thou haſt ſo hotly purſued after me? 37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold-ſtuff? ſet *it* here before my brethren and thy brethren: that they may judge betwixt us both. 38 Theſe twenty years *have* I *been* with thee; thy ews and thy ſhe-goats have not caſt their young, and the rams of thy flock have I not eaten. 39 That which was torn *of beaſts*, I brought not unto thee, I bare the loſs of it; of my hand didſt thou require it, *whether* ſtolen by day, or ſtolen by night. 40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes. 41 Thus have I been twenty years in thy houſe; I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattel: and thou haſt changed my wages ten times. 42 Except the God of my father, the God of Abraham, and the fear of Iſaac had been with me, ſurely thou hadſt ſent me away now empty: God hath ſeen mine affliction and the labour of my hands, and rebuked *thee* yeſternight. 43 And Laban anſwered and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattel *are* my cattel, and all that thou ſeeſt *is* mine: and what can I do this day unto theſe my daughters, or unto their children which they have borne? 44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee. 45 And Jacob took a ſtone, and ſet it up *for* a pillar. 46 And Jacob ſaid unto his brethren, Gather ſtones; and they took ſtones, and made an heap: and they did eat there upon the heap. 47 And Laban called it Jegar-ſahadutha: but Jacob called it Galeed. 48 And Laban ſaid, This heap *is* a witneſs between me and thee this day. Therefore was the name of it called Galeed: 49 And Mizpah; for he ſaid, The Lord watch between me and thee, when we are abſent one from another. 50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſides my daughters, no man *is* with us; See, God *is* witneſs betwixt me and thee. 51 And Laban ſaid to Jacob, Behold this heap, and behold *this* pillar, which I have caſt betwixt me and thee; 52 This heap *be* witneſs, and *this* pillar *be* witneſs, that

I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap, and this pillar unto me, for harm. 53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob ſware by the fear of his father Iſaac. 54 Then Jacob offered ſacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. 55 And early in the morning Laban roſe up, and kiſſed his ſons and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

And he heard the Words of Laban's Sons, ſaying, Jacob hath taken away all that was our Father's; and of that which was was our Father's hath he gotten all this Glory] Obſerve, ſays *Pool*, both their unjuſt Envy, and the Falſity of their Accuſation; for *Jacob* had not taken away any Thing that, ſtrictly ſpeaking, could be call'd *Laban's*; he did not take ſo much as one ſingle Goat or Sheep of his; on the contrary he propoſed a Contract, upon ſuch very equitable Terms, and (as *Laban* then thought) ſo very advantageous to himſelf, that he greedily catch'd at it, and deſired no better than for *Jacob* to ſtand to his Bargain, as he did. Had *Jacob* turned the Tables upon *Laban*, and propoſed taking thoſe which came according to the Courſe of Nature, of the ſame Colour as their Dams, for his own Share, and the leaving *Laban* to truſt to Providence, we make no Doubt but *Laban* would have refuſed the Terms, as very diſadvantageous, and far from being equitable; and yet now, when he does the Reverſe thereof, his Sons complain and murmur, which, in Effect, was little better than murmuring againſt Heaven.

In the Complaint, which *Jacob* makes to his two Wives, there is one particular Article againſt their Father, *viz.* that he *had changed his Wages ten Times*, Ver. 7. And yet he lived in Contract with him only ſix Years. But to ſolve this Difficulty, we are to obſerve, that the Cattle in *Meſopotamia* bred twice every Year, and therefore, ſuppoſing that, for the firſt Year, *Laban* ſtood to his Bargain, but ſeeing his Son-in-law thrive exceedingly, alter'd the Form of it the *next*, and ſo continued to do every half Year, till the ſixth Year came about, when *Jacob* thought proper to leave him; the ſeveral Times, wherein he *changed his Wages*, will be exactly ten; tho' there is no Neceſſity for this exact Calculation, when it is ſo common a Figure of Speech, to put a *certain* for an *uncertain* Number. See *Le Clerc*.

Where thou vowedſt a Vow unto me] Which Vow, ſome have objected, was altogether *mercenary*, and which, for many Years, he neglected to perform, tho' God had abundantly made good the Covenant on his Part, and brought him in Triumph, as it were, into the Country, and within the very Confines of the Place where the Vow was made—But, ſays *Stackhouſe*, a Man ſo highly favoured by God, and ſo ſenſible of his peculiar Goodneſs, can ſcarce be ſuppoſed capable of making any *Vow* with a *mercenary* View, or of neglecting to perform it, when made. The Vow, which the Patriarch made upon his Journey into *Meſopotamia*, is conceiv'd in theſe Terms: *If God will be with me, and keep me in this Way that I go; and will give me Bread to eat and Raiment to put on, ſo that I come again to my Father's Houſe in Peace, then ſhall the Lord be my God*, Gen. xxviii. 20, &c. *i. e.* I will religiouſly worſhip and ſerve him: But it is an unfair Conſtruction to ſay, that, unleſs God did bring him home in Peace, he wou'd not worſhip him. The Right which God has to the Service and Homage of his Creatures, is abſolute and unalienable: His Dominion, his Power, his Goodneſs, Covenant, and Promiſes, do all require this of us; and, therefore the Words muſt mean, either that beſides God's natural Property in him, he ſhould alſo have a farther Demand of Duty upon him, in conſequence of this Vow; or that he would perform ſome ſignal Service to him, and worſhip him with a more than ordinary Devotion, conſecrating (as it follows) the Place where he then ſtood, to his Honour; offering him Sacrifices; and giving him the Tenth of all that he had, to maintain this Worſhip.

Such is the Senſe of the Vow; and the Conditions relating to it, ſeem to denote the ſecret Wiſh and Deſire of his Soul, and not any expreſs Stipulation with God. Man cannot certainly inſiſt on Terms with his Maker, but he may deſire, and humbly hope for a Supply of his Wants. More than this the Patriarch does not expect; and leſs than this God never intended to give. *Our heavenly Father knows that we have need of Food to eat, and Raiment to put on*, and 'tis a Renunciation of our Dependance upon his Providential Goodneſs not to aſk them. To ſerve God for no Conſideration, but that of his own Glory, is a Notion that may well enough comport with our future exalted State, when we ſhall hunger no more, neither thirſt any more, and where our Service will be always attended with Viſion; but, while we are inveſted with theſe weak and frail Bodies, they, and their Concerns, will tenderly affect us, and God, who *conſiders whereof we are made*, expects no other than that they ſhould.

Conſidering then the Circumſtances that *Jacob* was in, leaving now his *own*, and going into a *ſtrange Country*, we need not much wonder that we find him ſollicitous *for his daily Bread*. *With* his Staff he *paſſed* over Jordan, and when he returned with a great Retinue, the grateful Acknowledgment which he makes upon that Occaſion, he expreſſes in theſe Words; *I am not worthy of the leaſt of all the Mercies, and of all the Truth, which thou haſt ſhewed unto thy Servant*, Ch. xxxii. 10. and a Temper like this wou'd never have neglected to *pay its Vows unto the moſt High*, had not either the Patriarch met with Obſtructions, that made it not ſafe for him to go, or waited, till God (who had all along conducted him hitherto) ſhould direct him to go, to the Place appointed for ſuch Oblation.

And Rachel had ſtolen her Father's Images] Various are the Reaſons aſſigned by Commentators for *Rachel's* being guilty of this Theft, ſays *Pool*, (for ſo it certainly was) but the moſt probable are theſe: *Firſt*, according to ſome, that theſe Images, or Idols, being either of Silver or Gold, *Rachel* might be induced from their Value to take them as Part of her Portion, which, ſhe imagined, her Father, according to natural Equity, ought to have beſtowed on her, when he gave her in Marriage. *Secondly*, according to others, ſhe might carry them away, in order to hinder her Father from continuing any longer in Idolatry. But then, no Reaſon can be aſſigned, if this had been her Motive, why ſhe might not as well have buried them, or deſtroyed them, as have hazarded their Safety, by carrying them away in her Baggage. *Thirdly*, others again imagine, that *Rachel*, knowing the bigotted Temper of her Father, ſtole them, as thinking ſhe thereby retained in her Hands a certain Security for making Peace, in Caſe of Things coming to Extremity. But this ſeems to be very ill grounded, becauſe ſhe never attempted it, but carefully concealed them, both from her Father, and her Huſband. *Fourthly*, it has been judged, that ſhe ſtole them, to prevent her Father from enquiring, by them, which way they had taken their Flight. But then her deſtroying them, would as effectually have prevented that, and that with more Safety to herſelf. *Fifthly*, Some go yet farther, and are inclined to believe, that *Rachel* herſelf, notwithſtanding ſhe might worſhip the true God in Compliance with her Huſband's Inſtructions and Commands, ſtill retained ſome Veneration for thoſe Rites and Idols, which ſhe had been accuſtom'd to eſteem ſacred, whilſt ſhe was a Child. The Sequel of this Hiſtory renders the laſt of theſe Suppoſitions the moſt probable.

And he roſe up and paſſed over the River] Tho' the Text does not ſay what River he paſſed, yet it is plain, it could be no other than the *Euphrates*, which the Scripture ſometimes calls the River *Perah*, ſometimes the *great River*, and ſometimes emphatically *the River*; either becauſe *that*, and the *Nile*, were the only two conſiderable ones the *Iſraelites* knew; or becauſe it was one of the four Rivers of *Paradiſe*; or, laſtly, becauſe it was the Boundary of the *Promiſed Land*. See *Univ. Hiſt.*

Take heed that thou ſpeak not to Jacob either good or bad] That is, ſays *Pool*, take Care that thou doeſt not attempt to bring him back by Perſuaſion, nor to compel him back by Violence; otherwiſe he would have offended in ſpeaking to him at all, which, we don't find, either he or *Jacob* imagined; on the contrary, he rebuked him very ſharply for his clandeſtine Departure.

Wherefore haſt thou ſtolen my Gods] Here, ſays *Pool*, we cannot but admire the amazing Folly and Stupidity of *Laban*, to call it no worſe; notwithſtanding the true God appeared to him in a Dream, yet he perſiſted in calling thoſe *his Gods* which might be ſtolen, but tacitly diſclaims the *Almighty*, and renounces him for his *God*, by calling him only the *God* of *Jacob*'s Father: whereby at the ſame Time he ſeems to reproach *Jacob* for the Novelty of his Religion, juſt as the *Papiſts* now-a-days fondly do the Proteſtants, notwithſtanding it is evident, that his was the moſt antient Religion, and the others was only introduced by the Poſterity of the curſed *Cain*.

And they took Stones and made an Heap, and they did eat there upon the Heap] The Heap of Stones, ſays *Wells*, which *Laban* and *Jacob* raiſed in Memory of their Agreement and Covenant, was called *Gilead*, i. e. *an Heap of Witneſſes*; and in After-Ages, gave the Name to the whole Country thereabout, which lies on the *Eaſt* of the Sea of *Galilee*, being Part of that Ridge of Mountains, which ran from Mount *Libanon Southward* on the Eaſt of the *Holy Land*, and included the Mountainous Region, called in the *New Teſtament*, *Trachonitis*.

This Monument *Jacob* ſeems to have erected after the ſame Manner, as he did that at *Bethel*. It muſt not be ſuppoſed to have been an Heap of looſe Stones; for then it could not have continued long in the ſame Poſition, nor given a Name to the Country around it: It was doubtleſs a regular and permanent Building; but then, what the Form and Figure of it was is not ſo eaſy to determine. Had it been only for a Memorial to Poſterity, and not for ſome preſent Tranſaction alſo, the Figure either of a Column, or a Pyramid, would have been very proper: But we find, that the preſent Uſe of it was, to eat and ſacrifice upon, and therefore we may imagine, that it was made in the Figure of a Table, and have ſome Authority to think of a round Table, becauſe the Name, which *Jacob* calls it by, is taken from a Verb which ſignifies *to turn round*, as the Word *Gilal* is properly the Circumference of a Circle. See *Biblioth. Bibl.*

Then Jacob offered Sacrifice upon the Mount] Notwithſtanding it is here ſaid that *Jacob* offered Sacrifice, it is not very probable, ſays *Pool*, that he would chuſe that Time for performing ſuch an Action, when *Laban* was preſent, ſince he could neither admit him, who was an Idolater, to be preſent thereat, with any Decency or Honeſty, nor exclude him from it with any Civility, or Safety: Wherefore, as the ſame Word ſignifies *killing*, as well as ſacrificing, we think it ought rather to be underſtood of his killing Beaſts for a Feaſt, which he made for his Brethren, to expreſs his Joy for this Reconciliation between him and his Father-in-law. This is the more probable, becauſe we find it expreſly ſaid in the ſame Verſe, that he called his Brethren to *eat Bread*, under which Phraſe all Sorts of Victuals are uſually comprehended in Scripture.

It remains now to give ſome Account of *Laban*'s Idols, and how *Rachel* came to ſteal them. Mr. *Stackhouſe* obſerves, that the *Jewiſh* Doctors are generally agreed, that the Word *Teraphim*, which we render *Gods*, is not of *Hebrew* Extraction. The *Septuagint* tranſlate it ſometimes an *Oracle*, and ſometimes *vain Idols*; and ſeveral Commentators will have it to be a Word borrow'd from the *Egyptians*, and to import the very ſame with their *Serapis*. The *Jews* indeed pretend that this Head was the Idol of a Firſt-born, pluck'd off from the Neck, and embalm'd; under the Tongue of which was faſten'd a *golden Plate*, with the Name of ſome falſe Deity engraven upon it, which, being plac'd in a *Nitch*, with lighted Candles before it, gave *vocal* Anſwers to ſuch as came to conſult it: But others rather think that it was the ſame with what the *Perſians* call *Telephim*, more generally known by the Name of *Taliſmans*; i. e. Images in human Form, of different Sizes and different Metals, caſt under certain *Conſtellations*, with the Figures of ſome *Planets*, and *magical* Characters, engraven upon them; whereas others again are of Opinion, that the *Teraphim*, which *Rachel* ſtole, were the *Dii Penates*, or *Houſhold-Gods* of her Father *Laban*, viz. the Images of *Noah*, the Reſtorer of Mankind, and of *Shem*, the Head of his Family; and therefore they obſerve, that *Laban*, by way of Diſtinction, calls them *his Gods*, i. e. the Gods of *his Family*. That theſe *Teraphims* were Statues, or Images of an human Shape and Figure, is manifeſt from *Michal*'s putting one of them into her Huſband's Bed, when ſhe favour'd his Eſcape: That, at their firſt Inſtitution, their Intent was innocent, to be Emblems or Repreſentations, only of ſome renowned Anceſtor, whoſe Memory the Family was deſirous to perpetuate; but that, in Proceſs of Time, they came to be look'd upon, as the *Lares*, or *Dii Titulares* of the Houſe, were made Objects of religious Adoration, and at length perverted to all the vile Purpoſes of *Necromancy*, *Jurieu*, who has examin'd this Matter to the full, has prov'd beyond Exception.

But whatever Men, or fictitious Deities theſe Figures were made to repreſent, 'tis certain, that the Uſe they were chiefly applied to, was, to foretel future Events, and diſcover what was hid or loſt, and, for this Purpoſe, were conſulted, and prayed to as *Oracles*, at certain Times, and under ſome particular *Aſpects* of the Planets. Among other Reaſons therefore for *Rachel*'s ſtealing away her Father's *Teraphim*, this is generally ſuppoſed to be one, — That he might not by enquiring of them gain *Intelligence* which way it was that *Jacob* had taken his Flight.

The Truth is, there ſeems to have been in *Laban* an odd Mixture of Religion. In his Converſation with *Abraham*'s Steward, when he came to negociate a Match for *Iſaac*, he ſeems to expreſs a very devout Senſe of the *Being* and *Providence* of God; and yet, at his firſt coming up with *Jacob*, he ſeems to be chiefly ſollicitous for the Loſs of *his Gods* (as he calls them) which were but dumb and ſenſeleſs *Idols*. In the Treaty which he makes with *Jacob*, he invocates the God of *Abraham*, who is allow'd to be the great God of Heaven and Earth; and yet we can hardly forbear thinking, that he muſt have believ'd a *Plurality* of Gods in the Subordination to the *Supreme*, by Reaſon of his anxious Concern for theſe Images. *Jacob*, no doubt, during his Abode with him, uſed all the Intereſt he had in the Family to rectify his Notions, and convince him of his Error, but he was not able to prevail; and therefore ſome imagine, that *Rachel* ſtole away his Idols, that ſhe might remove the Occaſion of his ſuperſtitious Worſhip, and hinder him from going on in his Impiety.

Theſe *Idols*, we may preſume, were made of *Gold*, or ſome very valuable Subſtance; and therefore it may be ſuppoſed that ſhe took them along with her, not only to deſtroy them, but to make herſelf a Reparation likewiſe for the Wrongs ſhe had receiv'd from him; and whereof we find both the Siſters making this Complaint, *Is there yet any Portion or Inheritance for us in our Father's Houſe? Are we not counted of him Strangers? For he hath ſold us, and hath quite devoured alſo our Money*, Ver. 14, 15.

CHAP. XXXII.

The Angels of God meet Jacob, *who calls them* God's Hoſt, *and the Place* Mahanaim. *He ſends Meſſengers to his Brother* Eſau, *who comes to meet him with four hundred Men*; Jacob *is terrified at the News*; *his Policy thereupon, and Prayer to God for his Protection. He ſends Preſents to his Brother*; *gets his Family over the Ford by Night*; *wreſtles with God, and pre-*

vails; is called Iſrael, *and names the Place* Peniel; *his Thigh is put out of Joint; the* Jews *Obſervation in Remembrance of it.*

Ver. 1. AND Jacob went on his way, and the angels of God met him. 2 And when Jacob ſaw them, he ſaid, This *is* God's hoſt: and he called the name of that place Mahanaim. 3 And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir, the country of Edom. 4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there until now. 5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants: and I have ſent to tell my lord, that I may find grace in thy ſight. 6 And the meſſengers returned unto Jacob, ſaying, We came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him. 7 Then Jacob was greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands; 8 And ſaid, If Eſau come to the one company and ſmite it, then the other company which is left ſhall eſcape. 9 And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the Lord which ſaidſt unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: 10 I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this Jordan, and now I am become two bands. 11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the mother with the children. 12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude. 13 And he lodged there that ſame night; and took of that which came to his hand a preſent for Eſau his brother; 14 Two hundred ſhe-goats, and twenty he-goats, two hundred ews, and twenty rams, 15 Thirty milch-camels with their colts, forty kine, and ten bulls, twenty ſhe-aſſes, and ten foles. 16 And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove. 17 And he commanded the foremoſt, ſaying, When Eſau my brother, meeteth thee, and asketh thee, ſaying, whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee? 18 Then thou ſhalt ſay, They *be* thy ſervant Jacobs; it *is* a preſent ſent unto my lord Eſau: and behold alſo he *is* behind us. 19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall you ſpeak unto Eſau, when you find him. 20 And ſay ye moreover, Behold, thy ſervant Jacob *is* behind us: For he ſaid, I will appeaſe him with the preſent that goeth before me, and afterward I will ſee his face; peradventure he will accept of me. 21 So went the preſent over before him: and himſelf lodged that night in the company. 22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok. 23 And he took them, and ſent them over the brook, and ſent over that he had. 24 And Jacob was left alone: and there wreſtled a man with him, until the breaking of the day. 25 And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was out of joynt, as he wreſtled with him. 26 And he ſaid, Let me go, for the day breaketh: And he ſaid, I will not let thee go, except thou bleſs me. 27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob. 28 And he ſaid, Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou power with God, and with men, and haſt prevailed. 29 And Jacob aſked *him*, and ſaid, Tell *me*, I pray thee, thy name: And he ſaid, Wherefore *is* it, *that* thou doſt aſk after my name? And he bleſſed him there. 30 And Jacob called the name of the place Peniel: for I have ſeen God face to face, and my life is preſerved. 31 And as he paſſed over Penuel, the ſun roſe upon him, and he halted upon his thigh. 32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacobs thigh, in the ſinew that ſhrank.

And when Jacob ſaw them, he ſaid, This is God's Hoſt; and he called the Place Mahanaim] *Mahanaim*, ſignifies *two Hoſts*; and therefore Interpreters are generally of Opinion, that theſe were two Hoſts, or Armies of Angels, whereof one was that of the *guardian* Angel of *Meſopotamia*, who, with his Company, conducted *Jacob* ſafely to the Confines of *Canaan*, where the *guardian* Angel of *Canaan* with his Company, received him into their Care; and this is inferr'd from the Neceſſity of ſuch Protection, by *Jacob*'s being expoſed to the Treachery of *Laban*, and the Cruelty of *Eſau*, which made Providence more particularly careful of *him*, to whom the Promiſes were made. But it is ſufficient to the Purpoſe of giving the Patriarch Comfort and Encouragement under his uneaſy Apprehenſions, that, beſides his own Family (which was pitched here in Order, like a Camp) a certain Number of Angels were repreſented to him, as drawn up like another Army, ready and prepared for his Defence. See *Patrick* and *Le Clerc*.

This Place (*Mahanaim*) was ſituated between Mount *Gilead*, and the River *Jabbok*, not far from the Banks of the latter, and very near the Confines of *Gad*, and half Tribe of *Manaſſeh*, which was on the Eaſt of *Jordan*. It became in Time a City of great Strength, and for this Reaſon, was made Choice of by *Abner* for the Seat-royal of *Iſhboſheth*, the Son of *Saul*, when he made War againſt *David*, and for a retiring Place by *David* himſelf, during the Rebellion of his Son *Abſalom*. See *Wells*'s Geogr. of the O. T.

And Jacob ſent Meſſengers before him, to Eſau his Brother, unto the Land of Seir] The Mountains of *Seir*, ſays *Calmet*, lay on the *Eaſt* and *South* of the *Dead Sea*, and the Country extended itſelf from thence to the *Arabian Gulf*. 'Tis certain from *Gen*. xxxvi. 21, 22. that, in *Abraham*'s Days, the *Horites* who were the Deſcendants of *Seir*, had the Poſſeſſion of this Region; and therefore we may ſuppoſe, that, after the Departure of *Jacob*, *Eſau*, who (according to the Prediction concerning him) was to *live by his Sword*, expell'd the old Inhabitants, and made himſelf Prince thereof, before his Brother returned from *Meſopotamia*. From *Gen*. xxxii. 13. xxxiii. 4. xxxvi. 8, 9. and *Deut*. ii. 12. we may learn, that *Eſau* made War with theſe People with great Succeſs, tho' we have of it no Particulars in the Writings of *Moſes*.

Several Commentators have taken Notice of *Jacob*'s great Wiſdom and Prudence, in the Order of this his Embaſſy to his Brother. He ſent his *Servants*, and not his *Sons*, tho' that would have been doing him a great deal of Honour; but then it would have been running too great a Riſque. In the Preſent which he ſent, he *put a Space between Drove and Drove*, that the more Time was ſpent in their paſſing by *Eſau*, his Paſſion might ſtill grow cooler and cooler; that the Preſent itſelf might make ſo much the greater Appearance; and that, if the Droves which went firſt, were not well accepted by him, thoſe which came later, might be at Diſtance enough, to haſten back to their Maſter, and give him Intelligence of what he was to expect. In the Form of Addreſs, he ordered them all to make uſe of the ſame Words, *1ſt*, That the Repetition of them might ſtrike the deeper, and make the ſtronger Impreſſion upon *Eſau*; *2dly*, That they might not ſpoil the Complement, or not ſpeak ſo properly, if left to their own Expreſſion; and *3dly*, That *Eſau* might know, by the very Turn and Elegancy of them, that the Words of the Meſſage came from *Jacob*. See *Muſculus*, *Ainſworth*, *Patrick*, &c.

Some Writers, ſays *Stackhouſe*, have made it a Queſtion, how *Jacob*, upon his Return Home, ſhould know where his Brother *Eſau* dwelt, and why he ſhould ſend him ſo humble and ſubmiſſive a Meſſage: But we can hardly imagine that *Jacob* ſhould be ſo imprudent, as to carry his Wives, Children, and Subſtance into *Canaan*, without knowing whether he might ſafely venture thither. 'Tis preſumable therefore, that while he reſted at *Gilead*, he ſent Meſſengers to enquire, whether his Father was alive; what Condition he was in; how the People of the Land were affected to him; and whether he might come, and live with Security near him. From theſe Meſſengers he might learn the Place of his Brother's Habitation; and, when he found that he ſhould meet with no Obſtruction, if he could but reconcile *Eſau* to him, he very prudently ſent to him likewiſe, with an Intent (if he found him inexorable) to bend his Courſe another Way. And indeed, if we conſider what had paſſed between *Eſau* and *Jacob*, before the latter went from Home, we ſhall ſoon find Reaſon enough why *Jacob* ſhould ſend to him, before he adventur'd to come, and ſit down with his Subſtance near his Father. *Eſau* ſtill expected to be his Father's Heir, eſpecially as to his *Temporalities*; and therefore if *Jacob* had returned home without *Eſau*'s Knowledge, this, at their Father's Death, would have laid the Foundation of a greater Miſunderſtanding than ever: For *Eſau* would then have thought, that his Brother had been inveigling his Father, and drawing a great Part of his Subſtance from him. He could never have imagin'd, that any Perſon, in a State of *Servitude*, cou'd have acquir'd ſo large a Fortune; and therefore, when he came to ſee all that Wealth, (which he knew nothing of before) he muſt have concluded that he had defrauded him.

'Twas not from Pride or Vanity therefore, or to gratify an oſtentatious Humour, that *Jacob* ſent his Brother an Account of his proſperous Circumſtances; but, partly to recognize the Goodneſs of Providence, which had ſo proſper'd him, and partly to let him know, that he was not come to raiſe any Contributions, either upon him, or the Family; that he had brought his Subſtance with him from *Haran*, and was not going into *Canaan* to do him any Wrong.

The whole Deſign of this Interview with *Eſau*, was to procure a firm Reconciliation with him; and therefore it is no Wonder, that ſhould he make uſe of ſuch Terms, as were moſt likely to ingratiate. He knew his Brother's rugged and haughty Temper, and conſider'd him as a Perſon, who, by his Valour and Conduct, had rais'd himſelf to a Principality and Dominion, whilſt himſelf, for twenty Years together, had liv'd in no better a Capacity than that of a Servant; and therefore he might juſtly think, that this Difference of Appellations did not miſbecome their different Conditions of Life.

By the divine Direction indeed, he was conſtituted *Eſau*'s *Lord*, nor did he forego that Prerogative by calling himſelf *Eſau*'s *Servant*. *Lord* and *Servant* were no more then, than (what they are now) certain Modes of *Civility*, which between Perſons of good Breeding, without ever adhering to their ſtrict Acceptation; and therefore *Jacob* might make his Addreſſes to *Eſau* in this Manner, without any Derogation to his ſpiritual Pre-eminence, and, confining himſelf to the Bounds of Nature, might reverence him as his elder Brother.

But, how jealous ſoever we may be of *Jacob*'s Honour, 'tis certain that the Almighty approv'd of his Conduct, by himſelf interpoſing to bring about the deſired Reconciliation. Before this Interview with his Brother, and while he lay under terrible Apprehenſions of his Diſpleaſure, *the Angels*, we are told, *met him. They met him*, i. e. they ſhewed themſelves to him, to aſſure him of their Cuſtody; and by and by we ſee what follow'd: His Brother *Eſau*, contrary to his natural Roughneſs, and avow'd Revenge, comes, and treats him in a moſt friendly Manner; which ſudden Change in *Eſau*, we may reaſonably ſuppoſe, was occaſion'd by one of thoſe Angels, who appear'd; and, who working upon his Humours and Fancy, ſweeten'd him into a particular Benignity of Temper, ſo that *Jacob*, by his humble and ſubmiſſive Behaviour gain'd his End.

And paſſed over the Ford Jabbok] This, ſays *Wells*, is a ſmall River, which is by all agreed to flow from the adjacent Mountains of *Gilead*; but ſome make it to run into the *Sea of Galilee*, others into the River *Jordan*, *below*, or *South* of that Sea.

And Jacob was left alone] Tho' the Reaſon, which made the Patriarch, after he had forded the River, to try if it was paſſable for his Family, return back again, and not go along with them, be not expreſſed by *Moſes*; yet it is very natural to ſuppoſe, that he ſtayed ſome Time behind his Family in this Place of Viſion, which he afterwards called *Peniel*, to recommend himſelf, and them in Prayer, (as the Danger approach'd nearer and nearer) to the Protection of Almighty God. See *Patrick* and *Biblioth. Bibl.*

And there wreſtled a Man with him] Of all the Adventures that happen'd to *Jacob*, that of his *Wreſtling* is reckon'd, ſays *Stackhouſe*, one of the ſtrangeſt, and has therefore been made Matter of Doubt, whether it was a *real Event*, or a *Viſion* only. *Maimonides*, and ſome other *Hebrew*, as well as *Chriſtian* Interpreters, are of Opinion, that all this was tranſacted only in *Jacob*'s Imagination. They ſuppoſe, that the Patriarch, being ſtrongly poſſeſſed with the Senſe of the Danger he was going to encounter, ſaw in a *Viſion*, a Man coming to him, and who, after ſome Altercations, began to *wreſtle* with him; that the Conflict between them continued till break of Day, when his *Antagoniſt*, not able to get the better, deſired to be gone, &c. and that, as a Proof, that this Viſion was more than an ordinary Dream, it ſeem'd to him, that the Angel touch'd his Thigh, and, in effect, as ſoon as he awoke, he found himſelf lame, probably by the Force of his Imagination.

If this Explication be admitted, the whole Difficulty is at an End. 'Tis natural perhaps for a Man, under the Apprehenſions of a dreadful Foe, to dream of *fighting*; and to dream, at the ſame Time, that he comes off victorious, might be accounted a happy *Omen*. But it muſt be confeſs'd, that the *Analogy* of the Story, and more eſpecially *Jacob*'s Lameneſs, which was conſequent upon his Conflict, will not ſuffer us to think that this was only in a Dream. The more general therefore, and indeed the more rational Opinion is, that this Wreſtling was *real*, and that *Jacob* was actually awake, when engag'd in it: But then the Queſtion is, Who the Perſon was, that did encounter him?

Origen, I think is a little ſingular, and no ways to be juſtified in his Conceit when he tells us, that the Perſon, with whom *Jacob* wreſtled, was an *evil* Angel, in Alluſion to which he thinks the Apoſtle grounds his Exhortation: *Finally, my Brethren, be ſtrong in the Lord, and in the Power of his Might, for we wreſtle not againſt Principalities and Powers, againſt the Rulers of the Darkneſs of this World, againſt ſpiritual Wickedneſs in high Places*, Epheſ. vi. 10, 11, 12. But that *Jacob*, who at this Time, was ſo immediately under the divine

Protection, ſhould be ſubmitted to the Aſſault of *a wicked Angel*; that he ſhould merit the Name of *Iſrael*, i. e. *Conqueror of God*, for overcoming ſuch an one, or call the Place of Combat *Peniel*, i. e. *the Face of God*, in Commemoration of his Conflict with ſuch an one, is very abſurd, if not an impious Suggeſtion. Thoſe, who eſpouſe this Opinion, may poſſibly be led into it from a Thought, that the Perſon, here contending with *Jacob*, was an *Enemy*, and come with a malevolent Intent againſt him, whereas nothing can be more evident, (eſpecially by his bleſſing him before they parted) that he came with a quite contrary Deſign. Among the People of the *Eaſt*, from whence the *Grecians* came, and brought along with them ſeveral of their Cuſtoms, *Wreſtling* was an Exerciſe in great Vogue, as highly conducive to the Health and Strength; and a common Thing it was, for two Friends when they met together, to amuſe and recreate themſelves in this Way. The *Jewiſh* Doctors therefore ſeem to be much in the right, when they maintain, that the Perſon, who contended with *Jacob*, was a *good* Angel; and, as their ſetled Notion is, that thoſe heavenly Spirits ſing, every Morning, the Praiſes of God, at the Approach of Day; ſo the Requeſt, which his *Antagoniſt* makes, *Let me go, for the Day breaketh*, ſhews him to be one of the angelick Hoſt, who had ſtayed his prefixed Time, and was now in haſte to be gone, in order to join the heavenly Choir: For the Prophet *Hoſea*, I think, has determin'd the Matter very plainly, when ſpeaking of *Jacob*, he tells us that *he took his Brother by the Heel in the Womb, and by his Strength he had Power with God, yea, he had Power over the Angel, and prevail'd*, Hoſ. xii. 3, 4.

Thy Name ſhall be called no more Jacob, but Iſrael] And yet it is certain, that this Patriarch was very frequently, nay in the very next Verſe but one, is called *Jacob*, and therefore this ſeeming Contradiction may be amended, by rendering the Words, inſtead of *no more*, *not only*; or, *not ſo much* Jacob, as *Iſrael*; becauſe it is certain, that, in his Poſterity at leaſt (who were called *Iſraelites*, but never *Jacobites*) the latter Name aboliſh'd the former. *Iſrael* is certainly derived from the Word *Sar*, which (as St. *Jerom* obſerves) ſignifies a Prince with the *Jod*, which is the common Note of a proper Name; but then there is ſome Obſcurity in our *Tranſlation*, as to the latter Part of the Verſe, *as a Prince haſt thou Power with God, and with Men, and haſt prevailed*; which ſhould rather be tranſlated, *Thou haſt been a Prevailer with God, and with Men thou ſhalt always powerfully prevail*. This is the literal Verſion of the Words; is conſonant to the *Vulgar Latin*, *Onkelos*, and the *Septuagint*; and very juſtly expreſſes the true Senſe of the Place. See *Patrick*'s Com. and *Shuckford*'s Con.

CHAP. XXXIII.

The Civilities that paſſed between Jacob *and* Eſau *at their Meeting.* Jacob *journeys to* Succoth, *where he builds him a Houſe and Booths; comes to* Salem, *where he buys a Field, and erects an Altar.*

Ver. 1. AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two hand-maids. 2 And he put the hand-maids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt. 3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother. 4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept. 5 And he lift up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe with thee? And he ſaid, The children which God hath graciouſly given thy ſervant. 6 Then the handmaidens came near, they and their children, and they bowed themſelves. 7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near and Rachel, and they bowed themſelves. 8 And he ſaid, What meaneſt thou by all this drove, which I met? And he ſaid, *Theſe are* to find grace in the ſight of my lord. 9 And Eſau ſaid, I have enough; my brother, keep that thou haſt unto thy ſelf. 10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though I had ſeen the face of God, and thou waſt pleaſed with me. 11 Take, I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he urged him, and he took *it*. 12 And he ſaid, Let us take our journey, and let us go, and I will go before thee. 13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men ſhould over drive them one day, all the flock will die. 14 Let my lord, I pray thee, paſs over before his ſervant: and I will lead on ſoftly, according as the cattle that goeth before me, and the children be able to endure; until I come unto my lord unto Seir. 15 And Eſau ſaid, Let me now leave with thee *ſome* of the folk that *are* with me: And he ſaid, What needeth it? Let me find grace in the ſight of my lord. 16 So Eſau returned that day on his way unto Seir. 17 And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattel: therefore the name of the place is called Succoth. 18 And Jacob came to Shalem a city of Sechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. 19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of Hamor Sechems father, for an hundred pieces of money. 20 And he erected there an altar, and called it El-elohe-iſrael.

And he put the Handmaids and their Children foremoſt, and Leah and her Children after, and Rachel and Joſeph hindermoſt] How natural is it for us, ſays *Pool*, to take moſt Care of what we love beſt; and how natural it is even in the beſt Men, to let their Affections get the better of their Reaſon? For *Leah* having ſix Sons, and one Daughter, the Loſs of them certainly ought, in Reaſon, to be more dreaded by *Jacob*, than the Loſs of *Rachel*, who had only *Joſeph*; and conſequently, *Leah* and her Children ought to have been put in the laſt and ſafeſt Place, rather than *Rachel*; but we may find hereby, as we ſhall alſo afterwards by his Fondneſs of *Joſeph*, that *Jacob* was by no Means exempt from human Frailties; from whence we may aſſure ourſelves that there is no ſuch Thing as Perfection on this Side of the Grave.

For therefore have I ſeen thy Face, as though I had ſeen the Face of God, and thou waſt pleaſed with me] As *Eſau* had alledged, as a Reaſon for not accepting his Brother's Preſent, that he had already enough of his own, *Jacob*, to induce him the more eaſily to take it, compares him, ſays *Pool*, by a Licenſe frequent in the Oriental Tongues, to the Divine Being; hinting thereby, that as God accepted of Sacrifices, tho' he did not need them, from thoſe who ſerved him; and his Acceptance thereof, was a certain Sign of his Favour; ſo he begged
his

his Brother notwithſtanding his great Affluence, in the ſame Manner to accept of his Preſent, in Token of his good Will and Favour to him.

So Eſau returned that Day on his Way unto Seir] After this *Moſes* gives us no farther Account of *Eſau*, and his Family, only that he was aſſiſting at his Father's Funeral, and had *three* Wives whereof it is proper to take Notice, that, when he barely mentions theſe Wives (as in *Gen.* xxvi. 34. and *Gen.* xxviii. 9.) he gives them quite other Names, than what he does, when he comes to ſpeak of the Poſterity which *Eſau* had by them, Ch. xxxvi. which may lead an unwary Reader to think that he had more than three, eſpecially when the Fathers of the two firſt are likewiſe called by different Names. Thus his firſt Wife *Judith*, the Daughter of *Beeri*, is afterwards called *Adah*, the Daughter of *Elon* the *Hittite*; the Second, viz. *Bathſhema*, the Daughter of *Elon*; is again called *Aholi-Bamah* the Daughter of *Anah*, the Daughter of *Zibeon*, the *Hivite*; and the laſt, called in one Place *Mahalah*, is now *Bathſhemah*; but what ſhews, that theſe two latter Names mean the ſame Perſon, and that the ſame Thing may be ſuppoſed of the other two, is, that, in both Places, ſhe is called the Daughter of *Iſhmael*, the Siſter of *Nabajoth*. All the Account that can therefore be given for this Difference, is, that they had *two* Names, and that it was uſual to call them, ſometimes by one, and ſometimes by another; in the like Manner, as we find the Mother of *Abijam*, King of *Judah*, in one Place called *Maacah*, the Daughter of *Abiſhalon*, (1 *Kings* xv. 2.) and in another, *Michaiah*, the Daughter of *Uriel* of *Gibeah*, (2 *Chron.* xiii. 2.) with many other Inſtances of the like Nature. After having taken this Notice of *Eſau*'s Wives, *Moſes* enumerates his Children, and ſome of their Deſcendants the Princes of the Tribes of the *Edomites*; the Kings that ſucceeded them; and the *Chiefs*, who governed after the Kings; but as to the Order of Succeſſion, wherein they are to be placed, there is ſome Diſpute among the Learned. One Remark more that we ſhall make before we part with *Eſau*, is, that, all Things conſidered, he was not that very bad Man, which ſome would make him. His generous and open Temper appears in his affectionate Deportment towards his Brother, and his ſpeedy and utter Oblivion of all the Slights and Perfidies he had receiv'd from him; and, tho' St. *Paul* calls him a *prophane Perſon*, and ſays, that he was *hated by God*; yet, all that he means by the Word *Hatred*, is no more than a bare *Poſtponing*. For the Apoſtle's Purpoſe is to ſhew, that God had all along, beſtow'd the Favours, which lead to the *Meſſiah*, on whom he pleas'd; on *Abraham*, and not on *Lot*; on *Jacob*, not on *Eſau*; on the *Gentiles*, not on the *Jews*: And he therefore calls him *prophane*, not becauſe he was more wicked than other Men of his Age, but becauſe he ſeems not to have been ſo mindful of the Promiſes made to his Family, as *Jacob* was, and conſequently was not ſo fit to be the Heir of the Mercies peculiar to it. See *Univ. Hiſt.* and *Shuckford*'s Con.

And Jacob came to Shalem, a City of Shechem] There is great Reaſon to believe, ſays *Pool*, that theſe Words are wrong tranſlated in our Verſion, the Tranſlators having therein followed the *Septuagint*, and the Vulgar *Latin*. But *Junius* and *Tremellius* render it, *Deinde venit* Jahakob *incolumis ad civitatem* Schecemum; i. e. *Then came* Jacob *in Safety to the City of* Shechem; which we take to be the true Meaning of the Original, *Shalem* ſignifying *in Safety*; and this is far more agreeable to Probability, than either that the City, to which *Jacob* came, ſhould have two Names at once; or that *Shalem* ſhou'd be a City in the Neighbourhood of *Shechem*, of which no Footſteps now remain. There is yet another Reaſon of no ſmall Weight, which is this; as the Subjects of *Hamor*, the Prince of this Territory, could not be very numerous, ſince they were afterwards cut off by *Simeon* and *Levi*, it ſeems contrary, both to good Policy, and all Manner of Likelihood, that they ſhould dwell in two Cities; which is the Solution offered by thoſe, who think *Shalem* a proper Name, and yet ſay it was not the ſame with *Schechem*.

And he bought a Parcel of a Field — for an hundred Pieces of Money] The Word *Keſhitah*, which is here rendered *a Piece of Money*, ſignifies likewiſe a *Lamb*; from whence the *Septuagint*, *Vulgate*, *Oleaſter*, and others, have tranſlated it *an hundred Lambs*: But ſince, long before this, Money was in Uſe, and made the Inſtrument of Traffick, (*Gen.* xxiii. 16.) which muſt of Courſe deſtroy the Method of exchanging one Commodity for another, it is much more probable, that it was ſome Sort of Coin (tho' of what Value it is uncertain) which had a *Lamb* ſtamped upon it, and was called by that Name, as we do call an *Angel*, from the Stamp it bears of one. See *Univ. Hiſt.* and *Patrick*'s Com.

CHAP. XXXIV.

Dinah, *going to viſit the Daughters of the Land,* Schechem *falls in Love with her, and defiles her, and afterwards deſires her in Marriage;* Jacob'*s Sons ſeemingly agree to it, on Condition that the* Schechemites *would conſent to be circumciſed; which when they had agreed to and perform'd,* Simeon *and* Levi, *taking Advantage of their being ſore, fell upon them, maſſacred all the Males, plunder'd the City, and carried away the Women and Children Captives, which very much troubles* Jacob.

Ver. 1. AND Dinah the daughter of Leah, *which* ſhe bare unto Jacob, went out to ſee the daughters of the land. 2 And when Shechem the ſon of Hamor the Hivite prince of the country ſaw her, he took her, and lay with her, and defiled her. 3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake kindly unto the damſel. 4 And Shechem ſpake unto his father Hamor, ſaying, Get me this damſel to wife. 5 And Jacob heard that he had defiled Dinah his daughter, (now his ſons were with his cattel in the field:) and Jacob held his peace until they were come. 6 And Hamor the father of Shechem went out unto Jacob to commune with him. 7 And the ſons of Jacob came out of the field when they heard *it*, and the men were grieved, and they were very wroth: becauſe he had wrought folly in Iſrael, in lying with Jacobs daughter; which thing ought not to be done. 8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife. 9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you. 10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade you therein, and get you poſſeſſions therein. 11 And Shechem ſaid unto her father, and unto her brethren, Let me find grace in your eyes, and what ye ſhall ſay unto me, I will give. 12 Aſk me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me: but give me the damſel unto wife. 13 And the ſons of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid, (becauſe he had defiled Dinah their ſiſter) 14 And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that were a reproach unto us. 15 But in this will we conſent unto you: If ye will be as we *be*, that every male of you be circumciſed; 16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 17 But if ye will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone. 18 And their words pleaſed Hamor, and Shechem Hamors ſon. 19 And the young man deferred not to do the thing, becauſe he had delight in Jacobs daughter; and he *was* more honourable than all the houſe of his father. 20 And Hamor and Shechem his ſon came unto the gate of their city, and communed with the men of their city, ſaying, 21 Theſe men *are* peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters. 22 Only herein will the men conſent unto us, for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed. 23 *Shall* not their cattel, and their ſubſtance, and every beaſt of theirs *be* ours; only let us conſent unto them, and they will dwell with us. 24 And unto Hamor and unto Shechem his ſon hearkened all that went out of the gate of his city: and every male was circumciſed, all that went out of the gate of his city. 25 And it came to paſs on the third day when they were ſore, that two of the ſons of Jacob, Simeon, and Levi, Dinahs brethren, took each man his ſword, and came upon the city boldly, and ſlew all the males, 26 And they ſlew Hamor and Shechem his ſon with the edge of the ſword, and took Dinah out of Shechems houſe, and went out. 27 The ſons of Jacob came upon the ſlain, and ſpoiled the city, becauſe they had defiled their ſiſter. 28 They took their ſheep, and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field. 29 And all their wealth, and all their little ones, and their wives took they captives, and ſpoiled even all that *was* in the houſe. 30 And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ſtink among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me and ſlay me, and I ſhall be deſtroyed, I and my houſe. 31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

And when Schechem ſaw her, he took her and lay with and defiled her] At what Time this Miſfortune happen'd to *Dinah*, the Scripture gives us no Account: It is preſum'd however, from the bold Exploits of the two Brothers to avenge her Honour, (which implies that they were Men grown) that ſhe could not be leſs than fifteen or ſixteen Years of Age; and the Occaſion of her running herſelf into this Premunire, *Joſephus* tells us, was a great *Feſtival*, then held at *Shechem*, which, ſhe deſirous to ſee the fine Sights, and Faſhions of the Place, adventur'd to go to.

Aſk me ever ſo much Dowry, and Gift, and I will give according as ye ſhall ſay] We have more than once, obſerved the prevailing Cuſtom of the Eaſt, for Men to make Preſents unto the Parents of their Wives; which is what is here intended by *Schechem*'s mentioning a Dowry. As to the *Gift*, he propoſes it as a Thing diſtinct from the *Dowry*, it might be in Satisfaction for the Offence by him committed; or elſe, it might be a Cuſtom of preſenting unto the Relations, as well as Parents of the Bride, and, which was called a *Gift*, to diſtinguiſh it from the former. Taken in either Senſe, it accounts for *Schechem*'s Offer, and is a Demonſtration of his Paſſion for *Dinah*, on whoſe Score all theſe extenſive Proffers were made.

And the Words pleaſed Hamor, and Shechem Hamor's Son] Notwithſtanding *Jacob*'s Sons were guilty of a horrid Crime, in committing ſuch an inhuman Maſſacre upon the Inhabitants of *Shechem*, it is apparent, ſays *Pool*, that they were devoted to Deſtruction by the Almighty; otherwiſe they could never have been ſo infatuated, to agree ſo eaſily to ſo unreaſonable a Propoſal; ſince it is evident, they did it not out of any religious Motive; neither did they intend to embrace the true Religion, and to have renounced their Idolatry, notwithſtanding that they ſubmitted to this painful Operation; if they had, *Moſes* would never have omitted ſo material a Circumſtance; it is highly probable, therefore, that the *Schechemites* were notorious Sinners, and that the Meaſure of their Iniquity was full, otherwiſe the Lord would not have ſuffer'd them to fall under ſo ſtrange an Infatuation.

And it came to paſs on the third Day, when they were ſore] The third Day, as Phyſicians take Notice, was the Time, ſays *Howell*, when Fevers generally attended *Circumciſion*, occaſion'd by the Inflammation of the Wound, which was generally more painful then (as the *Hebrews* obſerve) than at any Time elſe; and for this Reaſon the Sons of *Jacob* took the Opportunity of falling upon the *Shechemites*, when they were leaſt of all in a Condition to defend themſelves.

O Lord God of my Father Simeon, to whom thou gaveſt a Sword to take Vengeance of the Strangers, who looſen'd the Girdle of a Maid to defile her, and polluted her Virginity to her Reproach: Therefore thou gaveſt her Rulers to be ſlain, ſo that they died in their Bed in Blood, being deceiv'd. Thou gaveſt their Wives for a Prey, and their Daughters to be Captives, and all their Spoils to be divided among their dear Children, who were moved with thy Zeal, and abhorred the Pollution of their Blood, and called upon thee for Aid. This, ſays *Stackhouſe*, is the *Preface* to the Prayer which *Judith* makes to God, in the *apocryphal* Book that goes under her *Name*, Jud. ix. 2, *&c.* And indeed, were there no other Arguments to prove this Book *ſpurious*, this one Paſſage is enough, where we find the moſt abominable *Maſſacre* called a *divine* Work, and Perfidy, Murder, and Rapine, gilded over with the ſpecious Names of *Zeal for God*, and Indignation againſt Vice. The Abhorrence, which *Jacob* expreſs'd of the Cruelty of his Sons, the Sharpneſs of the Reproaches utter'd againſt them, the Remembrance of it, even to the End of his Life, and the Care he took to recapitulate it upon his Death-bed, gives us a much juſter Idea of it, than the Writings of ſome *Rabbins*, who have undertaken not only to *excuſe*, but even to *commend* it. As to the Probability of the Fact, however, we are not to ſuppoſe, that, becauſe *Simeon* and *Levi* are only mention'd, they therefore were the only Perſons who had any Hand in this wicked Exploit. They indeed are only mention'd, becauſe being own Brothers to *Dinah* both by Father and Mother, and, conſequently more concerned to reſent the Injury done to her Honour, are made chief Contrivers and Conductors of it; but it is reaſonable to think, that the reſt of *Jacob*'s Sons, who were old enough to bear Arms, as well as the greateſt Part of his Domeſticks, were engag'd in the Execution of it: Becauſe it is ſcarcely conceivable, how two Men alone ſhould be able to maſter a whole City, to ſlay all the Men in it, and take all the Women Captives, who, upon this Occaſion, may be ſuppoſed more than ſufficient to have over-power'd them.

Nothing is more known, or common in Hiſtory, than to aſcribe an Action (eſpecially in *military* Affairs) to the chief Commanders in it, how many Under-agents ſoever they may think proper to employ: And we ſhould deny *Moſes* the common Privilege of an Hiſtorian, if we ſhould account that a Fault and Omiſſion in him, which, in other Writers of the like Nature (eſpecially where they ſtudy *Brevity*) is reputed a great Beauty and Perfection. *Moſes* however is far from pleading his Privilege in this Reſpect; for, having made Mention of *Simeon* and *Levi*, as the principal Leaders in the Action, he then proceeds and tells us, that *the Sons of* Jacob, meaning the reſt of his Sons, who were of competent

Age (and with them very reaſonably their Attendants) *came upon the Slain, and ſpoiled the City, becauſe they had defiled their Siſter.*

CHAP. XXXV.

God directs Jacob *to go to* Bethel, *and build an Altar there.* Jacob *purges his Houſe of Idols.* Deborah, Rebekah*'s Nurſe, dies. God appears again to* Jacob, *and renews his Promiſes, formerly made to him and his Forefathers.* Rachel *dies in Labour of* Benjamin, *is buried, and* Jacob *ſets a Pillar upon her Grave; he removes from thence beyond the Tower of* Edar, *where* Reuben *commits Inceſt with his Concubine* Bilhah. *The Names of* Jacob*'s Sons; he viſits his Father;* Iſaac*'s Age, Death, and Burial.*

Ver. 1. AND God ſaid unto Jacob, Ariſe, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddeſt from the face of Eſau thy brother. 2 Then Jacob ſaid unto his houſhold, and to all that *were* with him, Put away the ſtrange gods that *are* among you, and be clean, and change your garments: 3 And let us ariſe, and go up to Bethel; and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went. 4 And they gave unto Jacob all the ſtrange gods, which *were* in their hand, and *all their* ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem. 5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob. 6 So Jacob came to Luz, which *is* in the land of Canaan (that *is* Bethel) he and all the people that *were* with him. 7 And he built there an altar, and called the place El-bethel: becauſe there God appeared unto him, when he fled from the face of his brother. 8 But Deborah Rebekahs nurſe died, and ſhe was buried beneath Bethel, under an oak: and the name of it was called Allon-Bachuth.

Then Jacob ſaid unto his Houſhold and to all that were with him, Put away the ſtrange Gods that are among you] From hence it may be preſum'd, ſays *Stackhouſe*, that there were ſeveral of his Family (and poſſibly *Rachel* herſelf) addicted to Idolatry, which he might connive at; but this is a Miſtake, which ariſes purely from the Faultineſs of our *Tranſlation.* There the Word *ſtrange* is ſuppoſed to refer to *Gods*, and to be another Name for *Idols*: Whereas the Words, *Elokei han-necar*, do properly ſignify *the Gods of the Stranger, that was among them*; i. e. the Gods of the *Shechemites*, whom they had taken captive, and brought into *Jacob*'s Family. This alters the Senſe of the Words quite, and throws the Charge of Idolatry, not upon *Jacob*'s *Houſhold*, but upon the *Strangers* that were in it. The Captives of *Shechem*, whom his Sons had taken, were now to be incorporated into his Family, and put under new Reſtrictions. Whatever Singularities there were in their Dreſs or Ornaments, or in the Rites and Uſages of Religion, they had been accuſtomed to, theſe he intended to abrogate, and to reduce them all to the ſame Purity of Worſhip, and Simplicity of Life and Manners, which he deſign'd to keep up among them. And this is ſo far from being a Stain upon his Conduct, (as if he were a tame Conniver at Impiety) that we find him undertaking even the Reformation of *Strangers*, as ſoon as they were come under his Roof, with a Spirit and Reſolution, not unlike that of holy *David*, *Mine Eyes look unto ſuch, as are faithful in the Land, that they may dwell with me, and whoſo leadeth a godly Life, he ſhall be my Servant*, Pſ. ci. 8, 9.

And be clean, and change your Garments] The Manner wherein *Jacob* required of his Domeſticks to *purify* themſelves, was, by waſhing their whole Bodies, and putting on clean and freſh Apparel: And, that this was a Cuſtom among other Nations, as well as the *Jews*, when they ſet about any ſolemn and religious Office, is plain from that Paſſage in *Euripides*, where *Alceſtis*, being to perform ſome holy Rites in behalf of her Children, orders them to be waſhed. But of all other Nations, the *Egyptians* (as *Herodotus* tells us) and more eſpecially their Prieſts, were moſt remarkable for this Sort of Cleanneſs. 'They ſhav'd their Bodies all over every third Day; they bathed themſelves in cold Water twice a Day, and twice a Night; and wore conſtantly nothing but Linen Veſtments, and Shoes made of *Papyrus*, for this Reaſon, I ſuppoſe, becauſe they were moſt proper to be waſhed.' Not that we are to ſuppoſe, that God reſpects a Worſhipper for his *ſpruce* Appearance, ſo long as his Conſcience is polluted within. In Sordidneſs indeed there is ſomething diſtaſteful, and 'tis unſeemly to appear before a great Man in dirty Apparel: But the principal Deſign of God's appointing this outward *Cleanlineſs*, was to be a Sign, and *Memorandum* to the Perſon approaching his Preſence, what the inward Temper and Complexion of his Mind ſhould be; and therefore we find the *Royal Pſalmiſt*, in Alluſion to this very Cuſtom, declaring his pious Purpoſe, *I will waſh my Hands in Innocency, and ſo will I go to thy Altar*, Pſ. xxvi. 6. See *Le Clerc* and *Patrick*.

And they gave unto Jacob all the ſtrange Gods which were in their Hand, and all their Ear-rings] It was a Cuſtom in ſeveral Countries, for the Men, as well as the Women, and for the meaner as well as the better Sort to wear Ear-rings; and therefore we find *Plautus* in his Play, called *Pœnalum*, Act 5. taking this Notice of ſome *Carthaginian* Slaves — *That their Hands ſhould be without Fingers, one would think, becauſe they wore their Rings in their Ears.* But, beſides the Rings deſign'd for Ornament, it was a common Thing for idolatrous Nations to wear others for ſuperſtitious Uſes. Theſe (as ſome ſay) were made in Form of a *Semicircle*, and reached over the Forehead from Ear to Ear. They had aſtronomical Characters and Signatures engraven upon them, and to them they imputed a thouſand ſupernatural Virtues. They were always dedicated to ſome falſe Deity; and therefore St. *Auſtin*, in ſeveral Places, exerts himſelf with a becoming Zeal, againſt ſuch impious Fooleries, and tells his Countrymen, the *Africans*, (among whom this Cuſtom had got ſome Footing) that, in this *execrable Superſtition*, as he calls it, they did not *deſign to dreſs themſelves out to pleaſe Men, ſo much as to ſerve and pleaſe Devils.* And therefore *Jacob* was highly to be commended for deſtroying theſe Relicks of *Idolatry*, which his Haſte to be gone, both according to God's Command, and his own Apprehenſions of Danger, made him bury under Ground, rather than ſtay to melt them down. See *Le Clerc*, *Patrick*, *Heidegger*, and *Calmet*.

But Deborah, Rebekah's Nurſe, died; and ſhe was buried beneath Bethel, under an Oak; and the Name of it was called Allon-Bachuth] In *Gen.* xxiv. 59. we read, that *Deborah* went along with her Miſtreſs *Rebekah*, when *Iſaac*'s Steward was ſent to conduct her out of *Meſopotamia*. But, how is it then, that we find her here in *Jacob*'s Retinue ſo long afterwards, and when he was returning from the ſame Place? The *Jewiſh* Doctors tells us, that *Rebekah*, having promiſed her Son, at his Departure, that ſhe would ſend for him again, as ſoon as ſhe found him out of Danger, did now ſend *Deborah* to fetch him back. But, beſides that a younger Meſſenger would have been much more proper, we do not find that *Jacob* was ſent for, but that he left the Country, by God's Appointment, and upon the bad Uſage of his Father-in-law. Some Chriſtian Commentators are therefore of Opinion, that, after ſhe had brought her Miſtreſs *Rebekah* to her Marriage, and ſeen her well ſetled in her Family, ſhe went back to *Haran* again, and there dwelt in *Laban*'s Houſe, till, upon

Jacob's returning home, ſhe, having a Deſire to ſee her old Miſtreſs once more, put herſelf under his Convoy. Others again ſuppoſe, that *Jacob* had been at his Father's Houſe before this Time; or that, after *Rebekah*'s Death, *Deborah*, hearing of his Return to *Canaan*, might be deſirous to ſpend the Remainder of her Life with his Wives, who were her Countrywomen. Any of theſe Conjectures may be ſufficient to ſolve the Difficulty of her being found in *Jacob*'s Family; and the Reaſon why *Moſes* takes Notice of her Death, is, not becauſe it was a Circumſtance of Moment enough to be preſerv'd in Hiſtory, as that it was of uſe to aſſign the Reaſon, why the *Oak*, near which ſhe was buried, and which perhaps was ſtill ſtanding in his Days, came by its Name. But what will, in ſome Meaſure, ſerve, both to vindicate the *ſacred Hiſtorian*, and to ſhew, at the ſame Time, how much theſe *Nurſes* and Women, who had the Care and Education of Perſons of Birth and Quality, were honour'd and eſteem'd in thoſe early Days, is a Paſſage, upon the like Occaſion, in the Poet *Virgil*, *Æneid*. L. 7. where *Æneas*'s Nurſe *Cajeta*, is commemorated, as giving Name to the Place where ſhe died. However, it is apparent, that *Deborah* was greatly reſpected by the Family, ſince they lamented her Loſs ſo much, that the Name of *Allon-bachuth*, that is, *the Oak of Weeping*, was given to the Oak under which ſhe was buried.

9 And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him. 10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name; and he called his name Iſrael. 11 And God ſaid unto him, I *am* God Almighty; be fruitful and multiply, a nation and a company of nations ſhall be of thee: and kings ſhall come out of thy loins. 12 And the land which I gave Abraham and Iſaac, to thee I will give it, and to thy ſeed after thee will I give the land. 13 And God went up from him, in the place where he talked with him. 14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone; and he poured a drink-offering thereon, and he poured oil thereon. 15 And Jacob called the name of the place where God ſpake with him, Bethel. 16 And they journeyed from Bethel: and there was but a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour. 17 And it came to paſs when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſon alſo. 18 And it came to paſs as her ſoul was in departing (for ſhe died) that ſhe called his name Benoni: but his father called him Benjamin. 19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem. 20 And Jacob ſet a pillar upon her grave: that *is* the pillar of Rachels grave unto this day. 21 And Iſrael journeyed and ſpread his tent beyond the tower of Edar. 22 And it came to paſs when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his fathers concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve.

And Jacob called the Name of the Place, where God talked with him, Bethel] This Place was afterwards called *Bethlehem*, a City about two Leagues diſtant from *Jeruſalem*, famous for the Birth of *David*, King of *Iſrael*, but infinitely more ſo, for the Birth of *Chriſt*, the Son of God, and Saviour of the World.

She called his Name Benoni; but his Father called him Benjamin] From the different Names which the Father and Mother gave this Son of theirs, ſome have obſerv'd, ſays *Patrick*, that Names are oft-times ſtrangely adapted to Things, and the Preſages of Parents have antiently been obſerv'd to be fulfilled. — *Heu nunquam vana Parentum auguria*; i. e. *the Auguries*, or *Predictions*, *of Parents*, *are never made in vain*; which was certainly no where more, than in the Fate of *Benjamin*'s Poſterity, ſince no Tribe in *Iſrael* was more valorous, and yet none more ſubject to Diſaſters than *his*; ſince it was almoſt quite extirpated in the Time of the Judges, Ch. xxi. and yet, before the Concluſion of that Age, became ſo powerful, as to have the firſt King of *Iſrael* choſen out of it.

And was buried in the Way to Ephrath, which is Bethlehem] Various Opinions have been ſtarted concerning the Name of this Place, and when it was impoſed, which many imagine to have happened later than the Time of *Moſes*; but as it may very well be derived from *Pharaoh*, which ſignifies to *bear Fruit*, and as it is called *Bethlehem*, i. e. *the Houſe of Bread*, we think, the Excellency of its Soil being always viſible, it might probably enough be ſo called, before the Time of *Moſes*'s Writing. As to its Situation, it lay South of *Bethel*, between it and *Hebron*, and was the Place of Chriſt's Nativity.

And Jacob ſet a Pillar upon her Grave] The learned *Bochart* is of Opinion, that this *Monument* of *Rachel*'s (which is the firſt that we read of in Scripture) was a *Pyramid*, curiouſly wrought, and raiſed upon a *Baſis* of twelve large Stones, whereby *Jacob* intended to intimate the Number of his Sons. It was certainly ſtanding in the Time when *Moſes* wrote, Ver. 20. and, juſt before *Saul* was anointed King, there is ſome Mention made of it, 1 *Sam*. x. 2. But that the preſent Monument cannot be the ſame, which *Jacob* erected, is manifeſt from its being a modern and *Turkiſh* Structure. Mr. *Le Brun*, who was at the Place, and took a Draught of it, ſays, that the Tomb is cut into the Cavity of a Rock, and cover'd with a Dome, ſupported by four Pillars, or Fragments of a Wall, which open to the Sepulchre. The Work is rude enough, and without any Ornament, but the whole is as entire, as if it had been but juſt made, which makes it hard to imagine that it has ſubſiſted ever ſince *Jacob*'s Time.

Reuben went and lay with Bilhah, his Father's Concubine] It is very remarkable of the *Jewiſh* Hiſtorian *Joſephus*, ſays *Stackhouſe*, that he gives us no Manner Account of *Reuben*'s Inceſt, for fear that his recording ſo vile an Action, might leave ſome Blot of Infamy upon that Patriarch, and his Poſterity. But *Moſes* has given us a better Proof of his Truth and Integrity, in that he not only mentions this Abomination once, but even, in the Benediction, which his Father gives *Reuben*, makes a Remembrance and Recital of it. And this he did, that he might give us a true Account, why the Right of Inheritance, which was originally in him, came to be conferred on *Joſeph*; and the *Kingdom*, or Right of Dominion, which was forfeited by his Tranſgreſſion, came to be tranſlated to the Tribe of *Judah*. This he did, that he might furniſh his Countrymen with Matter ſufficient for their Humiliation, who, by this, and many more Inſtances of the like Nature, are given to underſtand, that it was not their *Merit*, but purely God's *Mercy*, which advanced them to the Honour of being his *peculiar People*; and this he did, that he might acquaint us all, how God was pleaſed to make theſe great, theſe elect Heads and Fathers, Inſtances of human Frailty and Sin, in order to ſhew, that there is nothing, even nothing in Man, unleſs God by his Grace be with him; that *of ourſelves we are not ſufficient to do any Thing, as of ourſelves, but all our Sufficiency is from God*, 2 Cor. iii. 5.

23 The ſons of Leah; Reuben Jacobs firſtborn, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun. 24 The ſons of Rachel; Joſeph, and Benjamin. 25 And the ſons of Bilhah, Rachels handmaid; Dan and Naphtali. 26 And the ſons of Zilpah, Leahs handmaid; Gad, and Aſher. Theſe *are* the ſons of

Jacob, which were born to him in Padan-aram. 27 And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Iſaac ſojourned. 28 And the days of Iſaac were an hundred and fourſcore years. 29 And Iſaac gave up the ghoſt and died, and was gathered unto his people, *being* old and full of days: and his ſons Eſau and Jacob buried him.

A brief Table of *Jacob*'s Children, and their Ages.

Mothers	*Names*	*Years old.*
By *Leah*	*Reuben*	25
	Simeon	24
	Levi	23
	Judah	22
By *Bilhah*	*Dan*	21
	Naphtali	20
By *Zilpah*	*Gad*	19
	Aſher	18
By *Leah*	*Iſſachar*	17
	Zebulun	16
	Dinah	15
By *Rachel*	*Joſeph*	13
	Benjamin	

And Jacob came unto Iſaac his Father, unto Mamre] It is reaſonable to ſuppoſe, ſays *Pool*, that *Jacob* had often, before this, viſited his Father, together with his Wives and Children; but that they could not live together, on Account of their numerous Flocks and Herds, as happened to *Abraham* and *Lot*; and that the Reaſon of this Viſit's being mentioned, rather than any of the reſt, is, that it immediately preceded *Iſaac*'s Death and Burial, of which *Moſes* was now to give an Account. It is not at all improbable therefore, that *Iſaac* finding his Death approaching, ſent both for him and *Eſau*, to take his laſt Leave of them, having been before informed of their ſincere Reconciliation. We cannot help obſerving here alſo, that this Circumſtance of their Meeting at their Father's, makes it highly probable, that *Jacob* had before then performed his Promiſe, of viſiting *Eſau* at Mount *Seir*, tho' no Notice is taken thereof by *Moſes*; ſince, had it been otherwiſe, *Jacob*, in all Likelihood, would have been extremely cautious, of coming into his Power; and it is certain, a Man of *Eſau*'s haughty Spirit, would hardly have forborne reproaching him ſeverely with his Breach of Promiſe, if he had ſtopt there, when he had nothing to dread from his Father, at whoſe Funeral they both aſſiſted. As no Mention, therefore, is made by *Moſes*, of *Eſau*'s upbraiding *Jacob* therewith, after his Father's Deceaſe, no more than there is of *Jacob*'s going to Mount *Seir*, or viſiting *Iſaac*, before this Time, they all ſtand upon the ſame Foot in that Point; and the Forbearance of *Eſau*, in not reproaching *Jacob*, makes it highly probable, that the Latter had both viſited his Father, who was, by that Means, informed of the Reconciliation of two Sons, and that he had performed his Promiſe in going to Mount *Seir*.

CHAP. XXXVI.

Eſau'*s Wives; and their Children; he removes from* Jacob *to Mount* Seir, *becauſe the Land of* Canaan *was not able to hold them; his Poſterity. The Deſcendants of* Seir *the* Horite. Anah *the firſt who found Mules in the Wilderneſs; his Children. A Catalogue of the Kings and Princes of* Edom.

Ver. 1. NOW theſe *are* the generations of Eſau, who *is* Edom. 2 Eſau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite: 3 And Baſhemath Iſhmaels daughter, ſiſter of Nebajoth. 4 And Adah bare to Eſau, Eliphaz: and Baſhemath bare Reuel. 5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe *are* the ſons of Eſau, which were born unto him in the land of Canaan. 6 And Eſau took his wives, and his ſons, and his daughters, and all the perſons of his houſe, and his cattel, and all his beaſts, and all his ſubſtance, which he had got in the land of Canaan; and went into the country, from the face of his brother Jacob. 7 For their riches were more than that they might dwell together: and the land wherein they were ſtrangers, could not bear them, becauſe of their cattel. 8 Thus dwelt Eſau in mount Seir: Eſau *is* Edom. 9 And theſe *are* the generations of Eſau the father of the Edomites, in mount Seir. 10 Theſe *are* the names of Eſaus ſons; Eliphaz the ſon of Adah the wife of Eſau, Reuel the ſon of Baſhemath the wife of Eſau. 11 And the ſons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz. 12 And Timna was concubine to Eliphaz Eſau's ſon; and ſhe bare to Eliphaz Amalek: theſe *were* the ſons of Adah Eſau's wife. 13 And theſe *are* the ſons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſons of Baſhemath, Eſaus wife. 14 And theſe were the ſons of Aholibamah, the daughter of Anah, the daughter of Zibeon Eſaus wife: and ſhe bare to Eſau Jeuſh, and Jaalam, and Korah. 15 Theſe *were* dukes of the ſons of Eſau: the ſons of Eliphaz the firſt-born *ſon* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz, 16 Duke Korah, duke Gatam, *and* duke Amalek. Theſe *are* the dukes *that came* of Eliphaz, in the land of Edom: theſe *were* the ſons of Adah. 17 And theſe *are* the ſons of Reuel Eſaus ſon; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. Theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe *are* the ſons of Baſhemath Eſaus wife. 18 And theſe *are* the ſons of Aholibamah Eſaus wife; duke Jeuſh, duke Jaalam, duke Korah: theſe *were* the dukes *that came* of Aholibamah the daughter of Anah Eſaus wife. 19 Theſe *are* the ſons of Eſau (who *is* Edom) and theſe *are* their dukes. 20 Theſe *are* the ſons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, 21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom. 22 And the children of Lotan were, Hori, and Heman: and Lotans ſiſter *was* Timna. 23 And the children of Shobal *were* theſe; Alvan, and Manahath, and Ebal, Shepho, and Onam. 24 And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the mules in the wilderneſs, as he fed the aſſes of Zibeon his father. 25 And the children of Anah *were* theſe; Diſhon, and Aholibamah the daughter of Anah. 26 And theſe *are* the children of Diſhon: Hemdan, and Eſhban, and Ithran, and Cheran. 27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan. 28 The children of Diſhan *are* theſe; Uz, and Aran. 29 Theſe *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, 30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the

dukes *that came* of Hori, among their dukes in
the land of Seir. 31 And theſe *are* the kings
that reigned in the land of Edom, before there
reigned any king over the children of Iſrael. 32
And Bela the ſon of Beor reigned in Edom:
and the name of his city *was* Dinhabah. 33
And Bela died, and Jobab the ſon of Zerah of
Bozrah reigned in his ſtead. 34 And Jobab
died, and Huſham of the land of Temani reigned
in his ſtead. 35 And Huſham died, and Hadad
the ſon of Bedad (who ſmote Midian in the field
of Moab) reigned in his ſtead: and the name of
his city *was* Avith. 36 And Hadad died, and
Samlah of Maſrekah reigned in his ſtead. 37
And Samlah died, and Saul of Rehoboth *by* the
river reigned in his ſtead. 38 And Saul died,
and Baal-hanan the ſon of Achbor reigned in his
ſtead. 39 And Baal-hanan the ſon of Ach-
bor died, and Hadar reigned in his ſtead: and
the name of his city *was* Pau; and his wives
name *was* Mehetabel, the daughter of Matred,
the daughter of Mezahab. 40 And theſe *are*
the names of the dukes *that came* of Eſau, ac-
cording to their families, after the places, by
their names; duke Timnah, duke Alvah, duke
Jetheth, 41 Duke Aholibamah, duke Elah, duke
Pinon, 42 Duke Kenaz, duke Teman, duke Mib-
zar, 43 Duke Magdiel, duke Iram: theſe *be* the
dukes of Edom, according to their habitations,
in the land of their poſſeſſion; he *is* Eſau the fa-
ther of the Edomites.

Concerning *Eſau*'s Wives, and their being called by different Names, ſee an Account in the Notes upon Ch. xxvi. and xxviii.

And Adah bare to Eſau, Eliphaz; and Bathemath bare Reuel] *Eliphaz*, the *Temanite*, one of *Job*'s Friends, mentioned *Job* ii. 11. is ſuppoſed to have deſcended from the former, and *Reuel*, the Father of *Jethro*, Father-in-law to *Moſes*, from the latter.

Eſau is Edom] This Repetition at the End of the Verſe, *Eſau is Edom*, ſeems to be added by the Holy Ghoſt, by Way of Contempt and Reproach; as if it had been ſaid, This is he who *ſtupidly* and *meanly* ſold his Birthright for a *Meſs* of *Red Pottage*; and therefore was called *Edom* or *Red*.

Theſe were the Dukes of the Sons of Eſau] Theſe Dukes, ſays *Pool*, were petty Princes, who ruled each their own Dominions, moſt probably independent of, but in ſtrict Alliance with each other; and we may obſerve in the Diviſion, that *Eliphaz*, as he was *Eſau*'s firſt-born, had more than a double Portion, his ſix Sons being made Dukes, as *Eſau*'s immediate Sons were. We muſt obſerve alſo, that this Duke *Korah* not being mentioned among the Sons of *Eliphaz*, was probably his Grandſon; and muſt not confound him with *Korah*, the Son of *Aholibamah*, mentioned Ver. 5, 14, 18.

Theſe are the Sons of Seir the Horite] Theſe are mentioned here among the Poſterity of *Eſau*, partly, becauſe of their Alliance with *Eſau*'s Family; and partly, becauſe the Government was transferred from thence to *Eſau*'s Family; who growing powerful, ſeized thereon by Force, and thereby verified *Iſaac*'s Prophecy, *By thy Sword ſhalt thou live*, Gen. xxvii. 40.

And the Children of Lotan were Hori] It was probably from this *Hori*, that the People derived the Name of *Horites*; and that *Lotan*'s Siſter *Timna*, ſeems to be particularly mentioned, becauſe ſhe was Concubine to *Eliphaz*, which was then a Thing unuſual in any but Slaves.

This is that Anah that found the Mules in the Wilderneſs] Commentators are divided about the Meaning of this Word *Jemim*, which is here render'd *Mules*, it being no where elſe uſed. Some underſtand it, that he found out the Generation of Mules, by the Conjunction of an Aſs and a Mare. Others render it *Waters*, and think he found out ſome fine Springs, which in thoſe hot Countries are very precious: But the *Chaldee* renders it *Giants*, and the *Samaritan* Edition *Emims*, a Sort of *Giants*, mentioned *Deut.* xxxvi. 11. who were alſo Neighbours to the *Horites* after mentioned, as appears from *Gen.* xiv. 5, 6, and therefore, according to the Manner of thoſe Times, uſed to make Incurſions into each others Territories. So *Jemim* is put for *Emim*, by the Change of the *Hebrew* Letter *Jod* to *Aleph*, which is frequent among the *Hebrews*. And then the Senſe is, that *Anah* the *Horite*, *found out the Emims*, that is, fell in with them, or came upon them ſuddenly, and ſmote them; the Word *finding* being frequently uſed in this Senſe, as *Judg.* i. 5. 1 *Sam.* xxxi. 3. *Pſ.* xxi. 1. *Iſa.* x. 10. See *Pool*'s *Annot.*

And theſe are the Kings that reigned in the Land of Edom, before there reigned any King over the Children of Iſrael] The Kings here meant, are the Poſterity of *Eſau*, who, after they had ſubdued the *Horites*, erected a Kingdom there: And Libertines have objected to this Text, that *Moſes* could not poſſibly write it, ſince there was no King in *Iſrael* till many Years after his Time. To which, ſays *Pool*, we anſwer, that the Word *King* here, may be taken for any chief *Governor*; in which Senſe, this Title is given to *Moſes* himſelf, *Deut.* xxxv. 5. and to the Judges after him, *Judg.* xvii. 6. as alſo to others who were not Kings properly ſo called, as *Pſ.* cxix. 46. *Luke* xxii. 25. *Acts* ix. 15, &c. Beſides, *Moſes* might very well ſay this, becauſe he foreſaw by the Spirit of Prophecy, that the *Iſraelites* would demand a King, as is evident from *Deut.* xvii. 14, 15, &c. where, accordingly he lays down Rules to be obſerved by the King when he is choſen; wherefore this Objection falls to the Ground. We ought, however, to obſerve, that *Eſau*'s Poſterity flouriſhed, and were great Princes a long Time, whilſt *Jacob*'s Seed were Strangers in *Canaan*, Slaves in *Egypt*, and Wanderers in the Wilderneſs.

And theſe are the Kings that reigned in the Land of Edom] We may obſerve, that from the different Names of the Cities, which they either made their reſpective Capitals, or where they lived before they were Kings, it is highly probable, that theſe Princes did not come to the Crown by hereditary Right; but were either elected, or advanced themſelves to the Throne by Force and Uſurpation; according to *Iſaac*'s Prophecy before mentioned, *By thy Sword thou ſhalt live.*

And theſe are the Names of the Dukes that came of Eſau] By the four laſt Verſes, the State of *Edom*, between the Times of *Eſau* and *Moſes*, ſeems to have been this: It was firſt governed by Dukes, then by Kings, and then by Dukes again. If it ſhould be objected to this, that the Time ſeems too ſhort for a Succeſſion of ſo many Perſons; it may be replied, that what is confeſſed concerning the Dukes preceding the Kings, *viz.* that they were only petty Princes, who governed at one and the ſame Time, in different Parts of the Country, may be true alſo of theſe Dukes who ſucceeded the Kings; and the *Edomites* either having taken ſome Diſtaſte at kingly Government, or differing about the Choice of a new King, may have divided themſelves again into ſeveral Principalities. They ſeem, however, afterwards to have reſtored the kingly Government again; ſince we often find the Kings of *Edom* mentioned in the Hiſtory of the Kings of *Iſrael*.

CHAP. XXXVII.

Jacob *ſettles in* Canaan; Joſeph *brings him an evil Report of his other Sons*; Jacob *loves him more than all his other Children, but his Brothers hate him, and the more becauſe of his Dreams. He is ſent by his Father to ſee his Brethren, who on Sight of him conſpire his Death, but, on the Interceſſion of* Reuben, *ſpare his Life, ſtrip him, and throw him into a Pit, but on* Judah's *Motion, ſell*

ſell him to ſome Iſhmaelites, *who carry him into* Egypt, *where he is ſold to* Potiphar, *the Captain of* Pharaoh's *Guard.*

Ver. 1. AND Jacob dwelt in the land wherein his father was a ſtranger, in the land of Canaan. 2 Theſe *are* the generations of Jacob: Joſeph *being* ſeventeen years old, was feeding the flock with his brethren, and the lad *was* with the ſons of Bilhah, and with the ſons of Zilpah, his fathers wives: and Joſeph brought unto his father their evil report. 3 Now Iſrael loved Joſeph more than all his children, becauſe he *was* the ſon of his old age, and he made him a coat of *many* colours. 4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him. 5 And Joſeph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. 6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed. 7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf. 8 And his brethren ſaid unto him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words. 9 And he dreamed yet another dream, and told it his brethren, and ſaid, Behold, I have dreamed a dream more, and behold the ſun and the moon, and the eleven ſtars made obeiſance to me. 10 And he told *it* to his father, and to his brethren: and his father rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourſelves to thee to the earth? 11 And his brethren envied him: but his father obſerved the ſaying. 12 And his brethren went to feed their fathers flock in Shechem. 13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? Come, and I will ſend thee unto them. And he ſaid unto him, Here *am I.* 14 And he ſaid to him, Go, I pray thee, ſee whether it be well with thy brethren, and well with the flocks; and bring me word again. So he ſent him out of the vale of Hebron, and he came to Shechem. 15 And a certain man found him, and behold, *he was* wandering in the field: and the man aſked him, ſaying, What ſeekeſt thou? 16 And he ſaid, I ſeek my brethren: tell me, I pray thee, where they feed *their flocks.* 17 And the man ſaid, They are departed hence: for I heard them ſay, Let us go to Dothan. And Joſeph went after his brethren, and found them in Dothan. 18 And when they ſaw him afar off, even before he came near unto them, they conſpired againſt him, to ſlay him. 19 And they ſaid one to another, Behold, this dreamer cometh. 20 Come now therefore, and let us ſlay him, and caſt him into ſome pit; and we will ſay, Some evil beaſt hath devoured him: and we ſhall ſee what will become of his dreams. 21 And Reuben heard *it*, and he delivered him out of their hands; and ſaid, Let us not kill him. 22 And Reuben ſaid unto them, Shed no blood, *but* caſt him into this pit that *is* in the wilderneſs, and lay no hand upon him: that he might rid him out of their hands, to deliver him to his father again. 23 And it came to paſs when Joſeph was come unto his brethren, that they ſtript Joſeph out of his coat, his coat of *many* colours that *was* on him. 24 And they took him, and caſt him into a pit: and the pit *was* empty, *there was* no water in it. 25 And they ſat down to eat bread: and they lift up their eyes and looked, and behold, a company of Iſhmeelites came from Gilead, with their camels bearing ſpicery, and balm, and myrrhe, going to carry *it* down to Egypt. 26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother, and conceal his blood? 27 Come, and let us ſell him to the Iſhmeelites, and let not our hand be upon him; for he *is* our brother, and our fleſh: and his brethren were content. 28 Then there paſſed by Midianites merchantmen; and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the Iſhmeelites for twenty *pieces* of ſilver: and they brought Joſeph into Egypt. 29 And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit: and he rent his cloaths. 30 And he returned unto his brethren, and ſaid, The child *is* not; and I, whither ſhall I go? 31 And they took Joſephs coat, and killed a kid of the goats, and dipped the coat in the blood. 32 And they ſent the coat of *many* colours, and they brought *it* to their father; and ſaid, This have we found: know now whether it *be* thy ſons coat or not. 33 And he knew it, and ſaid, *It is* my ſons coat; an evil beaſt hath devoured him: Joſeph is without doubt rent in pieces. 34 And Jacob rent his cloaths, and put ſackcloth upon his loyns, and mourned for his ſon many days. 35 And all his ſons, and all his daughters roſe up to comfort him; but he refuſed to be comforted; and he ſaid, For I will go down into the grave unto my ſon mourning: Thus his father wept for him. 36 And the Midianites ſold him into Egypt, unto Potiphar, an officer of Pharaohs, *and* captain of the guard.

Two Reaſons, ſays *Heidegger*, are generally aſſign'd, why *Moſes* is more prolix in relating the Adventures of *Joſeph* than of any other of *Jacob*'s Children; both becauſe his Life is a bright Example of Piety, Chaſtity, Meekneſs, and Prudence; and becauſe it was by the Means of *Joſeph*, that *Jacob* went down into *Egypt*: And, as his going down gave Occaſion to the wonderful Departure of the Children of *Iſrael* from thence, ſo the Hiſtory of the *Jews* would have been ſadly imperfect, and indeed altogether unintelligible, without a longer Account than ordinary, of *Joſeph*'s Life, and the Tranſactions there.

Now Iſrael loved Joſeph more than all his Children, becauſe he was the Son of his old Age] Moſt Verſions, as well as ours, have made *Jacob* to love *Joſeph*, becauſe he was *the Son of his old Age*: Whereas, had this been the Cauſe of his Affection, he muſt have loved *Zebulun* as much as *Joſeph*, becauſe he was near the ſame Age, and *Benjamin* much more, becauſe he was above fifteen Years younger. It ſeems therefore as if they had confounded the Words, *Ben-Zekenim*, the *Son of Senators* or *Elders* (as he is called here) with *Ben-Ziknah*, the *Son of old Age*, whereas the former has a Signification quite different. According to the *Hebrew Idiom*, it ſignifies *the Son* or *Diſciple of Senators*, i. e. one endued with an extraordinary Wiſdom and Prudence; accordingly the *Samaritan*, *Arabick*, and *Perſian* Verſions have render'd it *becauſe he was a wiſe and prudent Son*; tho' even this comes ſhort of the Energy of the *Idiom*, and might more properly be render'd, *becauſe he was as wiſe and prudent as a Senator.* And this juſtifies the Reaſon of *Jacob*'s extraordinary Love to *Joſeph*, becauſe 'tis natural for Parents, eſpecially for Fathers, to admire thoſe Children, who ſhew any Degree of Wiſdom above their Years; whereas to be fond of a Child, begotten in ones old Age, and for no other Reaſon, is no more than a Piece of Dotage, which *Moſes* would hardly have thought worthy recording. See *Univ. Hiſt.* and *Howell*'s Hiſt.

And the Lad was with the Sons of Bilhah, and with the Sons of Zilpah] He choſe the Sons of his Fathers Concubines, rather than thoſe of his Wife *Leah*, to be his Companions, on purpoſe perhaps to avoid the ill Conſequences of the latters Envy and Emulation againſt him. For, 'tis not unlikely that *Leah*'s Sons, conſidering the exceſſive Love which their Father had for him, might be ready to ſuſpect, that he deſign'd to bequeath the Right of Primogeniture to him, which each of them thinking he had a better Title to, might thereupon be tempted to malign, and mal-treat him; whereas among the Sons, deſcended from Concubines, (as having not the like Ambition) he might find better Quarter, and to their Company the rather reſort, out of a Principle of Humility and Condeſcenſion, and to diſcountenance the haughty Behaviour of the Sons of *Leah* towards the Sons of the Concubines. See *Patrick* and *Bibl. Bib.*

And Joſeph brought unto his Father their evil Report] The *Hebrew*, and the *Alexandrian* LXX. have it, *they brought unto their Father an evil Report*, or *grievous Complaint againſt Joſeph*, i. e. they begun their baſe and barbarous Treatment of him with Lies and Calumnies. However *Aquila*, *Symmachus*, and the *Syriack* make *Joſeph* the Accuſer; but of what Crime it was that he accuſed them to his Father, and whether it conſiſted in *Deeds*, or *Words* only, is a Subject that has occaſion'd a great Variety of Conjectures among Criticks and Commentators. Some will have it, that *Joſeph* told of their Unkindneſs and Aſperity to him; others, of their quarrelling, and contentious Way of living; ſome, of their committing *Sodomy* or *Beſtiality*; while thoſe, who confine it to Words only, ſuppoſe it to be paſſionate and undutiful Reflections they might make upon their Father, for loving *Joſeph* more than themſelves. But, whatever it was, it may be gathered from their propenſe Malice to him, that it was no ſmall Crime, becauſe, that for telling it (and which he might do with no other Intent, but only that his Father's Rebukes and Admonitions might reform them) they hated him even unto Death. See *Bibl. Bib.* and *Howell*'s Hiſt.

And he made him a Coat of many Colours] The Coat, whereby *Jacob* diſtinguiſhed his Son *Joſeph* from the reſt of his Brothers, is generally thought to ſignify, ſays *Patrick*, a Garment that was wrought with Threads of divers Colours, or made up of Pieces of Silk or Stuff, which had much Variety in them; but the Word *Paſſim*, which is here made uſe of, according to ſome learned Annotators, does properly ſignify a *long Garment*, down to the Heels or Ancles, with long Sleeves down to the Wriſts, which had a *Border* at the Bottom, and a *Facing* (as we call it) at the Hands, of a Colour different to the Garment, which was accounted noble, as well as beautiful in antient Times.

And his Father rebuked him, and ſaid unto him, What is this Dream that thou haſt dreamed? Shall I, and thy Mother, and thy Brethren indeed come to bow down ourſelves to thee, to the Earth] St. *Chryſoſtom*, in his Homily upon the Place, writes thus: — '*Jacob* might ' think it convenient to give this calm Check to a Spirit ' ſo much elated, as this young Man muſt be by thoſe ' great and certain Expectations, which God was pleaſed ' in ſo extraordinary a Manner, to ſet before him. ' The Foreknowledge of all that Greatneſs and Glory, ' which was one Day infallibly to be his Portion, might ' have put him upon a wrong Biaſs of Behaviour; might ' have tempted him to *antedate* his Superiority; and ' fail, or waver, more or leſs, in his Duty to his elder ' Brethren, if not to his Father himſelf: And this ſeems ' to be the Meaning of *Jacob*'s mentioning his Mother ' who was dead, and did not ſo well comport with his ' Dream. But, at the ſame Time that in Prudence, ' he was willing to prevent any vain, aſpiring Conceits ' or Tumours in his Son, in *Faith* he was perſuaded, ' that the Fact would prove ſuch as it was foretold.'

Go I pray thee, ſee whether it be well with thy Brethren] The Reaſon of *Jacob*'s Uneaſineſs, and of ſending his Son *Joſeph* upon this Errand, will be very obvious, if it be remembred that the Sons of *Jacob* had ſo incenſed the neighbouring Places by the Maſſacre of the *Shechemites*, that *Jacob* was obliged immediately to quit the Country, for fear of a general Inſurrection upon him, as we read, *Gen.* xxxiv. 30.

And found them at Dothan] It was a Town about twelve Miles to the North of the City *Samaria*, as *Euſebius* informs us.

And Reuben ſaid unto them, Shed no Blood, but caſt him into this Pit] He either thought himſelf moſt concerned to ſave his Brother, as being the Firſt-born, and therefore like to be the firſt in the Blame; or he might hope, by thus piouſly and compaſſionately preſerving the Favourite *Joſeph*, to recover that Place in his Father's Affections which he had loſt by his Inceſt with *Bilhah*, his concubinary Wife. The Speech, which *Joſephus* introduces him as making upon this Occaſion, is very moving, and very *rhetorical*. It were an abominable Wickedneſs, *ſays he*, to take away the Life, even of a Stranger, but to deſtroy a Kinſman and a Brother, and, in that Brother, a Father and Mother too, with Grief for the Loſs of ſo good, and ſo hopeful a Son. —

A Company of Iſhmaelites came from Gilead] Tho' we name the *Iſhmaelites* only, yet here ſeem to be two, if not three Sorts of Merchants mentioned in this Paſſage, the *Iſhmaelites*, the *Midianites* and the *Medanites* (as they are called in the *Hebrew*, Ver. 36.) who were a diſtinct People from the *Midianites*, as deſcended from *Medan*, one of *Abraham*'s Sons by *Keturah*, and Brother to *Midian*, Gen. xxv. 2. But as they, and the *Midianites* lived near together in *Arabia*, not far from the *Iſhmaelites*, they all joined together in this *Caravan*, and one Society of Merchants, as it is the Cuſtom even to this Day, in thoſe Eaſtern Countries, for Merchants and others to travel through the Deſarts in large Companies, for fear of wild Beaſts or Robbers. See *Patrick* and *Pool*.

And they ſent the Coat of many Colours, and they brought it to their Father] It is here ſaid, that *they* ſent *the Coat and they* brought *it*: But this ſeeming *Soleciſm* is eaſily reſolved, only by ſaying, that they *ſent* it by the Hands of Perſons, who *brought* it to their Father; or that they *ſent* it by a Meſſenger, as being afraid to be preſent at the firſt Guſt of their Father's Paſſion, and afterwards *brought*, or *produced* it, when one of them (as *Judah* is ſuppoſed to have been their Spokeſman) related the Tale which follows: By which Artifice they ſeem to give themſelves an Air of Compaſſion, ſince it was no uncommon Thing afterwards, (as in the Caſe of *Julius Cæſar*, and *Julia* his Daughter, the Wife of *Pompey*) on mournful Occaſions, to produce ſuch affecting Relicks and Remains. See *Bibl. Bib.*

And Jacob rent his Cloaths, and put Sackcloth upon his Loins] *Rending the Cloaths* was an Eaſtern Way of expreſſing either Grief for Calamity, or Horror for Sin. *Reuben* was the firſt, we read of, who, to denote his exceeding Sorrow, *rent his Cloaths*; and, as *Jacob*, we find, does the like, we may well ſuppoſe that it was an uſual Manner of expreſſing all Grief and Uneaſineſs of Mind in thoſe Days; and, by putting on Sackcloth, (which *Jacob* is here the firſt Precedent of doing, but was afterwards commonly uſed upon all mournful Occaſions) he ſeem'd to ſignify, that, ſince he had loſt his beloved Son, he looked upon himſelf as reduced to the meaneſt and loweſt Condition of Life. See *Bibl. Bib.* and *Howell*'s Hiſt.

I will go down into the Grave unto my Son] But if, ſays *Calmet*, by the Grave, we are here to underſtand a Place of *Sepulture*, how could *Jacob* ſay, that he would *go down* thither to *his Son*, when he preſumes here, that he was not buried, but torn to Pieces by wild Beaſts. To ſolve this Difficulty, ſome imagine, that the Particle *El* ſhould not in this Place, be render'd *to*, but (as it ſometimes means) *for*, or *in the ſtead of*; and ſo the

Senſe is, *I will go down to the Grave,* INSTEAD OF *my* Son, who (unhappy Child as he was) had no Burial: But, ſince the Word *Scholak*, in *Greek Hades*, in *Latin Infernum*, ſignifies very frequently *the State of the Dead in general*, the much clearer Senſe of the Words will be, *— I will not ceaſe mourning until I die, and be laid in my Grave.*

CHAP. XXXVIII.

Judah *marries a* Canaanitiſh *Woman, who bears him three Sons.* Er, *his eldeſt, he marries to* Thamar, *but for his Wickedneſs is deſtroy'd; as is likewiſe* Onan, *the ſecond Son.* Judah *promiſes to give her his third Son, but failing to perform it, ſhe, by a ſubtil Contrivance, draws him to commit Inceſt with her; he gives her a Pledge; ſhe proves with Child, which* Judah *hearing of, orders her to be burnt; but ſhe producing the Pledge, acquits her; ſhe is deliver'd of Twins.*

Ver. 1. AND it came to paſs at that time, that
Judah went down from his brethren,
and turned in to a certain Adullamite, whoſe name
was Hirah. 2 And Judah ſaw there a daughter of
a certain Canaanite, whoſe name *was* Shuah, and he
took her, and went in unto her. 3 And ſhe conceived
and bare a ſon; and he called his name Er.
4 And ſhe conceived again, and bare a ſon; and
ſhe called his name Onan. 5 And ſhe yet again
conceived, and bare a ſon, and called his name
Shelah: and he was at Chezib, when ſhe
bare him. 6 And Judah took a wife for Er
his firſt-born, whoſe name *was* Tamar. 7 And
Er, Judahs firſt-born was wicked in the ſight of
the Lord; and the Lord ſlew him. 8 And Judah
ſaid unto Onan, Go in unto thy brothers
wife, and marry her, and raiſe up ſeed to thy
brother. 9 And Onan knew that the ſeed ſhould
not be his: and it came to paſs, when he went
in unto his brothers wife, that he ſpilled it on
the ground, leſt that he ſhould give ſeed to his
brother. 10 And the thing which he did, diſpleaſed
the Lord: wherefore he ſlew him alſo.
11 Then ſaid Judah to Tamar his daughter in
law, Remain a widow at thy fathers houſe, till
Shelah my ſon be grown; (for he ſaid, Leſt
peradventure he die alſo as his brethren *did*:) and
Tamar went and dwelt in her fathers houſe. 12
And in proceſs of time, the daughter of Shuah
Judahs wife died: and Judah was comforted,
and went up unto his ſheep-ſhearers to Timnath,
he and his friend Hirah the Adullamite. 13
And it was told Tamar, ſaying, Behold, thy
father in law goeth up to Timnath, to ſhear his
ſheep. 14 And ſhe put her widows garments off
from her, and covered her with a vail, and
wrapped herſelf, and ſat in an open place, which
is by the way to Timnath: for ſhe ſaw that Shelah
was grown, and ſhe was not given unto him
to wife. 15 When Judah ſaw her, he thought
her *to be* an harlot; becauſe ſhe had covered her
face. 16 And he turned unto her by the way,
and ſaid, Go to, I pray thee, let me come in
unto thee (for he knew not that ſhe *was* his daughter
in law) and ſhe ſaid, What wilt thou give me,
that thou mayeſt come in unto me? 17 And he
ſaid, I will ſend *thee* a kid from the flock: and
ſhe ſaid, Wilt thou give *me* a pledge, till thou
ſend *it*? 18 And he ſaid, What pledge ſhall I
give thee? And ſhe ſaid, Thy ſignet, and thy
bracelets, and thy ſtaff that *is* in thine hand: and
he gave *it* her, and came in unto her, and ſhe
conceived by him. 19 And ſhe aroſe and went
away, and laid by her vail from her, and put on
the garments of her widowhood. 20 and Judah
ſent the kid by the hand of his friend the Adullamite,
to receive *his* pledge from the womans
hand: but he found her not. 21 Then he aſked
the men of that place, ſaying, Where *is* the harlot,
that *was* openly by the way ſide? And they
ſaid, There was no harlot in this *place*. 22 And
he returned to Judah, and ſaid, I cannot find
her; and alſo the men of the place, ſaid, *that*
there was no harlot in this *place*. 23 And Judah
ſaid, Let her take *it* to her, leſt we be ſhamed:
behold, I ſent this kid, and thou haſt not found
her. 24 And it came to paſs about three months
after, that it was told Judah, ſaying, Tamar thy
daughter-in-law hath played the harlot; and alſo
behold, ſhe *is* with child by whoredom: and
Judah ſaid, Bring her forth, and let her be
burnt. 25 When ſhe *was* brought forth, ſhe
ſent to her father-in-law, ſaying, By the man
whoſe theſe *are*, *am* I with child: and ſhe ſaid,
Diſcern, I pray thee, whoſe *are* theſe, the ſignet
and bracelets, and ſtaff. 26 And Judah acknowledged
them, and ſaid, She hath been more
righteous than I; becauſe that I gave her not to
Shelah my ſon: and he knew her again no more.
27 And it came to paſs in the time of her travel,
that behold, twins *were* in her womb. 28 And
it came to paſs when ſhe travailed, that *the one*
put out *his* hand; and the midwife took and
bound upon his hand a ſcarlet thread, ſaying,
This came out firſt. 29 And it came to paſs
as he drew back his hand, that behold, his brother
came out; and ſhe ſaid, How haſt thou
broken forth? *this* breach *be* upon thee: therefore
his name was called Pharez. 30 And afterward
came out his brother that had the ſcarlet
thread upon his hand; and his name was called
Zarah.

And Judah ſaw there the Daughter of a certain Canaanite, whoſe Name was Shuah; and he took her and went in unto her] Tho' the latter Part of *Judah*'s Story, relating to the *Inceſt* with his Daughter *Thamar*, was acted after *Joſeph* was ſold, and while he was in *Egypt*, yet the former Part of it, relating to his *Marriage*, and the Birth of his three Sons, muſt needs fall out before *Joſeph* was ſold. For, ſince there were but two and twenty, or, at the moſt, but three and twenty Years, between *Joſeph*'s being ſold into *Egypt*, and *Jacob*'s going down thither, it could no ways be, that, in ſo ſhort a Space of Time, *Judah* cou'd marry a Wife; have three ſons at three ſeveral Times by her; marry two of her ſons ſucceſſively to one Woman; defer the Marriage of the third Son, to the ſame Woman, beyond the due Time; afterwards, himſelf have Sons, by the ſame Woman his Daughter-in-law; and one of theſe Sons, *Pharez*, beget two Sons, *Hezron* and *Hamul*, Gen. xlvi. 12. It can no way be, I ſay, but that the Buſineſs of his being married, and having Children, was *prior* to *Joſeph*'s being ſold; but that *Moſes*, not willing to intermingle the Story of the two Brothers too much, brings all he had to ſay concerning *Judah* into the Compaſs of one Chapter, and ſo concludes his Adventures, before he proceeds to that of *Joſeph*. See *Howell*'s Hiſt. *Univ. Hiſt.* and *Biblioth. Bibl.*

With regard to *Judah*'s marrying a *Canaanitiſh* Woman, it was not ſo bad, ſays *Patrick*, for a Man *circumcis'd* to marry the Daughter of one *uncircumcis'd*, as it was for an *Iſraelite* to give a Daughter in Marriage to an uncircumcis'd Huſband, *Gen.* xxxiv. 14. For an uncircumcis'd Man was accounted *unclean*, tho' he had renounc'd Idolatry; but a Woman, born of uncircumciſed Parents, if ſhe embrac'd the Worſhip of the true God, was not ſo accounted. And ſuch an one we may ſuppoſe *Judah*'s Wife to have been; otherwiſe, he had offended his Father, as much as *Eſau* did *Iſaac* by marrying the Daughter of *Heth*.

And Onan knew that the Seed ſhould not be his] This is the firſt Mention we have of this Cuſtom, which nevertheleſs ſeems to have been a very common one, and well underſtood even by young *Onan*; for he knew that the firſt-born Child was not to be accounted *his*, but his deceas'd Brother's, was to be call'd by his Name, and inherit his Eſtate. For this, ſay the *Hebrew* Doctors, was an antient Cuſtom, in Force before the Law of *Moſes*, that, when a Man died without Iſſue, his Brother ſhould marry his Wife, and that the firſt Son, upon ſuch Marriage, was to be reputed her deceas'd Huſband's Heir. See *Patrick*'s and *Le Clerc*'s Com.

And Judah ſaid, Bring her forth, and let her be burnt] Among Eaſtern Nations, as well as elſewhere, Women, who were guilty of Adultery, were more ſeverely puniſh'd than the Men: Whether it was, that the Injury done the Huſband was reputed to be more heinous, or that the Men, having the Power of making Laws, took Care to enact them in Favour of themſelves. Thus God is ſaid, *for the Hardneſs of their Hearts*, to have indulg'd the *Jews* in the Matter of *divorcing* their Wives; but the Wives had not the like Privilege over their Huſbands. In many Places a Man might have as many Wives as he could maintain; but the Women were to be content with one Huſband: And in like Manner, here *Judah*, we find, condemns *Thamar*, tho' a Widow, for her Crime, to be burnt; whilſt himſelf in the ſame State of Widowhood, thought Fornication a very pardonable Crime. It is queſtion'd however, by what Right and Authority he could paſs this Sentence upon her. And, to anſwer this, it is ſuppos'd, that every Maſter was Judge and chief Magiſtrate in his own Family; and that therefore *Thamar*, tho' ſhe was a *Canaanite*, yet being married into *Judah*'s Family, and having brought Diſgrace upon it, was properly under his Cognizance. His Cognizance however (according to the Opinion of ſome) did not extend ſo far, as to have her burnt *at the Stake*, (as we call it) but only *branded* in the *Forehead* for a Whore; tho' others deny, that his Authority extended even ſo far: For, being in a ſtrange Place, it can hardly be thought, that the Power of Life and Death, or indeed of any other Penalty, was lodg'd in him: And therefore they think, that the Words can mean no more than --- That ſhe ſhould be brought before a Court of *Judicature*, and ſentenc'd according to the Laws of the Country. See *Selden*, *Le Clerc*, *Patrick*, and *Howell*.

She hath been more righteous than I] Not more *virtuous* or *chaſte*, ſays *Pool*, for ſhe knowingly committed Adultery and Inceſt, when he, deſignedly, did neither; but more *juſt*; in that he, by with-holding *Shelah* from her, had provok'd her to lay this Trap for him. So that, tho' *Thamar* was wickeder in the Sight of God, yet ſhe may be ſaid to be juſter before *Judah*, or to have done no more, in drawing him into this Scrape, than what he juſtly deſerved.

CHAP. XXXIX.

Joſeph *is purchaſed by* Potiphar, *who, obſerving his Piety, makes him Steward of his Houſe. His Miſtreſs falls in Love with him, and ſollicits him to lie with her, which he reſolutely refuſeth; ſhe ſeizes him by the Coat, and again urges him; but he leaves his Coat in her Hands, and eſcapes. She accuſes him to her Huſband of a Deſign to force her; he is caſt into Priſon; the Lord is with him; he finds Favour with the Keeper, and has the Care of the other Priſoners committed to him.*

Ver. 1. AND Joſeph was brought down to Egypt: and Potiphar an officer of Pharaoh captain of the guard, an Egyptian, bought him of the hands of the Iſhmeelites, which had brought him down thither. 2 And the Lord was with Joſeph, and he was a proſperous man: and he was in the houſe of his maſter the Egyptian. 3 And his maſter ſaw that the Lord *was* with him, and that the Lord made all that he did to proſper in his hand. 4 And Joſeph found grace in his ſight, and he ſerved him: and he made him overſeer over his houſe, and all *that* he had he put into his hand. 5 And it came to paſs from the time that he had made him overſeer in his houſe, and over all that he had, that the Lord bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the Lord was upon all that he had, in the houſe, and in the field. 6 And he left all that he had in Joſephs hand; and he knew not ought he had, ſave the bread which he did eat: and Joſeph was *a* goodly *perſon*, and well-favoured. 7 And it came to paſs after theſe things, that his maſters wife caſt her eyes upon Joſeph; and ſhe ſaid, Lie with me. 8 But he refuſed, and ſaid unto his maſters wife, Behold, my maſter wotteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand. 9 *There is* none greater in this houſe than I; neither hath he kept back any thing from me, but thee, becauſe thou *art* his wife: how then can I do this great wickedneſs, and ſin againſt God? 10 And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. 11 And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within. 12 And ſhe caught him by his garment, ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out. 13 And it came to paſs when ſhe ſaw that he had left his garment in her hand, and was fled forth, 14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice. 15 And it came to paſs, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. 16 And ſhe laid up his garment by her, until his lord came home. 17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant which thou haſt brought unto us, came in unto me to mock me. 18 And it came to paſs, as I lift up my voice and cried, that he left his garment with me, and fled out. 19 And it came to paſs, when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me; that his wrath was kindled. 20 And Joſephs maſter took him, and put him into the priſon, a place where the kings priſoners *were* bound: and he was there in the priſon. 21 But the Lord was with Joſeph, and ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon. 22 And the keeper of the priſon committed to Joſephs hand all the priſoners that *were* in the priſon; and whatſoever they did there, he was the doer *of it*. 23 The keeper of the priſon looked not to any thing *that was* under his hand; becauſe the Lord *was* with him: and *that* which he did, the Lord made *it* to proſper.

He knew not ought he had, ſave the Bread which he did eat] This, ſays *Patrick*, is one of the higheſt Expreſſions of Confidence that we can imagine: For it ſignifies, that he was utterly careleſs about any Thing that concern'd his Eſtate, not minding what his Expence or Receipts were; but, taking his Eaſe, left all to *Joſeph*'s Honeſty. In ſhort, he thought of nothing but only to enjoy what he had, without Care or Trouble.

Some have objected, that it ſeems highly improbable, that *Joſeph* ſhou'd ſo ſoon be made *Potiphar*'s Steward as he is here repreſented. To this, *Stackhouſe* anſwers, that *Moſes*'s Method of writing, is very *ſuccinct*; and therefore when he tells us, that, upon *Joſeph*'s coming into *Egypt*, and being ſold to *Potiphar*, *Captain of the Guard*, he commenc'd Steward of his Houſhold, we muſt not ſuppoſe, that there did not a ſufficient Space of Time intervene to qualify him for that Office. What therefore ſome of the *Jewiſh* Doctors tell us, ſeems not improbable, *viz.* that his Maſter, as ſoon as he bought him, ſent him to School, and had him inſtructed, not in the Language only, but in all the Learning of the *Egyptians*. However this be, 'tis certain, that there is no ſmall Affinity between the *Hebrew* and *Egyptian* Tongue; ſo that a Perſon of good natural Parts, and of an Age the fitteſt that could be for learning any Thing, might, with a little Diligence and Application, make himſelf Maſter of it, in a very ſhort Time; might ſoon be let into the Nature of their *Accounts*, and the Cuſtoms of the Country; and ſo become every way qualified to give the Content, we find he did, in the Place to which he was advanc'd.

And Joſeph was a goodly Perſon, and well favoured] *Joſeph* was, at this Time, about ſeven and twenty Years old. For he was ſeventeen when he was ſold to *Potiphar*, Gen. xxxvii. 2. and he was committed to Priſon immediately upon his Noncompliance with his Miſtreſs's Temptation; where (as far as it appears) he had not been long, before he interpreted the Dreams of the two diſgrac'd Courtiers; and, two Years after that, he was releas'd and promoted, *viz.* when he was thirty Years old. So that we may reaſonably conclude, that this Temptation befel him about three Years before his Releaſment, *i. e.* in the twenty-ſeventh Year of his Age. At this Time, it is ſuppoſable, that he was a comely Perſon enough, and the Saying is, that *honeſta Forma muta Commendatio eſt*, i. e. *a graceful Form is a ſilent Commendation*. But the Stories, relating to his exceſſive Beauty, as they are recorded by the *Talmudiſts*, is ridiculous, and not much better than what *Mahomet*, in his Hiſtory of this Patriarch, tells us, *viz.* That his Miſtreſs, having invited the Ladies of the Town to a ſplendid Entertainment, order'd *Joſeph* to be call'd for, but that, as ſoon as he appear'd, they were amaz'd at his Beauty, and ſo confounded, that they knew not what they did, but inſtead of eating their Meat, they eat their Fingers, and ſaid among themſelves, *this is not a Man, but an Angel*. See *Bibl. Bib.* and *Alchoran*, Chap. of *Joſeph*.

And ſhe caught him by his Garment, ſaying, Lie with me] *Joſephus* tell us, that *Potiphar*'s Wife took the Opportunity of a certain *Feſtival* when all the People were gone a *merry-making*, to tempt *Joſeph*; that, feigning herſelf Sick, ſhe decoy'd him, by that Means, into her Apartment, and then addreſs'd herſelf to him in Words to this Effect. 'It had been much better for you, *ſays ſhe*, had you complied with my firſt Requeſt; if, for no other Conſideration, in Regard at leaſt, to the Dignity of the Perſon who is become your Petitioner, and to the Exceſs of my Paſſion. Beſides, it wou'd have ſav'd me the Shame of condeſcending to ſome Words and Expreſſions, which I am ſtill out of Countenance, when I think of. --- You might perhaps make ſome Doubt before, whether I was in earneſt; but this is to ſatisfy you, that I mean no Ill by perſiſting in the ſame Mind. Take therefore your Choice now, whether you will improve this Opportunity of a preſent Satisfaction, in the Embraces of a Creature, that loves you dearly, and from whom you may expect ſtill greater Things; or ſtand the Shock of my Hatred and Revenge, if you will preſume to value yourſelf upon the vain Conceit of your Chaſtity, more than my Favour, &c.

Joſephus, however, brings in his *Name-ſake* expoſtulating the Matter with his Miſtreſs, and reminding her of her Duty to herſelf, and her Huſband, to Piety, and common Fame. 'What ſignifies, *ſays he*, a momentary Pleaſure, with a certain Repentance immediately to enſue; an Heavineſs of Heart for a Thing once done, and an utter Impoſſibility of recalling and undoing it, together with perpetual Fears of Diſcovery and Diſgrace? What does all this ſignify, *I ſay*, in Ballance of the moſt ſubſtantial Comforts, and the moſt neceſſary Duties of human Life? Whereas in a conjugal State, the ſelf-ſame Delights are all free, ſafe, innocent, and warrantable both before God and Man. Conſider again, how it would leſſen your Authority, to make your Servant your Equal, by a ſhameful Participation in one common Crime; and, pray, is it not better to truſt to a good Conſcience, that fears no Light, than to commit Wickedneſs in the Dark, and then live all your Days in a reſtleſs Dread of being detected?

Upon *Potiphar*'s coming home *Joſephus* makes his Wife break out into theſe Words: 'You'll never deſerve to live, *Huſband*, unleſs you make an Example of that perfidious Wretch, your Man. He has forgotten what he was, when you took him into your Houſe, how kindly and reſpectfully he has been treated here, to a Degree beyond his very Hope, as well as his Deſert. The Charge of your whole Family is committed to him, the Command of the reſt of your Servants, and the Truſt of all you have. What will you think of this Fellow now, who, in Requital of all your Bounty and good Offices, could have the Impudence to attempt the Violation of your Bed, and to take the Opportunity of this *Feſtival* Day, when you were out of the Way, to break in upon my Privacy, and preſs the Enjoyment of his beaſtly Ends? You have made him, in effect, Maſter of all Things under your Roof, and would nothing ſerve him, but he muſt have your Wife likewiſe? Here's the ungrateful Villain's Cloak, which, in his Fright, he left behind him, when I cried out, when he was going to *force* me.

But 'tis ſomewhat wonderful, that, if *Potiphar* believ'd his Wife's Story, he did not immediately put him to Death; but there is one Thing, which might check the Violence of his Paſſion, and that was, the great Opinion he had, for ſome Time, been confirm'd in, of *Joſeph*'s Virtue and Integrity. *Joſeph*, he ſaw, was young and beautiful, and therefore he might think it a Thing not impoſſible for a Lady of Diſtinction to be in Love with him, and upon a Diſappointment to be exaſperated. As therefore he would not inflict any *capital*, or corporal Puniſhment on him, ſo he thought it prudent to hurry him away to Priſon unheard, leſt, being allow'd to ſpeak in his own Vindication, he might clear himſelf, and thereby bring Diſcredit upon his Family. It muſt not be denied however (what St. *Chryſoſtom* has obſerved) that here again was a ſpecial, and, as it were, a miraculous Intervention of the divine Power, which preſerv'd his Life, as it did before, when he was caſt into the Pit. The *ſuperior* Influence, which *ſoften'd* the Heart of *Reuben*, *reſtrain'd* the Hand of *Potiphar*, in order to make our *Patriarch* a more glorious Example, and to complete thoſe Events, in the Courſe of his Life, which God had pre-determin'd and foretold.

CHAP. XL.

Pharaoh*'s chief Butler and Baker being in the ſame Priſon, with* Joſeph, *each of them has a Dream, which* Joſeph *interprets; the Event verifies his Interpretation; yet* Joſeph *is forgotten.*

Ver. 1. AND it came to paſs after theſe things, *that* the butler of the king of Egypt, and *his* baker had offended their lord, the king of Egypt. 2 And Pharaoh was wroth againſt two *of* his officers, againſt the chief of the butlers, and againſt the chief of the bakers. 3 And he put them in ward in the houſe of the captain of the guard, into the priſon, the place where Joſeph *was* bound. 4 And the captain of the guard charged Joſeph with them, and he ſerved them and they continued a ſeaſon in ward. 5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the priſon. 6 And Joſeph came in unto them, in the morning, and looked upon them, and behold, they *were* ſad. 7 And he aſked Pharaohs officers that *were* with him in the ward of his lords houſe, ſaying, Wherefore look ye *ſo* ſadly to day? 8 And they ſaid unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joſeph ſaid unto them, *Do* not interpretations *belong* to God; tell me *them*, I pray you. 9 And the chief butler told his dream to Joſeph, and ſaid unto him, In my dream, behold, a vine *was* before me. 10 And in the vine *were* three branches; and it *was* as though it budded, *and* her bloſſoms ſhot forth; *and* the cluſters thereof brought forth ripe grapes. 11 And Pharaohs cup *was* in my hand: and I took the grapes, and preſſed them into Pharaohs cup, and I gave the cup into Pharaohs hand. 12 And Joſeph ſaid unto him, This *is* the interpretation of it: the three branches *are* three days. 13 Yet within three days ſhall Pharaoh lift up thine head, and reſtore thee unto thy place: and thou ſhalt deliver Pharaohs cup into his hand, after the former manner when thou waſt his butler. 14 But think on me when it ſhall be well with thee, and ſhew kindneſs, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this houſe. 15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon. 16 When the chief baker ſaw that the interpretation was good; he ſaid unto Joſeph, I alſo *was* in my dream, and behold, I *had* three white baſkets on my head. 17 And in the uppermoſt baſket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the baſket upon my head. 18 And Joſeph anſwered, and ſaid, This *is* the interpretation thereof: the three baſkets *are* three days. 19 Yet within three days ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree; and the birds ſhall eat thy fleſh from off thee. 20 And it came to paſs the third day, *which was* Pharaohs birth-day, that he made a feaſt unto all his ſervants: and he lifted up the head of the chief butler, and of the chief baker among his ſervants. 21 And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaohs hand. 22 But he hanged the chief baker: as Joſeph had interpreted to them. 23 Yet did not the chief butler remember Joſeph but forgat him.

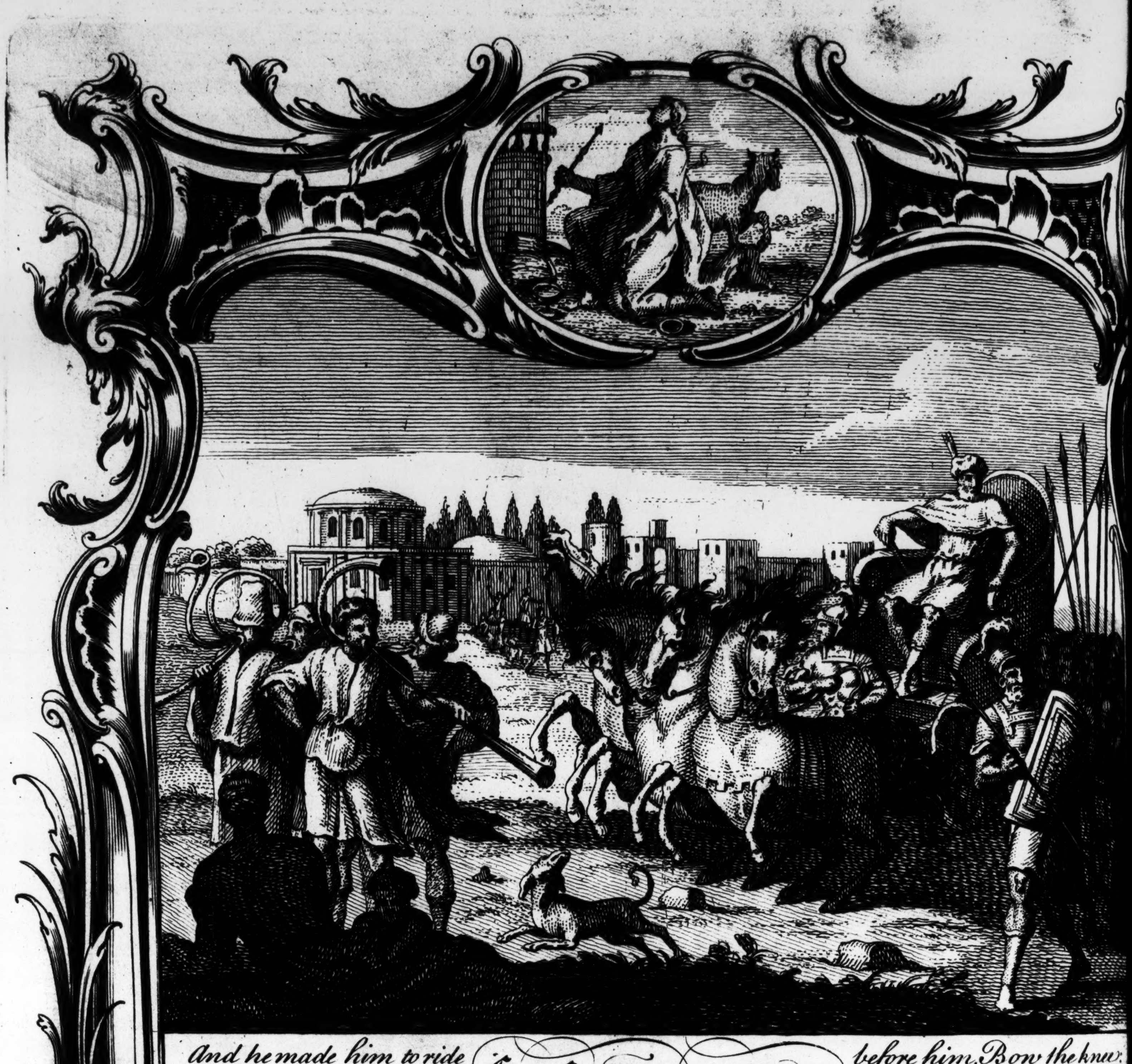
And the Captain of the Guard charged Joſeph with them] Behold, ſays *Pool*, the wonderful Providence of God, in whoſe Hand are the Hearts of all Mankind, the Captain of the Guard, *Potiphar*, the very Perſon who had wrongfully caſt poor *Joſeph* into Priſon, beginning now to have a more favourable Opinion of him, tho' for his Wife's Reputation, and his own Quiet, he ſtill kept him in Priſon, committed theſe two State Priſoners to his Cuſtody; as being well aſſured from former Experience, of his great Care and Faithfulneſs, in whatever was entruſted to his Care.

Yet within three Days ſhall Pharoah lift up thine Head] The Expreſſion which *Joſeph* here makes uſe of concerning the King's Cup-bearer and Baker, *Pharaoh ſhall lift up thy Head*, ſeems ſomewhat too literally tranſlated, ſince the Original means no more, than that *Pharaoh* would have them brought forth and examin'd. The Antients, we are to know, in keeping their Reckonings or Accounts of Time, or the Liſt of their domeſtick Officers or Servants, made uſe of Tables with Holes bored in them, in which they put a Sort of Peg, or Nails with broad Heads, exhibiting the Particulars, either Number or Name, or whatever it was. Theſe Nails or Pegs the *Jews* call *Heads*, and the Sockets of the Heads they call *Baſes*. The Meaning therefore of *Pharaoh*'s *lifting up his Head* is, that *Pharoah* would take out the Peg which had the Cup-bearer's Name on the Top of it, to read it; *i. e.* would ſit in Judgment, and make Examination into his Accounts. For it ſeems very probable, that both he, and the Baker, had been either ſuſpected or accuſed of having cheated the King, and that, when their Accounts, were examin'd and caſt up, the one was acquitted, while the other was found guilty. And, tho' *Joſeph*, uſes the ſame Expreſſion in both Caſes, yet we may obſerve, that ſpeaking to the Baker, he adds, that *Pharaoh ſhall lift up thy Head from off thee*, i. e. ſhall order thy Name to be ſtruck out of the Liſt of his Servants, by taking thy Peg out of the Socket. See *Bibl. Bib.*

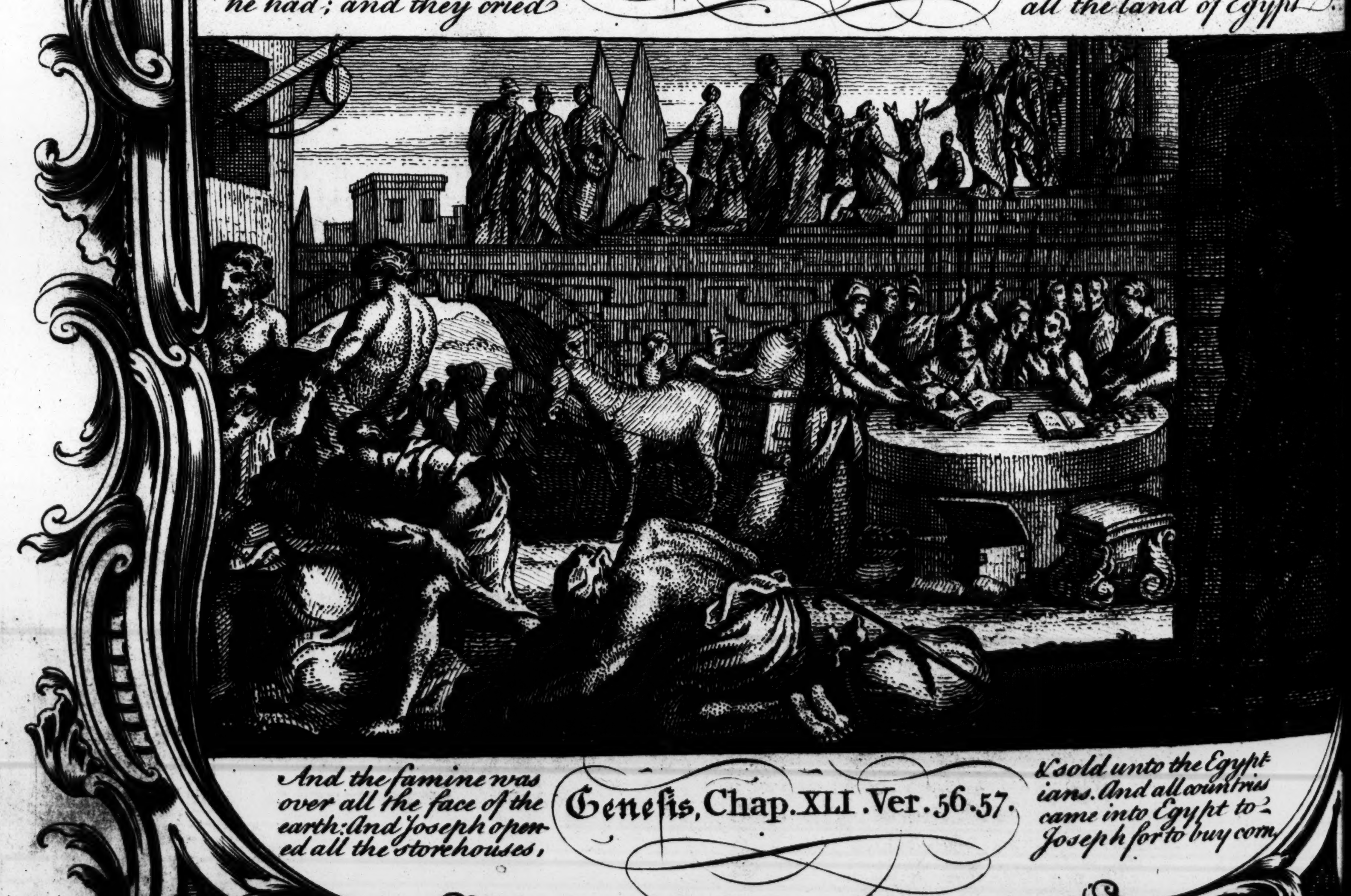
But think on me, when it ſhall be well with thee] There is nothing of a Diſtruſt of God's Goodneſs, Juſtice, or Power, in making uſe of human Means. The Releaſe of the King's Cup-bearer appear'd to *Joſeph* to be a good Opportunity pointed out by Providence, for him to lay hold on; and wanting he would have been to his own Preſervation, had he not employed it. Tho' therefore it may be thought, that his aſking this Court-Officer to repreſent his Caſe to the King, might be in Reward or Compenſation for his Prediction; yet even herein may he be juſtified by *apoſtolical* Authority, which, in Caſes of this Nature, inſtructs, (1 *Cor.* ix. 4. and *Gal.* vi. 6.) that temporal Advantages very lawfully may be both aſk'd and receiv'd. In the Cupbearer's *not remembering* him however, we may obſerve ſomething, that ſeems providentially to have turn'd to his Advantage, ſince, had he been diſcharg'd before *Pharaoh*'s Dream, he might many Ways have miſs'd of that prodigious Favour and Advancement, which, by this Means, he attain'd. See *Bibl. Bib.*

For indeed I was ſtolen away out of the Land of the Hebrews] *Patrick* obſerves, that the Words out of *the Land of the Hebrews*, ſome ſuppoſe were added by *Joſhua*, or ſome other Writer, after the Death of *Moſes*; becauſe, in *Moſes*'s Days, and much more in *Joſhua*'s, *Canaan* was not known by that Name. It is not the whole Land of *Canaan* however, that *Joſeph* here means, but only that Part of it, which lay about *Hebron*, where *Abraham*, *Iſaac*, and *Jacob* had, for a long while liv'd, *Gen.* xxii. 1, 2. xxxv. 27. xxxvii. 14. 'Tis ſaid indeed, that they were *Strangers* and *Sojourners* in the Country, but then they were Strangers of great Note and high Renown, who were treated as Princes, liv'd by their own Laws, and made Leagues not only with private Men, but with Cities, and with Kings, *Gen* xxiii. 6. xxi. 22. xxvi. 28. xxxiv. 6. The Fame of whoſe Deeds could not but be ſpread abroad, both by the Victory, which *Abraham* got in a Battle over ſeveral Kings, and by the Sacking of *Sechem*, which their Neighbours durſt not revenge, all which might very well make that Part of the Country, wherein they, for three Generations, had reſided, not improperly be call'd *the Land of the Hebrews*.

When the chief Baker ſaw that the Interpretation was good,



And he made him to ride in the second chariot wch. he had; and they cried Genesis, Chap. XLI. Ver: 43. before him, Bow the knee: and he made him ruler over all the land of Egypt.



And the famine was over all the face of the earth: And Joseph opened all the storehouses, Genesis, Chap. XLI. Ver. 56. 57. & sold unto the Egyptians. And all countries came into Egypt to Joseph for to buy corn.

B. Cole sculp.

good, he ſaid unto Joſeph, I alſo was in my Dream] As fluſh as the chief Baker was with his Hopes, ſays *Patrick*, there is this obvious Difference between his, and the Cup-bearer's *Preſage*, viz. that he was not an Agent, but a Sufferer in his Dream; for he did not give a Cake, or a Confection to the King, as the other did the Cup, but the Fowls of the Air deſcended upon his Baſket, and fled off with the Dainties that were in it.

CHAP. XLI.

Pharaoh'*s two portentous Dreams, which none of his Magicians or wiſe Men could interpret. The chief Butler, in this Emergency, calls* Joſeph *to his Remembrance, and recommends him to* Pharaoh, *who ſends for him immediately, and tells him his Dreams which* Joſeph *interprets.* Joſeph'*s Advancement thereupon.*

Ver. 1. AND it came to paſs at the end of two full years, that Pharaoh dreamed, and behold, he ſtood by the river. 2 And behold, there came up out of the river, ſeven well-favoured kine, and fat-fleſhed; and they fed in a meadow. 3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine, upon the brink of the river. 4 And the ill favoured and lean-fleſhed kine, did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke. 5 And he ſlept and dreamed the ſecond time: and behold, ſeven ears of corn, came up upon one ſtalk, rank and good. 6 And behold, ſeven thin ears and blaſted with the eaſt-wind ſprung up after them. 7 And the ſeven thin ears devoured the ſeven rank and full ears: and Pharaoh awoke, and behold, *it was* a dream. 8 And it came to paſs in the morning, that his ſpirit was troubled; and he ſent and called for all the magicians of Egypt, and all the wiſe-men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh. 9 Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults this day. 10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guards houſe, *both* me, and the chief baker. 11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream. 12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard; and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret. 13 And it came to paſs, as he interpreted to us, ſo it was: me he reſtored unto mine office, and him he hanged. 14 Then Pharaoh ſent and called Joſeph, and they brought him haſtily out of the dungeon: and he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh. 15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* thou canſt underſtand a dream, to interpret it. 16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: God ſhall give Pharaoh an anſwer of peace. 17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river. 18 And behold, there came up out of the river, ſeven kine, fat-fleſhed, and well favoured; and they fed in a meadow. 19 And behold, ſeven other kine, came up after them, poor and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs. 20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine. 21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning. So I awoke. 22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good. 23 And behold, ſeven ears, withered, thin *and* blaſted with the eaſt-wind, ſprung up after them. 24 And the thin ears devoured the ſeven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me. 25 And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* one: God hath ſhewed Pharaoh what he *is* about to do. 26 The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years: the dream *is* one. 27 And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven years; and the ſeven empty ears blaſted with the eaſt-wind, ſhall be ſeven years of famine. 28 This *is* the thing which I have ſpoken unto Pharaoh: What God *is* about to do: he ſheweth unto Pharaoh. 29 Behold, there come ſeven years of great plenty, throughout all the land of Egypt. 30 And there ſhall ariſe after them ſeven years of famine, and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land. 31 And the plenty ſhall not be known in the land, by reaſon of that famine following: for it *ſhall be* very grievous. 32 And for that the dream was doubled unto Pharaoh twice; *it is* becauſe the thing *is* eſtabliſhed by God, and God will ſhortly bring it to paſs. 33 Now therefore let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt. 34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years. 35 And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. 36 And that food ſhall be for ſtore to the land, againſt the ſeven years of famine, which ſhall be in the land of Egypt; that the land periſh not through the famine.

And he ſent and called all the Magicians of Egypt, and all the wiſe Men thereof] The *Chaldeans* of old were the moſt famous People in the World for Divination of all Kinds; and therefore 'tis very probable, that the Word *Hhartoumim*, which we render *Magicians*, is not of *Hebrew*, but *Chaldee* Origin. The Roots however, from whence it ſprings (if it be a compound Word, as probably it is) are not ſo viſible; and therefore Commentators are perplex'd to know by what Method, Men of this Profeſſion proceeded in their Enquiry into ſecret Things, whether they pretended to expound Dreams, and deſcry future Events, by natural Obſervations, by the Art of Aſtrology, (which came much in Requeſt in future Ages) by ſuch Rules as are found in the Books of *Oneirocriticks*, or by certain Characters, Images, Pictures, and Figures, which were engrav'd with magical Rites and Ceremonies. It is not to be doubted indeed, but that the *Magicians*, whom *Pharaoh* conſulted for the Interpretation of his Dreams, made uſe of ſome at leaſt, if not all theſe Arts; and the *Jewiſh* Doctors wou'd make us believe, that, after ſeveral Attempts of divers Kinds, they came at laſt to this Expoſition, that *Pharaoh*'s Daughters (for they ſuppoſe him to have ſeven) ſhould die; and that he ſhould have ſeven others born to him in their Stead; but this being not at all ſatisfactory to their Maſter, put the Cup-bearer in Mind of *Joſeph*'s great Abilities that Way. See *Le Clerc* and *Patrick*.

And Joſeph anſwered Pharaoh, ſaying, It is not in me; God ſhall give Pharaoh an Anſwer of Peace] The Words, wherein *Joſeph* prefaces his Interpretation of *Pharaoh*'s Dreams, are much of the ſame Kind with what we find *Daniel* addreſſing *Nebuchadnezzar* upon the like Occaſion: *The ſecret which the King hath demanded, cannot the wiſe Men, the Aſtrologers, the Megicians, the Sooth-ſayers, ſhew unto the King; but there is a God in Heaven who revealeth Secrets, and maketh known unto the King, what ſhall be in the latter Days*, Dan. ii. 27, 28. Both theſe holy Men inſinuate, that the Intereſts of Princes, are more eſpecially the Care of divine Providence, and that therefore, for their Admonition, he frequently ſends Dreams and Viſions upon them. And this Declaration, previous to the Expoſition, was perfectly proper, and of mighty Force to beſpeak the King's Attention and Regard, at the ſame Time that *Joſeph* was aſſerting the Being and Interpoſition of Almighty God, in the Guidance of human Affairs. See *Le Clerc* and *Bibl. Bib.*

And for that the Dream was doubled unto Pharaoh twice, it is becauſe the Thing is eſtabliſhed by God; and God will ſhortly bring it to paſs. Now therefore, &c.] Here we may obſerve again, that *Joſeph* directs *Pharaoh* to look up to God as the Author of all theſe Events, and that not in an ordinary, but extraordinary Manner, ſince ſuch Fertility, and ſuch Famine, did not proceed from mere natural Cauſes, but from an over-ruling Providence, which made the River *Nile* overflow its Banks ſo largely for ſeven Years together, and ſo occaſion a great Plenty; and then, for the next ſeven Years, overflow very little, if at all; and ſo produce a very ſore and long Famine. Nor can it be objected to *Joſeph*, that he was guilty of Preſumption or Boldneſs, in giving his Advice to *Pharaoh*, concerning the Proviſion that was to be made againſt the enſuing Scarceneſs, ſince he was conſcious to himſelf, that he was beſt able to give ſuch Advice, and would have been guilty of the Sin of Omiſſion, had he neglected to do it, in ſo great and ſo general a Concern. See *Bibl. Bib.*

And take up the fifth Part of the Land of Egypt in the ſeven plenteous Years] Since there were to be as many Years of Scarceneſs, as Plenty, ſays *Patrick*, ſome have made it a Queſtion, why *Joſeph* adviſ'd no more than a *fifth Part* of the Corn, in plentiful Years, to be laid up? But to this it may be replied, that the greater and richer Sort were us'd, in Time of Plenty, to fill their Storehouſes with Proviſion, againſt a ſcarcer Year, which ſometimes happen'd; that, in the Times of Famine, Men were wont to live more frugally and parcimoniouſly, as the *Egyptians*, at this Time, according to *Joſephus*, were oblig'd to do by *Pharaoh*'s ſpecial Command; that, even in the Year of Famine, Tillage went on, and the Harveſt might be ſomething, (tho' not mention'd, by Reaſon that the Product was comparatively inconſiderable) eſpecially in the Lands lying near the *Nile*; and that as the tenth Part was an ordinary Tribute due to the Kings of *Egypt*, in the Years of extraordinary Plenty (when the *fifth* was no more than the *tenth* in other Years) *Pharaoh* might think it proper to double this Charge, or (what is rather to be ſuppos'd from a good King and good Counſellor) to buy as much more, as was his Tribute, which he might do at an eaſy Rate, when ſuch a vaſt Plenty made Corn extremely cheap.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants. 38 And Pharaoh ſaid unto his ſervants, Can we find *ſuch a one* as this *is*, a man in whom the Spirit of God *is?* 39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſhewed thee all this, *there is* none ſo diſcreet and wiſe as thou *art*. 40 Thou ſhalt be over my houſe, and according unto thy word ſhall all my people be ruled: only in the throne will I be greater than thou. 41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt. 42 And Pharaoh took off his ring from his hand, and put it upon Joſephs hand, and arayed him in veſtures of fine linen, and put a gold chain about his neck. 43 And he made him to ride in the ſecond chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt. 44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt. 45 And Pharaoh called Joſephs name Zaphnath paaneah; and he gave him to wife Aſenath the daughter of Poti-pherah prieſt of On: and Joſeph went out over *all* the land of Egypt. 46 And Joſeph *was* thirty years old when he ſtood before Pharaoh king of Egypt: And Joſeph went out from the preſence of Pharaoh; and went throughout all the land of Egypt. 47 And in the ſeven plenteous years the earth brought forth by handfulls. 48 And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the ſame. 49 And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbring: for it *was* without number. 50 And unto Joſeph were born two ſons, before the years of famine came: which Aſenath, the daughter of Poti-pherah prieſt of On, bare unto him. 51 And Joſeph called the name of the firſt-born Manaſſeh: for God, *ſaid he*, hath made me forget all my toil, and all my fathers houſe. 52 And the name of the ſecond called he Ephraim: for God hath cauſed me to be fruitful in the land of my affliction. 53 And the ſeven years of plenteouſneſs that was in the land of Egypt, were ended. 54 And the ſeven years of dearth began to come, according as Joſeph had ſaid: and the dearth was in all lands; but in all the land of Egypt there was bread. 55 And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: And Pharaoh ſaid unto all the Egyptians, Go unto Joſeph; what he ſaith to you, do. 56 And the famine was over all the face of the earth: and Joſeph opened all the ſtore-houſes, and ſold unto the Egyptians; and the famine waxed ſore in the land of Egypt. 57 And all countrys came into Egypt to Joſeph for to buy *corn*; becauſe that the famine was *ſo* ſore in all lands.

And they cried before him, Bow the Knee] Annotators are much at a loſs to determine of what Original the Word *Abrech* is, ſome pretending that it is altogether *Hebrew*, while others make it a Compound of *Hebrew* and *Syriack*, and others contend, at the ſame Time, that it is purely *Egyptian*. Thoſe, who pretend it is *Hebrew*, beſides the Signification of *bowing the Knee*, (which it very well bears) by dividing it into two Words, make it import a *tender Father*, and ſuppoſe that *Joſeph* might very properly be call'd a *Father*, in Point of his conſummate Wiſdom, young or *tender*, in regard to his Years. Thoſe, who make it a Mixture of *Hebrew* and *Syriack*, divide it in like Manner, into two Words, and ſuppoſe, that, as *Ab*, in the *Hebrew*, is *Father*, ſo *rech* or *rach*, in the *Syrian* Tongue, is *King*, in the ſame Senſe that *Joſeph* ſays of himſelf, (and perhaps in Alluſion to this very Name) *God has made me a Father unto Pharaoh*, Gen. xlv. 8.

i. e. in giving him wholeſome Counſel, even as a Father does his Children. But thoſe, who contend for its being purely *Egyptian*, do freely confeſs, that, at this Diſtance of Time, and under ſuch *Obſoleteneſs* of that Language, 'tis next to impoſſible to find out the genuine Signification of an *honorary* Term, (as this very probably was) and therefore they obſerve, that, as the *Jewiſh* Hiſtorian makes no Mention of this Circumſtance in *Joſeph*'s Story, he might be induc'd to that Omiſſion, by reaſon of his not underſtanding this Word of *exotick* Growth. In this Uncertainty of Opinions therefore, we have thought it the beſt Way to follow that Tranſlation, which ſome of the beſt *Hebrew* Interpreters, the *Septuagint*, and *vulgar* Verſions have approv'd. See *Heidegger*'s Hiſt. Patriarch. Vol. 2.

But, ſay ſome, why did *Joſeph*, who is repreſented as a Man ſtrictly virtuous, accept of high Poſts and Honours, ſince he could not but foreſee, that, by living in a Court, he ſhould expoſe his Virtue to abundance of Hazards? But, ſays *Stackhouſe*, when he perceiv'd the Hand of Providence ſo viſible in raiſing him, by Ways and Means ſo very extraordinary, to Eminence, and an Office wherein he would have it in his Power to be beneficial to ſo very many, he could not refuſe the Offers which the King made him, without being rebellious to the Will and Deſtination of God. To him therefore, who had ſecur'd him hitherto, he might in this Caſe, commit the Cuſtody of his Innocence, and accept the uſual Enſigns of Honour, without incurring the Cenſure of Vanity or Oſtentation.

And Pharaoh called Joſeph's Name Zaphnath Paaneah] It was an antient Cuſtom among Eaſtern Princes, upon their Promotion of any Favourite, to give him a new Name. *Nebuchadnezzar*, we read, *Dan.* i. 7. impos'd new Names upon *Daniel*, and his Companions in *Babylon*; and, to this very Day, the *Mogul* never advances a Man, but he gives him a new Name, and that ſignificative of ſomething belonging to him. But here the Queſtion is, what the Meaning of the Name, which *Pharaoh* gave *Joſeph*, is? In the *Hebrew* Text it is *Zaphnath Paaneah*, but in the *Egyptian* and *Greek Pentateuch*, it is *Pſon-thon-phanech*. The oriental Verſions, however, are pretty unanimous in rendring it, *a Revealer of Secrets*; but there are ſome Reaſons why this ſhould not be its true Signification. For, the Time when *Pharaoh* gave the Patriarch this Name, was when he advanc'd him, from the Condition of an impriſon'd Slave, to that of a *Ruler throughout all the Land of Egypt*; and therefore it is reaſonable to ſuppoſe, that he gave it in Commemoration of ſuch Promotion, rather than of his expounding Dreams; becauſe, to have call'd him an Interpreter of *Dreams* only, had been degrading him to the Level of *Magicians*. Now, if *Pharaoh* gave him this Name in Memory of his Promotion, it is very likely, that this Name was ſtrictly and properly *Egyptian*, (otherwiſe the common People could not have underſtood it) tho' *Moſes*, in his recording it, might endeavour to accommodate it to the *Hebrew* Idiom; and if it was *Egyptian*, the Word in that Language ſignifies, what we call a *prime Miniſter*; or, ſtrictly, the *firſt*, or *Prince of the Lords*. See *Biblioth. Bibl.*

And he gave him to Wife Aſenath, the Daughter of Poti-pherah, Prieſt of On] The Reader muſt remember not to confound *this* Name with *Potiphar*, who bought *Joſeph* of the *Iſhmaelites*, becauſe their Names in *Hebrew* are not differently written. The one however, is call'd *the Captain of the Guards*, the other *the Prince*, or *Prieſt* of *On*; ſo that the former muſt have had his Reſidence in the Capital, to be always about the King; but the latter liv'd at *On*, or *Heliopolis*, about twenty Miles diſtant from *Memphis*, the Metropolis of the Kingdom: Nor can we ſuppoſe, that *Joſeph* would ever have married his Maſter's Daughter, leſt ſhe ſhould have prov'd not unlike her Mother, for whoſe Incontinence he had ſo ſeverely ſmarted. See *Univerſ. Hiſt.* L. i. C. 7.

But was not *Joſeph* blameable for marrying an Infidel? No, ſays *Stackhouſe*: For, tho' in After Ages, all Marriages with Infidels was certainly prohibited; yet there ſeems to be, at this Time, a certain *Diſpenſation* current, for as much as *Judah*, to be ſure, it not more of *Joſeph*'s Brethren, had done the ſame: Beſides that, in *Joſeph*'s Caſe, there was ſomething peculiar. For, (as *Heidegger* obſerves) as he was in a ſtrange Country, he had not an Opportunity of making his Addreſſes to any of the Daughters of the Seed of *Abraham*; as the Match was of the King's making, he was not at Liberty to decline it, without forfeiting his pretenſions to the Royal Favour, and conſequently to the Means of doing ſo much Good; and, as it is not improbable, that he might be adviſ'd to it by a particular Revelation, ſo is it highly reaſonable to believe, that he *converted* his Wife, at leaſt, to the Worſhip of the true God, before he eſpous'd her: Even tho' there ſhou'd be nothing in that Opinion of the *Rabbins*, that he made a *Proſelite* likewiſe of her Father, the Prieſt of *On* (who could not but be deſirous to purchaſe at any Rate, ſo advantageous an Alliance) and took this Occaſion to eſtabliſh the Rite of *Circumciſion*, if not in all *Egypt*, at leaſt among Perſons of the *ſacred* Order, who (according to the Account of thoſe who wrote the Hiſtory of that Country) in very early Days, certainly were not without it.

And the Famine was over all the Face of the Earth; and Joſeph opened all the Store-houſes, and ſold unto the Egyptians; and the Famine waxed ſore in all the Land of Egypt] The Famine's being *over all the Face of the Earth*, ſays *Pool*, is an *Hebrew* Phraſe, and means no more, than that it affected all the Countries bordering upon *Egypt*, inſomuch that they were forced to ſend thither to buy Corn for Suſtenance; which is not at all ſurprizing, conſidering they had not the ſame Warning the *Egyptians* had, to provide for themſelves, and lay up againſt a Rainy Day: But as the *Egyptians* had ſuch ſufficient Warning, it is not a little amazing, that they ſhould fall ſo ſoon as the ſecond Year into the ſame neceſſitous Circumſtances as their Neighbours. As it is not to be doubted, but that, being ſo forwarned, ſuch as were in good Circumſtances laid up great Quantities of Corn, for the Uſe of themſelves, and their Families, in the ſame Manner as they ſaw done in the royal Granaries, by the Direction of *Joſeph*, there is no Way to account for their being reduced to ſuch Want, in ſo ſhort a Time, but by aſcribing it to their exceſſive Avarice, and Thirſt of Gain; which fondly induced them to part with that precious Commodity, from the deluſive Hope, that the Famine would either be leſs ſevere, or of ſhorter Duration than *Joſeph* had foretold.

CHAP. XLII.

Jacob, *hearing there was Corn in* Egypt, *ſends Ten of his Sons down to buy ſome. They appear before* Joſeph, *who treats them roughly, and calls them Spies; they vindicate themſelves; however,* Joſeph *impriſons them for three Days, and then releaſes all but* Simeon, *on Condition that the next Time they came, they ſhould bring their younger Brother with them. Being prick'd in their Conſciences, they mutually accuſe each other with their Sin againſt* Joſeph, *who hearing them, retires and weeps. He orders their Sacks to be fill'd with Corn, and their Money return'd, which on the Road they find, and are ſurpriz'd. They relate their Adventures to* Jacob, *and preſs him to let* Benjamin *go with them upon their next Journey, but cannot prevail with him to let him go.*

Ver. 1. NOW when Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why do ye look one upon another? 2 And he ſaid, Behold, I have heard that there is corn in Egypt; get you down thither, buy for us from thence; that we may live and not die. 3 And Joſephs ten brethren went down to buy corn in Egypt. 4 But Benjamin, Joſephs brother, Jacob ſent not with his brethren: for he ſaid, Leſt peradventure miſchief befall him. 5 And the ſons of Iſrael came to buy *corn* among thoſe that came: for the famine was in the land of Canaan. 6 And Joſeph *was* the governor over the land, *and* he *it was* that ſold to all the people of the land: and Joſephs brethren came and bowed down themſelves before him, *with* their faces to the earth. 7 And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake roughly unto them; and he ſaid unto them, Whence come ye? And they ſaid, from the land of Canaan to buy food. 8 And Joſeph knew his brethren, but they knew not him. 9 And Joſeph remembred the dreams which he dreamed of them, and ſaid unto them, Ye *are* ſpies; to ſee the nakedneſs of the land you are come. 10 they ſaid unto him, Nay, my lord, But to buy food are thy ſervants come. 11 We *are* all one mans ſons: we *are* true men, thy ſervants are no ſpies. 12 And he ſaid unto them, Nay, but to ſee the nakedneſs of the land you are come. 12 And they ſaid, Thy ſervants *are* twelve brethren, the ſons of one man in the land of Canaan; and behold, the youngeſt *is* this day with our father, and one *is* not. 14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you, ſaying, Ye *are* ſpies. 15 Hereby ye ſhall be proved: by the life of Pharaoh ye ſhall not go forth hence, except your youngeſt brother come hither. 16 Send one of you, and let him fetch your brother, and ye ſhall be kept in priſon, that your words may be proved, whether *there be any* truth in you: or elſe by the life of Pharaoh ſurely ye *are* ſpies. 17 And he put them altogether into ward three days. 18 And Joſeph ſaid unto them the third day, This do, and live; *for* I fear God. 19 If ye *be* true men, let one of your brethren be bound in the houſe of your priſon: go ye, carry corn for the famine of your houſes. 20 But bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo. 21 And they ſaid one to another, We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear: therefore is this diſtreſs come upon us. 22 And Reuben anſwered them, ſaying, Spake I not unto you, ſaying, Do not ſin againſt the child: and ye would not hear: therefore behold alſo, his blood is required. 23 And they knew not that Joſeph underſtood *them*; for he ſpake unto them by an interpreter. 24 And he turned himſelf about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. 25 Then Joſeph commanded to fill their ſacks with corn, and to reſtore every mans money into his ſack, and to give them proviſion for the way: and thus did he unto them. 26 And they laded their aſſes with the corn, and departed thence. 27 And as one of them opened his ſack to give his aſs provender in the inn, he eſpied his money: for behold it *was* in his ſacks month. 28 And he ſaid unto his brethren, my money is reſtored; and lo, *it is* even in my ſack: and their heart failed *them*, and they were afraid, ſaying one to another, What *is* this *that* God hath done unto us? 29 And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them, ſaying, 30 The man *who is* the lord of the land, ſpake roughly to us, and took us for ſpies of the country. 31 And we ſaid unto him, We *are* true men; we are no ſpies. 32 We *be* twelve brethren, ſons of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan. 33 And the man, the lord of the country, ſaid unto us, Hereby ſhall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your houſholds, and be gone. 34 And bring your youngeſt brother unto me: then ſhall I know that you *are* no ſpies, *but* that you *are* true men: *ſo* will I deliver you your brother, and ye ſhall traffick in the land. 35 And it came to paſs as they emptied their ſacks, that behold, every mans bundle of money *was* in his ſack: and when *both* they and their father ſaw the bundles of money, they were afraid. 36 And Jacob their father ſaid unto them, Me have ye bereaved *of my children:* Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all theſe things are againſt me. 37 And Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. 38 And he ſaid, My ſon ſhall not go down with you: for his brother is dead, and he is left alone; if miſchief befall him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

And Joſeph — ſaid unto them, Ye are Spies] Theſe Words, *Ye are Spies*, are not to be look'd upon as a *Lie*, becauſe they are not ſpoken by Way of Affirmation, but of Probation only, in the Manner that Judges ſpeak, when they examine ſuſpected Perſons, or enquire into a Crime, of which Men are accus'd; and have therefore the Force of an Interrogation. *Are ye not Spies?* Or, I muſt take you to be ſuch, until you prove the contrary. This, tho' it was but a pretenſive Charge of *Joſeph*, had yet the better Colour, becauſe *Egypt* was defenceleſs, and liable to Incurſions only on that Side, from whence his Brethren came; for, what with the Interpoſition of large Deſarts, and ſhallow Seas, it was pretty well ſecur'd on all other Quarters. See *Le Clerc* and *Patrick*.

We are all one Man's Sons] By this, ſays *Patrick*, they ſuggeſted the Impoſſibility of their being *Spies*, ſince no Man, in his Wits, would ſend ſo many, and all his own Sons, upon ſo dangerous and capital an Enterprize: Nor was it probable, that one Man could have a Deſign upon *Egypt*, but all the great Men in *Canaan* muſt have join'd in it, and then they would have ſent Men of different Families, and not all of one only.

By the Life of Pharaoh ſurely ye are Spies] Some may imagine, ſays *Stackhouſe*, that, the better to perſonate an *Egyptian* Lord, and thereby conceal himſelf from his Brethren, or rather to comply with the Language of the Court in this Particular, *Joſeph ſwore by the Life of* Pharaoh, in the ſame Manner, as the *Romans*, in Adulation to their Emperor, were wont to ſwear by his *Genius*. It muſt be acknowledg'd indeed, that, as every Oath is a ſolemn Appeal to God, to ſwear by any Creature whatever muſt needs be an impious and idolatrous Act; and therefore the proper Solution of this Matter is, --- not that Oaths of this Kind were allowable before the Inſtitution of *Chriſtianity*, but that *Joſeph*, in making uſe of theſe Words, did not ſwear at all. For, ſince every Oath implies in it either an *Invocation*

cation of ſome Witneſs, or a *Poſtulation* of ſome *Revenge* (as our *Saunderſon* terms it) to ſay that *Joſeph* appeal'd to the Life of *Pharaoh*, as a Witneſs, is ridiculous, and, without a very forc'd Conſtruction indeed, the Words can never be ſuppos'd to include in them a *Curſe*; and therefore their moſt eaſy Signification muſt be, what we call *indicative*: *By the Life of* Pharaoh, *i. e.* as ſure and certain as *Pharaoh* liveth, *Ye are Spies*; juſt as we ſay, *By the Sun that ſhines, I ſpeak Truth*, i. e. as ſure as the Sun ſhines; neither of which can, with any Propriety, by call'd *Oaths*, but only vehement Aſſeverations.

And took from them Simeon, and bound him before their Eyes] It may be ſuppos'd perhaps, that, becauſe *Reuben* was the eldeſt, he, upon this Occaſion had been the propereſt Hoſtage: But *Reuben*, we may obſerve, had ſhew'd himſelf averſe to thoſe Lengths of Wickedneſs and Inhumanity (in which moſt of the other Brothers were agreed) againſt *Joſeph*. *Reuben*, in ſhort, reſolv'd to ſave him; and, as *Judah* was inclin'd to favour him, had *Simeon* join'd with him, their Authority might have prevail'd for his Deliverance: But *Simeon* was the Perſon, who was moſt exaſperated againſt him. He was the eldeſt of thoſe, who had propos'd to murder him, and was therefore a *fit Proxy* for the reſt; the Man (as the *Hebrews* ſay) who put *Joſeph* in the Pit, and was now very juſtly to be ſerv'd in his Kind: Tho' they who tell us this, have a Tradition, that, as ſoon as his Brothers were gone, *Joſeph* had him unbound, and order'd him what Proviſions and Conveniencies he pleaſed, during his Confinement. See *Patrick* and *Bibl. Bib.*

Then Joſeph commanded to fill their Sacks with Corn, and to reſtore every Man's Money into his Sack] This might *Joſeph* do, ſays *Muſculus*, without defrauding *Pharaoh*: For, he might either ſupply them out of that Stock of Proviſions, which belong'd properly to himſelf; or, if the Proviſions were the King's, he might pay for them out of his own Purſe. Nor is there any Occaſion to conceive, that a Perſon ſo entirely in Favour and Confidence with his Prince, as *Joſeph* was, had his Hands tied up from diſpoſing, at his own Diſcretion and Pleaſure, of ſo ſmall a Boon, as this to his Friends, for their Relief and Comfort.

And as one of them opened his Sack, to give his Aſs Provender in the Inn] If it ſhould be made a Queſtion, ſays *Muſculus*, why *Joſeph*'s Brethren made uſe of their own Stocks, and eſpecially in a Time of ſo great Scarcity, in a *publick Inn*; the Anſwer is obvious: — That the Inns or Reſting-places, in thoſe Parts of the World, neither were, nor are as yet, ſuch as we meet with in *England*, and ſome other Parts of *Europe*. They afforded no Accommodation, of any Kind, but barely Houſe-room. The Paſſengers, who travell'd in thoſe Countries, carried moſt, if not all, of their Proviſions with them; nor did they make any other uſe of theſe *publick Houſes*, but only to repoſe themſelves in at the End of their Stages.

CHAP. XLIII.

Jacob, *after a great deal of Perſuaſion, is prevail'd upon to permit* Benjamin *to go with his Brethren into* Egypt; *their Reception by* Joseph *on their Arrival there.*

Ver. 1. AND the famine *was* ſore in the land. 2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food. 3 And Judah ſpake unto him, ſaying, The man did ſolemnly proteſt unto us, ſaying, ye ſhall not ſee my face, except your brother *be* with you. 4 If thou wilt ſend our brother with us, we will go down and buy thee food: 5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you. 6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother? 7 And they ſaid, The man aſked us ſtraitly of our ſtate, and of our kindred, ſaying, *is* your father yet alive? have ye *another* brother? and we told him according to the tenor of theſe words: could we certainly know that he would ſay, Bring your brother down? 8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go; that we may live and not die, both we, and thou, *and* alſo our little ones. 9 I will be ſurety for him; of my hand ſhalt thou require him: If I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever. 10 For except we had lingred, ſurely now we had returned this ſecond time. 11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little hony, ſpices and myrrh, nuts, and almonds. 12 And take double money in your hand: and the money that was brought again in the mouth of your ſacks, carry *it* again in your hand; peradventure it *was* an overſight. 13 Take alſo your brother, and ariſe, go again unto the man. 14 And God Almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin: if I be bereaved *of my children*, I am bereaved. 15 And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph. 16 And when Joſeph ſaw Benjamin with them he ſaid to the ruler of his houſe, Bring *theſe* men home, and ſlay, and make ready: for *theſe* men ſhall dine with me at noon. 17 And the man did as Joſeph bade: and the man brought the men into Joſephs houſe. 18 And the men were afraid, becauſe they were brought into Joſephs houſe, and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time, are we brought in; that he may ſeek occaſion againſt us, and fall upon us, and take us for bondmen, and our aſſes. 19 And they came near to the ſteward of Joſephs houſe, and they communed with him at the door of the houſe, 20 And ſaid, O ſir, we came indeed down at the firſt time to buy food. 21 And it came to paſs when we came to the inn, that we opened our ſacks, and behold *every* mans money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand. 22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks. 23 And he ſaid, Peace *be* to you, fear not: your God and the God of your father hath given you treaſure in your ſacks: I had your money. And he brought Simeon out unto them. 24 And the man brought the men into Joſephs houſe, and gave *them* water, and they waſhed their feet, and he gave their aſſes provender. 25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there. 26 And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe, and bowed themſelves to him to the earth. 27 And he aſked them of *their* welfare, and ſaid, *Is* your father well, the

old man of whom ye ſpake? *Is* he yet alive?
28 And they anſwered, Thy ſervant our father
is in good health, he *is* yet alive: and they bowed
down their heads, and made obeiſance. 29
And he lift up his eyes, and ſaw his brother Benjamin,
his mothers ſon, and ſaid, *Is* this your
younger brother, of whom ye ſpake unto me?
And he ſaid, God be gracious unto thee my ſon.
30 And Joſeph made haſte; for his bowels did
yern upon his brother: and he ſought *where* to
weep, and he entered into *his* chamber, and
wept there. 31 And he waſhed his face, and
went out and refrained himſelf, and ſaid, Set on
bread. 32 And they ſet on for him by himſelf,
and for them by themſelves, and for the Egyptians,
which did eat with him, by themſelves:
becauſe the Egyptians might not eat bread with
the Hebrews; for that *is* an abomination unto
the Egyptians. 33 And they ſat before him,
the firſt-born according to his birth-right, and
the youngeſt according to his youth: and the
men marvelled one at another. 34 And he
took *and ſent* meſſes unto them from before him:
but Benjamins meſs was five times ſo much as
any of theirs: And they drank, and were merry
with him.

If thou wilt ſend our Brother with us, we will go down, but if thou wilt not ſend him, we will not go down] Theſe Words, at firſt View, ſeem to have an Air of *Undutifulneſs* in them, but, upon a nearer Inſpection, will admit of this Apology, *viz.* That this was not the firſt Propoſal made to *Jacob* by his Sons, to have *Benjamin* go into *Egypt* with them. *Reuben* had once before offer'd his two Sons for Pledges, and receiv'd a Repulſe. Upon *Jacob*'s renewing his Orders therefore for them to go, *Judah* only had Courage to engage in this freſh Remonſtrance. He reminds his Father, firſt of the Solemnity and Earneſtneſs with which *Joſeph* had pretended, that, without *Benjamin*, *they ſhould not ſee his Face*: Then he offers to go very willingly in Obedience to his Father's Commands, but deſires to inſiſt upon the Condition of *Benjamin*'s going with them, as finally, indiſpenſibly, and abſolutely neceſſary. For the Words, compar'd with thoſe of Ch. xliv. 26. do plainly denote as much, *we will not go down*, i. e. it is impoſſible, impracticable, unallowable for us to go. For the *future* Tenſe according to the *Hebrew* Idiom, will bear this Signification, and conſequently will acquit *Judah* from all Suſpicion, of Rebellion or Undutifulneſs towards his Father. See *Bibl. Bib.*

Carry down the Man a Preſent, a little Balm, and a little Honey, Spices and Myrrh, Nuts and Almonds] Thus it is in our Tranſlation; but there is Reaſon to ſuſpect that ſome of theſe are not the real Things which the original Words intend. *Balm* indeed (which we may ſuppoſe was that of *Gilead*) was of a great Price all the World over, and a ſmall Quantity of it was a Price worth Acceptance, but unleſs the *Honey* in *Canaan* was better than ordinary, there doubtleſs was no Want of it in *Egypt*: And therefore it is much more likely, that this Part of the Preſent conſiſted of *Dates*, ſince the *Hebrew* expreſſes both by the ſame Name, and, in *Judea*, eſpecially about *Jericho*, (as both *Joſephus* and *Pliny* tells us) there was great Plenty of them, the Word *Nekoth*, which is render'd *Spices*, ſhould rather ſignify *Storax*, which in an *Aromatick* Gum, put into all precious ſpicy Ointments: And the Word *Loth*, which is tranſlated *Myrrh*, would come nearer the Original, if it were call'd *Laudunum*. *Botnim*, which we read *Nuts*, are what we call *Piſtachioes*, which were highly eſteem'd by the Antients, as a delicious Food; and with theſe Almonds might not perhaps improperly be join'd together. See *Univ. Hiſt.* and *Patrick*'s Com.

Becauſe the Egyptians might not eat Bread with the Hebrews, for that is an Abomination unto the Egyptians] The Reaſon which ſome aſſign for the *Egyptians* refuſing to eat with the *Hebrews*, was their ſacrificing ſome Creatures, which the *Egyptians* worſhipped: But, tho', in after Ages, they certainly did worſhip ſeveral Kinds of Animals, yet there appears nothing from the Story that they did ſo in *Joſeph*'s Days; for their Worſhip of the famous *Ox*, call'd *Apis*, was a much later Invention, as many learned Men have demonſtrated. It is much more likely therefore, that this great Abhorrence ſhould be reſolv'd into the different Manner, both of dreſſing, and eating their Victuals. No People, as *Herodotus* tells us, (even where he treats of their Manner of Feaſting) were more tenacious of their old Cuſtoms, than the *Egyptians*. They would not uſe thoſe of any other Nation whatever; and therefore the *Hebrews* were not the only People they had an Averſion to. For (as the ſame Hiſtorian informs us) an *Egyptian* Man or Woman, would not kiſs the Mouth of a *Greek*; would not make uſe of a Spit, or Pot belonging to them; nor eat any Meat, that was cut with any of their Knives. See *Patrick* and *Le Clerc*.

And he took, and ſent Meſſes unto them from before him; but Benjamin's *Meſs was five Times ſo much as any of theirs*] The Manner of eating among the Antients, was not for all the Company to eat out of one and the ſame Diſh, but for every one to have one or more Diſhes to himſelf. The whole of theſe Diſhes were ſet before the *Maſter of the Feaſt*, and he diſtributed to every one his Portion. As *Joſeph* however is here ſaid to have had a Table to himſelf, we may ſuppoſe, that he had a great Variety of little Diſhes, or Plates ſet before him; and, as it was a Cuſtom for great Men to honour thoſe who were in their Favour, by ſending ſuch Diſhes to them, as were firſt ſerv'd up to themſelves, *Joſeph* ſhew'd that Token of Reſpect to his Brethren: But, to expreſs a particular Value for *Benjamin*, he ſent him five Diſhes to their one, which Diſproportion cou'd not but be marvellous and aſtoniſhing to them, if what *Herodotus* tells us be true, 'that the Diſtinction in this 'Caſe, even to *Egyptian* Kings themſelves, in all publick 'Feaſts and Banquets, was no more than a *double* '*Meſs*.' See *Patrick*'s Com. and *Bibl. Bib.*

C H A P. XLIV.

Joſeph'*s Policy to ſtay his Brethren.* Judah'*s ſupplicatory Speech in Behalf of* Benjamin.

Ver. 1. AND he commanded the ſteward of
his houſe, ſaying, Fill the mens
ſacks with food, as much as they can carry, and
put every mans money in his ſacks mouth.
2 And put my cup, the ſilver cup, in the ſacks
mouth of the youngeſt, and his corn-money:
and he did according to the word that Joſeph
had ſpoken. 3 As ſoon as the morning was
light, the men were ſent away, they and their
aſſes. 4 *And* when they were gone out of the
city, *and* not *yet* far off, Joſeph ſaid unto
his ſteward, Up, follow after the men; and
when thou doſt overtake them, ſay unto them,
Wherefore have ye rewarded evil for good?
5 *Is* not this *it*, in which my lord drinketh?
and whereby indeed he divineth? ye have done
evil in ſo doing. 6 And he overtook them, and
ſpake unto them theſe ſame words. 7 And they
ſaid unto him, Wherefore ſaith my lord theſe
words? God forbid that thy ſervants ſhould do
according to this thing. 8 Behold, the money
which we found in our ſacks mouths, we brought
again unto thee out of the land of Canaan: how
then ſhould we ſteal out of my lords houſe ſilver
or gold? 9 With whom *ſoever* of thy ſervants it
be found, *both* let him die, and we alſo will be
my lords bond-men. 10 And he ſaid, Now
alſo *let it be* according unto your words: he with
whom it is found ſhall be my ſervant; and ye
ſhall

ſhall be blameleſs. 11 Then they ſpeedily took
down every man his ſack to the ground, and
opened every man his ſack. 12 And he ſearched,
and began at the eldeſt, and left at the youngeſt:
and the cup was found in Benjamins ſack.
13 Then they rent their cloaths, and laded every
man his aſs, and returned to the city. 14 And
Judah and his brethren came to Joſephs houſe
(for he *was* yet there) and they fell before him
on the ground. 15 And Joſeph ſaid unto them,
What deed *is* this that ye have done? wot ye
not, that ſuch a man as I can certainly divine?
16 And Judah ſaid, What ſhall we ſay unto my
lord? what ſhall we ſpeak? or how ſhall we clear
our ſelves? God hath found out the iniquity of
thy ſervants: behold, we *are* my lords ſervants,
both we, and *he* alſo with whom the cup is
found. 17 And he ſaid, God forbid that I
ſhould do ſo: *but* the man in whoſe hand the
cup is found, he ſhall be my ſervant; and as
for you, get you up in peace unto your father,
18 Then Judah came near unto him, and ſaid,
Oh my lord, let thy ſervant, I pray thee, ſpeak
a word in my lords ears, and let not thine anger
burn againſt thy ſervant: for thou *art* even as
Pharaoh. 19 My lord aſked his ſervants, ſaying,
Have ye a father, or a brother? 20 And
we ſaid unto my lord, We have a father, an old
man, and a child of his old age, a little one:
and his brother is dead, and he alone is left of
his mother, and his father loveth him. 21 And
thou ſaideſt unto thy ſervants, Bring him down
unto me, that I may ſet mine eyes upon him.
22 And we ſaid unto my lord, The lad cannot
leave his father: for if he ſhould leave his father,
his father would die. 23 And thou ſaideſt unto
thy ſervants, Except your youngeſt brother
come down with you, you ſhall ſee my face no
more. 24 And it came to paſs, when we came
up unto thy ſervant my father, we told him the
words of my lord. 25 And our father ſaid,
Go again, *and* buy us a little food. 26 And
we ſaid, We cannot go down: if our youngeſt
brother be with us, then will we go down; for
we may not ſee the mans face, except our youngeſt
brother be with us. 27 And thy ſervant
my father ſaid unto us, Ye know that my wife
bare me two *ſons*. 28 And the one went out
from me, and I ſaid, Surely he is torn in pieces;
and I ſaw him not ſince. 29 And if ye take
this alſo from me, and miſchief befall him, ye
ſhall bring down my gray hairs with ſorrow to
the grave. 30 Now therefore when I come to
thy ſervant my father, and the lad *be* not with
us; (ſeeing that his life is bound up in the lads
life) 31 It ſhall come to paſs, when he ſeeth
that the lad *is* not *with us*, that he will die:
and thy ſervants ſhall bring down the gray hairs
of thy ſervant our father with ſorrow to the
grave. 32 For thy ſervant became ſurety for the
lad unto my father, ſaying, If I bring him not
unto thee, then I ſhall bear the blame to my
father for ever. 33 Now therefore I pray thee,
let thy ſervant abide in ſtead of the lad, a bondman
to my lord; and let the lad go up with
his brethren. 34 For how ſhall I go up to my
father, and the lad *be* not with me? leſt peradventure
I ſee the evil that ſhall come on my
father.

Is not this it in which my Lord drinketh? and whereby indeed he divineth] Theſe are the Words, and the Words wherein *Joſeph* accoſts them, when they are brought before him, are, *What Deed is this that ye have done? Wot ye not that ſuch a Man, as I, can certainly divine?* And from hence ſome have imagin'd, that *Joſeph* was a Perſon addicted to *magical* Arts, and, by Virtue of this ſingle Cup, could diſcover ſtrange and wonderful Things. But, in anſwer to this, others have obſerv'd, that the Word *Naſhah*, which we render to *divine*, was formerly of an indefinite Senſe, and meant in general, to *diſcover* or *make a Trial of*; and, accordingly, they have deviſed a double Acceptation of the Steward's Words, as if he ſhould ſay, — *By this Cup* (viz. left in a careleſs and negligent Manner) *my Maſter was minded to make an Experiment, whether you were Thieves or honeſt Men*; or ſay, — *By this Cup, wherein he drinketh, my Maſter diſcovers and finds out the Temper and Diſpoſitions of Men, when they are in Liquor.* But both of theſe Senſes ſeem a little too much forc'd, and are far from agreeing with the other Words of *Joſeph*.

It muſt be acknowledg'd therefore, that, as *magical* Arts of divers Kinds were in uſe among the *Egyptians*, many Years before *Joſeph*'s Time of coming thither; and that, as *Joſeph*, by his wonderful Skill of interpreting Dreams, had gain'd a great Reputation for Knowledge, and, perhaps, among the Populace, might paſs for a *Diviner*; he took an Occaſion from hence, in order to carry on his Deſign, to aſſume a *Character* that did not belong to him. There is no Reaſon however to infer from the Words, that the Art of *divining by the Cup* (as it came afterwards to be practis'd) was then in uſe in *Egypt*; becauſe the Words before us (according to the Senſe of the beſt Interpreters) do not relate to this Cup, as the *Inſtrument*, but as the *Subject* of Divination; not as the Thing, *with which*, but as the Thing, *concerning which* this magical Enquiry was to be made. And ſo the Senſe of the Steward's Words will be, ‘How could you think, but that my Lord, who is ſo great a Man at *Divination*, would uſe the beſt of his Skill to find out the Perſons who had robb'd him of the Cup which he ſo much prizes?’ And this tallies exactly with the ſubſequent Words of *Joſeph*, *Wot ye not that ſuch a Man, as I*, ‘I, who have rais'd myſelf to this Eminence by my Interpretation of Dreams, and may therefore well be accounted an *Adept* in all other Sciences, ſhould long be at a Loſs to know, who the Perſons were, that had taken away my Cup?’ This ſeems to be the natural Senſe of the Words; the only one indeed that they will fairly bear: And tho' they do not imply, that *Joſeph*, was actually a *Magician*, yet they ſeem to juſtify the Notions of thoſe Men who think, that he carried his *Diſſimulation* to his Brethren ſo far, as to make them believe that he really had ſome Knowledge that Way.

The learned *Ainſworth*, who was exceedingly well verſed in the *Hebrew*, and other oriental Tongues, tranſlates it, *Is not this it in which my Lord drinketh, and he would* ſearching, *ſearch diligently for it?* Many learned *Jews* concurring in this Notion, I confeſs, ſays *Campbel*, that it ſeems the more probable Verſion of the two.

But, ſay ſome, how will you juſtify *Joſeph*'s cruel Uſage of his Brethren, and putting his aged Father into ſo many Frights? In Anſwer to which, *Stackhouſe* obſerves, that, the Royal *Pſalmiſt*, in his Deſcription of the Sufferings of *Joſeph*, tells us, that he was not only ſold to be a *Bond-ſervant*, but that *his Feet were hurt in the Stocks, and Iron entered into his Soul*, Pſ. cv. 17, 18. which ſignifies, at leaſt, that he endur'd very hard Uſage, before *the Time came that his Cauſe was known*, and his Innocence diſcover'd; and of all this his Brethren, when they ſold him into Slavery, were properly the Occaſions. So that, could we conceive, that any angry Reſentments could harbour in a Breaſt, ſo fully ſatisfied of a divine Providence in all this Diſpenſation, we might have imagin'd, that *Joſeph* took this Opportunity to *retaliate* the Injuries, which were formerly done to him; but this he did not. He deſired indeed to be inform'd in the Circumſtances of their Family, without aſking any direct Queſtion; and therefore he mentions the Suſpicion of their being *Spies*, merely to *fiſh out* of them (as we call it) whether his *aged* Father, and his *younger* Brother were yet alive. For, upon their Return, we may perceive (eſpecially conſidering that it is the *firſt Miniſter* of a mighty State, that ſpeaks to a Company of poor indigent Shepherds) a wonderful Tenderneſs in his Expreſſions: *Is your Father well; the old Man of whom ye ſpake, is he ſtill alive?* beſides the Inſtructions, which he plainly gave his Steward to bid them be *of good Cheer*. When he underſtood that his Father and Brother were both alive, and, as yet, had not Matters prepar'd for the Removal of his Father and Family, the Eagerneſs of his Affections may perhaps be thought to have carried him a little too far, in demanding his Brother to be brought to him; but we are not to doubt, but that *Joſeph*, by the Divine Spirit, wherewith he was endow'd, did certainly foreſee what would happen, and that his Father's grieving a little Time for *Benjamin*, would be ſo far from endangering his Health, that it would only increaſe his Joy, when he ſaw him again, and diſpoſe him the better for the Reception of the welcome News of his own Advancement in *Egypt*; which, had it come all upon him at once, and on a ſudden, might have been enough to have bereav'd him of his Senſes, if not of his Life itſelf, by a *Surfeit* of Joy.

Upon their ſecond Diſmiſſion, after a very kind Entertainment, it may be thought perhaps a Piece of Cruelty in *Joſeph*, to have his Cup convey'd (of all others) into *Benjamin*'s Sack, and thereupon to threaten to make him a *Bondſlave*, for a pretended *Felony*: But herein was *Joſeph*'s great Policy and Nicety of Judgment. He himſelf had been ſeverely treated by the reſt, when he was young, and therefore was minded to make an Experiment, in what Manner they would now behave towards their Brother; whether they would forſake him in his Diſtreſs, and give him up to be a *Bondſlave*, as they had ſold *him* for one; or whether they would ſtand by him in all Events, make Interceſſion for his Releaſe, or adventure to ſhare his Fate.

This, perhaps, may be thought a carrying the Matter a little too far: But, without this Conduct, *Joſeph* could not have known, whether his Brethren rightly deſerv'd the Favour and Protection, which he might then deſign, and afterwards granted them. Without this Conduct we had not perhaps had the moſt lively Images, that are to be met with in Scripture, of *injur'd Innocence*, of Meekneſs and Forbearance, and the *Triumphs* of a good Conſcience, in him; and of the Fears and Terrors, the Convictions and *Self-condemnations* of *long-concealed Guilt* in them. Without this Conduct we had not had the lovely Portraiture of paternal Tenderneſs, as well as brotherly Affection; we had never had thoſe ſolemn, ſad, and melting Words of *Jacob*, *If I am bereaved of my Children, I am bereaved*, enough to pierce a tender Parent's Heart; or thoſe others, *Joſeph is alive, I will ſee him before I die*, enough to raiſe it into Joy and Exultation again. In a Word, without this Conduct, we had never had that *courteous*, that *moving*, that *pleaſingly mournful* Speech, wherein *Moſes* makes *Judah* addreſs *Joſeph*, in Behalf of his poor Brother *Benjamin*, which exceeds all the Compoſitions of human Invention, and flows indeed from ſuch *natural* Paſſions, as Art can never imitate. So that, upon a Review of his whole Conduct, *Joſeph* is ſo far from deſerving Blame, that all this ſeeming Rigour and Imperiouſneſs of his, did *eventually* produce a great deal of Good; and was, in reality, no more, than the heightening the Diſtreſs, or thickening the *Plot* (as we call it in a Play) to make the *Diſcovery*, or future Felicity, he intended his Family, more conſpicuous and agreeable.

CHAP. XLV.

Joſeph *makes himſelf known to his Brethren; they are troubled at his Preſence; he comforts them, and aſcribes his being ſold into* Egypt *to the Providence of God. His dutiful Meſſage to his Father, and Kindneſs to his Brethren, eſpecially to* Benjamin. Pharaoh *bears of the News, is pleas'd, and orders* Joſeph *to ſend for his Father, and his Family into* Egypt. Joſeph *diſmiſſes his Brethren; their Arrival in* Canaan; *they acquaint their Father with all that had befel them; he hardly believes them, but at length believes them, and reſolves to go and ſee* Joſeph *before he dies.*

Ver. 1. THEN Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren. 2 And he wept aloud: and the Egyptians and the houſe of Pharaoh heard. 3 And Joſeph ſaid unto his brethren, I *am* Joſeph; Doth my father yet live? and his brethren could not anſwer him: for they were troubled at his preſence. 4 And Joſeph ſaid unto his brethren, Come near to me, I pray you; and they came near: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt. 5 Now therefore be not grieved, nor angry with yourſelves, that ye ſold me hither: for God did ſend me before you, to preſerve life. 6 For theſe two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there ſhall* neither *be* earing nor harveſt. 7 And God ſent me before you, to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance. 8 So now *it was* not you *that* ſent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt. 9 Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt; come down unto me, tarry not. 10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſt. 11 And there will I nouriſh thee (for yet *there are* five years of famine;) leſt thou, and thy houſhold, and all that thou haſt, come to poverty. 12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* my mouth that ſpeaketh unto you. 13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen; and ye ſhall haſte, and bring down my father hither. 14 And he fell upon his brother Benjamins neck, and wept; and Benjamin wept upon his neck. 15 Moreover he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him. 16 And the fame thereof was heard in Pharaohs houſe, ſaying, Joſephs brethren are come: and it pleaſed Pharaoh well, and his ſervants. 17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get you unto the land of Canaan. 18 And take your father, and your houſholds, and come unto me: and I will give you the good of the land of Egypt, and ye ſhall eat the fat of the land. 19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20 Alſo regard not your ſtuff: for the good of all the land of Egypt *is* yours. 21 And the children of Iſrael did ſo: and Joſeph gave them waggons, according to the commandment of Pharaoh, and gave them proviſion for the way. 22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment. 23 And to his father he ſent after this *manner*; ten aſſes laden with the good things of Egypt, and ten ſhe-aſſes laden with corn and bread and meat for his father by the way. 24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye fall not out by the way. 25 And they went up out of Egypt and came into the land of Canaan unto Jacob their father, 26 And told him, ſaying, Joſeph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacobs heart fainted, for he believed them not. 27 And they told him all the words of Joſeph, which he had ſaid unto them: and when he ſaw the waggons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived. 28 And Iſrael ſaid, *It is* enough; Joſeph my ſon *is* yet alive: I will go and ſee him before I die.

And thou ſhalt dwell in Goſhen] From hence it is manifeſt, that the Land of *Goſhen* lay but at an inconſiderable Diſtance from the Place where *Joſeph* dwelt, and conſequently from *Pharaoh*'s Court, wherein *Joſeph* reſided conſtantly, as is apparent from the whole Current of the Hiſtory. Its exact Situation we ſhall ſpeedily have Occaſion to delineate; and therefore it is unneceſſary to ſay more of it at preſent, than that it lay on the Borders of *Canaan*, and was the Province of *Egypt*, into which *Jacob* entered on his going down thither.

To all of them he gave each Man Changes of Raiment] This Kind of Preſent is ſtill cuſtomary in the Eaſt. The Inhabitants of *Canaan* and *Egypt* looked on a Multitude of Garments as the chief Part of their Riches; and *Joſeph*, beſides his expreſſing his Affection to his Brethren by this Gift, ſent it as a Teſtimony alſo unto *Jacob* of his being alive, in Power, and in good Terms with his Brothers; Circumſtances neceſſary to engage an old Man, like *Iſrael*, to take ſo long a Journey into a ſtrange Country, where he had never been before.

But to Benjamin he gave three hundred Pieces of Silver, and five Changes of Raiment] The *Jewiſh* Commentators have diſcovered many Myſteries in this Sum, which are not worth repeating; the plain Matter of Fact is, that *Joſeph*, as a Mark of his *Favour* to *Benjamin*, preſented him with three hundred Shekels of Silver, or the Value of 34 *l.* 4 *s.* 4 *d.* ½ in our Money; ſo that this as well as the five Changes of Raiment, was to diſtinguiſh *Joſeph*'s Affection for him over the reſt.

See that you fall not out by the Way] *Joſeph* was very well acquainted with the obſtreperous Tempers of ſome of them; and foreſeeing that they would commune together on what had paſſed, he was ſollicitous for the Safety of *Benjamin*; therefore he prudently warned them againſt Diſputes, which growing warm by Degrees, might be attended with evil Conſequences, and diſappoint all the Good he deſign'd them. Some Commentators have given this another Senſe; but it does not ſo well agree with the Words of the Text.

And Jacob's Heart fainted] The LXX call this *Extaſy*; the *Vulgar Latin* hath it, *Jacob*, *quaſi de gravi ſomno evigilans*; i. e. *as if awaked out of a deep Sleep*; the *Rabbins* have alſo differed very much as to the Manner in which this Alteration of *Jacob*'s Diſpoſition happened. Some ſay, the Heart ſtopt its Motions, and continued no longer beating. Others take it in quite another Senſe, and ſuppoſe that in the Original no more was intended, than that *Jacob* did not incline his Mind to credit the Story they told him concerning *Joſeph*. But the literal and plain Meaning is, That the Surprize which his Sons put him in, though he believed not a Word they ſaid, threw *Jacob* into a Swoon, which is an Accident very common in ſuch Caſes. All Amaze is a Confuſion in the Spirits, which operates more or leſs, according as they are agitated; which is the Reaſon why Joy and Grief work alike on the Patient, and produce nearly the ſame Effects. *Aul. Gellius* gives us a remarkable Story to the ſame Purpoſe, *viz.* 'After the Defeat at *Cannæ* of the *Roman* Forces, 'News was brought to an old Woman, that her Son 'was there ſlain among the reſt, and the poor Creature 'was extremely troubled at this ill Adventure, tho' it 'ſeems the Meſſenger was miſtaken, and her Son ſoon 'ſoon after returned ſafe and ſound; but the old Wo'man no ſooner caſt her Eyes on him, than immedi'ately falling into an exceſſive Agony, through the 'Combat in her Soul, between Joy and Sorrow, ſhe 'yielded up the Ghoſt.' Reaſon will eaſily enough lead us to the Cauſe of this; and therefore it is needleſs here to dwell longer upon it.

The Spirit of Jacob their Father revived] It is evident enough, that in the Original, this Phraſe is uſed, in direct Oppoſition to that which is explained in the former Note. The firſt points out the exceſſive Sorrow which threw *Jacob* into Faintings, by ſaying his Heart ſtopt, or ceaſed beating. This latter emphatically deſcribes his Recovery from that Sadneſs and Fainting, by ſaying his Heart revived or lived again. In order to conceive perfectly the Energy of ſuch *Hebraiſms*, we muſt obſerve, that Death is frequently put for *grievous Anxiety*, and by Life is underſtood, a *Chearfulneſs of Soul, and Vivacity of Spirit*. But before we part with this Paſſage, it is neceſſary to take Notice, that the *Hebrews* take this in a quite different Senſe. The Paraphraſe of *Onkelos* ſays, 'That the Spirit of the Lord returned unto '*Jacob*'; and the *Targum* of *Jonathan* goes farther, for it is therein ſaid, 'That the Spirit of the Lord, 'which departed from *Jacob*, from the Time of *Jo*'*ſeph*'s Loſs, returned unto him again.' The Meaning of theſe Gloſſes, is explained by this Maxim of the *Rabbins*, 'That the Spirit of God reſideth not in Men 'of melancholy Diſpoſitions.'

CHAP. XLVI.

Jacob *ſets out on his Way to* Egypt; *at* Beerſheba *offers Sacrifices to God. The Lord appears to him in a Viſion, and encourages him to go down into* Egypt; *he arrives there. The Number and Names of his Family that went with him into* Egypt; *his Interview with* Joſeph. Joſeph *inſtructs his Brothers what to ſay when they come before* Pharaoh.

Ver. 1. AND Iſrael took his journey with all that he had, and came to Beerſheba, and offered ſacrifices unto the God of his father Iſaac. 2 And God ſpake unto Iſrael in the viſions of the night, and ſaid, Jacob, Jacob: And he ſaid, Here *am* I. 3 And he ſaid, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. 4 I will go down with thee into Egypt; and I will alſo ſurely bring thee up *again*: and Joſeph ſhall put his hand upon thine eyes. 5 And Jacob roſe up from Beerſheba: and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had ſent to carry him. 6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his ſeed with him: 7 His ſons, and his ſons ſons with him, his daughters, and his ſons daughters, and all his ſeed brought he with him into Egypt. 8 And theſe are the names of the children of Iſrael, which came into Egypt, Jacob and his ſons: Reuben Jacob's firſt-born. 9 And the ſons of Reuben; Hanoch and Phallu, and Hezron, and Carmi. 10 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman. 11 And the ſons of Levi; Gerſhon, Kohath, and Merari. 12 And the ſons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah; but Er and Onan died in the land of Canaan. And the Sons of Pharez, were Hezron and Hamul. 13 And the ſons of Iſſachar; Tola, and Phuvah, and Job, and Shimron. 14 And the ſons of Zebulun; Sered, and Elon, and Jahleel. 15 Theſe *be* the ſons of Leah, which ſhe bare unto Jacob in Padan-aram, with his daughter Dinah: all the ſouls of his ſons and his daughters *were* thirty and three. 16 And the ſons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli. 17 And the ſons of Aſher; Jimnah, and Iſhua, and Iſui, and Beriah, and Serah, their ſiſter: and the ſons of Beriah; Heber, and Malchiel. 18 Theſe *are* the ſons of Zilpah, whom Laban gave to Leah his daughter: and theſe ſhe bare unto Jacob, *even* ſixteen ſouls. 19 The ſons of Rachel Jacobs wife; Joſeph, and Benjamin. 20 And unto Joſeph in the land of Egypt were born Manaſſeh and Ephraim, which Aſenath the daughter of Poti-pherah prieſt of On bare unto him. 21 And the ſons of Benjamin *were* Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard. 22 Theſe *are* the ſons of Rachel, which were born to Jacob: all the ſouls *were* fourteen. 23 And the ſons of Dan; Huſhim. 24 And the ſons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. 25 Theſe *are* the ſons of Bilhah, which Laban gave unto Rachel his daughter, and ſhe bare theſe unto Jacob: all the ſouls *were* ſeven. 26 All the ſouls that came with Jacob into Egypt, which came out of his loyns, beſides Jacobs ſons wives, all the ſouls *were* threeſcore and ſix; 27 And the ſons of Joſeph which were born him in Egypt, *were* two ſouls: all the ſouls of the houſe of Jacob which came into Egypt, *were* threeſcore and ten. 28 And he ſent Judah before him unto Joſeph, to direct his face unto Goſhen; and they came into the land of Goſhen. 29 And Joſeph made ready his chariot, and went up to meet Iſrael his father, to Goſhen; and preſented himſelf unto him: and he fell on his neck, and wept on his neck a good while. 30 And Iſrael ſaid unto Joſeph, now let me die, ſince I have ſeen thy face, becauſe thou *art* yet alive. 31 And Joſeph ſaid unto his brethren, and unto his fathers houſe, I will go up and ſhew Pharaoh, and ſay unto him, My brethren, and my fathers houſe, which *were* in the land of Canaan, are come unto me: 32 And the men *are* ſhepherds, for their trade hath been to feed cattel; and they have brought their flocks and their herds, and all that they have. 33 And it ſhall come to paſs when Pharaoh ſhall call you, and ſhall ſay, What *is* your occupation? 34 That ye ſhall ſay, Thy ſervants trade hath been about cattel, from our youth, even until now, both we *and* alſo our fathers: that ye may dwell in the land of Goſhen: for every ſhepherd *is* an abomination unto the Egyptians.

Fear not to go down into Egypt] It is not unlikely that the good old Man had promiſed himſelf the Comfort of ſpending the Remainder of his Days in the Land which God had been pleaſed to promiſe him; and therefore after ſo much Labour of Life, and Change of Place, when he thought himſelf at the End of his Pilgrimage, and perhaps depended upon the *Patriarchal* Line being put in Poſſeſſion before his Death, to be obliged to leave his Land, and to go into a foreign one, was not a little diſcouraging; eſpecially if he retain'd in his Mind the melancholy Prediction to his Grandfather, *Gen.* xv. 13. *Know of a Surety, that thy Seed ſhall be a Stranger in a Land that is not theirs, four hundred Years, and ſhall ſerve them.* See *Bibl. Bib.*

And Joſeph ſhall put his Hand upon thine Eyes] There ſeems to be ſomething of a Reaſon in Nature, why ſuch a particular Regard ſhould be had, at Death, to the *Eyes*, and that is, becauſe they are in Life ſo eminently ſerviceable both to Body and Mind. We cloſe the Eyes of the Dead, becauſe no Part of the Body looks ſo ghaſtly after Death, whereas nothing was ſo ſprightly and beautiful before: And the Reaſon why the neareſt in Blood or Friendſhip ſhould have this Office, is too obvious to need any Explication. *Penelope* writing to *Ulyſſes* concerning their Son *Telemachus*, according to *Ovid*, has theſe Words:

Dii precor hoc jubeant, ut, euntibus ordine fatis,
Ille meos oculos comprimat, ille tuos.

Thus engliſhed:

O grant, ye Gods, in your appointed Time,
That both our Eyes, at laſt, be clos'd by Him.

And theſe are the Names of the Children of Iſrael which came into Egypt] The whole Account of *Jacob*'s Sons and Grandſons, who went along with him into *Egypt*, ſtands thus: --- By *Leah* 32; by *Zilpah* 16; by *Rachel* 11; by *Bilhah* 7: In all 66, excluſive of *Jacob* himſelf, and of *Joſeph*, and his two Sons, which make up the 70: And 'twas neceſſary indeed, that theſe *Genealogies* ſhould be exactly regiſter'd, not only to diſtinguiſh each *Tribe*, and thereby diſcover the *Meſſias*, when he came; but (as it is in the Caſe before us) to make it apparent, that the Increaſe of *Iſrael*, even under Oppreſſion, ſhould bear a fair Proportion to the Promiſe made to *Abraham*, viz. *That his Seed ſhall be even as the Stars of Heaven, and as the Sand upon the Sea-ſhore for Multitude.* See *Univ. Hiſt.* and *Bibl. Bib.*

All the Souls of the Houſe of Jacob which came into Egypt, were threeſcore and ten] There are are three different Accounts in Scripture of the Number of *Jacob's* Family, when they came down into *Egypt*. Here it is ſaid, Ver. 26. that they were *threeſcore and ſix*: In the very next Verſe, and in *Deut.* x. 22. it is ſaid, that they were *threeſcore and ten*; St. *Stephen*, in *Acts* vii. 14. tells us expreſly, that they were *ſeventy-five*. Now in order to reconcile theſe ſeeming Contradictions, we muſt obſerve, that in each Place there is a different Manner of Computation. In the firſt Catalogue *Moſes* ſpeaks of thoſe Perſons only, *who came out of* Jacob's *Loins*, i. e. his Children and Grand-children, that went into *Egypt* with him; and theſe, excluſive of *Jacob* himſelf, and *Joſeph* and his two Sons, who were in *Egypt* before, were exactly *Sixty-ſix*: Whereas, including *Jacob* himſelf, together with *Joſeph* and his two Sons *Ephraim* and *Manaſſeh*, (who, tho' they were in *Egypt* before, yet, living there as Strangers only, and having their Original from the Land of *Canaan*, may be reckon'd, as if they had come into *Egypt* with *Jacob*) the Number is exactly Seventy. The Difference between *Moſes* and St. *Stephen* is a little more difficult to reconcile; and yet, if we ſuppoſe, that St. *Stephen* follows the firſt Number of *Moſes*, viz. *Sixty-ſix*, out of which he excludes *Jacob*, *Joſeph* and his two Sons, and to which he adds only nine of his Sons Wives (for *Judah*'s Wife, was already dead, and *Benjamin* is ſuppoſed to be ſtill unmarried, and *Joſeph*'s Wife out of the Caſe) theſe nine Wives, I ſay, who, tho' not of *Jacob*'s Blood, yet belong'd to his Family, and to *Joſeph*'s *Kindred* (which is the very Expreſſion St. *Stephen* makes uſe of) added to the Number of *Sixty-ſix* other Perſons will amount exactly to *Seventy-five*. See *Patrick*'s Com. Univerſ. and *Powell*'s Hiſt.

That ye may dwell in the Land of Goſhen] By the general Conſent of antient Geographers, the Land of *Goſhen* was ſituate, ſays *Pool*, in the Eaſtern Part of *Egypt* between the *Red-Sea* and the River *Nile*, upon the Borders of *Canaan*. It was a fruitful Spot of Ground, very fit for Paſturage, and therefore *Joſephus* tells us, that *Pharaoh*'s own Cattle were kept there, and accordingly we find him ordering *Joſeph* to make one of his Brethren *Inſpector-General* over them. The Country was ſeparate from *Egypt*: And, for this Reaſon; the *Iſraelites* inhabiting it, might keep themſelves in a Body, without endangering their Religion or Manners, by intermixing with the *Egyptians*, and without incurring their Envy or Odium, as they would have done had they liv'd among them, and ſhar'd any Power or Profit in the Government. They came down into *Egypt* upon a particular Exigency, and were to return again, to take Poſſeſſion of the *promis'd Land*; and therefore a Country, that lay in a Manner contiguous to it, was the moſt convenient for their Abode, that they might be in Readineſs to remove, whenever God ſhould order them to leave it, which they would not have found ſo eaſy a Thing to do, had they been ſetled in the Heart of *Egypt*.

For every Shepherd is an Abomination to the Egyptians] The Country of *Egypt* (as *Diodorus* tells us) was divided into three Parts, whereof the *Prieſts* had one, the *King* a ſecond, and the *Soldiery* a third: But, under theſe, there were three other Ranks of Men, *Shepherds*, *Huſbandmen*, and *Artificers*. The *Huſbandman* ſerv'd the King, and the other two Orders, in tilling the Ground, for very ſmall Wages, and ſo did the *Shepherds*, in their Capacities, for the *Egyptians* we muſt remember, had Sheep and Oxen, as well as Horſes and Aſſes, which they ſold unto *Joſeph* in the Time of the Famine. It cannot be thought therefore, that they abominated all Shepherds in general, but only ſuch *Shepherds* as were *Foreigners*, and for what Reaſon it was they did this, is not ſo eaſy a Matter to reſolve. Some are of Opinion, that Shepherds were held in Deteſtation, becauſe they were a People in thoſe Days addicted to *Robbery*, which made them very odious to the *Egyptians*: But others imagine, that Theft, among the *Egyptians*, was not reputed ſo abominable a Crime; and therefore they think, that the moſt probable Reaſon of this Averſion to Shepherds, and to the *Hebrews*, as ſuch, was the great Oppreſſion, and Tyranny, under which they had lately groan'd, when the *Phenician* Shepherds penetrated *Egypt*, waſted their Cities, burnt their Temples, murther'd the Inhabitants, and ſeated themſelves, for a conſiderable while, in the Poſſeſſion of it. But, upon whatever Account it was, that the *Egyptions* had this Averſion to Shepherds, it certainly was an Inſtance of *Joſeph*'s great Modeſty and Love of Truth, that he was not aſham'd of an Employment, ſo mean in itſelf, and ſo vile in the Eyes of the *Egyptians*. Had he been minded to make the moſt of the Matter, he might have inſtructed his Brothers to have conceal'd their Way, or Buſineſs of Life; or, if he was aware, that they would follow the ſame in *Egypt*, that they had done in *Canaan*, he might nevertheleſs have put into their Mouths the high Dignity of their Deſcent, and the wonderful Hiſtory of their Family, *viz.* that *Abraham* was their *Great-Grandfather*, a Prince renown'd for the Defeat of four confederated Monarchs; that *Iſaac* was their *Grandfather*, whoſe Amity and Alliance had been courted by Kings; and that *Iſrael* was their Father, who once gain'd a Victory even over a mighty Prince of the celeſtial Hoſt; all great Men in their Generations, and dignified with the Converſation of God himſelf. This, and a great deal more, had *Joſeph* been minded to ſerve the Purpoſes of Vanity, he might have ſuggeſted to his Brethren; but, by his open Declaration, we may perceive, that his Pleaſure and Ambition was, that the wonderful Chain of the divine Meaſures and Counſels, in bringing him, from an humble Condition of Life, to ſuch a Sublimity of Power and Figure, might be as conſpicuous as poſſible. See *Pool*'s and *Patrick*'s Com. and *Biblioth. Bib.*

CHAP. XLVII.

Joſeph *acquaints* Pharaoh *with the Arrival of his Father in* Egypt. *He preſents five of his Brethren to the King, who diſcourſes with them about their Occupation.* Joſeph *brings his Father before* Pharaoh; *the Converſation that paſs'd between them. The Famine rages prodigiouſly in* Egypt; Joſeph's *Conduct thereupon. The Prieſts are favour'd. The Famine ends, and* Joſeph *gives the People Corn, and bids them till and ſow the Land. The* Iſraelites *multiply exceedingly.* Jacob's *Age and Death; he takes an Oath of* Joſeph *concerning his Burial.*

Ver. 1. THEN Joſeph came and told Pharaoh, and ſaid, My father and my brethren, and their flocks and their herds, and all that they have, are come out of the land of Canaan: and behold, they *are* in the land of Goſhen. 2 And he took ſome of his brethren, *even* five men, and preſented them unto Pharaoh. 3 And Pharaoh ſaid unto his brethren, What *is* your occupation? And they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we *and* alſo our fathers. 4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have no paſture for their flocks, for the famine *is* ſore in the land of Canaan: now therefore we pray thee, let thy ſervants dwell in the land of Goſhen. 5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee: 6 The land of Egypt *is* before thee; in the beſt of the land make thy father and brethren to dwell, in the land of Goſhen let them dwell: and if thou knoweſt any man of activity amongſt them, then make them ruler over my cattel. 7 And Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed Pharaoh. 8 And Pharaoh ſaid unto Jacob, How old *art* thou? 9 And Jacob ſaid unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh. 11 And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes, as Pharaoh had commanded. 12 And Joſeph nouriſhed his father, and his brethren, and all his fathers houſhold with bread, according to *their* families.

And Jacob bleſſed Pharaoh] It is not neceſſary to underſtand any more thereby, ſays *Pool*, than that *Jacob* ſaluted him with great Reſpect: Accordingly, we find the ſame Verb which is tranſlated to *bleſs*, is render'd to *ſalute*, 1 Sam. xiii. 10. And in this Senſe Commentators take the Words above.

And Pharaoh ſaid unto Jacob, How old art thou] *Pharaoh*'s Queſtion to *Jacob*, and *Jacob*'s Anſwer, we may ſuppoſe, were not all the Diſcourſe that paſs'd between them, but only what moſt deſerves to be mention'd, becauſe (as the learned *Pererius* obſerves) this Anſwer of *Jacob*'s is the very *Hinge* upon which which the whole *Chronology* of the Patriarchal Times turns. The ſame excellent Commentator remarks, that, tho' *Jacob* liv'd ſeventeen Years after this, yet even at laſt he did not attain *to the Days of the Years of the Life of his Fathers*: ſince his Father *Iſaac* lived an hundred and fourſcore Years, and his Grandfather *Abraham* to an hundred and ſeventy five.

In the beſt of the Land, in the Land of Rameſes] *Rameſes* was Part of the Land of *Goſhen*; and in all Probability, that Part where the *Iſraelites* afterwards built the City *Rameſes* for *Pharaoh*, wherefore it is now called ſo by Anticipation. The Reaſon why *Moſes* ſpecifies that it was in the Land of *Rameſes*, is, that the *Iſraelites* not being now numerous enough to poſſeſs the whole Land of *Goſhen*, which was given to them, contented themſelves with only a Part of it, and left the reſt to be inhabited by the *Egyptians*; wherefore, when they multiplied exceedingly, as they did afterwards, they were forced to ſpread their Habitations amongſt the Natives of the Land.

13 And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt, and *all* the land of Canaan fainted by reaſon of the famine. 14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaohs houſe. 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the money faileth. 16 And Joſeph ſaid, Give your cattel; and I will give you for your cattel, if money fail. 17 And they brought their cattle unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattel of the herds, and for the aſſes; and he fed them with bread, for all their cattle for that year. 18 When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent, my lord alſo hath our herds of cattel; there is not ought left in the ſight of my lord, but our bodies, and our lands. 19 Wherefore ſhall we die before thy eyes, both we and our land? Buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live and not die, that the land be not deſolate. 20 And Joſeph bought all the land of Egypt for Pharaoh: for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs. 21 And as for the people, he removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof. 22 Only the land of the prieſts bought he not: for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they ſold not their lands. 23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* ſeed for you, and ye ſhall ſow the land. 24 And it ſhall come to paſs in the increaſe, that you ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones. 25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaoh's ſervants. 26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; except the land of the prieſts only, *which* became not Pharaohs.

When that Year was ended, they came unto him the ſecond Year] When the *Egyptians* were drove to this laſt Extremity, in our Tranſlation it is ſaid to be in the *ſecond Year*; but this, ſays *Pool*, muſt not be underſtood to be the *ſecond* Year of the ſeven Years of Famine, but the ſecond after that laſt mentioned, wherein they had ſold their Cattle; which was in Reality the *laſt* Year of the Famine; becauſe he now gave them Corn for *Seed*, as well as for *Food*; whereas, in the firſt Years, there was neither *ſowing* nor *reaping*.

Some have accuſed *Joſeph* of bad Policy, in adviſing the King to take the Advantage of a Famine in order to impoveriſh all his Subjects; except the Prieſts. To this Mr. *Stackhouſe* anſwers, That as ſoon as *Joſeph* had foretold the King the long Famine, that was to befal *Egypt*, he gave him Advice to have the *fifth* Part of the Produce of the Country laid up in Store againſt the enſuing Want. The *tenth* Part, (according to the Conſtitution of the Nation) belong'd to the King already, and to adviſe him to purchaſe as much more, for ſeven ſucceeding Years, was to conſider him as the *publick Father* of his People, for whoſe Support and Welfare he was concern'd to provide. When himſelf was appointed to gather in the Corn, he took Care, no doubt, to have his *Granaries* in fortified Places, and as the Scarceneſs increaſed, to have them ſecur'd by a Guard of the King's Forces, to prevent Inſurrections and Depredations. When he came to open his *Storehouſes*, he ſold to the Poor and to the Rich; and was it not highly reaſonable that he, who bought the Corn, ſhould likewiſe ſell it; or, that the Money, which by the King's Commiſſion and Order, had been laid out for ſuch a Stock of Proviſions againſt the approaching Neceſſities of his Subjects, ſhould return to the King's Coffers again, to anſwer his Occaſions? When their Money was gone, they brought him their Cattle; but this they did of their own Accord, without any Compulſion or Circumvention; and might he not as legally exchange Corn for Cattle, as he did it for Money before? His Corn he kept up perhaps at a high Rate; but, had he ſold it *cheap*, or given it *gratis*, the People, very likely, would have been profuſe, and wanton in the Conſumption of it; whereas his great Care and Concern was, to make it hold out the whole Time of the *Famine*. He oblig'd the Inhabitants of one City and Diſtrict to remove, or make Room for thoſe of another; but this he might do, not ſo much to ſhew their Subjection to *Pharaoh*, as to ſecure the publick Peace, by diſabling them, in this Way, from entering into any ſeditious Meaſures and Combinations.

It cannot be imagin'd indeed, but that in a Time of ſuch general Want and Calamity, Mens Minds would be ripe for Rapine, Violence, and Mutiny; and yet we meet with no Commotion, during the whole Period of this critical Miniſtry; which beſpeaks the Skill of the *Mariner*, when he is found able to *ſteer* ſteady in the midſt of ſo tumultuous a Sea. In fine, after he had a long while executed his high Truſt, and the Years of Famine were come to a Concluſion, he gave the People back their Liberties and Eſtates, reſerving to the King no more, than a double *Tenth* out of the Produce of their Lands, as a *Tribute* of their Vaſſalage; which, conſidering the Richneſs of the Soil, and the little Pains required in cultivating it, was an Impoſition, far from being burthenſome to the Subject, or vaſtly diſproportionate to the Benefit they had receiv'd.

Why *Pharaoh*, when he thought fit to leſſen the Property of his *common* Subjects, did not, at the ſame Time, attempt to reduce the exorbitant Riches of the Prieſts, we may, in ſome Meaſure, account for, if we conſider, that, according to the Conſtitution of the

Kingdom, the *Egyptian* Prieſts were oblig'd to provide all Sacrifices, and to bear all the Charges of the *national* Religion, which in thoſe days, was not a little expenſive; ſo very *expenſive*, that we find, in Countries where the Soil was not fruitful, and conſequently the People poor, Men did not well know how to bear the Burden of Religion; and therefore *Lycurgus*, when he reform'd the *Lacedemonian* State, inſtituted Sacrifices, the meaneſt and cheapeſt that he could think of. But *Egypt*, we know, was a rich and fertile Country, and therefore, in all Probability, the King and People being deſirous that Religion ſhould appear with a ſuitable Splendor, made Settlements upon the Prieſts from the firſt Inſtitution of Government among them, anſwerable to the Charges of their Function. Add to this, that the Prieſts of *Egypt* were the whole Body of the Nobility of the Land; that they were the King's Counſellors and Aſſiſtants, in all the Affairs which concern'd the Publick; were *joint Agents* with him in ſome Things, and, in others, his *Directors* and *Inſtructors*. Add again, that they were the Profeſſors and Cultivators of *Aſtronomy*, *Geometry*, and other uſeful Sciences; that they were the Keepers of the publick Regiſters, Memoirs, and Chronicles of the Kingdom; and, in a Word, that, under the King, they were the ſupreme Magiſtrates, and fill'd all prime Offices of Honour and Truſt. And, conſidering them under theſe Views, we may poſſibly allow, that *Pharaoh* might think, that they had not too much to ſupport the Station they were to act in, and, for that Reaſon, order'd that no Tax ſhould be rais'd upon them.

27 And Iſrael dwelt in the land of Egypt in the country of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly. 28 And Jacob lived in the land of Egypt ſeventeen years: ſo the whole age of Jacob was an hundred forty and ſeven years. 29 And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto him, If now I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt. 30 But I will lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying-place. And he ſaid, I will do as thou haſt ſaid, 31 And he ſaid, Swear unto me: And he ſware unto him. And Iſrael bowed himſelf upon the beds head.

Bury me not, I pray thee, in Egypt; but I will lie with my Fathers] Tho' there be ſomething of a natural Deſire in moſt Men to be buried in the Places where their Anceſtors lie; yet *Jacob*'s Averſion to have his Remains depoſited in *Egypt* ſeems to be more earneſt than ordinary, or otherwiſe he would never have impos'd an Oath on his Sons, and charg'd them all with his dying Breath, not to ſuffer it to be done. For he very well knew, that had his Body been buried in *Egypt*, his Poſterity, upon that very Account, would have been too much wedded to the Country, ever to attempt the Acquiſition of the *promis'd Land*; and therefore, to wean them from the Thoughts of continuing in *Egypt*, and to fix their Minds and Affections on *Canaan*, he order'd his Body to be carrried thither beforehand, in Teſtimony that he died in full Perſuaſion of the Truth of the Promiſes which were given to him and his Anceſtors: Nor was it inconvenient, that future Generations, after their Return into *Canaan*, ſhould have before their Eyes the Sepulcher of their Fore-fathers, for a Record of their Virtues, and an Incitement to the Imitation of them. But the ſtrongeſt Motive of all for *Jacob*'s deſiring to be buried in *Canaan* (ſuppoſing that he fore-knew that our Saviour *Chriſt* was to live and die, and, with ſome others, riſe again in that Country) was, that he might be one of that *bleſſed* Number; as it was indeed an antient Tradition in the Church, that among thoſe *who came out of their Graves after our Lord's Reſurrection*, Matt. xxvii. 53. the Patriarch *Jacob* wa one. See *Pool*'s Ann. and *Bibl. Bib.*

And Iſrael bowed himſelf upon the Beds-head] Theſe are the Words in our Tranſlation; where ſome Expoſitors, preſuming that his *Bowing* was a religious Action, will by no Means, have it directed to *Joſeph*, but to God only, for the Aſſurance which *Joſeph* had given him, that he ſhould be buried according to his Deſire. But if the Word muſt be tranſlated *bowed*, there is no Neceſſity to make it an Act of Adoration, but only a common Form of Civility, wherewith a *Father* might comply, without any Diminution to his Superiority over his *Son*. What led theſe Expoſitors into this Conception, was the *Verſion* of the *Septuagint*, and the Words of the Apoſtle to the *Hebrews*, where *Jacob* is ſaid (in Alluſion, as they ſuppoſe, to this Paſſage) to have *worſhipped on the Top of his Staff*, Heb. xi. 21. But the plain Truth is, that the Apoſtle here ſpeaks of another Thing; not of what *Jacob* did now, when *Joſeph* ſwore unto him, but of what he did, when he bleſs'd his other Children. In the former Caſe, he ſeems to have kept his Bed; but, in the latter, to have receiv'd freſh Spirits, and ſat upon it, tho' leaning perhaps *upon his Staff*. So that the Apoſtle's Words were not taken from theſe of *Moſes*, but are a Reflection of his own, whereby he ſignifies the Strength of *Jacob*'s Faith, even when he was ſo weak, as not to be able to bow himſelf, and worſhip without the Help of his *Staff*. This clearly removes the Difficulty, and reconciles *Moſes*, and the Apoſtle very perfectly; but there ſeems to be a more compendious Way of doing this. For ſince the Word *Schacab*, which ſignifies *to bow the Body*, may in like Manner, be render'd to *lie*, or *fall down*, the moſt eaſy Tranſlation ſeems to be, *he laid himſelf down upon his Pillow*, as weak Men are wont to do, after they have ſet up a while to diſpatch ſome Buſineſs. See *Patrick*'s and *Le Clerc*'s Com.

CHAP. XLVIII.

Joſeph *with his Sons viſit his Father.* Jacob *ſtrengthens himſelf, and recounts to him God's Promiſes; adopts his two Sons* Ephraim *and* Manaſſeh; *bleſſes them; and foretels the Return of the* Iſraelites *to the Land of* Canaan, *and gives* Joſeph *a double Portion.*

Ver. 1. AND it came to paſs after theſe things, that *one* told Joſeph, Behold, thy father *is* ſick: and he took with him his two ſons Manaſſeh and Ephraim. 2 And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf, and ſat upon the bed. 3 And Jacob ſaid unto Joſeph, God Almighty appeared unto me at Luz in the land of Canaan, and bleſſed me. 4 And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy ſeed after thee, *for* an everlaſting poſſeſſion. 5 And now thy two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon they ſhall be mine. 6 And thy iſſue which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance. 7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the ſame *is* Beth-lehem. 8 And Iſrael beheld Joſephs ſons, and ſaid, Who *are* theſe? 9 And Joſeph ſaid unto his father, They *are* my ſons, whom God hath given me in this *place:* And he ſaid, Bring them, I pray thee, unto me, and I will bleſs them. (10 Now the eyes of Iſrael were dim for age, *ſo that* he could not ſee:) and he brought them near unto him; and he kiſſed them, and embraced them. 11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and lo, God hath ſhewed me alſo thy ſeed. 12 And Joſeph brought them out from between his knees, and he bowed himſelf with his face to the earth. 13 And Joſeph took them both, Ephraim in his right hand towards Iſraels left hand, and Manaſſeh in his left hand towards Iſraels right hand, and brought *them* near unto him. 14 And Iſrael ſtretched out his right hand, and laid *it* upon Ephraims head, who *was* the younger, and his left hand upon Manaſſehs head: guiding his hands wittingly; for Manaſſeh *was* the firſt-born. 15 And he bleſſed Joſeph, and ſaid, God, before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day, 16 The angel which redeemed me from all evil, bleſs the lads; and let my name be named on them, and the name of my fathers Abraham, and Iſaac: and let them grow into a multitude in the midſt of the earth. 17 And when Joſeph ſaw that his father laid his right hand on the head of Ephraim, it diſpleaſed him: and he held up his fathers hand, to remove it from Ephraims head, unto Manaſſehs head. 18 And Joſeph ſaid unto his father, Not ſo my father: for this *is* the firſt-born; put thy right hand upon his head. 19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*; he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations. 20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh. 21 And Iſrael ſaid unto Joſeph, Behold, I die; but God ſhall be with you, and bring you again unto the land of your fathers. 22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my ſword and with my bow.

Rachel died by me in the Land of Canaan, when yet there was but a little Way to come unto Ephrath; and I buried her there by the Way of Ephrath] Since *Jacob* had ſo ſtrictly inſiſted on his being buried with his Father, and bound *Joſeph* with an Oath to ſee it done, it was proper for him to explain and clear himſelf, as to what might be ſecretly objected to his not interring *Rachel*, (*Jacob*'s own, and beſt beloved Conſort) in that *Burying-place*, where he ſo earneſtly deſired to lie himſelf; and for his Excuſe in this Requeſt, he had two Things to offer; *1ſt*, That he was then upon his Journey, and in his Return from *Padan*; and, *2dly*, That he had erected a *Monumental Pillar* upon her Grave, in a very publick and frequented Place: To which a *Right Reverend* Commentator has added a further Apology; —That, as ſhe died in Child-bed, and *Jacob*, in his Travels, might not have all Things neceſſary to preſerve her Body, he was conſtrain'd to bury her ſooner perhaps than otherwiſe he would have done. See *Patrick*'s Com. and *Bibl. Bib.*

And Joſeph took them both, Ephraim in his right Hand, towards Iſrael's left Hand, and Manaſſeh in his left Hand, toward Iſrael's right Hand, and brought them near unto him] The Meaning of this Ceremony was, ſays *Pool*, that as the Patriarchs were inveſted by God with a Power of conferring a Bleſſing upon their Children, to which the Lord always gave a Sanction, ſo on whomſoever the right Hand was laid, that Perſon obtained the beſt Bleſſing; *Joſeph* was deſirous therefore, of obtaining the beſt Bleſſing for his eldeſt Son.

Moreover I have given to thee one Portion above thy Brethren which I took out of the Hand of the Amorite with my Sword and with my Bow]. Commentators are very much divided about the Meaning of this; and nothing can be offered upon this Head but mere Conjectures; the moſt probable of which, we think, ſays *Pool*, is, that the Sons of *Jacob* having ſubdued the City of *Sechem*, their Father, tho' he highly diſapproved of their inhuman Cruelty, might defend it againſt the Attempts of the *Amorites*; who being the moſt powerful Nation in thoſe Parts, might endeavour to take it from him.

CHAP. XLIX.

Jacob *ſummons his Sons together, bleſſes them, and propheſies of their future Allotments in the Land of their Inheritance; gives them a Charge concerning his Burial, and dies.*

Ver. 1. AND Jacob called unto his ſons, and ſaid, Gather yourſelves together, that I may tell you *that* which ſhall befall you in the laſt days. 2 Gather yourſelves together, and hear ye ſons of Jacob; and hearken unto Iſrael your father. 3 Reuben, thou *art* my firſtborn, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power. 4 Unſtable as water, thou ſhalt not excel, becauſe thou wenteſt up to thy fathers bed: then defiledſt thou *it*; he went up to my couch. 5 Simeon and Levi *are* brethren: inſtruments of cruelty *are in* their habitations. 6 O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man, and in their ſelf-will they digged down a wall. 7 Curſed *be* their anger, for it *was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael. 8 Judah, thou *art he* whom thy brethren ſhall praiſe; thy hand *ſhall be* in the neck of thine enemies: thy fathers children ſhall bow down before thee. 9 Judah *is* a lions whelp; from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up? 10 The ſcepter ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him *ſhall* the gathering of the people *be*. 11 Binding his fole unto the vine, and his aſſes colt unto the choice vine; he waſhed his garments in wine, and his cloaths in the blood of grapes. 12 His eyes *ſhall be* red with wine, and his teeth white with milk. 13 Zebulun ſhall dwell at the haven of the ſea: and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon. 14 Iſſachar *is* a ſtrong aſs, couching down between two burdens. 15 And he ſaw that reſt *was* good, and the land that *it was* pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute. 16 Dan ſhall judge his people, as one of the tribes of Iſrael. 17 Dan ſhall be a ſerpent by the way, an adder in the path; that biteth the horſe-heels, ſo that his rider ſhall fall backward. 18 I have waited for thy ſalvation, O Lord. 19 Gad, a troop ſhall overcome him: but he ſhall overcome at

the laſt. 20 Out of Aſher his bread *ſhall be* fat,
and he ſhall yield royal dainties. 21 Naphtali
is a hind let looſe: he giveth goodly words.
22 Joſeph *is* a fruitful bough, *even* a fruitful
bough by a well; *whoſe* branches run over the
wall. 23 The archers have ſorely grieved him,
and ſhot *at him*, and hated him. 24 But his
bow abode in ſtrength, and the arms of his hands
were made ſtrong, by the hands of the mighty
God of Jacob: from thence *is* the ſhepherd, the
ſtone of Iſrael. 25 *Even* by the God of thy fa-
ther who ſhall help thee, and by the Almighty,
who ſhall bleſs thee with bleſſings of heaven
above, bleſſings of the deep that lieth under,
bleſſings of the breaſts, and of the womb. 26
The bleſſings of thy father have prevailed above
the bleſſings of my progenitors, unto the utmoſt
bound of the everlaſting hills; they ſhall be on
the head of Joſeph, and on the crown of the
head of him that was ſeparate from his brethren.
27 Benjamin ſhall ravin *as* a wolf: in the morn-
ing he ſhall devour the prey, and at night he
ſhall divide the ſpoil. 28 All theſe *are* the
twelve tribes of Iſrael: and this *is it* that their
father ſpake unto them, and bleſſed them; every
one according to his bleſſing he bleſſed them.
29 And he charged them and ſaid unto them,
I am to be gathered unto my people: bury me
with my fathers, in the cave that *is* in the field
of Ephron the Hittite, 30 In the cave that *is* in
the field of Machpelah, which is before Mamre,
in the land of Canaan, which Abraham bought
with the field of Ephron the Hittite, for a poſ-
ſeſſion of a burying-place. 31 (There they bu-
ried Abraham and Sarah his wife, there they bu-
ried Iſaac and Rebekah his wife, and there I bu-
ried Leah) 32 The purchaſe of the field and of
the cave that *is* therein, *was* from the children
of Heth. 33 And when Jacob had made an
end of commanding his ſons, he gathered up
his feet into the bed, and yielded up the ghoſt,
and was gathered unto his people.

Thou ſhalt not excel, becauſe thou wenteſt up to thy Father's Bed] The Prerogatives of the Birthright, ſays *Howell*, conſiſted chiefly, in the Honour of the Prieſthood, in the Rule and Government of the Family, and in a double Portion of the Inheritance, which, at this Time, were all taken away from *Reuben*, and divided ſeverally; ſince it appears in the Sequel of the Hiſtory, that the Tribe of *Reuben* continued all along in Obſcurity, while the Prieſthood was conferred on *Levi*, the Government on *Judah*, and the double Portion on *Joſeph*, to deſcend to their reſpective Tribes.

I will divide them in Jacob, and ſcatter them in Iſrael] *Jacob*'s Words, in this Place, may imply a double Diſperſion, *viz.* of the two Tribes from each other; and of their being interſpers'd among the reſt: And, accordingly, that of *Levi* had no *Inheritance* among his Brethren, in the Land of *Canaan*, but only a certain Number of Cities aſſigned to them in every Tribe. And, as for that of *Simeon*, they had properly no more than a Portion of *Judah*'s Inheritance, *Joſh.* xix. 1. if we except ſome few Places, which they got upon Mount *Seir*, and in the Wilds of the Valley of *Gedor*, 1 Chron. vi. 39, &c. See *Univ. Hiſt.*

Binding his Foal unto the Vine, and his Aſs unto the choice Vine; he waſhed his Garments in Wine, and his Cloaths in the Blood of Grapes] Expreſſions which are ſomewhat *hyperbolical*: (For they imply, that Vines, in this Country, ſhould be as common as Thorns in other Places; and Wine as plentiful as Water) but were in a great Meaſure, anſwer'd in that fertile Land, which fell to the Tribe of *Judah*'s Share. For here was the Valley of *Eſcol*, a Bunch of whoſe Grapes was brought by the *Spies* as a Specimen of the Fruitfulneſs of the Land, *Numb.* xiii. 23. Here was a *Brook*, or Torrent, of the ſame Name, along whoſe Banks were the moſt delicious Paſture-grounds for Cattle; and, as modern Travellers tell us, here are very large Grapes ſtill to be met with, eſpecially in the Valley of *Hebron*, which, in all Probability, is that, through which this *Torrent* runs. See *Pool*'s Ann. *Biblioth. Bibl.* and *Univerſ.* Hiſt.

Zebulun ſhall dwell at the Haven of the Sea] Had *Jacob* been preſent at the Diviſion of the Land of *Canaan*, he could hardly have given a more exact Deſcription of *Zebulun*'s Lot, than we find him doing 250 Years before it happen'd. For it extended to the *Mediterranean Sea* on the Weſt, to the Lake of *Genezareth* on the Eaſt, and lay therefore very commodiouſly for Trade and Navigation. The foretelling ſo preciſely and diſtinctly the Situation and Employment of this Tribe, tho', at firſt Appearance, it may ſeem a Matter of no great Moment, yet will be found to be quite otherwiſe, when it is conſider'd, that ſuch *Particulars* as theſe cou'd not but be very convincing to the *Iſraelites*, that it was not Chance, nor Power, nor Policy, that put them in Poſſeſſion of the Land of *Canaan*, but *God's Right Hand, and his Arm, and the Light of his Countenance, becauſe he had a Favour unto them.*

Iſſachar is a ſtrong Aſs, couching down between two Burdens] No leſs remarkable is the Deſcription of *Iſſachar*'s Tribe, ſince, they were a very laborious People in all rural Employments, yet they had no great Inclination to War; and were therefore frequently infeſted, and ſubjected by Strangers, eſpecially in the Time of the Judges.

Dan ſhall be a Serpent by the Way] The *Jews* think, that the Prophecy of *Dan*'s deſtroying his Enemies by Craft, was more particularly fulfill'd, when *Samſon*, who was of that Tribe, pull'd down the Temple, which cruſh'd himſelf and *Philiſtines* to Death.

Gad, a Troop ſhall overcome him; but he ſhall overcome at the laſt] *Gad*'s Lot happened on the other Side of *Jordan*, where they were continually expos'd to the Incurſions of the bordering *Arabs*; but, by their Watchfulneſs and Bravery, they not only prevented them, but ſeveral Times caught and plunder'd them in their Turns, inſomuch that in one Battle, they took from them 50,000 Camels, 250,000 Sheep, beſides an 100,000 Men Priſoners, *Deut.* xxxiii. 20, &c.

Naphtali is a Hind let looſe; he giveth goodly Words] Theſe Words are very obſcure, and ſcarce intelligible. For, tho' the former Part of the Prediction is commonly applied to *Barak*'s overcoming *Siſera*, and the latter to that noble *Canticle*, which *Deborah* made upon that Occaſion; yet the Expoſition, which the learned *Bochart* gives us of this Paſſage, *He ſhall be like a Tree, which ſhooteth out pleaſant Branches*, is both more agreeable to the Original, and more anſwerable to the Event; ſince no Tribe multiplied ſo wonderfully, as this of *Naphtali*, who had but four Sons, when he came into *Egypt*, and yet could muſter upwards of 53,000 Men fit to bear Arms, when he came out of it, *i. e.* in leſs than 220 Years. See *Eſſay towards a new Tranſlation.*

From thence is the Shepherd, the Stone of Iſrael] In *Joſeph*'s Benediction, are two remarkable Titles: A *Shepherd*, which ſeems to be a thankful Recognition of *Joſeph*'s Kindneſs to his Father and Family, in keeping, and feeding them, even as a *Shepherd* does his Sheep; by which Means he became *the Stone of Iſrael*, the *Foundation*, or *Baſis*, of the Houſe of *Jacob*, by preſerving them from periſhing by Famine, and continuing them ſetled in the beſt Part of the *Egyptian* Kingdom, for a conſiderable Time. Tho' ſome refer it rather to his virtuous reſiſting the Temptations of his Miſtreſs, and patiently enduring his Maſter's Severity, to both of which he remain'd as immoveable as a Stone. 2*dly*, The other Title is, that he was *ſeparate from his Brethren*: Where, tho' the Word *nazir* ſignifies to *ſeparate* (as *Joſeph* was certainly *ſeparate from* *his Brethren*, when he was ſold into *Egypt*) yet, as it is hardly ſuppoſable, that *Jacob* would couch ſo cruel an Action into ſo ſoft a Term, 'tis rather to be thought, that he us'd the Word *Nazir*, which ſignifies *crown'd*, in Alluſion to the Superintendants of the King's Houſhold, in all the *Eaſtern* Countries, who were call'd *Nazirs*, and wore probably ſome Kind of Diadem about their Heads by way of Diſtinction and Grandeur. And, as for the Fruitfulneſs promis'd to *Joſeph*, this was exemplified in the large Extent of his twofold Tribe, *Ephraim* and *Manaſſeh*, which at their firſt numbering yielded 72,700, *Numb.* i. and at their *Second*, 85,200 Men, all able to go out to War, *Numb.* xxvi.

Benjamin ſhall raven as a Wolf] How brave and warlike a Body of Men, and how very expert in Feats of Arms, this Tribe became, we may conceive from what we are told of them, *viz.* that *there were ſeven hundred choſen Men among them, left-handed, every one of whom could ſling Stones at an Hair's Breadth, and not miſs*, Judg. xx. 16. And how pertinacious they were in Undertakings of this Kind, is manifeſt, both from the fierce Battles, which they fought againſt all the other Tribes, (tho' in a very bad Cauſe, *Judg.* xix.) wherein they twice came off Conquerors; and from the long Oppoſition, which the Houſe of *Saul*, deſcended from this Tribe, made againſt the Acceſſion of *David* to the Throne, and which could not be ſuppreſs'd, until *Abner*, the General of their Forces, had forſook them.

Beſides theſe Prophecies of *Jacob*, which were ſufficiently verified by their Events, the *Jews* aſcribe ſome other Works to him, *viz.* a Treatiſe entitled, *The Ladder to Heaven*, and another called *Jacob's Teſtament*, which Pope *Gelaſius* reckons among the *Apocrypha*; together with ſome Forms of Prayer, which the *Jews* uſe every Night, and pretend that they were compos'd by him. As to the Commendations, which they ſo plentifully beſtow upon this Patriarch, theſe are, in a great Meaſure, juſtified by the Character, which the Author of *Eccleſiaſticus* gives him, Ch. xliv. 23. And, as the *Mahometans* allow him not only to be a Prophet, but the Father likewiſe of all the Prophets, except *Job*, *Jethro*, and *Mahomet*; ſo they believe, that the Royal Dignity did not depart from his Poſterity, until the Times of *John the Baptiſt*, and *Jeſus Chriſt*; and that from him the twelve Tribes of the *Jews* did ſpring, even as their own Twelve did from *Iſhmael*. See *Calmet*'s Dict.

Before we leave the Prophecies and Benedictions of *Jacob*, it may be proper to give ſome Explanation of that famous Prediction of his, that *the Sceptre ſhould not depart from Judah, until Shiloh come*, ſince, ſay ſome, the *Jews* had loſt all Government of their own, and were ſubject to other Nations, long before the *Meſſias* came.

In order to give this difficult Paſſage a clear Solution, it may not be improper, ſays *Stackhouſe*, to cite the Words, and then to explain the Terms, contain'd in it: *The Sceptre ſhall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come, and unto him ſhall the Gathering of the People be.*

1. The Word *Shevet*, which we render *Sceptre*, has both a *literal*, and *figurative* Signification. In its *literal*, it denotes a *Rod*, a *Wand*, a *Sceptre*, a *Shepherd's Crook*, &c. and in its *figurative*, it either implies the *Correction* and *Puniſhment*, whereof the *Rod*, or the Authority and Power, whereof the *Sceptre*, is the Enſign. It cannot be doubted, I think, but that the Word is to be taken in a *figurative* Senſe here; and yet it cannot be ſuppos'd to ſignify *Puniſhment*, becauſe the Tribe of *Judah* was ſo far from being in a State of Affliction, that it always flouriſh'd exceedingly, and, even in the Time of its *Captivity*, enjoy'd its own Form of *Government*. The Word muſt therefore, in this Place, be put for that *Power* and Dominion, whereof the *Sceptre*, in antient Times, was thought a fitter Repreſentation, than either the *Crown* or *Diadem*.

2. The Word *Mechokek*, which we tranſlate *Lawgiver*, is not *ſynonimous* with the former, but has two diſtinct Significations. It ſometimes ſignifies, not a Perſon who has Power to make Laws himſelf, but only to *teach* and *inſtruct* others in thoſe Laws that are already made: And, in this Senſe, it differs very little from the *Scribes*, and *Doctors*, and Teachers of the Law, whereof there is ſo much Mention made in our Saviour's Days. At other Times it denotes a Perſon inveſted with Power and Authority even to make Laws, but then this Authority of his is inferior to that of a King; ſo that properly he may be call'd an inferior *Magiſtrate*, or Governor, ſet over a People, by the Licence of ſome *Monarch*, and, by his Commiſſion, appointed to be ruled: And in this Senſe the Word ſhould rather be taken here, becauſe there were ſuch *Governors* and Deputies ſet over the *Jews*, after their Return from the *Babyloniſh* Captivity.

3. The Phraſe, which we render *between his Feet*, (according to the Modeſty of the Scripture Expreſſion) means nothing elſe, but, *of his Seed*, or Poſterity; and ſo the Intendment of this Part of the Prediction muſt be, that *the Tribe of* Judah *ſhould have Lawgivers of their own till the very laſt Times.*

4. From whatever *Radix* it is, that the Word *Shiloh* is deriv'd, both *Jews* and *Chriſtians* are agreed in this, that, by the Perſon to whom this Title is applied, the Patriarch intended the great Saviour of the World, who is called the *Meſſias*, or Chriſt.

5. By *Judah* here, there is not an abſolute Neceſſity to underſtand the People of that *Tribe* only, but all thoſe likewiſe, who were afterwards call'd *Jews*. And,
6. Whether we refer the *Gathering* of the People to the Tribe of *Judah* (as they did in the Times of the *Captivity*) or to *Shiloh*, *when he ſhould come*, as to the main of the Prophecy, there is not a great deal of Difference; ſince the Main of the Prophecy is, — *That the Meſſias ſhould come, before the* Jewiſh *Government ſhould totally ceaſe.* And therefore the Queſtion is, whether there was any Form of Government, ſubſiſting among the *Jews*, and particularly in the Tribe of *Judah*, at the Time when Chriſt was born?

The Form of Government which *Jacob*, upon his Death-bed, inſtituted, was that of dividing his Family into *Tribes*, and making his own, and the two Sons of *Joſeph*, Heads over their reſpective Houſes. This Government was properly *Ariſtocratical*: But, in Times of ſome extraordinary Exigence, all Authority was devolved into the Hands of a *Judge*, who, when the End, for which he was appointed, was effected, (in the ſame Manner as the *Roman Dictator* did) reſign'd up his Power, and became no more than *one of the Princes of the Tribes of his Fathers.*

The Abuſe of this *judicial* Power however, in the Hands of *Samuel*'s Sons, made the People deſirous of a *regal* Government; and in that Form it continued from the Time it came into *David*'s Hand, (who was of the Tribe of *Judah*) for the Space of 470 Years. The Diviſion of the Kingdom made a great Alteration in the Fortunes of the People; for the *Aſſyrian* Captivity was the Ruin of the Ten Tribes. They loſt their Government, and from that Time never recover'd it; but it was not ſo with the Kingdom of *Judah*, in the *Babyloniſh*: For, if we conſider, that the *Jews* were carried to *Babylon*, not to be Slaves, but were tranſplanted as a *Colony*, to people that large City; that they were commanded therefore, by the Prophet, to *build Houſes*, and *plant Gardens*, and to ſeek *the Peace of the City*, in the which they were Captives; and, that upon the Expiration of their 70 Years Captivity, many of them were ſo well ſetled in Eaſe and Plenty, that they refuſed to return to their own Country again. If we conſider farther, that the *Jews* liv'd at *Babylon* as a diſtinct People, and were govern'd, in their own Affairs, by their own Elders; that they appointed Feaſts and Faſts, and order'd all other Matters relating to their Civil and Eccleſiaſtical State among themſelves; and that, upon their Return from *Babylon*, they were thought a People conſiderable enough to be complain'd of to *Artaxerxes*: We cannot but conclude, that they made all along a Figure, far from comporting with the Condition of mere *Slaves*, ſubjected entirely to a forign Yoke, without any Law or Government of their own.

After the Time of this Captivity indeed, the *Jews* were never ſo free a People as they had been before. They liv’d under the Subjection of the *Perſian* Monarchs, and under the Empire of the *Greeks* and *Romans*, to their laſt Deſtruction; but ſtill they liv’d as a diſtinct People, govern’d by their own Laws; and the Authority of the *Perſian*, and other Kings, over them, deſtroy’d not that *Rule*, which, in all the Viciſſitudes that befel them, they ſtill poſſeſs’d.

How the Caſe ſtood in the Time of the *Aſmonæan* Princes, may be collected from ſeveral Paſſages in the *Maccabees*: And that the like Government ſubſiſted to the very Death of Chriſt, may, in like Manner, be evinc’d from many Inſtances in the *Goſpel*; but one or two of theſe will be enough to illuſtrate the Thing.

When our Saviour tells the *Jews*, John viii. 32, 33. *The Truth ſhall make you free*, and they reply, *We are Abrahams Children, and were never in Bondage to any Man*, ſurely they had not forgot their Captivity in *Babylon*, much leſs could they be ignorant of the Power of the *Romans* over them at that Time; and yet they accounted themſelves *free*, and ſo they were, becauſe they liv’d by their own Laws, and executed Judgment among themſelves. When our Saviour foretels his Diſciples, *Matt.* x. 71. that they *ſhould be deliver’d up to Councils, and ſcourg’d in Synagogues*, he ſhews at the ſame Time, what Power and Authority were exercis’d in the Councils and Synagogues of the *Jews*: And (to mention but one Inſtance more) when *Pilate* (*John* xix. 6.) willing to deliver *Jeſus*, ſays to the *Jews*, *Take ye him and crucify him*; and again, *Take ye him, and judge him according* to *your own Law*, (Ch. xviii. 13.) he likewiſe ſhews, that the *Jews* liv’d under their own Law, and had the Exerciſe of *judicial* Authority among themſelves.

By this Deduction it appears evidently, that the *Sceptre*, plac’d in the Hand of *Judah*, by his Father *Jacob*, juſt before his Death, continued in his Poſterity till the very Death of Chriſt. From that Time all Things began to work towards the Deſtruction of the *Jewiſh* Polity, and within a few Years, their City, Temple, and Government were utterly ruin’d, and the *Jews* not carried into a gentle Captivity, to enjoy their Laws, and live as a diſtinct People, in a foreign Country; but were ſold, like Beaſts in a Market, became Slaves in the ſtricteſt Senſe, and, from that Day to this, have neither Prince, nor Lawgiver among them.

CHAP. L.

Joſeph’*s affectionate Behaviour to his deceaſed Father; cauſes him to be embalmed; the* Egyptians *mourn for him.* Joſeph *obtains Leave to carry his Father into* Canaan; *whither he conveys it, with a ſtately Retinue, and buries it, according to his Deſire. He and his Brethren return into* Egypt; *their humble Suit to forget their former Offences. He weeps, forgives, and encourages them; ſees the great Increaſe of his Iſſue; aſſures his Brethren of their Return out of* Egypt; *takes an Oath of them to carry his Bones with them, and dies.*

Ver. 1. AND Joſeph fell upon his fathers face,
and wept upon him, and kiſſed
him. 2 And Joſeph commanded his ſervants
the phyſicians to embalm his father: and the
phyſicians embalmed Iſrael. 3 And forty days
were fulfilled for him (for ſo are fulfilled the days
of thoſe which are embalmed) and the Egyptians
mourned for him threeſcore and ten days. 4
And when the days of his mourning were paſt,
Joſeph ſpake unto the houſe of Pharaoh, ſaying,
If now I have found grace in your eyes, ſpeak, I
pray you in the ears of Pharaoh, ſaying, 5 My
father made me ſwear, ſaying, Lo, I die: in my
grave which I have digged for me, in the land
of Canaan, there ſhalt thou bury me: Now
therefore let me go up, I pray thee, and bury
my father, and I will come again. 6 And Pharaoh
ſaid, Go up, and bury thy father, according
as he made thee ſwear. 7 And Joſeph went up
to bury his father: and with him went up all
the ſervants of Pharaoh, the elders of his houſe,
and all the elders of the land of Egypt, 8 And
all the houſe of Joſeph and his brethren, and his
fathers houſe: only their little ones, and their
flocks, and their herds they left in the land of
Goſhen. 9 And there went up with him both
chariots and horſemen: and it was a very great
company. 10 And they came to the threſhing-floor
of Atad, which *is* beyond Jordan, and
there they mourned with a great and very ſore
lamentation: and he made a mourning for his
father ſeven days. 11 And when the inhabitants
of the land, the Canaanites, ſaw the
mourning in the floor of Atad, they ſaid, This *is*
a grievous mourning to the Egyptians: wherefore
the name of it was called Abel-mizraim,
which *is* beyond Jordan. 12 And his ſons did
unto him according as he commanded them.
13 For his ſons carried him into the land of
Canaan, and buried him in the cave of the
field of Machpelah; which Abraham bought
with the field for a poſſeſſion of a burying-place
of Ephron the Hittite, before Mamre. 14 And
Joſeph returned into Egypt, he and his brethren,
and all that went up with him to bury his father,
after he had buried his father. 15 And when
Joſephs brethren ſaw that their father was dead,
they ſaid, Joſeph will peradventure hate us, and
will certainly requite us all the evil which we did
unto him. 16 And they ſent meſſengers unto
Joſeph, ſaying, Thy father did command before
he died, ſaying, 17 So ſhall ye ſay unto
Joſeph, Forgive I pray thee now, the treſpaſs of
thy brethren, and their ſin; for they did unto
thee evil: and now, we pray thee, forgive the
treſpaſs of the ſervants of the God of thy father.
And Joſeph wept when they ſpake unto him.
18 And his brethren alſo went and fell down before
his face: and they ſaid, Behold, we *be* thy
ſervants. 19 And Joſeph ſaid unto them, Fear
not; for *am* I in the place of God? 20 But as
for you, ye thought evil againſt me; *but* God
meant it unto good, to bring to paſs, as *it is*
this day, to ſave much people alive. 21 Now
therefore fear ye not: I will nouriſh you, and
your little ones. And he comforted them, and
ſpake kindly unto them. 22 And Joſeph dwelt
in Egypt, he, and his fathers houſe: and Joſeph
lived an hundred and ten years. 23 And Joſeph
ſaw Ephraims children of the third *generation*:
the children alſo of Machir, the ſon of Manaſſeh,
were brought up upon Joſephs knees. 24 And
Joſeph ſaid unto his brethren, I die: and God
will ſurely viſit you, and bring you out of this
land, unto the land which he ſwear to Abraham,
to Iſaac, and to Jacob. 25 And Joſeph
took an oath of the children of Iſrael, ſaying,
God will ſurely viſit you, and ye ſhall carry up
my bones from hence. 26 So Joſeph died, *being*
an hundred and ten years old: and they em-

balmed him, and he was put in a coffin in Egypt.

And Joſeph commanded his Servants the Phyſicians to embalm his Father] It has been objected to this Paſſage, that there is Reaſon to preſume, that the Science of *Phyſick*, properly ſo called, was not at this Time ſo much as profeſs'd in *Egypt*, as it certainly was not in *Greece*, until *Hippocrates* brought it into Requeſt: And, conſequently, that the *Phyſicians*, which *Moſes* here mentions, in order to diſplay *Joſeph*'s Magnificence, were no better than a Company of *Diſſectors* and *Embalmers*, a Sort of People common in *Egypt*.

This Objection Mr. *Stackhouſe* thus anſwers: That it muſt be acknowledg'd, that *Moſes* has done Juſtice to the Hiſtory of *Joſeph*, and employ'd moſt of the *tender* Paſſions of human Nature to give it a better Grace; but we muſt not therefore infer, either that he hath tranſcended Truth, or committed an Error, in recording the Quality of the Perſons employ'd to embalm his Father. What has led ſome into a great Miſtake concerning the Origin of *Phyſick*, and that it was of no Vogue in the World until the Days of *Hippocrates*, was the great Superiority of Skill and Genius, which he demonſtrated both in his Practice and Writings. The Truth is, the *Divine old Man* (as one expreſſes it) did ſo totally eclipſe all who went before him, that, as Poſterity eſteem'd the *Canon*, ſo did it look upon him as the great *Father* of Medicine. But if we will credit the Teſtimony of *Galen*, (who, tho' a later Writer, was a very competent Judge) we ſhall find, that he was far from being the firſt of his Profeſſion, even among the *Greeks*.

Homer indeed, in his Poem of the *Trojan* War, ſeems to have cut out more Work for the *Surgeons* than *Phyſicians*; and therefore we find the chief of the *Faculty* only employ'd in healing Wounds, extracting Arrows, preparing Anodynes, and other ſuch like external Operations; but, if we look into his other Work, which is of a more *pacifick* Strain, we ſhall ſoon diſcern the Uſe of internal Applications, when we find *Helen* brought in, as giving *Telemachus* a Preparation of *Opium*, which (as the Poet informs us) ſhe had from *Pelydamna*, the Wife of *Thon*, an *Egyptian* Phyſician of great Note. And well might the Phyſicians of *Egypt* be held in great Eſteem, ‘when (as *Herodotus* relates the Matter) every diſtinct Diſtemper had its proper Phyſician, who confin'd himſelf to the Study and Cure of that only: So that, one Sort having the Cure of the Eyes, another of the Head, another of the Teeth, another of the Belly, and another of occult Diſeaſes, we need not wonder, that all Places were crouded with Men of this Profeſſion, or that the Phyſicians of *Joſeph*'s Houſhold, ſhou'd be repreſented as a large Number.’ True it is indeed, that theſe Phyſicians (and the very beſt of them) were employ'd in embalming the Dead; but then there was a wiſe Deſignation in this, *viz.* not only to improve them in the Knowledge of *Anatomy*, but to enable them likewiſe to diſcover the Cauſes of ſuch Diſorders, as were a Baffle to their Art. And therefore, it was a Cuſtom of the Kings of *Egypt* (as *Pliny* informs us) to cauſe dead Bodies to be diſſected, on purpoſe to find out the Origin and Nature of all Diſeaſes. Thus it appears from the concurring Teſtimony of other Hiſtorians, that the Practice of Phyſick was a common Thing in *Egypt*, as early as the Days of *Joſeph*; that the Multitude of its Profeſſors makes it no ſtrange Thing, his having a Number of them in his Family; and that the Nature of the Thing, as well as the Order of the State, oblig'd the very beſt of them to become *Diſſectors* and *Embalmers*.

And the Phyſicians embalmed Iſrael] The Manner of embalming among the *Egyptians*, according to *Herodotus*, *Diodorus*, and others, was as follows. When a Man died, his Body was carried to the Artificers, whoſe Buſineſs it was to make Coffins. The upper Part of the Coffin repreſented the Perſon who was to be put in it, whether Man or Woman; and (if a Perſon of Diſtinction) was generally adorn'd with ſuch Paintings and Embelliſhments, as were ſuitable to his Quality. When the Body was brought home again, they agreed with the Embalmers; but, according to the Quality of the Perſon, the Prices were different. The higheſt was a Talent, *i. e.* about 300 *l.* Sterling; 20 *Minæ* was a moderate one; and the loweſt a very ſmall Matter. As the Body lay extended, one of them, whom they call'd the *Deſigner*, mark'd out the Place, on the left Side, where it was to be open'd, and then a *Diſſector*, with a very ſharp *Egyptian* Stone, made the Inciſion, through which they drew all the Inteſtines, except the Heart and Kidneys, and then waſh'd them with Palm-Wines and other ſtrong and binding Drugs. The Brains they drew through the Noſtrils, with an hooked Piece of Iron, made particularly for that purpoſe, and fill'd the *Skull* with aſtringent Drugs. The whole Body they anointed with Oil of *Cedar*, with Myrrh, Cinnamon, and other Drugs for about thirty Days; by which Means it was preſerv'd *entire*, without ſo much as loſing its Hair, and *ſweet*, without any Signs of Putrefaction. After this, it was put into Salt, about forty Days; and therefore, when *Moſes* ſays, that *forty Days* were employ'd in embalming *Jacob*, Ver. 3. he muſt mean the forty Days of his continuing in the Salt of Nitre, without including the *thirty Days*, that were ſpent in the other Operations above-mentioned; ſo that, in the whole, they mourn'd ſeventy Days in *Egypt*, as *Moſes* likewiſe obſerves. Laſt of all, the Body was taken out of this Salt, waſh'd and wrapp'd up in Linnen Swaddling Bands dipp'd in Myrrh, and rubb'd with a certain Gum, which the *Egyptians* us'd inſtead of Glue, and ſo return'd to the Relations, who put it into the *Coffin*, and kept it in ſome Repoſitory in their Houſes, or in *Tombs*, made particularly for that Purpoſe. See *Calmet*'s Dict. and *Warburton*'s Divine Legat.

And when the Days of his Mourning were paſt, Joſeph ſpake unto the Houſe of Pharaoh] It was againſt Rule, ſays *Muſculus*, for any Perſon, how great ſoever, in Mourning Apparel, to appear in Publick, and eſpecially in the Royal Preſence, becauſe, in that State, they were look'd upon as *defil'd*; and therefore *Joſeph* does not go himſelf, but deſires ſome of the Courtiers to carry his Requeſt to the King. And this Requeſt he was the rather bound to make, becauſe the Retinue and Guard, which the Pomp of the Funeral, and the Danger of Moleſtation from Enemies made neceſſary, could not be obtain'd without the King's Leave.

And Joſeph went up to bury his Father, and with him went up all the Servants of Pharaoh] The Splendor and Magnificence of our Patriarch's Funeral ſeems to be without a Parallel in Hiſtory. What hitherto ſeems to bear any Compariſon, were indeed the noble *Obſequies* of *Marcellus*, as *Virgil* has deſcrib'd them: But how do even theſe (with all the *Parade* of Poetry about them) fall ſhort of the plain and ſimple Narrative before us? For what are the *ſix hundred Beds*, for which the *Roman* Solemnities, on this Occaſion, were ſo famous, in Compariſon of all that *national itinerant* Multitude, *which ſwell'd like a Flood*, and *mov'd like a River*; to all *Pharaoh's Servants*, to the *Elders of his Houſe*, and all the *Elders of the Land of* Egypt, *i. e.* to the Officers of his Houſhold, and Deputies of all his Provinces, with all *the Houſe of* Joſeph, and his *Brethren*, and *his Father's Houſe*, conducting their ſolemn Sorrow for near three hundred Miles into a diſtant Country? See *Biblioth. Bib.*

And they came to the threſhing-Floor of Atad, which is beyond Jordan] Where this Place was, we cannot determine from any Account in Scripture; but it is very probable, that it lay not very far from the Place where *Jacob* was buried, and ſo not far from *Hebron*. For, ſince it is abſurd to ſuppoſe, that the Corps of *Jacob* was carried to the Cave of *Machpelah*, ſuch a round-about Way, as the *Iſraelites* went afterwards into the Land of *Canaan*, viz. through *Arabia Petræa*, quite on the Eaſtern Side of *Jordan*, it remains to ſuppoſe, that theſe Places are ſaid to be beyond *Jordan*, not in reſpect of *Egypt*, from whence *Jacob*'s Corps was brought, but in reſpect of the Place where *Moſes* was when he wrote the Hiſtory, *i. e.* in a Country in the

Eaſt of *Jordan*; and conſequently the Places beyond *Jordan*, muſt be ſuch as lay on the Weſt of *Jordan*: But why they made the Threſhing-floor of *Atad*, rather than the Place of Interment, the Scene of their Lamentations, is not ſo eaſy to reſolve. Perhaps it was a Place more convenient to ſtay in for *ſeven* Days, than the Field of *Machpelah*; or perhaps it might be the Cuſtom, at the very Entrance of the Country, where they carried the Corps to be buried, to fall into Lamentations, which they might repeat at the Grave again, tho' no Mention be made of it here. See *Well*'s Geogr. and *Patrick*'s Com.

And buried him in the Cave of the Field of Machpelah] The *Jewiſh* Doctors have a Tradition of a bloody Fight, which *Joſeph* had, at his Father's Funeral, with one *Tzepho*, the Son of *Eliphaz*, who would have oppos'd his burying him in the Cave of *Machpelah*, as diſputing his Title to the Ground; but that *Joſeph*, and his Men, having overcome him, carried him away with them into *Egypt*, and kept him there Priſoner, as long as *Joſeph* liv'd; however, as ſoon as he was dead, *Tzepho* found Means to eſcape into *Italy*. See *Univerſ. Hiſt.*

The Author of *Eccleſiaſticus* has given us an Encomium of the Patriarch *Joſeph* in theſe Words: *Of* Jacob *was this Man of Mercy born, who found Favour in the Eyes of all Fleſh. He was born to be the Prince of his Brethren, and the Support of his Family; to be the Head of his Kinſmen, and the firm Support of his People. His Bones were viſited, and propheſied after his Death*, Ch. xlix. 15. His Meaning is, that his Bones were remov'd out of *Egypt*, and that this fell out as a Conſequence of his *Prophecy*, that God would viſit the *Hebrews*, and bring them into the promiſed Land. The *Jewiſh* Rabbins have taken a great Latitude in aſcribing ſeveral Particulars to this great Man, which have not the leaſt Foundation in Scripture. They make him the Inventor of all the Arts and Sciences, for which the *Egyptians* afterwards became ſo famous; and attribute to him the Compoſition of ſeveral Books, ſuch as *Joſeph's Prayer*, *Joſeph*'s *Mirrour*, &c. which do not ſo much redound to his Credit. *Mahomet*, in his *Alcoran*, relates his Hiſtory at length, but blends it with many fabulous Circumſtances, which have been much improv'd by the *Eaſtern* People; for they make him in a Manner, greater than the *Jewiſh* Doctors do. They tell us equally, that he taught the *Egyptians* the moſt ſublime Sciences, and particularly *Geometry*, which was highly neceſſary in their Diviſion of the Land. They ſuppoſe, that all the Wells, and Baths, and Granaries, which go under his Name, nay, that all the antient *Pyramids* and *Obeliſks*, tho' they do not, were of his Erection; and they believe, that he had all along upon his Shoulder a Point of Light, like a Star, which was an indelible Mark of the Gift of Prophecy, with many other Fictions of the like Nature. See *Calmet*'s Dict.

Ye ſhall carry up my Bones from hence] There are ſeveral Reaſons which might induce *Joſeph* not to have his dead Body immediately carried into *Canaan*, and buried, as his Father's was. 1*ſt*, Becauſe his Brethren, after his Deceaſe, might not have Intereſt enough at Court, to provide themſelves with ſuch Things as were neceſſary to ſet off the Pomp and Solemnity of a Funeral befitting ſo great a Perſonage. 2*dly*, Becauſe he might foreſee, that the *Egyptians*, in all Probability, as long as their Veneration for his Memory was warm, would hardly have ſuffer'd his Remains to have been carried into another Country. 3*dly*, Becauſe the Continuance of his Remains among them, might be a Means of retaining the Memory of the Services he had done them, and thereby an Inducement to them to treat the Relations, he had left behind him, with more Kindneſs. 4*thly*, and chiefly, Becauſe the Preſence of his Body with the *Iſraelites*, might be a Pledge to aſſure them, and a Means to ſtrengthen and confirm their Faith and Hope in God's Promiſes to their Progenitors, that he would infallibly put their Poſterity in Poſſeſſion of the Land of *Canaan*: And accordingly, when *Moſes* deliver'd them out of *Egypt*, he carried *Joſeph*'s Body along with him, *Exod.* xiii. 19. and committed it to the Care of the Tribe of *Ephraim*, who buried it near *Shechem*, (Joſh. xxiv. 32.) in the Field which *Jacob*, a little before his Death, gave to *Joſeph*, as his peculiar Property. See *Pererius* and *Patrick*'s Com. *Pool*'s Ann. and *Calmet*'s Dict.

It is reaſonable to believe, that the *Egyptians* made a long and ſolemn Mourning for *Joſeph*, as they had before done for his Father, notwithſtanding there is no Mention thereof made by *Moſes* in his Hiſtory: For, as we read of his being embalmed, and put into a Coffin in *Egypt*, and as the *Egyptians* uſed to mourn, during all the Time the Body was preparing, this is a ſtrong Preſumption of what we have advanced on this Head. The Space allotted for the ſolemn Mourning at the Deceaſe of *Pharaoh*, was *ſeventy-two* Days, or the *fifth* Part of a Year; which bore, perhaps, ſome Analogy to the *fifth* Part of their yearly Revenue, which they paid him whilſt living. Now *Joſeph* being next in Dignity to the King, there ſeems to be no Abſurdity in ſuppoſing, that the higheſt Honours, next unto thoſe belonging unto the regal Dignity, were paid him after his Deceaſe, eſpecially if we conſider, that, purely to do him Honour, he mourned for his Father *ſeventy Days*. With this Event *Moſes* cloſes his firſt Book, which we call *Geneſis*, comprehending therein the Hiſtory of the *Church* and *People of God* during the Space of 2369 Years.

AN EXPOSITION OF The Second Book of *Moſes* called *EXODUS.*

The ARGUMENT.

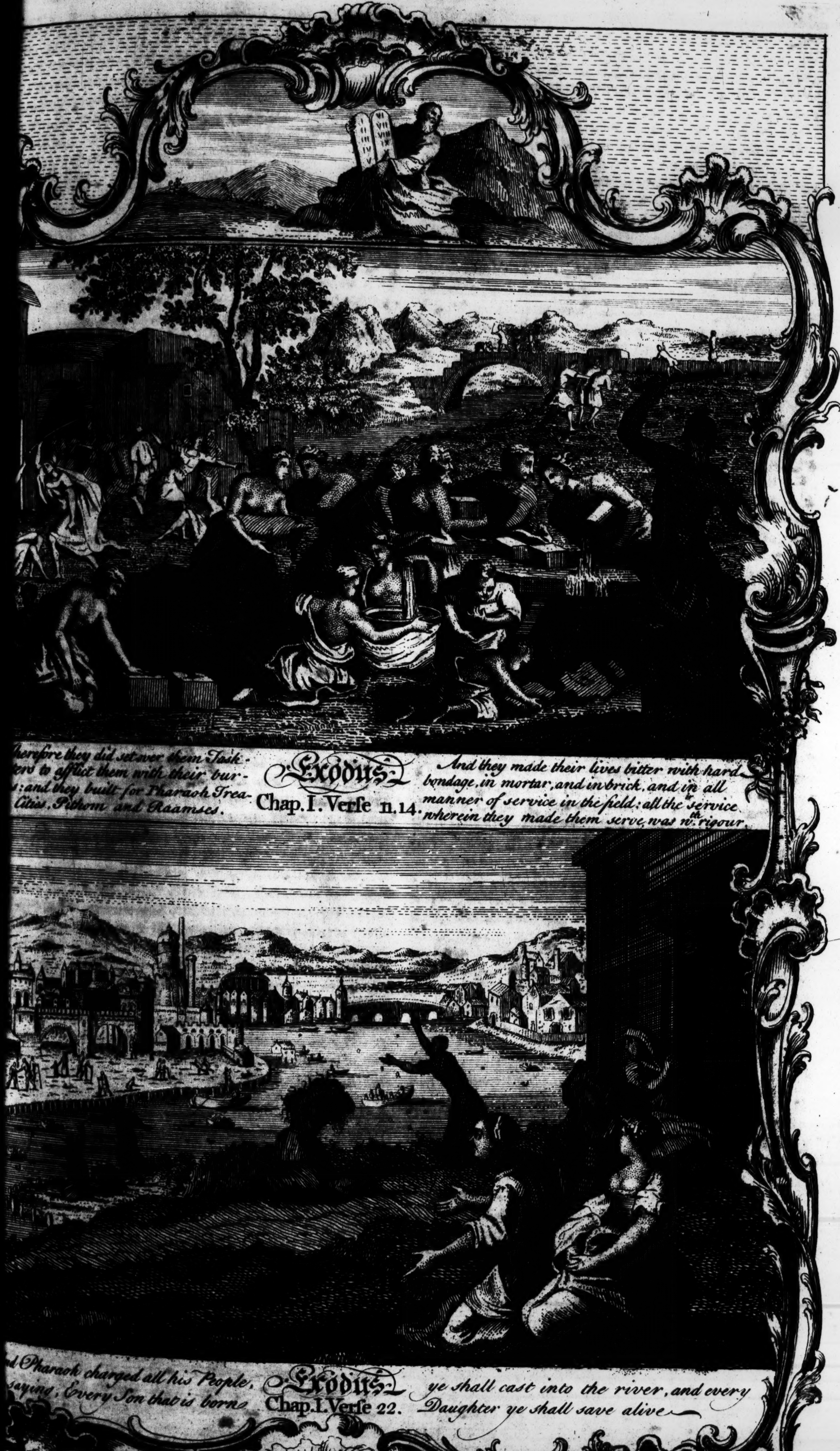
As the firſt Book of Moſes *is called* Geneſis, *from the* Greek *Word* Geneſis, *which ſignifies* Generation, *becauſe it contains the Hiſtory of the Creation and Generation of Mankind, and eſpecially of the People of God; ſo the ſecond Book, which commences from the Death of* Joſeph, *and reaches down to the rearing up the Tabernacle in the Wilderneſs, is called* Exodus, *from the* Greek, *Ex Hodòs,* on the Way, *becauſe it gives an Account of the Tranſactions of the* Iſraelites, *whilſt on the Way from* Egypt *to the Land of* Canaan. *It includes the Space of about an hundred and forty Years; and informs us of the wonderful Preſervation and raiſing up of* Moſes, *who, together with* Aaron, *was to be the Inſtrument under God, of the Deliverance of the* Iſraelites *from a moſt grievous and oppreſſive Bondage.*

In order to introduce this, Moſes *gives us previouſly an Account of all the Hardſhips the* Iſraelites *endured under two of the* Egyptian *Monarchs, with the Manner of his being called by God to be their Deliverer; his demanding their Liberty;* Pharaoh's *haughty and inſolent Refuſal; the ten Plagues inflicted by God upon him and his People, for perſiſting in his Refuſal; the* Iſraelites *going out from thence with a high Hand;* Pharaoh's *repenting that he had let them go, and purſuing them; their paſſing through the* Red Sea *dry ſhod, and* Pharaoh's *being drowned with all his Hoſt;* Moſes's *Song thereupon; together with their various Tranſactions and Adventures in the Wilderneſs.*

CHAP. I.

The Names and Numbers of the Children of Iſrael *who came into* Egypt. *The* Iſraelites *increaſe wonderfully, but, to prevent their Multiplication, a new King lays them under heavy Oppreſſions; but finding this Method ineffectual, he orders the* Hebrew *Midwives to kill all the Male Children, which they excuſe themſelves from doing, and God bleſſes them for their Honeſty and Humanity. The King commands all the Male Children to be drowned.*

Ver. 1. NOW theſe are the names of the children of Iſrael which came into Egypt, every man and his houſhold came with Jacob. 2 Reuben, Simeon, Levi, and Judah, 3 Iſſachar, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Aſher. 5 And all the ſouls that came out of the loins of Jacob, were ſeventy ſouls: for Joſeph was in Egypt *already.* 6 And Joſeph died, and all his brethren, and all that generation. 7 And the children of Iſrael was fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8 Now there aroſe up a new king over Egypt, which knew not Joſeph. 9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* more and mightier than we. 10 Come on, let us deal wiſely with them: leſt they multiply, and it come to paſs, that when there falleth out any war, they join alſo unto our enemies, and fight againſt us, and *ſo* get them up out of the land. 11 Therefore they did ſet over them taſk-maſters, to afflict them with their burdens. And they built for Pharaoh treaſure cities, Pithom and Raamſes. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved becauſe of the children of Iſrael. 13 And the Egyptians made the children of Iſrael to ſerve with rigour. 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of ſervice in the field: all their ſervice wherein they made them ſerve, *was* with rigour. 15 And the king of Egypt ſpake to the Hebrew midwives (of which the name of one *was* Shiprah, and the name of the other Puah:) 16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools; if it *be* a ſon, then ye ſhall kill him, but if it *be* a daughter, then ſhe ſhall live. 17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men children alive. 18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive? 19 And the midwives ſaid unto Pharaoh, Becauſe the



herefore they did set over them Task-
ters to afflict them with their bur-
s; and they built for Pharaoh Trea-
Cities, Pithom and Raamses.

Exodus.
Chap. I. Verse 11.14.

And they made their lives bitter with hard
bondage, in mortar, and in brick, and in all
manner of service in the field: all the service
wherein they made them serve, was wth rigour

d Pharaoh charged all his People,
saying, Every Son that is born

Exodus.
Chap. I. Verse 22.

ye shall cast into the river, and every
Daughter ye shall save alive

the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them. 20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21 And it came to paſs, becauſe the midwives feared God, that he made them houſes. 22 And Pharaoh charged all his people, ſaying, Every ſon that is born ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.

Behold, the Children of Iſrael are more and mightier than we] It is eaſy for one in Power to invent a Pretence to uſe thoſe ill, whom he has in his Power. This was the Caſe between *Pharaoh* and the *Iſraelites*; for they were ſo far from being mightier than the *Egyptians*, that, according to the Computation of *Moſes*, which makes them but 600,000 Men, the *Egyptians* muſt be, at leaſt, ten Times as numerous. It is evident, therefore, that this was a falſe and invidious Repreſentation, and Aggravation of the Matter, in order to bring the *Egyptians* over to his Sentiments; and juſtify the unreaſonable Severities he deſign'd to exerciſe over them.

Therefore they did ſet over them Taſk-maſters] The original Words, *Sare Maſſim*, which we tranſlate *Taſk-maſters*, do properly ſignify *Tax-gatherers*, and the *Burthens* are afterwards mentioned, as diſtinct Things, under another Name: So that the Reſolution in *Council* was, both to lay heavy Tributes upon them to impoveriſh, and heavy Burthens, to weaken them. *Philo*, in his Life of *Moſes*, tells us, that they were made to carry Burthens above their Strength, and to work Night and Day; that they were forc'd at the ſame Time, to be Workers and Servers both; that they were employ'd in Brick-making; and that if any of them dropp'd down dead under their Burthens, they were not ſuffer'd to be buried. *Joſephus* in his *Jewiſh Antiquities*, tells us, in like Manner, that they were compell'd to learn to ſeveral laborious Trades, to build Walls round Cities, to dig Trenches and Ditches, to drain Rivers into Channels, and to caſt up Dikes and Banks to prevent Inundations. And not only ſo, but that they were likewiſe put upon the Erection of fantaſtical *Pyramids*, which were vaſt Piles of Building, rais'd by the Kings of *Egypt*, in Teſtimony of their Splendor and Magnificence, and to be Repoſitories of their Bodies when dead. Thus, by three ſeveral Ways the *Egyptians* endeavour'd to bring the *Iſraelites* under: By exacting a Tribute of them, to leſſen their Wealth; by laying heavy Burthens upon them, to weaken their Bodies; and by preventing, by this Means, as they imagin'd, their generating and increaſing.

And they built for Pharaoh Treaſure-cities, Pithom and Raamſes] The two cities here mentioned, *viz.* *Pithom* and *Raamſes*, are ſaid, in our Tranſlation, to be *Treaſure-cities*, but not Places where the King repoſited his Riches, but rather his Grain or Corn; for ſuch Repoſitories ſeem to have been much in uſe among the *Egyptians*, ever ſince the firſt Introduction of them by *Joſeph*. Conſidering however the Name and Situation of theſe two Cities, that *Pithon*, according to Sir *John Maſham*, was the ſame with *Peluſium*, the moſt antient fortified Place in *Egypt*, call'd by *Ezekiel*, Ch. xxx. 15. *the Strength of Egypt*, and by *Suidas*, long after him, *the Key of* Egypt, as being the Inlet from *Syria*; and that *Raamſes*, in all Probability, was a Frontier Town, which lay in the Entrance of *Egypt* from *Arabia*, or ſome of the neighbouring Countries; it ſeems hardly conſiſtent with good Policy to have Granaries, or Store-cities, in any other than the *inland* Parts of the Country; and therefore, as theſe were ſituated in the *Out-Parts* of *Egypt*, 'tis much more likely, that they were *fortified Places*, ſurrounded with Walls, and Towers, and deep Ditches, which wou'd coſt the *Hebrews* an infinite deal of Labour in building, than that they were *Repoſitories*, either for Corn or Treaſure. See *Patrick*'s Com. and *Wells*'s Geogr.

But the more they afflicted them, the more they multiplied and grew] Commentators obſerve, that, in this Paſſage of Scripture, where *Moſes* deſcribes the vaſt Increaſe of the *Iſraelites*, he employs a great Variety of Words in expreſſing it; and, becauſe the Words he makes uſe of, are *Six*, in all, ſome of the *Hebrew* Expoſitors have thence concluded, that the Women brought forth ſix Children at a Birth. *Ariſtotle* indeed, in his *Hiſtory of Animals*, tells us, that the Country of *Egypt*, where the *Hebrew* Women bred ſo plentifully, was ſo ſtrangely *prolifick*, that ſome of their Women, at four Times, brought twenty Children. But, without having Recourſe to ſuch prodigious Births, as happen'd but ſeldom, we need but ſuppoſe, that the *Iſraelites*, both Men and Women, were very fruitful; that they began ſoon, and continued long in begetting, and then there will be no Impoſſibility for 70 Males, in the Compaſs of 215 Years, to have multiplied to the Number ſpecified, even at the Rate of one Child every Year. For, according to *Simber*'s Computation, 70 Perſons, if they beget a Child every Year, will, in 30 Years Time have above 2000 Children; of which, admit that only one third Part of them did come to *procreate*, in 30 Years more, they will amount to 9000. The third Part of them will, in 30 Years more, be multiplied to 45000; and, according to this Calculation, in 210 Years, the whole Amount will be at leaſt 2,760,000. So that if there was any Thing miraculous or extraordinary in all this, it was, that they ſhould be able to multiply at that Rate, notwithſtanding their hard Labour, and cruel Bondage. See *Patrick*'s Com. and *Univerſ. Hiſt.*

If it be a Son, then ye ſhall kill him] *Joſephus* tells us, that there was a certain *Scribe* (as they call'd him) a Man of great Credit for his Predictions, who told the King, that there was a *Hebrew* Child to be born about that Time, that would be a Scourge to the *Egyptians*, and advance the Glory of his own Nation, and if he liv'd to grow up, wou'd be a Man eminent for Virtue and Courage, and make his Name famous to Poſterity; and that, by the Council and Inſtigation of this *Scribe* it was, that *Pharaoh* gave the Midwives Orders to put all the Male Children to Death.

But if it be a Daughter, then ſhe ſhall live] For this Diſtinction in his Barbarity the King might have ſeveral Reaſons. As, 1. To have deſtroy'd the Females with the Males wou'd have been an unneceſſary Provocation and Cruelty, becauſe there was no Fear of the *Women's joining to the King's Enemies, and fighting againſt him.* 2. The Daughters of *Iſrael* exceeded very much their own Women in Beauty, and all Advantages of Perſon; and therefore their Project might be, to have them preſerv'd for the Gratification of their Luſt. *Philo* tells us, that they were preſerv'd to be married to the Slaves of the *Egyptian* Lords and Gentry, but the Children deſcended from them might be Slaves even by Birth: But ſuppoſe they were married to Freemen, they cou'd have no Children, but ſuch as wou'd be half *Egyptians*, and in Time be wholly ingrafted into that Nation. But, 3. Admitting that they married not at all, yet, as the Female Sex, among the *Hebrews*, made a conſiderable Figure in *Egypt* for their Senſe and Knowledge, the Care of their Families, and Application to Buſineſs, and for their Skill and Dexterity in many Accompliſhments, that were much to be valued for the Uſe and Ornament of Life, ſuch as the Diſtaff and the Loom, Dying, Painting, Embroidering, *&c.* Such Women as theſe wou'd make excellent Servants and Domeſticks for the *Egyptian* Ladies, who had no Reliſh of ſpending their Time any other Way, than in Idleneſs and Pleaſure. See *Biblioth. Bibl.*

For the Hebrew Women are not as the Egyptian Women; for they are lively and are deliver'd ere the Midwives come in unto them] It is generally ſuppos'd, ſays *Lightfoot*, that the Midwives, upon this Occaſion, told a Lie; but there is no Reaſon for ſuch a Suppoſition, tho' poſſibly they might conceal ſome Part of the Truth, which is not unlawful, but highly commendable when it is to preſerve the Innocent; for many of the *Hebrew* Women might be ſuch, as are here deſcribed, tho' not every one of them. The Anſwer therefore of the Midwives is ſo far from being a ſneaking Lie to ſave their Lives, that it is a bold Confeſſion of their Faith and

Piety, to the Hazard of them, *viz.* that they ſaw ſo plain an Evidence of the wonderful Hand of God, in that extraordinary Vigour in the Travail of the Women, that, do what *Pharaoh* wou'd, they durſt not, wou'd not ſtrive againſt it, becauſe they wou'd *not ſtrive againſt God*.

And it came to paſs, becauſe the Midwives feared, that he made them Houſes] The *making the Midwives Houſes*, is, ſays *Shuckford*, by moſt Interpreters, aſcrib'd to God, and the Thing has been ſuppoſed to have been done in a *metaphorical* Senſe, *i. e.* God gave them a numerous Offſpring or Family, and a very laſting Succeſſion or Poſterity. For there are five Things, *ſay they*, which go to complete the Greatneſs or Eminence of a Family, as ſuch, its Largeneſs, its Wealth, its Honours, its Power, and its Duration. And therefore, ſince the Midwives hazarded their own Lives to ſave thoſe of the *Hebrew* Children, and to preſerve the *Iſraelites* a numerous Progeny and Poſterity, the God of *Iſrael*, in Return, not only made their own Lives long and proſperous, but gave them very numerous Families, and an enduring Poſterity, in whom they might be ſaid to live after Death, even from Generation to Generation. But all this is a very forc'd Conſtruction, and what the original Words will by no Means bear. We ſhould therefore rather think, that theſe Houſes were built, not for the *Midwives*, but for the *Iſraelites*, and that it was not *God*, but *Pharaoh*, who built them. The Caſe ſeems to be this: — *Pharaoh* had charg'd the Midwives to kill the Male Children, that were born of the *Hebrew* Women; the Midwives feared God, and omitted to do what the King had commanded them, pretending, in Excuſe for their Omiſſion, that the *Hebrew* Women were generally deliver'd before they cou'd get to them. *Pharaoh* hereupon, reſolving to prevent their Increaſe, gave Charge to his People to have all the Male Children of the *Hebrews* thrown into the River; but his Command cou'd not be ſtrictly executed, whilſt the *Iſraelites* lived up and down in the Fields in Tents, which was their antient and cuſtomary Way of living; for they wou'd ſhift here and there, and lodge the Women in Child-bed out of the Way. *Pharaoh* therefore *built them Houſes*, and oblig'd them to a more ſetled Habitation; that the People whom he had ſet over them, might know where to find every Family, and to take Account of all the Children that ſhould be born. So that this was a very cunning Contrivance of *Pharaoh*, in order to have his Charge more ſtrictly and effectually executed, than it cou'd otherwiſe have been done; and was a *Particular* too remarkable not to be inſerted in *Moſes*'s Account of this Affair. The only ſeeming Difficulty is to reconcile the Words in the Text to what has been here advanc'd; but this will be none at all, if the Words be rightly tranſlated, and the Verſes rightly diſtinguiſhed in this Manner. *And God dealt well with the Midwives, and the People multiplied, and waxed very mighty, and this happened* (or was ſo, or came to paſs) *becauſe the Midwives feared God. And Pharaoh built them* (i. e. the *Iſraelites*) *Houſes, and charged all his People, ſaying, every Son that is born, ye ſhall caſt into the River, and every Daughter ye ſhall ſave alive.*

CHAP. II.

Moſes *is born, and expoſed in the River in an Ark of Bulruſhes; is found by* Pharaoh's *Daughter, who brings him up. He kills an* Egyptian, *is diſcover'd, and flies to* Midian, *where he marries* Zipporah, *who bears him* Gerſhom. *The* Iſraelites *cry to God, who mercifully regards their Affliction.*

Ver. 1. AND there went up a man of the houſe of Levi, and took *to wife* a daughter of Levi. 2 And the woman conceived and bare a ſon; and when ſhe ſaw him that he *was a* goodly *child*, ſhe hid him three months. 3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the child therein; and ſhe laid *it* in the flags by the rivers brink. 4 And his ſiſter ſtood afar off, to wit, what would be done to him. 5 And the daughter of Pharaoh came down to waſh herſelf at the river, and her maidens walked along by the river ſide; and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it. 6 And when ſhe had opened *it*, ſhe ſaw the child: and behold the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrews children. 7 Then ſaid his ſiſter to Pharaohs daughter, Shall I go, and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee? 8 And Pharaohs daughter ſaid unto her, Go. And the maid went and called the childs mother. 9 And Pharaohs daughter ſaid unto her, Take this child away, and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it. 10 And the child grew, and ſhe brought him unto Pharaohs daughter, and he became her ſon. And ſhe called his name Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

And when ſhe ſaw him that he was a goodly Child, ſhe hid him three Months] *Joſephus* tells us this Story — That *Amram* finding his Wife with Child, and being ſollicitous about the King's Edict, pray'd earneſtly to God to put an End to that dreadful Perſecution; and that God appear'd to him, and told him, that he wou'd in due Time free his People from it, and that the Son, who wou'd be ſhortly born unto him, ſhou'd prove the happy Inſtrument of their glorious Deliverance, and eternize his own Name thereby. That this made him conceal him as long as he cou'd, but fearing a Diſcovery, he reſolv'd to truſt him to the Care of Providence, arguing in this Manner: — That if the Child cou'd be conceal'd (as it was very difficult to do it, and hazardous to attempt it) they muſt be in Danger every Moment, but, as to the Power and Veracity of God, he did not doubt it, but was aſſured, that whatever he had promis'd he wou'd certainly make good; and with this Truſt and Perſuaſion he was reſolv'd to expoſe him.

Then ſaid his Siſter to Pharaoh's Daughter] The Princeſs is call'd by *Joſephus*, *Thermuthis*; by *Artophanes*, as he is cited by *Euſebius*, *Mercis*; and, in the *Alexandrian* Chronicle, *Myrrina*. But *Joſephus* adds farther, that *Thermuthis* having ſent for ſeveral *wet* Nurſes, one after another, the Child turn'd its Head ſcornfully from their Breaſts, and wou'd not ſuck: Whereupon *Miriam* told the Princeſs, that, if the Nurſe and the Child were of different Nations, her Milk wou'd never agree with it, but that if an *Hebrew* Woman was fetch'd, he wou'd probably take the Breaſt from her; and that upon this, ſhe was bid to go for one, and immediately brought her own and the Child's Mother, whom he fell a ſucking very greedily, to the Admiration of all the By-ſtanders.

And ſhe brought him to Pharaoh's Daughter, and he became her Son] And well might the Princeſs be fond of the Child, (who according to *Joſephus*) had Charms enough to engage any one's Affections. ‘ For, as he ‘ grew up, he ſhew'd a Pregnancy of Underſtanding ‘ much above thoſe of his Years, and did every Thing ‘ with ſuch a Grace, as gave the World to underſtand, ‘ what they might in Time expect from him. After ‘ three Years of Age, he was ſuch a Miracle of a Child ‘ for Beauty and Comelineſs of Stature, that People ‘ wou'd ſtop, and ſtand gazing on him, with Delight ‘ and Admiration, whenever they ſaw him, and his ‘ Carriage and Behaviour was ſo very obliging, that he won upon the moſt moroſe and unſociable Sort of Men. *Thermuthis* herſelf being as much delighted with him as any, wanting Iſſue of her own, and having reſolv'd to adopt him for her Son, brought him one Day to her Father, and, in Merriment, told him, that ſhe came to preſent him with a Succeſſor, in Caſe he wanted one. The King receiv'd him with an affectionate Tenderneſs, and, to gratify his Daughter, took off his Crown, and plac'd it upon the Child's Head; but ſo far was he from being pleas'd with it, that he threw it upon the Ground, and trampled upon it with his Feet. This Action was look'd upon as an ill Omen to the King and Government, inſomuch that the *Scribe*, we mention'd before, being then in Company, cry'd out to have the Child kill'd: *For this is the Child*, ſaid he to the King, *which I foretold your Majeſty wou'd be the Deſtruction of* Egypt, *and he hath now confirm'd the Prophecy, by the Affront he hath put upon your Government, in treading the Crown under his Feet. In ſhort, this is he by whoſe Death alone you may promiſe yourſelf to be ſecure. For, take him out of the Way, the* Hebrews ſhall have nothing *more to hope for, and the* Egyptians, *nothing more to fear*. This Speech gave ſome Uneaſineſs to *Thermuthis*, and therefore ſhe immediately took the Child away, without any Oppoſition from the King, whoſe Heart God had diſpos'd not to take any Notice of what the *Scribe* had ſaid.'

And ſhe called his Name Moſes] **Patrick** obſerves, that both **Philo**, *Joſephus*, and *Clemens Alexandrinus*, will have the Word *Moſes* to be deriv'd from the *Egyptian Mo*, which, according to them, ſignifies *Water*, and *Iſes*, or *Yſes*, which means *preſerv'd*, as much as to ſay, *ſav'd from the Waters*, or *preſerv'd from drowning*. 'Tis very likely indeed, that the Princeſs ſhould give the Child a Name from no other Language than her own; but then it is to be conſider'd, that the *Hebrew* Word *Maſhah* (from whence the Name naturally flows, and to which the Princeſs herſelf owns that ſhe alludes) might have the ſame Signification in her Tongue, that it was in the *Hebrew*, where it always ſignifies a *drawing out of the Water*, 2 Sam. xxii. 17. Pſ. xviii. 16. and Iſa. xliii. 2. It cannot be doubted indeed, but that *Moſes* had another Name given him by his own Parents, at the Time of his *Circumciſion*, but what that Name was, we have no Certainty, nor can we tell from what Authority it is, that *Clemens* informs us, that it was *Joachim*.

How long this cruel Edict of the King, for the drowning of all the *Hebrew* Male Children, continued in Force, is no where intimated in Scripture, nor even ſo much as conjectur'd by any of the Commentators that I have read. I hope therefore, I ſhall be excus'd by the Learned, if I ſhould be wrong in the Judgment which I have form'd of this Matter. This Edict took Place a little before *Moſes*'s Birth; *Moſes* was 40 Years old when he fled from *Egypt*; in *Midian* he liv'd 40 Years more; ſo that at his Return to *Egypt*, he was 80 Years of Age; during which Time it ſeems as if the Children of *Iſrael* were under one continued Perſecution and Oppreſſion: Yet we muſt not ſuppoſe that *Pharaoh*'s inhuman Edict was rigorouſly executed all that while; for then there would have been ſo few of the People left, and thoſe ſo old and decrepid, at *Moſes*'s coming to deliver them, that *Pharaoh*, inſtead of keeping them againſt their Inclination, might have been glad to get rid of ſuch a Parcel of poor helpleſs Wretches, that were like to be a Burden upon the Country. It is ſaid indeed that *Moſes*'s Parents hid him three Months, when, no doubt, the Perſecution raged with the greateſt Fury: But, if common Humanity was, for Reaſons of State, loſt in the Breaſt of the King, ſurely his Subjects in general, the female Part of them eſpecially, cou'd not be long delighted with ſuch conſtant Scenes of Horror that were daily offer'd to their Eyes; the miſerable Lamentations of the *Hebrews* for the Deſtruction of their Children, muſt certainly make ſome Impreſſion upon, and, by Degrees ſoften the moſt ſtony Heart into Compaſſion, which, in Time, might induce their moſt inveterate Enemies to move the Government for a Remiſſion of their Severities. And who knows but *Pharaoh*'s Daughter, who had taken *Moſes* into her Protection, might likewiſe intercede with her Father in Behalf of thoſe poor Innocents, who were incapable of doing him any Injury? Again; had this Perſecution been rigorouſly carried on for any conſiderable Time, it muſt have caus'd an Inſurrection among the *Iſraelites*, and perhaps have induc'd many of the *Egyptians* to have join'd with them, out of mere Pity and a juſt Reſentment of ſuch inhuman Barbarities. Upon the Whole; I cannot conceive that theſe Violences laſted for many Months; very probably, not a Year. This is my private Opinion; but how far it is conſiſtent with Truth and Reaſon, let the candid Reader judge for himſelf. *J. M.*

11 And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren. 12 And he looked this way, and that way, and when he ſaw that *there was* no man, he ſlew the Egyptian, and hid him in the ſand. 13 And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow? 14 And he ſaid, Who made thee a prince and a judge over us? intendeſt thou to kill me as thou killedſt the Egyptian? and Moſes feared and ſaid, Surely this thing is known. 15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well. 16 Now the Prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their fathers flock. 17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock. 18 And when they came to Ruel their father, he ſaid, How *is it that* you are come ſo ſoon to day? 19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock. 20 And he ſaid unto his daughters, And where *is* he? Why *is* it *that* ye have left the man? Call him that he may eat bread. 21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter. 22 And ſhe bare *him* a ſon, and he called his name Gerſhom: for he ſaid I have been a ſtranger in a ſtrange land. 23 And it came to paſs in proceſs of time, that the king of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto God, by reaſon of the bondage. 24 And God heard their groaning, and God remembred his covenant with Abraham, with Iſaac, and with Jacob. 25 And God looked upon the children of Iſrael, and God had reſpect unto *them*.

And when he ſaw there was no Man, he ſlew the Egyptian] *Diodorus Siculus* tells us, ſays *Stackhouſe*, that there was a Law in *Egypt*, which, perhaps, was at this Time in Force, and obligatory upon all, *viz.* 'That, whoever ſaw his Fellow-creature, either kill'd by another, or violently aſſaulted, and did not either apprehend the Murtherer, or reſcue the Oppreſs'd, if he cou'd, or, if he cou'd not, made not an Information thereof to the *Magiſtrate*, himſelf ſhou'd he put to Death.' Now the Hiſtory tells us, that, *when Moſes went out unto his Brethren, he looked on their Burthens*,

thens, and ſpied an Egyptian ſmiting an Hebrew. So that, it is but ſuppoſing, that this *Egyptian* was one of the *Taſk-maſters* (as the *Burthens* here mention'd ſeem'd to denote) who ſo barbarouſly treated the *Hebrews*, and was now going to beat one of them to Death; and, according to the Law of the Land (which ſeems indeed to be the Law *of all Nations*) then in being, he was oblig'd to interpoſe; and if, upon his Interpoſition, the *Egyptian* turn'd upon him, and aſſaulted him briſkly, (which is no hard Matter to imagine) he was oblig'd, in his own Defence, to ſlay him.

To complain to the Magiſtrate in this Caſe, and implore the Aſſiſtance of the Law, was to no Manner of Purpoſe. The whole Civil Power was lodg'd in ſuch Hands, as had ſecret Inſtruction from Court to vex and ill-treat the *Iſraelites*; and when Matters were come to this *Criſis*, that Oppreſſion rul'd, and the Government was turn'd into a mere *Latrociny*, private Force, upon any proper Occaſion, muſt be deem'd lawful in all, but in *Moſes* much more ſo, ſince he was either mov'd or animated thereunto by a divine Impulſe, or inveſted, before it happen'd, (as St. *Stephen*'s Comment upon the Place gives us Reaſon to think he was ſo inveſted) with the Title, and Office of *Deliverer of the People of God*, Acts vii. 25.

Now the Prieſt of Midian had ſeven Daughters] The Word *Cohen* ſignifies indifferently either *Prieſt* or *Prince*, and accordingly, in theſe early Ages, both theſe Offices were frequently united in one and the ſame Perſon. It ſeems, however, that *Jethro* was ſcarce a Prince in that Country; for then one wou'd think, the Shepherds wou'd not have dar'd to have been ſo inſolent to his Daughters; and yet, if he was a *Prieſt*, it is a Matter of ſome Conteſt between two famous *Rabbins*, whether he was an *Idolater*, or a Worſhipper of the true God. *Aben Ezra* is of Opinion, that as he was deſcended from *Midian*, the Son of *Abraham* by *Keturah*, in all Probability, he profeſs'd the true Religion; nor can he ſuppoſe that *Moſes* wou'd have married his Daughter, had he been bred up in a falſe one: Whereas *Moſes*, 'tis plain, not only owns his Alliance with his Family, but upon his Arrival in the Camp of *Iſrael*, invites him to offer Sacrifices to the Lord (*Exod.* xviii. 11, 12) as one who ador'd the ſame God with the *Iſraelites*. *Kimbi*, however, on the other Hand, affirms, that, at firſt, he was an idolatrous Prieſt, but afterwards, when he came to *Moſes* in the Wilderneſs, and was particularly inform'd of all thoſe great and wonderful Things which God had wrought in *Egypt*, for the Deliverance of the *Hebrews*, he became a Convert to the Worſhip of the true God; and, for this he produces a Paſſage in the ſame Chapter, Ver. 11. *Now I know that the Lord is greater than all Gods*; *for, in the Thing wherein they dealt proudly, he was above them.* But beſides this, there is a farther Difficulty in relation to *Jethro*. In *Exod.* iii. 1. he is expreſly call'd *the Father-in-law* of *Moſes*, and yet the Father of the young Women, whom *Moſes* defended at the Well, and whereof he certainly married one, is ſaid to be *Reuel*, Ch. ii. 18. and not *Jethro*. Either therefore this *Reuel* muſt be their Grandfather, who, being Head of the Family, might, in a larger Senſe be call'd *Father*, as we find Inſtances of the like Nrture, in *Gen.* xxxi. 43. 2 *Kings.* xiii. 14, &c. or (as others will have it) this *Reuel*, or *Jethro*, was one and the ſame Perſon under different Denominations. Upon Suppoſition therefore, that he was deſcended from the Family of *Cuſh*, it is imagin'd, that, while he continued in *Idumæa*, his Name might be *Reuel*, but, upon his Removal into *Midian*, to avoid the Wars and Tumults in his own Country, he came to be call'd *Jethro*, as being the only *Remainder* (for ſo the Word ſignifies) of the *Cuſhites* in that Country. See *Biblioth Bibl.* and *Bedford*'s Script. Chron.

And Moſes was content to dwell with the Man] It can hardly be ſuppos'd, ſays *Patrick*, but that a Perſon of *Moſes*'s Education, wou'd in the Space of 40 Years, which he abode in *Midian*, find ſome other Employment for himſelf than keeping Sheep; and therefore ſome have imagin'd, that, in this Time, he wrote the Book of *Job* to comfort the *Iſraelites*, by the Example of his admirable Patience, under their heavy Oppreſſion in *Egypt*, and the Book of *Geneſis* likewiſe, that they might the better underſtand what Promiſes had been made to their Anceſtors, *Abraham*, *Iſaac*, and *Jacob*, and that the Time for their Accompliſhment was approaching. Nor can we ſuppoſe, but that the ſeveral Arts and Sciences which he had been taught in his Youth, he took Care, in this Place of happy Retirement, to cultivate and improve.

And he gave Moſes Zipporah his Daughter] It may be made a ſtanding Obſervation, that *divine* Authors do not relate all the Paſſages of a Story, (as other Authors delight to do) but ſuch only as are moſt *material.* We may therefore ſuppoſe, that a great many Things interven'd between *Moſes*'s Entrance into *Jethro*'s Family, and his Marriage to his Daughter; eſpecially conſidering, that his Children were ſo young, at the Time of his Return into *Egypt*. The Obſervation of *Philo*, however, is not to be neglected, *viz. That Men of a great Genius quickly ſhew themſelves, and are not made known by Length of Time:* And therefore he thinks, 'That *Jethro* being firſt ſtruck with Admiration of his goodly Aſpect, and then of his wiſe Diſcourſe, immediately gave him the moſt beautiful of all his Daughters to be his Wife, not ſtaying to enquire of any Body, who he was, becauſe his own moſt excellent Qualities ſufficiently recommended him to his Affection.'

CHAP. III.

Moſes, *while he is feeding* Jethro'*s Flock, comes to Mount* Horeb, *where an Angel appears to him in a flaming Buſh; and acquaints him with his Deſign of ſending him to deliver* Iſrael *from their Bondage. God declares his Name, and inſtructs* Moſes *what to ſay when he ſhou'd come to his Brethren.*

Ver. 1. NOW Moſes kept the flock of Je-
thro his father-in-law, the prieſt
of Midian: and he led the flock to the back-ſide
of the deſart, and came to the mountain of God,
even to Horeb. 2 And the angel of the Lord ap-
peared unto him in a flame of fire out of the
midſt of a buſh: and he looked, and behold,
the buſh burned with fire, and the buſh *was* not
conſumed. 3 And Moſes ſaid, I will now turn
aſide, and ſee this great ſight, why the buſh is
not burnt. 4 And when the Lord ſaw that he
turned aſide to ſee, God called unto him out of
the midſt of the buſh, and ſaid, Moſes, Moſes.
And he ſaid, Here *am* I. 5 And he ſaid, Draw
not nigh hither, put off thy ſhoes from off thy
feet, for the place whereon thou ſtandeſt, *is* holy
ground. 6 Moreover, he ſaid, I *am* the
God of thy father, the God of Abraham, the
God of Iſaac, and the God of Jacob. And
Moſes hid his face: for he was afraid to look
upon God. 7 And the Lord ſaid, I have ſurely
ſeen the affliction of my people which *are* in
Egypt, and have heard their cry, by reaſon of
their taſk-maſters: for I know their ſorrows. 8
And I am come down to deliver them out of the
hand of the Egyptians, and to bring them up
out of that land, unto a good land, and a large,
unto a land flowing with milk and honey; unto
the place of the Canaanites, and the Hittites,
and the Amorites, and the Perizzites, and the
Hivites, and the Jebuſites. 9 Now therefore
behold the cry of the children of Iſrael is come
unto me: and I have alſo ſeen the oppreſſion
wherewith the Egyptians oppreſs them. 10

Come now therefore, and I will ſend thee unto
Pharaoh, that thou mayeſt bring forth my peo-
ple the children of Iſrael out of Egypt. 11 And
Moſes ſaid unto God, Who *am* I, that I ſhould
go unto Pharaoh, and that I ſhould bring forth
the children of Iſrael out of Egypt? 12 And he
ſaid, Certainly, I will be with thee; and this
ſhall be a token unto thee, that I have ſent thee:
when thou haſt brought forth the people out of
Egypt, ye ſhall ſerve God upon this mountain.
13 And Moſes ſaid unto God, Behold *when* I
come unto the children of Iſrael, and ſhall ſay
unto them, The God of your fathers hath ſent
me unto you; and they ſhall ſay to me, What
is his name? What ſhall I ſay unto them? 14
And God ſaid unto Moſes, I AM THAT I
AM: And he ſaid, Thus ſhalt thou ſay unto
the children of Iſrael, I AM hath ſent me unto
you. 15 And God ſaid moreover unto Moſes,
Thus ſhalt thou ſay unto the children of Iſrael,
The Lord God of your fathers, the God of
Abraham, the God of Iſaac, and the God of Ja-
cob hath ſent me unto you: this *is* my name
for ever, and this *is* my memorial unto
all generations. 16 Go and gather the elders
of Iſrael together, and ſay unto them, The
Lord God of your fathers, the God of Abra-
ham, of Iſaac, and of Jacob appeared unto me,
ſaying, I have ſurely viſited you, and *ſeen* that
which is done to you in Egypt. 17 And I have
ſaid, I will bring you up out of the affliction of
Egypt, unto the land of the Canaanites, and the
Hittites, and the Amorites, and the Perizzites,
and the Hivites, and the Jebuſites, unto a land
flowing with milk and hony. 18 And they ſhall
hearken to thy voice: and thou ſhalt come, thou
and the elders of Iſrael, unto the king of Egypt,
and you ſhall ſay unto him, The Lord God of
the Hebrews hath met with us; and now let us
go (we beſeech thee) three days journey into the
wilderneſs, that we may ſacrifice to the Lord
our God. 19 And I am ſure that the king
of Egypt will not let you go, no not by a migh-
ty hand. 20 And I will ſtretch out my hand,
and will ſmite Egypt with all my wonders which
I will do in the midſt thereof: and after that,
he will let you go. 21 And I will give this
people favour in the ſight of the Egyptians:
and it ſhall come to paſs, that when ye go, ye
ſhall not go empty: 22 But every woman ſhall
borrow of her neighbour, and of her that
ſojourneth in her houſe, jewels of ſilver, and
jewels of gold, and raiment: and ye ſhall put
them upon your ſons, and upon your daughters;
and ye ſhall ſpoil the Egyptians.

And came to the Mountain of God, even to Horeb] *Horeb* is a Mountain in *Arabia Petræa*, at ſo ſmall a Diſtance from Mountain *Sinai*, that they ſeem to be no more than two Tops belonging to the ſame Mountain. *Sinai*; lies to the *Eaſt*, and *Horeb* to the *Weſt*; but we find them frequently in Scripture us'd promiſcuouſly. For, whereas the Author to the *Hebrews* ſeveral Times aſſerts, that God gave his Law to the *Iſraelites* at *Horeb*, tho' other Places expreſly ſay, that it was at *Sinai*; this is eaſily agreed, by obſerving, that they both made but, as it were, one Mountain with two Tops, whereof that of *Sinai* was much the higher, tho' that of *Horeb* exceeds it in Fruitfulneſs and Pleaſure. It is not for that Reaſon however, no, nor yet for its vaſt Height, that it obtain'd the Title of the *Mount of God*. *Joſephus* indeed tells us, that the People of the Country had a Tradition, that God in a more particular Manner, *dwelt there*, and that therefore, in Reverence to the Place, they always declin'd feeding their Flocks upon it: But the true Reaſon of its being ſo call'd is, that, in After-ages, it became famous for ſundry Events, and, at this Time, receiv'd its Name by Way of *Anticipation*: For here it was, 1. That God appear'd to *Moſes* in the Buſh; 2. That he manifeſted his Glory at the Delivery of the Law; 3. That *Moſes*, with his Rod, brought Water out of the Rock; 4. That, by lifting up his Hands, he made *Joſhua* prevail againſt the *Amalekites*; 5. That here he faſted twice forty Days and forty Nights; 6. That from hence he brought the two Tables of the Law; and, 7. That here *Elijah* was vouchſafed a noble Viſion; with ſome others of the like Nature. See *Calmet*'s Dict. Univ. Hiſt. and *Wells*'s Geogr.

And the Angel of the Lord appeared to him in a Flame of Fire out of the midſt of the Buſh] Whether it was a created Angel, ſpeaking in the *Perſon* of God, or *God* himſelf, or (as the moſt receiv'd Opinion is) *Chriſt* the Son of God, has been Matter of ſome Controverſy among the Learned. Thoſe, who ſuppoſe it no more than an Angel, ſeem to imply, that it would be a Diminution of the Majeſty of God to appear upon every Occaſion, eſpecially when he has ſuch a Number of *celeſtial Miniſters*, who may do the Buſineſs as well. But conſidering, that God is preſent every where, the *Notification* of his Preſence, by ſome outward Sign, in one determinate Place (which is all we mean by *Appearance*) is in our Conception leſs laborious (if any Thing laborious cou'd be conceiv'd of God) than a Delegation of Angels, upon every Turn, from Heaven, and ſeems, in the main, to *illuſtrate* rather than *debaſe*, the Glory of his Name and Exiſtence. But however this be, 'tis plain, that the Angel, here ſpoken of, was no created Being, from the whole Context, and eſpecially from his ſaying, *I am the Lord God, the Jehovah*, &c. ſince this is not the Language of *Angels*, who are always known to expreſs themſelves in ſuch humble Terms, as theſe, *I am ſent from God, I am thy Fellow-ſervant*, &c. 'Tis a vain Pretence to ſay, that an Angel, as God's *Ambaſſador*, may ſpeak in God's Name and Perſon; for what Ambaſſadors of any Prince ever yet ſaid, I am the King? Since therefore no Angel, without the Guilt of Blaſphemy, cou'd aſſume theſe Titles; and ſince neither *God the Father*, nor the *Holy Ghoſt*, are ever called by the Name of an *Angel*, i. e. a *Meſſenger*, or Perſon ſent, whereas *God the Son* is call'd by the Prophet *Malachi*, Ch. iii. 1. *the Angel of the Covenant*, it hence ſeems to follow, that this *Angel of the Lord*, was *God the Son*, who might properly be call'd an *Angel*, becauſe *in the Fulneſs of Time*, he was ſent into the World, in our Fleſh, as a Meſſenger from God, and might therefore make theſe his *temporary Apparitions*, Preſages, and Fore-runners, as it were, of his more ſolemn Miſſion. See *Pool's* Ann.

Put off thy Shoes from off thy Feet; for the Place whereon thou ſtandeſt, is holy Ground] *Juſtin Martyr* (in his ſecond Apology) is of Opinion, that the Cuſtom of *putting off the Shoes*, both among the *Jews* and *Gentiles*, before they began to officiate in holy Things, took its Riſe from this Precept given to *Moſes*; but our learned Mr. *Mede* ſeems to be of a different Opinion, *viz.* that *Moſes* did not give the firſt Occaſion to this *Rite*, but that it was deriv'd from the Patriarchs before him, and tranſmitted to future Ages from that antient general Tradition. It is certain that *Pythagoras*, who took his *Inſtitutes* chiefly from the *Egyptians*, delivers it as a Rule in his *Rubrick*, *He who ſacrificeth, ſhould put off his Shoes, and ſo approach to the holy Ordinances*; and therefore God, in Compliance to an antient Cuſtom, then in Practice among the *Egyptians*, might ſpeak to *Moſes*, who was a Perſon well acquainted with their *Ceremonies*, to *decalceate*, as very well knowing, that it wou'd be a Means to create in him a greater Reverence to the divine Preſence, and a more awful Attention to what he was going to ſay. See *Patrick* and *Le Clerc*.

I am the God of thy Father, the God of Abraham, the God of Iſaac, and the God of Jacob] God, no doubt, ſays *Patrick*, was the God of *Noah*, and of all the holy

Patriarchs, who liv'd before *theſe three* were born; but for a peculiar Reaſon he is called their God, becauſe of his Covenant, and the Promiſe made to each of them, that the *bleſſed Seed* ſhould ſpring from their Loins, in Oppoſition to the Pretenſions of other neighbouring People, who (as the learned Dr. *Alix* obſerves) were their *Rivals* in that Hope. And ſo the Words will denote, as much as if he had ſaid, the *God of* Abraham, and not of *Lot*, as the *Ammonites* and *Moabites* pretended; the *God of* Iſaac, and not of *Iſhmael*, as his Poſterity pretended; and the *God of* Jacob, and not of *Eſau*, as the *Edomites* boaſted.

I am that I am] When *Moſes* deſired to ſee God's Glory, he obtain'd, ſays *Stackhouſe*, that the *Name* of the Lord ſhould be proclaimed before him, and the Proclamation was, *The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity, Tranſgreſſion, and Sin*, Exod. xxxiv. 6. And, in like Manner, *Iſaiah*, propheſying what the Meſſiah ſhould be, declares his Name to be, *Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace.* In both theſe Places, and many more that might be produc'd to the ſame Purpoſe, the *Name* denotes the *Nature* of God; and therefore the Deſign of *Moſes*, in aſking God's Name, was to obtain an Information of the divine Attributes, in order to carry a Report of them to his Brethren. And indeed, conſidering that *Moſes* was the firſt that ever carried a Meſſage from God to Man, it was natural for the *Iſraelites* to aſk him by what *Name*, or peculiar *Attribute*, he had made himſelf known unto him, ſo as to authorize him to ſpeak to them, in ſuch a Manner, as no Man before had ever done; which Queſtion he could not pretend to anſwer, unleſs God, by Revelation, thought fit to enable him, and therefore he deſired to be inform'd (as far as the divine Goodneſs would be pleas'd to diſcover) what *Name* he would be call'd by; as knowing very well, that, by obtaining *this*, he might form proper Notions of his Nature and Perfections.

And, accordingly, we may obſerve, that this great Appellation, which God is pleas'd to give here of himſelf, expreſſes his incomprehenſible Nature, in ſuch open and proper Characters, that St. *Hilary* (as he tells us of himſelf) lighting on theſe Words, before he was a *Chriſtian*, and as he was muſing about God and Religion, was ſtruck with Admiration, becauſe he could think of nothing ſo proper and eſſential to God, as *to be*. God himſelf, however, chuſes to expreſs the Word in the *future* Tenſe, on Purpoſe (as ſome imagine) to ſhew, that he is the only Being that can truly ſay, *I ſhall, or will be, what I am*; for as much as all other Beings derive their Exiſtence from him, and may be depriv'd of that Exiſtence, whenever he pleaſes.

What Knowledge the wiſeſt of the *Heathen* World might have of this *incommunicable* Name of God, without the Help of Revelation, is a Matter of great Uncertainty. It is more than probable, that *Plato*'s Definition of a God, *viz. A Being, that* is *always, and had no Beginning*, was taken from theſe Words of *Moſes*. But, there is a Paſſage in *Plutarch*, which mentions an Inſcription in the Temple of *Delphos*, conſiſting of theſe Letters EI, a Contraction as ſome imagine of EIMI, *I am*, which (according to *Ammonius*) was one of the moſt perfect Names and Titles of the Deity, ſeeing it imported, that, tho' our Being is uncertain, precarious, temporary, and ſubject to change, ſo that no Man can ſay of himſelf, in a ſtrict and abſolute Senſe, *I am*; yet we may with great Propriety, give the Deity this Appellation, becauſe God is independent, immutable, eternal, always, and every-where the ſame, *Rev.* i. 8, 11.

CHAP. IV.

Moſes's *Excuſes for declining the Commiſſion on which God was about to ſend him; God anſwers his Objections, by empowering him to work Miracles; and appoints his Brother* Aaron *his Aſſiſtant.* Moſes *being ſatisfied, aſks Leave of* Jethro *to go and viſit his Brethren, which he grants.* Moſes, *with his Wife and Children, ſets out on his Journey, and, at an Inn, the Lord ſeeks to kill him, but is ſav'd by circumciſing his Son.* Moſes *and* Aaron *meet, and having ſummon'd the* Iſraelites *together, declare the Commiſſion with which God had entruſted them; the People believe, and worſhip.*

Ver. 1. AND Moſes anſwered, and ſaid, But
behold, they will not believe me,
nor hearken unto my voice: for they will ſay,
The Lord hath not appeared unto thee. 2 And
the Lord ſaid unto him, What *is* that in thine
hand? And he ſaid, A rod. 3 And he ſaid,
Caſt it on the ground; and he caſt it on the
ground, and it became a ſerpent: and Moſes
fled from before it. 4 And the Lord ſaid unto
Moſes, Put forth thine hand, and take it by
the tail. And he put forth his hand and caught
it, and it became a rod in his hand. 5 That
they may believe that the Lord God of their fathers,
the God of Abraham, the God of Iſaac,
and the God of Jacob, hath appeared unto thee.
6 And the Lord ſaid furthermore unto him, Put
now thine hand into thy boſom; and he put his
hand into his boſom: and when he took it out,
behold, his hand *was* leprous as ſnow. 7 And
he ſaid, Put thine hand into thy boſom again:
and he put his hand into his boſom again, and
plucked it out of his boſom, and behold,
it was turned again as his *other* fleſh. 8 And
it ſhall come to paſs, if they will not believe thee,
neither hearken to the voice of the firſt ſign, that
they will believe the voice of the latter ſign. 9
And it ſhall come to paſs, if they will not believe
alſo theſe two ſigns, neither hearken unto thy
voice, that thou ſhalt take of the water of the
river, and pour *it* upon the dry-land: and the
water which thou takeſt out of the river, ſhall become
blood upon the dry-land: 10 And Moſes ſaid
unto the Lord, O my Lord, I *am* not eloquent,
neither heretofore, nor ſince thou haſt ſpoken
unto thy ſervant: but I *am* ſlow of ſpeech, and
of a ſlow tongue. 11 And the Lord ſaid unto
him, Who hath made mans mouth? or who
maketh the dumb, or deaf, or the ſeeing, or the
blind? have not I the Lord? 12 Now therefore
go, and I will be with thy mouth, and teach
thee what thou ſhalt ſay. 13 And he ſaid, O
my Lord, ſend, I pray thee, by the hand *of*
him whom thou wilt ſend. 14 And the anger
of the Lord was kindled againſt Moſes, and he
ſaid, *Is* not Aaron the Levite thy brother? I
know that he can ſpeak well. And alſo behold,
he cometh forth to meet thee: and when he
ſeeth thee, he will be glad in his heart. 15
And thou ſhalt ſpeak unto him, and put words
in his mouth: and I will be with thy mouth,
and with his mouth, and will teach you what ye
ſhall do. 16 And he ſhall be thy ſpokeſman
unto the people: and he ſhall be, *even* he ſhall
be to thee in ſtead of a mouth, and thou ſhalt
be to him in ſtead of God. 17 And thou ſhalt
take this rod in thine hand, wherewith thou ſhalt
do ſigns.

And Moſes anſwered, and ſaid, But behold they will not believe me, nor hearken unto my Voice] As *Moſes* was now to aſſume the Character of the Deliverer of God's People, and of a Perſon inveſted with an extraordinary divine Commiſſion, this was by no Means an unreaſonable Objection; ſince the *Iſraelites* were not oblig'd to believe him upon his bare Affirmation; and the Improbability of the Thing made it very unlikely that they ſhould give any Credit to it. He ought to have remember'd, however, that the Lord had before aſſured him, they ſhould hearken to him; and that the God of Truth cannot lie; this was therefore, an Inſtance of human Frailty, and of the Weakneſs of his Faith; which, nevertheleſs, God was graciouſly pleaſed not only to overlook, but, in order to extort a Belief from them, that *Moſes* was inveſted with the Character, which he was to aſſume, he vouchſafed to endue him with the Power of working Miracles before them; a Power never before conferred upon any Man.

And he caſt it on the Ground, and it became a Serpent; and Moſes fled from before it] It is generally believed, that this Rod of *Moſes*, was his Shepherd's Crook, God chuſing ſo mean an Inſtrument, the more to ſignalize his *Almighty* Power: And the *Serpent*, into which it was changed, was of the largeſt Size, at leaſt, as long as the Crook, from which therefore, it is no Wonder that *Moſes* fled, the Sting of the Serpents in thoſe hot Countries being immediate Death.

And he put his Hand into his Boſom; and when he took it out, behold, his Hand was leprous as Snow] It is no improbable Conjecture, that, as God commanded *Moſes to work all his Wonders before* Pharaoh, this Miracle of the *Leproſy* gave Occaſion to the fabulous Story, which was invented in After-ages, *viz. That* Moſes *was a Leper, and the* Iſraelites *a ſcabby Race, whom the* Egyptians *were forc'd to drive out of their Country, for fear of the Infection.* This Defamation is firſt met with in *Manetho*'s *Egyptian* Hiſtory; from *Manetho* it deſcended to *Apion*, the *Greek* Hiſtorian; and from him *Juſtin* and *Tacitus*, two noted *Roman* Authors, undoubtedly took it. But, as *Manetho* might not, at firſt, maliciouſly deviſe it of his own Head, ſo thoſe Writers, from whom he compiled his Hiſtory, might derive it from this Paſſage of *Moſes*'s appearing with a leprous Hand before *Pharaoh*, which was preſently nois'd about the Country, without the other Part of his being immediately cur'd. For (according to the Argument of *Joſephus*) 'there needs no other Proof of 'his being no *Leper*, than what ariſes from his own 'Words, *viz.* that no Lepers ſhould be admitted into 'any Towns or Villages, but live apart, in a diſtinct 'Habit, by themſelves; that whoever touch'd a Leper, 'or lodg'd under the ſame Roof with him, ſhould be 'reputed unclean; and that, whoever ſhould come to 'be cur'd of that Diſeaſe, ſhould paſs through certain 'Purifications, waſh himſelf with Fountain-Water, 'ſhave off all his Hair, and offer ſuch and ſuch Sacrifices, before he ſhould be receiv'd into the holy City. 'Now, if *Moſes*, *ſays he*, had been afflicted with this 'Diſtemper himſelf, 'tis incongruous to think, that he 'would ever have been ſo ſevere upon others for it.' The Leproſy indeed was a Diſtemper, in a Manner, peculiar to the *Egyptians*, as both *Lucretius* and *Plutarch* tell us: And, if it was ſo in *Moſes*'s Time, he may be preſum'd to have made Laws more ſtrict againſt it, to excite the People's Carefulneſs to avoid a Diſtemper, which they had already ſeen ſo much of, but had now (together with the other Calamities of their Bondage) happily eſcap'd. For that the People, at this Time, were in good Health, is evident from the long Journey they undertook, and which, on all Hands, is agreed they perform'd: And that they were not expell'd by the *Egyptians*, but went away from them ſore againſt their Will, their Purſuit of them to the *Red-Sea*, and loſing all their Lives with a Purpoſe of retaking them (Facts that are atteſted by ſeveral *Heathen* Authors) are an abundant Demonſtration. See *Biblioth. Bibl.* and *Patrick*'s Com.

I am ſlow of Speech, and of a ſlow Tongue] *Moſes*, ſays *Patrick*, here tells us of himſelf, that he was *ſlow of Speech*, which moſt interpret to be a *Stammerer*, or *Stutterer*; and yet St. *Stephen* (Acts vii. 22.) declares of him, that *he was mighty in Words, as well as Deeds*; but this admits of an eaſy Reconciliation, if we do but ſuppoſe, that the Senſe of what he ſpake was great and weighty, tho' his Pronunciation was not anſwerable to it. As God however tells him, *Exod.* iv. 11. that he it was, who *made the Mouth*, and could, conſequently, give to any Man what Faculties he thought convenient, or remove any Impediment he might have, it ſeems not improbable, that, either by Uſe and Exerciſe, or elſe by God's immediate Cure of his Defect, *Moſes* had acquired a better Facility in delivering his Mind, ſince we find him making ſeveral Speeches to the People, eſpecially that excellent Diſcourſe before his Death, in the Beginning of *Deuteronomy*; as he has likewiſe (where his Song occurs, towards the latter End) given an ample Demonſtration, that he wanted not *eloquent* Words, when he pleas'd to employ them.

18 And Moſes went and returned unto Jethro
his father-in-law, and ſaid unto him, let me go,
I pray thee, and return unto my brethren, which
are in Egypt, and ſee whether they be yet alive.
And Jethro ſaid to Moſes, Go in peace. 19
And the Lord ſaid unto Moſes in Midian, Go,
return into Egypt: for all the men are dead
which ſought thy life. 20 And Moſes took his
wife, and his ſons, and ſet them upon an aſs,
and he returned to the land of Egypt. And Mo-
ſes took the rod of God in his hand. 21 And
the Lord ſaid unto Moſes, When thou goeſt to
return into Egypt, ſee *that* thou do all thoſe won-
ders before Pharaoh which I have put in thine
hand: but I will harden his heart, that he ſhall
not let the people go. 22 And thou ſhalt ſay
unto Pharaoh, Thus ſaith the Lord, Iſrael *is* my
ſon, *even* my firſt-born: 23 And I ſay unto thee,
Let my ſon go, that he may ſerve me: and if
thou refuſe to let him go, behold, I will ſlay thy
ſon, *even* thy firſt-born. 24 And it came to paſs
by the way in the inn, that the Lord met him,
and ſought to kill him. 25 Then Zipporah took
a ſharp ſtone, and cut off the foreſkin of her ſon,
and caſt *it* at his feet, and ſaid, Surely a bloody
huſband *art* thou to me. 26 So he let him go:
then ſhe ſaid, A bloody huſband *thou art*, becauſe
of the circumciſion. 27 And the Lord ſaid to
Aaron, Go into the wilderneſs to meet Moſes.
And he went and met him in the mount of God,
and kiſſed him. 28 And Moſes told Aaron all
the words of the Lord, who had ſent him, and
all the ſigns which he had commanded him. 29
And Moſes and Aaron went and gathered toge-
ther all the elders of the children of Iſrael. 30
And Aaron ſpake all the words which the Lord
had ſpoken unto Moſes, and did the ſigns in the
ſight of the people. 31 And the people believ-
ed: and when they heard that the Lord had vi-
ſited the children of Iſrael, and that he had look-
ed upon their affliction, then they bowed their
heads and worſhipped.

And Moſes went and returned to Jethro his Father-in-law, and ſaid unto him, Let me go] He was, ſays *Pool*, both in Juſtice, and Decency, oblig'd to acquaint his *Father-in-law* with his Intention to leave *Midian*, and go into *Egypt*, becauſe he had bound himſelf with an Oath to live with him, and was reſolv'd now to take his Wife and Children, as being well aſſur'd of a ſpeedy Return. But he thought fit to conceal from him the Errand, upon which God ſent him, leſt he ſhould endeavour to hinder, or diſcourage him from ſo difficult and dangerous an Enterprize. So that *Moſes*, in this

Inſtance, has given us a rare Example of *Piety* and *Prudence*, in that he took Care to avoid all Occaſions and Temptations to Diſobedience to the divine Commands; as well as of a ſingular *Modeſty* and *Humility*, in that ſuch glorious and familiar Converſe with God, and the high Commiſſion, with which he had honour'd him, made him neither forget the Civility and Duty, which he ow'd to his Father, nor break out into any publick and vain-glorious *Oſtentations* of ſuch a Privilege.

And Moſes took the Rod of God] So call'd partly, becauſe it was appropriated to God's ſpecial Service, to be the Inſtrument of all his glorious Works; and, partly, to ſhew that whatever was done by that Rod, was not done by any Virtue in *it*, or in the Hand of *Moſes*, but merely by the Power of God, who was pleas'd, for the Confuſion of his Enemies, to uſe ſo mean an Inſtrument. Nor is it an improbable Conjecture, that the *Wands*, which great Miniſters are wont to carry in their Hands, in Token of their Power, and Office, were originally deriv'd from this of *Moſes*.

And Zipporah took a ſharp Stone, and cut off the Foreſkin of her Son] Whether it was required, that the Inſtrument, made Uſe of in the Circumciſion of Children, was to be of *Stone* or *Flint*, and whether the *Hebrews* never us'd any other, is a Queſtion very learnedly diſcuſs'd by *Pererius*, in his Diſputation on this Place. That the *Heathens* perform'd ſuch Sort of Abſciſſions with ſharp Flints or Stones, is evident from ſeveral Authors; and tho' *Pererius* determines againſt the conſtant Uſe of the *Flint* among the *Hebrews* in Circumciſion, and againſt its being preſcrib'd or enjoin'd in the Inſtitution, yet there is great Reaſon to preſume, that this Operation was never done with any other Kind of Inſtrument, before that of *Joſhua*'s circumciſing the *Iſraelites* in the Wilderneſs. See *Bibliath. Bibl.*

I know of few Paſſages, ſays *Stackhouſe*, more difficult to be underſtood, than that which contains the Adventure of *Moſes*'s Family in the Inn. *Zipporah* is commonly repreſented as a *perverſe* and *froward* Woman, who look'd upon *Circumciſion* as a *cruel* and unneceſſary Ordinance, and therefore prevail'd with her Huſband (who perhaps might be too indulgent to her in the Caſe of her younger Son) to omit it. But it ought to be conſider'd, that, as ſhe was a *Midianitiſh* Woman, and deſcended from *Abraham* by his Wife *Keturah*, ſhe cou'd not have any Averſion to the Rite of *Circumciſion*, in which ſhe acquieſc'd in the Caſe of her *elder* Son *Gerſhom*, and in which ſhe was ſo expert, that, upon her Huſband's Incapacity, ſhe herſelf perform'd the Operation upon the *Younger*.

The *Midianites* might perhaps in this Reſpect, imitate their Neighbours the *Iſhmaelites*, who did not circumciſe their Children until they were thirteen Years of Age; and, for this Reaſon, ſome have imagin'd, that *Moſes*'s Son had not, as yet, undergone the Operation: But *Moſes* knew very well, that there was a *Limitation* of Time in the Inſtitution of the Ordinance, and therefore the more probable Reaſon for this Omiſſion ſeems to be, that they were now upon a Journey, *Zipporah* lately brought to-bed, and that therefore they might think, that the Danger of the Wound to the Infant might excuſe the deferring of his Circumciſion, as it excus'd the *Iſraelites afterwards* in the Wilderneſs.

But as it does not appear that *Moſes* lay under any Neceſſity of taking his Family, eſpecially his Wife and Child, along with him; ſo this Omiſſion of circumciſing his Son, might be imputed to him as a greater Fault than ordinary, becauſe he may be ſuppos'd to have underſtood the Will of God, concerning this *Rite*, more perfectly than any other Man; and was, but juſt before, reminded of the Benefit of that *Covenant*, whereof this Ordinance was a Seal, and ſome Part of which he was *now* going to take Poſſeſſion of.

But how abſurd would it have been, for *Moſes* to be made a *Lawgiver* to others, when himſelf liv'd in open Violation of God's Laws? Or to be appointed a chief Ruler and Inſtructor of the *Iſraelites*, to whom he was to inculcate the Obligation of this Ordinance, and on whom he was to inflict *Pains* and *Penalties* for their Neglect of it, when himſelf was guilty of the ſame Sin? Nor was this Omiſſion only a great Sin in itſelf, but a great *Scandal* likewiſe to the *Iſraelites*, who, by his Example, might very likely be led into the ſame Miſcarriage, and be tempted to ſuſpect the *Call* of a Perſon, who ſhew'd ſuch a viſible Contempt of God's Law. As *Moſes* therefore was a *publick* Perſon, and juſt inveſted with a *Commiſſion* from God, his Diſobedience to a known Law, was more enormous, his Example might have done more Miſchief, and therefore God's Severity againſt him, either in afflicting him with ſome ſudden Sickneſs, or affrightening him with ſome terrible *Apparition*, was neceſſary to remind him of his Duty. And, accordingly, whatever the Means was, we find that it brought to his Wife's Remembrance their Neglect of circumciſing the Child: But we injure her Character, if we think, that the Words, which ſhe is made to utter upon this Occaſion, were any angry *Taunt*, or Exprobation to her Huſband, ſince, (according to the Expoſition of Mr. *Mede*) they are not directed to him, but to her Son; and are not the Effect of any angry Reſentment, but a *ſolemn* Form of Speech, made uſe of at the Time of any Child's *Circumciſion*.

Several of the *Jewiſh* Doctors tell us, that it was a Cuſtom of the *Hebrew* Women to call their Children, when they were circumcis'd, by the Name of *Chatan*, i. e. *Spouſe*, as if they were now *eſpouſed to God*; and to this Cuſtom perhaps the *Apoſtle* might allude, when he tells his *Corinthians*, 2 Cor. xi. 2. *I am jealous over you with an holy Jealouſy; for I have eſpouſed you to one Huſband, that I might preſent you as a chaſte Huſband to Chriſt.* However this be, *Zipporah*, who was an *Arabian* Woman, might the rather make uſe of this *Term*, and apply it to her Son, becauſe the *Arabians*, (whoſe Language has a great Affinity to the *Hebrew*, and who themſelves, as Deſcendants from *Abraham*, did, all along, uſe the Rite of *Circumciſion*) make the Word *Chatan* ſignify to *circumciſe*, and *Chiten*, (as manifeſtly appears in their *Tranſlation* of the *New Teſtament*;) which can no otherwiſe be accounted for, than from this Cuſtom of calling a Child *Chatan*, when he is *circumcis'd*, even as we, becauſe a Child in Baptiſm is made a *Chriſtian*, uſe the Word *chriſten* for to *baptize*.

If *Zipporah*'s Words then were directed, not to her Huſband, but the Child whom ſhe had juſt now circumcis'd, their proper Meaning muſt be, *I, by this Circumciſion, pronounce thee to be a Member of the Church*: For the Child on the Day of his Circumciſion, (ſays *Aben Ezra* upon this Text) was us'd to be call'd *Chatan, becauſe he was then firſt join'd to the People of God, and, as it were, eſpous'd unto God.* And if this be the Senſe of the Matter, *Zipporah* was ſo far from expreſſing any angry Reſentment of the Matter, or giving her Huſband any opprobrious Language upon this Occaſion, that ſhe only did the Office of circumciſing her Son, when ſhe perceiv'd that the Delay of it had given Offence to God, and, in doing that Office, pronounc'd the Words over him, which us'd to be pronounc'd, whenever the *Ceremony* was duly perform'd.

This is an Interpretation, which, not only the *Septuagint*, and *Chaldee* Paraphraſt ſeem to countenance, but what moſt modern Maſters of *Jewiſh* Learning have approv'd. And, as it ſeems to clear the Character of *Zipporah*, ſo may it receive ſome farther Confirmation from the ſubſequent Behaviour of the *Angel*, who, as ſoon as he ſaw the Ceremony perform'd, and heard the ſolemn Form pronounc'd over the Child, *let* Moſes *go, and did not ſlay him*; whereas had the Operation been done in the Manner that ſome pretend, *grudgingly*, and of *Neceſſity*, with inward Regret and Words of Reproach to her Huſband, this (one wou'd think) wou'd have incens'd the Angel, either to have continued the Puniſhment (be it what it will) upon *Moſes*, or rather have transferr'd it to his Wife, who, upon this Suppoſition, ſeems moſt juſtly to have deſerv'd it.

Upon the whole therefore it appears, that the Words of *Zipporah* were addreſs'd to her Son, and not her Huſband, and were the uſual Form of Admiſſion into the *Jewiſh* Church; and that it was at the Child's Feet ſhe laid the Foreſkin, and not threw it at her Huſband in Anger, when ſhe ſpake the Words above-mention'd; and that, in this whole Affair, there was neither any Squabble between *Moſes* and his Wife, nor any indecent Behaviour, or opprobrious Language us'd by her.

CHAP. V.

Moſes *and* Aaron'*s firſt Petition to* Pharaoh; *his haughty and blaſphemous Refuſal, and Order to treat the Children of* Iſrael *with more Rigour, who, thereupon entreat Relief, but without Succeſs, and lay the whole Blame on* Moſes *and* Aaron. Moſes *expoſtulates the Caſe with the Almighty.*

Ver. 1. AND afterwards Moſes and Aaron went in, and told Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſs. 2 And Pharaoh ſaid, Who *is* the Lord that I ſhould obey his voice to let Iſrael go? I know not the Lord, neither will I let Iſrael go. 3 And they ſaid, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the deſart, and ſacrifice unto the Lord our God; leſt he fall upon us with peſtilence, or with the ſword. 4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works; get you unto your burdens. 5 And Pharaoh ſaid, Behold, the people of the land now *are* many, and you make them reſt from their burdens. 6 And Pharaoh commanded the ſame day the taſk-maſters of the people, and their officers, ſaying, 7 Ye ſhall no more give the people ſtraw, to make brick, as heretofore: let them go and gather ſtraw for themſelves. 8 And the tale of the bricks which they did make heretofore, you ſhall lay upon them: you ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they cry, ſaying, Let us go, *and* ſacrifice to our God. 9 Let there more work be laid upon the men that they may labour therein: and let them not regard vain words. 10 And the taſk-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw. 11 Go ye, get you ſtraw where you can find it: yet not ought of your work ſhall be diminiſhed. 12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble inſtead of ſtraw. 13 And the taſk-maſters haſted *them*, ſaying, Fulfil your works, *your* daily taſks, as when there was ſtraw. 14 And the officers of the children of Iſrael, which Pharaohs taſk-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your taſk in making brick, both yeſterday and to day, as heretofore? 15 Then the officers of the children of Iſrael, came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants? 16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold thy ſervants *are* beaten; but the fault *is* in thine own people. 17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go, *and* do ſacrifice to the Lord. 18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks. 19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *aught* from your bricks of your daily taſk. 20 And they met Moſes and Aron, who ſtood in the way as they came forth from Pharaoh. 21 And they ſaid unto them, The Lord look upon you, and judge; becauſe ye have made our ſavour to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword in their hands to ſlay us. 22 And Moſes returned unto the Lord, and ſaid, Lord, wherefore haſt thou *ſo* evil entreated this people; why *is* it *that* thou haſt ſent me? 23 For ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people; neither haſt thou delivered thy people at all.

Let us go, we pray thee, three Days Journey into the Deſart, and ſacrifice unto the Lord our God] But were not the two Brothers chargeable with Diſingenuity in this their Petition to *Pharaoh*, for Leave of Abſence only for *three Days*, when they *never* deſign'd to return again? It cannot be denied, indeed, ſays *Stackhouſe*, but that God, from the very firſt Day that he appointed *Moſes* to go to *Pharaoh*, intended to deliver his People from their Captivity, and, when once they were departed out of *Egypt*, that they ſhou'd never return again; and yet they are directed to demand only to go *three Days Journey into the Wilderneſs*. This was not the *Whole* of what was intended; but *Moſes* lay under no Obligation to let ſo bitter an Enemy as *Pharaoh*, into his whole Deſign. It is ſufficient to abſolve him from any Imputation of *Diſingenuity*, that he acted according to the Inſtructions which God gave him; and God certainly was not oblig'd to acquaint *Pharaoh* with all his Mind, but only ſo far as he thought proper: And, for wiſe and good Reaſons, he thought proper to make the Demand no higher at firſt, than *three Days Journey into the Wilderneſs*, that, by his Denial of ſo modeſt a Requeſt, he might make his Tyranny more manifeſt, and the divine Vengeance upon him more juſt and remarkable.

Wherefore do ye Moſes and Aaron, let the People from their Works? Get you unto your Burdens] Which Words ſeem to be directed, not ſo much to the *Elders of Iſrael*, who might poſſibly go along with them, as to *Moſes* and *Aaron* themſelves; and ſo the Senſe of the Reproof will be, — 'So far am I from granting 'the Liberty which you deſire for the People, that, as 'a juſt Puniſhment upon you, for your ſeditious Attempt, I command you alſo to go with the reſt, to 'take your Share in their Burthens, and to perform the 'Taſk which ſhall be required of you.' And that ſo cruel a Tyrant did not proceed farther againſt them, muſt be aſcrib'd to the mighty Power of God, who governs the Spirits, and reſtrains the Hands of the greateſt Kings, when he pleaſes. This ſeems to be a better Account than what ſome of the *Jewiſh* Fictions give us of it, *viz.* that when *Moſes* and *Aaron* came into *Pharaoh*'s Preſence, they were raiſed to a taller Stature than they had before, had a Splendor in their Countenance, like that of the Sun; and appear'd with ſuch Majeſty, as quite ſtruck him with Terror and Aſtoniſhment.

Ye ſhall no more give the People Straw to make Bricks, &c.] What the Uſe of Straw was in making Bricks, is variouſly conjectur'd. Some think it was of no other Uſe, than to heat the Kilns wherein they where burnt; others, who will have it that they were never burnt at all, imagine, that it ſerv'd only to cover them from the too intenſe Heat of the Sun, and that they might be baked gradually; but, as it is evident that they were burnt in Kilns, the moſt probable Opinion is, that Straw was mixed with the Clay, to make them more ſolid; for, according to a Paſſage in *Lucilius*, Straw was antiently employ'd to this Purpoſe.

And they ſaid unto them, The Lord look upon you, and judge] It deſerves our Obſervation, ſays *Pool*, that, notwithſtanding the Miracles, the two Prophets had wrought, to convince the *Iſraelites* of their divine Miſſion, which ought to have made them endure with Patience, the Tyranny of *Pharaoh*, in a reſigned Expectation of Deliverance, in God's due Time; theſe Officers are ſo far from ſubmitting to the divine Ambaſſadors, that they fall but little ſhort of curſing them; the Words, *the Lord look upon you, and judge*, being no leſs than an Imprecation of the divine Vengeance upon them.

And Moſes returned unto the Lord, and ſaid, Lord, wherefore haſt thou ſo evil-intreated this People, &c.] This is an Example which ought to keep all Mankind humble; ſince even the beſt of Men are liable to ſuch groſs Failings: For *Moſes*, in this Speech, ſeems not only to murmur againſt God, for giving him ſuch an ungrateful Commiſſion, but even to charge him with falſifying his Promiſe, and breaking his Word.

CHAP. VI.

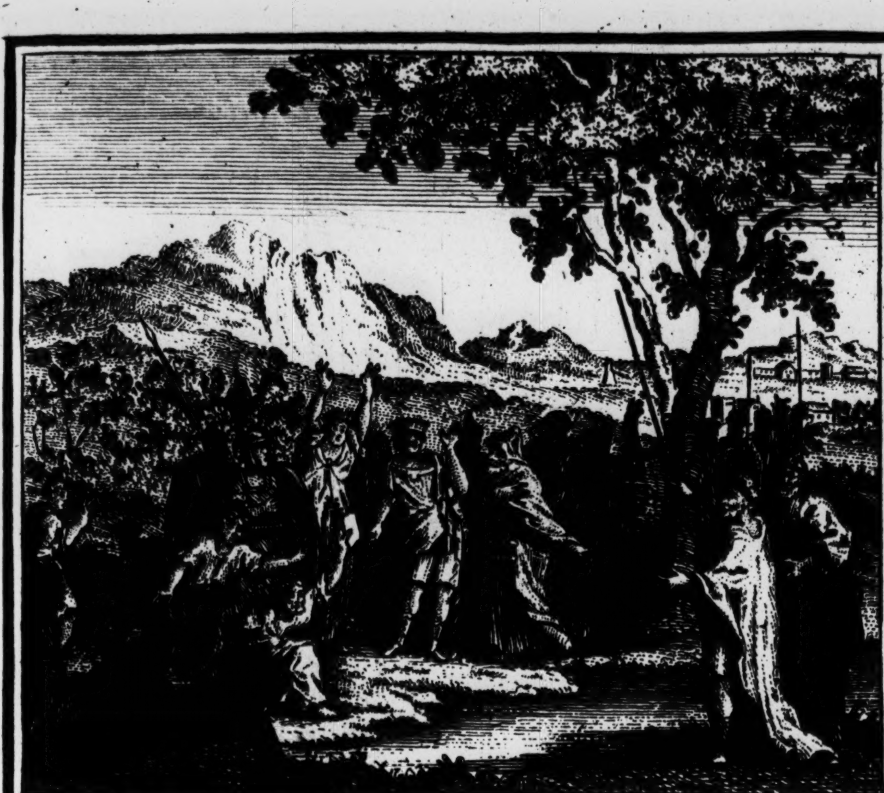
God gives Moſes *freſh Encouragement; renews his Covenant, and confirms it by his Name* Jehovah; *promiſes the* Iſraelites *Deliverance, which they will not believe; commands* Moſes *to demand of* Pharaoh *their Releaſement. The Genealogy of* Reuben, Simeon, *and* Levi. Moſes *is again order'd to ſpeak to* Pharaoh *to releaſe* Iſrael, *but he excuſes himſelf on Account of his bad Faculty of Speech.*

Ver. 1. THEN the Lord ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land. 2 And God ſpake unto Moſes, and ſaid unto him, I *am* the Lord: 3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them. 4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers. 5 And I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembred my covenant. 6 Wherefore ſay unto the children of Iſrael, I *am* the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched out arm, and with great judgments. 7 And I will take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the Lord your God, which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did ſwear to give it, to Abraham, to Iſaac, and to Jacob; and I will give it you for an heritage: I *am* the Lord. 9 And Moſes ſpake ſo unto the children of Iſrael: but they hearkened not unto Moſes, for anguiſh of ſpirit, and for cruel bondage. 10 And the Lord ſpake unto Moſes, ſaying, 11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land. 12 And Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael have not hearkened unto me; how then ſhall Pharaoh hear me, who *am* of uncircumciſed lips? 13 And the Lord ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt; to bring the children of Iſrael out of the land of Egypt.

And I appeared unto Abraham, unto Iſaac, and unto Jacob, by the Name of God Almighty, but by my Name JEHOVAH *was I not known unto them*] But how can this be, when long before *Moſes*'s Time, God is ſo frequently called by that Name? For, did not the Sons of *Seth call themſelves by the Name of Jehovah*, Gen. iv. 26? Did not *Abraham ſwear, and lift up his Hands to Jehovah*, Gen. xiv. 22? Did he not call the Place, where he went to offer *Iſaac, Jehovah-jireh*, Gen. xxii. 14? Did not the Lord ſay unto him, *I am the God Jehovah, that brought thee out of Ur of the Chaldees*, Gen. xv. 7? And when in a Viſion, *Jacob* ſaw him ſtand before him, did he not ſay, *I am Jehovah, the God of Abraham, thy Father, and the God of Iſaac*, Gen. xxviii. 13. Theſe Paſſages make it impoſſible for God not to be known to the Patriarchs under that Name: And therefore ſeveral learned Writers upon this Text have deprehended a Fault in our Tranſlation, and would have the latter Part of the Verſe to be taken *interrogatively*, thus, *By my Name Jehovah was I not known unto them?* If we take the Sentence interrogatively, *ſay they*, every one will ſee, that it plainly intimates, that the Lord *had* reveal'd himſelf unto them by his Name, which is agreeable to the Scripture Account of the Patriarch's Knowledge and Worſhip of him; but to take the Words without the *Interrogation*, and ſuppoſe them to intend, that the *Lord*, who appear'd to *Abraham, Iſaac*, and *Jacob*, was *not known to them by his Name Jehovah*, cannot be reconcil'd to ſome very expreſs Paſſages in the Book of *Geneſis*; unleſs we can ſuppoſe, that, as *Geneſis* was not written, when God reveal'd this his Name to *Moſes*, *Moſes* makes Uſe of it by way of *Anticipation*, becauſe at the Time when he wrote, the *Jews* commonly us'd it, tho' in the Days when the Patriarchs, whoſe Lives he was giving ſome Account of, liv'd, it was a Thing utterly unknown. There is another Way, however, of expounding theſe Words, if, by the Name *Jehovah* we underſtand not the *Letters* or *Syllables*, but what is properly the Import of it, *viz.* not only God's eternal Exiſtence, but his omnipotent Power likewiſe, and unchangeable Truth, which *give Being*, (as we may ſay) to his Promiſes by the actual Performance of them. That this is the Senſe of the Word *Jehovah*, is apparent from ſeveral Paſſages in this very Book of *Exodus*. Thus Ch. vii. 5. *And the Egyptians ſhall know that I am Jehovah, when I ſtretch forth my Hand upon Egypt*; and again, Ver. 17. *Thou ſhalt know that I am Jehovah; for behold, I will ſtrike with the Rod, that is in thine Hand, upon the Rivers, and they ſhall be turn'd into Blood:* So that the Meaning of the whole Paſſage will fairly be, — 'That, 'tho' God gave *Abraham, Iſaac*, and *Jacob*, ſuch 'Demonſtrations of his Power, as could not but convince them, that he would certainly perform his Promiſes; yet they did not live to ſee the Accompliſhment of them, which he was now going to ſet before the *Iſraelites*. They believ'd in theſe Things, 'but they did not *experimentally* know them. They 'had Dreams and Viſions indeed, but *Moſes* was the 'firſt that wrought Miracles and Prodigies. By theſe 'he made the Name of the Lord *known* unto the 'World.' And therefore *Maimonides* well concludes from this Place, that the *prophetick* Spirit of *Moſes* was more excellent, than that which had been upon any before his Time. See *Pool*'s, *Le Clerc*'s, and *Patrick*'s Com. and *More Nevoch.* Part ii. Cap. 35.

14 Theſe *be* the heads of their fathers houſes: the ſons of Reuben the firſt-born of Iſrael; Hanoch, and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben. 15 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe *are* the families of Simeon.

16 And

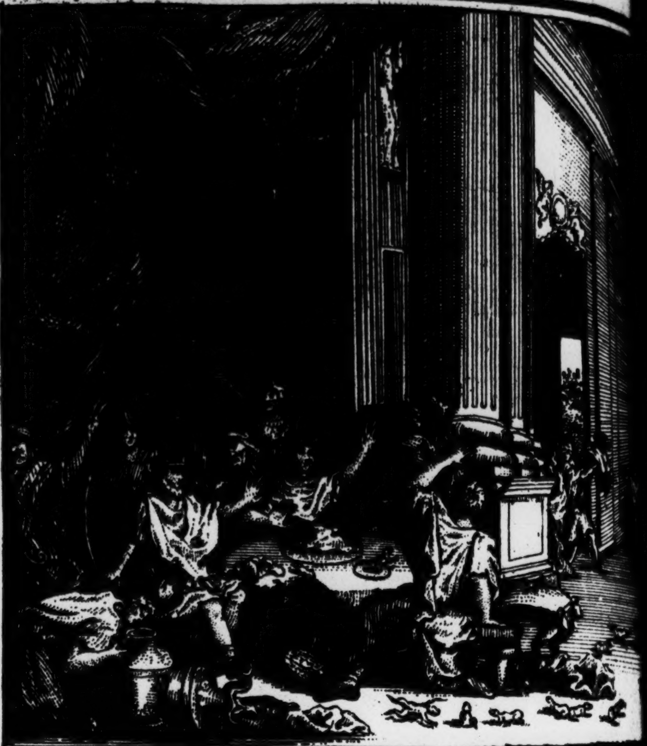


And Moses and Aaron did so, as the Lord commanded: and he lift up the rod and smote ye Waters that were in the river: in the sight of Pharaoh, and in the sight of his Servants: and all the Waters that were in the river, were turned to blood.

Exodus

Chap. VII. Ver: 20. 21

And the Fish that was in the River died: and the river stank, and the Egyptians could not drink of the Water of the river; and there was blood throughout all the land of Egypt.



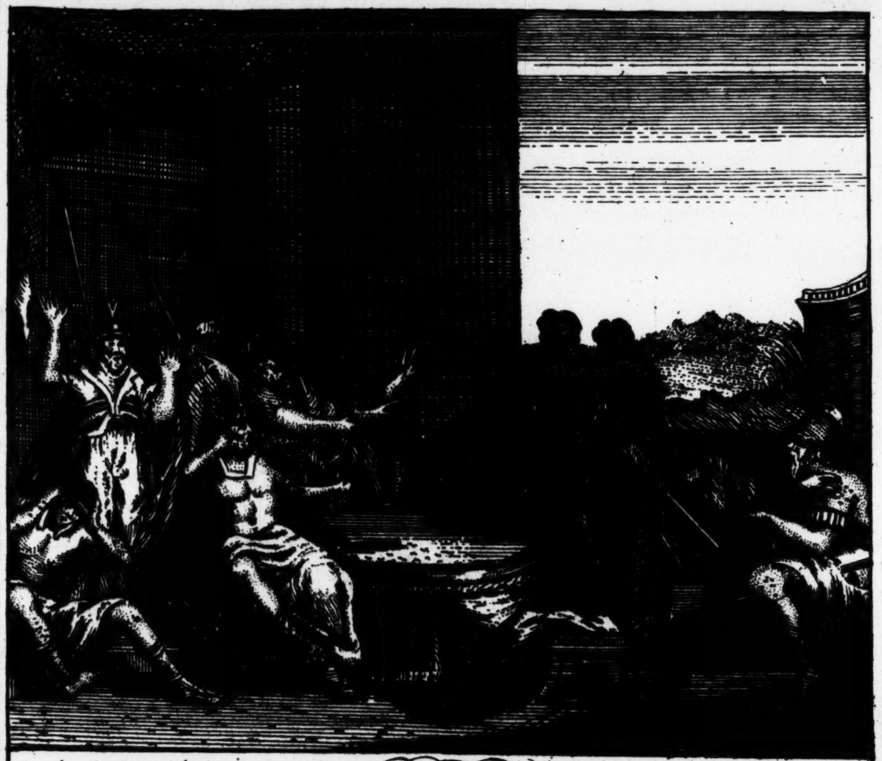
And Aaron stretched out his hand over the Waters

Exodus

Chap. VIII. Ver. 6.

of Egypt; and

up, and covered

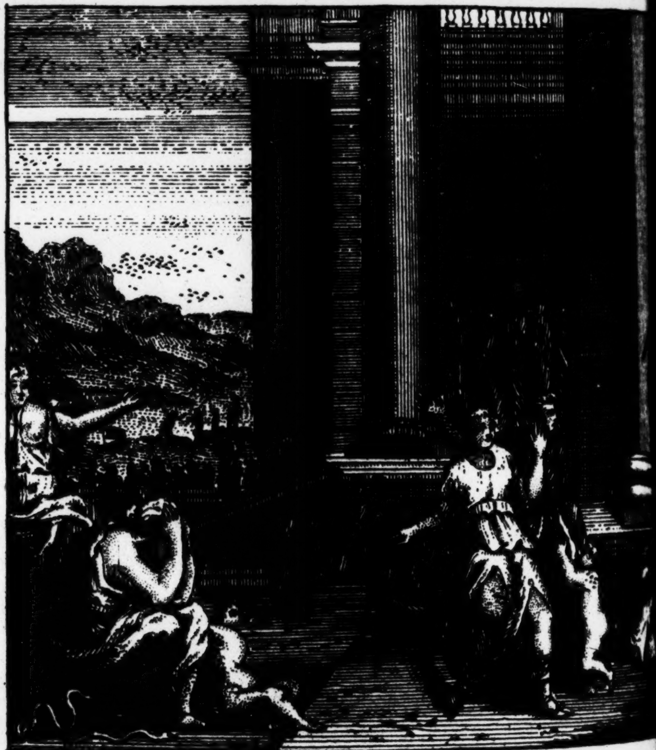


And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice,

Exodus

Chap. VIII Ver. 17

in Man and in beast: all the dust of the land became lice throughout all the land of Egypt.



And the Lord did so; and there came a grievous swarm of Flies into the house of Pharaoh, and into his Servants

Exodus

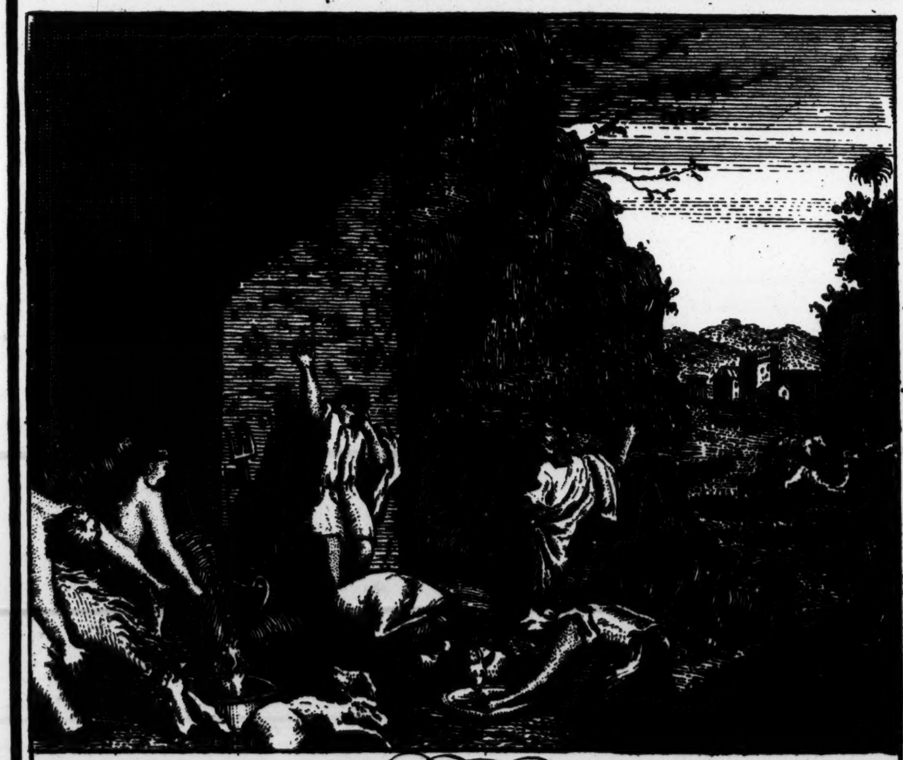
Chap. VIII. Ver. 24

houses and into

land of Egypt:

was corrupted

of the swarm of

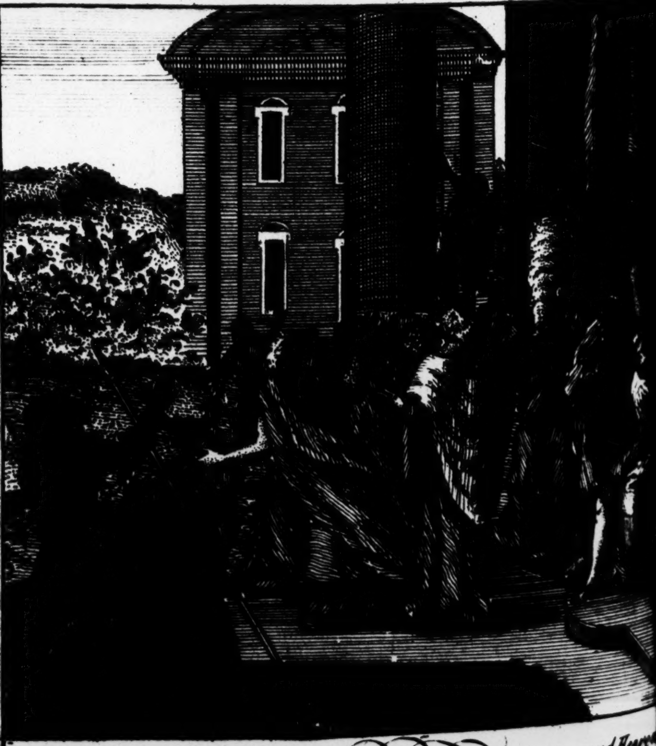


And the Lord did that thing on the Morrow, and all the Cattle of Egypt died:

Exodus

Chap. IX. Ver. 6

but of the Cattle of the Children of Israel died not one.



And they took Ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it

Exodus

Chap. IX. Ver. 10.

up toward Heave

came a boyl break

with blains upon

upon beast.

Parr Sculp

16 And theſe *are* the names of the ſons of Levi,
according to their generations; Gerſhon, and
Kohath, and Merari: And the years of the life
of Levi, *were* an hundred thirty and ſeven years.
17 The ſons of Gerſhon; Libni, and Shimi,
according to their families. 18 And the ſons of
Kohath; Amram, and Izhar, and Hebron, and
Uzziel: And the years of the life of Kohath *were*
an hundred thirty and three years. 19 And the
ſons of Merari; Mahali, and Muſhi: theſe *are*
the families of Levi, according to their generations.
20 And Amram took him Jochebed his
fathers ſiſter to wife; and ſhe bare him Aaron
and Moſes: and the years of the life of Amram
were an hundred and thirty and ſeven years. 21
And the ſons of Izhar; Korah, and Nepheg, and
Zichri. 22 And the ſons of Uzziel; Miſhael,
and Elzaphan, and Zithri. 23 And Aaron took
him Eliſheba daughter of Aminadab, ſiſter of
Naaſhon, to wife; and ſhe bare him Nadab and
Abihu, Eleazar and Ithamar. 24 And the ſons
of Korah; Aſſur, and Elkanah, and Abiaſaph:
theſe *are* the families of the Korhites. 25 And
Eleazar Aarons ſon took him *one* of the daughters
of Putiel to wife; and ſhe bare him Phinehas:
theſe *are* the heads of the fathers of the Levites,
according to their families. 26 Theſe *are* that
Aaron and Moſes, to whom the Lord ſaid, Bring
out the children of Iſrael from the land of Egypt,
according to their armies. 27 Theſe *are* they
which ſpake to Pharaoh king of Egypt, to bring
out the children of Iſrael from Egypt: theſe *are* that
Moſes and Aaron. 28 And it came to paſs, on the
day *when* the Lord ſpake unto Moſes in the land
of Egypt. 29 That the Lord ſpake unto Moſes,
ſaying, I *am* the Lord: Speak thou unto Pharaoh
king of Egypt all that I ſay unto thee. 30 And
Moſes ſaid before the Lord, Behold, I *am* of uncircumciſed
lips, and how ſhall Pharaoh hearken
unto me.

Theſe are the Heads of their Fathers Houſes] The Reaſon for inſerting this Genealogy is, to ſpecify the Lineage of *Moſes* and *Aaron*, by whom the great Work of the Deliverance of the Children of *Iſrael* was to be accompliſhed. *Moſes*, indeed, is entirely ſilent as to his own Progeny, but gives a particular Account of his Brother's; which is not only owing to his great Humility and Modeſty, which is eminent in many other Paſſages, but becauſe it was of more Importance, and the Honour of the Prieſthood given to *Aaron* was hereditary, and peculiar to his Seed, and therefore it was neceſſary it ſhould be exactly known; whereas *Moſes*'s Honour and Government was only perſonal, and did not deſcend to his Children.

And Amram took him Jochebed his Father's Siſter to Wife] *Saurin* (Diſſertation 43.) obſerves that *Jochebed* was not only of the ſame Tribe, but own *Aunt* likewiſe to *Amram*. For, tho' the *Septuagint*, *Vulgate*, and (after them) many learned Expoſitors, both *Papiſts* and *Proteſtants*, have thought that ſhe was no more than his Uncle *Kohath*'s Daughter, and conſequently his *Couſin-german*, becauſe the Marriage of an Aunt was afterwards forbidden in the *Levitical* Law; yet the plain Matter of Fact is repugnant to all this. Here it is ſaid expreſly, (Ver. 18.) that *Kohath*, the Father of *Amram*, was the Son of *Levi*. In *Numb*. xxvi. 59, it is ſaid, that *Jochebed* was *Levi*'s Daughter, and born in *Egypt*; and here again in *Exod*. vi. 20. it is ſaid, that *Amram took him Jochebed, his Father's Siſter, to Wife*: And therefore, without ſubverting the natural Senſe of theſe Texts, we cannot but conclude, that the *Nephew* married the *Aunt*. For the Prohibition, made upon the Degrees of Conſanguinity, do not flow from the *Law of Nature*, but only oblige by Virtue of the Command of God; and therefore, before this Command took Place, Relations of a nearer Affinity were allow'd to be join'd together. Nor can the ſuppos'd Difference of their Age be any Argument to the contrary, ſince *Levi* might have her when he was an hundred Years old, and ſhe conſequently be very little, if at all, older than her *Nephew*.

And Moſes ſaid before the Lord, Behold, I am of uncircumciſed Lips] As among the *Jews*, *Circumciſion* of any Part denoted its *Perfection*, ſo *Uncircumciſion* was ſet to ſignify its *Defectiveneſs*, or Ineptitude to the Purpoſes for which it was deſign'd. Thus the Prophet ſays of the *Jews*, that *their Ear was uncircumciſed*, and adds the Explanation of it, becauſe *they cannot hearken*, Jer. vi. 10. Again he tells us, that *the Houſe of Iſrael were uncircumciſed in the Heart*, i. e. would not underſtand, and learn their Duty, *Jer*. ix. 26. And, in like Manner, here *uncircumciſed Lips* muſt mean a Perſon that was a bad Speaker, and wanted Eloquence; and what poſſibly might induce *Moſes* to make uſe of this *Metaphor*, rather than any other, might be the Conſideration of his having ſo lately neglected to circumciſe his Son. Some are of Opinion, that the Word Circumciſion carries in it an Idea of ſomething *ſuperfluous* in the Part, and that therefore *Moſes*'s Tongue might be either too long, or too big for his Mouth, and that this might occaſion either an *Inelegance*, or Heſitation in his Speech. But the more probable Opinion is, that he was what we call *Tongue-tied*, which his Parents, either in their Fright might not perceive, or in the general Hurry and Deſtruction of the Children, might not dare to ſend for a proper Perſon to remedy, until it was too late. However this be, 'tis certain, that as *Circumciſion* was the firſt and greateſt *Sacrament* among the *Jews*, ſo *Uncircumciſion* was eſteem'd by them the greateſt Scandal and Diſgrace; and therefore *Moſes* perhaps thought it ſome Diſparagement to him, that he was not able himſelf to deliver his Mind, in an handſome Manner, to *Pharaoh*, and therefore made Mention of this again, to engage the Divine Majeſty to *circumciſe his Lips* (as they term it) *i. e.* to remove this Impediment in his Speech, as we have ſome Reaſon to believe that he did. See *Pererius*, *Patrick*'s, and *Le Clerc*'s Com.

CHAP. VII.

Moſes *and* Aaron, *being encouraged by God, go to* Pharaoh, *whoſe Heart is hardened.* Aaron's *Rod turned into a Serpent; likewiſe thoſe of the Magicians. The Waters turned into Blood; the Magicians do the ſame.* Pharaoh *ſtill obſtinate.*

Ver. 1. AND the Lord ſaid unto Moſes, See,
I have made thee a God to Pharaoh:
and Aaron thy brother ſhall be thy prophet.
2 Thou ſhalt ſpeak all that I command
thee: and Aaron thy brother ſhall ſpeak unto
Pharaoh, that he ſend the children of Iſrael out
of his land. 3 And I will harden Pharaohs
heart, and multiply my ſigns and my wonders
in the land of Egypt. 4 But Pharaoh ſhall not
hearken unto you, that I may lay my hand upon
Egypt, and bring forth mine armies, *and* my
people the children of Iſrael, out of the land of
Egypt, by great judgments. 5 And the Egyptians
ſhall know, that I *am* the Lord, when I
ſtretch forth mine hand upon Egypt, and bring
out the children of Iſrael from among them. 6
And Moſes and Aaron did as the Lord commanded
them, ſo did they. 7 And Moſes *was* fourſcore
years old, and Aaron fourſcore and three
years old, when they ſpake unto Pharaoh. 8
And the Lord ſpake unto Moſes, and unto Aaron,

ron, ſaying, 9 When Pharaoh ſhall ſpeak unto
you, ſaying, Shew a miracle for you: then thou
ſhalt ſay unto Aaron, Take thy rod and caſt *it*
before Pharaoh, *and* it ſhall become a ſerpent.
10 And Moſes and Aaron went in unto Pharaoh,
and they did ſo as the Lord had commanded:
and Aaron caſt down his rod before Pharaoh, and
before his ſervants, and it became a ſerpent. 11
Then Pharaoh alſo called the wiſe-men, and the
ſcorcerers: now the magicians of Egypt, they
alſo did in like manner with their inchantments.
12 For they caſt down every man his rod, and
they became ſerpents: but Aarons rod ſwallowed
up their rods. 13 And he hardened Pharaohs
heart, that he hearkened not unto them; as the
Lord had ſaid. 14 And the Lord ſaid unto Moſes,
Pharaohs heart *is* hardened, he refuſeth to
let the people go. 15 Get thee unto Pharaoh
in the morning, lo, he goeth out unto the water,
and thou ſhalt ſtand by the rivers brink, againſt
he come: and the rod which was turned to a ſerpent
ſhalt thou take in thine hand. 16 And
thou ſhalt ſay unto him, The Lord God of the
Hebrews hath ſent me unto thee, ſaying, Let my
people go, that they may ſerve me in the wilderneſs:
and behold, hitherto thou wouldeſt not
hear. 17 Thus ſaith the Lord, In this thou ſhalt
know that I *am* the Lord: behold, I will ſmite
with the rod that *is* in mine hand, upon the waters
which *are* in the river, and they ſhall be turned
to blood. 18 And the fiſh that *is* in the river
ſhall die, and the river ſhall ſtink; and the
Egyptians ſhall lothe to drink of the water of the
river. 19 And the Lord ſpake unto Moſes, Say
unto Aaron, Take thy rod, and ſtretch out thine
hand upon the waters of Egypt, upon their
ſtreams, upon their rivers, and upon their ponds,
and upon all their pools of water, that they may
become blood; and *that* there may be blood
throughout all the land of Egypt, both in *veſſels
of* wood, and in *veſſels of* ſtone. 20 And Moſes
and Aaron did ſo, as the Lord commanded: and
he lift up the rod and ſmote the waters that *were*
in the river, in the ſight of Pharaoh, and in the
ſight of his ſervants: and all the waters that *were*
in the river, were turned to blood. 21 And the
fiſh that *was* in the river, died: and the river
ſtunk, and the Egyptians could not drink of the
water of the river: and there was blood throughout
all the land of Egypt. 22 And the magicians
of Egypt did ſo with their inchantments:
and Pharaohs heart was hardened, neither did he
hearken unto them; as the Lord had ſaid. 23
And Pharaoh turned and went into his houſe,
neither did he ſet his heart to this alſo. 24 And
all the Egyptians digged round about the river
for water to drink: for they could not drink of
the water of the river. 25 And ſeven days were
fulfilled, after that the Lord had ſmitten the
river.

I have made thee a God to Pharaoh, and Aaron ſhall be thy Prophet] God, to ſilence the Objection, which *Moſes* had more than once made, of his Defectiveneſs in his Speech, ſpeaks to him theſe Words; by which he does not only mean, that he had inveſted him with an Authority to require of *Pharaoh* an Obedience to his Commands, and upon his Refuſal, to inflict ſuch Puniſhments on him, as none but God could inflict; but that, in executing the Commiſſion he was putting him upon, there was no Occaſion to ſpeak to *Pharaoh* himſelf: *That* he had appointed *Aaron* to do; and therefore he might keep himſelf upon the Reſerve, and *Pharaoh* at an awful Diſtance, juſt as God delivers his Oracles to the People by the Mediation of his Prophets. Only there is one Objection againſt the Paſſage itſelf, which ſome imagine cannot be *genuine*, becauſe *Moſes* makes uſe of the Word *Nabi*, for a *Prophet*, which, in his Days, muſt have been expreſs'd by another. For, ſo in 1 *Sam.* ix. 9. it is ſaid, *that he, who was now called* Nabi, *a Prophet, was before that Time called* Roeh, *a Seer*; which ſeems to imply, that *Nabi* was not a Word in uſe till *Samuel*'s Days. But this is very far from *Samuel*'s Meaning, whoſe plain Senſe is this, — That he, who foretold Things to come, or diſcovered Secrets, was antiently called a *Seer*, not a *Prophet*, for a Prophet heretofore ſignified only an Interpreter of the divine Will; but that now (in *Samuel*'s Days) they began to apply the Word *Nabi*, or *Prophet*, to thoſe who could reveal any Secret, or foreſee Things to come. See *Pool*, *Le Clerc*, and *Patrick*.

And I will harden Pharaoh's Heart] Several Things, ſays *Stackhouſe*, are ſaid in Scripture to be done by God, which are only *permitted* by him to come to paſs, in their ordinary Courſe and Procedure: And thus God may be ſaid to *harden* Pharaoh'*s Heart*, only becauſe he did not interpoſe, but ſuffer'd him to be carried by the Bent of his own Paſſions, to that inflexible Obſtinacy, which prov'd his Ruin. That *Moſes*, to whom God uſed theſe Expreſſions concerning *Pharaoh*, underſtood them in his Senſe, is evident from many Parts of his Behaviour to him, and eſpecially from his earneſtly entreating him to be perſuaded, and to let the People go. Had *Moſes* known, or ever thought, that God had doom'd *Pharaoh* to unavoidable *Ruin*, it had been an unwarrantable Preſumption in him to have perſuaded him to have avoided it: But that *Moſes*, with all poſſible Application, endeavour'd to make an Impreſſion upon *Pharaoh* for his Good, is manifeſt from this Paſſage, *glory over me*, Exod. viii. 9. *i. e.* do me the Honour to believe me, *when I ſhall entreat for thee, and for thy Servants*; wherein he makes an earneſt Addreſs to *Pharaoh*, to induce him to be perſuaded to part with the People, which he certainly never would have done, had he been ſatisfied that God himſelf had prevented his Compliance, on Purpoſe to bring him to Ruin.

And Aaron caſt down his Rod before Pharaoh, and before his Servants, and it became a Serpent] But *Pharaoh* was ſo far from being ſatisfied thereby, that he was perſuaded ſome of his own People could do as much; and to confront this Miracle, he ſent for his Magicians and Sorcerers, and order'd them to try, if, by magical Art, they could cauſe the like Tranſmutation. They attempted, and ſucceeded; they changed their Rods into Serpents, as *Moſes* had done, but with this remarkable Difference, that *Aaron*'s Rod ſwallowed up all the Rods of the Magicians, which was enough to convince the proud Monarch of the ſuperior Power of the God of *Iſrael*, had not his Heart been ſo averſe to the Thoughts of parting with the *Hebrews*, that he did not let this Circumſtance make a due Impreſſion on his Mind.

Then Pharaoh alſo called the wiſe Men, and the Scorcerers] Who the Principal of theſe Magicians were, ſays *Stackhouſe*, our *ſacred* Hiſtorian makes no Mention: But ſeveral, both *Jewiſh* and *Heathen* Authors (from whom St. *Paul*, without doubt, borrow'd their Names) have inform'd us, that among the *Egyptians* they were called *Jannes* and *Jambres*, which, to give them a *Latin* Termination, would be *Johannes* and *Ambroſius*, of whom *Numenius* (as he is quoted by *Euſebius*) has given us this remarkable Account, *viz.* 'That they 'were the *Scribes*, in religious Matters, among the '*Egyptians*; that they flouriſh'd in *Egypt*, at the Time 'when the *Jews* were driven from thence; that they 'did not give Place to any Body in the Science of *ma*'*gical Secrets*; and, for this Reaſon, were choſen una'nimouſly by all *Egypt* to oppoſe *Muſeus* (ſo he calls '*Moſes*) a Leader of the *Jews*, and whoſe Prayers 'were very prevalent with God.'

But what probable Account from Reaſon or Nature, in what Manner theſe Magicians were able ſo nearly to counterfeit the Miracles wrought by *Moſes*? There are two Ways, ſays *Stackhouſe*, wherein we may imagine it in the Power of the Devil to be aſſiſtant to ſuch Perſons as pretend to work Miracles. The *firſt* is, by raiſing falſe *Images* and Appearances of Things; which may be done, either by affecting the *Brain*, or confuſing the *optick Nerves*, or altering the *Medium* which is between us and the Object. That he did ſome ſuch Thing, as this, to our bleſſed Saviour, when, from the Top of an high Mountain, he pretended to *ſhew him all the Kingdoms of the World, and the Glory of them, in a Moment of Time*, Matt. iv. 8. is very plain from the Convexity of the Earth, which bounds the *Horizon*, and admits of no ſuch unlimited Proſpect; ſo that all he could be preſum'd capable of doing in this Caſe (as our Saviour was not inſenſible what he did do) was to make *fictitious Repreſentations* of gay and magnificent Things in the Air.

Secondly, The other Way, wherein the Devil may be ſuppos'd able to aſſiſt theſe Magicians, is, by making uſe of the *Laws of Nature*, in producing Effects which are not above the natural Power of Things, tho' they certainly exceed what Man can do. Thus, to tranſport a Body with inconceivable Rapidity, from one Place to another; to bring together different Productions of Nature, which, *ſeparately*, have no viſible Effect, but, when *united*, work Wonders; to make Images move, walk, ſpeak, and the like; theſe may come within the Compaſs of the Devil's Power, becauſe not tranſcending the *Laws of Nature*, tho' we cannot diſcern by what Means they are effected.

There is a farther Suppoſition of ſome learned Men, *viz.* that under the divine Permiſſion, wicked Spirits have a Power to work *real* Miracles, of which they perceive ſome Intimations given us in Scripture (*Deut.* xiii. 1. *Matt.* xxiv. 24. 2 *Theſſ.* ii. 9.) and, in the Nature of the Thing, no Reaſon to the contrary; and therefore, the Queſtion is, Whether, what the Magicians here perform'd, were *real* Miracles, or not? Now, no Art, or Study of *occult Sciences*, can enable a Man *really* to change a Rod into a living Serpent; yet *Moſes* ſays expreſly, that *they flung down every Man his Rod, and they became Serpents.* There are no Inchantments, no Rules in Sorcery ſufficient to make a living Frog, or to change Water into real Blood; and to ſuppoſe that the Magicians went about to impoſe upon *Pharaoh*, and the reſt of the Spectators, by mere *Artifice*, and Sleight of Hand, was giving *Moſes* and *Aaron* (whom we cannot but ſuppoſe *inquiſitive* on this Occaſion) the faireſt Opportunity imaginable to detect the Cheat, and expoſe them to the Contempt and Deriſion of the whole Company.

And the Fiſh that was in the River, died] *Diodorus Siculus*, in his Deſcription of *Egypt*, informs us, that the River *Nile* abounded with all Manner of Fiſh, tho' later Travellers tell us, that there are not, at preſent, many in it. Whether this may be attributed to the Muddineſs of its Waters, or to the *Havock* which the Crocodiles, and other Monſters of this River, may be ſuppos'd to make in it. But, whether *antient* or *modern* Geographers are right in this Particular, 'tis certain that this Putrefaction of the Water, and ſlaying the Fiſh, was a very heavy Judgment upon the *Egyptians*, who abſtain'd from the eating of moſt Animals, whoſe Liquor generally was Water, and whoſe conſtant Food was the Fruits of the Earth, and the Fiſh of the River. See *Le Clerc*'s Com. and *Well*'s Geogr.

CHAP. VIII.

The Plagues of Frogs, Lice and Flies; which, on Moſes's Prayer, are removed; but Pharaoh *is ſtill hardened.*

Ver. 1. AND the Lord ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the Lord, Let my people go, that they may ſerve me. 2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with frogs. 3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy kneading-troughs. 4 And the frogs ſhall come up both on thee, and upon thy people, and upon all thy ſervants. 5 And the Lord ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with the rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt. 6 And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 7 And the Magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt. 8 Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the Lord that he may take away the frogs from me, and from my people: and I will let the people go, that they may do ſacrifice unto the Lord. 9 And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I intreat for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river only? 10 And he ſaid, To-morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know, that *there is* none like unto the Lord our God. 11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only. 12 And Moſes and Aaron went out from Pharaoh: and Moſes cried unto the Lord, becauſe of the frogs which he had brought againſt Pharaoh. 13 And the Lord did according to the word of Moſes: and the frogs died out of the houſes, out of the villages, and out of the fields. 14 And they gathered them together upon heaps: and the land ſtank. 15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the Lord had ſaid. 16 And the Lord ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt. 17 And they did ſo; for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice, in man and in beaſt: all the duſt of the land became lice throughout all the land of Egypt. 18 And the magicians did ſo with their inchantments to bring forth lice, but they could not: ſo there were lice upon man, and upon beaſt. 19 Then the magicians ſaid unto Pharaoh, This *is* the finger of God: and Pharaohs heart was hardened, and he hearkned not unto them; as the Lord had ſaid. 20 And the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, (lo, he cometh forth to the water) and ſay unto him, Thus ſaith the Lord, Let my people go, that they may ſerve me 21 Elſe if thou wilt not let my people go, behold, I will ſend ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*. 22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there;

there ; to the end thou mayeſt know, that I *am*
the Lord in the midſt of the earth. 23 And I
will put a diviſion between my people and thy
people : to-morrow ſhall this ſign be. 24 And
the Lord did ſo : and there came a grievous
ſwarm *of flies* into the houſe of Pharaoh, and *into*
his ſervants houſes, and into all the land of
Egypt : the land was corrupted by reaſon of the
ſwarm *of flies*. 25 And Pharaoh called for
Moſes, and for Aaron, and ſaid, Go ye, ſacrifice
to your God in the land. 26 And Moſes
ſaid, It is not meet ſo to do ; for we ſhall ſacrifice
the abomination of the Egyptians to the
Lord our God : Lo, ſhall we ſacrifice the abomination
of the Egyptians before their eyes,
and will they not ſtone us ? 27 We will go
three days journey into the wilderneſs, and ſacrifice
to the Lord our God, as he ſhall command
us. 28 And Pharaoh ſaid, I will let you
go, that ye may ſacrifice to the Lord your God,
in the wilderneſs ; only you ſhall not go very far
away : intreat for me. 29 And Moſes ſaid, Behold,
I go out from thee, and I will intreat the
Lord, that the ſwarms *of flies* may depart from
Pharaoh, from his ſervants, and from his people,
to-morrow : but let not Pharaoh deal deceitfully
any more, in not letting the people go to ſacrifice
to the Lord. 30 And Moſes went out
from Pharaoh, and intreated the Lord. 31 And
the Lord did according to the word of Moſes ;
and he removed the ſwarms *of flies* from Pharaoh,
from his ſervants, and from his people :
there remained not one. 32 And Pharaoh
hardened his heart at this time alſo ; neither
would he let the people go.

And the River ſhall bring forth Frogs abundantly] The River *Nile* naturally produces Frogs ; but ſo great an Abundance, appearing on a ſudden, filling the Country, and leaving the Rivers and Fields, to go into the Cities and Houſes, was really miraculous. How they got into the Cities and Houſes, is not ſo hard a Matter to conceive : For if expert Generals, according to both *antient* and *modern* Hiſtory, have ſometimes ſurpriz'd an Enemy, by entering Cities through the *Common-ſewers*, with much leſs Difficulty might *Frogs*, *theſe Armies of the divine Vengeance*, find a Conveyance into the Cities, which all ſtood upon the Banks of the *River*, by Aqueducts and ſubterraneous Communications ; and, being got into the Cities, they might find Apertures in the Walls of the Houſes, which the Inhabitants never perceiv'd before. See *Biblioth. Bibl.*

And Moſes ſaid unto Pharaoh, Glory over me] The Senſe of theſe Words is taken diverſly. Some interpret them thus : Since thou humbleſt thyſelf, and doſt acknowledge thy Subjection, and declareſt thy Obedience to God, thou haſt conquered me, and got the better of my Plagues, which thou wouldeſt never have done, hadſt thou remained hardened and impenitent. The *French* Annotators Comment upon it is this : Since thou do'ſt humble and diſpoſe thyſelf to God's Will, I alſo will frame myſelf to thy Will, and do this Service. Or, ſay others, he ſpeaks ironically ; as if he had ſaid, Scorn me if thou wilt, and reject me according to thy uſual Cuſtom ; yet muſt thou requeſt me to relieve, and be favourable to thee.

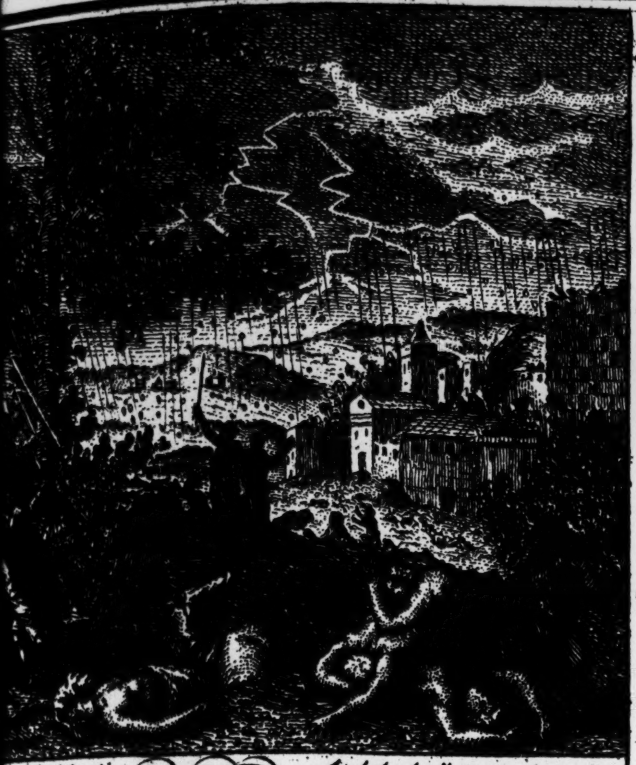
Smite the Duſt of the Land, that it may become Lice] Some would have the Word *Cinnim*, which we render *Lice*, to ſignify *Gnats*. The *Septuagint* call them *Kenipes* ; but what Kind of Creatures theſe were, is not ſo well known. Others wou'd have them to be a new *Species* of Animals, call'd *analogically* by an *old* Name ; or, if they were *Lice*, that they were ſuch as had Wings, and cruelly ſtung and ulcerated the *Egyptians*. But upon the Suppoſition, that they were no worſe than common *Lice*, this was Plague enough to the *Egyptians*, who affected *Neatneſs* to ſuch a Degree, that they bath'd themſelves every Day, and ſome of them frequently ſhav'd their Bodies all over, for fear of ſuch Vermin. Thoſe who pretend that theſe *Lice* were a new *Species*, make this a Reaſon why the *Magicians* could not counterfeit this Miracle, becauſe, tho' they could eaſily provide, the Serpents, the Blood, and the Frogs, yet this Sort of Animal was now no where to be had ; and therefore, as the *Organs* of Sight are more liable to be impos'd upon, than thoſe of *Feeling*, the Magicians might impoſe upon the King, and the other Spectators, with *fantaſtical Blood* and *Frogs*, but *viſionary Lice* cou'd not vex and torment the Body : So that now it was Time for the *Enchanters* to deſiſt, and to own their Inability to *mimick Moſes* any farther : But ſuppoſing, that what the Magicians did, in the three former Miracles, was not Illuſion, and Impoſition upon the Senſes, but *Reality*, the true Reaſon why they could proceed no farther, was, that God Almighty had laid this Reſtraint and Prohibition upon the evil Spirits, who had hitherto been ſubſervient to them, that they might not aſſiſt them any longer. See *Le Clerc's* Com. and *Bibl. Bib.*

And I will ſend Swarms of Flies upon thee] The Word *Arob*, which we render *Fly* in general, is, by the *Septuagint*, call'd *Kunomuia*, i. e. *Dog-fly*, from its biting ; for it faſtens its Teeth ſo deep in the Fleſh, and ſticks ſo very cloſe, that it oftentimes makes Cattle run mad ; and the Congruity of this Plague ſeems to be greater, becauſe one of the *Egyptian* Deities, which they call'd *Anubis*, bore the Head of a Dog. The Pſalmiſt indeed tells us, that *God ſent divers Sorts of Flies among them, which devour'd them*, Pſ. lxxviii. 45. So that, according to him, it was not one particular Kind, but *all Sorts* of Flies mingled together in one prodigious Swarm or Conflux. Some tranſlate it a *Mixture of Beaſts*, which they ſuppoſe went into *Egypt* to infect and deſtroy the Country ; but this is not ſo probable a Conſtruction, becauſe the Puniſhments, hitherto inflicted, were hitherto nauſeous and troubleſome, rather than mortal ; tho' this Plague of infinite Numbers of ſmall Tormentors is ſo great a one, that God calls it his Army, *Joel* ii. 25. and that the *Greeks* thought fit (as *Pliny* tells us) to have a God to deliver them from it, under the Stile of *Myiagros*, or *Myiodes*, even as *Beelzebub* ſignifies the *Lord* or *God* of Flies. See *Bochart*, *Hier*. II.

CHAP. IX.

The Plagues of Murrain, Boils, Hail, Thunder and Lightning ; Goſhen *exempted*. Pharaoh *relents*. Moſes *prays for him* ; *but he relapſes to his former Obſtinacy.*

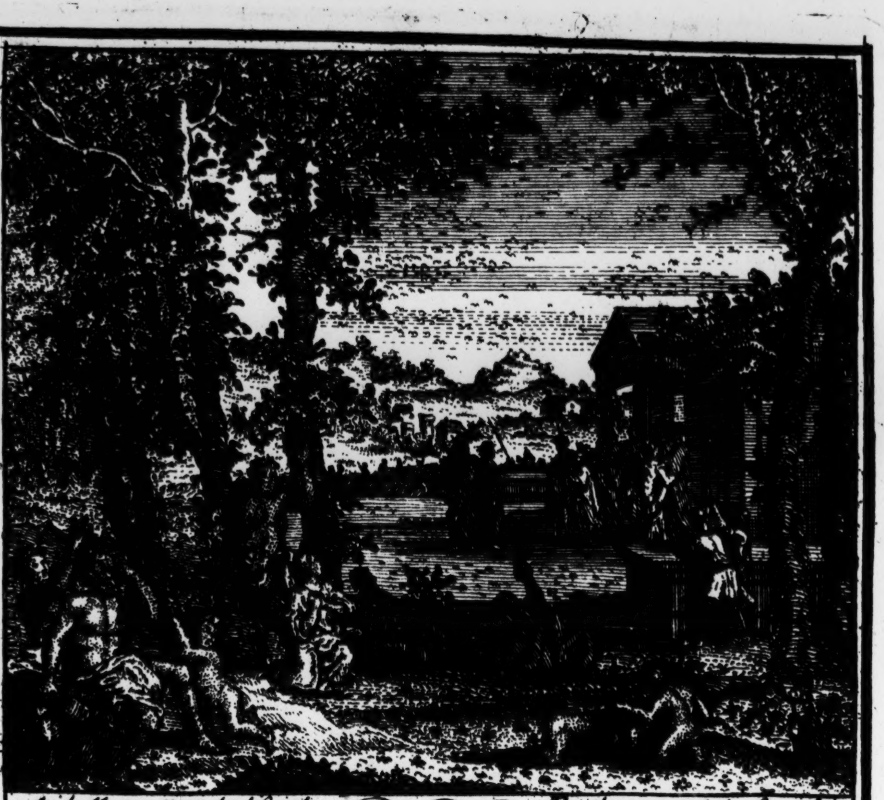
Ver. 1. THEN the Lord ſaid unto Moſes,
Go in unto Pharaoh, and tell
him, Thus ſaith the Lord God of the Hebrews,
Let my people go that they may ſerve me. 2
For if thou refuſe to let *them* go, and wilt hold
them ſtill, 3 Behold, the hand of the Lord
is upon thy cattle which *is* in the field, upon the
horſes, upon the aſſes, upon the camels, upon
the oxen, and upon the ſheep : *there ſhall be*
a very grievous murrain. 4 And the Lord
ſhall ſever between the cattle of Iſrael, and the
cattle of Egypt : and there ſhall nothing die of
all *that is* the childrens of Iſrael. 5 And the
Lord appointed a ſet time, ſaying, To-morrow
the Lord ſhall do this thing in the land. 6 And
the Lord did that thing on the morrow, and
all the cattel of Egypt died : but of the cattel of
the children of Iſrael died not one. 7 And Pharaoh
ſent, and behold, there was not one of the
cattel of the Iſraelites dead. And the heart of
Pharaoh was hardned, and he did not let the



retched forth
Heaven, and the
er and hail, and
g upon the
Lord rained
land of Egypt.

Exodus
Chap. IX. Ver. 23, 25.

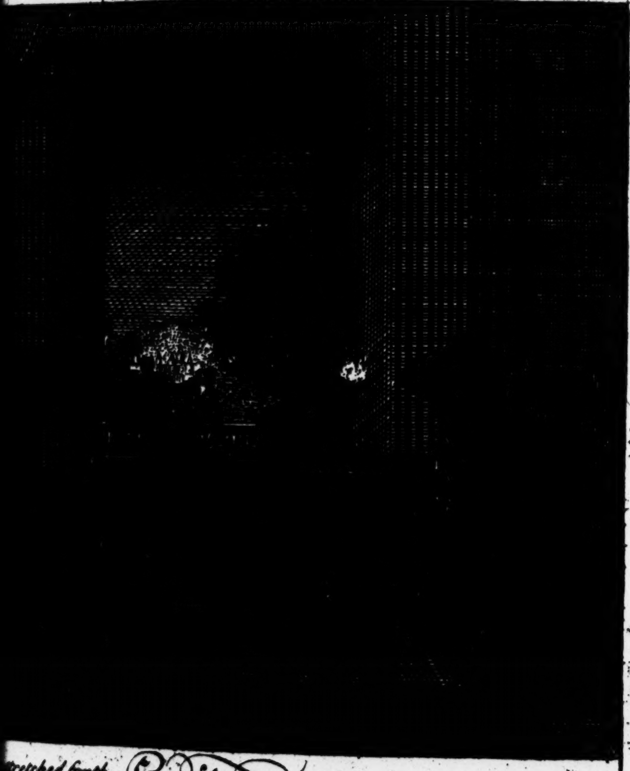
And the hail ſmote throughout
all the land of Egypt, all that
was in the field, both Man and
Beaſt: and the hail ſmote every
herb of the field, and brake
every tree of the field.



And Moses stretched forth
his rod over the land of Egypt,
and the Lord brought an east
wind upon the land all that
day, and all that night: and
when it was morning, the
east-wind brought the locuſts.

Exodus
Chap. X. Verſ. 13, 15.

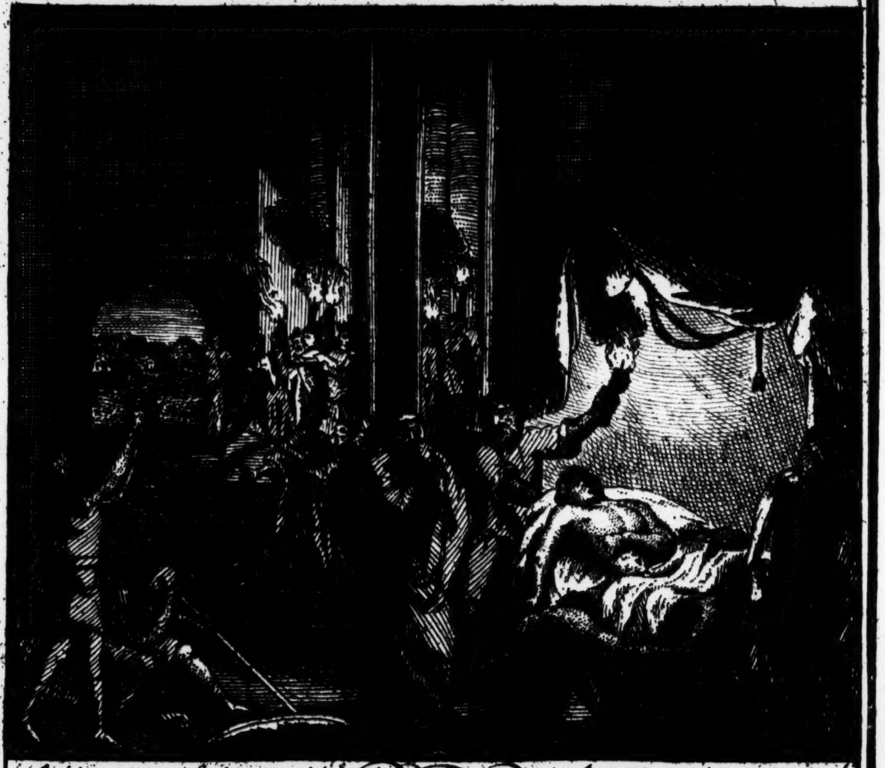
For they cove red the face of the
whole Earth, so that the land
was darkned, and they did eat
every herb of the land, and all
the fruit of the trees, which the hail
had left: and there remained not
any green thing in the trees, or in the
herbs of ye field, through all ye land of Egypt.



tretched forth
d Heaven: and
t darkneſs in
gypt three days.

Exodus
Chap. X. Verſe. 22, 23

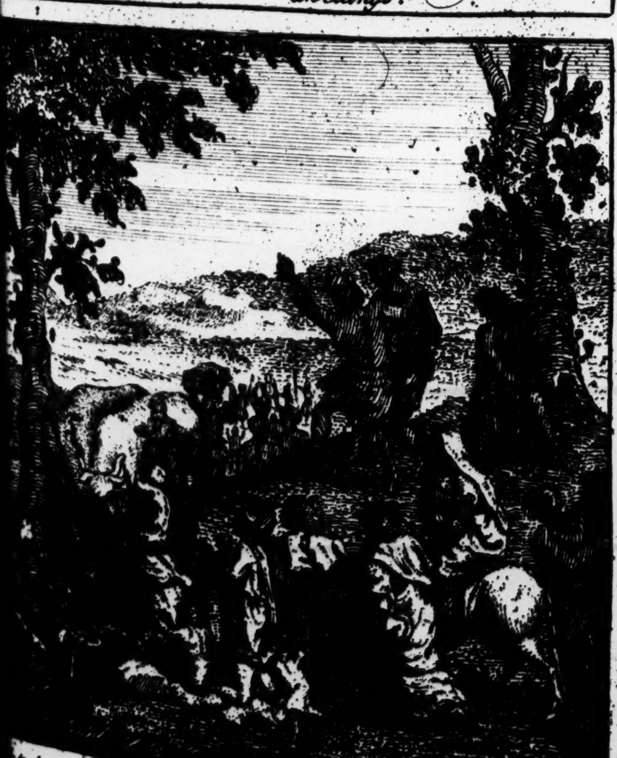
They saw not one another;
neither rose any from his place
for three days: but all the Chil-
dren of Israel had light in their
dwellings.



And it came to paſs that at mid-
night the Lord ſmote all the first-
born in the land of Egypt, from the
first-born of Pharaoh that sat on
his Throne, unto the first born of
the Captive that was in the dungeon,
and all the first born of Cattle.

Exodus
Chap. XII. Ver. 29, 30.

And Pharaoh rose up in the
night, he and all his Servants,
and all the Egyptians; and there
was a great cry in Egypt: for
there was not a house where
there was not one dead.

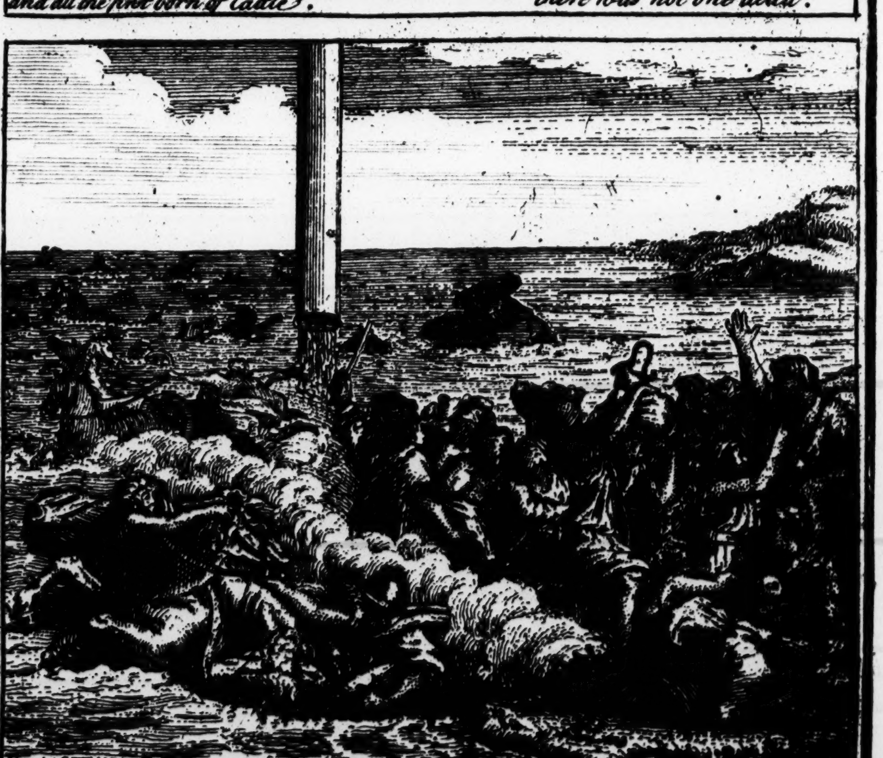


took their
s leavened
oughs being
lothes upon their

Exodus
Chap. XII. Ver. 34, 38.

And a mixed Multitude
went up also with them;
and flocks, and herds, even
very much cattle.

Parr sculp



And Moses stretched forth his
hand over ye Sea, and ye Sea return-
ed to his strength when ye Morn-
ing appeared, and ye Egyptians
fled against it: and ye Lord overthrew
the Egyptians in ye midst of the Sea.

Exodus
Chap. XIV. Ver. 27, 28.

And the Waters returned and
covered ye Chariots, and the Horse-
men, and all the Host of Pharaoh
that came into the Sea after
them: there remained not so
much as one of them.

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people go. 8 And the Lord ſaid unto Moſes,
and unto Aaron, Take to you handfuls of aſhes
of the furnace, and let Moſes ſprinkle it towards
the heaven in the ſight of Pharaoh. 9 And it
ſhall become ſmall duſt in all the land of Egypt,
and ſhall be a boyl breaking forth *with* blains
upon man, and upon beaſt, throughout all the
land of Egypt. 10 And they took aſhes of the
furnace and ſtood before Pharaoh, and Moſes
ſprinkled it up toward heaven: and it became a
boil breaking forth *with* blains upon man and
upon beaſt. 11 And the magicians could not
ſtand before Moſes, becauſe of the boyl: for the
boyl was upon the magicians, and upon all the
Egyptians. 12 And the Lord hardened the
heart of Pharaoh, and he hearkned not unto
them; as the Lord had ſpoken unto Moſes.
13 And the Lord ſaid unto Moſes, Riſe up early
in the morning, and ſtand before Pharaoh, and
ſay unto him, Thus ſaith the Lord God of the
Hebrews, Let my people go, that they may
ſerve me. 14 For I will at this time ſend all
my plagues upon thine heart, and upon thy ſervants,
and upon thy people: that thou mayeſt
know that *there is* none like me in all the earth.
15 For now I will ſtretch out my hand, that I
may ſmite thee and thy people with peſtilence;
and thou ſhalt be cut off from the earth. 16
And in very deed for this *cauſe* have I raiſed thee
up, for to ſhew *in* thee my power; and that my
name may be declared throughout all the earth.
17 As yet exalteſt thou thyſelf againſt my
people, that thou wilt not let them go? 18 Behold,
to-morrow about this time, I will cauſe it to
rain a very grievous hail, ſuch as hath not been in
Egypt, ſince the foundation thereof even until
now. 19 Send therefore now, *and* gather thy
cattel, and all that thou haſt in the field: *for upon*
every man and beaſt which ſhall be found in
the field, and ſhall not be brought home, the
hail ſhall come down upon them, and they ſhall
die. 20 He that feared the word of the Lord
amongſt the ſervants of Pharaoh, made his ſervants
and his cattel flee into the houſes. 21
And he that regarded not the the word of the
Lord, left his ſervants and his cattel in the field.
22 And the Lord ſaid unto Moſes, Stretch forth
thine hand toward heaven, that there may be
hail in all the land of Egypt; upon man, and
upon beaſt, and upon every herb of the field
throughout the land of Egypt. 23 And Moſes
ſtretched forth his rod toward heaven, and the
Lord ſent thunder and hail, and the fire ran along
upon the ground; and the Lord rained hail upon
the land of Egypt. 24 So there was hail, and
fire mingled with the hail, very grievous, ſuch
as there was none like it in all the land of Egypt,
ſince it became a nation. 25 And the hail
ſmote throughout all the land of Egypt, all that
was in the field, both man and beaſt: and the
hail ſmote every herb of the field, and brake
every tree of the field. 26 Only in the land of
Goſhen, where the children of Iſrael *were*, was
there no hail. 27 And Pharaoh ſent, and called
for Moſes and Aaron, and ſaid unto them, I
have ſinned *this* time: the Lord *is* righteous,
and I and my people *are* wicked. 28 Intreat
the Lord (for it is enough) that there be no *more*
mighty thundrings, and hail; and I will let you
go, and ye ſhall ſtay no longer. 29 And Moſes
ſaid unto him, As ſoon as I am gone out of the
city, I will ſpread abroad my hands unto the
Lord: *and* the thunder ſhall ceaſe, neither ſhall
there be any more hail; that thou mayeſt know
how that the earth *is* the Lords. 30 But as for
thee, and thy ſervants, I know that ye will not yet
fear the Lord God. 31 And the flax, and the
barley was ſmitten: for the barley *was* in the
ear, and the flax *was* bolled. 32 But the wheat
and the rye were not ſmitten: for they *were* not
grown up. 33 And Moſes went out of the
city from Pharaoh, and ſpread abroad his hands
unto the Lord: and the thunders and the hail
ceaſed, and the rain was not poured upon the
earth. 34 And when Pharaoh ſaw that the rain
and the hail, and the thunders were ceaſed, he
ſinned yet more, and hardned his heart, he and
his ſervants. 35 And the heart of Pharaoh was
hardned, neither would he let the children of
Iſrael go; as the Lord had ſpoken by Moſes.

In the 6th Verſe it is ſaid, *all the Cattle of Egypt died*; yet in Ver. 7, 19, and 25, we read of more Cattle that were not deſtroy'd: How is this reconcilable? The Meaning is, that the Mortality took hold of all Kinds of Cattle, and deſtroyed great Numbers of them, ſome of every Sort.

And ſhall be a Boil, breaking forth with Blains, upon Man, and upon Beaſt] The *Hebrew Shechin*, properly ſignifies an *Inflammation*, which firſt makes a Tumour or Boil (as we tranſlate it) and thence turns into a grievous Ulcer. Dr. *Lightfoot* indeed obſerves, that, in the Book of *Job*, Ch. ii. 7, 8. where the ſame Word occurs, it ſignifies only a *burning Itch*, or an *inflam'd Scab*; an intolerable dry Itch, which *Job* could not ſcratch off with his Nails, and was therefore forc'd to make uſe of a *Potſherd*: But then he confeſſes that this *Shechin*, here ſpoken of, was more *rancorous* than that, having Blains and Ulcers that broke out with it, which *Job*'s had not. So that the *Egyptians*, according to this, muſt have been vexed with a treble Puniſhment at once (a Puniſhment fitly calculated for the Mortification of a delicate and voluptuous people) aking Boils, nauſeous Ulcers, and a burning Itch: And to this that Commination of *Moſes* to the People, in caſe they prov'd diſobedient, does without all peradventure, allude: *The Lord will ſmite thee with the Botch of Egypt, and with the Emerods, and with the Scab, and with the Itch, whereof thou canſt not be healed.* Deut. xxviii. 27.

And in very deed, for this Cauſe have I raiſed thee up] Theſe Words import no more, than that *Pharaoh* was deliver'd from the *Boils* that afflicted him and his People; and reſerved for thoſe future Chaſtiſements, which ſhould illuſtrate the Power and Majeſty of Almighty God.

I will cauſe it to rain a very grievous Hail] This Affliction was the more terrible in *Egypt*, becauſe, according to the Account of *Herodotus*, a very rare Thing it was, to ſee any *Rain*, and much more any *Hail* in that Climate: And, accordingly, he mentions it as a Kind of Prodigy, that, in the Reign of *Pſammenitus*, there happen'd to be a Shower in *Thebes*, which was never known before in the Memory of Man, nor ever after, to the Age wherein our Author wrote. The Pſalmiſt has given us a very *poetick* Deſcription of this Judgment: *He deſtroy'd the Vines with Hail, and the Sycamore-trees with Froſt. He gave up the Cattle alſo to the Hail, and their Flocks to hot Thunder-bolts*, Pſ.. lxxvii. 47, 48. And from the plain Account of *Moſes*, where he mixes *Thunder*, *Hail*, and *Fire together*, Ver. 23. the Obſervation is obvious, that here were no leſs than three of the Elements in Confederacy againſt *Pharaoh*'s Obſtinacy; the *Air* in the Thunder; the *Water* in the Hail; and the *Fire* in the Lightning, all jointly demonſtrating,

monſtrating, and proclaiming, that the *God of Iſrael* was the God of *Nature*.

And Moſes went out of the City from Pharaoh, and ſpread abroad his Hands unto the Lord] The *Jewiſh* Writers ſay, that *Moſes* went out of the City to ſupplicate God for the Removal of this Plague, in Regard his Prayers would have been ineffectual within it, becauſe of the numerous Idols that were there worſhipped. Others, with more Reaſon, conjecture, that *Moſes* retired into a ſolitary Place, for the Conveniency of pouring out his Prayers undiſturb'd.

CHAP. X.

Pharaoh *is threatned with Locuſts; upon which his Servants adviſe him to let* Iſrael *go. The Locuſts ſent.* Pharaoh'*s Penitence, and Relapſe. The Judgment of Darkneſs.* Moſes *forbidden* Pharaoh'*s Preſence.*

Ver. 1. AND the Lord ſaid unto Moſes, Go in unto Pharaoh: for I have hardened his heart, and the heart of his ſervants; that I might ſhew theſe my ſigns before him: 2 And that thou mayeſt tell in the ears of thy ſon, and of thy ſons ſon: what things I have wrought in Egypt, and my ſigns which I have done amongſt them; that ye may know how that I *am* the Lord. 3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the Lord God of the Hebrews; How long wilt thou refuſe to humble thyſelf before me? Let my people go that they may ſerve me. 4 Elſe if thou refuſe to let my people go, behold, to-morrow will I bring the locuſts into thy coaſt. 5 And they ſhall cover the face of the earth, that one cannot be able to ſee the earth: and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field. 6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth, unto this day. And he turned himſelf, and went out from Pharaoh. 7 And Pharaohs ſervants ſaid unto him, How long ſhall this man be a ſnare unto us? Let the men go, that they may ſerve the Lord their God: Knoweſt thou not yet, that Egypt is deſtroyed? 8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the Lord your God: *but* who *are* they that ſhall go? 9 And Moſes ſaid, We will go with our young, and with our old, with our ſons, and with our daughters; with our flocks, and with our herds will we go: for we *muſt hold* a feaſt unto the Lord. 10 And he ſaid unto them, Let the Lord be ſo with you, as I will let you go, and your little ones: look *to it*, for evil *is* before you. 11 Not ſo: go now ye *that are* men, and ſerve the Lord, for that you did deſire. And they were driven out from Pharaohs preſence. 12 And the Lord ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they may come upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. 13 And Moſes ſtretched forth his rod over the land of Egypt, and the Lord brought an eaſt-wind upon the land all that day, and all *that* night: *and* when it was morning, the eaſt-wind brought the locuſts. 14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*; before them there were no ſuch locuſts as they, neither after them ſhall be ſuch. 15 For they covered the face of the whole earth, ſo that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. 16 Then Pharaoh called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the Lord your God, and againſt you. 17 Now therefore forgive, I pray thee, my ſin only this once, and intreat the Lord your God, that he may take away from me this death only. 18 And he went out from Pharaoh, and intreated the Lord. 19 And the Lord turned a mighty ſtrong weſt-wind, which took away the locuſts, and caſt them into the Red ſea: there remained not one locuſt in all the coaſts of Egypt. 20 But the Lord hardened Pharaohs heart, ſo that he would not let the children of Iſrael go. 21 And the Lord ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, even darkneſs *which* may be felt. 22 And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſs in all the land of Egypt three days. 23 They ſaw not one another, neither roſe any from his place for three days: but all the children of Iſrael had light in their dwellings. 24 And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the Lord; only let your flocks and your herds be ſtayed: let your little ones alſo go with you. 25 And Moſes ſaid, Thou muſt give us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the Lord our God. 26 Our cattle alſo ſhall go with us; there ſhall not an hoof be left behind: for thereof muſt we take to ſerve the Lord our God; and we know not with what we muſt ſerve the Lord until we come thither. 27 But the Lord hardened Pharaohs heart, and he would not let them go. 28 And Pharaoh ſaid unto him, Get thee from me, take heed to thyſelf, ſee my face no more: for in *that* day thou ſeeſt my face, thou ſhalt die. 29 And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy face again no more.

To-morrw will I bring the Locuſts into thy Coaſts] This is the Creature, which we properly call the *Graſhopper*; and wonderful is the Account which ſeveral Authors give of them. *Thevenot*, in his Travels, tells us, ‘ That in that Part of *Scythia*, which the *Coſſacks* ‘ now inhabit, there are infinite Numbers of them, ‘ (eſpecially in dry Seaſons) which the *North-Eaſt* ‘ Wind brings over from *Tartary*, *Circaſſia*, and *Mingrelia*, which are ſeldom or never free from them; ‘ that they fly in the Air all compact together, like a ‘ vaſt Cloud, ſometimes 15 or 18 Miles long, and about ‘ 10 or 12 Miles broad, ſo that they quite darken the ‘ Sky, and make the brighteſt Day obſcure; and that ‘ wherever they light, they devour all the Corn in leſs ‘ than two Hours Time, and frequently make a Famine in the Country. Theſe Inſects, *ſays he*, live ‘ not above ſix Months; and when they are dead, the ‘ Stench of them ſo corrupts and infects the Air, that ‘ it very often breeds dreadful Peſtilences.’ God calls the *Locuſt, the Canker-worm*, *Caterpillar*, *and the Palmer-Worm*, *his great Army*, *which he ſends* amongſt a wicked and rebellious People, *Joel* ii. 25. And how proper the Expreſſion is, in relation to the *Locuſt* in particular, will appear from the Account which *Aldro-*

vandus and *Fincelius* give us of theſe Animals, *viz.* ‘ That, in the Year of the Lord 852, an infinite Num‘ber of them was ſeen to fly over 20 Miles in *Ger*‘*many* in one Day, in the Manner of a *form'd Army*, ‘ divided into ſeveral *Squadrons*, and having their *Quar*‘*ters* apart, when they reſted; that the *Captains* ‘ march'd a Day's Journey before the reſt, and choſe ‘ the moſt opportune Places for their *Camp*; that they ‘ never removed till Sun-riſing, at which Time they ‘ went away in as much *Order*, as an Army of Men ‘ could do; that, at laſt, having done great Miſchief ‘ wherever they paſs'd (after Prayers made to God) ‘ they were driven by a violent Wind, in the *Belgick* ‘ Ocean, and there drown'd; but that, being caſt by ‘ the Sea, upon the Shore, they cover'd 140 Acres of ‘ Land, and caus'd a great Peſtilence in the Country.’ Which is enough to ſhew how dreadful a Puniſhment this was, eſpecially conſidering, that theſe *Locuſts* were ſuch, *as were never known before*, and yet the ordinary *Locuſt* (as *Ariſtotle* and *Pliny* have deſcrib'd it) was an Animal ſo fierce and formidable, that one ſingle one would kill a Serpent, by taking it faſt by the Jaws, and biting it to Death.

And he ſaid unto them, Let the Lord be ſo with you, as I will let you go, and your little ones. Look to it, for Evil is before you. Not ſo; go ye now that are Men, and ſerve the Lord, for that you did deſire] This Paſſage has been variouſly interpreted, but on the Whole, the Senſe of *Pharaoh*'s Speech, is probably this: *Let Jehovah deliver you, if he can, againſt my Will; for to your preſent Demand, I will not conſent; look to the State ye are in, for Evil is before you, and remember, I am ready to let you, who are Men, go to worſhip Jehovah, and that is all that I underſtood that ye deſired.* As ſoon as the King had done ſpeaking, his Officers perceiving that he was angry with the Prophets, drove them haſtily out of his Preſence.

That there may be Darkneſs over the Land of Egypt, even Darkneſs that may be felt] The *Septuagint*, and moſt Tranſlations render it, *a Darkneſs, which might be felt*, i. e. conſiſting of black Vapours and Exhalations, ſo condens'd, that they might be perceiv'd by the Organs of Touch. But, ſome Commentators think, that this is carrying the Senſe too far; ſince, in ſuch a Medium as this, Mankind could not live an Hour, much leſs for the Space of three Days, as the *Egyptians* are ſaid to have done: And therefore they imagine, that, inſtead *of a Darkneſs that may be felt*, the *Hebrew* Phraſe may ſignify a Darkneſs, wherein Men went *groping* and *feeling* about for every Thing they wanted. And in this Senſe the Author of the Life of *Moſes* certainly takes it: ‘ For, in this Darkneſs, ‘ *ſays he*, they, who were in Bed, durſt not get up, ‘ and ſuch, as their natural Occaſions compell'd to get ‘ up, went feeling about the Walls, or any other ‘ Thing they could lay hold on, as if they had been ‘ blind.’ What it was that occaſion'd this *Darkneſs*; whether it was in the *Air*, or in their *Eyes*; whether it was a Suſpenſion of *Light* from the Sun in that Country, or a black and thick Vapour, which totally intercepted it; there is Reaſon to think, that the Deſcription, which the Author *of the Book of Wiſdom* gives us of their inward Terrors, and Conſternation, is not altogether conjectural, *viz.* That *they were* not only *Priſoners of Darkneſs, and fetter'd with the Bonds of a long Night, but were horribly aſtoniſh'd likewiſe, and troubled with ſtrange Apparitions: For, while over them was ſpread a heavy Night, they were to themſelves more grievous than Darkneſs*, Wiſd. xvii. 2, 3, 21. See *Le Clerc*'s Com. and *Philo*'s Life of *Moſes*.

CHAP. XI.

Moſes *threatens* Pharaoh *with the Death of all the Firſt-born of* Egypt, *while the* Iſraelites *ſhould enjoy perfect Tranquility. The* Iſraelites *commanded to borrow their* Egyptian *Neighbours Goods*, &c.

Ver. 1. AND the Lord ſaid unto Moſes, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely thruſt you out hence altogether. 2 Speak now in the ears of the people and let every man borrow of his neighbour, and every woman of her neighbour, jewels of ſilver, and jewels of gold. 3 And the Lord gave the people favour in the ſight of the Egyptians. Moreover, the man Moſes *was* very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people. 4 And Moſes ſaid, Thus ſaith the Lord, About midnight will I go out into the midſt of Egypt. 5 And all the firſtborn in the land of Egypt ſhall die, from the firſtborn of Pharaoh, that ſitteth upon his throne, even unto the firſtborn of the maid-ſervant that *is* behind the mill; and all the firſtborn of beaſts. 6 And there ſhall be a great cry throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more. 7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how that the Lord doth put a difference between the Egyptians and Iſrael. 8 And all theſe thy ſervants ſhall come down unto me, and bow down themſelves unto me, ſaying, Get thee out, and all the people that follow thee; and after that I will go out: and he went out from Pharaoh in a great anger. 9 And the Lord ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt. 10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the Lord hardened Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

The laſt Chapter ended with *Moſes*'s Promiſe to ſee the Face of *Pharaoh* no more; yet in this we have another Converſation betwixt them: How is this reconcilable? In Anſwer to this, it muſt be obſerv'd, that *Moſes* had not yet left his Preſence; and as *Pharaoh* had forbad him, on Pain of Death, ever to ſee his Face again, *Moſes* thought this the only Opportunity he ſhould ever have of denouncing this final Judgment, *the Death of their Firſt-born*, which God had told him he would bring upon the *Egyptians*.

Let every Man borrow of his Neighbour, and every Woman of her Neighbour, Jewels of Silver, and Jewels of Gold] But was not this an Act of Injuſtice, ſince that which they were commanded to borrow, was never deſign'd to be repaid? That this was not an unjuſt Proceeding, ſays *Stackhouſe*, will appear from theſe Conſiderations, *viz.* That the Word, which our Tranſlators render *borrow*, does more properly ſignify *to aſk of one*; and what they render *to lend*, is as literally *to give*. For the Caſe ſtood thus between the two Nations. The *Egyptians* had been thoroughly terrified with what had paſſed, and eſpecially with the laſt terrible Plague upon their Firſt-born, and were now willing to give the *Hebrews* any Thing, or every Thing, only to get quit of them. They therefore brib'd them to be gone, and courted them with *Preſents*, ſo very *profuſely*, as even to impoveriſh themſelves: But for this the *Iſraelites* were not at all culpable, becauſe they only accepted of what the others gave them, and what was freely given, they doubtleſs had a Right to detain.

But ſuppoſe that the *ſtrict* Senſe of the Word was, that they really did borrow many valuable Things of the *Egyptians*; yet it is a Truth allow'd on all Hands, that God, who is the Supreme *Lord* of all Things, may, when he pleaſes, and in what Manner he pleaſes, *transfer* the Rights of Men from one another. Conſidering then, that God was now become the King of the *Iſraelites*, in a more proper and peculiar Manner; and conſidering farther, what inſufferable Wrongs the

King and People of *Egypt* had done to this People of God, who were become his peculiar Subjects, and *Proprietary Lieges*; this Act of *ſpoiling the Egyptians* (even in the harſheſt Sound of the Word) was, according to *the Laws of Nations*, more juſtifiable than Royal Grants of *Letters of Mart*, or other ſuch like Remedies, as Kings are accuſtom'd to make uſe of againſt other Powers that have wrong'd their Subjects, or ſuffer'd them to be wrong'd by thoſe that are under their Command, without making a proper Reſtitution. In ſhort, whatever the *Hebrews* took from the *Egyptians*, they took, and poſſeſs'd it, by the *Law of Repriſals*, i. e. by a ſpecial Warrant from the Lord himſelf, who was now become, not their *God* only, but their peculiar *King*.

That ſome Compenſation was due, in ſtrict Juſtice, from the *Egyptians* to the *Hebrews*, for the great Services they had done them, is what can hardly be denied: But ſuppoſing this *Borrowing* and *Lending* between them had been without any ſuch Regard, yet, if the *Iſraelites* acquir'd a Right to theſe Things afterwards, there was then no Obligation for making a Reſtitution. Now, that they acquired ſuch a Right, is manifeſt from the *Egyptians* purſuing them in an *hoſtile Manner*, and with a Purpoſe to deſtroy them, after they had given them free Liberty to depart; by which Hoſtility and Perfidiouſneſs they plainly forfeited their Right to what they had only lent before. For this *hoſtile* Attempt (which would have warranted the *Iſraelites* to have fallen upon the *Egyptians, and ſpoil'd them* of their Goods) did certainly warrant them to keep them, when they had them; ſo that now they became the *rightful* Poſſeſſors of what they had only upon Loan, and could not have detain'd, without Fraud and Injuſtice before.

Thus, in what View ſoever we contemplate this Fact, whether it be a voluntary *Donation* made by the *Egyptians*; or an Act of *Repriſal*, made by the *Hebrews*; or a Deed of *Forfeiture*, which the former incurr'd by an unjuſt Invaſion upon the latter; the *Hebrews* will be found not ſo culpable as ſome would make them; Nor can we ſee where the ill Tendency of ſuch a *Precedent* can be, ſince it is allow'd on all Hands, that it is, in no Caſe to be follow'd, unleſs it be evidently commanded by the ſame *divine* Authority.

CHAP. XII.

The Paſſover inſtituted. All the Firſt-born of Egypt *are ſlain. The* Iſraelites *are driven out of the Land, but firſt ſpoil the* Egyptians. *Their firſt Journey. The Law of the Paſſover.*

Ver. 1. AND the Lord ſpake unto Moſes and
Aaron in the land of Egypt, ſaying,
2 This month *ſhall be* unto you the beginning of
months: it *ſhall be* the firſt month of the year to
you. 3 Speak ye unto all the congregation of
Iſrael, ſaying, In the tenth *day* of this month
they ſhall take to them every man a lamb, according
to the houſe of *their* fathers, a lamb for an
houſe. 4 And if the houſhold be too little for
the lamb, let him and his neighbour next unto
his houſe, take *it* according to the number of the
ſouls; every man according to his eating, ſhall
make you count for the lamb. 5 Your lamb
ſhall be without blemiſh, a male of the firſt year:
ye ſhall take *it* out from the ſheep or from the
goats. 6 And ye ſhall keep it up until the fourteenth
day of the ſame month: and the whole
aſſembly of the congregation of Iſrael ſhall kill
it in the evening. 7 And they ſhall take of
the blood, and ſtrike *it* on the two ſide-poſts,
and on the upper door-poſt of the houſes, wherein
they ſhall eat it. 8 And they ſhall eat the fleſh
in that night; roaſt with fire, and unleavened
bread, *and* with bitter *herbs* they ſhall eat it. 9
Eat not of it raw, nor ſodden at all with water,
but roaſt with fire: his head with his legs, and
with the purtenance thereof. 10 And ye ſhall
let nothing of it remain until the morning: and
that which remaineth of it until the morning, ye
ſhall burn with fire. 11 And thus ſhall ye eat
it; *with* your loins girded, your ſhoes on your
feet, and your ſtaff in your hand: and ye ſhall
eat it in haſte; it *is* the Lords paſſover. 12 For
I will paſs through the land of Egypt this night,
and will ſmite all the firſt-born in the land of
Egypt, both man and beaſt: and againſt all the
gods of Egypt I will execute judgment; I *am* the
Lord. 13 And the blood ſhall be to you for a
token upon the houſes where you *are*: and when
I ſee the blood, I will paſs over you, and the
plague ſhall not be upon you to deſtroy *you*, when
I ſmite the land of Egypt. 14 And this day
ſhall be unto you for a memorial; and you ſhall
keep it a feaſt to the Lord throughout your generations:
you ſhall keep it a feaſt by an ordinance
for ever. 15 Seven days ſhall ye eat unleavened
bread, even the firſt day ye ſhall put away
leaven out of your houſes: for whoſoever eateth
leavened bread, from the firſt day until the ſeventh
day, that ſoul ſhall be cut off from Iſrael.
16 And in the firſt day *there ſhall be* an holy convocation,
and in the ſeventh day there ſhall be
an holy convocation to you: no manner of work
ſhall be done in them, ſave *that* which every man
muſt eat, that only may be done of you. 17
And ye ſhall obſerve *the feaſt of* unleavened
bread; for in this ſelf ſame day have I brought
your armies out of the land of Egypt: therefore
ſhall ye obſerve this day in your generations, by
an ordinance for ever. 18 In the firſt *month*, on
the fourteenth day of the month at even, ye ſhall
eat unleavened bread, until the one and twentieth
day of the month at even. 19 Seven days ſhall
there be no leaven found in your houſes: for whoſoever
eateth that which is leavened, even that
ſoul ſhall be cut off from the congregation of Iſrael,
whether he be a ſtranger, or born in the
land. 20 Ye ſhall eat nothing leavened: in all
your habitations ſhall ye eat unleavened bread.
21 Then Moſes called for all the elders of Iſrael,
and ſaid unto them, Draw out and take you a
lamb according to your families, and kill the paſſover.
22 And ye ſhall take a bunch of hyſſop, and
dip *it* in the blood that *is* in the baſon, and ſtrike
the lintel and the two ſide-poſts, with the blood
that *is* in the baſon: and none of you ſhall go out
at the door of his houſe until the morning. 23
For the Lord will paſs through to ſmite the Egyptians,
and when he ſeeth the blood upon the lintel,
and on the two ſide-poſts, the Lord will paſs
over the door, and will not ſuffer the deſtroyer to
come in unto your houſes to ſmite *you*. 24 And
ye ſhall obſerve this thing for an ordinance to thee,
and to thy ſons for ever. 25 And it ſhall come
to paſs when ye be come to the land, which the
Lord will give you, according as he hath promiſed,
that ye ſhall keep this ſervice. 26 And
it ſhall come to paſs, when your children ſhall
ſay unto you, What mean you by this ſervice?
27 That ye ſhall ſay, It *is* the ſacrifice of
the Lords paſſover, who paſſed over the houſes
of the children of Iſrael in Egypt, when he ſmote
the Egyptians, and delivered our houſes. And the
people bowed the head and worſhipped. 28 And
the

the children of Iſrael went away, and did as the Lord had commanded Moſes and Aaron, ſo did they.

In the tenth Day of this Month they ſhall take to them every Man a Lamb, &c.] Some learned Men are of Opinion, that God, in the Inſtitution of the *Paſſover*, had Reſpect to thoſe impious Rites, which either then did prevail, or, in a ſhort Time, were to prevail among the *Egyptians*, and other Nations, where the *Iſraelites* were to dwell. Thus they tell us, ‘ That God appointed a Lamb to be ſlain, and eaten, and the Month *Niſan*, or *March*, to be the particular Time of eating it, in Contempt of the *Egyptians*, who, at that Time, when the Sun firſt enter'd into *Aries*, began their ſolemn Worſhip and Adoration of this Creature, and that Celeſtial Sign; that he forbad the People to eat the Fleſh of the *Paſchal* Lamb *raw*, or *ſodden*, to *break its Bones*, or *leave* any Fragments of it, becauſe, in the profane Feaſts of *Bacchus*, it was a Cuſtom to eat the raw Fleſh of the Victims, which they offer'd to that God, and to break all their Bones; and, in the Adoration of the *Horai*, whom the *Egyptians*, and, from them, the *Athenians*, reputed *Goddeſſes*, they boil'd all their Sacrifices, and carried conſtantly ſome Part of them home, as a good Preſervative againſt Misfortunes.’ But there is no need, one would think, for ſuch elaborate Explications, when, conſidering the Situation the *Iſraelites* were in, ſorely oppreſs'd by the *Egyptians*, and ſhortly to be releas'd, and ſent away with all Speed, the *Nature* and *Quality* of the *Paſchal* Sacrifice, as well as the *Manner of dreſſing*, and Manner of *eating* it, may perfectly be accounted for. Thus it was to be *a Male*, becauſe a more excellent Species than the Female; *without Blemiſh*, to render it acceptable to God; *under a Year old*, otherwiſe it could not properly be called a Lamb; and *ſet apart from the reſt of the Flock*, that it might be in Readineſs, when the People came in haſte to offer it. *Roaſted it was to be, and not boil'd*, becauſe roaſting was the ſpeedier Way of dreſſing it; but *roaſted thoroughly*, becauſe the Whole was to be eaten; and *the Whole was to be eaten*, that none might be left for the *Egyptians* to profane. It was to be eaten *ſtanding, and in haſte*, and with other Circumſtances of Men every Moment expecting to begin their Journey; *with bitter Herbs*, to put them in Mind of their cruel Servitude; *and unleavened Bread*, in Memory of their Deliverance from it, ſo ſuddenly, that they had not even Time to leaven their Bread for their Journey; which is all that the *Iſraelites* underſtood, and perhaps that God, at that Time, intended they ſhould underſtand, by the Directions which he gave them concerning this remarkable *Ordinance*. See *Spencer* de Rit. Heb. Tom. 1. L. 2. C. 4.

29 And it came to paſs that at midnight the Lord ſmote all the firſt-born in the land of Egypt, from the firſt-born of Pharaoh, that ſat on his throne, unto the firſt-born of the captive that *was* in the dungeon; and all the firſt-born of cattel. 30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a houſe where *there was* not one dead. 31 And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get you forth from amongſt my people, both you and the children of Iſrael: and go, ſerve the Lord, as ye have ſaid. 32 Alſo take your flocks, and your herds, as ye have ſaid, and be gone: and bleſs me alſo. 33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men*. 34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their cloths upon their ſhoulders. 35 And the children of Iſrael did according to the word of Moſes: and they borrowed of the Egyptians jewels of ſilver, and jewels of gold, and raiment. 36 And the Lord gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required*: and they ſpoiled the Egyptians. 37 And the children of Iſrael journeyed from Rameſes to Succoth, about ſix hundred thouſand on foot *that were* men beſides children. 38 And a mixed multitude went up alſo with them; and flocks, and herds, *even* very much cattel. 39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: becauſe they were thruſt out of Egypt, and could not tarry, neither had they prepared for themſelves any victual. 40 Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* four hundred and thirty years. 41 And it came to paſs, at the end of the four hundred and thirty years, even the ſelf ſame day it came to paſs, that all the hoſts of the Lord went out from the land of Egypt. 42 It *is* a night to be much obſerved unto the Lord, for bringing them out from the land of Egypt: this *is* that night of the Lord to be obſerved of all the children of Iſrael in their generations. 43 And the Lord ſaid unto Moſes and Aaron, This *is* the ordinance of the paſſover: there ſhall no ſtranger eat thereof. 44 But every mans ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof. 45 A foreigner, and an hired ſervant ſhall not eat thereof. 46 In one houſe ſhall it be eaten, thou ſhalt not carry forth ought of the fleſh abroad out of thy houſe; neither ſhall ye break a bone thereof. 47 All the congregation of Iſrael ſhall keep it. 48 And when a ſtranger ſhall ſojourn with thee, and will keep the paſſover to the Lord, let all his males be circumciſed, and then let him come near and keep it; and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof. 49 One law ſhall be to him that is homeborn, and unto the ſtranger that ſojourneth among you. 50 Thus did all the children of Iſrael; as the Lord commanded Moſes and Aaron, ſo did they. 51 And it came to paſs the ſelf-ſame day, *that* the Lord did bring the children of Iſrael out of the land of Egypt, by their armies.

And it came to paſs at Midnight, that the Lord ſmote all the Firſt-born in the Land of Egypt] The Word *Bekor* ſignifies ſometimes a Perſon of ſome *Eminence* or *Excellence*, as well as the *Firſt-born*: And therefore it may not be an unreaſonable Suppoſition, that, where a Family had no *Firſt-born*, the *principal*, or moſt eminent Perſon, was ſmitten to Death: Which is certainly better, than to imagine, with ſome, both *Jew* and *Chriſtian* Interpreters, that the Words of *Moſes* are only applicable to an Houſe that had a *Firſt-born*, or with St. *Auſtin*, that Providence did ſo order it at this Time, that every Houſe had a *Firſt-born*. Since this however is the concluding Judgment, which God ſent upon the *Egyptians*, it may not be improper here to enquire a little how long *Moſes* was in working all theſe Miracles. According to Archbiſhop *Uſher* then, (who has included them all in the Space of one Month) we may ſuppoſe, that, about the 18th Day of the *ſixth* Month, was ſent the Plague of *the Waters turn'd into Blood* which ended *ſeven* Days after. On the 25th came the *ſecond* Plague of *Frogs*, which was remov'd the Day following, and on the 27th, that of the *Lice*. About the 28th *Moſes* threatned the *fourth* Plague of *Flies*, and inflicted them on the 29th. On the 1ſt of the next Month, (which was afterwards made the *firſt* Month of the Year) he foretold the *fifth* Plague of the *Murrain*, and inflicted it the next; and on the 3d, the *ſixth* Plague of *Boils*, which fell upon the Magicians themſelves. About the 4th Day, he foretold the *ſeventh* Plague of *Thunder* and *Hail*, and on the 5th inflicted it. On the 7th he threatned the *eighth* Plague of *Locuſts*, and, having ſent them the Day following, remov'd them on the 9th. On the 10th he inſtituted the Feaſt of the *Paſſover*, and brought upon *Egypt* the *ninth* Plague of *Darkneſs*, which laſted for *three* Days; and, on the 14th, he foretold the *tenth*, viz. the Deſtruction of all their *Firſt-born*, which came to paſs the Night following. This ſeems to be a reaſonable Period of Time; and the *gradual* Increaſe of theſe Judgments is very remarkable. The *four* firſt Plagues were very *loathſome*, rather than *fatal*, to the *Egyptians*; but after that of the *Flies*, came the *Murrain*, which chiefly ſpent its Rage upon the Cattle; the *Boils* and *Blains* reach'd both Man and Beaſt, tho' there was ſtill a Reſerve for Life. The *Hail* and *Locuſts* extended, in a great Meaſure, even to Life itſelf; the firſt by an *immediate* Stroke, and both conſequently by deſtroying the Fruits of the Earth. That of *Darkneſs* added Conſternation to their Minds, and Laſhes to their Conſciences; and when all this would not reclaim, at length came the deciſive Blow; firſt the *Exciſion* of the *Firſt-born*, and then the *drowning* the incorrigible Tyrant and all his Hoſt: *Great and marvellous are thy Works, O Lord, God Almighty! juſt and true are thy Ways, thou King of Saints!* Rev. xv. 3.

Now the ſojourning of the Children of Iſrael, who dwelt in Egypt, was four hundred and thirty Years] Mr. *Stackhouſe* obſerves, that the Difference between the *Hebrew*, *Samaritan*, and *Septuagint* Computations, in this Period of Time is ſo ſmall, that they ſeem almoſt unanimouſly to agree, that, from the Promiſe made to *Abraham*, to his Poſterity's *Exodus* out of *Egypt*, are 430 Years, which (according to the learned *Uſher*) may very properly be divided into two *Halves*.

1. From the Time of the Promiſe, when *Abraham* was in the 75th Year of his Age, to the Birth of *Iſaac*, are 25 Years; from the Birth of *Iſaac*, to the Birth of *Jacob*, 60 Years; from the Birth of *Jacob*, to his Deſcent into *Egypt*, 130 Years; ſo that the Whole of this Diviſion amounts to 215 Years.

2. The other Part of the Diviſion is thus reckon'd up. *Joſeph*, the Son of *Jacob*, was 30 Years old, when he expounded *Pharaoh*'s Dreams: The ſeven Years of *Plenty* were run out, and the third Year of *Famine* begun, when his Father came down into *Egypt*: So that, by this Time, *Joſeph* was 39. Now 39 Years taken from 110, which *Joſeph* liv'd, will make the Time which the *Iſraelites* continued in *Egypt*, before *Joſeph*'s Death, to be 71: And, as from the Death of *Joſeph*, to the Birth of *Moſes*, are preciſely 64 Years; ſo, from his Birth, to the Time of the *Iſraelites* Departure, are 80 Years. The ſeveral Articles of this Diviſion therefore, being put together, amount, in like Manner, to 215 Years; and the two groſs Sums make exactly 430.

The Hiſtory indeed tells us, that *the Sojourning of the Children of Iſrael, who dwelt in Egypt, was four hundred and thirty Years*; but it does not therefore follow, that they dwelt in *Egypt* all that Time. They came into *Egypt* with *Jacob*, A. M. 2298, and went out of *Egypt*, A. M. 2513; ſo that they lived in it juſt 215 Years. Their *Sojourning* therefore muſt not be limited to their living in *Egypt*, but be taken in a more general Senſe, and extended equally to the Time of their living in *Canaan*, which being added to the Time of their Continuance in *Egypt*, makes exactly the Number of 430 Years.

That this is the Senſe of the divine Hiſtorian, is manifeſt from the Authority of the *Samaritan* Text, which has the whole Verſe thus: *Now the inhabiting of the Children of Iſrael, and their Fathers, whereby they inhabited in the Land of Canaan, and in the Land of Egypt, were four hundred and thirty Years*; whereupon the learned Dr. *Prideaux* has this Obſervation, 'That the 'Additions herein do manifeſtly mean the Text; they 'make it more clear and intelligible, and add nothing 'to the *Hebrew* Copy, but what muſt be underſtood 'by the Reader to make out its Senſe:' And upon this Preſumption it may very reaſonably be ſuppos'd, that the antient *Hebrew* Text was, in this Verſe, the ſame with the preſent *Samaritan*, and the Words, which the *Samaritan* has, in this Place, more than the *Hebrew*, have been dropp'd by the Negligence of ſome Tranſcribers.

Again, in the Promiſe which God makes to *Abraham*, he tells him, *that his Seed ſhould be a Stranger in a Land which was not theirs*; that *there they ſhould ſerve the* Inhabitants, and they *afflict them for four hundred Years*; but that, *in the fourth Generation, they ſhould return to Canaan again*; whereas *four hundred Years* are not the Number ſpecified in the Place juſt now examin'd, nor are *four Generations equivalent* to the Space of Time, wherein the *Hebrews* ſojourn'd in ſtrange Countries. It is to be obſerv'd however, that, both in *ſacred* and *prophane* Authors, a common Thing it is to mention only the *large Sum*, and drop the leſs, eſpecially when (to preſerve the Exactneſs of Chronology) the preciſe Number is, in other Places, inſerted: And that tho' a *Generation* does uſually denote a Term of an hundred Years; yet taking the Words to relate to the whole Sojourning of the *Hebrews*, from their going into *Canaan*, to their going out of *Egypt*, the odd Number of 30 Years may here be ſuppos'd to be omitted, to make it a round Sum, as well as in the former Senſe: But then, taking a Generation to mean no more than one Deſcent, the Matter of Fact is, that from the *Iſraelites* going down into *Egypt*, until the Time of their leaving it, in ſome of the Sons of *Jacob* (particularly in *Levi*, who begat *Kohath*, and *Kohath Amram*, and *Amram Moſes*, who conducted the People out of *Egypt*) there were no more than four Deſcents.

Whether therefore we take the Word *Generation* an *Age of Years*, or a *Succeſſion of Lives*, there is plainly no Incongruity in the Expreſſion; becauſe (bating the *odd* Number of *thirty*) *Abraham*, and his Poſterity, ſojourn'd in a *ſtrange* Land for the Space of four hundred Years; and yet (allowing it to be meant of a Deſcent of Lives) at the *Iſraelites* Return towards *Canaan*, from the Time of their going down into *Egypt*, ſeveral Perſons of the *fourth Generation* were not extinct.

CHAP. XIII.

Divers Ordinances appointed. The Way they took led them into the Wilderneſs. Moſes *carries* Joſeph's *Bones out of* Egypt. *The* Iſraelites *encamp in* Etham. *The Lord conducteth them in a Pillar of a Cloud by Day, and in a Pillar of Fire by Night.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Sanctify unto me all the firſt-born, whatſoever openeth the womb among the children of Iſrael, *both* of man and of beaſt: it *is* mine. 3 And Moſes ſaid unto the people, Remember this day, in which ye came out from Egypt, out of the houſe of bondage; for by ſtrength of hand the Lord brought you out from this *place*: there ſhall no leavened bread be eaten. 4 This day came ye out, in the month Abib. 5 And it ſhall be when the Lord ſhall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuſites, which he ſware unto thy fathers to give thee, a land flowing with milk and honey, that thou ſhalt keep this ſervice in this month. 6 Seven days ſhalt thou eat unleavened bread, and in the ſeventh day *ſhall be* a feaſt to the Lord. 7 Unleavened bread ſhall be eaten ſeven days: and there ſhall no leavened bread be ſeen with thee,

neither ſhall there be leaven ſeen with thee in all
thy quarters. 8 And thou ſhalt ſhew thy ſon in
that day, ſaying, *This is done* becauſe of that
which the Lord did unto me, when I came forth
out of Egypt. 9 And it ſhall be for a ſign unto
thee upon thine hand, and for a memorial between
thine eyes; that the Lords law may be in thy
mouth: for with a ſtrong hand hath the Lord
brought thee out of Egypt. 10 Thou ſhalt
therefore keep this ordinance in his ſeaſon from
year to year. 11 And it ſhall be when the Lord
ſhall bring thee into the land of the Canaanites,
as he ſware unto thee and to thy fathers, and
ſhall give it thee, 12 That thou ſhalt ſet apart
unto the Lord all that openeth the matrix: and
every firſtling that cometh of a beaſt, which thou
haſt, the males *ſhall be* the Lords. 13 And every
firſtling of an aſs thou ſhalt redeem with a
lamb; and if thou wilt not redeem it, then thou
ſhalt break his neck: and all the firſt-born of
man amongſt thy children ſhalt thou redeem. 14
And it ſhall be when thy ſon aſketh thee in time
to come, ſaying, What *is* this? that thou ſhalt
ſay unto him, By ſtrength of hand the Lord brought
us out from Egypt, from the houſe of bondage.
15 And it came to paſs when Phaaroh would
hardly let us go, that the Lord ſlew all the firſt-born
in the land of Egypt, both the firſt-born of
man, and the firſt-born of beaſt: therefore I ſacrifice
to the Lord all that openeth the matrix,
being males; but all the firſt-born of my children
I redeem. 16 And it ſhall be for a token
upon thine hand, and for frontlets between thine
eyes: for by ſtrength of hand the Lord brought
us forth out of Egypt. 17 And it came to paſs,
when Pharaoh had let the people go, that God
led them not *through* the way of the land of the
Philiſtines, although that *was* near: for God ſaid,
leſt peradventure the people repent when they ſee
war, and they return to Egypt. 18 But God led
the people about, *through* the way of the wilderneſs
of the Red ſea: and the children of Iſrael
went up harneſſed out of the land of Egypt. 19
And Moſes took the bones of Joſeph with him:
for he had ſtraitly ſworn the children of Iſrael,
ſaying; God will ſurely viſit you; and ye ſhall
carry up my bones away hence with you. 20
And they took their journey from Succoth, and
encamped in Etham, in the edge of the wilderneſs.
21 And the Lord went before them by day
in a pillar of a cloud, to lead them the way; and
by night in a pillar of fire, to give them light:
to go by day and night. 22 He took not away
the pillar of the cloud by day, nor the pillar of
fire by night, *from* before the people.

Whatſoever openeth the Womb, among the Children, both of Man, and of Beaſt, it is mine] From hence it appears, that it was not only the eldeſt Son that was to be conſecrated unto the Lord; but if a Man had ſeveral Wives, the eldeſt Son by each Wife was to be ſanctified to God. The Firſtlings likewiſe of all Beaſts, whether clean or unclean, except a Dog, were to be ſanctified to the Lord, with this Exception, that the Firſtlings of clean Beaſts were to be ſacrificed, but the Firſtlings of ſuch as were unclean, were to be redeemed at a certain Price.

And every Firſtling of an Aſs thou ſhalt redeem with a Lamb; and if thou wilt not redeem it, then thou ſhalt break his Neck] It muſt be obſerved, that notwithſtanding the Aſs alone is here named, all other unclean Beaſts are here included; and the Aſs ſeems to be here mentioned, rather than any other, becauſe it was one of the moſt common, and moſt uſeful, but nevertheleſs was not to be ſpared or excepted; it was eaſy to infer from thence, that the ſame Rule was to be obſerved with reſpect to other Beaſts which were of leſs Uſe. The Reaſon why the Neck of the Aſs was to be broken, in caſe the Owner did not care to redeem it, was, becauſe it being conſecrated to God, it was not lawful to apply it to any profane or common Uſe.

For God ſaid, Leſt peradventure, the People repent when they ſee War, and they return to Egypt] We are not to underſtand this literally, ſince it is evident, that the great God of *Egypt*, who had wrought ſo many Miracles for the Deliverance of his People, and in whoſe Hands are the Hearts and Wills of all Mankind, could as eaſily have prevented their returning, or even wiſhing to return; he could likewiſe have endued them with a Courage ſuperior to all Danger; or have enabled them, like *Samſon*, to have encounter'd and defeated the *Philiſtines* with no better Weapon than the Jaw-bone of an Aſs, or even with no Weapon at all, or he could have fought for them, as he did againſt the *Egyptians*, and on ſeveral other Occaſions. Beſides, had this been the real Reaſon, why were not the Children of *Iſrael* as much diſheartned, and why did they not attempt to return to *Egypt*, when the *Amalekites* came out to oppoſe them, which was but a very ſmall Time afterwards? It is evident, therefore, that *Moſes* makes God ſpeak here like a Man, for nothing was unknown or uncertain to him; and the Meaning ſeems to be, that the Almighty did not think fit, on this Occaſion, to exert his *Omnipotence* againſt the *Philiſtines*, as he did afterwards againſt the *Egyptians*; and he knew, that if he left them to themſelves, and they ſhould be oppoſed by the *Philiſtines*, their Fears would induce them to be for returning to *Egypt* again.

And the Lord went before them by Day in a Pillar of a Cloud, to lead them the Way, and by Night in a Pillar of Fire to give them Light] It is not very well agreed, whether the Pillar of the Cloud appeared firſt to the *Iſraelites* on their Removal from *Succoth*, or at their Departure from *Etham*. The Text indeed leaves it doubtful; but we think it is more probable, that it appeared to them in their ſecond Day's Journey. The ingenious Mr. *Toland*, who was a *Free-thinker* in the largeſt Extent of that Word, has taken Abundance of Pains to prove, that theſe Pillars of a Cloud, and of Fire, were not miraculous; but, what is yet ſtranger, even than this Opinion, is, that he attempts to demonſtrate it, from ſome Paſſages of Scripture: Whereas nothing can be more evident, than that *Moſes* looked upon it as a great Miracle, and was convinced that God was in the Pillar, as is evident from Ver. 21. *And the Lord went before them by Day in a Pillar of a Cloud, to lead them the Way; and by Night in a Pillar of Fire, to give them Light, to go by Day and by Night.* The Prophet would never have ſaid this, had the Pillar been no more than an artificial Contrivance, as Mr. *Toland* repreſents it; neither would St. *Paul* have ſpoken as he does, in the *two* firſt Verſes of his *tenth* Chapter of his *firſt Epiſtle* to the *Corinthians*: *Moreover, Brethren, I would not that ye ſhould be ignorant, how that all our Fathers were under a Cloud, and all paſſed through the Sea, and were all baptized unto Moſes in the Cloud, and in the Sea.* The famous *Servetus*, who was burnt at *Geneva*, aſſerted that this *Cloud* was *Chriſt*. From its double Appearance ſome have been induced to doubt, whether there were two Pillars, or only one; but if we attend cloſely to the Text, it will be manifeſt, that the ſame Pillar which appeared as a Cloud, in the Day, ſhone out and gave a *Light* like Fire, in the Night. The Uſe of this ſignal Monument of the divine Favour was four-fold. 1*ſt*. To conduct the *Iſraelites* through a diſmal, gloomy, and barren Wilderneſs, when otherwiſe they might very well have been bewilder'd and loſt their Way. 2*dly*. To be a Protection and Defence to them againſt their Enemies, as appears in the following Inſtance of the *Egyptians* Purſuit after them. 3*dly*. To keep them from being ſcorched by Day, and ſupply them with Light by

And, 4*thly*. To direct them when they were to march, and when to pitch their Tents and continue encamped, as will be ſhewn hereafter in its proper Place.

CHAP. XIV.

Pharaoh *purſues the* Iſraelites; *at which they are greatly troubled, but being comforted by* Moſes, *go forward. The Red Sea divides, and the* Iſraelites *paſs through on dry Ground, which the* Egyptians *attempting, are drowned.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, that they turn and encamp before Pi-hairoth, between Migdol and the ſea, over againſt Baal-zephon: before it ſhall ye encamp by the ſea. 3 For Pharaoh will ſay of the children of Iſrael, they *are* entangled in the land, the wilderneſs hath ſhut them in. 4 And I will harden Pharaohs heart, that he ſhall follow after them, and I will be honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know that I *am* the Lord. And they did ſo. 5 And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we done this, that we have let Iſrael go from ſerving us? 6 And he made ready his chariot, and took his people with him. 7 And he took ſix hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them. 8 And the Lord hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand. 9 But the Egyptians purſued after them (all the horſes *and* chariots of Pharaoh, and his horſemen, and his army) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon. 10 And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them, and they were ſore afraid: and the children of Iſrael cried out unto the Lord. 11 And they ſaid unto Moſes, Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt? 12 *Is* not this the word that we did tell thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? For it *had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs. 13 And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the Lord, which he will ſhew to you to day; for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever. 14 The Lord ſhall fight for you, and ye ſhall hold your peace. 15 And the Lord ſaid unto Moſes, Wherefore crieſt thou unto me? Speak unto the children of Iſrael, that they go forward. 16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on dry-ground through the midſt of the ſea. 17 And I, behold I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſmen. 18 And the Egyptians ſhall know that I *am* the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſmen. 19 And the angel of God which went before the camp of Iſrael, removed and went behind them; and the pillar of the cloud went from before their face, and ſtood behind them. 20 And it came between the camp of the Egyptians and the camp of Iſrael, and it was a cloud and darkneſs *to them*, but it gave light by night *to theſe*: ſo that the one came not near the other all the night. 21 And Moſes ſtretched out his hand over the ſea, and the Lord cauſed the ſea to go *back* by a ſtrong eaſt-wind all that night, and made the ſea dry-land, and the waters *were* divided. 22 And the children of Iſrael went into the midſt of the ſea upon the dry-ground, and the waters *were* a wall unto them on their right hand, and on the left. 23 And the Egyptians purſued, and went in after them, to the midſt of the ſea, *even* all Pharaohs horſes, his chariots, and his horſmen. 24 And it came to paſs, that in the morning-watch the Lord looked unto the hoſt of the Egyptians, through the pillar of fire and of the cloud, and troubled the hoſt of the Egyptians. 25 And took off their chariot-wheels, that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the Lord fighteth for them, againſt the Egyptians. 26 And the Lord ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſmen. 27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared, and the Egyptians fled againſt it: And the Lord overthrew the Egyptians in the midſt of the ſea. 28 And the waters returned and covered the chariots, and the horſmen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as one of them. 29 But the children of Iſrael walked upon dry-land in the midſt of the ſea: and the waters *were* a wall unto them on their right hand, and on their left. 30 Thus the Lord ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore. 31 And Iſrael ſaw that great work, which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord and his ſervant Moſes.

Speak unto the Children of Iſrael, that they turn and encamp before Pi-hahiroth, between Migdol and the Sea, over-againſt Baal-zephon] In the 20th Verſe of the laſt Chapter, it is ſaid, that *they took their Journey from Succoth, and encamped in Etham.* Now, *Etham* lay in the direct Way to Mount *Horeb*, and was ſituated *South-Eaſt* of it; and thither they were ſhaping their Courſe, but by the expreſs Command of God, marched to the *South-Weſt*, and encamped between *Migdol* and the *Sea*, over-againſt *Baal-zephon*: So that now they were on the wrong Side of the *Red Sea*, in the Territories of *Egypt*, out of which they might have paſſed immediately from *Etham*; but in the Road they were ordered to take, they had impaſſible Mountains on their Right, and the Dominions of *Egypt* on their Left, and at their Back.

But why were they led out of their ſtreight Courſe into this round-about dangerous Road? This was done to purſue them, from the Proſpect he might have of the Advantage of the Place, where they were incloſed on all Sides, without any Poſſibility of an Eſcape. This was the divine Stratagem, that the Almighty might have the more glorious Triumph over this *Egyptian Tyrant*, who ſoon forgets the Almighty Power, which, by a Succeſſion of Plagues, had ſo lately afflicted him and his People, and regardleſs of the Danger of providing againſt it, blindly purſued his own Fate, inſtead of the *Iſraelites*.

Before it ſhall ye encamp by the Sea] It is ſomewhat difficult to make out the Geography of the Places where the *Hebrews* encamp'd, between their parting from *Rameſes*, and their Arrival at the *Red-Sea*; but the Account of thoſe who have wrote upon the Subject is, — That tho' there are two Places named *Rameſes*, which are a little differently *pointed*; yet they are both one and the ſame, or, at the moſt, that they differ only in this, that the one was the *Province*, and the other the *chief City* of it: That *Succoth*, not far from *Rameſes*, in the Way to the *Red-Sea*, had its Name from the Tents (for ſo the *Hebrew* Word ſignifies) which the *Iſraelites* pitch'd there, as we find, upon the like Occaſion, another Place, between *Jordan* and the River *Jabbok*, ſo named: That *Etham* lay on the Confines of *Egypt* and *Arabia Petræa*, not far from the *Red-Sea*, and gave Denomination to the Wilderneſs adjacent: That *Pi-hahiroth*, which in our *Engliſh*, and ſome other Tranſlations, is render'd as one proper Name, is by the *Septuagint* made Part of it, an Appellative, ſo as to ſignify a *Mouth* (for ſo the Word *Pi* may mean) or narrow Paſſage between two Mountains, lying not far from the Coaſt of the *Red-Sea*: That *Migdol* was probably a *Tower* or *Caſtle* (for the Word carries that Signification in it) upon the Top of one of theſe Mountains, which might give Denomination to the City, which (as *Herodotus* informs us) lay not far diſtant from it; and that *Baal-zephon* was by ſome learned Men thought to be an *Idol* ſet up to keep the Borders of the Country, and to hinder Slaves from making their Eſcape. *Baal* indeed, in the *Hebrew*, ſignifies *Lord*, and hence the Name is generally applied to the *Eaſtern* Idols; and the Word *Zephon* is thought to be deriv'd from the Radix *Zapah*, to *watch*, or *ſpy*; and from hence it is conjectur'd, that this Idol had its Temple on the Top of ſome adjacent Mountain, and that the ſacred Hiſtorian particularly takes Notice of it, to ſhew how unable it was (whatever Opinion the *Egyptians* might have of it) to hinder the *Egyptians* from going out of *Egypt*. There is but ſmall Certainty however to be gathered from the *Etymology* of Words; and therefore the Authority of *Euſebius* ſhould preponderate with us, who makes it not an *Idol*, but a *Town*, ſtanding upon the *Northern* Point of the *Red-Sea*, where the Antients, eſpecially the *Jews*, think that the *Iſraelites* paſs'd it, and where there ſtands, to this Day, a Chriſtian Monaſtery. See *Patrick*'s and *Calmet*'s Com. and *Well*'s Geogr.

And it was told the King of Egypt, that the People fled] It is not unlikely, ſays *Patrick*, that ſome of the *mixt Multitude* (Ex. xii. 38.) which went along with the *Iſraelites*, obſerving this Alteration in their *Route*, and not being able to ſee the Reaſon of it, might forſake them, and, returning to *Pharaoh*, inform him, that they had loſt their Way, and were *entangled* among the Mountains: Or (what is more likely) ſome *Spies*, which *Pharaoh* had upon them, ſeeing them leave the Way to *Horeb*, where they deſired to go three Day's Journey, in order to offer Sacrifices, concluded, that they never intended to return to *Egypt*, but were running quite away, and might therefore bring *Pharaoh* the News thereof (as we may ſuppoſe) upon the 18th Day.

And overtook them encamping by the Sea] The *Red-Sea*, call'd by the Antients *Sinus Arabicus*, and now *Gulfo de Mecca*, as Mr. *Wells* obſerves, is that Part or Branch of the *Southern* Sea, which interpoſes itſelf between *Egypt* on the *Weſt*; *Arabia Fœlix*, and ſome Part of *Petræa* on the *Eaſt*; while the *northern* Bounds of it touch upon *Idumea*, or the Coaſt of *Edom*. *Edom*, in the *Hebrew* Tongue, ſignifies *Red*, and was the Nick-name given *Eſau* for ſelling his *Birthright for a Meſs of Pottage*. The Country, which his Poſterity poſſeſs'd, was call'd after his Name, and ſo was the Sea, which adjoin'd to it; but the *Greeks*, not underſtanding the Reaſon of the Appellation, tranſlated into their Tongue, and called it *eruthra Thalaſſe*; thence the *Latins Mare rubrum*, and we, the *Red-Sea*. The *Hebrews* call it the Sea of *Suph* or *Flags*, by Reaſon of the great Abundance of that Kind of Weed, which grows at the Bottom of it; and the *Arabs*, at this Day, name it *Buhr al Chalzem*, i. e. the *Sea* of *Clyſona*, from a Town ſituate on its *weſtern* Coaſt, much about the Place, where the *Iſraelites* paſſed over from the *Egyptian* to the *Arabian* Shore. But, as the Word *Clyſona* may denote a *drowning* or *overflowing with Water*, it is not improbable that the Town built in this Place, as well as this Part of the Sea, might have ſuch a Name given it, in Memory of the Fate of the *Egyptians*, who were drown'd herein.

In the Morning Watch the Lord looked unto the Hoſt of the Egyptians, through the Pillar of Fire, and of the Cloud, and troubled the Hoſt of the Egyptians]. To enforce the Strength of the Expreſſion, *God troubled the Hoſt of the Egyptians*, the *Jewiſh* Hiſtorian tells us, that, before God let looſe the Waves upon the *Egyptians*, fierce Winds and Tempeſts, Storms of Hail and Rain, terrible Thunderings and Lightnings, and whatever elſe could make their Condition horrible, were ſent down upon them from above; and therefore it is not without good Reaſon, that theſe Words of the *Pſalmiſt* have been apply'd to this Occaſion. *The Waters ſaw thee, O God, the Waters ſaw thee, and were afraid; the Depths alſo were troubled: The Clouds poured out Water, the Air thundered, and thine Arrows went abroad. The Voice of thy Thunder was heard round about, the Lightning ſhone upon the Ground, the Earth was moved, and ſhook withal. Thy Way is in the Sea, and thy Paths in the great Waters, and thy Footſteps are not known:* Whereupon it follows, *thou leadeſt thy People, like Sheep, by the Hand of Moſes and Aaron.*

But the Children of Iſrael walked upon dry Land in the midſt of the Sea] Some, objecting to the Reality of this Miracle, pretend, that there was no more in this Paſſage of the *Iſraelites*, than in that of *Alexander the Great* over the Sea of *Pamphylia*, as *Joſephus* himſelf ſeems to inſinuate. To this Mr. *Stackhouſe* anſwers, That the Paſſage of *Alexander the Great* over the Sea of *Pamphylia*, bears no Manner of Reſemblance to this of the *Iſraelites*. *Alexander*, as *Arrian* and others relate it, was to march from *Phaſelis* a Sea-port Town, to *Perga* an Inland City of *Pamphylia*. The Country near *Phaſelis*, upon the Shore of the *Pamphylian* Sea, was mountainous and rocky; ſo that he could not find a Paſſage for his Army, without either taking a great Compaſs round the Mountains, or attempting to go over the *Strand*, between the Rocks and the Sea. The Hiſtorian remarks, that there is no paſſing along this Place, unleſs when the Wind blows from the *North*; and therefore *Alexander*, when he came to *Phaſelis*, perceiving that the Wind blew from this Quarter, laid hold of the Opportunity, and, having ſent ſome of his Army over the Mountains, went himſelf with the reſt along the Shore. But now what Miracle was there in all this, unleſs we call the Wind's blowing *opportunely* for *Alexander*'s Purpoſe a Miracle? It is certain, that, according to *Plutarch*'s Account of the Thing, *Alexander* himſelf thought that there was nothing extraordinary in it; and therefore we may juſtly wonder at *Joſephus*'s comparing this Paſſage with that of the *Iſraelites*, when there is ſo manifeſt a Diſparity between them. The *Iſraelites* croſs'd over a Sea, where no Hiſtorian makes Mention of any Perſon's, but they, that ever found a Paſſage; whereas *Alexander* only march'd upon the Shore of the Sea of *Pamphylia*, where the ſeveral Hiſtorians, who moſt magnify the divine Providence in protecting him, do all freely allow, that any one may, at any Time, go when the Tide retreats, and the ſame Wind blows that favour'd him.

This memorable Event is generally thought to have happened on the 21*ſt* of the Month *Niſan*, that is, on the *ſeventh* Day of *unleavened Bread*, and *laſt* Day of the *Paſſover*, on which an *holy Convocation* was to be held. According to our Account, it fell out on *Saturday* the 17*th* of *April*, in the Year of the World 2513.

CHAP. XV.

The Song of Moſes *and the* Iſraelites *on their happy Deliverance. The People diſtreſſed for Water, cannot drink of thoſe of* Marah, *becauſe of their Bitterneſs, which he cures. At* Elim *they find Wells and Palm trees.*

Ver. 1. THEN ſang Moſes and the children of Iſrael this ſong unto the Lord, ſaying, I will ſing unto the Lord, for he hath triumphed glorioſly; the horſe and his rider hath he thrown into the ſea. 2 The Lord *is* my ſtrength and ſong, and he is become my ſalvation: he *is* my God, and I will prepare him an habitation, my fathers God, and I will exalt him. 3 The Lord *is* a man of war: the Lord *is* his name. 4 Pharaohs chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red-ſea. 5 The depths have covered them: they ſank into the bottom as a ſtone. 6 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath daſhed in pieces the enemy. 7 And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble. 8 And with the blaſt of thy noſtrils the waters were gathered together: the floods ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea. 9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall deſtroy them. 10 Thou didſt blow with thy wind, the ſea covered them: they ſank as lead in the mighty waters. 11 Who *is* like unto thee, O Lord, amongſt the gods? who *is* like thee, glorious in holineſs, fearful *in* praiſes, doing wonders? 12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them. 13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation. 14 The people ſhall hear, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina. 15 Then the dukes of Edom ſhall be amazed, the mighty men of Moab, trembling ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away. 16 Fear and dread ſhall fall upon them, by the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone: till thy people paſs over, O Lord, till the people paſs over, *which* thou haſt purchaſed. 17 Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O Lord, *which* thou haſt made for thee to dwell in: *in* the ſanctuary, O Lord, *which* thy hands have eſtabliſhed. 18 The Lord ſhall reign for ever and ever. 19 For the horſe of Pharaoh went in with his chariots, and with his horſmen into the ſea, and the Lord brought again the waters of the ſea upon them: but the children of Iſrael went on dry land in the midſt of the ſea. 20 And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances.

The *Iſraelites* were ſo wonderfully affected with the greatneſs and Strangeneſs of their Deliverance, that they unanimouſly joined in a ſolemn Thankſgiving to God for his Kindneſs and Protection. On this Occaſion *Moſes* compoſed a Song or Hymn, which, for Sublimity of Thought, and Dignity of Expreſſion, is not to be equalled by any poetical Compoſitions of the Antients.

The firſt Verſe ſeems to have been the *Chorus* of the Song; and, accordingly, we find it exactly and methodically ſung, at the Cloſe, by the *Propheteſs*, and her Choir of Women. To their Voices they joined the Sound of muſical Inſtruments, and accompanied theſe with proper Motions of the Body; by theſe outward Expreſſions diſcovering the inward Joy of their Hearts, and that ſincere Senſe they had of the divine Mercy and Goodneſs, ſo manifeſtly diſplayed, in their miraculous Paſſage through the *Red-Sea*.

21 And Miriam anſwered them, Sing ye to the Lord, for he hath triumphed glorioſly; the horſe and his rider hath he thrown into the ſea. 22 So Moſes brought Iſrael from the Red ſea, and they went out into the wilderneſs of Shur: and they went three days in the wilderneſs, and found no water. 23 And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah. 24 And the people murmured againſt Moſes, ſaying, What ſhall we drink? 25 And he cried unto the Lord, and the Lord ſhewed him a tree, *which* when he had caſt into the waters, the waters were made ſweet: there he made for them a ſtatute and an ordinance, and there he proved them, 26 And ſaid, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes; I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians: for I *am* the Lord that healeth thee. 27 And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

They could not drink the Waters of Marah, for they were bitter] The Word *Marah*, in the *Hebrew* Language, ſignifies *Bitterneſs*; and it was from the Taſte of the Waters, that the Place received its Name. That there are ſeveral Fountains of bitter Water not far from the *Red-Sea*, at ſome ſmall Diſtance from the City *Arſinoë*, is atteſted by *Strabo*, *Diodorus*, and moſt modern Travellers; but then the Queſtion is, whether it was by the miraculous Power of God, or by the natural Virtue of the Wood, to which *Moſes* was directed, that theſe bitter Waters were at this Time made *ſweet?* The Author of that excellent Book, called *Eccleſiaſticus*, ſeems to be of the latter Opinion: For, having treated of the Honour and Eſteem due to a *Phyſician*, he adds, *the Lord has created Medicines out of the Earth, and he, that is wiſe, will not abhor them. Was not the Water made ſweet with Wood, that the Virtue thereof might be known?* Eccleſ. xxxviii. 5. But, notwithſtanding the Authority of this Writer, we have Reaſon to think, that there was no Tree in theſe Parts of this Virtue, becauſe, had its Virtues once been known, there is no Queſtion to be made, but that others, as well as *Moſes*, would have made uſe of it to the ſame Purpoſe; but that the Writers, who make Mention of theſe bitter Waters, would have told us at the ſame Time, of a Tree, or Trees, growing hard by, which had a *Medicinal* Quality to correct the Taſte of them; but ſince we meet with nothing of this Kind, we may reaſonably ſuppoſe, that the Author of *Eccleſiaſticus* (a Book of modern Compoſition, in Compariſon of *Moſes*'s Writings) ſpeculating in the Chapter upon the Medicines, which God had provided for Man's Uſe, offer'd this Hint purely from his own Fancy, and without any Authority for it; and conſequently we may conclude, that the Correction of the Quality of this Water is to be aſcrib'd, not ſo much to the Virtue of the Wood, as to the Power of God, who us'd it, rather as a Sign to the *Iſraelites*, than as an Inſtrument to himſelf in doing it. See *Le Clerc*, *Pool*, and *Shuckford*.

And they came to Elim] In remarking the ſeveral Stations of the *Iſraelites*, from the *Red-Sea*, until they came to the Mount *Sinai*, we muſt obſerve, that *Moſes* does not ſet down every Place where they encamp'd (as he does in *Numbers*, Ch. xxxiii.) but only thoſe, where ſome remarkable Thing was done; that *Elim*, where they were now encamp'd, was eſteem'd a pleaſant and fruitful Place, at leaſt in Compariſon of the deſart and barren Parts about it; and that the *Deſart of Sin*, which was their *eighth* Station, and *Rephidim* their *tenth*, lay at equal Diſtances, in their Way to the *holy* Mountain. See *Wells*'s Geogr. of the O. T.

CHAP. XVI.

The Iſraelites *come to the Wilderneſs of* Sin; *murmur for Want of Bread.* Quails *and* Manna *ſent*; Manna *deſcribed*; *an* Omer *of it ordered to be laid up in the Tabernacle.*

Ver. 1. AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond month, after their departing out of the land of Egypt. 2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs. 3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we ſat by the fleſh-pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderneſs, to kill this whole aſſembly with hunger. 4 Then ſaid the Lord unto Moſes, Behold, I will rain bread from heaven for you; and the people ſhall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. 5 And it ſhall come to paſs, that on the ſixth day, they ſhall prepare *that* which they bring in; and it ſhall be twice as much as they gather daily. 6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even then ye ſhall know that the Lord hath brought you out from the land of Egypt. 7 And in the morning, then ye ſhall ſee the glory of the Lord; for that he heareth your murmurings againſt the Lord: And what *are* we, that ye murmur againſt us? 8 And Moſes ſaid, *This ſhall be* when the Lord ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur againſt him: And what *are* we? your murmurings *are* not againſt us, but againſt the Lord. 9 And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the Lord: for he hath heard your murmurings. 10 And it came to paſs as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and behold, the glory of the Lord appeared in the cloud. 11 And the Lord ſpake unto Moſes, ſaying, 12 I have heard the murmurings of the children of Iſrael; ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread: and ye ſhall know that I *am* the Lord your God. 13 And it came to paſs, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the hoſt. 14 And when the dew that lay was gone up, behold, upon the face of the wilderneſs *there lay* a ſmall round thing, *as* ſmall as the hoar-froſt on the ground. 15 And when the children of Iſrael ſaw *it*, they ſaid one to another, It *is* manna, for they wiſt not what it *was*. And Moſes ſaid unto them, This *is* the bread which the Lord hath given you to eat. 16 This *is* the thing which the Lord hath commanded, Gather of it every man according to his eating: an omer for every man, *according to* the number of your perſons, take ye every man for *them* which *are* in his tents. 17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſs. 18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating. 19 And Moſes ſaid, Let no man leave of it till the morning. 20 Notwithſtanding they hearkened not unto Moſes, but ſome of them left of it until the morning, and it bred worms and ſtank: And Moſes was wroth with them. 21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot, it melted. 22 And it came to paſs *that* on the ſixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moſes. 23 And he ſaid unto them, This *is that* which the Lord hath ſaid, To morrow *is* the reſt of the holy ſabbath unto the Lord: bake *that* which ye will bake, *to day*, and ſeethe that ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning. 24 And they laid it up till the morning, as Moſes bade: and it did not ſtink, neither was there any worm therein. 25 And Moſes ſaid, Eat that to day; for to day *is* a ſabbath unto the Lord: to day ye ſhall not find it in the field. 26 Six days ye ſhall gather it, but on the ſeventh day *which is* the ſabbath, in it there ſhall be none. 27 And it came to paſs, *that* there went out *ſome* of the people on the ſeventh day for to gather, and they found none. 28 And the Lord ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws? 29 See, for that the Lord hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day. 30 So the people reſted on the ſeventh day. 31 And the houſe of Iſrael called the name thereof Manna: and it *was* like coriander-ſeed, white; and the taſte of it *was* like wafers *made* with honey. 32 And Moſes ſaid, This *is* the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt. 33 And Moſes ſaid unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. 34 As the Lord commanded Moſes, ſo Aaron laid it up before the teſtimony, to be kept. 35 And the children of Iſrael did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the

land of Canaan. 36 Now an omer *is* the tenth
part of an ephah.

For ye have brought us into this Wilderneſs, to kill this whole Aſſembly with Hunger] But had they not Cattle with them, which might have ſupplied all their Wants of this Kind? They had, but were unwilling to kill them; or if they had ſlaughtered them, they ſuppoſed they ſhould want Bread to eat with their Fleſh.

And it came to paſs, that Even, the Quails came up, and covered the Camp] The Word, which we render *Quail*, according to the Confeſſion of the *Jews* themſelves, is of uncertain Signification, and may denote a *Locuſt*, as well as a *Quail*: But what ſhould rather incline us to the latter Signification, is that Paſſage of the *Pſalmiſt* (lxxviii. 7.) where he tells us, that *God rained Fleſh upon them, as thick as Duſt, and feathered Fowls, like as the Sand of the Sea*; which cannot, with any tolerable Propriety, be apply'd to *Inſects*. But here we muſt remember, that this was done in the Middle of *April*, when theſe Birds are known to fly out of *Egypt* croſs the *Red-Sea*, in vaſt Quantities; ſo that the Sum of this Miracle will conſiſt, not ſo much in the prodigious Number of them that fell in the *Iſraelites* Camp, as in God's directing them thither, and in that very Evening too, according to his Promiſe, and his Servant *Moſes*'s Prediction. See *Univ. Hiſt.*

They ſaid; It is Manna; for they wiſt not what it was] Our Tranſlation, and ſome others, makes *Moſes* fall into a plain Contradiction, in relating this Story of the *Manna*, which they render thus: *And when the Children of Iſrael ſaw it, they ſaid one to another, It is Manna; for they wiſt not what it was*; whereas the *Septuagint*, and ſeveral Authors, both antient and modern, have tranſlated the Text according to the Original, *The Iſraelites ſeeing this, they ſaid one to another, what is this? For they knew not what it was*: For we muſt obſerve, that the Word, by which they aſk'd (*what is this?*) was, in their Language, *Man*, which ſignifies likewiſe *Meat ready prepared*, and therefore it was always afterwards called *Mann*, or *Manna*. Various are the Conceits which the *Jewiſh* Writers have entertain'd concerning the Taſte of this *Manna*, and ſome have not unlikely borrow'd from the Author of the Book of *Wiſdom*, where he tells us of *Manna*, *that it was able to content every Man's Delight, agreeing to every Taſte, and attempering itſelf to every Man's Liking*, Wiſd. xvi. 20, 21. Whereupon ſome have affirm'd, that it had the *Taſte* of any Sort of Fiſh or Fowl, according to the Wiſh of him that eat it; but theſe are idle Fancies; what we know of Certainty is this, — That, here in *Exodus*, *Moſes* tells us, that its *Taſte was like Wafers made with Honey*, and in *Numbers*, he ſays, that the Cakes made of it, had the *Taſte of freſh Oil*, Ch. xi. 8. So that we may conjecture, that it had a Sweetneſs when gather'd, which evaporated in the grinding, and baking. It taſted like *Honey*, when taken off the Ground, but the Cakes made of it were as Cakes of Bread kneaded with *Oil*. See *Eſſay for a New Tranſlation*, and *Shuckford*'s Com.

And Omer for every Man] An *Omer* contain'd a ſmall Matter above five Pints of our *Engliſh* Meaſure; or, as Bp *Cumberland* ſays, ſix Wine Pints, and a very little over.

This is that which the Lord hath ſaid, To-morrow is the Reſt of the holy Sabbath] This ſeems to be the firſt Time, that the *Reſt on the ſeventh Day* was ſolemnly appointed. God indeed, from the very firſt, intended to preſerve the Memory of the *Creation* in ſix Days, by appointing the *ſeventh Day* to be kept holy; but when, before the Flood, Men grew ſo wicked, as to neglect the Thoughts of God, they very little regarded the Diſtinction between this Day and others; and, after the Flood, the Diſperſion of Mankind very much blotted it out of their Minds, as it did many other good Things. In the Family of *Abraham* we may preſume, the Remembrance of it was preſerv'd, tho' not with ſuch a ſtrict Abſtinence from all Labour, as was afterwards enjoin'd; and therefore we read nothing of their reſting from their Travels upon that Day, before their coming out of *Egypt*. The Truth is, they were kept under ſuch ſevere Servitude, and Day and Night ſo preſs'd by their Taſk-maſters to hard Labour without Intermiſſion, that all Obſervation of the Sabbath was, very likely, laid aſide; but when God brought them out of Slavery, he renewed his Commandment for it with this Addition (in Memory of the *Egyptian* Bondage) that they ſhould reſt from all Manner of Labour upon that Day. See *Patrick*'s Com.

And the Children of Iſrael did eat Manna forty Years] Whether this *Manna* had thoſe extraordinary Qualities in it or no, which ſome imagine, it muſt be allow'd to be truly *miraculous*, upon the following Accounts: 1. That it fell but ſix Days in the Week. 2. That it fell in ſuch a prodigious Quantity, as ſuſtain'd almoſt three Millions of Souls. 3. That there fell a double Quantity of it every *Friday*, to ſerve them for the next Day, which was their *Sabbath*. 4. That what was gather'd on the firſt five Days ſtunk, and bred Worms, if kept above one Day, but that which was gather'd on *Friday*, kept ſweet for two Days. And, *laſtly*, that it continued falling while the *Iſraelites* abode in the Wilderneſs, but ceas'd as ſoon as they came out of it, and had got Corn to eat in the Land of *Canaan*. See *Univ. Hiſt.*

CHAP. XVII.

The People arrive at Rephidim, *and murmur for Water*; Moſes *ſtrikes the Rock at* Horeb, *which gave Water in Abundance.* Amalek *fights with, and is beaten by the* Iſraelites. Moſes *builds an Altar to God, and calls it* Jehovah Niſſi.

Ver. 1. AND all the congregation of the chil-
dren of Iſrael journeyed from the
wilderneſs of Sin, after their journeys, according
to the commandment of the Lord, and pitched
in Rephidim: and *there was* no water for the
people to drink. 2 Wherefore the people did
chide with Moſes, and ſaid, Give us water that
we may drink. And Moſes ſaid unto them,
Why chide you with me? wherefore do ye tempt
the Lord? 3 And the people thirſted there for
water; and the people murmured againſt Moſes,
and ſaid, Wherefore *is* this *that* thou haſt brought
us up out of Egypt, to kill us and our children,
and our cattel with thirſt? 4 And Moſes cried
unto the Lord, ſaying, What ſhall I do unto this
people? they be almoſt ready to ſtone me. 5
And the Lord ſaid unto Moſes, Go on before
the people, and take with thee of the elders of
Iſrael: and thy rod wherewith thou ſmoteſt the
river, take in thine hand, and go. 6 Behold, I
will ſtand before thee there upon the rock in
Horeb, and thou ſhalt ſmite the rock, and there
ſhall come water out of it, that the people may
drink. And Moſes did ſo in the ſight of the
elders of Iſrael. 7 And he called the name of
the place, Maſſah, and Meribah, becauſe of the
chiding of the children of Iſrael, and becauſe they
tempted the Lord, ſaying, Is the Lord among
us, or not?

And there ſhall come Water out of it, that the People may drink] It was this ſame Water which ſerv'd the *Iſraelites*, not only in this Encampment of *Rephidim*, and in that of Mount *Sinai*, but in their other Encampments likewiſe, perhaps as far as *Gadeſh-Barnea*. For the *Jews* have a Tradition, that, as theſe Waters were granted for the Sake of the Merits of *Miriam*, *Moſes*'s Siſter; ſo they happen'd to fail as ſoon as ſhe died;

and hence it is, that the Encampment of *Cadeſh-Barnea*, which was ſoon after the Death of *Miriam*, we find the People falling into Murmurings again for Want of Water. St. *Paul*, ſpeaking of this miraculous Rock, which he makes the Type of *Jeſus Chriſt*, tells us, that *it follow'd them*, 1 Cor. x. 4. And from hence ſome have inferr'd, either that the Streams, which guſh'd out of the Rock, form'd themſelves into a Kind of River, which follow'd them through all their Encampments, or that they carried the Rock itſelf in a Cart, like a great Tun always full, and always open to thoſe that had an Inclination to drink. But theſe are idle Fictions, drawn from Words, that are not to be underſtood in a literal Senſe; what we may learn of certain from modern Travellers is, — That at the Foot of the Mount *Horeb*, there is ſtill to be ſeen a Brook of Water, but as for the Rock itſelf, which is a vaſt large Stone ſtanding by itſelf, there is no Water that now runs from it, tho' there are at preſent, to be ſeen twelve Holes, or Mouths, as it were, from whence the Water did flow. See *Calmet*'s Dict. and *Moriman*'s Voyages.

8 Then came Amalek, and fought with Iſrael
in Rephidim. 9 And Moſes ſaid unto Joſhua,
Chooſe us out men, and go out, fight with Amalek:
to morrow I will ſtand on the top of the
hill, with the rod of God in mine hand. 10 So
Joſhua did as Moſes had ſaid to him, and fought
with Amalek: and Moſes, Aaron, and Hur,
went up to the top of the hill. 11 And it came
to paſs when Moſes held up his hand, that Iſrael
prevailed: and when he let down his hand, Amalek
prevailed. 12 But Moſes hands *were*
heavy, and they took a ſtone and put *it* under
him, and he ſat thereon: and Aaron and Hur
ſtayed up his hands, the one on the one ſide, and
the other on the other ſide; and his hands were
ſteady until the going down of the ſun. 13 And
Joſhua diſcomfited Amalek and his people with
the edge of the ſword. 14 And the Lord ſaid
unto Moſes, Write this *for* a memorial in a
book, and rehearſe *it* in the ears of Joſhua: for
I will utterly put out the remembrance of Amalek
from under heaven. 15 And Moſes built an
altar, and called the name of it JEHOVAH-nissi.
16 For he ſaid, Becauſe the Lord hath
ſworn *that* the Lord *will have* war with Amalek
from generation to generation.

Then came Amalek, and fought with Iſrael] The *Amalekites* were a People deſcended from *Amalek*, the Son of *Eliphaz*, the Son of *Eſau*, by a Concubine, *Gen.* xxxvi. 12. And the Ground of their Enmity againſt the *Iſraelites* is generally ſuppos'd to have been an innate Hatred, from the Remembrance of *Jacob*'s depriving their Progenitor both of his *Birthright* and *Bleſſing*. Their falling upon them however, and that without any Provocation, when they ſaw them reduc'd to ſo low a Condition by the Fatigue of their March, and the exceſſive Drought they labour'd under, was an inhuman Action, and juſtly deſerv'd the Defeat which *Joſhua* gave them: But then the Reaſon, why God thought fit to denounce a perpetual War againſt them, is to be reſolv'd into this, — That knowing the *Iſraelites* were pre-ordain'd by God to be put in Poſſeſſion of the Land of *Canaan*, they came againſt them with an armed Force, in Hopes of fruſtrating the Deſigns of Providence concerning them. And this is the Reaſon, which *Moſes* himſelf aſſigns for this Declaration of War; *becauſe his* (i. e. *Amalek's*) *Hand is againſt the Throne of God*, (i. e. againſt God himſelf) *therefore the Lord will wage War againſt him from one Generation to another*, Ver. 16. The Injury done the *Iſraelites* was not ſo much, as the Affront offer'd to the Divine *Majeſty*, and therefore God threatens utterly to extirpate the Deſigners of it. See *Univ. Hiſt.* and *Patrick*'s Com.

And it came to paſs when Moſes held up his Hand, that Iſrael prevailed; and when he let down his Hand, Amalek prevailed] Biſhop *Patrick* is of Opinion, that the lifting up his Hands is peculiarly noted in Scripture, becauſe he elevated in them the Rod of God, which was to be a Standard to the Hoſt of *Iſrael*. As to the Manner in which *Moſes* was ſupported by *Aaron* and *Hur*, the ſame learned Author has ſuggeſted a very reaſonable Conjecture, namely, That *Moſes* ſometimes held up his Rod in his Right-hand, and ſometimes in his Left (for he here ſpeaks only of one Hand being lift up and down) and *Aaron* ſtood on the one Side of him (ſuppoſe the Right-hand) and *Hur* ſtood on the other; who, by that Means, helped to uphold his Hands in that Poſture; for if they had done it both together, they might have been as weary as *Moſes* himſelf.

But who was this *Hur* here mentioned? Some think he was of the Tribe of *Judah*, the Son of *Caleb*, the Son of *Eſrom*; and that he was Grandfather to that celebrated Artiſt *Bezaleel*; but of this there is no Certainty. *Joſephus* tells us, that he was the Huſband of *Miriam*, *Moſes*'s Siſter; and ſome *Jews* affirm, that he was her Son, and tell us many ſtrange Stories about him. But as nothing certain can be gather'd from Scripture about him relating to this Matter, I ſhall only obſerve, that he appears to have been a Perſon of great Prudence and Piety, and one highly eſteemed by, and in great Confidence with *Moſes*. Some of the *Rabbins* ſay, that *Aaron* and *Hur* were the Counſellors of *Moſes*, and *Joſhua* his Lieutenant.

As to *Joſhua*, Archbiſhop *Uſher* judges he might be about thirty two Years of Age, when he gained this Victory; for as *Moſes* was fourſcore when he led the Children of *Iſrael* out of *Egypt*, it was neceſſary for him to have a Coadjutor in his Labours; and accordingly we find *Joſhua* afterwards, appointed to the moſt difficult and important Services.

And Moſes built an Altar, and called the Name of it JEHOVAH *Niſſi*] Different are the Opinions concerning the Uſe of this Altar. Some ſay he offered *Burnt-offerings* upon it, which is not unlikely. Others again, imagine, that he erected it only as a Monument, to preſerve the Memory of the Defeat of the *Amalekites*. Commentators differ likewiſe, as to the Application of the Word *Jehovah-Niſſi*; namely, Whether it belongs to the Altar, by Way of Inſcription, or whether the Prophet ſacrificing thereon, called on Almighty God by that Name: Tho' theſe Difficulties are not eaſily reſolv'd, yet it is as certain, that the Knowledge of them is not very material.

CHAP. XVIII.

Jethro *having heard of the great Things God had done for* Iſrael, *pays* Moſes *a Viſit, and brings with him* Moſes'*s Wife and two Sons.* Jethro'*s Advice, and Return to his own Country.*

Ver. 1. WHEN Jethro, the prieſt of Midian,
Moſes father-in-law, heard
of all that God had done for Moſes, and for Iſrael
his people, *and* that the Lord had brought
Iſrael out of Egypt: 2 Then Jethro, Moſes father-in-law,
took Zipporah Moſes wife, after he
had ſent her back, 3 And her two ſons, of which
the name of the one was Gerſhom, (for he ſaid,
I have been an alien in a ſtrange land) 4 And
the name of the other *was* Eliezer, (for the God
of my father, *ſaid he*, *was* mine help, and delivered
me from the ſword of Pharaoh) 5 And
Jethro, Moſes father in law, came with his ſons
and his wife unto Moſes in the wilderneſs, where
he encamped at the mount of God. 6 And he
ſaid unto Moſes, I thy father-in-law Jethro am
come unto thee, and thy wife, and her two ſons
with

with her. 7 And Moſes went out to meet his
father-in-law, and did obeiſance, and kiſſed him,
and they aſked each other of *their* welfare: and
they came into the tent. 8 And Moſes told his
father in law all that the Lord had done unto
Pharaoh, and to the Egyptians for Iſraels ſake,
and all the travail that had come upon them by
the way, and *how* the Lord delivered them. 9
And Jethro rejoyced for all the goodneſs which
the Lord had done to Iſrael: whom he had delivered
out of the hand of the Egyptians. 10
And Jethro ſaid, Bleſſed *be* the Lord, who hath
delivered you out of the hand of the Egyptians,
and out of the hand of Pharaoh, who hath delivered
the people from under the hand of the
Egyptians. 11 Now I know that the Lord *is*
greater than all gods; for in the thing wherein
they dealt proudly, *he was* above them. 12
And Jethro, Moſes father-in-law, took a burnt-offering,
and ſacrifices for God: and Aaron
came, and all the elders of Iſrael to eat bread
with Moſes father-in-law before God. 13 And
it came to paſs on the morrow, that Moſes ſat
to judge the people: and the people ſtood by
Moſes, from the morning until the evening. 14
And when Moſes father-in-law ſaw all that he
did to the people, he ſaid, What *is* this thing
that thou doeſt to the people? Why ſitteſt thou
thy ſelf alone, and all the people ſtand by thee
from morning unto even? 15 And Moſes ſaid
unto his father-in-law, Becauſe the people come
unto me to enquire of God. 16 When they
have a matter, they come unto me, and I judge
between one and another, and I do make *them*
know the ſtatutes of God and his laws. 17 And
Moſes father-in-law ſaid unto him, The thing
that thou doſt *is* not good. 18 Thou wilt ſurely
wear away, both thou, and this people that *is*
with thee: for this thing *is* too heavy for thee;
thou art not able to perform it thy ſelf alone.
19 Hearken now unto my voice, I will give thee
counſel, and God ſhall be with thee: Be thou
for the people to God-ward, that thou mayeſt
bring the cauſes unto God: 20 And thou ſhalt
teach them ordinances and laws, and ſhalt ſhew
them the way wherein they muſt walk, and the
work that they muſt do. 21 Moreover, thou
ſhalt provide out of all the people, able men,
ſuch as fear God, men of truth, hating covetouſneſs;
and place *ſuch* over them, *to be* rulers of
thouſands, *and* rulers of hundreds, rulers of fifties,
and rulers of tens. 22 And let them judge the
people at all ſeaſons: and it ſhall be, *that* every
great matter they ſhall bring unto thee, but every
ſmall matter they ſhall judge: So ſhall it be eaſier
for thy ſelf, and they ſhall bear *the burden*
with thee. 23 If thou ſhalt do this thing, and
God command thee *ſo*, then thou ſhalt be able
to endure, and all this people ſhall alſo go to
their place in peace. 24 So Moſes hearkened
to the voice of his father-in-law, and did all that
he had ſaid. 25 And Moſes choſe able men out
of all Iſrael, and made them heads over the people,
rulers of thouſands, rulers of hundreds, rulers
of fifties, and rulers of tens. 26 And they
judged the people at all ſeaſons: the hard cauſes
they brought unto Moſes, but every ſmall matter
they judged themſelves. 27 And Moſes let his
father-in-law depart; and he went his way into
his own land.

And Jethro, Moſes Father-in-law came with his Sons, and his Wife unto Moſes] When it was, ſays *Patrick*, that *Jethro* came from *Midian* to viſit his Son-in-law *Moſes*, whether immediately after the Fight with the *Amalekites*, as it is here ſet down, or ſome Time after, when the *Iſraelites* were better ſetled, is a Matter much controverted amongſt Interpreters. The *Jews* are generally agreed, and to them do ſeveral other great Names (as well as the learned *Uſher* and *Selden*) aſſent, that this Viſit happen'd after the Promulgation of the Law, in the firſt Year of their coming from *Egypt*, and in the Month of *Tiſri*, (ſay the *Jews*) above three Months after God gave *Moſes* the *ſecond* Tables; tho' others will have it to have been in the ſecond Year. It ſeems reaſonable to think however, that *Jethro* would take the firſt Opportunity to viſit *Moſes*, and to bring him, and ſo near Relations together, when once he had heard of their Departure from *Egypt*, and paſſing the *Red-Sea*; which he (as a Borderer upon the Wilderneſs) could not long be a Stranger to. It is to be obſerv'd farther, that, had the Law been given before *Jethro*'s Arrival in the *Iſraelitiſh* Camp, *Moſes* could hardly have eſcap'd ſaying ſomething of the moſt remarkable Paſſage of all others, God's glorious Appearance upon Mount *Sinai*, and the *Decalogue* which he pronounc'd from thence: Whereas, all that he relates at this Meeting, is, what God had done to *Pharaoh* and the *Egyptians*; in what Manner he had *deliver'd his People*; and *what Travail had come upon them by the Way*, which comprehend their Paſſage of the *Red-Sea*, their Want of Water and Bread, their Engagement with the *Amalekites*, and, in ſhort, whatever we read in the foregoing Chapters. But of the moſt momentous Thing of all, we find him making no Mention, nor *Jethro*, in the Congratulations which he gives him, taking any manner of Notice; which we can hardly ſuppoſe would, on either Side, have been omitted, had they been *prior* to this Interview; nor can we conceive for what Reaſon *Moſes* ſhould place the Account of this Interview in immediate Succeſſion, had it not follow'd the Fight with the *Amalekites*.

Every great Matter they ſhall bring unto thee, but every ſmall Matter they ſhall judge] From hence ſome have imagin'd, ſays *Patrick*, that there were ſeveral Sorts of Cauſes, that might not, at firſt, be brought before inferior Courts, and theſe they make to be four. 1. All *ſacred* Matters, or Things relating to God and Religion. 2. All Matters of *Equity*, where the Rigour of the Law was to be mitigated. 3. All capital Caſes: And, *laſtly*, all ſuch Caſes, as the *Rulers of Thouſands* referr'd to *Moſes*. What the other Rulers referr'd to him was indeed properly under his Cognizance, becauſe it ſuppos'd an Incapacity in them, either for the Want of ſome Law, or a Non-agreement among themſelves, to determine it; but, where nothing of this happened, they had a full Power to judge finally. Neither was it the People (when a Cauſe was thought intricate) that were to bring it *primarily* before *Moſes*, but, when any ſuch Difficulty aroſe, as they were not able to ſurmount, the *Judges* (as *Moſes* himſelf directs them, *Deut.* i. 17.) were the Perſons, that were to order the Appeal to him. *Bring it to me*, ſays he, *and I will hear it*; which ſhews that the Cauſe had been before the Bar of inferior Courts before, only they were not ſkilful enough to determine it. So that the Words, in the Text do not intimate, that there were ſome Cauſes, which the other Judges might not try, if they were able; but only, where the *Cauſes were hard*, and they incompetent to decide them, theſe they were to refer to *Moſes*.

CHAP. XIX.

The Iſraelites *come into the Deſart of* Sinai, *and encamp before the Mount. God's Meſſage by* Moſes *to the People, who prepare themſelves againſt the third Day. The dreadful Appearance of God in the Mount.*

Ver. 1. IN the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day came they *into* the wilderneſs of Sinai. 2 For they were departed from Rephidim, and were come *to* the deſart of Sinai, and had pitched in the wilderneſs, and there Iſrael camped before the mount. 3 And Moſes went up unto God, and the Lord called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael; 4 Ye have ſeen what I did unto the Egyptians, and *how* I bare you on eagles wings, and brought you unto myſelf. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth *is* mine. 6 And ye ſhall be unto me a kingdom of prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael. 7 And Moſes came and called for the elders of the people, and laid before their faces all theſe words which the Lord commanded him. 8 And all the people anſwered together, and ſaid, All that the Lord hath ſpoken, we will do. And Moſes returned the words of the people unto the Lord. 9 And the Lord ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever. And Moſes told the words of the people unto the Lord. 10 And the Lord ſaid unto Moſes, Go unto the people, and ſanctify them to day and to morrow, and let them waſh their clothes. 11 And be ready againſt the third day: for the third day the Lord will come down in the ſight of all the people, upon mount Sinai. 12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to your ſelves, *that ye* go *not* up into the mount, or touch the border of it: whoſoever toucheth the mount, ſhall be ſurely put to death. 13 There ſhall not an hand touch it, but he ſhall ſurely be ſtoned or ſhot through; whether *it be* beaſt or man, it ſhall not live: when the trumpet ſoundeth long, they ſhall come up to the mount. 14 And Moſes went down from the mount unto the people, and ſanctified the people, and they waſhed their clothes. 15 And he ſaid unto the people, Be ready againſt the third day: come not at *your* wives. 16 And it came to paſs on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp, trembled. 17 And Moſes brought forth the people out of the camp to meet with God, and they ſtood at the neither part of the mount. 18 And mount Sinai was altogether on a ſmoke, becauſe the Lord deſcended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake, and God anſwered him by a voice. 20 And the Lord came down upon mount Sinai, on the top of the mountain: and the Lord called Moſes *up* to the top of the mount, and Moſes went up. 21 And the Lord ſaid unto Moſes, Go down, charge the people, leſt they break through unto the Lord to gaze, and many of them periſh. 22 And let the prieſts alſo which come near to the Lord, ſanctify themſelves, leſt the Lord break forth upon them. 23 And Moſes ſaid unto the Lord, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctify it. 24 And the Lord ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee: but let not the prieſts and the people break through, to come up unto the Lord, leſt he break forth upon them. 25 So Moſes went down unto the people, and ſpake unto them.

And the Lord came down upon Mount Sinai] It muſt be obſerv'd here, as alſo in other Places of like Nature, ſuiting itſelf to Man's Way of Speaking, and Thinking, aſſigns ſuch Things to God, as are only proper to the *Effects*. Thus it is ſaid, that God *deſcended on the Mountain*, becauſe he made his Preſence more viſible there by ſenſible and ſurprizing Effects: And whereas it is ſaid by the *Protomartyr* St. *Stephen* (Acts vii. 53.) *that the Jews received the Law by the Diſpoſition of Angels*, and by St. *Paul* to the *Galatians*, iii. 19. *that the Law was ordained by Angels in the Hand of a Mediator*, there is, in theſe, and the like Paſſages, no Contradiction between the *New* and the *Old Teſtament*, which aſſigns all this Diſpenſation to God himſelf. For, tho' it was God, who deſcended (in the Senſe we have explain'd it) upon the Mount, yet the Angels, thoſe Courtiers of Heaven, attended him, and made up his Train; and tho' he himſelf pronounc'd the Law, yet the Thunder, and Lightning, and Noiſe reſembling the Sound of a Trumpet, which were preparatory to ſuch Pronunciation, may not improperly be aſcrib'd to the Miniſtry of Angels. The Intent, however, of theſe Paſſages in the *New Teſtament*, is only to oppoſe the *Goſpel* to the *Law* in this Reſpect, *viz.* that when God gave the *Law*, he was ſurrounded with an awful Hoſt of *Angels*, but when our Lord deliver'd the *Goſpel*, he was cloath'd in our Fleſh, and adapted himſelf to our Weakneſs. See *Howell*, and *Millar's* Church Hiſtory.

That Fire and Lightning ſhould attend the Preſence of God, is a Notion ſo frequent in the moſt antient and oriental *Theology*, that it might poſſibly give Occaſion to the Worſhip of *Fire* among the *Chaldeans* and *Perſians*; to the *Magi* among the *Cappadocians*, call'd *Purrellii*, which *Strabo* mentions; and to the *Veſtal* Fires among the *Greeks* and *Romans*, as well as antient *Britons*. And as for *Earthquakes*, or ſhaking of Mountains, this is no more, than what all Nations ſuppoſe have ever come to paſs, upon God's manifeſting himſelf at any Time; for it is not only the *Pſalmiſt*, who tells us, that the *Earth ſhook, and the Heaven dropped at the Preſence of God*; but in the Deſcription, which *Virgil* gives us of the Approach of *Phœbus*, he does, in a Manner, tranſlate the Words of *Moſes*,

> —— *Tremere omnia viſa repente*, &c.

But might not *Moſes* deviſe this terrible Scene, in order to give the greater Sanction to the Laws he was about to promulgate? And might not the Thunderings and Lightnings be an Irruption of Fire, or a *Vulcano* on the Top of the Mountain, whereof *Moſes* knowing the Cauſe, took the Advantage, and palmed it upon the People for the tremendous Preſence of God, attended with his Hoſts of Angels?

That there is no Ground, ſays *Stackhouſe*, to ſuſpect any *Deceit* in this wonderful Occurrence, is manifeſt from *Moſes*'s dealing ſo openly with the People in this Matter, and ſuffering them to go up into the Mountain, after the Lord had departed from it. *When the Trumpet ſoundeth long, they ſhall come to the Mount.* This is the *Signal* which God himſelf gives them, whereas, had there been any Fallacy in the *Phænomenon*, *Moſes* would have debarr'd them from going up for ever. And therefore, as we need not doubt, but that ſeveral, upon this Signal, went up; we cannot but think, that the Cheat would have been ſoon diſcover'd, had there been any Marks of a *natural Irruption* of Fire diſcernible on the Top of the Mountain.

Thoſe, who give us an Account of *Vulcanos*, or burning Mountains, do all agere in this (as the Nature of the Thing ſeems to require it) that, on their Tops they have always an open *Mouth*, (which the Antients called *Crater*) through which they belch out their Flames; and that, after the Fire is expended, it will ſtill appear in the Form of a monſtrous *Gap*, even unto the End of the World. And therefore, ſince all *Travellers*, both antient and modern, who have taken an accurate Survey of the Mount *Sinai*, could never diſcern the leaſt Appearance of any ſuch Gap, but, on the contrary, a continued Surface, whereon there ſtands at preſent, a little Chapel of St. *Catherine*; all this ſuppoſed Contrivance of *Moſes*, to make a natural *Vulcano* paſs upon the People for the *majeſtick Preſence* of God upon the ſacred Mount, can be deem'd no other than a crude, nonſenſical Fiction, wherein the Lovers of Infidelity are found to ſhew their Ignorance, as well as their Malice, when they pretend to tax this Relation of *Moſes*, repreſenting God's Appearance in a Flame of Fire, in Thunder and Lightning, &c. with any Incongruity, or invent any groundleſs Stories to account for it; ſince nothing can be more agreeable to the antient *Divinity*, or common Notions of the *Heathen* World, than that the Apparition of their Gods, whenever they deſcend upon the Earth, is uſually attended with ſuch like Harbingers.

CHAP. XX.

The Ten Commandments. The People are terrified, but comforted by Moſes. *Worſhip of Idols forbidden. Directions for building an Altar.*

Ver. 1. AND God ſpake all theſe words, ſaying, 2 I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage. 3 Thou ſhalt have no other gods before me. 4 Thou ſhalt not make unto thee any graven image, or any likeneſs *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth. 5 Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the Lord thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me. 6 And ſhewing mercy unto thouſands of them that love me, and keep my commandments. 7 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs, that taketh his name in vain. 8 Remember the ſabbath-day, to keep it holy. 9 Six days ſhalt thou labour, and do all thy work. 10 But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that *is* within thy gates. 11 For *in* ſix days the Lord made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath day, and hallowed it. 12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. 13 Thou ſhalt not kill. 14 Thou ſhalt not commit adultery. 15 Thou ſhalt not ſteal. 16 Thou ſhalt not bear falſe witneſs againſt thy neighbour. 17 Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbours.

Sundry Law-givers, no doubt, ſays *Stackhouſe*, have pretended to a *Familiarity* with their reſpective Deities, as well as *Moſes* did with the God of *Iſrael*; but, (beſides the Atteſtation of *Miracles* in his Favour, which none of them had any Claim to) we may venture to put his Character upon this Iſſue, *viz.* the Excellency of his Laws, above what *Athens*, or *Lacedemon*, even *Rome* itſelf, ever had to produce. For, what a compleat Syſtem of all Religions and ſocial Virtues do the *Ten Commandments*, deliver'd on the Mount, contain, taking them (as we ought to do) in their *poſitive*, as well as *negative* Senſe! In the *ſecond* of theſe indeed, there is a Paſſage, of *God's viſiting the Sins of the Fathers upon the Children*, which ſeems to bear a little hard upon his Mercy and Juſtice; but this is entirely owing to the Miſtake of our Tranſlation. For, if the Prepoſition *Lamed*, and *Hal*, which we there render *upon*, may, according to the Senſe of ſome *Criticks*, be render'd *by*, or *in favour of*, then may the Words, now under Conſideration, be properly tranſlated, *God's puniſhing the Wickedneſs of the Father*, BY, *or* IN FAVOUR *of the Children*. In the former of theſe Senſes, *David's* Murther and Adultery was juſtly puniſh'd *by* his favourite, but wicked Son *Abſalom*; and, in the latter, the Meaning will be, that God frequently inflicts remarkable Judgments upon a wicked Father, in order to deter his Children, even to the *third and fourth Generation*, from the like Provocations.

18 And all the people ſaw the thundrings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoaking: and when the people ſaw *it*, they removed, and ſtood afar off. 19 And they ſaid unto Moſes, Speak thou with us, and we will hear: but let not God ſpeak with us, leſt we die. 20 And Moſes ſaid unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye ſin not. 21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*. 22 And the Lord ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven. 23 Ye ſhall not make with me gods of ſilver, neither ſhall ye make unto you gods of gold. 24 An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bleſs thee. 25 And if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewen ſtone: for if thou lift up thy tool upon it, thou haſt polluted it. 26 Neither ſhalt thou go up by ſteps unto mine altar, that thy nakedneſs be not diſcovered thereon.

An Altar of Earth ſhalt thou make unto me] The Deſign of which was, no doubt, to obliterate thoſe groſs and carnal Conceptions of the Deity, and of the Worſhip which was to be paid to him, which, 'tis likely, the *Iſraelites* had contracted, from a Diſuſe of their religious Rites, and their Acquaintance with the People of *Egypt*. To the ſame Purpoſe they are cautioned againſt introducing Images of Gold and Silver, which by their ſubſequent Error, in relation to the *Golden Calf*, we find they were exceedingly prone to; and it ſeems alſo very rational to believe, that this Command was given them, that they might not be without an external Form of Worſhip until the Tabernacle was erected; which left them void of Excuſe in the Crime of framing the Golden Image, againſt which

they receiv'd ſuch expreſs Prohibitions from God himſelf,
as well as from his Prophet. The whole Tenor
of this Inſtruction plainly proves, that Sincerity, and
not Magnificence, the Heart, and not the Hands, were
required by *Jehovah*, in the publick Acts of Devotion
paid to him.

CHAP. XXI.

Laws relating to Servants, and divers other Things.

Ver. 1. NOW theſe *are* the judgments which
thou ſhalt ſet before them. 2 If
thou buy an Hebrew ſervant, ſix years he ſhall
ſerve: and in the ſeventh he ſhall go out free for
nothing. 3 If he came in by himſelf, he ſhall
go out by himſelf: if he were married, then his
wife ſhall go out with him. 4 If his maſter have
given him a wife, and ſhe have borne him ſons or
daughters; the wife and her children ſhall be her
maſters, and he ſhall go out by himſelf. 5 And
if the ſervant ſhall plainly ſay, I love my maſter,
my wife, and my children, I will not go out
free: 6 Then his maſter ſhall bring him unto the
judges: he ſhall alſo bring him to the door, or
unto the door-poſt: and his maſter ſhall bore his
ear through with an aul; and he ſhall ſerve him
for ever. 7 And if a man ſell his daughter to be
a maid-ſervant, ſhe ſhall not go out as the men-ſervants
do. 8 If ſhe pleaſe not her maſter, who
hath betrothed her to himſelf then ſhall he let
her be redeemed: To ſell her unto a ſtrange nation
he ſhall have no power, ſeeing he hath dealt
deceitfully with her. 9 And if he have betrothed
her unto his ſon, he ſhall deal with her after the
manner of daughters. 10 If he take him
another *wife*; her food, her raiment, and her
duty of marriage ſhall he not diminiſh. 11 And
if he do not theſe three unto her, then ſhall ſhe
go out free without money. 12 He that ſmiteth
a man, ſo that he die, ſhall be ſurely put to
death. 13 And if a man lie not in wait, but
God deliver *him* into his hand; then I will appoint
thee a place whither he ſhall flee. 14 But
if a man come preſumptuouſly upon his neighbour,
to ſlay him with guile; thou ſhalt take
him from mine altar, that he may die. 15 And
he that ſmiteth his father, or his mother, ſhall
be ſurely put to death. 16 And he that ſtealeth
a man, and ſelleth him, or if he be found in
his hand, he ſhall ſurely be put to death. 17
And he that curſeth his father, or his mother,
ſhall ſurely be put to death. 18 And if men
ſtrive together, and one ſmite another with a
ſtone, or with *his* fiſt, and he die not, but keepeth
his bed: 19 If he riſe again, and walk abroad
upon his ſtaff, then ſhall he that ſmote *him*, be
quit: only he ſhall pay *for* the loſs of his time,
and ſhall cauſe *him* to be throughly healed. 20
And if a man ſmite his ſervant, or his maid with
a rod, and he die under his hand; he ſhall be
ſurely puniſhed. 21 Notwithſtanding, if he continue
a day or two, he ſhall not be puniſhed:
for he *is* his money. 22 If men ſtrive, and
hurt a woman with child, ſo that her fruit depart
from her, and yet no miſchief follow: he ſhall
be ſurely puniſhed, according as the womans
huſband will lay upon him; and he ſhall pay as
the judges *determine*. 23 And if *any* miſchief
follow, then thou ſhalt give life for life. 24
Eye for eye, tooth for tooth, hand for hand,
foot for foot. 25 Burning for burning, wound
for wound, ſtripe for ſtripe. 26 And if a man
ſmite the eye of his ſervant, or the eye of his
maid, that it periſh: he ſhall let him go free for
his eyes ſake. 27 And if he ſmite out his man-ſervants
tooth, or his maid-ſervants tooth; he
ſhall let him go free for his tooths ſake. 28
If an ox gore a man or a woman, that they die:
then the ox ſhall be ſurely ſtoned, and his fleſh
ſhall not be eaten; but the owner of the ox *ſhall
be* quit. 29 But if the ox were wont to puſh
with his horn in time paſt, and it hath been teſtified
to his owner, and he hath not kept him
in, but that he hath killed a man or a woman;
the ox ſhall be ſtoned, and his owner alſo ſhall
be put to death. 30 If there be laid on him a
ſum of money, then he ſhall give for the ranſome
of his life, whatſoever is laid upon him.
31 Whether he have gored a ſon, or have gored
a daughter, according to this judgment ſhall it
be done unto him. 32 If the ox ſhall puſh a
man-ſervant, or maid ſervant; he ſhall give unto
their maſter thirty ſhekels of ſilver, and the ox
ſhall be ſtoned. 33 And if a man ſhall open a
pit, or if a man ſhall dig a pit, and not cover
it, and an ox or an aſs fall therein; 34 The
owner of the pit ſhall make *it* good, *and* give
money unto the owner of them, and the dead
beaſt ſhall be his. 35 And if one mans ox hurt
anothers that he die, then they ſhall ſell the live
ox, and divide the money of it, and the dead
ox alſo they ſhall divide. 36 Or if it be known
that the ox hath uſed to puſh in time paſt, and
his owner hath not kept him in; he ſhall ſurely
pay ox for ox, and the dead ſhall be his own.

While *Moſes* was in the Mount, he received from God (in Addition to the *Decalogue*) ſeveral other Laws, both *ceremonial* and *political*, which ſeem to have been calculated with a wiſe Deſign to preſerve the People in Obedience to God, to prevent their Intermixture with other Nations, and to advance the Welfare of their *Common-wealth*, by ſecuring to all the *Members* of it a *quiet* Enjoyment of their *Lives* and *Properties*.

Eye for Eye, Tooth for Tooth] This, to us, who live under a milder Diſpenſation, may ſeem a very rigid and ſevere Decree; but it is no more than what was thought reaſonable in other Nations; and obtained a Place among the celebrated *Roman* Laws of the *Twelve Tables*. It was, in ſome Meaſure, neceſſary to reſtrain quarrelſome and unruly Tempers from Violence; and, in Caſe that Death did not enſue, the Law was always mitigated, and the ſpecifick Puniſhment commuted for a pecuniary Mulct.

CHAP. XXII.

Laws concerning Theft; Damage done by Beaſts; Miſchief by Fire, and various other Matters.

Ver. 1. IF a man ſhall ſteal an ox or a ſheep,
and kill it, or ſell it; he ſhall reſtore
five oxen for an ox, and four ſheep for a ſheep.
2 If a thief be found breaking up, and be ſmitten
that he die, *there ſhall* no blood *be ſhed* for
him. 3 If the ſun be riſen upon him, *there
ſhall be* blood *ſhed* for him: *for* he ſhould make
full reſtitution; if he have nothing, then he ſhall
be ſold for his theft. 4 If the theft be certainly
found in his hand alive, whether it be ox, or aſs,
or ſheep; he ſhall reſtore double. 5 If a man
ſhall

ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another mans field: of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution. 6 If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding corn, or the field be conſumed *therewith*; he that kindled the fire ſhall ſurely make reſtitution. 7 If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the mans houſe; if the thief be found, let him pay double. 8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbours goods. 9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges; *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour. 10 If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing it: 11 *Then* ſhall an oath of the Lord be between them both, that he hath not put his hand unto his neighbours goods: and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good. 12 And if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof. 13 If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn. 14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good. 15 *But* if the owner thereof *be* with it he ſhall not make *it* good: if it *be* an hired *thing*, it came for his hire. 16 And if a man entice a maid that is not betrothed, and lie with her; he ſhall ſurely endow her to be his wife. 17 If her father utterly refuſe to give her unto him, he ſhall pay money according to the dowry of virgins. 18 Thou ſhalt not ſuffer a witch to live. 19 Whoſoever lieth with a beaſt, ſhall ſurely be put to death. 20 He that ſacrificeth unto *any* god, ſave unto the Lord only, he ſhall be utterly deſtroyed. 21 Thou ſhalt neither vex a ſtranger nor oppreſs him: for ye were ſtrangers in the land of Egypt. 22 Ye ſhall not afflict any widow, or fatherleſs child. 23 If thou afflict them in any wiſe, and they cry at all unto me: I will ſurely hear their cry; 24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs. 25 If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury. 26 If thou at all take thy neighbours raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down: 27 For that *is* his covering only, it *is* his raiment for his ſkin: wherein ſhall he ſleep? And it ſhall come to paſs, when he crieth unto me, that I will hear: for I *am* gracious. 28 Thou ſhalt not revile the gods, nor curſe the ruler of thy people. 29 Thou ſhalt not delay *to offer* the firſt of thy ripe fruits and of thy liquors: the firſt born of thy ſons ſhalt thou give unto me. 30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam; on the eighth day thou ſhalt give it me. 31 And ye ſhall be holy men unto me: neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye ſhall caſt it to the dogs.

He ſhall reſtore five Oxen for an Ox, and four Sheep for a Sheep] But why was the Puniſhment for ſtealing an Ox, more ſevere than that for ſtealing a Sheep? Becauſe the Loſs of an Ox is a greater Damage to the Owner, than the Loſs of a Sheep; for in loſing an Ox, a Man loſes his Service, together with his Carcaſs; but in a Sheep, he loſes only the Body.

If the Sun be riſen upon him, there ſhall Blood be ſhed] But why was not the killing of a Thief in the Night, puniſhable with Death, as it was if committed in the Day Time? Becauſe the Darkneſs, which the Thief had choſen to do evil Deeds in, render'd the Uſe of the Judgment impracticable, and hindered a Man from containing himſelf within the Moderation of a barely neceſſary Defence; and becauſe the publick Safety requires this Security, as againſt ſuch whom the Law has already condemned, by declaring them Enemies to civil Society. And the Law of Nature and Reaſon ſuffers one to oppoſe Violence with Violence, when the Aſſiſtance of publick Authority cannot be procured in Time, as it may well be ſuppoſed it cannot be in the Night. And, finally, as the worſt Extremities may be feared from a Thief, ſo one may oppoſe him without Reſtraint or Reſpect.

Thou ſhalt not delay to offer the firſt of thy ripe Fruits, and of thy Liquors] The *Hebrew* Word, tranſlated *ripe Fruits*, ſignifies *Fulneſs*; and it appears by *Numb.* xviii. 27. *Deut.* xxii. 9. that it here means the Vintage with which are filled the Veſſels, and the Liquor whereof runs plentifully out of the Wine-preſſes, or Fats. Now this is here particularly mentioned, becauſe the Offerings of the Firſt-fruits of Corn had their aſſigned Day at *Pentecoſt*, Exod. xxxiii. 16. and xxxiv. 22. *Numb.* xxviii. 26. but not thoſe of Liquors, which therefore, God commands, ſhould not maliciouſly, or negligently, be delayed.

CHAP. XXIII.

Divers other Laws. Of the Year of Reſt. Three principal Feaſts to be kept in the Year. Of Sacrifices. Bleſſings promiſed. Forbidden to covenant with the Heathen, or their Gods, or to let them dwell among them.

Ver. 1. THOU ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs. 2 Thou ſhalt not follow a multitude to *do* evil; neither ſhalt thou ſpeak in a cauſe, to decline after many, to wreſt *judgment*: 3 Neither ſhalt thou countenance a poor man in his cauſe. 4 If thou meet thine enemies ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again. 5 If thou ſee the aſs of him that hateth thee, lying under his burden, and wouldeſt forbear to help him; thou ſhalt ſurely help with him. 6 Thou ſhalt not wreſt the judgment of thy poor in his cauſe. 7 Keep thee far from a falſe matter: and the innocent and righteous ſlay thou not: for I will not juſtify the wicked. 8 And thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the righteous. 9 Alſo thou ſhalt not oppreſs a ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt. 10 And ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof: 11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill; that the poor of thy people may eat: and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy oliveyard. 12 Six days

thou ſhalt do thy work, and on the ſeventh day
thou ſhalt reſt: that thine ox and thine aſs may
reſt, and the ſon of thy hand-maid, and the
ſtranger may be refreſhed. 13 And in all *things*
that I have ſaid unto you, be circumſpect: and
make no mention of the names of other gods,
neither let it be heard out of thy mouth. 14
Three times thou ſhalt keep a feaſt unto me in
the year. 15 Thou ſhalt keep the feaſt of unleaved
bread: thou ſhalt eat unleavened bread
ſeven days, as I commanded thee, in the time
appointed of the month Abib: for in it thou
cameſt out from Egypt: and none ſhall appear
before me empty: 16 And the feaſt of harveſt,
the firſt fruits of thy labours, which thou haſt
ſown in the field: and the feaſt of in-gathering
which is in the end of the year, when thou haſt
gathered in thy labours out of the field. 17
Three times in the year all thy males ſhall appear
before the Lord God. 18 Thou ſhalt not offer
the blood of my ſacrifice with leavened bread,
neither ſhall the fat of my ſacrifice remain until
the morning. 19 The firſt of the firſt-fruits of
thy land thou ſhalt bring into the houſe of the
Lord thy God. Thou ſhalt not ſeethe a kid in
his mothers milk. 20 Behold, I ſend an Angel
before thee to keep thee in the way, and to bring
thee into the place which I have prepared. 21
Beware of him, and obey his voice, provoke
him not: for he will not pardon your tranſgreſgreſſions:
for my name *is* in him. 22 But if
thou ſhalt indeed obey his voice, and do all that
I ſpeak; then I will be an enemy unto thine
enemies, and an adverſary unto thine adverſaries.
23 For mine Angel ſhall go before thee, and
bring thee in unto the Amorites, and the Hittetes,
and the Perizzites, and the Canaanites;
and the Hivites, and the Jebuſites: and I will
cut them off. 24 Thou ſhalt not bow down
to their gods, nor ſerve them, nor do after their
works: but thou ſhalt utterly overthrow them,
and quite break down their images. 25 And
ye ſhall ſerve the Lord your God, and he ſhall
bleſs thy bread, and thy water: and I will take
ſickneſs away from the midſt of thee. 26 There
ſhall nothing caſt their young, nor be barren in
thy land: the number of thy days I will fulfil.
27 I will ſend my fear before thee, and will deſtroy
all the people to whom thou ſhalt come,
and I will make all thine enemies turn their backs
unto thee. 28 And I will ſend hornets before
thee, which ſhall drive out the Hivite, the Canaanite,
and the Hittite from before thee. 29
I will not drive them out from before thee in
one year; leſt the land become deſolate; and
the beaſt of the field multiply againſt thee. 30
By little and little I will drive them out from
before thee, until thou be increaſed, and inherit
the land. 31 And I will ſet thy bounds from
the Red-ſea even unto the ſea of the Philiſtines,
and from the deſart unto the river: for I will
deliver the inhabitants of the land into your
hand; and thou ſhalt drive them out before thee.
32 Thou ſhalt make no covenant with them,
nor with their gods. 33 They ſhall not dwell
in thy land, leſt they make thee ſin againſt me:
for if thou ſerve their gods, it will ſurely be a ſnare
unto thee.

Three Times ſhalt thou keep a Feaſt unto me in the Year]. The firſt of theſe Feaſts, is that of *unleavened Bread*, which is the ſame with that of the *Paſſover*, on which the *Paſchal* Lamb was eaten; the other ſeven Days, were called the Days of *unleavened Bread*. At the *Feaſt of Harveſt* they were enjoined to offer two Loaves, for the Firſt-Fruits of Harveſt, *Levit.* xxiii. 17. This Feaſt was afterwards called *Pentecoſt*, it falling fifty Days after the *Paſſover*. During the Time of this Feaſt, God gave the *Ten Commandments*; and afterwards he ſent the *Holy Ghoſt*, at the ſame Time of the Year, upon the Apoſtles, *Acts* ii. The Feaſt of the Firſt-fruits came in the ſeventh Month of the Year, beginning the fifteenth, and laſting ſeven Days. This Feaſt was likewiſe called the *Feaſt of Tabernacles*, or *Leaf-huts*, Levit. xxiii. 34. *Deut.* xvi. 13. On theſe three ſolemn Feſtivals, every Male was to appear before the Lord, unleſs hindered by ſome Impediment, Infirmity, or Inability.

And I will ſend Hornets before thee] Some imagine that theſe *Hornets* were a large and fierce Kind of Waſps, mentioned by *Pliny* in his natural Hiſtory; who ſays, they ſeldom ſting without infuſing ſuch a Venom as creates a Fever. Others are of Opinion, that theſe were too weak Auxiliaries, to aſſiſt the Children of *Iſrael* in expelling the *Canaanites*, and therefore have Recourſe to Allegories and uncouth Derivations of the *Hebrew* Word; but the learned *Bochart* has fully refuted this Notion; and has, by various Quotations from Authors of unqueſtionable Credit, ſhewn that *Waſps* have really expelled a People from their Habitations; and *Joſh.* xxiv. 12. we are told, that *Jehovah* did actually ſend this Aid to his choſen People, and that they forced the *Canaanites* to fly before them.

And I will ſet thy Bounds from the Red-Sea, even unto the Sea of the Philiſtines, and from the Deſart unto the River] They were to extend from the *Red-Sea*, to the Sea of the *Philiſtines*, that is, the *Mediterranean*; and from the Deſart of *Arabia*, unto the River *Euphrates*. Now, tho' all this Tract of Country was never actually poſſeſſed, that is, divided among the Deſcendants of *Jacob*, yet, the Inhabitants were ſubdued and made Tributaries to them. Thus, tho' *Moſes* lived not to aſſign the Children of *Iſrael* their Poſſeſſions in the promiſed Land, yet he inform'd them exactly, as to the general Boundaries of *Canaan*, that they might not engage in unneceſſary Wars, or injure Nations, againſt whom God had not ſent them.

CHAP. XXIV.

The Elders ordered to go up into the Mount, where they ſee the Glory of the Lord. Moſes *forty Days in the Mount.*

Ver. 1. AND he ſaid unto Moſes, Come up
unto the Lord, thou and Aaron,
Nadab and Abihu, and ſeventy of the elders of
Iſrael: and worſhip ye afar off. 2 And Moſes
alone ſhall come near the Lord: but they ſhall
not come nigh, neither ſhall the people go up
with him. 3 And Moſes came and told the
people all the words of the Lord, and all the
judgments: and all the people anſwered with one
voice, and ſaid, All the words, which the Lord
hath ſaid, will we do. 4 And Moſes wrote all
the words of the Lord, and roſe up early in the
morning, and builded an altar under the hill,
and twelve pillars, according to the twelve tribes
of Iſrael. 5 And he ſent young men of the children
of Iſrael, which offered burnt-offerings, and
ſacrificed peace-offerings of oxen unto the Lord.
6 And Moſes took half of the blood, and put
it in baſons; and half of the blood he ſprinkled
on the altar. 7 And he took the book of the
covenant, and read in the audience of the people:
and they ſaid, All that the Lord hath ſaid, will

we do, and be obedient. 8 And Moſes took the blood, and ſprinkled *it* on the people, and ſaid, Behold the blood of the covenant which the Lord hath made with you, concerning all theſe words. 9 Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael. 10 And they ſaw the God of Iſrael: and *there was* under his feet, as it were a paved work of a ſapphire-ſtone, and as it were the body of heaven in *his* clearneſs. 11 And upon the nobles of the children of Iſrael he laid not his hand: alſo they ſaw God, and did eat and drink. 12 And the Lord ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee tables of ſtone, and a law, and commandments which I have written; that thou mayeſt teach them. 13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God. 14 And he ſaid unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them. 15 And Moſes went up into the mount, and a cloud covered the mount. 16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud. 17 And the ſight of the glory of the Lord *was* like devouring fire on the top of the mount, in the eyes of the children of Iſrael. 18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and Moſes was in the mount forty days, and forty nights.

And Moſes took the Blood, and ſprinkled it on the People, and ſaid, Behold the Blood of the Covenant] It was a very early and extenſive Cuſtom, as appears from the Hiſtory of all Nations, to ſacrifice upon the Concluſion and Ratification of a Covenant; and the *ſprinkling of the Blood* ſignified, that whoever of the contracting Parties was guilty of breaking that Covenant, ſhould have his Blood ſpilt in the ſame Manner.

And they ſaw the God of Iſrael; and there was under his Feet as it were a paved Work of a Sapphire-ſtone, and as it were the Body of Heaven in its Clearneſs] The beſt *Jewiſh* and *Chriſtian* Commentators are agreed, That he beheld that Brightneſs which accompanied the Preſence of God; *For himſelf hath no Man ſeen.*

And I will give thee Tables of Stone, and a Law, and Commandments which I have written] To perpetuate the Memory of any Thing, the Cuſtom of Writing on Stone, or Brick, was certainly very antient, and (as *Joſephus*, in the Caſe of *Seth*'s Pillars, tells us) elder than the Time of the Flood. The Words of the *Decalogue*, ſpoken by God himſelf, were ſuch, as deſerv'd to be had in everlaſting Remembrance; and therefore God was willing to have them engrav'd upon durable Matter; but then the Queſtion is, Whether it was God himſelf, with *his own Finger*, as we ſay, or ſome other Perſon, from God's Mouth, who wrote them. In *Exod.* xxxiv. 27, 28. we are told, that *the Lord ſaid unto Moſes, write thou theſe Words, for after the Tenour of theſe Words, have I made a Covenant with thee, and with Iſrael*; and that, accordingly, *he wrote upon the Tables the Words of the Covenant*, even *the Ten Commandments.* Now ſince it is a common Form of Speech, that what a Superior commands to be done, that he does himſelf; the Meaning can be no more, than that the Words of the *Decalogue* were written by the Hand of *Moſes*, but by the Direction and Dictation of God. See *Howell*'s, and Univ. Hiſt.

CHAP. XXV.

Moſes *is commanded to collect from the People a free-will Offering for the Erection of a Sanctuary; the Form and Materials of it preſcribed.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, that they bring me an offering: of every man that giveth it willingly with his heart, ye ſhall take my offering. 3 And this *is* the offering which ye ſhall take of them; gold, and ſilver, and braſs. 4 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*, 5 And rams ſkins died red, and badgers-ſkins, and ſhittim-wood, 6 Oyl for the light, ſpices for anointing oyl and for ſweet incenſe, 7 Onyx-ſtones, and ſtones to be ſet in the ephod and in the breaſt-plate. 8 And let them make me a ſanctuary; that I may dwell amongſt them. 9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*. 10 And they ſhall make an ark *of* ſhittim-wood: two cubits and an half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it: and ſhalt make upon it a crown of gold round about. 12 And thou ſhalt caſt four rings of gold for it, and put *them* in the four corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it. 13 And thou ſhalt make ſtaves *of* ſhittim-wood, and overlay them with gold. 14 And thou ſhalt put the ſtaves into the rings, by the ſides of the ark, that the ark may be borne with them. 15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it. 16 And thou ſhalt put into the ark the teſtimony which I ſhall give thee. 17 And thou ſhalt make a mercy-ſeat *of* pure gold: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof. 18 And thou ſhalt make two cherubims *of* gold: *of* beaten work ſhalt thou make them, in the two ends of the mercy-ſeat. 19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-ſeat ſhall ye make the cherubims on the two ends thereof. 20 And the cherubims ſhall ſtretch forth *their* wings on high, covering the mercy-ſeat with their wings, and their faces *ſhall look* one to another: toward the mercy-ſeat ſhall the faces of the cherubims be. 21 And thou ſhalt put the mercy-ſeat above upon the ark, and in the ark thou ſhalt put the teſtimony that I ſhall give thee. 22 And there I will meet with thee, and I will commune with thee, from above the mercy-ſeat, from between the two cherubims which *are* upon the ark of the teſtimony, of all *things* which I will give thee in commandment unto the children of Iſrael. 23 Thou ſhalt alſo make a table *of* ſhittim-wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24 And thou ſhalt overlay it with pure gold, and make thereto a crown of gold round about. 25 And thou ſhalt make unto it a border of an hand-breadth round about, and thou ſhalt make a golden crown to the border thereof round about.

26 And thou ſhalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof. 27 Over againſt the border ſhall the rings be for places of the ſtaves to bear the table. 28 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold, that the table may be borne with them. 29 And thou ſhalt make the diſhes thereof, and ſpoons thereof, and covers thereof, and bowls thereof, to cover withall: *of* pure gold ſhalt thou make them. 30 And thou ſhalt ſet upon the table, ſhew-bread before me alway. 31 And thou ſhalt make a candleſtick *of* pure gold: *of* beaten work ſhall the candleſtick be made: his ſhaft, and his branches, his bowls, his knops, and his flowers ſhall be of the ſame. 32 And ſix branches ſhall come out of the ſides of it: three branches of the candleſtick out of the one ſide, and three branches of the candleſtick out of the other ſide. 33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: ſo in the ſix branches that come out of the candleſtick. 34 And in the candleſtick *ſhall be* four bowls made like unto almonds, *with* their knops and their flowers. 35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches that proceed out of the candleſtick. 36 Their knops and their branches ſhall be of the ſame: all it *ſhall be* one beaten work *of* pure gold. 37 And thou ſhalt make the ſeven lamps thereof: and they ſhall light the lamps thereof, that they may give light over againſt it. 38 And the tongs thereof, and the ſnuff-diſhes thereof, *ſhall be of* pure gold. 39 *Of* a talent of pure gold ſhall he make it, with all theſe veſſels. 40 And look that thou make *them* after their pattern, which was ſhewed thee in the mount.

And let them make me a Sanctuary] The *Sanctuary*, or *Tabernacle*, which *Moſes* was order'd to build, was a Sort of moveable Temple, and deſigned as a peculiar Place of Worſhip, during their Peregrinations in the Wilderneſs, till they ſhould be ſettled in their promiſed Poſſeſſions; where a more ſpacious Building ſhould afterwards be erected for publick Service.

And they ſhall make an Ark of Shittim-wood] It was a Kind of Wood very little ſubject to corrupt or decay; the Tree of it has Leaves like a White-thorn, but grows as high and as thick as a Cedar.

And thou ſhalt make two Cherubims] What the particular Figure of theſe Cherubims was, is very difficult to deſcribe at this Diſtance. *Grotius* indeed, and ſome others, have ingeniouſly conjectur'd, from the Creatures ſeen by *Ezekiel* in his Viſion, Ch. i. 5. and x. 15. which he calls *Cherubim*, that they had the Face of a Man, the Wings of an Eagle, the Mane of a Lyon, and the Feet of an Ox; and by this they will have the Diſpenſations of divine Providence, by the Miniſtry of Angels, ſymbolically repreſented; the *Lyon* exhibiting the Severity of his Juſtice; the *Eagle*, the Celerity of his Bounty; the *Man*, his Goodneſs and Mercy; and the *Ox*, the Slowneſs of his Puniſhment, which comes (as the *Greek* Proverb ſays) with an Ox's Foot.

Moſes's Deſign in placing theſe Figures of imaginary Beings on the *Mercy-ſeat*, ſeems to have been, to ſet them in Oppoſition to the *Egyptian* Idolatry. For, whereas their Temples were generally filled with the Images of Monkeys, Calves, Serpents, &c. the Repreſentations of real Animals, which, according to the natural Deiſm of thoſe Times, they fancied to be Parts and Exhibitions of the Deity, *Moſes* here orders Figures to be made, which had little or no Reſemblance of any Thing in the World, and were expreſſive of the angelical Nature only, which every one knew was ſubordinate to God's.

Of a Talent of pure Gold ſhall he make it] A Talent was 3000 Shekels, and a Shekel half an Ounce, of twelve Ounces to the Pound; according to which, a Talent weighed 125 Pounds.

The myſtical and ſymbolical Meaning of many Things in this Chapter, is explained, and the Reference of them to Things ſpiritual, aptly applied, in the xith Chapter of the *Epiſtle* to the *Hebrews*.

CHAP. XXVI.

Directions for Moſes *in making the Curtains to the Tabernacle, the Cover, the Veil for the Ark, and the Hanging-Door.*

Ver. 1. MOreover, thou ſhalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims of cunning work ſhalt thou make them. 2 The length of one curtain *ſhall be* eight and twenty cubits, and the breadth of one curtain, four cubits: and every one of the curtains ſhall have one meaſure. 3 The five curtains ſhall be coupled together one to another: and *other* five curtains *ſhall be* coupled one to another. 4 And thou ſhalt make loops of blue upon the edge of the one curtain, from the ſelvedge in the coupling: and likewiſe ſhalt thou make in the uttermoſt edge of *another* curtain, in the coupling of the ſecond. 5 Fifty loops ſhalt thou make in the one curtain, and fifty loops ſhalt thou make in the edge of the curtain that *is* in the coupling of the ſecond; that the loops may take hold one of another. 6 And thou ſhalt make fifty taches of gold, and couple the curtains together with the taches: and it ſhall be one tabernacle. 7 And thou ſhalt make curtains *of* goats *hair* to be a covering upon the tabernacle: eleven curtains ſhalt thou make. 8 The length of one curtain *ſhall be* thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains *ſhall be all* of one meaſure. 9 And thou ſhalt couple five curtains by themſelves, and ſix curtains by themſelves, and ſhalt double the ſixth curtain in the fore-front of the tabernacle. 10 And thou ſhalt make fifty loops on the edge of the one curtain *that is* outmoſt in the coupling, and fifty loops in the edge of the curtain which coupleth the ſecond. 11 And thou ſhalt make fifty taches of braſs, and put the taches into the loops, and couple the tent together that it may be one. 12 And the remnant that remaineth of the curtain of the tent, the half curtain that remaineth, ſhall hang over the back-ſide of the tabernacle. 13 And a cubit on the one ſide, and a cubit on the other ſide of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of the tabernacle, on this ſide, and on that ſide to cover it. 14 And thou ſhalt make a covering for the tent, *of* rams ſkins died red, and a covering above *of* badgers ſkins. 15 And thou ſhalt make boards for the tabernacle, *of* ſhittim-wood, ſtanding up. 16 Ten cubits *ſhall be* the length of a board, and a cubit and a half *ſhall be* the breadth of one board.

17 Two tenons *ſhall there be* in one board, ſet in
order one againſt another: thus ſhalt thou make
for all the boards of the tabernacle. 18 And
thou ſhalt make the boards for the tabernacle,
twenty boards on the ſouth-ſide, ſouth-ward. 19
And thou ſhalt make forty ſockets of ſilver, under
the twenty boards: two ſockets under one
board for his two tenons, and two ſockets under
another board for his two tenons. 20 And for
the ſecond ſide of the tabernacle on the northſide,
there ſhall be twenty boards, 21 And their
forty ſockets *of* ſilver: two ſockets under one
board, and two ſockets under another board.
22 And for the ſides of the tabernacle weſt-ward,
thou ſhalt make ſix boards. 23 And two boards
ſhalt thou make for the corners of the tabernacle
in the two ſides. 24 And they ſhall be coupled
together beneath, and they ſhall be coupled together
above the head of it unto one ring: thus
ſhall it be for them both; they ſhall be for the
two corners. 25 And they ſhall be eight boards,
and their ſockets *of* ſilver, ſixteen ſockets: two
ſockets under one board, and two ſockets under
another board. 26 And thou ſhalt make bars *of*
ſhittim-wood: five for the boards of the one
ſide of the tabernacle, 27 And five bars for the
boards of the other ſide of the tabernacle, and
five bars for the boards of the ſide of the tabernacle
for the two ſides weſt-ward. 28 And the
middle bar in the mids of the boards ſhall reach
from end to end. 29 And thou ſhalt overlay
the boards with gold, and make their rings *of*
gold *for* places for the bars: and thou ſhalt overlay
the bars with gold. 30 And thou ſhalt rear
up the tabernacle according to the faſhion thereof,
which was ſhewed thee in the mount. 31
And thou ſhalt make a vail *of* blue, and purple,
and ſcarlet, and fine twined linen of cunning
work: with cherubims ſhall it be made. 32
And thou ſhalt hang it upon four pillars of ſhittim-*wood*,
overlaid with gold: their hooks *ſhall
be* of gold, upon the four ſockets of ſilver. 33
And thou ſhalt hang up the vail under the taches,
that thou mayeſt bring in thither within the vail,
the ark of the teſtimony: and the vail ſhall divide
unto you, between the holy *place* and the
moſt holy. 34 And thou ſhalt put the mercyſeat
upon the ark of the teſtimony, in the moſt
holy *place*. 35 And thou ſhalt ſet the table
without the vail, and the candleſtick over againſt
the table on the ſide of the tabernacle toward the
ſouth: and thou ſhalt put the table on the northſide.
36 And thou ſhalt make an hanging for
the door of the tent, *of* blue, and purple, and
ſcarlet, and fine twined linen, wrought with
needlework. 37 And thou ſhalt make for the
hanging, five pillars *of* ſhittim-*wood*, and overlay
them with gold, *and* their hooks *ſhall be of*
gold: and thou ſhalt caſt five ſockets of braſs for
them.

As the Account of the ſeveral Parts and Utenſils of the Tabernacle and Ark, here given, can afford us but little Inſtruction, except in their figurative Meaning, an Explanation thereof, as taken in a typical Senſe, may be of ſome Uſe.

The Temple, then, was partly a Figure of our Saviour Chriſt, and partly of his Church; for when the Son of God ſuffered the Temple of his Body to be deſtroyed, and was riſen again from the Dead, then he raiſed up to us the Chriſtian Church, which is the true ſpiritual Houſe and Temple wherein God dwells.

The Gold and precious Stones ſignified the Deity of Chriſt. The Shittim-wood and Cedar, were not ſubject to Putrefaction, nor to be eaten by Worms; thus the human Nature of Chriſt was not ſubject to Corruption or Putrefaction.

The two Cherubims repreſented the *Old and new Teſtament*; for, as their Wings touch'd one another, ſo the *Old* and *New Teſtament* are joined togetehr; where the firſt ended the Second began; and both had Relation to Chriſt, to whom the Miniſtry of God was committed.

The Veil of the Temple ſignified the Son of God, Jeſus Chriſt, hanging upon the Altar of the Croſs, as the true Veil between God and us, ſhadowing with his Wounds and precious Blood, the Multitude of our Offences, that ſo we might be made acceptable to the Father.

Two Things were held out to us under the Figure of the Ark of the Covenant, *viz.* Our Saviour Chriſt, and the Hearts of the Faithful. The Tables of the Law move us to mutual Love and Obedience. The Myſtery of the Golden Altar compaſſed about with a Crown of Gold, repreſents the Union of the Humanity and Deity of Chriſt.

The Golden Candleſtick ſignified Chriſt and his Miniſters. Chriſt is the Foundation, and the Teachers are the Branches by whom Chriſt enlightens his Church with the ſound and incorruptible Doctrine of the Goſpel. As all the Branches are united into the Body of the Goſpel, ſo every Miniſter and faithful Servant of God ought to be united into the Body of Chriſt without Diſſenſion or Separation.

The Lights and Lamps admoniſh all godly Miniſters to a diligent Care, that the Light of God's divine Word ſhould not be diminiſhed or aboliſhed, but be purged and preſerved.

The Golden Table, whereon was the Shew-bread, intimate the Miniſtry of the Goſpel; and the Bread exhibited to us, is Chriſt, that Bread which deſcended from Heaven, and is myſtically offered to us in the Sacrament of the Lord's Supper.

The Oblations and Sacrifices were Types and Figures of our Saviour; that as they were ſlain for the Performance of the Ceremonial Law, ſo Chriſt, for the Salvation of Man was ſlain, and made a Free-will Offerings; by whoſe moſt precious Blood and Mediation the Sins of Man are pardoned, and he made capable of eternal Life.

All this demonſtrates to us, that the Temple of God, thoſe publick Places appointed for divine Worſhip, ſhould be decently kept with Dignity and Reſpect.

CHAP. XXVII.

The Appointment of the Brazen Altar; the Court of the Tabernacle; and the Oil for the Candleſtick.

Ver. 1. AND thou ſhalt make an altar *of* ſhittim-wood,
five cubits long, and five
cubits broad: the altar ſhall be four-ſquare, and
the height thereof *ſhall be* three cubits. 2 And
thou ſhalt make the horns of it upon the four
corners thereof: his horns ſhall be of the ſame:
and thou ſhalt overlay it with braſs. 3 And
thou ſhalt make his pans to receive his aſhes,
and his ſhovels, and his baſons, and his fleſhhooks,
and his fire-pans: all the veſſels thereof
thou ſhalt make *of* braſs. 4 And thou ſhalt
make for it a grate of net-work of braſs; and
upon the net ſhalt thou make four braſen rings
in the four corners thereof. 5 And thou ſhalt
put it under the compaſs of the altar beneath,
that the net may be even to the midſt of the altar.
6 And thou ſhalt make ſtaves for the altar,
ſtaves *of* ſhittim-wood and overlay them with
braſs.

braſs. 7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it. 8 Hollow with boards ſhalt thou make it: as it was ſhewed thee in the mount, ſo ſhall they make *it.* 9 And thou ſhalt make the court of the tabernacle for the ſouth-ſide, ſouthward: *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long, for one ſide. 10 And the twenty pillars thereof, and their twenty ſockets *ſhall be of* braſs: the hooks of the pillars, and their fillets *ſhall be of* ſilver. 11 And likewiſe for the north-ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty ſockets *of* braſs: the hooks of the pillars, and their fillets *of* ſilver. 12 And for the breadth of the court, on the weſt-ſide, *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten. 13 And the breadth of the court on the eaſt-ſide, eaſt-ward *ſhall be* fifty cubits. 14 The hangings of one ſide *of the gate*, *ſhall be* fifteen cubits: their pillars three, and their ſockets three. 15 And on the other ſide *ſhall be* hangings, fifteen *cubits*: their pillars three, and their ſockets three. 16 And for the gate of the court, *ſhall be* an hanging of twenty cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four. 17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be* of ſilver, and their ſockets *of* braſs. 18 The length of the court *ſhall be* an hundred cubits, and the breadth fifty every where, and the height five cubits, *of* fine twined linen, and their ſockets *of* braſs. 19 All the veſſels of the tabernacle in all the ſervice thereof, and all the pins thereof, and all the pins of the court *ſhall be of* braſs. 20 And thou ſhalt command the children of Iſrael, that they bring thee pure oyl-olive beaten, for the light, to cauſe the lamp to burn always. 21 In the tabernacle of the congregation, without the vail, which *is* before the teſtimony, Aaron and his ſons ſhall order it from evening to morning before the Lord: *it ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

I ſee nothing in this Chapter that wants Explanation; ſo ſhall proceed to the next.

CHAP. XXVIII.

Aaron *and his Sons called to the Prieſts Office; the Ephod; the curious Girdle; the two Stones on which the Names of the Twelve Tribes were to be engraved; the Breaſt-plate;* Urim *and* Thummim; *Robe of the Ephod; embroider'd Coat; and Garments for* Aaron'*s Sons.*

Ver. 1. AND take thou unto thee Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſts office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons ſons. 2 And thou ſhalt make holy garments for Aaron thy brother, for glory and for beauty. 3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aarons garments to conſecrate him, that he may miniſter unto me in the prieſts office. 4 And theſe *are* the garments which they ſhall make; a breaſt-plate, and an ephod, and a robe, and a broider'd coat, a mitre, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons, that he may miniſter unto me in the prieſts office. 5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen. 6 And they ſhall make the ephod *of* gold, *of* blue, and *of* purple, *of* ſcarlet, and fine twined linen, with cunning work. 7 It ſhall have the two ſhoulder pieces thereof joined at the two edges thereof; and *ſo* it ſhall be joined together. 8 And the curious girdle of the ephod which *is* upon it, ſhall be of the ſame, according to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen. 9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael: 10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone according to their birth. 11 With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones, with the names of the children of Iſrael: thou ſhalt make them to be ſet in ouches of gold. 12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *for* ſtones of memorial unto the children of Iſrael. And Aaron ſhall bear the names before the Lord, upon his two ſhoulders for a memorial. 13 And thou ſhalt make ouches *of* gold; 14 And two chains *of* pure gold at the ends: *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches. 15 And thou ſhalt make the breaſt-plate of judgment, with cunning work after the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it. 16 Four-ſquare it ſhall be *being* doubled; a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof. 17 And thou ſhalt ſet in it ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be* a ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row. 18 And the ſecond row *ſhall be* an emeraud, a ſapphire, and a diamond. 19 And the third row a ligure, an agate, and an amethyſt. 20 And the fourth row, a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their encloſings. 21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names; *like* the engravings of a ſignet, every one with his name ſhall they be according to the twelve tribes. 22 And thou ſhalt make upon the breaſt-plate chains at the ends, *of* wreathen work, *of* pure gold. 23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two ends of the breaſt-plate. 24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate. 25 And *the other* two ends of the two wreathen *chains*, thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it. 26 And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward. 27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod, underneath towards the fore-part thereof, over againſt the *other* coupling thereof, above the curious girdle of the ephod. 28 And they ſhall bind the breaſt-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod. 29 And Aaron ſhall bear the names of the children of Iſrael in the breaſt-plate of judgment, upon his heart, when he goeth in unto the holy *place*, for a memorial before the Lord continually. 30 And thou ſhalt put in the breaſt-plate of judgment the Urim and the Thummim; and they ſhall be upon Aarons heart, when he goeth in before the Lord: and Aaron ſhall bear the judgment of the children of Iſrael upon his heart, before the Lord continually. 31 And thou ſhalt make the robe of the ephod all *of* blue. 32 And there ſhall be an hole in the top of it, in the midſ thereof: it ſhall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent. 33 And *beneath* upon the hem of it thou ſhalt make pomegranates *of* blue, and *of* purple, and *of* ſcarlet round about the hem thereof; and bells of gold between them round about. 34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 35 And it ſhall be upon Aaron to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the Lord, and when he cometh out; that he die not. 36 And thou ſhalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a ſignet, HOLINESS TO THE LORD. 37 And thou ſhalt put it on a blue lace, that it might be upon the mitre: upon the fore-front of the mitre it ſhall be. 38 And it ſhall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the Lord. 39 And thou ſhalt embroider the coat of fine linen, and thou ſhalt make the mitre *of* fine linen, and thou ſhalt make the girdle *of* needlework. 40 And for Aarons ſons thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glory and for beauty. 41 And thou ſhalt put them upon Aaron thy brother, and his ſons with him: and ſhalt anoint them, and conſecrate them, and ſanctify them, that they may miniſter unto me in the prieſts office. 42 And thou ſhalt make them linen breeches to cover their nakedneſs; from the loins even unto the thighs they ſhall reach. 43 And they ſhall be upon Aaron, and upon his ſons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to miniſter in the holy *place*; that they bear not inquity, and die. *It ſhall be* a ſtatute for ever unto him, and his ſeed after him.

And they ſhall make the Ephod of Gold, &c.] The *Ephod* was a Kind of Garment girded or tied to the Body; a Sort of Surtout of about a Cubit long, made of two ſquare Pieces, the one before, the other behind, laced on the Shoulders, and on the Sides, without any Seams, and girded about the Waiſt. There were two Sorts of them, one of ſeveral Colours and Stuffs, which was peculiar to the High-Prieſt; the other, of pure Linnen, which was common for all Prieſts, or for other Perſons in any ſacred Solemnities; but to the High-Prieſt's Ephod there was to be a curious Girdle, brought twice round his Middle, and then falling down to his Feet.

And Aaron ſhall bear their Names before the Lord, upon his two Shoulders for a Memorial] This was an emblematical Repreſentation of Chriſt, who, after he had offered himſelf, went up into Heaven, and to carry and preſent his Church before the Face of God; which by God's Appointment is wholly comprehended in the two Jewels of his Prieſthood, which are his perfect Righteouſneſs and abſolute Satisfaction.

And thou ſhalt put in the Breaſt-plate of Judgment, the Urim and Thummim] These two *Hebrew* Words ſignify *Lights and Perfections*. It's not certainly known what it was; but it's manifeſt it was not made by any of the Workmen, but put in by *Moſes* himſelf. Whatever it was, it repreſented the two chief Virtues of every Servant of God, and eſpecially Chriſt's moſt perfect Wiſdom and Righteouſneſs, who, by Virtue of them, preſents himſelf to God the Father, in behalf of his whole Church, 1 *Cor.* i. 30.

And Bells of Gold] The Uſe of theſe Bells, in all Probability, was, to give Notice that he was going into the Sanctuary; for, as in the King of *Perſia*'s Court, no one was ſuffer'd to enter the Apartments, without giving Notice thereof by the Sound of ſomething; ſo the High-Prieſt, out of Reſpect to the Divine Preſence, reſiding in *the Holy of Holies*, did, by the Sound of little Bells, faſtened to the Bottom of his Robe, deſire as it were Permiſſion to enter, *that the Sound of the Bells might be heard, and he not puniſhed with Death* for an unmannerly Intruſion.

CHAP. XXIX.

Directions for conſecrating Aaron *and the Prieſts; and the Offerings and Sacrifices appointed on that Occaſion.*

Ver. 1. AND this *is* the thing that thou ſhalt do unto them to hallow them, to miniſter unto me in the prieſts office: Take one young bullock, and two rams without blemiſh, 2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour ſhalt thou make them. 3 And thou ſhalt put them in one baſket, and bring them in the baſket, with the bullock and the two rams. 4 And Aaron and his ſons thou ſhalt bring unto the door of the tabernacle of the congregation, and ſhalt waſh them with water. 5 And thou ſhall take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breaſt-plate, and gird him with the curious girdle of the ephod. 6 And thou ſhalt put the mitre upon his head, and put the holy crown upon the mitre. 7 Then ſhalt thou take the anointing oil, and pour *it* upon his head, and anoint him. 8 And thou ſhalt bring his ſons, and put coats upon them. 9 And thou ſhalt gird them with girdles (Aaron and his ſons) and put the bonnets on them: and the prieſts office ſhall be theirs for a perpetual ſtatute: and thou ſhalt conſecrate Aaron and his ſons. 10 And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation: and Aaron and his ſons ſhall put their hands upon the head of the bullock. 11 And thou ſhalt kill the bullock before the Lord, by the door of the tabernacle of the congregation. 12 And thou ſhalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beſide the bottom of the altar. 13 And thou ſhalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. 14 But the fleſh of the bullock, and his ſkin and his dung ſhalt thou burn with fire without the camp: it *is* a ſin-offering. 15 Thou ſhalt alſo take one ram, and Aaron and his ſons ſhall put their hands upon the head of the ram. 16 And thou ſhalt ſlay the ram, and thou ſhalt take his blood, and ſprinkle *it* round about upon the altar. 17 And thou ſhalt cut the ram in pieces, and waſh the inwards of him, and his legs, and put *them* unto his pieces, and unto his head. 18 And thou ſhalt burn the whole ram upon the altar: it *is* a burnt-offering unto the Lord: it *is* a ſweet ſavour, an offering made by fire unto the Lord. 19 And thou ſhalt take the other ram, and Aaron and his ſons ſhalt put their hands upon the head of the ram. 20 Then ſhalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his ſons, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſprinkle the blood upon the altar round about. 21 And thou ſhalt take of the blood that *is* upon the altar, and of the anointing oil, and ſprinkle *it* upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and he ſhall be hallowed, and his garments, and his ſons, and his ſons garments with him. 22 Alſo thou ſhalt take of the ram, the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right ſhoulder; for it *is* a ram of conſecration: 23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the baſket of the unleavened bread, that *is* before the Lord. 24 And thou ſhalt put all in the hands of Aaron, and in the hands of his ſons; and ſhalt wave them *for* a wave-offering before the Lord. 25 And thou ſhalt receive them of their hands, and burn *them upon* the altar for a burnt-offering, for a ſweet ſavour before the Lord: it *is* an offering made by fire unto the Lord. 26 And thou ſhalt take the breaſt of the ram, of Aarons conſecrations, and wave it *for* a wave offering, before the Lord: and it ſhall be thy part. 27 And thou ſhalt ſanctify the breaſt of the wave-offering, and the ſhoulder of the heave-offering, which is waved, and which is heaved up of the ram of the conſecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his ſons. 28 And it ſhall be Aarons and his ſons by a ſtatute for ever, from the children of Iſrael: for it *is* an heave-offering: and it ſhall be an heave-offering from the children of Iſrael of the ſacrifice of their peace-offerings, *even* their heave-offering unto the Lord. 29 And the holy garments of Aaron ſhall be his ſons after him, to be anointed therein, and to be conſecrated in them. 30 *And* that ſon that is prieſt in his ſtead ſhall put them on ſeven days, when he cometh into the tabernacle of the congregation to miniſter in the holy *place*. 31 And thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place. 32 And Aaron and his ſons ſhall eat the fleſh of the ram, and the bread that *is* in the baſket, by the door of the tabernacle of the congregation. 33 And they ſhall eat thoſe things, wherewith the atonement was made, to conſecrate *and* to ſanctify them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy. 34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning: then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy. 35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them. 36 And thou ſhalt offer every day a bullock *for* a ſin offering, for atonement: and thou ſhalt cleanſe the altar when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctify it. 37 Seven days thou ſhalt make an atonement for the altar, and ſanctify it: and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy. 38 Now this *is that* which thou ſhalt offer upon the altar; two lambs of the firſt year, day by day continually. 39 The one lamb thou ſhalt offer in the morning: and the other lamb thou ſhalt offer at even. 40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine *for* a drink offering. 41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the Lord. 42 *This ſhall be* a continual burnt offering throughout your generations, *at* the door of the tabernacle of the congregation, before the Lord: where I will meet you, to ſpeak there unto thee. 43 And there I will meet with the children of Iſrael, and *the tabernacle* ſhall be ſanctified by my glory. 44 And I will ſanctify the tabernacle of the congregation, and the altar: I will ſanctify alſo both Aaron and his ſons, to miniſter to me in the prieſts office. 45 And I will dwell amongſt the children of Iſrael, and will be their God. 46 And they ſhall know that I *am* the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them: I *am* the Lord their God.

And thou ſhalt cauſe a Bullock to be brought before the Tabernacle of the Congregation; and Aaron and his Sons ſhall put their Hands on the Head of the Bullock] This Ceremony intimated, *firſt*, That the Beaſt was wholly dedicated and appropriated to God. *Secondly*, That the Prieſt did transfer to it his, and the Offerer's Sins: A Figure of Chriſt, whom the Father hath conſecrated, and who hath burdened himſelf with our Iniquities, *Iſa.* liii. 4, 6.

And take of his Blood, and put it upon the Tip of the right Ear of Aaron and his Sons, and upon the Thumb of their right Hand, and upon the great Toe of their right Foot] This ſignified, that every Miniſter in ſacred Things ought to be ſanctified by God's Spirit, to *believe*, *work*, and *perſevere*; to the firſt, the Ear hath Reference; to the ſecond, the Hand; and to the third, the Foot.

A tenth Deal of Flour] A *Tenth Deal* was an *Omer*, which contained about a *Pottle* of our Meaſure.

CHAP. XXX.

God commands the making the Incenſe Altar, with the Ceremonies about it. Half a Shekel required for the Ranſom of their Souls. The Brazen Laver, and anointing Oil, &c.

Ver. 1. AND thou ſhalt make an altar to burn incenſe upon: *of* ſhittim wood ſhalt thou make it. 2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof (four-ſquare ſhall it be) and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the ſame. 3 And thou ſhalt overlay it with pure gold, the top thereof, and the ſides thereof round about, and the horns thereof: and thou ſhalt make unto it a crown of gold round about. 4 And two golden rings ſhalt thou make to it under the crown of it, by the two corners thereof, upon the two ſides of it ſhalt thou make *it:* and they ſhall be for places for the ſtaves to bear it withal. 5 And thou ſhalt make the ſtaves *of* ſhittim wood, and overlay them with gold. 6 And thou ſhalt put it before the vail, that *is* by the ark of the teſtimony; before the mercy-ſeat, that *is* over the teſtimony, where I will meet with thee. 7 And Aaron ſhall burn thereon ſweet incenſe every morning: when he dreſſeth the lamps he ſhall burn incenſe upon it. 8 And when Aaron lighteth the lamps at even, he ſhall burn incenſe upon it; a perpetual incenſe before the Lord, throughout your generations. 9 Ye ſhall offer no ſtrange incenſe thereon, nor burnt-ſacrifices, nor meat-offering; neither ſhall ye pour drink-offering thereon. 10 And Aaron ſhall make an atonement upon the horns of it once in a year, with the blood of the ſin-offering of atonements: once in the year ſhall he make atonement upon it, throughout your generations: it *is* moſt holy unto the Lord. 11 And the Lord ſpake unto Moſes, ſaying, 12 When thou takeſt the ſum of the children of Iſrael, after their number; then ſhall they give every man a ranſom for his ſoul unto the Lord, when thou numbreſt them: that there be no plague amongſt them, when *thou* numbreſt them. 13 This they ſhall give, every one that paſſeth among them that are numbered; half a ſhekel after the ſhekel of the ſanctuary (A ſhekel is twenty gerahs) an half ſhekel *ſhall be* the offering of the Lord. 14 Every one that paſſeth among them that are numbred from twenty years old and above, ſhall give an offering unto the Lord. 15 The rich ſhall not give more, and the poor ſhall not give leſs than half a ſhekel, when *they* give an offering unto the Lord, to make an atonement for your ſouls. 16 And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memorial unto the children of Iſrael before the Lord, to make an atonement for your ſouls. 17 And the Lord ſpake unto Moſes ſaying, 18 Thou ſhalt alſo make a laver *of* braſs, and his foot *alſo of* braſs, to waſh *withall:* and thou ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water therein. 19 For Aaron and his ſons ſhall waſh their hands and their feet thereat. 20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come near to the altar to miniſter, to burn offering made by fire unto the Lord. 21 So they ſhall waſh their hands and their feet, that they die not: and it ſhall be a ſtatute for ever to them, *even* to him and to his ſeed throughout their generations. 22 Moreover the Lord ſpake unto Moſes, ſaying, 23 Take thou alſo unto thee principal ſpices, of pure myrrhe five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus two hundred and fifty *ſhekels*, 24 And of caſſia five hundred *ſhekels*; after the ſhekel of the ſanctuary, and of oil olive an hin. 25 And thou ſhalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it ſhall be an holy anointing oil. 26 And thou ſhalt anoint the tabernacle of the congregation therewith, and the ark of the teſtimony. 27 And the table and all his veſſels, and the candleſtick and all his veſſels, and the altar of incenſe. 28 And the altar of burnt-offering with all his veſſels, and the laver and his foot. 29 And thou ſhalt ſanctify them, that they may be moſt holy: whatſoever toucheth them, ſhall be holy. 30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſts office. 31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oil unto me, throughout your generations. 32 Upon mans fleſh ſhall it not be poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you. 33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger, ſhall even be cut off from his people. 34 And the Lord ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum; *theſe* ſweet ſpices with pure frankincenſe: of each ſhall there be a like *weight*. 35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy. 36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy. 37 And *as for* the perfume which thou ſhalt make, you ſhall not make to yourſelves according to the compoſition thereof: it ſhall be unto thee holy for the Lord. 38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

This they ſhall give, every one that paſſeth among them that are numbered, half a Shekel after the Shekel of the Sanctuary] This was a Kind of Tribute paid to God their Sovereign Lord, to ranſom them from the Puniſhment deſerved, for not performing their Duty; or becauſe the Tabernacle was built with that Money, *Exod.* xxxviii. 25. and afterwards the daily Offerings were bought therewith, and thoſe for holy Days, and the other Offerings for the Atonement of all the People in general, 2 *Chron.* xxxi. 3. which was a Figure of the Redemption of Souls by Chriſt.

After the Shekel of the Sanctuary: A Shekel is twenty Gerahs] The *Shekel of the Sanctuary* was valued at two common Shekels; and the *Gerah* (20 of which made a *Shekel*) was worth *Three Half-pence* at the rate of *five Shillings* the Ounce of Silver; ſo that the *Half-Shekel*, which was ten *Gerahs*, was *Two Shillings and Sixpence.*

Whoſoever compoundeth any like it, or whoſoever putteth any of it upon a Stranger, ſhall even be cut off from his People] This intimates the Reverence that is due to ſacred Things; and to teach us, that it is not lawful for Man, according to his own Fancy, to frame to himſelf any other Means of Sanctification, than by the Spirit of God, nor any other Interceſſion with God, but through our bleſſed Saviour Jeſus Chriſt.

CHAP.

CHAP. XXXI.

Bezaleel *and* Aholiab *nominated by God for making the Tabernacle and its Furniture. The Obſervation of the Sabbath again commanded.* Moſes *receives from God the two Tables of the Law.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 See, I have called by name, Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah: 3 And I have filled him with the ſpirit of God in wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip, 4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs, 5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip. 6 And I, behold, I have given with him, Aholiab the ſon of Ahiſamach of the tribe of Dan; and in the hearts of all that are wiſe-hearted I have put wiſdom; that they may make all that I have commanded thee: 7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that *is* thereupon, and all the furniture of the tabernacle, 8 And the table and his furniture, and the pure candleſtick with all his furniture, and the altar of incenſe, 9 And the altar of burnt-offering with all his furniture, and the laver and his foot. 10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſts office, 11 And the anointing oil, and ſweet incenſe for the holy *place*: according to all that I have commanded thee, ſhall they do. 12 And the Lord ſpake unto Moſes, ſaying, 13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep: for it *is* a ſign between me and you, throughout your generations; that *ye* may know that I *am* the Lord, that doth ſanctify you. 14 Ye ſhall keep the ſabbath therefore: for it *is* holy unto you. Every one that defileth it, ſhall ſurely be put to death: for whoſoever doth *any* work therein, that ſoul ſhall be cut off from amongſt his people. 15 Six days may work be done, but in the ſeventh *is* the ſabbath of reſt, holy to the Lord: whoſoever doth *any* work in the ſabbath-day, he ſhall ſurely be put to death. 16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetual covenant. 17 It *is* a ſign between me, and the children of Iſrael for ever: for *in* ſix days the Lord made heaven and earth, and on the ſeventh day he reſted, and was refreſhed. 18 And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony, tables of ſtone, written with the finger of God.

The *Sabbath* is here again commanded to be *kept holy*: But what is the Reaſon that this Command is ſo frequently repeated? In anſwer to this it has been obſerv'd, that the Lord declares the *Sabbath* to be a Sign between himſelf and the Children of *Iſrael*; namely, a ſacred Document, which he ſet down for his Church, to put her continually in Mind of the Benefits which ſhe received from him, regenerating of her through his Spirit, that reſting from fleſhly Works, ſhe may apply herſelf to thoſe of the Spirit, which is the true ſpiritual Sabbath; and this Ceremony being moſt religiouſly obſerv'd by the Church, ſhews that, ſhe, on her Part, conſents thereto, and religiouſly obſerves it.

CHAP. XXXII.

While Moſes *was abſent in the Mount, the People oblige* Aaron *to make them a* golden Calf *to worſhip.* Moſes, *returning from the Mount with the two Tables in his Hand, ſeeing the Idolatry of the People, throws the Tables on the Ground, and breaks them, reduces the Calf to Powder, throws it on the Water, and makes the People drink of it.*

Ver. 1. AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron and ſaid unto him, Up, make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him. 2 And Aaron ſaid unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your ſons, and of your daughters, and bring *them* unto me. 3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron. 4 And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt. 5 And when Aaron ſaw *it*, he built an altar before it, and Aaron made proclamation and ſaid, To morrow *is* a feaſt to the Lord. 6 And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people ſat down to eat and to drink, and roſe up to play. 7 And the Lord ſaid unto Moſes, Go, get thee down: for thy people which thou broughteſt out of the land of Egypt, have corrupted *themſelves*. 8 They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt. 9 And the Lord ſaid unto Moſes, I have ſeen this people, and behold, it *is* a ſtiff-necked people. 10 Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation. 11 And Moſes beſought the Lord his God, and ſaid, Lord, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand? 12 Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people. 13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaideſt unto them, I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever. 14 And the Lord repented of the evil which he thought to do unto his people. 15 And Moſes turned, and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their

on the one ſide and on the other *were* they written.
16 And the tables were the work of God, and
the writing *was* the writing of God graven upon
the tables. 17 And when Joſhua heard the noiſe
of the people as they ſhouted he ſaid unto Moſes,
There is a noiſe of war in the camp. 18 And
he ſaid, *It is* not the voice of *them that* ſhout
for maſtery, neither *is it* the voice of *them that*
cry for being overcome: *but* the noiſe of *them*
that ſing do I hear. 19 And it came to paſs aſſoon
as he came nigh unto the camp, that he
ſaw the calf, and the dancing: and Moſes anger
waxed hot, and he caſt the tables out of his hands
and brake them beneath the mount. 20 And he
took the calf which they had made, and burnt
it in the fire, and ground *it* to powder, and
ſtrawed *it* upon the water, and made the children
of Iſrael drink of *it*. 21 And Moſes ſaid unto
Aaron, What did this people unto thee, that thou
haſt brought ſo great a ſin upon them? 22 And
Aaron ſaid, Let not the anger of my lord wax
hot: thou knoweſt the people that they *are ſet*
on miſchief. 23 For they ſaid unto me, Make
us gods, which ſhall go before us: for *as for*
this Moſes, the man that brought us up out of
the land of Egypt, we wot not what is become
of him. 24 And I ſaid unto them, Whoſoever
hath any gold let them break it off: ſo they gave
it me: then I caſt it into the fire, and there
came out this calf. 25 And when Moſes ſaw
that the people *were* naked (for Aaron had made
them naked unto *their* ſhame, amongſt their enemies)
26 Then Moſes ſtood in the gate of the
camp, and ſaid, Who *is* on the Lords ſide? *let*
him come unto me. And all the ſons of Levi gathered
themſelves together unto him. 27 And
he ſaid unto them, Thus ſaith the Lord God of
Iſrael, Put every man his ſword by his ſide, and
go in and out from gate to gate throughout the
camp, and ſlay every man his brother, and every
man his companion, and every man his neighbour.
28 And the children of Levi did according
to the word of Moſes: and there fell of the
people that day about three thouſand men. 29
For Moſes had ſaid, Conſecrate yourſelves to day
to the Lord, even every man upon his ſon, and
upon his brother; that he may beſtow upon you
a bleſſing this day. 30 And it came to paſs on
the morrow, that Moſes ſaid unto the people,
Ye have ſinned a great ſin: and now I will go
up unto the Lord; peradventure I ſhall make
an atonement for your ſin. 31 And Moſes returned
unto the Lord, and ſaid, Oh, this people
have ſinned a great ſin, and have made them
gods of gold. 32 Yet now if thou wilt, forgive
their ſin: and if not, blot me, I pray thee, out
of thy book which thou haſt written. 33 And
the Lord ſaid unto Moſes, Whoſoever hath ſinned
againſt me, him will I blot out of my book.
34 Therefore now go, lead the people unto *the*
place of which I have ſpoken unto thee: Behold,
mine angel ſhall go before thee: Nevertheleſs,
in the day when I viſit, I will viſit their ſin upon
them. 35 And the Lord plagued the people,
becauſe they made the calf, which Aaron made.

And all the People brake off the golden Ear-rings which were in their Ears, and brought them unto Aaron; and he received them at their Hand, and faſhion'd it with a graving Tool, after he had made it a molten Calf.] Here ſeems to be a great Miſtake in moſt Verſions, as well as *our own*, and what but few Criticks and Expoſitors have yet eſpied. For it may very well be aſk'd, who taught *Aaron* to engrave, or how could this *Idol* be engraven ſo ſoon, ſince it is ſaid, that *Aaron* preſented it to the People on *the Morrow*? If the Cuſtom of engraving molten Work was then known, how comes it, that we hear nothing of it even in *Solomon*'s Time, ſince it may be preſum'd, that the Furniture of *Solomon*'s Temple was wrought with much more Art, than the Figure of *Aaron*'s Calf? The whole Foundation of this Miſtake ſeems to lie in the Ambiguity of the *Hebrew* Word *Tſour*, which ſometimes ſignifies to *faſhion*, and ſometimes to *bind* or *tie*, and of the Word *Chereth*, which ſignifies a *Graving-tool*, and ſometimes a *Sack* or *Bag*, 2 Kings v. 23. And therefore the Nature and Circumſtances of the Thing here ſpoken of, might have directed the Tranſlators to think of putting the great Quantity of Ear-rings, which were brought to *Aaron*, *into a Bag*; which would have prevented the Incongruity, that the *Geneva* Verſion has incurr'd, of engraving the *Calf*, before it was molted; for ſo it runs, *he faſhion'd the Ear-rings with a Graving Tool, and made a molten Calf of them.* See *Eſſay for a new Tranſlation.*

The Word, which we render *Calf*, does, in other Places of Scripture ſignify an *Ox*: And as an Ox's Head was, in ſome Countries, an Emblem of Strength, and the Horns a common Sign of kingly Power, ſo Bp *Patrick*, deſiring to apologize for *Aaron*, is willing to inſinuate, that his Deſign of making an Ox the Symbol of the Divine Preſence, was to remind the *Iſraelites* of the Power of God, and to expreſs the great Tokens, which they had ſeen of it, in their wonderful Deliverance: But how ingenious ſoever this *Hypotheſis* may be, it wants this Foundation for its Support, that this *Hieroglyphick* of the Divine Power was in Uſe in the Time of *Moſes*; for if it was, we cannot imagine, why *Aaron*, when called to an Account by his Brother, ſhould forget to plead it in Excuſe for himſelf; or why God ſhould be incenſed againſt him, had his Deſign been only to exhibit a *Symbol* of the divine Power and Authority.

Archbiſhop *Tenniſon*, equally inclined to excuſe this Action of *Aaron*'s, ſuppoſes that he took his Pattern from Part of what he ſaw in the Holy Mount, when the *Schechinah* of God came down upon it, attended with Angels, ſome of which were Cherubims, or Angels appearing in the Form of Oxen: But this Opinion is inconſiſtent with the great Care that was taken on Mount *Sinai*, not to furniſh any Pretext for Idolatry, and the Caution which *Moſes* gives the People for that Purpoſe. *Take ye therefore good heed to yourſelves (for ye ſaw no Manner of Similitude, on the Day that the Lord ſpake unto you in Horeb, out of the Midſt of the Fire) leſt ye corrupt yourſelves, and make you a graven Image, the Similitude of any Figure*, &c. *Deut.* iv. 15, *&c.* where the Holy Spirit enumerates Animals of all Kinds, and poſitively aſſures, that none of their Forms or Figures appeared on Mount *Sinai*.

Why, then, did *Aaron* make Choice of the Figure of an *Ox* or *Calf*, on this Occaſion? It was, no doubt, in Compliance with the Prejudice of the People, and becauſe that Creature was worſhipped in *Egypt*. That the *Iſraelites* were ſorely infected with the Idolatry of the *Egyptians*, is demonſtrable from Scripture; that all Sorts of Animals were worſhipped by the *Egyptians*, and among the *Terreſtrial*, more eſpecially the Ox, is acknowledged by all Authors who have treated of the Affairs of *Egypt*; and that the Idolatry of Animals, and more eſpecially of the Ox, was eſtabliſhed in *Egypt*, during the Reſidence of the *Iſraelites* in that Land, is more than probable from theſe Words of *Moſes* to *Pharaoh*, *If we ſacrifice the Abomination of the Egyptians before their Eyes*; that is, if we ſacrifice to our God, Oxen, Sheep, and Goats, which the *Egyptians* worſhip, and conſequently make an Abomination to the Lord, *will they not ſtone us?* So that it ſeems moſt rational to ſuppoſe, that this Image was in Compliance with the giddy Humour of the People, who, upon the ſuppoſed Death of *Moſes*, were probably all for returning back again, and, in Imitation of the *Egyptians*, who worſhipped their Idol *Apis*, or *Serapis*, not only in a *living Ox*, but in an Image made after the Similitude of an Ox, bethought themſelves of the like Repreſentation of a Deity, to go before them. The only Queſtion is, Whether the Worſhip of the *Egyptian Apis*, was *prior* to the Formation of the *Golden Calf*; which is a Point wherein the Learned are not agreed.

The People ſat down to eat, and to drink, and roſe up to play] Some have ſuppos'd the Senſe of theſe Words to be, ſays *Patrick*, that, after the *Iſraelites* had eaten of the Sacrifices offer'd to this new *Idol*, and drank very plentifully, they committed *Fornication*, after the Manner of *Heathen* Worſhippers, and, as in After-Ages, they were induc'd to do in the Caſe of *Baal-Peor*, Numb. xxv. 1, 2. It cannot be denied indeed, but that thoſe *ſacrifical* Feaſts, among the Heathens, were uſually attended with Drunkenneſs and Laſciviouſneſs, which generally go together; and that the Word, which we render *Play*, is the ſame which *Potiphar*'s Wife makes uſe of, when ſhe tells her Huſband, that his *Hebrew* Slave came in to *mock her*, i. e. to violate her Chaſtity; but ſince there is no Intimation of this in the Story, but only of *their Singing and Dancing*, it is hardly preſumable, that they could become ſo very profligate the very firſt Day of their ſetting up Idol-Worſhip. Much more reaſonable is it therefore to ſuppoſe, that all this Merriment of theirs was in Imitation of the *Egyptians*, who, when they had found out their God *Apis*, (whereof this *Golden Calf* was deſign'd for an *Emblem*) were us'd to bring him, in ſolemn Pomp, to *Memphis*, the royal City, with Children going before in Proceſſion, and all the Company ſinging a Song of Praiſe to the Deity.

And he took the Calf which they had made, and burned it in the Fire, and ground it to Powder, and ſtrawed it upon the Water, and made the Children of Iſrael drink of it] This Action of *Moſes*, in melting, grinding, and pounding the *golden Calf*, in order to make the People *drink it*, is by ſome thought contrary to our preſent Philoſophy, and the Account which *Alchymiſts* give us of the Nature of Gold. Nothing is more commonly receiv'd, than the Notion, that Gold cannot be *deſtroy'd*; and yet the Royal Academy at *Paris* have a Burning-glaſs, that will vitrify it in an Inſtant, by evaporating all the Sulphur of it, which crackles, and flies up in a thick Smoak, whilſt the *Glaſs*, that remains, can never be reduced into any other Form. That Gold can be reduc'd into a fine Powder, every Gold-beater can inform us; and who can tell, but that *Moſes* might have ſome particular Secret for doing this, which we know nothing of? By the Help of a File, however, he might grate it into Duſt, as fine as Flour that is ground in a Mill. But the *Rabbinical* Reaſon, for his giving the People this *Gold-powder* to drink, *viz.* that he might diſtinguiſh the *Idolaters* from the reſt (becauſe as ſoon as they had drank, the Beards of the former turn'd red) is a little too whimſical to be regarded. See *Univ. Hiſt.*

When Moſes ſaw that the People were naked, for Aaron had made them naked] By being *naked*, is meant, either becauſe *Aaron* had ſtripped them of their Ornaments, or that by their Sin they had loſt the Preſence of God, expreſſed by a Cloud, wherewith they may be truly ſaid to be covered and protected; and this in a wild and deſolate Country, all around them Enemies, and ready on the firſt Opportunity to attack them, in the ſame Manner as the *Amalekites* had done.

And there fell of the People that Day about three thouſand Men] This may be thought too hazardous an Undertaking, and, for a few *Levites* to kill 3000 of the People, impracticable; but as they had God's Warrant for what they did, and knew, at the ſame Time, how timorous Guilt is apt to make Men, they might be confident, that none would have Courage to oppoſe them. Before that *Moſes* call'd any *Avengers* to his Aſſiſtance, the Text tells us, that *he ſaw that the People were naked, for Aaron had made them naked to their Shame*; where, if by *Nakedneſs* we are (with ſome Expoſitors) to underſtand their Want of *Arms*, which they had laid aſide, that they might be more light and nimble to dance about the Idol, it is plain that the *Levites* might have leſs Trouble in ſlaying ſuch a Number of People, loaded with Liquor perhaps, and (as it uſually happens in the Concluſion of a Feſtival) weary with Dancing and Sports, and without any Weapons about them, to make Reſiſtance.

Ye have ſinned a great Sin; and now I will go up unto the Lord, peradventure I ſhall make an Atonement for your Sin] *Moſes*, indeed, was by Lineage and Deſcent, of the Tribe of *Levi*, which, though it forfeited the *Primogeniture* and *Regalia*, by being concern'd in the Blood of the *Shechemites*, was nevertheleſs dignified with the Prieſthood, which gave him a Right of approaching God, as an *Interceſſor* for a rebellious and backſliding People. *Aaron*, in Strictneſs, was both the High-Prieſt and elder Brother, but, beſides that, he, by his imprudent Compliance in the Buſineſs of the *Golden Calf*, had, at this Time, not only forfeited the Honour of *Mediation*, but ſtood himſelf in Need of an Atonement: There ſeems to be ſomething in the Character, that is given of *Moſes*'s ſingular *Meekneſs*, that might entitle him to the Spirit of Interceſſion, and make the younger in this Office, be preferr'd before the elder. See *Biblioth. Bibl.*

Yet now, if thou wilt, forgive their Sin, and if not, blot me, I pray thee, out of thy Book, which thou haſt written] *Moſes*, no doubt, ſays *Stackhouſe*, was a good Governor, and zealouſly affected for the Welfare of his People; but we injure his Memory much, if we think him either ſo ignorant of a future State, or ſo negligent of his own Salvation, as to wiſh himſelf *damn'd*, in his Deprecation of God's Judgments, for their Salvation. The Caſe is this — The *Iſraelites*, in making a golden Calf to worſhip, had highly offended God: God renounces all Relation to them, and, in his Diſpleaſure threatens, either to abandon, or deſtroy them, and among others, makes uſe of this in the Text above cited, where he deſires God to *blot him out of his Book which he had written*. Not that God ſtands in need of a Book, wherein to regiſter or record any of his Purpoſes; but the Scripture makes uſe of this Form of Expreſſion, in Alluſion to the Cuſtom of numbering the People, and ſetting down their Names in a Scroll, or Regiſter, as *Moſes* did, at their coming out of the Land of *Egypt*. The ſame Method was likewiſe obſerved at the Return from the *Babyloniſh* Captivity, as may be ſeen in the Books of *Ezra* and *Nehemiah*; and thoſe, who were inroll'd in this Book are ſaid, *to be written for Life*, or *among the Living*, Iſa. iv. 3. becauſe, every Year, they blotted out of this Catalogue the Names of thoſe that were dead.

According to this Conſtruction of the Phraſe, (and this is certainly the true Conſtruction) *Moſes* can by no Means be ſuppoſed to wiſh his own Damnation, which would look like an enthuſiaſtick Rant, rather than divine Inſpiration; which would be impious in him to aſk, and unrighteous for God to do; but only that, rather than live to ſee the Calamities, which would befal the People, in caſe God ſhould either deſert or deſtroy them, he deſires to be diſcharg'd from Life, that ſo he may eſcape the Shock of ſo terrible, ſo woful a Spectacle.

Bp *Stillingfleet*, after ſeveral others, has proved, that *Moſes* had not the leaſt Thought of Damnation. No ſuch Thing goes before, or after; and beſides, the whole Deſign of this Chapter is quite oppoſite to this Sentiment, and runs all on temporal Puniſhments. This may be gathered from a like Prayer of *Moſes*, on another Occaſion; *If thou deal thus with me, kill me, I pray thee, out of Hand*, Numb. xi. 15. The *Hebrew* Word alſo, which is render'd to *blot out*, ſignifies to *kill* or *deſtroy*. It is therefore evident, that to be *written in the Book of Life*, ſignifies to be under the Favour and Protection of God, and that *to be blotted out of it*, ſignifies, *to loſe Life* by a juſt Puniſhment, as moſt of the Learned allow.

CHAP. XXXIII.

The Lord refuſeth to go with the People; for which they mourn, and lay aſide their Ornaments. Moſes orders the Tabernacle to be ſet without the Camp; he goes into it, and God ſpeaks with him. He deſires to ſee the Glory of God; and is indulged ſo far, as to be ſhewn his Back parts.

Ver. 1. AND the Lord ſaid unto Moſes, depart, *and* go up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, Unto thy ſeed will I give it: 2 And I will ſend an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite: 3 Unto a land flowing with milk and honey: for I will not go up in the midſt of thee, for thou *art* a ſtiff-necked people: leſt I conſume thee in the way. 4 And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments. 5 For the Lord had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff necked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. 6 And the children of Iſrael ſtript themſelves of their ornaments, by the mount Horeb. 7 And Moſes took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to paſs, *that* every one that ſought the Lord, went out unto the tabernacle of the congregation, which *was* without the camp. 8 And it came to paſs, when Moſes went unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent-door, and looked after Moſes until he was gone into the tabernacle. 9 And it came to paſs, as Moſes entred into the tabernacle, the cloudy pillar deſcended, and ſtood at the door of the tabernacle, and *the LORD* talked with Moſes. 10 And all the people ſaw the cloudy pillar ſtand at the tabernacle door: and all the people roſe up and worſhipped, every man in his tent door. 11 And the Lord ſpake unto Moſes face to face, as a man ſpeaketh unto his friend. And he turned again into the camp; but his ſervant Joſhua the ſon of Nun, a young man, departed not out of the tabernacle. 12 And Moſes ſaid unto the Lord, See, thou ſayeſt unto me, Bring up this people: and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by name, and thou haſt alſo found grace in my ſight. 13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way, that I may know thee, that I may find grace in thy ſight: and conſider that this nation *is* thy people. 14 And he ſaid, My preſence ſhall go *with thee*, and I will give thee reſt. 15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence. 16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? So ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth. 17 And the Lord ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name. 18 And he ſaid, I beſeech thee, ſhew me thy glory. 19 And he ſaid, I will make all my goodneſs paſs before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy. 20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and live. 21 And the Lord ſaid, Behold, *there is* a place by me, and thou ſhalt ſtand upon a rock. 22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I paſs by. 23 And I will take away mine hand, and thou ſhalt ſee my backparts: but my face ſhall not be ſeen.

And called it the Tabernacle of the Congregation] Moſt Writers on the *Hebrew Republick* inform us, that *Moſes* either in his own Tent, or in one contiguous thereto, adminiſter'd Juſtice, gave Audience, and diſpatched other weighty Affairs incident to his Office, from whence it derived the Name of the *Tent of the Congregation*. This was the Tent which *Moſes* removed out of the Camp, after he perceived that the Almighty had withdrawn his Preſence from them. By which Means, every one who ſought the Lord, was obliged to go to this Tabernacle without the Camp; and when *Moſes* enter'd it, the *cloudy Pillar*, in which the Lord uſed to appear, deſcended, and ſtood at the Door of the *Tabernacle*, while *Jehovah* converſed with his Servant; and all the People in the Camp beheld this marvellous Event, and were ſo ſtruck with the Sight thereof, that as often as they ſaw it deſcend, they bowed themſelves every Man as he ſtood in the Door of his Tent.

I will put thee in a Cleft of the Rock, and will cover thee with my Hand while I paſs by. And I will take away mine Hand, and thou ſhalt ſee my back Parts; but my Face ſhall not be ſeen] *Moſes* borrows Expreſſions, when ſpeaking of the divine Nature and Attributes, from corporeal Beings, the better to accommodate the Loftineſs of the Subject to the Comprehenſion of human Underſtanding: For, unleſs we could contrive an entire Sett of *new* Words, there is no ſpeaking at all of the Deity without uſing our *old* one in a *figurative* Senſe. *Providence* and *Mercy*, for Inſtance, are two known Attributes of God; but, if we reſpect their *original* Uſe, and do not take them in a *metaphorical* Meaning, they are altogether as abſurd when applied to God, as are his *Eye*, his *Hand*, his *Back-parts*, in their groſſeſt Senſe. For, how improper is it, literally ſpeaking, to ſay, that God *looks before him* like Men, when they act cautiouſly; or, that he has that *relenting of Heart*, or *yearning of Bowels* which merciful Men feel at the Sight of a miſerable Object. The Truth is, Languages were compoſed to maintain an Intercourſe with one another, and not to treat of the Nature of that Being, who dwelleth in *Light that is inacceſſible*. No Form of Words, be they never ſo exquiſite and well choſen, can reach thoſe tranſcendant Perfections, that are unutterable; and therefore, if we conſider the low Capacity of the People, to whom, the great Poverty of the Language in which, and the vaſt Sublimity of the Subject about which *Moſes* wrote, we ſhall have leſs Occaſion to blame his *metaphorical* Way of expreſſing the Divine Nature, which upon Experiment, he certainly found beſt adapted, both to inform the Underſtanding, and animate the Affections of the People.

Interpreters, indeed, are at ſome Variance what we are to underſtand by the *Hand*, *Face*, and *hinder Parts* of God. ‘ The *Face of God*, ſays an ingenious Gloſſary, ſignifies his Eſſence, before the Beginning of the World, and his *hinder Parts*, his Creation and Providence in the Government of the World.’ But *Maimonides* is of Opinion, that theſe Words may be interpreted according to the *Targums*; thus: That God made his Majeſty, that is, an exceedingly bright Repreſentation of himſelf (tho' not in its full Glory) paſs before *Moſes*, in ſo much Splendor as human Nature could bear, which may be termed his *Back-parts*; but not in his unveiled Brightneſs, which may ſignify his *Face*, and, as the Apoſtle ſpeaks, is *inacceſſible*; and the *Hand*, wherewith God covered him, while he *paſſed by*, may probably denote a Cloud, which God caſt about him, that he might not be ſtruck dead by the inconceivable Brightneſs of thoſe Rays, which came from the *Face*, or full Luſtre of the Divine Majeſty.

As far as Mortality could endure the dazling Brightneſs of God's Glory, the *Hebrew* Leader was indulged in his Demand; and all was to be ſhewn him, that was either neceſſary to fill his Soul with Joy or Admiration, to excite his Love, or to elevate his Reverence of the Deity, who is a pure Spirit, eternal, and omnipreſent.

CHAP. XXXIV.

Moſes *is order'd to hew two new Tables of Stone, and to come up again into the Mount. The Name of the Lord proclaimed. God renews his Covenant with them.* Moſes, *after forty Days Stay in the Mount, comes down with the Tables. His Face ſhines, and he covers it with a Veil.*

Ver. 1. AND the Lord ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the words that were in the firſt tables which thou brakeſt. 2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thyſelf there to me, in the top of the mount. 3 And no man ſhall come up with thee, neither let any man be ſeen throughout all the mount: neither let the flocks nor herds feed before that mount. 4 And he hewed two tables of ſtone, like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of ſtone. 5 And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the name of the Lord. 6 And the Lord paſſed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, 7 Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear *the guilty*; viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth *generation*. 8 And Moſes made haſte, and bowed his head toward the earth, and worſhipped. 9 And he ſaid, If now I have found grace in thy ſight, O Lord, let my Lord, I pray thee, go amongſt us (for it *is* a ſtiff-necked people) and pardon our iniquity and our ſin, and take us for thine inheritance. 10 And he ſaid, Behold, I make a covenant: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people amongſt which thou *art*, ſhall ſee the work of the Lord: for it *is* a terrible thing that I will do with thee. 11 Obſerve thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite. 12 Take heed to thyſelf, leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a ſnare in the midſt of thee. 13 But ye ſhall deſtroy their altars, break their images, and cut down their groves. 14 For thou ſhalt worſhip no other god: for the Lord, whoſe name *is* Jealous, *is* a jealous God: 15 Leſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice, 16 And thou take of their daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods. 17 Thou ſhalt make thee no molten gods. 18 The feaſt of unleavened bread ſhalt thou keep: Seven days ſhalt thou eat unleavened bread, as I commanded thee in the time of the month Abib: for in the month Abib thou cameſt out from Egypt. 19 All that openeth the matrix *is* mine: and every firſtling among thy cattle, *whether* ox or ſheep, *that is male*. 20 But the firſtling of an aſs thou ſhalt redeem with a lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſons thou ſhalt redeem: and none ſhall appear before me empty. 21 Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing time and in harveſt thou ſhalt reſt. 22 And thou ſhalt obſerve the feaſt of weeks, of the firſt-fruits of wheat-harveſt, and the feaſt of in-gathering at the years end. 23 Thrice in the year ſhall all your men-children appear before the Lord God, the God of Iſrael. 24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man deſire thy land, when thou ſhalt go up to appear before the Lord thy God, thrice in the year. 25 Thou ſhalt not offer the blood of my ſacrifice with leaven, neither ſhall the ſacrifice of the feaſt of paſſover be left unto the morning. 26 The firſt of the firſt-fruits of thy land thou ſhalt bring unto the houſe of the Lord thy God. Thou ſhalt not ſeethe a kid in his mothers milk. 27 And the Lord ſaid unto Moſes, Write thou theſe words: for after the tenour of theſe words I have made a covenant with thee and with Iſrael. 28 And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments. 29 And it came to paſs when Moſes came down from mount Sinai (with the two tables of teſtimony in Moſes hand, when he came down from the mount) that Moſes wiſt not that the ſkin of his face ſhone, while he talked with him. 30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the ſkin of his face ſhone, and they were afraid to come nigh him. 31 And Moſes called unto them; and Aaron, and all the rulers of the congregation returned unto him: and Moſes talked with them. 32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the Lord had ſpoken with him in mount Sinai. 33 And *till* Moſes had done ſpeaking with them, he put a vail on his face. 34 But when Moſes went in before the Lord to ſpeak with him, he took the vail off, until he came out. And he came out and ſpake unto the children of Iſrael, *that* which he was commanded. 35 And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes face ſhone: and Moſes put the vail upon his face again until he went in to ſpeak with him.

And the Lord deſcended in a Cloud] That is, He ſhewed himſelf preſent in the Cloud, in a Manner as if he had deſcended down into it from Heaven the Place of his immediate Preſence and Glory, *Exod.* xix. 11, 18, 20. Or elſe the Meaning is, that the Cloud itſelf deſcended; for ordinarily the Cloud was raiſed up high in the Air, and came lower down when God was pleaſed audibly to ſpeak to *Moſes*, Ch. xxxiii. 9.

And he was there with the Lord forty Days, and forty Nights] In this State of Infirmity indeed, ſays *Stackhouſe*, we are oblig'd to repair the gradual Decays of our Bodies with a Supply of daily Food, but in that of a greater Perfection, there will be no Occaſion for theſe weak Supports of human Nature. In the mean Time we are aſſured, that *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*, Matt. iv. 4. by whoſe Command our natural *Perſpiration* may be ſo ſhut up, and the Inſtruments of our *Digeſtion* ſo retarded, as to make a ſmall Quantity of Meat ſubſiſt us for a conſiderable Time. *Elijah*, we read, had but *a Cake baked on the Coals*, and a *Cruſe of Water* for his whole Repaſt, even when he was going to undertake a long Journey; and yet we find, that both under the Fatigue of Body, and Expence of Spirits, which Travelling muſt neceſſarily occaſion, he was enabled to *go in the Strength of that Meat forty Days and forty Nights*. And for the like Reaſons we may ſuppoſe, that *Moſes* being now receiv'd within the Cloud on Mount *Sinai*, might find no uneaſy Cravings of Appetite, during his Stay, and long Converſation with God.

Moſes wiſt not that the Skin of his Face ſhone] The Word *Karan*, which our Tranſlators have made *ſhining*, is, ſays *Stackhouſe*, by the *Vulgat* render'd *cornutus*, or *horned*; and, from this Miſapplication of Ideas, Painters, very probably, have been induc'd to draw *Moſes* with a Pair of Horns branching, as it were, out of his Forehead; whereas the proper Repreſentation of him ſhould be, with a *Glory* covering his Head, in the Manner that the Saints are painted in the Roman Church: For, it is not improbable, that the Hairs of the Head were interſpers'd with Rays of Light, at the ſame Time that a certain beauteous Luſtre proceeded from his Face, and dazled the Eyes of its Beholders.

Moſes was certainly in this, as in many other Things, an eminent *Type* of our Saviour *Chriſt*, and the Change of his Countenance of our Lord's *Tranſfiguration* upon the Mount, when his *Face* (as the *Evangeliſt* relates the Matter) did *ſhine as the Sun, and his Garment was white as Light*. In both Caſes, it was the glorious *Being* within the Cloud, that tranſfus'd this radiant Splendor around his *Son* and *Servant*. But the Reaſon, why *Moſes*, at his firſt Time of his being upon the Mount, and converſing with God, did not contract this wonderful Brightneſs, ſeems to be this; — That he had not then ſeen the *Divine Majeſty* in ſo great a Splendor, as he did now. He was oblig'd then to keep at a more awful Diſtance from the tremendous *Throne* of God, and not come within the *Circle* of its Refulgency, but now, upon his humble Petition, God was pleaſed to vouchſafe him ſuch a Sight of *Glory*, as his human Nature could bear. So that, being permitted to come within the Circumference of it, he carried off (tho' unknown to himſelf) ſuch a *beamy Luſtre* from the divine *Refulgancy*, as (like the *lambent Fire*, wherewith the Poets adorn the Temples of their *Heroes*) *play'd* about his Head and Face, and there was permanent for ſome conſiderable Time. For, *Moſes* being now to bring down the Tables of the *Covenant* from the Mount, that the People might not ſuſpect him of any Fallacy or Colluſion, or think that his Pretence to a Correſpondence with the *Deity* (as that of ſome ſubſequent Lawgivers prov'd) was vain and fictitious, God was pleas'd to ſend along with him this *Teſtimony*, as it were, of his having held Communion with God. For the miraculous *Radiancy*, wherewith he was adorn'd, ſhew'd in what Company he had been during his Abſence; confirm'd his Meſſage to the People; and, in every Reſpect, carried *new Credentials* in it.

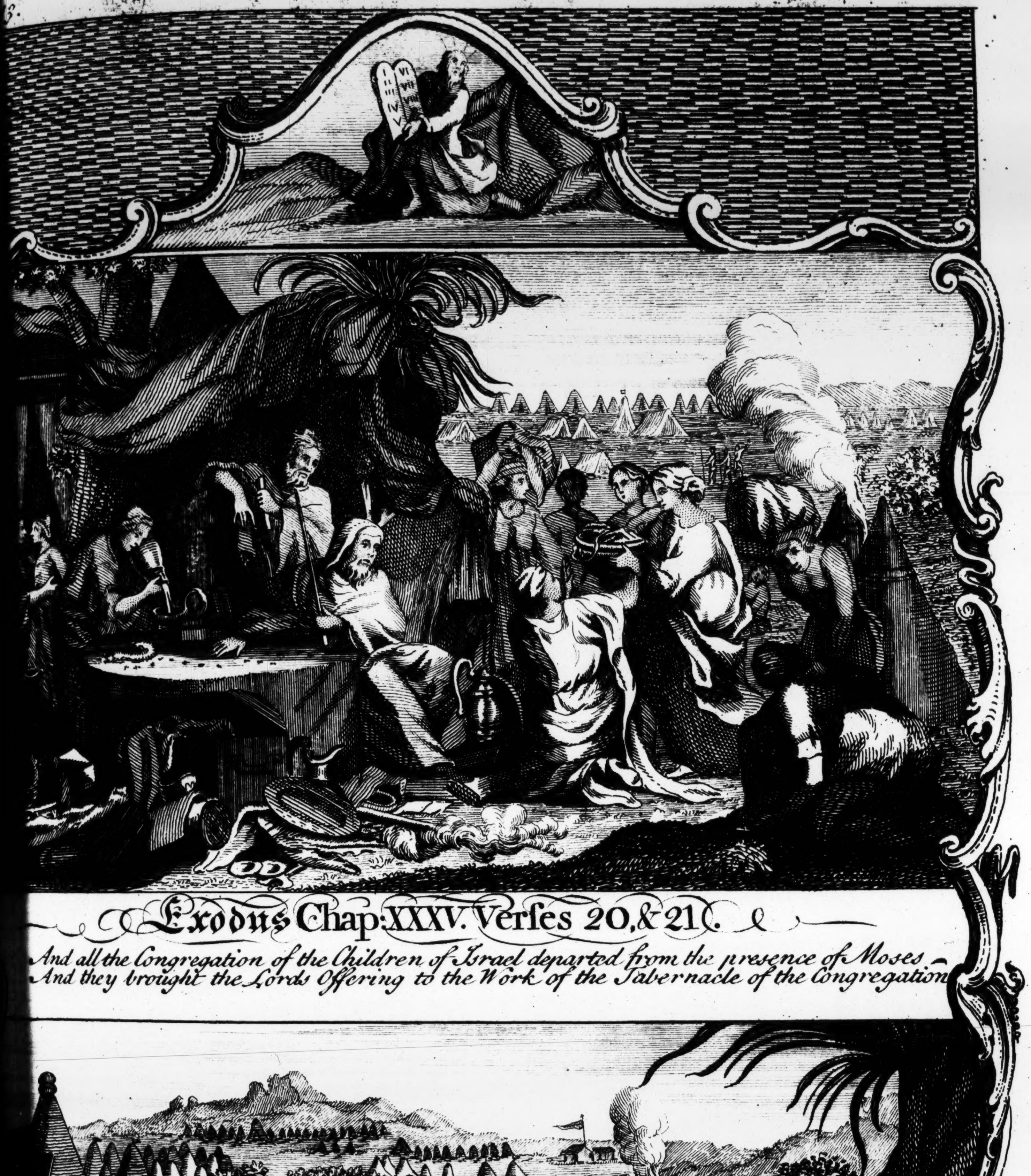
He put a Veil on his Face] To ſhew, that it was ſufficient that this Splendor added ſome Credit and Authority to his Miniſtry, being not willing, however, that the People thereby ſhould be induced to any exceſſive or idolatrous Veneration. The Allegory which St. *Paul* draws from hence, See 2 *Cor*. iii. 13.

CHAP. XXXV.

The Sabbath again commanded to be obſerved. The Free-will Offering for the Tabernacle. Bezaleel, *and* Aholiab *appointed to make the Ark.*

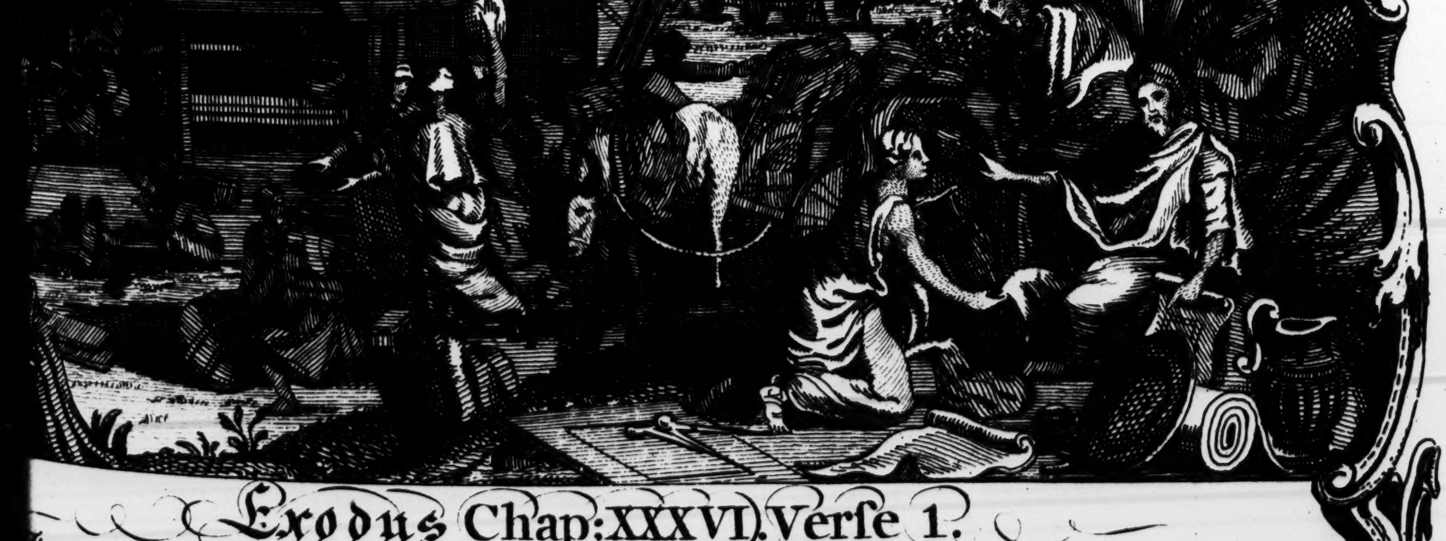
Ver. 1. AND Moſes gathered all the congregation
of the children of Iſrael together,
and ſaid unto them, Theſe *are* the words
which the Lord hath commanded, that ye ſhould
do them. 2 Six days ſhall work be done, but on
the ſeventh day there ſhall be to you an holy day,
a ſabbath of reſt to the Lord: whoſoever doth
work therein, ſhall be put to death. 3 Ye ſhall
kindle no fire throughout your habitations upon
the ſabbath-day. 4 And Moſes ſpake unto all the
congregation of the children of Iſrael, ſaying,
This *is* the thing which the Lord commanded,
ſaying, 5 Take ye from amongſt you an offering
unto the Lord: Whoſoever *is* of a willing heart,
let him bring it an offering of the Lord; gold,
and ſilver, and braſs, 6 And blue, and purple,
and ſcarlet, and fine linen, and goats *hair*, 7 And
rams ſkins died red, and badgers ſkins, and ſhittim-wood,
8 And oyl for the light, and ſpices
for anointing oyl, and for the ſweet incenſe, 9
And onyx-ſtones, and ſtones to be ſet for the
ephod, and for the breaſt-plate. 10 And every
wiſe-hearted among you, ſhall come and make
all that the Lord hath commanded; 11 The tabernacle,
his tent, and his covering, his taches,
and his boards, his bars, his pillars, and his
ſockets, 12 The ark and the ſtaves thereof, *with*
the mercy-ſeat, and the vail of the covering, 13
The table and his ſtaves, and all his veſſels, and
his ſhew-bread, 14 The candleſtick alſo for the
light, and his furniture, and his lamps, with the
oyl for the light. 15 And the incenſe-altar, and
his ſtaves, and the anointing oyl, and the ſweet
incenſe, and the hanging for the door at the entring
in of the tabernacle. 16 The altar of burnt-offering
with his braſen grate, his ſtaves, and all
his veſſels, the laver and his foot. 17 The
hangings of the court, his pillars, and their ſockets,
and the hanging for the door of the court. 18
The pins of the tabernacle, and the pins of the
court, and their cords, 19 The clothes of ſervice,
to do ſervice in the holy *place*, the holy garments
for Aaron the prieſt, and the garments of his ſons
to miniſter in the prieſts office. 20 And all the
congregation of the children of Iſrael departed
from the preſence of Moſes. 21 And they came,
every one whoſe heart ſtirred him up, and every
one whom his ſpirit made willing, *and* they
brought the Lords offering to the work of the
tabernacle of the congregation, and for all his
ſervice and for the holy garments. 22 And they
came both men and women, as many as were
willing-hearted, *and* brought bracelets, and earrings,
and rings, and tablets, all jewels of gold:
and every man that offered, *offered* an offering
of gold unto the Lord. 23 And every man with

whom



Exodus Chap:XXXV. Verſes 20,&21.

And all the Congregation of the Children of Israel departed from the presence of Moses
And they brought the Lords Offering to the Work of the Tabernacle of the Congregation



Exodus Chap:XXXVI. Verſe 1.

hen wrought Bezaleel & Aholiab and every wise hearted Man in whom the Lord put Wisdom
d understanding. to know how to work all manner of Work for the Service of the Sanctuary,
according to all that the Lord hath commanded.

whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red ſkins of rams, and badgers ſkins, brought *them*. 24 Every one that did offer an offering of ſilver and braſs, brought the Lords offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*. 25 And all the women that were wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun, *both* of blue, and of purple, *and* of ſcarlet, and of fine linen. 26 And all the women whoſe heart ſtirred them up in wiſdom, ſpun goats *hair*. 27 And the rulers brought onyx-ſtones, and ſtones to be ſet for the ephod, and for the breaſt-plate. 28 And ſpice, and oyl for the light, and for the anointing oil, and for the ſweet incenſe. 29 The children of Iſrael brought a willing offering unto the Lord, every man and woman whoſe heart made them willing to bring for all manner of work: which the Lord had commanded to be made, by the hand of Moſes. 30 And Moſes ſaid unto the children of Iſrael, See, the Lord hath called by name Bazaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah: 31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip; 32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs, 33 And in the cutting of ſtones to ſet *them*, and in carving of wood to make any manner of cunning work. 34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſon of Ahiſamach of the tribe of Dan. 35 Them hath he filled with wiſdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

This Chapter conſiſts of two Parts; the firſt contains Directions for keeping the Sabbath; the ſecond, in what Manner, and with what Materials, and with what Workmen to build the Tabernacle. As to the Workmen, *Bezaleel* and *Aholiab*, it is ſaid, Ver. 35. *Them hath he filled with Wiſdom of Heart, to work all Manner of Work.* By which we are only to conceive, that the Almighty gave them a perfect Comprehenſion of all the Particulars committed to their Care, and enabled them thereby to make them to an exact Reſemblance with what the Prophet had ſeen in the Mount.

Bezaleel, ſay ſome of the *Jewiſh* Doctors, was the Son of *Hur*, by *Miriam* the Siſter of *Moſes*; but this is mere Conjecture. The Inhabitants of *Sidon* preſerve an high Eſteem for his Memory, and, without the Walls of their Town, ſhew a Tomb, under which they affirm him to be interred.

As to *Aholiab*, who was join'd in Commiſſion with *Bezaleel*, in the Province of overlooking the Materials for the Tabernacle, nothing more is ſaid of him (that we find any where related) than what is here recorded.

CHAP. XXXVI.

Bezaleel *and* Aholiab *enter upon their Work. The People's Liberality reſtrained. The various Materials of which the Work conſiſted.*

Ver. 1. THEN wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the Lord put wiſdom and underſtanding, to know how to work all manner of work for the ſervice of the ſanctuary, according to all that the Lord had commanded. 2 And Moſes called Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the Lord had put wiſdom, *even* every one whoſe heart ſtirred him up to come unto the work to do it. 3 And they received of Moſes all the offering which the children of Iſrael had brought, for the work of the ſervice of the ſanctuary, to make it *withall*. And they brought yet unto him free-offerings every morning. 4 And all the wiſe men that wrought all the work of the ſanctuary, came every man from his work which they made. 5 And they ſpake unto Moſes, ſaying, The people bring much more then enough for the ſervice of the work which the Lord commanded to make. 6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary. So the people were reſtrained from bringing. 7 For the ſtuff they had was ſufficient for all the work to make it, and too much. 8 And every wiſe-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: with cherubims of cunning work made he them. 9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ciſe. 10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another. 11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain, in the coupling of the ſecond. 12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one *curtain* to another. 13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle. 14 And he made curtains *of* goats *hair*, for the tent over the tabernacle: eleven curtains he made them. 15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ciſe. 16 And he coupled five curtains by themſelves, and ſix curtains by themſelves. 17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the ſecond. 18 And he made fifty taches *of* braſs to couple the tent together, that it might be one. 19 And he made a covering for the tent, *of* rams ſkins died red, and a covering *of* badgers ſkins above *that*. 20 And he made boards for the tabernacle, *of* ſhittim-wood, ſtanding up. 21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. 22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle. 23 And he made boards for the tabernacle: twenty boards for the ſouth-ſide ſouth-ward. 24 And forty ſockets of ſilver he made under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons. 25 And for the other ſide of the tabernacle *which is* toward the north-corner, he made twenty boards. 26 And their forty ſockets of ſilver: two ſockets under one board, and two ſockets under another board. 27 And for the ſides of the tabernacle weſt-ward, he made ſix boards. 28 And two boards made he for the corners of the tabernacle in the two ſides. 29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. 30 And there were eight boards, and their ſockets *were* ſixteen ſockets of ſilver, under every board two ſockets. 31 And he made bars *of* ſhittim-wood: five for the boards of the one ſide of the tabernacle. 32 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the tabernacle for the ſides weſtward. 33 And he made the middle bar to ſhoot through the boards from the one end to the other. 34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold. 35 And he made a vail *of* blue, and purple, and ſcarlet, and fine twined linen: *with* cherubims made he it of cunning work. 36 And he made thereunto four pillars of ſhittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he caſt for them four ſockets of ſilver. 37 And he made an hanging for the tabernacle-door, *of* blue, and purple, and ſcarlet, and fine twined linen, of needle work. 38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were of* braſs.

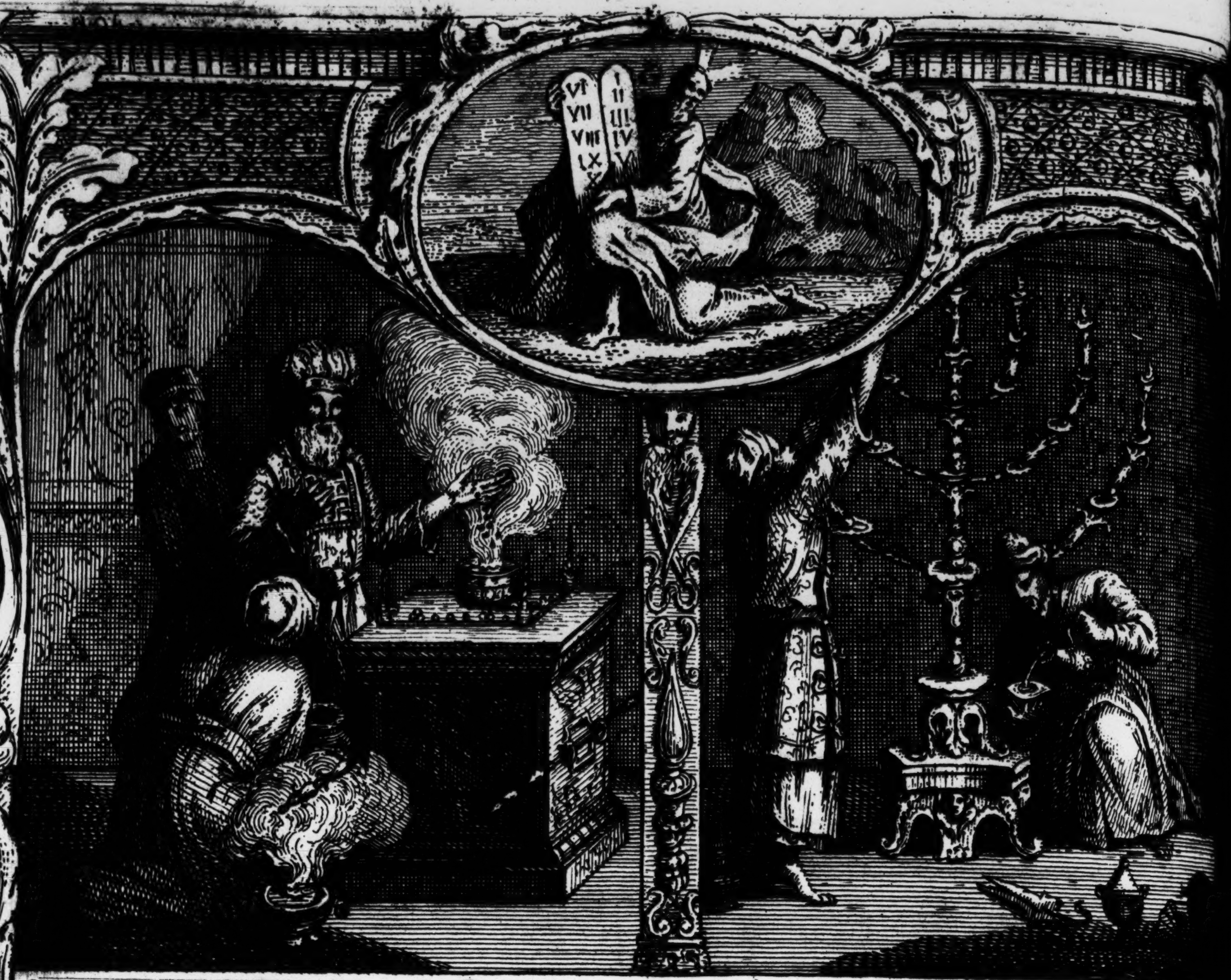
Every Morning the Free-will Offerings were preſented, and given by *Moſes* to the Workmen; and ſo zealous were the People in general on this Occaſion, that *Moſes*, when he found there was ſufficient, was oblig'd to iſſue a Proclamation to reſtrain them from bringing any more. This was a very ſtrong Inſtance of the Affection of the People, in general, for the exterior Rites of Religion, tho' without any juſt Senſe of its moral and eſſential Precepts; ſince we behold them, in a few Weeks, breaking through thoſe Laws which had been given by God himſelf, in the moſt conſpicuous, as well as the moſt tremendous Manner; and that in a Point which brought them no temporal Advantage whatever, and, in a very inconſiderable Space after this, haſtening with eager Obedience, to give up their moſt valuable Effects, to adorn the Tabernacle of that infinite Being, whoſe Commands they had deſpiſed.

As every Part of this ſacred Edifice was meaſured by the Cubit, it may be neceſſary to inform the Reader, that a Cubit was about twenty-two Inches of *Engliſh* Meaſure.

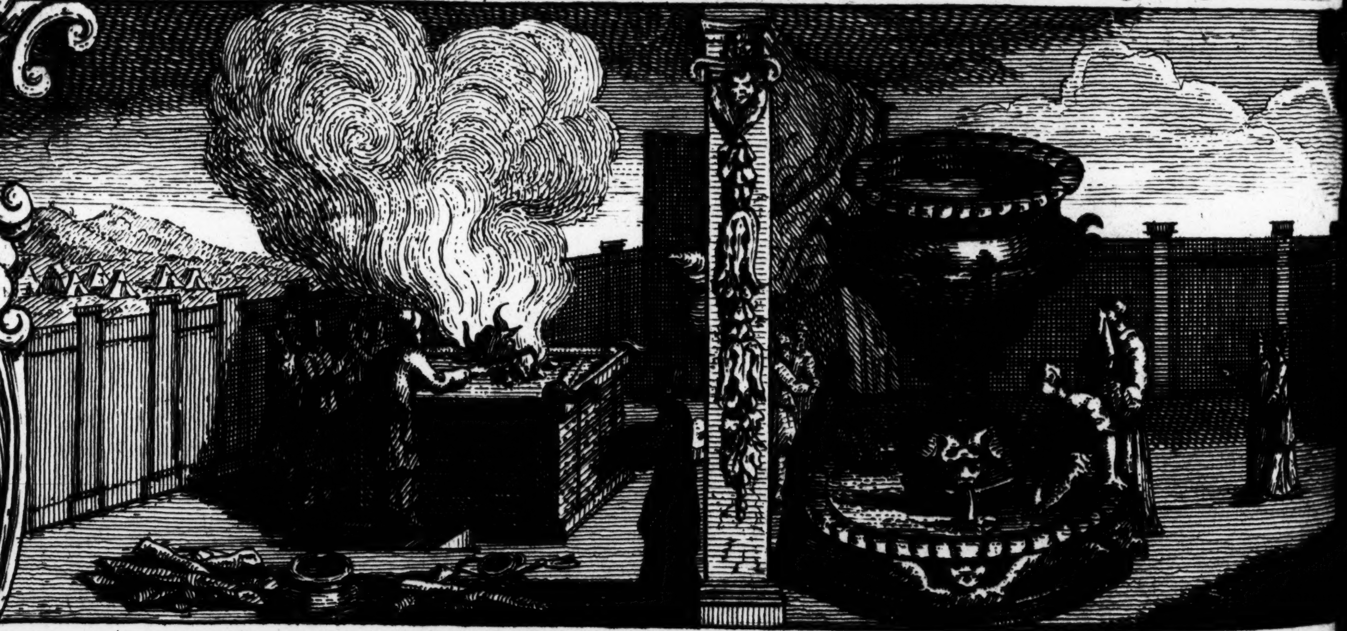
CHAP. XXXVII.

A Deſcription of the Ark, Mercy-ſeat, Table of Shew-bread, Golden Candleſtick, Altar of Incenſe, anointing Oil, Incenſe, or Perfume.

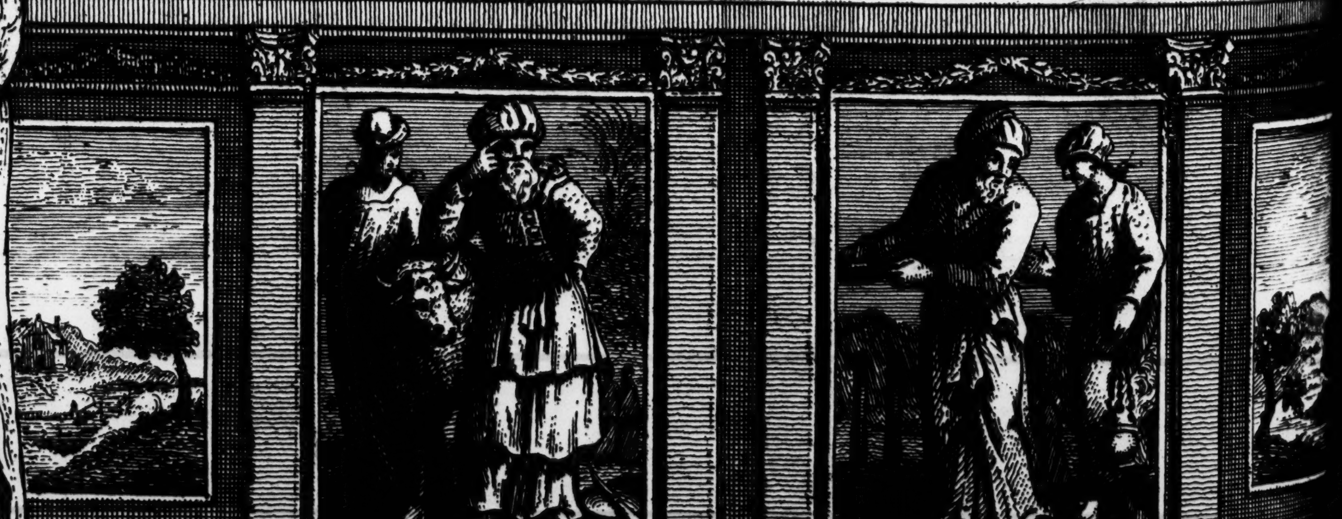
Ver. 1. AND Bezaleel made the ark *of* ſhittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it. 2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about. 3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it. 4 And he made ſtaves *of* ſhittim-wood, and overlaid them with gold. 5 And he put the ſtaves into the rings by the ſides of the ark, to bear the ark. 6 And he made a mercy-ſeat *of* pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof. 7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-ſeat: 8 One cherub on the end on this ſide, and another cherub on the *other* end on that ſide: out of the mercy-ſeat made he the cherubims on the two ends thereof. 9 And the cherubims ſpread out *their* wings on high, *and* covered with their wings over the mercy-ſeat, with their faces one to another; *even* to the mercy-ſeat-ward were the faces of the cherubims. 10 And he made the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 11 And he overlaid it with pure gold, and made thereunto a crown of gold round about. 12 Alſo he made thereunto a border of an hand breadth, round about: and made a crown of gold for the border thereof round about. 13 And he caſt for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. 14 Over againſt the border were the rings, the places for the ſtaves, to bear the table. 15 And he made the ſtaves of ſhittim-wood, and overlaid them with gold, to bear the table. 16 And he made the veſſels which *were* upon the table, his diſhes, and his ſpoons, and his bowls, and his covers to cover withall, *of* pure gold. 17 And he made the candleſtick *of* pure gold: *of* beaten work made he the candleſtick, his ſhaft and his branch, his bowls, his knops, and his flowers were of the ſame. 18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof. 19 Three bowls made after the faſhion of almonds, in one branch, a knop and a flower; and three bowls, made like almonds, in another branch, a knop and a flower: ſo throughout the ſix branches, going out of the candleſtick. 20 And in the candleſtick *were* four bowls made like almonds, his knops and his flowers. 21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it. 22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold. 23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, *of* pure gold. 24 *Of* a talent of pure gold made he it, and all the veſſels thereof. 25 And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* four ſquare) and two cubits was the height of it; the horns thereof were of the ſame. 26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about. 27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withall. 28 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold. 29 And he made the holy anointing oil, and the pure incenſe of ſweet ſpices, according to the work of the apothecary.



The Tables & all yᵉ Vessels thereof, & yᵉ
Shew-bread, yᵉ pure Candlestick. wᵗʰ
Exod. Chap. XXXIX. Ver. 36:38.
yᵉ Lamps thereof & yᵉ golden Alta
& yᵉ anointing Oil, & yᵉ sweet Incen



The brazen Altar & his Grate of Brass
his Staves & all his Vessels the
Exod: Chap: XXXIX. Ver. 39: 40.
Lavers & his Foot yᵉ Hanging o
Court his Pillars & his Sockets.



The holy Garments for the
Exod. Chap: LX. Ver: 13.
High Priests and yᵉ Levites.

Nothing in this Chapter, I think, wants Explanation, unleſs it be the *Table of Shew-bread.* On this Table were twelve Cakes or Loaves to ſtand continually, from whence they were called *Shew-bread,* that is, *Shewn,* or *ſet to View* before the Lord. Theſe Loaves were new every Week, being ſet in two Rows, ſix in each Row, with Frankincenſe over them. The old Bread was taken away every Sabbath Day, and new Bread laid in the Room of it; and it was not lawful for any but the Prieſts to eat of that Bread.

C H A P. XXXVIII.

The Altar for the Burnt-offering, with its Furniture. The Brazen Laver with his Foot. The People numbered and taxed.

Ver. 1. AND he made the altar of burnt-offering
of ſhittim-wood: five cubits
was the length thereof, and five cubits the breadth
thereof (*it was* four-ſquare) and three cubits the
height thereof. 2 And he made the horns thereof
on the four corners of it: the horns thereof
were of the ſame, and he overlaid it with braſs.
3 And he made all the veſſels of the altar, the
pots, and the ſhovels, and the baſons, *and* the
fleſh-hooks and the fire-pans: all the veſſels
thereof made he *of* braſs. 4 And he made for
the altar a braſen-grate of net-work, under the
compaſs thereof, beneath unto the midſt of it.
5 And he caſt four rings for the four ends of the
grate of braſs, *to be* places for the ſtaves. 6
And he made the ſtaves *of* ſhittim-wood, and
overlaid them with braſs. 7 And he put the
ſtaves into the rings on the ſides of the altar, to
bear it withall; he made the altar hollow with
boards. 8 And he made the laver *of* braſs, and
the foot of it, *of* braſs, of the looking-glaſſes of
the women aſſembling, which aſſembled at the
door of the tabernacle of the congregation. 9
And he made the court: on the ſouth-ſide ſouthward,
the hangings of the court *were of* fine
twined linen, an hundred cubits. 10 Their pillars
were twenty, and their braſen ſockets twenty:
the hooks of the pillars and their fillets *were*
of ſilver. 11 And for the north-ſide *the hangings*
were an hundred cubits, their pillars *were*
twenty, and their ſockets of braſs twenty: the
hooks of the pillars, and their fillets *of* ſilver.
12 And for the weſt-ſide *were* hangings of fifty
cubits, their pillars ten, and their ſockets ten:
the hooks of the pillars, and their fillets, *of* ſilver.
13 And for the eaſt-ſide eaſt-ward fifty cubits.
14 The hangings of the one ſide *of the gate were*
fifteen cubits, their pillars three, and their ſockets
three. 15 And for the other ſide of the court-gate,
on this hand and that hand, *were* hangings
of fifteen cubits, their pillars three, and their
ſockets three. 16 All the hangings of the court
round about, *were* of fine twined linen. 17
And the ſockets for the pillars *were of* braſs;
the hooks of the pillars, and their fillets, *of* ſilver;
and the overlaying of their chapiters *of* ſilver;
and all the pillars of the court *were* filleted
with ſilver. 18 And the hanging for the gate
of the court was needle-work, *of* blue, and purple,
and ſcarlet, and fine twined linen: and
twenty cubits *was* the length, and the height in
the breadth *was* five cubits, anſwerable to the
hangings of the court. 19 And their pillars
were four, and their ſockets *of* braſs four, their
hooks *of* ſilver, and the overlaying of their chapiters,
and their fillets, *of* ſilver. 20 And all
the pins of the tabernacle, and of the court round
about, *were of* braſs. 21 This is the ſum of the
tabernacle, *even* of the tabernacle of teſtimony,
as it was counted, according to the commandment
of Moſes, *for* the ſervice of the Levites,
by the hand of Ithamar, ſon to Aaron the prieſt.
22 And Bezaleel the ſon of Uri, the ſon of Hur,
of the tribe of Judah, made all that the Lord
commanded Moſes. 23 And with him *was*
Aholiab, ſon of Ahiſamach, of the tribe of Dan,
an engraver, and a cunning workman, and an
embroiderer in blue, and in purple, and in ſcarlet,
and fine linen. 24 All the gold that was
occupied for the work, in all the work of the
holy *place*, even the gold of the offering, was
twenty and nine talents, and ſeven hundred and
thirty ſhekels, after the ſhekel of the ſanctuary.
25 And the ſilver of them that were numbred
of the congregation, *was* an hundred talents,
and a thouſand ſeven hundred and threeſcore and
fifteen ſhekels, after the ſhekel of the ſanctuary.
26 A bekah for every man, *that is,* half a ſhekel,
after the ſhekel of the ſanctuary, for every
one that went to be numbered, from twenty years
old and upward, for ſix hundred thouſand and
three thouſand and five hundred and fifty *men.*
27 And of the hundred talents of ſilver, were
caſt the ſockets of the ſanctuary, and the ſockets
of the vail; an hundred ſockets of the hundred
talents, a talent for a ſocket. 28 And of the
thouſand ſeven hundred ſeventy and five *ſhekels,*
he made hooks for the pillars, and overlaid their
chapiters, and filleted them. 29 And the braſs
of the offering *was* ſeventy talents, and two thouſand
and four hundred ſhekels. 30 And therewith
he made the ſockets to the door of the tabernacle
of the congregation, and the braſen altar,
and the braſen grate for it, and all the veſſels
of the altar. 31 And the ſockets of the court
round about, and the ſockets of the court-gate,
and all the pins of the tabernacle, and all the pins
of the court round about.

A Bekah of every Man, that is, half a Shekel, after the Shekel of the Sanctuary, for every one that went to be numbered, from twenty Years old and upwards, for ſix hundred thouſand, and three thouſand, and five hundred and fifty Men] The Total of this Tax, in *Hebrew* Money, amounted to 31,775 Shekels, which was equal to an hundred Talents, and 1775 Shekels over; from whence it appears, that a Talent contained 3000 Shekels, and the Produce of this Tax in our Money, came to 34,421 *l.* 4 *s.* 6 *d.*

C H A P. XXXIX.

The officiating and holy Garments of the Prieſts, with their various Ornaments, being all finiſh'd, are brought to Moſes, *who approves the Work, and bleſſes the People.*

Ver. 1. AND of the blue, and purple, and
ſcarlet, they made clothes of ſervice,
to do ſervice in the holy *place*, and made the
holy garments for Aaron; as the Lord commanded
Moſes. 2 And he made the ephod, *of* gold,
blue, and purple, and ſcarlet, and fine twined
linen. 3 And they did beat the gold into thin
plates, and cut *it into* wires, to work *it* in the
blue, and in the purple, and in the ſcarlet, and
in the fine linen, *with* cunning work. 4 They

made ſhoulder pieces for it, to couple *it* together: by the two edges was it coupled together. 5 And the curious girdle of his ephod that *was* upon it, *was* of the ſame, according to the work thereof; *of* gold, blue, and purple, and ſcarlet, and fine twined linen; as the Lord commanded Moſes. 6 And they wrought onyx-ſtones encloſed in ouches of gold, graven as ſignets are graven, with the names of the children of Iſrael. 7 And he put them on the ſhoulders of the ephod, *that they ſhould be* ſtones for a memorial to the children of Iſrael; as the Lord commanded Moſes. 8 And he made the breaſt-plate of cunning work, like the work of the ephod; *of* gold, blue, and purple, and ſcarlet, and fine twined linen. 9 It was four-ſquare, they made the breaſt-plate double: a ſpan *was* the length thereof, and a ſpan the breadth thereof *being* doubled. 10 And they ſet in it four rows of ſtones: *the firſt* row *was* a ſardius, a topaz and a carbuncle: this *was* the firſt row. 11 And the ſecond row an emeraud, a ſapphire, and a diamond. 12 And the third row, a ligure, an agate, an amethyſt. 13 And the fourth row, a beryll, an onyx, and a jaſper: *they were* incloſed in ouches of gold in their encloſings. 14 And the ſtones *were* according to the names of the children of Iſrael, twelve according to their names, like the engravings of a ſignet, every one with his name, according to the twelve tribes. 15 And they made upon the breaſt-plate chains, at the ends, *of* wreathen work *of* pure gold. 16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate. 17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate. 18 And the two ends of the two wreathen chains they faſtened in the two ouches, and put them on the ſhoulder-pieces of the ephod, before it. 19 And they made two rings of gold, and put *them* on the two ends of the breaſt-plate upon the border of it, which *was* on the ſide of the ephod inward. 20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the fore-part of it, over againſt the *other* coupling thereof, above the curious girdle of the ephod. 21 And they did bind the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod; as the Lord commanded Moſes. 22 And he made the robe of the ephod *of* woven work, all *of* blue. 23 And *there was* a hole in the midſt of the robe, as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rent. 24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and ſcarlet, *and* twined *linen*. 25 And they made bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates. 26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to miniſter *in*; as the Lord commanded Moſes. 27 And they made coats *of* fine linen, *of* woven work, for Aaron and for his ſons, 28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen, 29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet, *of* needle-work; as the Lord commanded Moſes. 30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a ſignet, HOLINESS TO THE LORD. 31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre; as the Lord commanded Moſes. 32 Thus was all the work of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they. 33 And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets, 34 And the covering of rams ſkins died red, and the covering of badgers ſkins, and the vail of the covering, 35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat, 36 The table, *and* all the veſſels thereof, and the ſhew-bread, 37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oil for light. 38 And the golden altar, and the anointing oil, and the ſweet incenſe, and the hanging for the tabernacle-door, 39 The braſen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver and his foot, 40 The hangings of the court, his pillars, and his ſockets, and the hangings for the court-gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation, 41 The clothes of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſts office. 42 According to all that the Lord commanded Moſes, ſo the children of Iſrael made all the work. 43 And Moſes did look upon all the work, and behold, they had done it as the Lord had commanded, even ſo had they done it: And Moſes bleſſed them.

Every Thing here mentioned, has been treated of in the foregoing Chapters; and therefore we proceed to the next.

CHAP. XL.

Moſes, *as he is commanded, rears up the Tabernacle, and puts in it the Ark, and ſets up the Tables, Candleſtick, Golden and Brazen-Altar, and Laver. All Things being in order, the Glory of God fills the Place.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 On the firſt day of the firſt month, ſhalt thou ſet up the tabernacle of the tent of the congregation: 3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail. 4 And thou ſhalt bring in the table, and ſet in order the things that are to be ſet in order upon it, and thou ſhalt bring in the candleſtick and light the lamps thereof. 5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and p the hanging of the door to the tabernacle. 6 And thou ſhalt ſet the altar of the burnt-offering before the door of the tabernacle of the tent of the congregration. 7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein. 8 And thou ſhalt ſet up the court round about, and hang up the

hanging at the court gate. 9 And thou ſhalt
take the anointing-oyl, and anoint the tabernacle
and all that *is* therein, and ſhalt hallow it, and
all the veſſels thereof: and it ſhall be holy. 10
And thou ſhalt anoint the altar of the burnt-offering,
and all his veſſels, and ſanctify the altar:
and it ſhall be an altar moſt holy. 11 And thou
ſhalt anoint the laver, and his foot, and ſanctify it.
12 And thou ſhalt bring Aaron and his ſons unto the
door of the tabernacle of the congregation, and
waſh them with water. 13 And thou ſhalt put
upon Aaron the holy garments, and anoint him,
and ſanctify him; that he may miniſter unto me
in the prieſts office. 14 And thou ſhalt bring
his ſons, and cloath them with coats: 15 And
thou ſhalt anoint them, as thou didſt anoint their
father, that they may miniſter unto me in the
prieſts office: for their anointing ſhall ſurely be
an everlaſting prieſthood, throughout their generations:
16 Thus did Moſes: according to all
that the Lord commanded him, ſo did he. 17
And it came to paſs, in the firſt month in the
ſecond year, on the firſt *day* of the month, *that*
the tabernacle was reared up. 18 And Moſes
reared up the tabernacle, and faſtned his ſockets,
and ſet up the boards thereof, and put in the
bars thereof, and reared up his pillars. 19 And
he ſpread abroad the tent over the tabernacle,
and put the covering of the tent above upon it;
as the Lord commanded Moſes. 20 And he
took and put the teſtimony into the ark, and ſet
the ſtaves on the ark, and put the mercy ſeat
above upon the ark. 21 And he brought the
ark into the tabernacle, and ſet up the vail of the
covering, and covered the ark of the teſtimony;
as the Lord commanded Moſes. 22 And he put
the table in the tent of the congregation, upon
the ſide of the tabernacle, north-ward, without
the vail. 23 And he ſet the bread in order upon
it, before the Lord; as the Lord had commanded
Moſes. 24 And he put the candleſtick in the
tent of the congregation, over againſt the table,
on the ſide of the tabernacle ſouth-ward. 25 And
he lighted the lamps before the Lord, as the Lord
commanded Moſes. 26 And he put the golden
altar in the tent of the congregation, before the
vail. 27 And he burnt ſweet incenſe thereon, as
the Lord commanded Moſes. 28 And he ſet up
the hanging, at the door of the tabernacle. 29
And he put the altar of burnt offering by the door
of the tabernacle of the tent of the congregation,
and offered upon it the burnt-offering and the
meat-offering; as the Lord commanded Moſes.
30 And he ſet the laver between the tent of the
congregation, and the altar, and put water there
to waſh *withal.* 31 And Moſes and Aaron and
his ſons, waſhed their hands and their feet thereat.
32 When they went into the tent of the congregation,
and when they came near unto the altar,
they waſhed: as the Lord commanded Moſes.
33 And he reared up the court round about the
tabernacle and the altar, and ſet up the hanging
of the court gate: ſo Moſes finiſhed the work.
34 Then a cloud covered the tent of the congregation,
and the glory of the Lord filled the
tabernacle. 35 And Moſes was not able to enter
into the tent of the congregation, becauſe the
cloud abode thereon, and the glory of the Lord
filled the tabernacle. 36 And when the cloud
was taken up from over the tabernacle, the children
of Iſrael went onward in all their journeys:
37 But if the cloud were not taken up, then they
journeyed not, till the day that it was taken up.
38 For the cloud of the Lord *was* upon the tabernacle
by day, and fire was on it by night, in
the ſight of all the houſe of Iſrael, throughout all
their journeys.

The Glory of the Lord filled the Tabernacle] *The Glory of the Lord* (what the *Jews* call'd *Schechinah*) was a particular Manifeſtation of the Divine Preſence, appearing uſually in the Shape of a *Cloud*, but ſometimes breaking out into a bright and refulgent Fire. For we muſt not ſuppoſe that the *Cloud*, and the *Glory of God*, were two *different* Things, but one and the ſame, even as the *Pillar of Cloud* and *Fire* were; for, *outwardly*, it was a Cloud, and, *inwardly*, a Fire. And, in like Manner here, the external Part of it cover'd the *Tabernacle* without, while the inward Part of it ſhone in full Glory within the *Houſe*; in which Senſe the Account of this *Appearance* (Exod. xvi. 10.) is to be underſtood: The Glory of *the Lord abode upon Mount* Sinai, *and the Cloud cover'd it* (i. e. cover'd *the Glory of the Lord*, and not *the Mount*) *ſix* Days; for, on the *ſeventh* Day this Glory broke through the Cloud, and appear'd like a devouring Fire in the Sight of all the People, *Exod.* xxiv. 17. This wonderful Appearance, whether occaſion'd by the Preſence of *Angels*, or (as others imagine) by the Reſidence of *the ſecond Perſon* in the ever bleſſed *Trinity*, took Poſſeſſion of the Tabernacle, on the Day of its Conſecration, and (as the *Jews* believe) paſs'd into the *Sanctuary* of *Solomon*'s Temple, on its *Dedication*, where it continued to the Deſtruction of *Jeruſalem* and the Temple by the the *Chaldeans*; after which it was never more ſeen. See *Calmet*'s Dict. and *Patrick*'s Com.

Moſes has been very particular in his Deſcription of the *Tabernacle*: Upon which ſome have ſtarted a Queſtion, whether any Thing of this Kind was ever erected for the publick Worſhip of God before the *Moſaic* Inſtitution? To this it has been anſwered, That from the very firſt Beginning of Time, God had always ſome Place appropriated to the ſolemn Duties of religious Worſhip. Even during the ſmall Space of his Continuance in Paradiſe, *Adam* had where to *preſent* himſelf before the Lord; and after his Expulſion from thence, *his Sons*, in like Manner, had whither to *bring* their Oblations and Sacrifices. The *Patriarchs*, both before and after the Flood, uſed Altars, and Mountains, and Groves, for the ſelf-ſame Purpoſe. Here they had their *Proſeuchæ*, or Places for Prayer, which were certain Plats of Ground, encompaſſed with a Wall, or ſome other Encloſure, and opened above. But the firſt Place of this Kind, that made any conſiderable Figure, was the *Tabernacle*, which God ordered *Moſes* to erect in the Wilderneſs, as an Habitation for his majeſtick Preſence to reſide in.

As the *High-prieſt* was an Officer of the higheſt Rank and Authority under the *Levitical-Law*, ſome Account may be here expected of his peculiar Privileges and Authority. The *High-prieſt* was at the Head of all religious Affairs, and the ordinary Judge of all the Difficulties that related to them. He only had the Privilege of entering into the *Sanctuary* once in a Year, which was on the Day of *ſolemn Expiation*, to make Atonement for the Sins of the whole People.

The Buſineſs of the *ordinary Prieſts* was, to attend the Service of the Tabernacle: They kept up a *perpetual Fire* upon the Altar of *Burnt-offering*; lighted and extinguiſhed the Lamps of the Golden Candleſtick; made the Loaves of Shew-bread; offered them on the Golden Altar in the Sanctuary; changed them every Sabbath-day; and every Day at Night and Morning, carried in a ſmoaking Cenſer of Incenſe, and placed it on the Golden Table, which upon this Account, was likewiſe called the *Altar of Incenſe*.

As we ſhall ſoon have Occaſion to mention Sacrifices of various Kinds, it will not be impertinent, I think, here to give an Account of the ſeveral Sorts of Sacrifices under the Law.

The *Jewiſh* Sacrifices were of four Kinds. Firſt, the *Burnt-offering*, which was totally conſumed by Fire upon the Altar, after that the Feet and Entrails had been waſhed.

Secondly, the *Peace-offering*, whereof the inward Fat, or Tallow, made up with the Liver and Kidneys, was all burnt upon the Altar. The Breaſt and right Shoulder were the *Perquiſite* of the Prieſts, who were obliged to eat them in the *Holy Place*, and the Remainder belonged to the Perſon who offered the Sacrifice.

Thirdly, the *Sacrifice for Sin*, committed either *wilfully* or *ignorantly*; and in this the Prieſt took ſome of the Blood of the Victim, dipped his Finger in it, and ſprinkled it ſeven Times towards the Veil of the *Sanctuary*. The ſame Parts of the Victim were burnt on the Altar, in *this*, as in the former Sacrifice. The reſt (if the Sacrifice was offered for the Sins of the High-Prieſt, or the People) was carried without the Camp and there burnt; but, if it was for a *private* Perſon, the Victim was divided (as was ſaid before) between the Prieſt and the Offerer.

Fourthly, the *Sacrifice of Oblation*, which was either fine Flour, or Incenſe, Cakes of fine Flour and Oil baked, or the firſt Fruits of new Corn. Oil, Salt, Wine, and Frankincenſe went always along with every Thing that was offered. All the Frankincenſe was caſt into the Fire; but of the other Things, the Prieſt only burnt a Part, and the reſt he reſerved to himſelf.

Now what the Ends and Uſes were for which theſe Things were inſtituted, St. *Paul* informs us, when he ſays, that *the Law was our School-maſter to bring us unto Chriſt*, Gal. iii. 24. *Having only a Shadow of good Things to come, and not the very Image of the Things, it could never, with thoſe Sacrifices which were offered, Year by Year continually, make the Comers thereunto perfect*, Heb. x. 1.

The ſame Apoſtle, in his *Epiſtle* to the *Hebrews*, Ch. vii. 19. has inform'd us, *that the Law made nothing perfect, but the bringing in of a better Hope, by which we draw nigh unto God*. The *Jewiſh* High-Prieſt was a Type of our Saviour, and his Entrance into the *Holy of Holies*, of our Lord's Aſcenſion into Heaven, after his Reſurrection. The Sacrifices, which were offered under the *Levitical* Law, were previous Repreſentations of the Death of Chriſt; and the Redemption of Mankind by the Effuſion of his Blood was exhibited, every Day, in the ſeveral Obligations in the Tabernacle: *For if the Blood of Bulls and of Goats, and the Aſhes of an Heifer, ſprinkling the Unclean, ſanctifieth to the purifying of the Fleſh; how much more ſhall the Blood of Chriſt, who, through the Eternal Spirit, offer'd himſelf without Spot to God, purge the Conſcience from dead Works, to ſerve the living God?* Heb. ix. 13. Now, beſides the Arguments which might be drawn from the *Groſſneſs* of the *Jews* Underſtanding, and their Incapacity to receive a more *ſpiritual* Diſpenſation, God might have this farther Deſign in ſetting before them the *Myſtery* of Man's Redemption under ſuch *typical* Repreſentations, *viz.* that thereby he might excite their Induſtry, and give a fuller Scope to the Exerciſe of their Faith. For, that the Faith and Hope, and other Graces of the Patriarchs, and devout *Jews*, were more effectually prov'd by the Exhibition of Things ambiguous and obſcure, than if they had been altogether open'd in the fulleſt and plaineſt Propoſitions, is a Matter that can hardly be conteſted. To reſt aſſured, that God would bring to paſs what he had expreſly and circumſtantially foretold, ſhew'd indeed a ſincere and true Faith *in general*; but to be perſuaded, that faint Reſemblances, and the remoteſt Hints were pregnant with Certainty and Solidity, and would, in their proper Time, be gloriouſly compleated (how unintelligible ſoever they might be at preſent) was (if we may ſo call it) a *ſpecial Advance of heroic Faith*, and render'd their Dependance and Reſignation as complete as poſſible. And, accordingly, the *Apoſtle*, having enumerated ſeveral antient *Worthies*, who, by Faith extended their Views, and look'd upon the Diſpenſation they were under, as no more than a *Syſtem of Types and Shadows of the good Things to come*, concludes their Character in the following Manner: *And theſe all, having obtained a good Report through Faith, received not the Promiſe: God having provided ſome better Thing for us, that they without us, ſhould not be made perfect*, Heb. xi. 39, 40. So that the *Jewiſh* Religion and Worſhip was, in ſome Reſpects, adapted to the Capacity and Genius both of the *Learned* and *Ignorant*: Of the *Ignorant*, as being made up of Pomp and Shew enough to attract their *Attention*; and of the *Learned*, as abounding with *Shadows*, and *Emblems* of higher Matters, enough to exerciſe their deepeſt *Contemplation*.

A N
EXPOSITION
O F
The Third Book of *Moſes* called
LEVITICUS.

The ARGUMENT.

The Name of Leviticus, *given by the* Greek *Interpreters to this Book, intimates the Subject-matter treated of therein; namely, the various Rules and Forms of ceremonial Worſhip, which God preſcribed to the People in the Deſart, after the Tabernacle was framed and erected; eſpecially about the Offerings and Sacrifices to be adminiſter'd by the Family of* Levi. *Offerings and Sacrifices had been eſtabliſhed by God from the Beginning after Man's Sin; and the Promiſe that he ſhould be reſtored to Grace by the* Meſſias; *and had been continually uſed in the Church; and were of two Sorts, and for two Ends. The one Sort was expiatory, or propitiatory; the other were euchariſtical, or of Thankſgiving, to make a publick Acknowledgment of God's Benefits, as well general, as particular. But after the* Iſraelites *were come out of* Egypt, *the Almighty, willing to give a firm and perpetual Form to his Service, and to baniſh all arbitrary Licence, and to ſhew that he is pleaſed with nothing but Obedience, by which alone he can and ought to be lawfully ſerved; both Kinds of Sacrifices were regulated by certain Laws and Circumſtances, of Rites, Times, and Places; and eſpecially by appointing certain Perſons conſecrated and pleaſing to God, according to his free Choice, by which he took the Tribe of* Levi *in general for his Service; and out of that Tribe,* Aaron, *and his Deſcendants, particularly, to offer Sacrifices, whereof the Elders, from Father to Son, ſhould ſucceſſively hold the Place of High-Prieſt.*

Beſides this firſt and principal Part, this Book alſo contains the Ceremonial Laws concerning the Diſtinctions of Meats, clean and unclean, lawful and unlawful, which were given as well for an Exerciſe and abſolute Proof of ſincere Obedience to God, as for a Document of holy Diſcretion, which Believers ought to uſe in abſtaining from every Thing with which God is diſpleaſed, or which may ſtain the Conſcience.

Farther; Moſes, *in this Book, deſcribes all ceremonial Uncleanneſſes, by Meats, corporal Infirmities, and Accidents; and the Purification required in every one of them particularly; together with the Appointment of a general Purgation or Atonement to be made once a Year, of all the People's Uncleanneſſes.*

In this Book are alſo eſtabliſhed the Laws of Affinity and Conſanguinity, forbidden in Marriages, and divers other Precepts of Juſtice; Charity and Piety, the Purity required in Prieſts; of Feaſts; of the Reſting of the Earth after ſeven Years; of the Jubilee; Vows; Things conſecrated to God, and the Ranſom of them; Things which were uſed in antient Times, for an Order of Eccleſiaſtical Diſcipline, and have likewiſe ſome reaſonable Correſpondency with the Myſteries of the Goſpel; of which Things the Levites *were the ordinary Teachers, ſacred Miniſters, and publick Expounders. Finally, all theſe Commandments were ſealed by God, with excellent Promiſes to them that ſhould keep them, and rigorous Threatnings to the Breakers of them.*

CHAP. I.

Laws concerning the ſlaughtering the Burnt-offering in the Tabernacle; whether the Offering conſiſt of the Herd, Flock, or Fowl.

Ver. 1. AND the Lord called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, If any man of you bring an offering unto the Lord, ye ſhall bring your offering of the cattel, *even* of the herd, and of the flock. 3 If his offering *be* a burnt-ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord. 4 And he ſhall put his hand upon the head of the burnt-offering: and it ſhall be accepted for him to make atonement for him. 5 And he ſhall kill the bullock before the Lord: and the prieſts Aarons ſons ſhall bring the blood, and ſprinkle the blood round about upon the altar, that *is* by the door of the tabernacle of the congregation. 6 And he ſhall ſlay the burnt-offering, and cut it into his pieces. 7 And the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire. 8 And the prieſts Aarons ſons ſhall lay the parts, the head, and the fat in order upon the wood that *is* on the fire which *is* upon the altar. 9 But his inwards and his legs ſhall he waſh in water: and the prieſt ſhall burn all on the altar, *to be* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord. 10 And if his offering be of the flocks, *namely* of the ſheep, or of the goats, for a burnt-ſacrifice; he ſhall bring it a male without blemiſh. 11 And he ſhall kill it on the ſide of the altar north-ward before the Lord: and the prieſts Aarons ſons ſhall ſprinkle his blood round about upon the altar. 12 And he ſhall cut it into his pieces, with his head and his fat: and the prieſt ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar. 13 But he ſhall waſh the inwards and the legs with water: and the prieſt ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt-ſacrifice, an offering made by fire of a ſweet ſavour unto the Lord. 14 And if the burnt-ſacrifice for his offering to the Lord *be* of fowls, then he ſhall bring his offering of turtle doves, or of young pigeons. 15 And the prieſt ſhall bring it unto the altar, and wring off his head, and burn *it* on the altar: and the blood thereof ſhall be wrung out at the ſides of the altar. 16 And he ſhall pluck away his crop with his feathers, and caſt it beſide the altar on the eaſt-part, by the place of the aſhes. 17 And he ſhall cleave it, with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord.

Some have made it a Queſtion, why the firſt Verſe of this Chapter, and Book, begins with the Word *And*, as if it was connected with Something foregoing? To this the *Jewiſh* Commentators, who are great Obſervers of Words, Letters, Phraſes, and ſuch like, have anſwer'd, That by the Word *And* beginning the Book, is intimated, that it is immediately connected with, and joined to, the latter End of *Exodus*; in which, as we apprehend, they are not miſtaken; for the Thread of the Narration does, indeed, paſs on from one Book to the other, as the Reader may eaſily perceive, by comparing the *fortieth* Chapter of *Exodus* with the *firſt* of *Leviticus*.

The Reſt of this Chapter wants no Explanation.

CHAP. II.

Laws concerning the Meat-offerings, which were of Flour; Leaven and Honey not to be mixed with it. All Offerings to be ſalted. Of the Firſt Fruits.

Ver. 1. AND when any will offer a meat-offering unto the Lord, his offering ſhall be *of* fine flour; and he ſhall pour oil upon it, and put frankincenſe thereon. 2 And he ſhall bring it to Aarons ſons the prieſts: and he ſhall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincenſe thereof; and the prieſt ſhall burn the memorial of it upon the altar, *to be* an offering made by fire, of a ſweet ſavour unto the Lord. 3 And the remnant of the meat-offering *ſhall be* Aarons and his ſons: *it is* a thing moſt holy of the offerings of the Lord made by fire. 4 And if thou bring an oblation of a meat-offering baken in the oven, *it ſhall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. 5 And if thy oblation *be* a meat-offering *baken* in a pan, it ſhall be *of* fine flour unleavened, mingled with oil. 6 Thou ſhalt part it in pieces, and pour oil thereon: it *is* a meat-offering. 7 And if thy oblation *be* a meat-offering *baken* in the frying-pan, it ſhall be made *of* fine flour with oil. 8 And thou ſhalt bring the meat-offering, that is made of theſe things, unto the Lord: and when it is preſented unto the prieſt, he ſhall bring it unto the altar. 9 And the prieſt ſhall take from the meat-offering a memorial thereof, and ſhall burn *it* upon the altar: *it is* an offering made by fire of a ſweet ſavour unto the Lord. 10 And that which is left of the meat-offering, *ſhall be* Aarons and his ſons: *it is* a thing moſt holy, of the offerings of the Lord made by fire. 11 No meat-offering, which ye ſhall bring unto the Lord, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the Lord made by fire. 12 As for the oblation of the firſt fruits, ye ſhall offer them unto the Lord: but they ſhall not be burnt on the altar for a ſweet ſavour. 13 And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt. 14 And if thou offer a meat-offering of thy firſt-fruits unto the Lord, thou ſhalt offer for the meat-offering of thy firſt-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears. 15 And thou ſhalt put oil upon it, and lay frankincenſe thereon: it *is* a meat-offering. 16 And the prieſt ſhall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the Lord.

No Meat-offering which ye ſhall bring unto the Lord, ſhall be made with Leaven] By which is ſignified, that all Leaven of Malice, Hypocriſy, and Pride, in all the ſpiritual Offerings, or good Works of the Faithful, *Luke* xii. 1. ſhall be laid aſide.

For ye ſhall burn no Leaven, nor any Honey, in any Offering of the Lord made by Fire] The Reaſon why Honey is forbidden, is, becauſe, notwithſtanding the Sweetneſs of it, it hath that Quality, that it will make the Dough, or Paſte it is mixed with, ſour, to riſe, and become puffy. Or, it may be, God would intimate, that the Sweets and Pleaſures of the Fleſh, ſpoil the Study of good Works.

And every Oblation of thy Meat-offering, ſhalt thou ſeaſon with Salt] *Salt* is a Sign of Confirmation of the *Covenant* with God; a Phraſe taken from the common Saying, that *familiar Friends uſe the ſame Salt*, that is, feed at one Table. Salt was likewiſe antiently a Sign or Token of Friendſhip; alſo of an *Inferior's* Duty whereby he was bound to his *Superior*, whence comes the Word *Salary*, or Wages, *Ezra* iv. 14. *Now becauſe we have Maintenance from the King's Palace*; or, as it is in the Margin, *we are ſalted with the Salt of the Palace*. *Salt* was likewiſe to remind us to lead an untainted and uncorrupt Life. *Mark* iv. 19.

CHAP. III.

Laws to regulate the Manner of offering the Peace-offerings of Bullocks, Sheep, and Goats. Eating of Fat and Blood expreſly forbidden, and the Statute made perpetual.

Ver. 1. AND if his oblation *be* a ſacrifice of peace-offering, if he offer it of the erd, whether *it be* a male or female; he ſhall ffer it without blemiſh before the Lord. 2 nd he ſhall lay his hand upon the head of his ffering, and kill it at the door of the tabernacle f the congregation: and Aarons ſons the prieſts hall ſprinkle the blood upon the altar round bout. 3 And he ſhall offer of the ſacrifice of he peace-offering, an offering made by fire unto he Lord; the fat that covereth the inwards, and ll the fat that *is* upon the inwards. 4 And the wo kidneys, and the fat that *is* on them, which by the flanks, and the caul above the liver, ith the kidneys, it ſhall he take away. 5 And arons ſons ſhall burn it on the altar upon the urnt-ſacrifice, which *is* upon the wood that *is* n the fire: *it is* an offering made by fire of a weet ſavour unto the Lord. 6 And if his offer- g for a ſacrifice of peace-offering unto the Lord e *of* the flock, male or female; he ſhall offer it ithout blemiſh. 7 If he offer a lamb for his ffering, then ſhall he offer it before the Lord. And he ſhall lay his hand upon the head of is offering, and kill it before the tabernacle of e congregation: and Aarons ſons ſhall ſprinkle e blood thereof round about upon the altar. 9 nd he ſhall offer of the ſacrifice of the peace- ffering, an offering made by fire unto the ord: the fat thereof *and* the whole rump, it all he take off hard by the back-bone: and the that covereth the inwards, and all the fat that upon the inwards. 10 And the two kidneys, d the fat that *is* upon them, which *is* by the nks, and the caul above the liver, with the dneys, it ſhall he take away. 11 And the ieſt ſhall burn it upon the altar: *it is* the food the offering made by fire unto the Lord. 12 nd if his offering *be* a goat, then he ſhall offer before the Lord. 13 And he ſhall lay his nd upon the head of it, and kill it before the ernacle of the congregation: and the ſons of aron ſhall ſprinkle the blood thereof upon the ar round about. 14 And he ſhall offer thereof s offering, *even* an offering made by fire unto e Lord; the fat that covereth the inwards, and the fat that *is* upon the inwards. 15 And e two kidneys, and the fat that *is* upon them, ich *is* by the flanks, and the caul above the er, with the kidneys, it ſhall he take away. And the prieſt ſhall burn them upon the altar: *is* the food of the offering made by fire, for a eet ſavour. All the fat is the Lords. 17 *It ll be* a perpetual ſtatute for your generations oughout all your dwellings, that ye eat neither nor blood.

And if his Oblation be a Sacrifice of Peace-offering] e Word in the *Hebrew* for *Peace-offering*, ſignifies *lfare*, *Proſperity*, or *Requital*; implying ſuch acrifice whereby Men requite God with Thankſgiving all the Welfare and Proſperity, Peace and Bleſſings beſtows upon them; in which Regard it might like- e be termed a *Requite-offering*.

The Difference between the *Peace-offering* and the *rnt-offering* is this: The *Burnt-offering* might conſiſt *Doves* or *Pigeons*, where the Circumſtances of the erer were narrow; but *Peace-offerings* were only to made Bullocks, Sheep, or Goats; the *Burnt-offer-* was to be a Male, the Peace-offering either Male Female, ſo it was without Blemiſh; of the *Burnt- ring* the Prieſts had nothing but the Skins, whereas *ace-offerings* were divided into three Parts, namely, *one*, which was burnt on the Altar, conſiſting of the Fat covering the Inwards, and the Rumps of Sheep or Lambs; *another* belonged to the Prieſt, namely, the Shoulder and Breaſt; of the Remainder, the Offerer and his Friends made a Feaſt, and rejoiced together.

It is the Food of the Offering] To ſhew that God took Delight therein, and required them as his Part of the Sacrifices.

CHAP. IV.

Of Sacrifices for the Sins of Ignorance, committed either by the High-prieſt, the whole Congregation, by a Prince or Ruler, or by a private and ordinary Man.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, ſaying, if a ſoul ſhall ſin through ignorance againſt any of the commandments of the Lord (*concerning things* which ought not to be done) and ſhall do againſt any of them: 3 If the prieſt that is anointed, do ſin according to the ſin of the people: then let him bring for his ſin which he hath ſinned, a young bullock without blemiſh, unto the Lord for a ſin-offering. 4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and ſhall lay his hand upon the bullocks head, and kill the bullock before the Lord. 5 And the prieſt that is anointed, ſhall take of the bullocks blood, and bring it to the tabernacle of the congregation. 6 And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the Lord, before the vail of the ſanctuary. 7 And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the Lord, which *is* in the tabernacle of the congregation; and ſhall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation. 8 And he ſhall take off from it all the fat of the bullock for the ſin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards. 9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away. 10 As it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſt ſhall burn them upon the altar of the burnt-offering. 11 And the ſkin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung, 12 Even the whole bullock ſhall he carry forth without the camp, unto a clean place, where the aſhes are poured out, and burn him on the wood with fire: where the aſhes are poured out, ſhall he be burnt. 13 And if the whole congregation of Iſrael ſin through ignorance, and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the Lord, *concerning things* which ſhould not be done, and are guilty: 14 When the ſin which they have ſinned againſt it, is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation. 15 And the elders of the congregation ſhall lay their hands upon the head of the bullock before the Lord: and the bullock ſhall be killed before the Lord. 16 And the prieſt that is anointed, ſhall bring of the bullocks blood to the tabernacle of the congregation. 17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the Lord, *even* before the vail. 18 And he ſhall put *ſome* of the blood upon the horns of the altar, which *is* before the Lord, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation. 19 And he ſhall take all his fat from him, and burn *it* upon the altar. 20 And he ſhall do with the bullock as he did with the bullock for a ſin offering, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them. 21 And he ſhall carry forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſin-offering for the congregation. 22 When a ruler hath ſinned, and done *ſomewhat* through ignorance *againſt* any of the commandments of the Lord his God, *concerning things* which ſhould not be done, and is guilty; 23 Or if his ſin, wherein he hath ſinned, come to his knowledge: he ſhall bring his offering, a kid of the goats, a male without blemiſh. 24 And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it *is* a ſin-offering. 25 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering. 26 And he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace-offerings: and the prieſt ſhall make an atonement for him as concerning his ſin, and it ſhall be forgiven him. 27 And if any one of the common people ſin through ignorance, while he doth *ſomewhat againſt* any of the commandments of the Lord, *concerning things* which ought not to be done, and be guilty; 28 Or if his ſin, which he hath ſinned, come to his knowledge: then he ſhall bring his offering, a kid of the goat, a female without blemiſh, for his ſin which he hath ſinned. 29 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay the ſin offering in the place of the burnt-offering. 30 And the prieſt ſhall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar. 31 And he ſhall take away all the fat thereof, as the fat is taken away from off the ſacrifice of peace-offerings; and the prieſt ſhall burn *it* upon the altar, for a ſweet ſavour unto the Lord: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him. 32 And if he bring a lamb for a ſin-offering, he ſhall bring it a female without blemiſh. 33 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay it for a ſin-offering, in the place where they kill the burnt-offering. 34 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar. 35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar, according to the offerings made by fire unto the Lord: and the prieſt ſhall make an atonement for his ſin that he hath committed, and it ſhall be forgiven him.

If a Soul ſhall ſin through Ignorance] The Intent of an Offering for a Sin of Ignorance, was to make Atonement for ſome particular Sin, inadvertently committed, or ignorantly ſuppoſed to be no Sin, or falling into any Sin through Unadviſedneſs, unwarily, in Haſte, or Paſſion, not being ſenſible of the Sinfulneſs of it, till after the Treſpaſs committed; ſuch a Tranſgreſſor was to offer the Sacrifices here preſcribed.

And ſhall lay his Hand upon the Bullock's Head] This was a very proper Ceremony to put him in Mind, that he deſerved the Death that the Creature was a-going to ſuffer; and, at the ſame Time, to ſupport the Spirits of the Penitents, God, who had commanded ſuch a Service, promiſed he would moſt certainly accept of it for the Pardon of their Sins, until a more perfect Satiſfaction ſhould be made.

From the Manner of Atonement made by theſe Sacrifices, may be inferr'd, that the Mercy and Goodneſs of God are exceeding great. Man by Sin had merited Death; God promiſed him, in his own Time, a *Redeemer* to ſatisfy his Juſtice; till that *Redeemer* ſhould come, he was pleaſed to accept of the Life of an Animal.

CHAP. V.

The different Kinds of Offering for the Sins of concealing of Swearing; touching unwarily any unclean Thing; vain Swearing; Treſpaſſes in holy Things.

Ver. 1. AND if a ſoul ſin, and hear the voice of ſwearing, and *is* a witneſs, whether he hath ſeen or known *of it*; if he do not utter *it*, then he ſhall bear his iniquity. 2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hidden from him; he alſo ſhall be unclean, and guilty. 3 Or if he touch the uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withall, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty. 4 Or if a ſoul ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty in one of theſe. 5 And it ſhall be, when he ſhall be guilty in one of theſe *things*, that he ſhall confeſs that he hath ſinned in that *thing*. 6 And he ſhall bring his treſpaſs-offering unto the Lord for his ſin which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſin-offering: and the prieſt ſhall make an atonement for him concerning his ſin. 7 And if he be not able to bring a lamb, then he ſhall bring for his treſpaſs which he hath committed, two turtle-doves or two young pigeons, unto the Lord; one for a ſin-offering, and the other for a burnt-offering. 8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſin-offering firſt, and wring off his head from his neck, but ſhall not divide *it* aſunder. 9 And he ſhall ſprinkle of the blood of the ſin-offering upon the ſide of the altar; and the reſt of the blood ſhall be wrung out at the bottom of the altar: it *is* a ſin-offering. 10 And he ſhall offer the ſecond *for* a burnt-offering, according to the manner: and the prieſt ſhall make an atonement for him, for his ſin which he had ſinned, and it ſhall be forgiven him. 11 But if he be not able to bring two turtle-doves, or two young pigeons; then he that ſinned, ſhall bring for his offering the tenth part of an ephah of fine flour for a ſin-offering: he ſhall put no oyl upon it, neither ſhall he put *any* frankincenſe thereon: for it *is* a ſin-offering. 12 Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the Lord: it *is* a ſin-offering. 13 And the prieſt ſhall make an atonement for him, as touching his ſin that he hath ſinned in one of theſe, and it ſhall be forgiven him: and *the remnant* ſhall be the prieſts, as a meat-offering. 14 And the Lord ſpake unto Moſes, ſaying, 15 If a ſoul commit a treſpaſs, and ſin through ignorance, in the holy things of the Lord; then he ſhall bring for his treſpaſs unto the Lord, a ram without blemiſh out of the flocks, with thy eſtimaion by ſhekels of ſilver, after the ſhekel of the ſanctuary, for a treſpaſs-offering. 16 And he ſhall make amends for the harm that he hath done in the holy thing, and ſhall add the fifth part thereto, and give it unto the prieſt: and he prieſt ſhall make an atonement for him with he ram of the treſpaſs-offering, and it ſhall be orgiven him. 17 And if a ſoul ſin, and commit any of theſe things which are forbidden to e done by the commandments of the Lord; hough he wiſt *it* not, yet is he guilty, and ſhall ear his iniquity. 18 And he ſhall bring a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering, unto the prieſt: nd the prieſt ſhall make an atonement for him oncerning his ignorance wherein he erred and iſt *it* not; and it ſhall be forgiven him. 19 *is* a treſpaſs-offering: he hath certainly treſpaſſed againſt the Lord.

Shall bring for his Offering the tenth Part of an phah of fine Flour; he ſhall put no Oil upon it, neither all he put any Frankincenſe thereon] The Reaſon of is Prohibition is declared *Numb.* v. 15. becauſe this ffering cauſed a Remembrance of Iniquity, before the ord; and not the Sweetneſs and Pleaſantneſs of volunry Service.

CHAP. VI.

aws concerning thoſe who purloined any Thing from their Neighbours. The Law of the Burnt-offering. The Offering at the Conſecration of a Prieſt; and ſeveral other Offerings.

er. 1. AND the Lord ſpake unto Moſes, ſaying, 2 If a ſoul ſin, and commit treſpaſs againſt the Lord, and lie unto his ighbour in that which was delivered him to ep, or in fellowſhip, or in a thing taken away violence, or hath deceived his neighbour; 3 have found that which was loſt, and lieth ncerning it, and ſweareth falſly; in any of all eſe that a man doeth, ſinning therein: 4 Then ſhall be, becauſe he hath ſinned and is guilty, at he ſhall reſtore that which he took violently ay, or the thing which he hath deceitfully got-n, or that which was delivered him to keep, the loſt thing which he found, 5 Or all that out which he hath ſworn falſly; he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his treſpaſs-offering. 6 And he ſhall bring his treſpaſs-offering unto the Lord, a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering, unto the prieſt. 7 And the prieſt ſhall make an atonement for him, before the Lord: and it ſhall be forgiven him, for any thing of all that he hath done, in treſpaſſing therein. 8 And the Lord ſpake unto Moſes, ſaying, 9 Command Aaron and his ſons, ſaying, This *is* the law of the burnt-offering: (It *is* the burnt-offering, becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it) 10 And the prieſt ſhall put on his linen garment, and his linen breeches ſhall he put upon his fleſh, and take up the aſhes which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them beſides the altar. 11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp, unto a clean place. 12 And the fire upon the altar ſhall be burning in it, it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings. 13 The fire ſhall ever be burning upon the altar: it ſhall never go out. 14 And this *is* the law of the meat-offering: the ſons of Aaron ſhall offer it before the Lord, before the altar. 15 And he ſhall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar, *for* a ſweet ſavour, *even* the memorial of it unto the Lord. 16 And the remainder thereof ſhall Aaron and his ſons eat: with unleavened bread ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it. 17 It ſhall not be baken with leaven: I have given it *unto them for* their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſin-offering, and as the treſpaſs-offering. 18 All the males among the children of Aaron ſhall eat of it: *it ſhall be* a ſtatute for ever in your generations concerning the offerings of the Lord made by fire: Every one that toucheth them ſhall be holy. 19 And the Lord ſpake unto Moſes, ſaying, 20 This *is* the offering of Aaron, and of his ſons, which they ſhall offer unto the Lord, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night. 21 In a pan it ſhall be made with oil, *and when it is* baken, thou ſhalt bring it in: *and* the baken pieces of the meat-offering ſhalt thou offer *for* a ſweet ſavour unto the Lord. 22 And the prieſt of his ſons that is anointed in his ſtead, ſhall offer it: *It is* a ſtatute for ever unto the Lord, it ſhall be wholly burnt. 23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten. 24 And the Lord ſpake unto Moſes, ſaying, 25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-offering: In the place where the burnt-offering is killed, ſhall the ſin-offering be killed before the Lord: it *is* moſt holy. 26 The prieſt that offereth it for ſin, ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation. 27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the blood thereof upon any garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place. 28 But the earthen veſſel wherein it is ſodden, ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured, and rinſed in water. 29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy. 30 And no ſin-offering whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place* ſhall be eaten: it ſhall be burnt in the fire.

The ſeven firſt Verſes of this Chapter, are, by ſome, made to cohere with the preceding Chapter, according to the Partition in the *Hebrew* Text, and that not without Reaſon, ſince they treat of the Treſpaſs-offering.

Here we have ſeveral Injunctions in relation to our ſinning againſt our Neighbour; which may furniſh us with ſuch Reflections as theſe: That the Majeſty of God is violated by our treſpaſſing againſt our Neighbour, not only becauſe Man is his Creature, and belongs to him; but alſo, that God hath commanded us to love our Neighbour, and not to do him Hurt; beſides, the Name of the Lord is often abuſed in and about the Treſpaſſes which are committed againſt our Neighbour. In theſe Caſes the Offender was obliged to offer a Sacrifice for his Guilt, for his Expiation, and to make an Atonement with God, and alſo to make Satisfaction to his Neighbour.

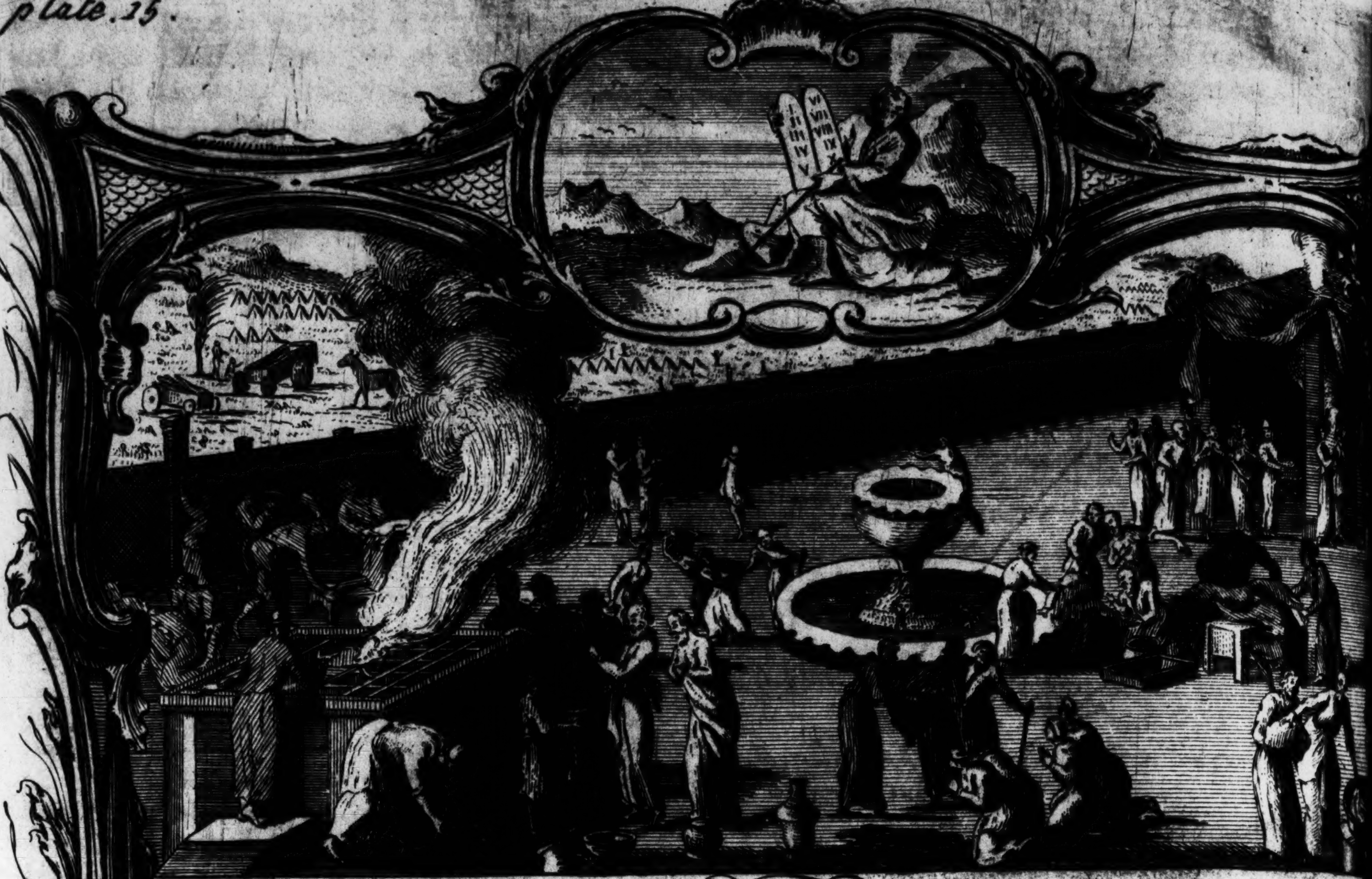
In the Court of the Tabernacle of the Congregation they ſhall eat it] This Law was grounded on three Reaſons. 1. That the Things once hallowed might not be ſlighted through common Uſe. 2. That the ſame might not be abuſed afterwards by or among the People, for Pride, Shew, Gluttony, or any otherwiſe. 3. That the Prieſts who miniſter'd at the Altar, might live by the Altar, 1 *Cor.* ix. 13.

CHAP. VII.

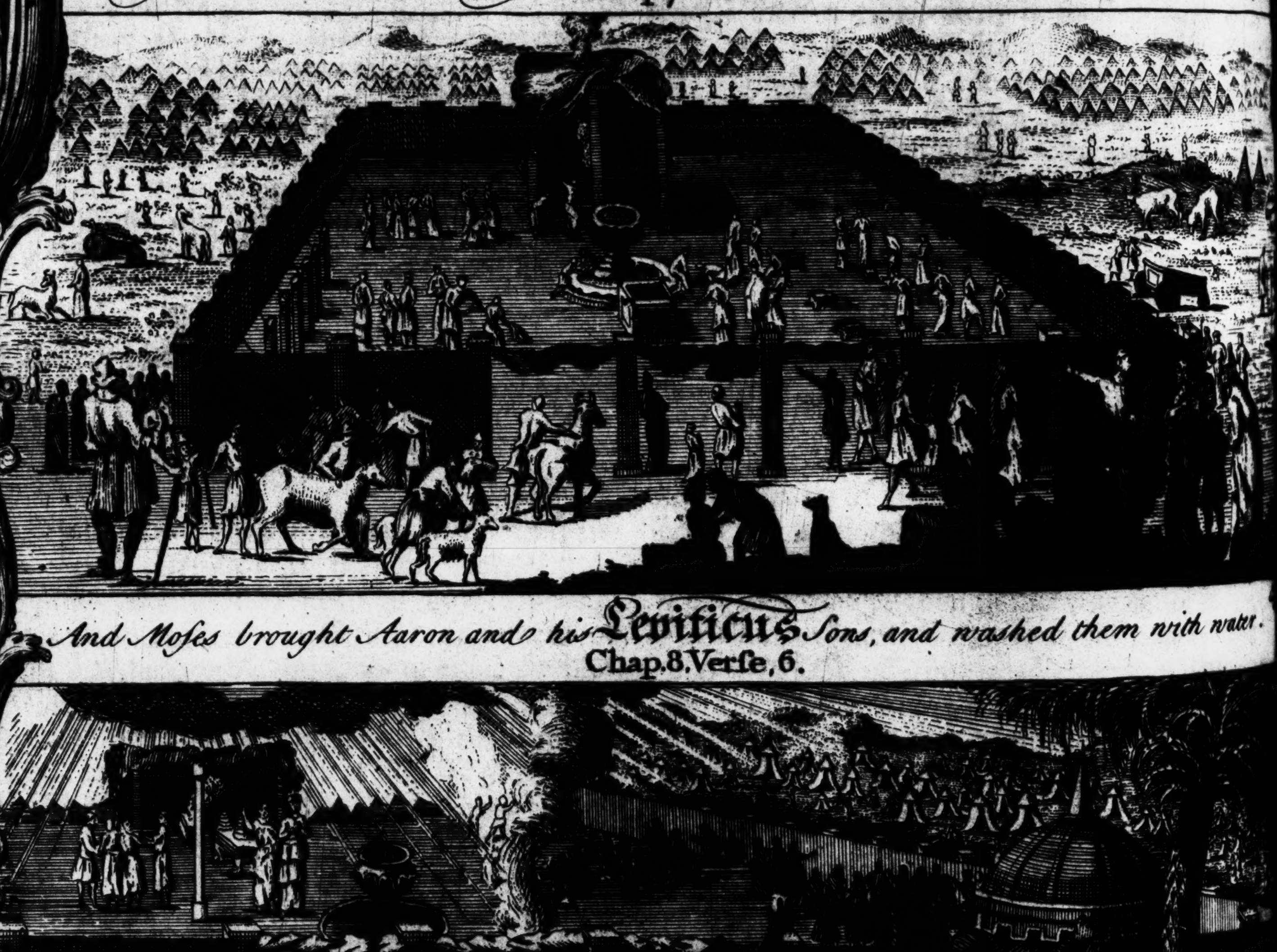
The Law of the Treſpaſs offering; Thank-offering; Praiſe-Offering; Free-will Offering. The Fat and Blood forbid to be eaten. The Prieſts Portion in the Peace-offering.

Ver. 1. Likewiſe this *is* the law of the treſpaſs-offering: it *is* moſt holy. 2 In the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering: and the blood thereof ſhall he ſprinkle round about upon the altar. 3 And he ſhall offer of it all the fat thereof; the rump and the fat that covereth the inwards. 4 And the two kidneys and the fat that *is* on them, which *is* by the flank, and the caul *that is* above the liver, with the kidneys, *it* ſhall he take away. 5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the Lord: it *is* a treſpaſs-offering. 6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy. 7 As the ſin-offering is, ſo is the treſpaſs-offering: *there is* one law for them: the prieſt that maketh atonement therewith, ſhall have it. 8 And the prieſt that offereth any mans burnt-offering, *even* the prieſt ſhall have to himſelf the ſkin of the burnt-offering which he hath offered. 9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and in the pan, ſhall be the prieſts that offereth it. 10 And every meat-offering mingled with oil, and dry, ſhall all the ſons of Aaron have, one *as much* as another. 11 And this *is* the law of the ſacrifice of peace-offerings which he ſhall offer unto the Lord. 12 If he offer it for a thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving, unleavened cakes mingled with oyl, and unleavened wafers anointe with oyl, and cakes mingled with oyl, of fine flour fried. 13 Beſides the cakes, he ſhall offer *for* his offering, leavened bread, with the ſacrifice of thankſgiving, of his peace-offerings. 14 And of it he ſhall offer one out of the whole oblation, *for* an heave-offering unto the Lord, *and* it ſhall be the prieſts that ſprinkleth the blood of the peace-offerings. 15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day that it is offered: he ſhall not leave any of it until the morning. 16 But if the ſacrifice of his offering *be* a vow or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten. 17 But the remainder of the fleſh of the ſacrifice on the third day, ſhall be burnt with fire. 18 And if *any* of the fleſh of the ſacrifice of his peace-offering be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it, ſhall bear his iniquity. 19 And the fleſh that toucheth any unclean *things*, ſhall not be eaten, it ſhall be burnt with fire: and as for the fleſh, all that be clean ſhall eat thereof. 20 But the ſoul that eateth *of* the fleſh of the ſacrifice of peace-offerings that *pertain* unto the Lord, having his uncleanneſs upon him, even that ſoul ſhall be cut off from his people. 21 Moreover, the ſoul that ſhall touch any unclean *thing*, *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which *pertain* unto the Lord, even that ſoul ſhall be cut off from his people. 22 And the Lord ſpake unto Moſes ſaying, 23 Speak unto the children of Iſrael, ſaying, ye ſhall eat no manner fat, of ox, or of ſheep, or of goat. 24 And the fat of the beaſt that dieth of it ſelf, and the fat of that which is torn with beaſts, may be uſed in any other uſe: but ye ſhall in no wiſe eat of it. 25 For whoſoever eateth the fat of the beaſt of which men offer an offering made by fire unto the Lord, even the ſoul that eateth *it*, ſhall be cut off from his people. 26 Moreover, ye ſhall eat no manner of blood *whether it be* of fowl or of beaſt, in any of your dwellings. 27 Whatſoever ſoul *it be* that eateth any manner of blood, even that ſoul ſhall be cut off from his people. 28 And the Lord ſpake unto Moſes ſaying, 29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the Lord, ſhall bring his oblation unto the Lord of the ſacrifice of his peace-offerings. 30 His own hand ſhall bring the offerings of the Lord made by fire, the fat with the breaſt, it ſhall he bring, that the breaſt may be waved *for* a wave-offering before the Lord. 31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſons. 32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heave-offering of the ſacrifices of your peace-offerings. 33 He among the ſons of Aaron, that offereth the blood of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part. 34 For the

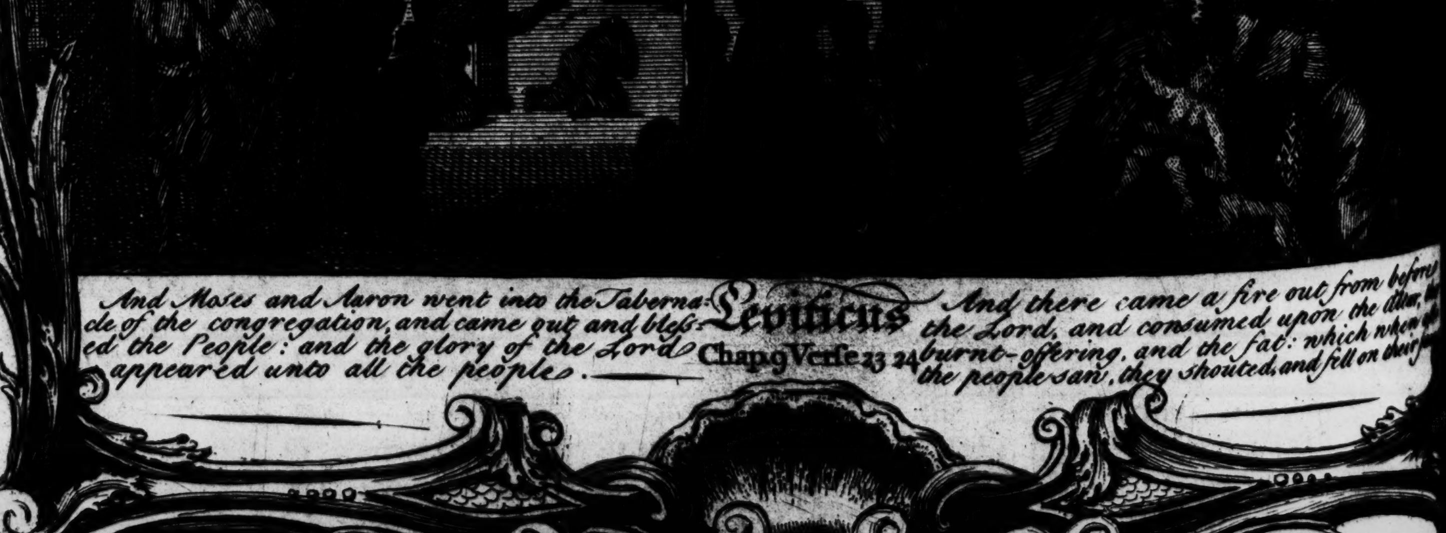
plate. 15



In the place were they kill the burnt-
Offering, shall they kill the trespass-
Leviticus
Chap.7 Verse 2
Offering: and the blood thereof shall
He sprinkle round about upon the Altar.



And Moses brought Aaron and his **Leviticus** Sons, and washed them with water.
Chap.8.Verse,6.



And Moses and Aaron went into the Taberna-
cle of the congregation, and came out and bless-
ed the People: and the glory of the Lord
appeared unto all the people.
Leviticus
Chap.9 Verse 23 24
And there came a fire out from before
the Lord, and consumed upon the Altar, the
burnt-offering, and the fat: which when all
the people saw, they shouted, and fell on their fa

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the wave breaſt, and the heave-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute for ever from among the children of Iſrael. 35 This *is the portion* of the anointing of Aaron, and of the anointing of his ſons, out of the offerings of the Lord, made by fire, in the day *when* he preſented them, to miniſter unto the Lord in the prieſts office: 36 Which the Lord commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever, throughout their generations. 37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering, and of the conſecrations, and of the ſacrifice of the peace-offerings: 38 Which the Lord commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the Lord in the wilderneſs of Sinai.

Beſides the Cakes, he ſhall offer for his Offering, leavened Bread, with the Sacrifice of Thankſgiving of the Peace-offerings] *Leaven*, it has been obſerved, was only permitted in *Thank-offerings*; becauſe, that in thoſe Offerings, the Offerer was not queſtioned about the Purity and Sincerity required in him; but was only to acknowledge God's Benefits, among which that of convenient feeding a Man's Body with *Leavened Bread* was to be numbered.

Here are ſeveral Sorts of Sacrifices mentioned which were not for Expiation of Sin, but for a Kind of Homage to God, and an Acknowledgment for Benefits received at his Hands; and of theſe there were three Kinds. 1. Voluntary, for God's Benefits in general. . Of Praiſe, for ſome remarkable peculiar Favour. . Upon a Vow, when the Benefit was obtained after and by Means of ſome ſingular Vow made.

The *Breaſt* and the *right Shoulder* (Ver. 31, 32.) were allotted to the Prieſt; to intimate the two principal Parts of a ſacred Miniſter's Office; namely, ſignified by the Shoulder; and Diligence, Zeal, and Affection figured by the Breaſt: And therefore the High-Prieſt did, to the ſame End, wear the Names of the Tribes of *Iſrael* upon his *Shoulders*, and upon his *Breaſt*.

The Breaſt is called *wave*, and the Shoulder *heave* (Ver. 34.) becauſe the Breaſt was *waved* or moved by the Prieſts towards the four Quarters of the World, at the Time of its being offered; and the Shoulder *waved*, or lifted up on high by the Prieſt in the offering it.

CHAP. VIII.

Moſes *conſecrates* Aaron *and his Sons, cloaths them with the ſacred Garments, and anoints the Tabernacle and its Furniture, and the holy Garments. Sacrifices offered for them; other Ceremonies and Injunctions relating to them.*

r. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Take Aaron and his ſons with him, and the garments, and the anointing oil, and a bullock for the ſin-offering, and two rams, and a baſket of unleavened bread. 3 And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moſes did as the Lord commanded him, and the aſſembly was gathered together unto the door of the tabernacle of the congregation. 5 And Moſes ſaid unto the congregation, This *is* the thing which the Lord commanded to be done. 6 And Moſes brought Aaron and his ſons, and waſhed them with water. 7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith. 8 And he put the breaſt-plate upon him: alſo he put in the breaſt-plate the Urim and Thummim. 9 And he put the mitre upon his head; alſo upon the mitre, *even* upon his forefront did he put the golden plate, the holy crown; as the Lord commanded Moſes. 10 And Moſes took the anointing oil, and anointed the tabernacle and all that *was* therein, and ſanctified them. 11 And he ſprinkled thereof upon the altar ſeven times, and anointed the altar, and all his veſſels, both the laver and his foot, to ſanctify them. 12 And he poured of the anointing oil upon Aarons head, and anointed him to ſanctify him. 13 And Moſes brought Aarons ſons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moſes. 14 And he brought the bullock for the ſin-offering: and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-offering. 15 And he ſlew *it*, and Moſes took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and ſanctified it, to make reconciliation upon it. 16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar. 17 But the bullock and his hide, his fleſh and his dung, he burnt with fire without the camp; as the Lord commanded Moſes. 18 And he brought the ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the ram. 19 And he killed *it*, and Moſes ſprinkled the blood upon the altar round about. 20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces, and the fat. 21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ram upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the Lord; as the Lord commanded Moſes. 22 And he brought the other ram, the ram of conſecration: and Aaron and his ſons laid their hands upon the head of the ram. 23 And he ſlew *it*, and Moſes took of the blood of it, and put *it* upon the tip of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. 24 And he brought Aarons ſons, and Moſes put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moſes ſprinkled the blood upon the altar round about. 25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right ſhoulder. 26 And out of the baſket of unleavened bread, that *was* before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right ſhoulder. 27 And he put all upon Aarons hands, and upon his ſons hands, and waved them *for* a wave-offering before the Lord. 28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the Lord. 29 And Moſes took the breaſt and waved it *for* a wave-offering before the Lord: *for* of the ram of conſecration it was Moſes part; as the Lord commanded Moſes. 30 And Moſes took of the anointing oil, and of the blood which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſons, and upon his ſons garments with him: and ſanctified Aaron *and* his garments, and his ſons, and his ſons garments with him. 31 And Moſes ſaid unto Aaron, and to his ſons, Boyl the fleſh at the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it. 32 And that which remaineth of the fleſh and of the bread, ſhall ye burn with fire. 33 And ye ſhall not go out of the door of the tabernacle of the congregation *in* ſeven days, until the days of your conſecration be at an end: for ſeven days ſhall he conſecrate you. 34 As he hath done this day, *ſo* the Lord hath commanded to do, to make an atonement for you. 35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and keep the charge of the Lord, that ye die not: for ſo I am commanded. 36 So Aaron and his ſons did all things which the Lord commanded by the hand of Moſes.

Every Thing in this Chapter, relating to the Conſecration of *Aaron* and his Sons, is ſo plain and intelligible, that there ſeems no Manner of Occaſion for an Explanation; let us therefore go on to the next.

CHAP. IX.

Aaron *is charged to begin the Functions of his prieſtly Office; accordingly he offers for himſelf firſt, and then for the People. The Glory of the Lord appears, and a miraculous Fire deſcends upon the Altar, and conſumes the Burnt-offering*, &c.

Ver. 1. AND it came to paſs on the eighth day, *that* Moſes called Aaron and his ſons, and the elders of Iſrael; 2 And he ſaid unto Aaron, Take thee a young calf for a ſin-offering, and a ram for a burnt-offering, without blemiſh, and offer *them* before the Lord. 3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a kid of the goats for a ſin-offering: and a calf, and a lamb, *both* of the firſt year, without blemiſh, for a burnt-offering; 4 Alſo a bullock and a ram, for peace-offerings to ſacrifice before the Lord: and a meat-offering mingled with oil: for to day the Lord will appear unto you. 5 And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew near and ſtood before the Lord. 6 And Moſes ſaid, This *is* the thing which the Lord commanded that ye ſhould do: and the glory of the Lord ſhall appear unto you. 7 And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſin-offering, and thy burnt-offering, and make an atonement for thy ſelf and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded. 8 Aaron therefore went unto the altar, and ſlew the calf of the ſin-offering, which *was* for himſelf. 9 And the ſons of Aaron brought the blood unto him; and he dipt his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar. 10 But the fat and the kidneys, and the caul *above* the liver of the ſin-offering he burnt upon the altar; as the Lord commanded Moſes. 11 And the fleſh and the hide he burnt with fire, without the camp. 12 And he ſlew the burnt-offering; and Aarons ſons preſented unto him the blood, which he ſprinkled round about upon the altar. 13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar. 14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar. 15 And he brought the peoples offering, and took the goat which *was* the ſin-offering for the people and ſlew it, and offered ir for ſin, as the firſt. 16 And he brought the burnt-offering, and offered it according to the manner. 17 And he brought the meat-offering, and took an handful thereof, and burnt *it* upon the altar, beſide the burnt-ſacrifice of the morning. 18 He ſlew alſo the bullock and the ram, *for* a ſacrifice of peace offering, which *was* for the people: and Aarons ſons preſented unto him the blood (which he ſprinkled upon the altar round about) 19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver. 20 And they put the fat upon the breaſts, and he burnt the fat upon the altar: 21 And the breaſts and the right ſhoulder Aaron waved *for* a wave-offering before the Lord; as Moſes commanded. 22 And Aaron lift up his hand towards the people, and bleſſed them; and came down from offering of the ſin-offering, and the burnt offering and peace-offerings. 23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people: and the glory of the Lord appeared unto all the people. 24 And there came a fire out from before the Lord and conſumed upon the altar the burnt-offering, and the fat: *which* when all the people ſaw, they ſhouted, and fell on their faces.

And there came a Fire out from before the Lord, and conſumed upon the Altar, the Burnt-offering and the Fat] The Fire, thus miraculouſly kindled, was, by the divine Command, (*Levit.* vi. 12, 13.) to be perpetually burning. But how could this Fire be preſerv'd, when both the *Tabernacle* and the *Altar* on which it burnt, were in Motion? (as they evidently were, when the *Iſraelites* journey'd in the Wilderneſs.) To which it is anſwered, that there ſeems no Reaſon, why we may not ſuppoſe, that, upon theſe Occaſions, there might be a certain *portable Conſervatory* of this *ſacred Fire*, diſtinct from the *Altar*: And that there was ſome ſuch Veſſel made uſe of, ſeems manifeſt from the Injunction, that, at ſuch Times, *the Aſhes ſhould be removed off the Altar, and a purple Cloth ſpread over it*, Numb. iv. 8. See *Biblioth. Bibl.*

CHAP. X.

Nadab *and* Abihu, *for offering ſtrange Fire, are burnt by Fire.* Aaron *and his Sons are forbid to mourn for them, as alſo to drink Wine or ſtrong Drink, when they went into the Tabernacle of the Congregation. The Law about eating the holy*

holy Things; Aaron's *Excuſe for tranſgreſſing it.*

Ver. 1. AND Nadab and Abihu, the ſons of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereon, and offered ſtrange fire before the Lord, which he commanded them not. 2 And there went out fire from the Lord and devoured them, and they died before the Lord. 3 Then Moſes ſaid unto Aaron, This *is it* that the Lord ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. 4 And Moſes called Miſhael and Elzaphan, the ſons of Uzziel the uncle of Aaron, and ſaid unto them, Come near, carry your brethren from before the ſanctuary out of the camp. 5 So they went near, and carried them in their coats out of the camp; as Moſes had ſaid. 6 And Moſes ſaid unto Aaron, and unto Eleazar, and unto Ithamar his ſons, Uncover not your heads, neither rend your clothes; leſt you die, and leſt wrath come upon all the people: but let your brethren, the whole houſe of Iſrael, bewail the burning which the Lord hath kindled. 7 And ye ſhall not go out from the door of the tabernacle of the congregation, leſt you die: for the anointing oil of the Lord *is* upon you. And they did according to the word of Moſes. 8 And the Lord ſpake unto Aaron, ſaying, 9 Do not drink wine nor ſtrong drink, thou, nor thy ſons with thee, when ye go into the tabernacle of the congregation; leſt ye die: *It ſhall be* a ſtatute for ever throughout your generations: 10 And that ye may put difference between holy and unholy, and between unclean and clean: 11 And that ye may teach the children of Iſrael all the ſtatutes which the Lord hath ſpoken unto them by the hand of Moſes. 12 And Moſes ſpake unto Aaron, and unto Eleazar, and unto Ithamar his ſons that were left, Take the meat-offering that remaineth of the offering of the Lord made by fire, and eat it without leaven beſide the altar: for it *is* moſt holy. 13 And ye ſhall eat it in the holy place, becauſe it *is* thy due and thy ſons due of the ſacrifices of the Lord made by fire: for ſo I am commanded. 14 And the wave-breaſt and heave-ſhoulder ſhall ye eat in a clean place; thou, and thy ſons, and thy daughters with thee; for *they be* thy due, and thy ſons due, *which* are given out of the ſacrifices of peace-offerings of the children of Iſrael. 15 The heave-ſhoulder, and the wave-breaſt ſhall they bring, with the offerings made by fire of the at, to wave *it for* a wave-offering before the Lord, and it ſhall be thine, and thy ſons with thee, by a ſtatute for ever; as the Lord had commanded. 16 And Moſes diligently ſought the goat of the ſin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the ſons of Aaron, *which were* left *alive*, ſaying, 17 Wherefore have ye not eaten the ſin-offering in the holy place, ſeeing it *is* moſt holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? 18 Behold, the blood of it was not brought in, within the holy *place*: ye ſhould indeed have eaten it in the holy *place*, as I commanded. 19 And Aaron ſaid unto Moſes, Behold, this day have they offered their ſin-offering, and their burnt-offering before the Lord; and ſuch things have befallen me: And *if* I had eaten the ſin-offering to day, ſhould it have been accepted in the ſight of the Lord? 20 And when Moſes heard *that*, he was content.

And Nadab and Abihu, the Sons of Aaron — offered ſtrange Fire before the Lord, which he commanded them not] What the Sin of *offering ſtrange Fire before the Lord was*, and upon what Account it raiſed the divine Indignation againſt *Nadab* and *Abihu*, the two Sons of *Aaron*, will beſt appear, ſays *Stackhouſe*, by attending a little to the Occaſion of it. After the Conſecration of *Aaron* and his Sons to the prieſtly Office, we are told, that a miraculous *Fire from the Lord*, i. e. a Fire, which either came immediately down from Heaven, or out of the Cloud, which cover'd the *Tabernacle*, conſum'd the firſt Victim which *Aaron* offered for a Burnt-offering; that God had expreſly commanded, that *the Fire, which was upon the Altar*, ſhould not be ſuffer'd to *go out*, Levit. vi. 12. which (according to the Conſent of moſt Interpreters) ſignifies, that the ſaid miraculous Fire, which had confirm'd the Inſtallation of *Aaron* and his Sons after ſo ſurprizing a Manner, ſhould be kept *alive*, and burning with the utmoſt Care; and that, as, at this very Time *Aaron* was required to light the *Incenſe* which he offered to God *in the moſt holy Place*, on the great *Day of Expiation*; ſo may we take it for granted, that the like Injunction was impos'd on the *inferior* Prieſts, with relation to the Incenſe which they were to offer every Day in the *holy Place*. We have indeed no Mention made of ſuch a Law, but the Hiſtory, we are commenting upon, gives us ſtrong Preſumption, that the Uſe of this Fire was only permitted; and therefore the Words in the Text, *which he commanded them not*, are thought to imply an expreſs Prohibition of *any other*.

The Crime then of *Nadab* and *Abihu* conſiſted in kindling the *Incenſe*, which their Office of Prieſts oblig'd them to offer every Morning and Evening, with Fire, different from that which was continually on the Altar of Burnt-offering, and conſequently, different from what God had ordered them to uſe. Other Offences indeed have been laid to their Charge. *Shuckford* ſuppoſes, that God, as yet, had given no Law for the offering of Incenſe in *Cenſers*; all that had been commanded about it, was, that *Aaron* ſhould burn it upon *the Altar of Incenſe* every Morning and every Evening, but theſe Men took upon them to begin, and introduce a Service in Religion, which was not appointed, and which, if it had been ſuffer'd, would have opened a Door to great Irregularities; and therefore, God, by an exemplary Judgment upon the firſt Offenders, put an effectual Stop to it. Some pretend, that they endeavour'd to intrude into the *moſt holy Place*, which was not permitted them to enter; becauſe, immediately after a Recital of the Manner of their Death, *Moſes* in another Place relates, that God commanded him to ſpeak unto *Aaron*, *that he ſhould not come, at all Times, into the holy Place, within the Veil, before the Mercy-ſeat, that he died not*, Levit. xvi. 2. But others inſinuate, that they were guilty of Intemperance, at the Entertainment at their *Inſtallation*, becauſe, after the Account of their fatal End, *Moſes*, by God's Order, gives this Injunction to *Aaron*, and the Remainder of his Sons: *Do not drink Wine, nor ſtrong Drink, thou, nor thy Sons with thee, when ye go into the Tabernacle of the Congregation, leſt ye die. It ſhall be a Statute for ever through your Generations, that ye may put Difference between Holy and Unholy, between Unclean and Clean*, Lev. x. 9, 10. But theſe are no more than bare Surmiſes, that have no proper Foundation in the foregoing Texts, nor is there Occaſion to hunt out for Paſſages to augment theſe Offenders Crime.

Nadab and *Abihu* had not only been admitted in common with the reſt of their Brethren, to the Honour of the *Prieſthood*, which, among the *Jews* was a Dignity of no ſmall Eſteem; but had particular Motives, which the others had not, to the Obſervance of all God's Commandments, as having had the Privilege of ſeeing

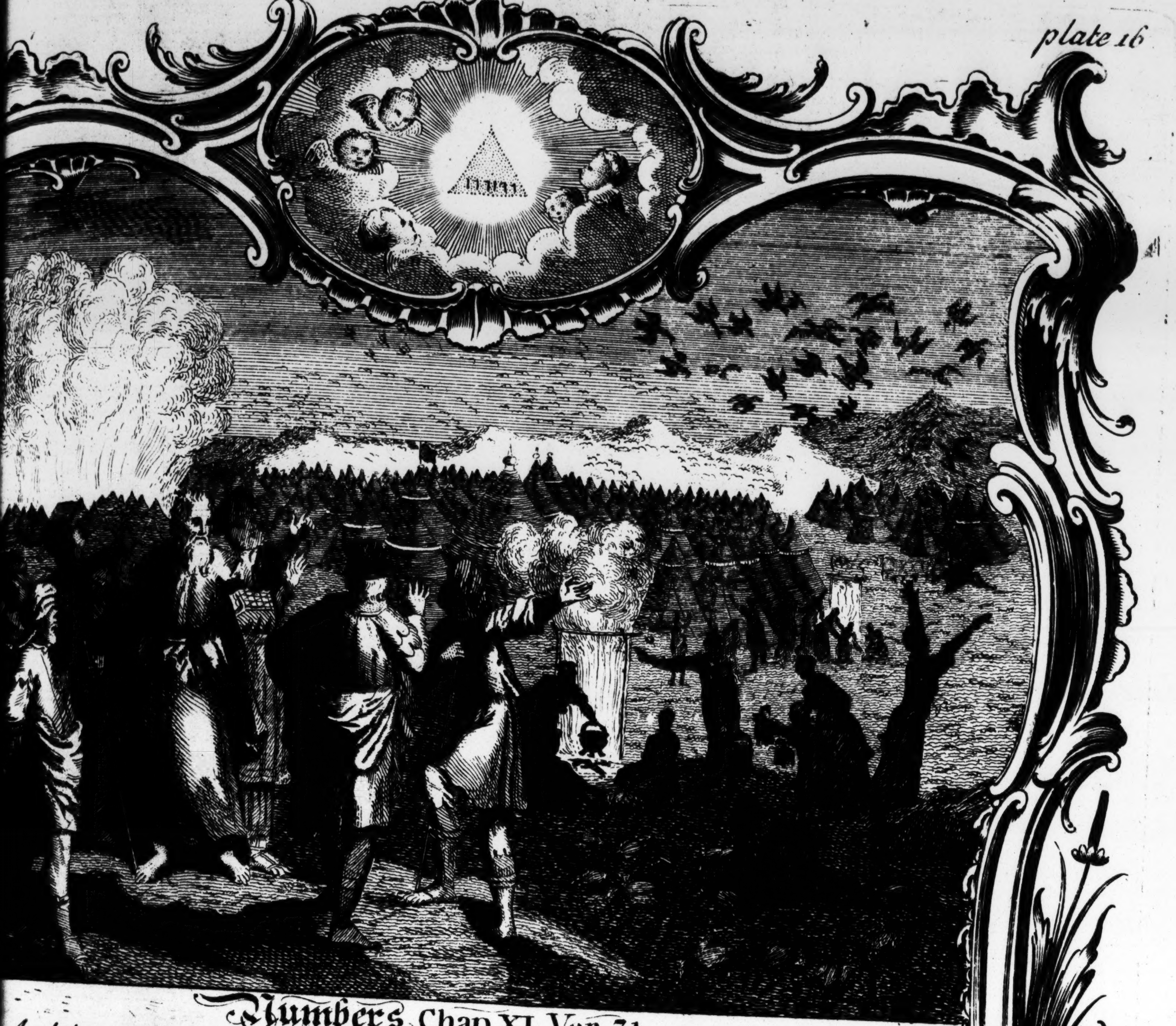
ſeeing the *Symbols* of the Divine Preſence, (on the *formidable* Mount, from whence his Laws were promulged) without being *conſum'd*. The higher therefore their Station was, and the more diſtinguiſhing the Favours they had receiv'd, the more provoking was their Affront, in attempting to adulterate an Ordinance of God's Inſtitution. *Common Fire*, they thought, might ſerve the Purpoſe of burning Incenſe, as well as that which was held more *ſacred*: At leaſt, in the *Gaiety*, or rather *Naughtineſs* of their Hearts, they were minded to make the Experiment, even in Oppoſition to the Divine Command; and therefore it was juſt and requiſite in God, ſays *Le Clerc*, (eſpecially in the Beginning of the Prieſthood, and when one Alteration of a divine Precept might, in Proceſs of Time, be productive of any more) to inflict an *exemplary* Puniſhment, that others might *hear and fear, and not commit the like Abomination*.

And for this Reaſon, *viz.* the Injection of Terror into others, *Aaron* is commanded to make no Lamentation or funeral Pomp for them; which, among the *Jews*, who, of all other Nations were ſo very ſumptuous in their *Obſequies* of their deceas'd Friends, was accounted a ſore Judgment. In the Caſe of *Jehoiakim* the King of *Judah*, the Commination of God is thought very terrible. *They ſhall not lament for him*, ſaying, *ah my Brother, or ah my Siſter: They ſhall not lament for him*, ſaying, *ah Lord, or ah his Glory. He ſhall be buried with the Burial of an Aſs, drawn, and caſt forth beyond the Gates of Jeruſalem*, Jer. xxii. 18, 19. Temporal Judgments however are not always ſure Indications of the final Condemnation of the Perſons on whom they fall, and therefore *Aaron* had no Occaſion utterly to deſpond: On the contrary, he might preſume, that the Juſtice of God being ſatisfied with the *preſent* Puniſhment of his Sons, might be appeas'd, with relation to their eternal State; and that, tho' their *Fleſh was deſtroy'd, yet their Spirits might be ſaved in the Day of the Lord*, 1 Cor. v. 5. He knew too, how much himſelf had offended in the Matter of the *golden Calf*, and might juſtly think, that God had call'd his Sin to Remembrance in the Deſtruction of his two Sons. He acknowledg'd therefore the Righteouſneſs of God, in all that he had brought upon him, and, in the Phraſe of Scripture, *was dumb, and opened not his Mouth, becauſe it was the Lord's doing*, Pſ. xxxix. 9.

CHAP. XI.

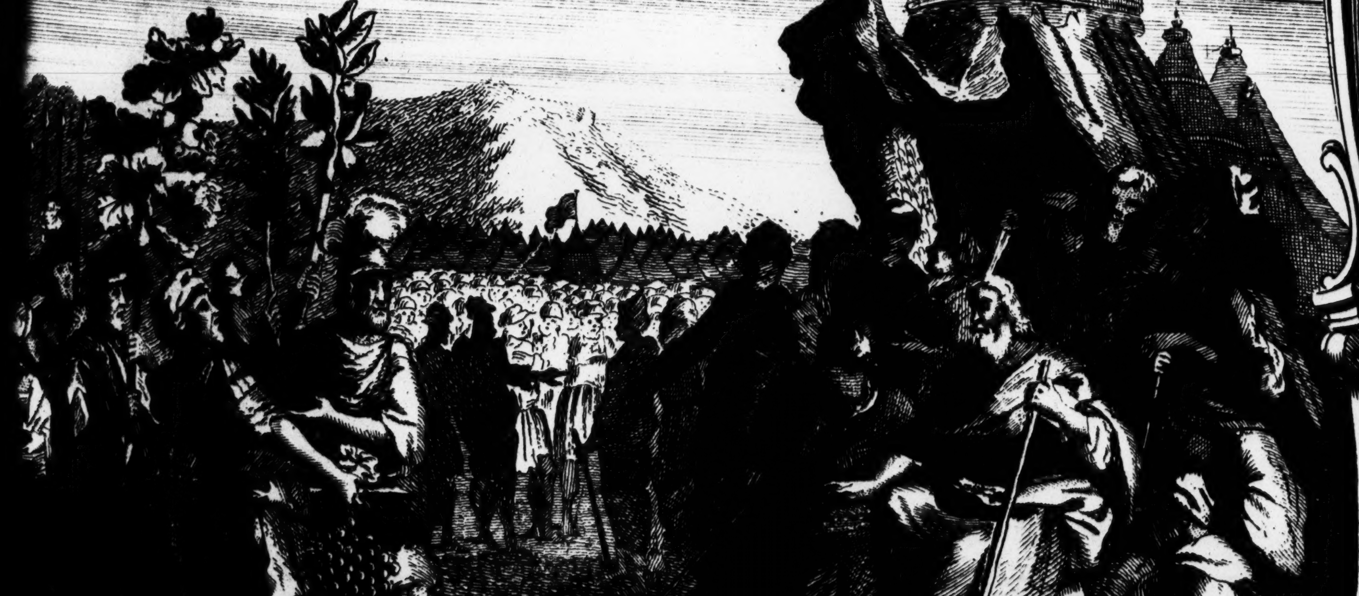
What Beaſts, Fiſh, Fowl, and creeping Things might, and might not be eaten.

Ver. 1. AND the Lord ſpake unto Moſes, and to Aaron, ſaying unto them, 2 Speak unto the children of Iſrael, ſaying, Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the earth. 3 Whatſoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beaſts, that ſhall ye eat. 4 Nevertheleſs, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. 5 And the coney, becauſe he cheweth the cud, but divideth not the hoof: he *is* unclean unto you. 6 And the hare, becauſe he cheweth the cud, but divideth not the hoof: he *is* unclean unto you. 7 And the ſwine, though he divide the hoof, and be cloven-footed; yet he cheweth not the cud: he *is* unclean unto you. 8 Of their fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch: they *are* unclean to you. 9 Theſe ſhall ye eat, of all that *are* in the waters: whatſoever hath fins and ſcales in the waters, in the ſeas, and in the rivers; them ſhall ye eat. 10 And all that have not fins nor ſcales in the ſeas, and in the rivers, of all that move in the waters, and of any living thing, which *is* in the waters; they *ſhall be* an abomination unto you. 11 They ſhall be even an abomination unto you: ye ſhall not eat of their fleſh, but you ſhall have their carcaſes in abomination. 12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you. 13 And theſe *are they which* ye ſhall have in abomination among the fowls, they ſhall not be eaten, they *are* an abomination: the eagle, and the oſſifrage, and the oſpray, 14 And the vulture, and the kite, after his kind: 15 Every raven after his kind: 16 And the oil, and the night-hawk, and the cuckcow, and the hawk after his kind, 17 And the little owl, and the cormorant, and the great owl, 18 And the ſwan, and the pelican, and the gier-eagle, 19 And the ſtork, the heron after her kind, and the lapwing, and the bat. 20 All fowls that creep, going upon *all* four, *ſhall be* an abomination unto you. 21 Yet theſe may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth: 22 *Even* theſe of them ye may eat: the locuſt after his kind, and the bald-locuſt after his kind, and the beetle after his kind, and the graſs-hopper after his kind. 23 But all *other* flying creeping things, which have four feet, *ſhall be* an abomination unto you, 24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them, ſhall be unclean until the even. 25 And whoſoever beareth *ought* of the carcaſe of them, ſhall waſh his clothes, and be unclean until the even. 26 *The carcaſes* of every beaſt which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, ſhall be unclean. 27 And whatſoever goeth upon his paws, among all manner of beaſts, that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe, ſhall be unclean until the even. 28 And he that beareth the carcaſe of them ſhall waſh his clothes, and be unclean until the even: they *are* unclean unto you. 29 Theſe alſo *ſhall be* unclean unto you among the creeping things that creep upon the earth: the weaſel, and the mouſe, and the tortoiſe after his kind, 30 And the ferret, and the chameleon, and the lizard, and the ſnail, and the mole. 31 Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even. 32 And upon whatſoever *any* of them, when they are dead doth fall, it ſhall be unclean; whether *it be* any veſſel of wood, or raiment, or ſkin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean until the even; ſo it ſhall be cleanſed. 33 And every earthen veſſel, whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean; and ye ſhall break it. 34 Of all meat which may be eaten, *that* on which *ſuch* water cometh, ſhall be unclean: and all drink that may be drunk in every *ſuch* veſſel, ſhall be unclean. 35 And every *thing* whereupon *any* *part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you. 36 Nevertheleſs, a fountain or pit, *wherein there is* plenty of water, ſhall be clean: but that which toucheth their carcaſe, ſhall be unclean. 37 And if *any part* of their carcaſe plate 16



Numbers Chap XI. Ver. 31,

And there went forth a wind from the Lord, and brought quails from ye sea, and let
hem fall by the camp, as it were a days journey on this side & as it were a days journey
ye other side, round about ye camp, & as it were two cubits high upon the face of the earth.



Numbers Chap XIII. Ver. 28.

Neverthelesſ, the people be strong that dwell in ye land, and ye cities are walled,
and very great: and moreover, we saw the children of Anak there.

carcaſe fall upon any ſowing-ſeed which is to be
ſown; it *ſhall be* clean. 38 But if *any* water be
put upon the ſeed, and *any part* of their carcaſe
fall thereon; it *ſhall be* unclean unto you. 39
And if any beaſt of which ye may eat, die; he
that toucheth the carcaſe thereof, ſhall be unclean
until the even. 40 And he that eateth of the
carcaſe of it, ſhall waſh his clothes, and be unclean
until the even: he alſo that beareth the carcaſe
of it, ſhall waſh his clothes, and be unclean
until the even. 41 And every creeping thing
that creepeth upon the earth, *ſhall be* an abomination:
it ſhall not be eaten. 42 Whatſoever
goeth upon the belly, and whatſoever goeth upon
all four, or whatſoever hath more feet among all
creeping things that creep upon the earth; them
ye ſhall not eat, for they *are* an abomination.
43 Ye ſhall not make your ſelves abominable
with any creeping thing that creepeth, neither
ſhall ye make your ſelves unclean with them,
that ye ſhould be defiled thereby. 44 For I *am*
the Lord your God: ye ſhall therefore ſanctify
your ſelves, and ye ſhall be holy: for I *am* holy:
neither ſhall ye defile your ſelves with any manner
of creeping thing that creepeth upon the
earth. 45 For I *am* the Lord that bringeth you
up out of the land of Egypt, to be your God:
ye ſhall therefore be holy, for I *am* holy. 46
This *is* the law of the beaſts, and of the fowl,
and of every living creature that moveth in the
waters, and of every creature that creepeth upon
the earth: 47 To make a difference between the
unclean and the clean, and between the beaſt
that may be eaten, and the beaſt that may not be
eaten.

Here we have a Catalogue of the Beaſts, Fiſhes and Fowls, which God either permitted, or prohibited the *Iſraelites* to eat. From his firſt having made Choice of them, God's Purpoſe was to diſtinguiſh them from other Nations, and more eſpecially from the *Egyptians*, among whom they had long liv'd, had contracted their Manners, and were too tenacious of their Cuſtoms: And therefore, ſays *Stackhouſe*, in Oppoſition to theſe, he enjoined them to eat ſuch Creatures, as were worſhipped in *Egyyt*, which would be an effectual Means to render the Pretences of theſe *ſham* Deities contemptible; as, on the contrary, he ordered them to abſtain from thoſe that were held in the greateſt Delicacy among them. And, becauſe the *Egyptians* would have nothing to do with ſuch Animals as had *Hoofs* and *Horns*; the *Jews* were allowed to eat none, but what *parted the Hoof*, as well as *chew'd the Cud*.

It is to be obſerved farther, that in the very *Make* and *Nature* of ſome Animals, there are certain *Qualities* which prejudice Mankind againſt them, and ſeem, as it were, to *deſecrate* their Uſe; that ſome, for Inſtance, are monſtrouſly big, others very ugly and deform'd; ſome come from *heterogeneous* Mixtures, others feed upon dead Bodies; and to others moſt Men have an in-bred Antipathy; ſo that, in the Main, what the Law forbad the *Jews*, in this Regard, was Nature's Averſion before: But then the Queſtion is — Why the Things which they were naturally averſe to, and would have refrained without it, were made the Matter of a divine *Interdiction?*

Now, if we trace the Hiſtory of theſe People, we ſhall find, that they had their Seaſons of Affliction and Scarcity, as well as of Proſperity and Plenty. At the very Time, when theſe Prohibitions were given them, they were travelling, and were to continue travelling many Years in a waſte and barren *Deſart*, which, being deſtitute of the Conveniencies and Neceſſaries of Life, might tempt them to make Experiment upon the Fleſh of ſome of thoſe Animals that they naturally abhorr'd; but, upon this Occaſion, as they thought, might innocently make uſe of: And therefore, to ſet a ſtronger Guard upon human Nature, God thought proper to confirm this their innate Averſion, by the Sanction and Eſtabliſhment of Laws, which were to laſt beyond the Term of their Continuance in the Wilderneſs.

But there is a farther Reaſon, ariſing from the Quality of Animals, why God might enact a Diſcrimination of Meats, and that is — to give his People therein a *myſtical Syſtem of Morality*. Thus the Birds, which were allow'd to be eaten, (the Pigeon, the Dove, the Partridge, for Inſtance) were either tame, or of gentle Nature, feeding on Grain, or Pulſe; whereas all the *Species* that liv'd on Prey, and ſuch as gorge themſelves with Fleſh and Blood, were utterly forbidden, thereby to bring into Reputation, Juſtice, and Mercy, and Moderation, and, at the ſame Time, to diſcountenance the contrary Diſpoſition to Rapine, Oppreſſion, and Cruelty. It is a noted *Allegory*, That in *Homer*, of *Circe*'s changing *Ulyſſes's* Friends into Hogs. By *Circe*, the Poet intends we ſhould underſtand *ſenſual Pleaſures*; by *Ulyſſes*, *Reaſon* and *Diſcretion*; and by his Retinue, the inferior Faculties and Powers: And, in like Manner, the Prohibition of Swine's Fleſh was deſign'd to reſtrain the *Jews* from ſuch Luſts as *war againſt the Spirit*, as pollute and debaſe human Nature, like another Creature's *wallowing* in the Mire: For (as the learned *Spencer* obſerves) the *Jewiſh* Law was more remarkably ſtrict in its Prohibition of Things that were ſordid and ſlovenly; wherein it ſeems to have had an eſpecial Aim to the training and forming of a People that had liv'd uncultivated, by Reaſon of their long Slavery in *Egypt*, and their dirty Work in Clay and Bricks, to an Elegancy and Politeneſs of Manners, as well as a Deteſtation of all filthy and brutal *Luſts*, that *being ſet free from Sin* (as the Apoſtle expreſſes it) *they might glorify God in Purity and Holineſs, both in their Bodies, and in their Spirits, which were his.*

CHAP. XII.

Of the Uncleanneſs and Purification of a Woman after Child-birth; her Offerings thereupon, whether ſhe was rich or poor.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying,
2 Speak unto the children of
Iſrael, ſaying, If a woman have conceived ſeed,
and borne a man-child: then ſhe ſhall be unclean
ſeven days; according to the days of the ſeparation
for her infirmity ſhall ſhe be unclean. 3
And in the eighth day, the fleſh of his fore-ſkin
ſhall be circumciſed. 4 And ſhe ſhall then continue
in the blood of her purifying three and thirty
days: ſhe ſhall touch no hallowed thing, nor come
into the ſanctuary, until the days of her purifying
be fulfilled. 5 But if ſhe bear a maid-child,
then ſhe ſhall be unclean two weeks, as in her
ſeparation: and ſhe ſhall continue in the blood of
her purifying threeſcore and ſix days. 6 And
when the days of her purifying are fulfilled, for
a ſon, or for a daughter; ſhe ſhall bring a lamb
of the firſt year for a burnt-offering, and a young
pigeon, or a turtle dove for a ſin-offering, unto
the door of the tabernacle of the congregation,
unto the prieſt: 7 Who ſhall offer it before the
Lord, and make an atonement for her, and ſhe
ſhall be cleanſed from the iſſue of her blood.
This *is* the law for her that hath borne a male or
a female. 8 And if ſhe be not able to bring a
lamb, then ſhe ſhall bring two turtles, or two
young pigeons; the one for the burnt-offering,
and the other for a ſin-offering: and the prieſt
ſhall make an atonement for her, and ſhe ſhall
be clean.

She ſhall bring a Lamb of the firſt Year for a Burnt-offering, and a young Pigeon, or a Turtle Dove for a Sin-offering] The *Burnt-offering* was a Sacrifice for the Party's Sins in general; as the *Sin-offering* was for particular Sins of Ignorance or Error; and theſe are the two Sins of the Fathers, which may be imputed to the Children; and for which the *Expiation* of *Chriſt* by his Blood is required, to cleanſe Poſterity by the Gift of *Juſtification* and *Regeneration*; for the *Sin-offering* had a ſpecial Regard to *original Sin*, wherein as well the *Mother*, as the Fruit of her Womb, was conceived and born, none excepted, but only our Lord and Saviour *Jeſus Chriſt*. See *Pool*'s Annot.

CHAP. XIII.

The Laws and Tokens which the Prieſt was to obſerve in diſcerning Leproſy, either in human Bodies, or in Garments, &c.

Ver. 1. AND the Lord ſpake unto Moſes and
Aaron, ſaying, 2 When a man
ſhall have in the ſkin of his fleſh, a riſing, a ſcab,
or bright ſpot, and it be in the ſkin of his fleſh
like the plague of leproſy; then he ſhall be brought
unto Aaron the prieſt, or unto one of his ſons the
prieſts. 3 And the prieſt ſhall look on the plague
in the ſkin of the fleſh: and *when* the hair in the
plague is turned white, and the plague in ſight
be deeper than the ſkin of his fleſh; it *is* a plague
of leproſy: and the prieſt ſhall look on him, and
pronounce him unclean. 4 If the bright ſpot *be*
white in the ſkin of his fleſh, and in ſight *be* not
deeper than the ſkin, and the hair thereof be not
turned white; then the prieſt ſhall ſhut up *him
that hath* the plague ſeven days. 5 And the
prieſt ſhall look on him the ſeventh day: and
behold, *if* the plague in his ſight be at a ſtay,
and the plague ſpread not in the ſkin; then the
prieſt ſhall ſhut him up ſeven days more. 6 And
the prieſt ſhall look on him again the ſeventh
day: and behold, *if* the plague *be* ſomewhat
dark, and the plague ſpread not in the ſkin; the
prieſt ſhall pronounce him clean: it *is but* a ſcab:
and he ſhall waſh his clothes, and be clean. 7
But if the ſcab ſpread much abroad in the ſkin,
after that he hath been ſeen of the prieſt for his
cleanſing; he ſhall be ſeen of the prieſt again.
8 And *if* the prieſt ſee, that behold, the ſcab
ſpreadeth in the ſkin; then the prieſt ſhall pronounce
him unclean: it *is* a leproſy. 9 When
the plague of leproſy is in a man, then he ſhall
be brought unto the prieſt: 10 And the prieſt
ſhall ſee *him:* and behold, *if* the riſing *be* white
in the ſkin, and it have turned the hair white,
and *there be* quick raw fleſh in the riſing; 11 It
is an old leproſy in the ſkin of his fleſh, and the
prieſt ſhall pronounce him unclean, and ſhall not
ſhut him up: for he *is* unclean. 12 And if a
leproſy break out abroad in the ſkin, and the leproſy
cover all the ſkin of *him that hath* the plague,
from his head even to his foot, whereſoever the
prieſt looketh; 13 Then the prieſt ſhall conſider:
and behold, *if* the leproſy have covered all his
fleſh, he ſhall pronounce *him* clean *that hath* the
plague: it is all turned white, he *is* clean. 14
But when raw fleſh appeareth in him, he ſhall
be unclean. 15 And the prieſt ſhall ſee the raw
fleſh, and pronounce him to be unclean, *for* the
raw fleſh *is* unclean: it *is* a leproſy. 16 Or if
the raw fleſh turn again, and be changed into
white; he ſhall come unto the prieſt: 17 And
the prieſt ſhall ſee him: and behold, *if* the plague
be turned into white; then the prieſt ſhall pronounce
him clean *that hath* the plague; he *is*
clean. 18 The fleſh alſo, in which *even* in the
ſkin thereof, was a bile and is healed, 19 And
in the place of the bile there be a white riſing, or
a bright ſpot white, and ſomewhat reddiſh, and
it be ſhewed to the prieſt; 20 And if when the
prieſt ſeeth it, behold, it *be* in ſight lower than
the ſkin, and the hair thereof be turned white;
the prieſt ſhall pronounce him unclean: it *is* a
plague of leproſy broken out of the bile. 21
But if the prieſt look on it, and behold, *there be*
no white hairs therein, and *if* it *be* not lower
than the ſkin, but *be* ſomewhat dark; then the
prieſt ſhall ſhut him up ſeven days. 22 And if
it ſpread much abroad in the ſkin, then the prieſt
ſhall pronounce him unclean; it *is* a plague. 23
But if the bright ſpot ſtay in his place, *and* ſpread
not, it *is* a burning bile: and the prieſt ſhall pronounce
him clean. 24 Or if there be *any* fleſh,
in the ſkin whereof *there is* a hot burning, and
the quick *fleſh* that burneth have a white bright
ſpot, ſomewhat reddiſh, or white; 25 Then the
prieſt ſhall look upon it: and behold, *if* the hair
in the bright ſpot be turned white, and it *be* in
ſight deeper than the ſkin; it *is* a leproſy broken
out of the burning: wherefore the prieſt ſhall
pronounce him unclean: it *is* the plague of leproſy.
26 But if the prieſt look on it, and behold,
there be no white hair on the bright ſpot,
and it *be* no lower than the *other* ſkin, but *be*
ſomewhat dark; then the prieſt ſhall ſhut him up
ſeven days. 27 And the prieſt ſhall look upon
him the ſeventh day: *and* if it be ſpread much
abroad in the ſkin, then the prieſt ſhall pronounce
him unclean: it *is* the plague of leproſy. 28
And if the bright ſpot ſtay in his place, *and*
ſpread not in the ſkin, but it *be* ſomewhat dark;
it *is* a riſing of the burning, and the prieſt ſhall
pronounce him clean: for it *is* an inflammation of
the burning. 29 If a man or woman hath a
plague upon the head or the beard; 30 Then
the prieſt ſhall ſee the plague: and behold, if it
be in ſight deeper than the ſkin, and *there be* in
it a yellow thin hair; then the prieſt ſhall pronounce
him unclean: it *is* a dry ſcall, *even* a leproſy
upon the head or beard. 31 And if the
prieſt look on the plague of the ſcall, and behold,
it *be* not in ſight deeper than the ſkin, and *that
there is* no black hair in it; then the prieſt ſhall
ſhut up *him that hath* the plague of the ſcall, ſeven
days. 32 And in the ſeventh day the prieſt
ſhall look on the plague: and behold, *if* the
ſcall ſpread not, and there be in it no yellow hair,
and the ſcall *be* not in ſight deeper than the ſkin;
33 He ſhall be ſhaven, but the ſcall ſhall he not
ſhave: and the prieſt ſhall ſhut up *him that hath*
the ſcall, ſeven days more. 34 And in the ſeventh
day the prieſt ſhall look on the ſcall: and
behold, *if* the ſcall be not ſpread in the ſkin,
nor be in ſight deeper than the ſkin; then the
prieſt ſhall pronounce him clean: and he ſhall
waſh his clothes, and be clean. 35 But if the
ſcall ſpread much in the ſkin after his cleanſing;
36 Then the prieſt ſhall look on him: and behold,
if the ſcall be ſpread in his ſkin, the prieſt
ſhall not ſeek for yellow hair; he *is* unclean. 37
But if the ſcall be in his ſight at a ſtay, and *that*
there is black hair grown up therein; the ſcall is
healed, he *is* clean: and the prieſt ſhall pronounce
him

him clean. 38 If a man alſo or a woman have in the
ſkin of their fleſh bright ſpots, *even* white bright
ſpots; 39 Then the prieſt ſhall look: and be-
hold, *if* the bright ſpots in the ſkin of their fleſh
be darkiſh white; it *is* a freckled ſpot *that* grow-
eth in the ſkin; he *is* clean. 40 And the man
whoſe hair is fallen off his head, he *is* bald: *yet*
is he clean. 41 And he that hath his hair fallen
off from the part of his head toward his face, he
is forehead-bald: *yet is* he clean. 42 And if
there be in the bald head, or bald forehead, a
white reddiſh ſore; it *is* a leproſy ſprung up in
his bald head, or his bald forehead. 43 Then
the prieſt ſhall look upon it: and behold, *if* the
riſing of the ſore *be* white reddiſh in his bald head,
or in his bald forehead, as the leproſy appeareth
in the ſkin of the fleſh; 44 He is a leprous man,
he *is* unclean: the prieſt ſhall pronounce him ut-
terly unclean, his plague *is* in his head. 45 And
the leper in whom the plague *is*, his clothes ſhall
be rent, and his head bare, and he ſhall put a
covering upon his upper lip, and ſhall cry, Un-
clean, unclean. 46 All the days wherein the
plague *ſhall be* in him, he ſhall be defiled; he *is*
nclean: he ſhall dwell alone, without the camp
ſhall his habitation *be*. 47 The garment alſo
that the plague of leproſy *is* in, *whether it be* a
woollen garment, or a linnen garment. 48
Whether it *be* in the warp, or woof, of linen or
of woollen, whether in a ſkin, or in any thing
made of ſkin: 49 And if the plague be greeniſh
or reddiſh in the garment, or in the ſkin, either
n the warp, or in the woof, or in any thing of
kin; it *is* a plague of leproſy, and ſhall be ſhew-
d unto the prieſt. 50 And the prieſt ſhall look
pon the plague, and ſhut up *it that hath* the
lague, ſeven days. 51 And he ſhall look on
e plague on the ſeventh day: if the plague be
pread in the garment, either in the warp, or in
e woof, or in a ſkin, *or* in any work that is
ade of ſkin; the plague *is* a fretting leproſy:
is unclean. 52 He ſhall therefore burn that
arment, whether warp or woof, in woollen or
n linen, or any thing of ſkin, wherein the plague
: for it *is* a fretting leproſy; it ſhall be burnt
n the fire. 53 And if the prieſt ſhall look, and
ehold, the plague be not ſpread in the garment,
ither in the warp, or in the woof, or in any
hing of ſkin; 54 Then the prieſt ſhall command
hat they waſh *the thing* wherein the plague *is*,
nd he ſhall ſhut it up ſeven days more. 55 And
e prieſt ſhall look on the plague after that it is
aſhed: and behold, *if* the plague have not
hanged his colour, and the plague be not ſpread;
is unclean, thou ſhalt burn it in the fire; it *is*
et inward, *whether* it *be* bare within or without.
6 And if the prieſt look, and behold, the plague
e ſomewhat dark after the waſhing of it; then
e ſhall rend it out of the garment, or out of
e ſkin, or out of the warp, or out of the woof.
7 And if it appear ſtill in the garment, either
the warp, or in the woof, or in any thing of
kin; it *is* a ſpreading *plague*: thou ſhalt burn
hat wherein the plague *is*, with fire. 58 And
e garment, either warp, or woof, or whatſoever
hing of ſkin *it be*, which thou ſhalt waſh, if the
lague be departed from them, then it ſhall be
aſhed the ſecond time, and ſhall be clean. 59
his *is* the law of the plague of leproſy in a gar-
ent of woollen or linen, either in the warp, or
woof, or any thing of ſkins, to pronounce it
clean, or to pronounce it unclean.

The *Leproſy* in *Garments* or *Houſes*, was not like the Infection of the *Plague* in Cloaths, Utenſils, or Houſes infected by ſome Exhalation of the Air, Breath, Sweat, or other Excrements, lying upon the Superficies of thoſe Things, which make an Impreſſion in the common Air, and may be purified and cleanſed divers Ways; but was a Corruption peculiar to thoſe Places and Times, grafted into the very Subſtance of thoſe Things, rotting and gnawing them; and ſpreading abroad as it were, in a living Body.

CHAP. XIV.

Rites and Sacrifices in cleanſing a Leper. Of Leproſy in Houſes, and the cleanſing of them.

Ver. 1. AND the Lord ſpake unto Moſes, ſay-
ing, 2 This ſhall be the law of the
leper, in the day of his cleanſing: He ſhall be
brought unto the prieſt: 3 And the prieſt ſhall
go forth out of the camp: and the prieſt ſhall
look, and behold, *if* the plague of leproſy be
healed in the leper; 4 Then ſhall the prieſt com-
mand to take for him that is to be cleanſed, two
birds alive, *and* clean, and cedar-wood, and ſcar-
let, and hyſſop. 5 And the prieſt ſhall com-
mand that one of the birds be killed in an earthen
veſſel, over running water. 6 As for the living
bird, he ſhall take it, and the cedar-wood, and
the ſcarlet, and the hyſſop, and ſhall dip them
and the living bird, in the blood of the bird *that*
was killed over the running water. 7 And he
ſhall ſprinkle upon him that is to be cleanſed
from the leproſy, ſeven times, and ſhall pro-
nounce him clean, and ſhall let the living bird
looſe into the open field. 8 And he that is to
be cleanſed ſhall waſh his clothes, and ſhave off
all his hair, and waſh himſelf in water, that he
may be clean: and after that he ſhall come into
the camp, and ſhall tarry abroad out of his tent
ſeven days. 9 But it ſhall be on the ſeventh
day, that he ſhall ſhave all his hair off his head
and his beard, and his eye-brows, even all his
hair he ſhall ſhave off: and he ſhall waſh his
clothes, alſo he ſhall waſh his fleſh in water, and
he ſhall be clean. 10 And on the eighth day
he ſhall take two he-lambs without blemiſh, and
one ew-lamb of the firſt year, without blemiſh,
and three tenth-deals of fine flour *for* a meat-of-
fering, mingled with oil, and one log of oil. 11
And the prieſt that maketh *him* clean, ſhall pre-
ſent the man that is to be made clean, and thoſe
things before the Lord, *at* the door of the taber-
nacle of the congregation: 12 And the prieſt
ſhall take one he-lamb, and offer him for a treſ-
paſs-offering, and the log of oil, and wave them
for a wave-offering before the Lord. 13 And
he ſhall ſlay the lamb in the place where he ſhall
kill the ſin-offering, and the burnt-offering, in
the holy place: for as the ſin-offering, *is* the
prieſts, *ſo is* the treſpaſs-offering: it *is* moſt holy.
14 And the prieſt ſhall take *ſome* of the blood of
the treſpaſs-offering, and the prieſt ſhall put *it*
upon the tip of the right ear of him that is to be
cleanſed, and upon the thumb of his right hand,
and upon the great toe of his right foot. 15
And the prieſt ſhall take *ſome* of the log of oil,
and pour *it* into the palm of his own left hand:
16 And the prieſt ſhall dip his right finger in

the oil that *is* in his left hand, and ſhall ſprinkle of the oil with his finger, ſeven times before the Lord. 17 And of the reſt of the oil that is in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the treſpaſs-offering. 18 And the remnant of the oil that *is* in the prieſts hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the Lord. 19 And the prieſt ſhall offer the ſin-offering, and make an atonement for him that is to be cleanſed from his uncleanneſs, and afterward he ſhall kill the burnt-offering. 20 And the prieſt ſhall offer the burnt offering, and the meat-offering upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean. 21 And if he *be* poor, and cannot get ſo much; then he ſhall take one lamb *for* a treſpaſs-offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil, for a meat-offering, and a log of oil. 22 And two turtle-doves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſin-offering, and the other a burnt-offering. 23 And he ſhall bring them on the eighth day, for his cleanſing, unto the prieſt, unto the door of the tabernacle of the congregation, before the Lord. 24 And the prieſt ſhall take the lamb of the treſpaſs-offering, and the log of oil, and the prieſt ſhall wave them *for* a wave-offering before the Lord. 25 And he ſhall kill the lamb of the treſpaſs-offering, and the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot. 26 And the prieſt ſhall pour of the oil into the palm of his own left hand. 27 And the prieſt ſhall ſprinkle with his right finger, *ſome* of the oil that *is* in his left hand, ſeven times before the Lord. 28 And the prieſt ſhall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place of the blood of the treſpaſs-offering. 29 And the reſt of the oil that *is* in the prieſts hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the Lord. 30 And he ſhall offer the one of the turtle-doves, or of the young pigeons, ſuch as he can get: 31 *Even* ſuch as he is able to get, the one *for* a ſin-offering, and the other for a burnt-offering, with the meat-offering. And the prieſt ſhall make an atonement for him that is to be cleanſed, before the Lord. 32 This *is* the law *of him* in whom *is* the plague of leproſy, whoſe hand is not able to get *that which pertaineth* to his cleanſing. 33 And the Lord ſpake unto Moſes, and unto Aaron, ſaying, 34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and I put the plague of leproſy in a houſe of the land of your poſſeſſion; 35 And he that oweth the houſe ſhall come and tell the prieſt, ſaying, It ſeemeth to me *there is* as it were a plague in the houſe: 36 Then the prieſt ſhall command that they empty the houſe, before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe. 37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe, with hollow ſtrakes, greeniſh or reddiſh, which in ſight *are* lower than the wall; 38 Then the prieſt ſhall go out of the houſe to the door of the houſe, and ſhut up the houſe ſeven days. 39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and behold, *if* the plague be ſpread in the walls of the houſe; 40 Then the prieſt ſhall command that they take away the ſtones, in which the plague *is*, and they ſhall caſt them into an unclean place without the city. 41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall pour out the duſt that they ſcrape off, without the city into an unclean place. 42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other mortar, and ſhall plaiſter the houſe. 43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered; 44 Then the prieſt ſhall come, and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean. 45 And he ſhall break down the houſe, the ſtones of it, and the timber thereof, and all the mortar of the houſe: and he ſhall carry *them* forth out of the city into an unclean place. 46 Moreover, he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean until the even. 47 And he that lieth in the houſe, ſhall waſh his clothes: and he that eateth in the houſe, ſhall waſh his clothes. 48 And if the prieſt ſhall come in, and look *upon it*, and behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtered: then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed. 49 And he ſhall take to cleanſe the houſe two birds, and cedar-wood, and ſcarlet, and hyſſop. 50 And he ſhall kill the one of the birds in an earthen veſſel, over running water. 51 And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the running water and ſprinkle the houſe ſeven times. 52 And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſſop, and with the ſcarlet, 53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean. 54 This *is* the law for all manner plague of leproſy, and ſcall, 55 And for the leproſy of a garment, and of an houſe, 56 And for a riſing, and for a ſcab, and for a bright ſpot: 57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leproſy.

The ceremonial Expiations and Cleanſings, in regard to the *Leproſy*, and treated of at large in this Chapter, to be done after the Diſeaſe was cured, in order to receive him that had been leprous into the Fellowſhip of the People, were Types and Figures of the Obſervations of the Eccleſiaſtical Diſcipline, in reſtoring ſuch as are penitent into the Peace of the Church, after they had been ſequeſter'd from it for ſome Sin.

And the Prieſt ſhall take one he Lamb, and offer him for a Treſpaſs-offering] Which ſhould ſeem to intimate, as if there was ſomething ſinful in the Diſeaſe. But, tho'

tho' there was no Treſpaſs in the Diſeaſe itſelf, but rather a Miſery; yet, Sin being the Cauſe of all theſe Diſeaſes, God would have, together with the Cleanſing of the Body, the Purification of the Soul to be alſo ſought for by Means of this Sacrifice. Farther, theſe Diſeaſes being Figures of the Infections of the Soul, theſe ceremonial Sacrifices repreſented alſo the internal Expiation.

Then the Prieſt ſhall command that they empty the Houſe, before the Prieſt go into it to ſee the Plague, that all that is in the Houſe be not made unclean] The Reaſon of which Injunction ſeems to have been this: Before the Prieſt had judged of it, the Houſe could not pollute the Stuff, nor the Perſons; and therefore the Sore being yet uncertain, it was proper to enter the Houſe, for fear leſt the Houſhold-ſtuff ſhould alſo be comprehended within the Contamination of it, when the Prieſt ſhould pronounce the Sentence; a Law of Equity, and likewiſe a figurative Inſtruction, to teach us to prevent God's laſt Judgment, ſequeſtring ourſelves betimes from the Contagion of Sinners; and alſo to inſtruct us, that God will paſs over, and forgive the Sins and Faults of his Children, which they commit through mere Ignorance; but not thoſe Treſpaſſes which they commit rebellioully againſt their Conſcience, and the expreſs Manifeſtation of his Will. See *Pool*'s Annot.

CHAP. XV.

The Uncleanneſs of Men and Women in their Iſſues, and their reſpective Cleanſings.

er. 1. AND the Lord ſpake unto Moſes and
to Aaron, ſaying, 2 Speak unto
he children of Iſrael, and ſay unto them, When
ny man hath a running iſſue out of his fleſh, be-
auſe of his iſſue he *is* unclean. 3 And this ſhall
e his uncleanneſs in his iſſue: whether his fleſh
n with his iſſue, or his fleſh be ſtopped from his
ſue, it *is* his uncleanneſs. 4 Every bed where-
n he lieth that hath the iſſue, is unclean: and
very thing whereon he ſitteth, ſhall be unclean.
And whoſoever toucheth his bed, ſhall waſh
s clothes, and bathe *himſelf* in water, and be
nclean until the even. 6 And he that ſitteth
any thing whereon he ſat that hath the iſſue,
all waſh his clothes, and bathe *himſelf* in water,
d be unclean until the even. 7 And he that
ucheth the fleſh of him that hath the iſſue, ſhall
ſh his clothes, and bathe *himſelf* in water, and
unclean until the even. 8 And if he that
th the iſſue ſpit upon him that is clean; then
ſhall waſh his clothes, and bathe *himſelf* in
ter, and be unclean until the even. 9 And
at ſaddle ſoever he rideth upon, that hath the
ue, ſhall be unclean. 10 And whoſoever touch-
any thing that was under him, ſhall be un-
an until the even: and he that beareth *any of*
ſe things, ſhall waſh his clothes, and bathe
ſelf in water, and be unclean until the even.
And whomſoever he toucheth that hath the
e (and hath not rinſed his hands in water) he
ll waſh his clothes, and bathe *himſelf* in water,
be unclean until the even. 12 And the veſ-
of earth, that he toucheth which hath the iſſue,
ll be broken: and every veſſel of wood ſhall
rinſed in water. 13 And when he that hath
iſſue, is cleanſed of his iſſue; then he ſhall
nber to himſelf ſeven days for his cleanſing,
waſh his clothes, and bathe his fleſh in run-
g water, and ſhall be clean. 14 And on the
hth day he ſhall take to him two turtle-doves,
wo young pigeons, and come before the Lord,
unto the door of the tabernacle of the congrega-
tion, and give them unto the prieſt. 15 And
the prieſt ſhall offer them, the one *for* a ſin-of-
fering, and the other *for* a burnt offering; and
the prieſt ſhall make an atonement for him before
the Lord, for his iſſue. 16 And if any mans
ſeed of copulation go out from him, then he ſhall
waſh all his fleſh in water, and be unclean until
the even. 17 And every garment, and every
ſkin whereon is the ſeed of copulation, ſhall be
waſhed with water, and be unclean until the
even. 18 The woman alſo with whom man ſhall
lie with ſeed of copulation, they ſhall *both* bathe
themſelves in water, and be unclean until the even.
19 And if a woman have an iſſue, *and* her iſſue
in her fleſh be blood, ſhe ſhall be put apart ſe-
ven days: and whoſoever toucheth her, ſhall be
unclean until the even. 20 And every thing
that ſhe lieth upon in her ſeparation, ſhall be un-
clean: every thing alſo that ſhe ſitteth upon,
ſhall be unclean. 21 And whoſoever toucheth
her bed, ſhall waſh his clothes, and bathe *himſelf*
in water, and be unclean until the even. 22
And whoſoever toucheth any thing that ſhe ſat
upon, ſhall waſh his clothes, and bathe *himſelf*
in water, and be unclean until the even. 23
And if it *be* on *her* bed, or on any thing whereon
ſhe ſitteth, when he toucheth it; he ſhall be
unclean until the even. 24 And if any man lie
with her at all, and her flowers be upon him, he
ſhall be unclean ſeven days: and all the bed
whereon he lieth, ſhall be unclean. 25 And if
a woman have an iſſue of her blood many days
out of the time of her ſeparation, or if it run be-
yond the time of her ſeparation; all the days of
the iſſue of her uncleanneſs ſhall be as the days
of her ſeparation: ſhe *ſhall be* unclean. 26 Every
bed whereon ſhe lieth all the days of her iſſue,
ſhall be unto her as the bed of her ſeparation:
and whatſoever ſhe ſitteth upon, ſhall be unclean,
as the uncleanneſs of her ſeparation. 27 And
whoſoever toucheth thoſe things ſhall be unclean,
and ſhall waſh his clothes, and bathe *himſelf* in
water, and be unclean until the even. 28 But if
ſhe be cleanſed of her iſſue, then ſhe ſhall num-
ber to her ſelf ſeven days, and after that ſhe ſhall
be clean. 29 And on the eighth day ſhe ſhall
take unto her two turtles, or two young pigeons,
and bring them unto the prieſt, to the door of
the tabernacle of the congregation. 30 And the
prieſt ſhall offer the one *for* a ſin-offering, and
the other *for* a burnt-offering: and the prieſt
ſhall make an atonement for her before the Lord,
for the iſſue of her uncleanneſs. 31 Thus ſhall
ye ſeparate the children of Iſrael from their un-
cleanneſs; that they die not in their uncleanneſs,
when they defile my tabernacle that *is* among
them. 32 This *is* the law of him that hath an
iſſue, and *of him* whoſe ſeed goeth from him,
and is defiled therewith: 33 And of her that is
ſick of her flowers, and of him that hath an iſſue,
of the man, and of the woman, and of him that
lieth with her which is unclean.

This Chapter is, in general, an Exhortation to Cleanlineſs, which is highly commendable in both Sexes; eſpecially as God requires of his People Purity and Cleanneſs; and as we cannot be his, except the Filth of Sin be purged with the Blood of that immaculate Lamb, Jeſus Chriſt, whoſe Doctrine teaches us to deteſt all Sin and Uncleanneſs.

CHAP. XVI.

Directions to Aaron *in what Manner he muſt enter the Holy Place; the Sin offering for himſelf, and for the People. The Scape-goat. The yearly Feaſt of Expiations.*

Ver. 1. AND the Lord ſpake unto Moſes, after the death of the two ſons of Aaron, when they offered before the Lord, and died: 2 And the Lord ſaid unto Moſes, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail, before the mercy-ſeat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-ſeat. 3 Thus ſhall Aaron come into the holy *place:* with a young bullock for a ſin-offering, and a ram for a burnt offering. 4 He ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with the linen girdle, and with the linen mitre ſhall he be attired: theſe *are* holy garments, therefore ſhall he waſh his fleſh in water, and *ſo* put them on. 5 And he ſhall take of the congregation of the children of Iſrael, two kids of the goats for a ſin-offering, and one ram for a burnt-offering. 6 And Aaron ſhall offer his bullock of the ſin-offering, which *is* for himſelf, and make an atonement for himſelf, and for his houſe. 7 And he ſhall take the two goats, and preſent them before the Lord, at the door of the tabernacle of the congregation. 8 And Aaron ſhall caſt lots upon the two goats; one lot for the Lord, and the other lot for the ſcape-goat. 9 And Aaron ſhall bring the goat upon which the Lords lot fell, and offer him *for* a ſin-offering. 10 But the goat on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the Lord, to make an atonement with him, *and* to let him go for a ſcape-goat into the wilderneſs. 11 And Aaron ſhall bring the bullock of the ſin-offering, which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering, which *is* for himſelf. 12 And he ſhall take a cenſer full of burning coals of fire from off the altar before the Lord, and his hands full of ſweet incenſe beaten ſmall, and bring *it* within the vail. 13 And he ſhall put the incenſe upon the fire before the Lord, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not. 14 And he ſhall take of the blood of the bullock, and ſprinkle *it* with his finger upon the mercy-ſeat eaſt-ward: and before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times. 15 Then ſhall he kill the goat of the ſin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat. 16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſs of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhall he do for the tabernacle of the congregation that remaineth among them, in the midſt of their uncleanneſs. 17 And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael. 18 And he ſhall go out unto the altar that *is* before the Lord, and make an atonement for it; and ſhall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. 19 And he ſhall ſprinkle of the blood upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſs of the children of Iſrael. 20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat: 21 And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat, and ſhall ſend *him* away by the hand of a fit man into the wilderneſs. 22 And the goat ſhall bear upon him all their iniquities, unto a land not inhabited: and he ſhall let go the goat in the wilderneſs. 23 And Aaron ſhall come into the tabernacle of the congregation, and ſhall put off the linen garments, which he put on when he went into the holy *place*, and ſhall leave them there. 24 And he ſhall waſh his fleſh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people. 25 And the fat of the ſin-offering ſhall he burn upon the altar. 26 And he that let go the goat for the ſcape-goat, ſhall waſh his clothes, and bathe his fleſh in water, and afterward come into the camp. 27 And the bullock *for* the ſin-offering, and the goat *for* the ſin-offering, whoſe blood was brought in to make atonement in the holy *place*, ſhall *one* carry forth without the camp, and they ſhall burn in the fire their ſkins and their fleſh, and their dung. 28 And he that burneth them, ſhall waſh his clothes, and bathe his fleſh in water, and afterward he ſhall come into the camp. 29 And this ſhall be a ſtatute for ever unto you: *that* in the ſeventh month, on the tenth *day* of the month, ye ſhall afflict your ſouls, and do no work at all, *whether it be* one of your own country, or a ſtranger that ſojourneth among you. 30 For on that day ſhall *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſins before the Lord. 31 It *ſhall be* a ſabbath of reſt unto you, and ye ſhall afflict your ſouls by a ſtatute for ever. 32 And the prieſt whom he ſhall anoint, and whom he ſhall conſecrate to miniſter in the prieſts office in his fathers ſtead, ſhall make the atonement, and ſhall put on the linen clothes, *even* the holy garments. 33 And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation. 34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſins, once a year. And he did as the Lord commanded Moſes.

But the Goat, on which the Lot fell to be the Scape-goat, ſhall be preſented alive before the Lord, to ma an Atonement with him, and to let him go for a Scap g *goat into the Wilderneſs*] The *Scape goat*, was undoubtedly a Figure of Jeſus Chriſt, in that he bears the Sins of the People. *Surely he hath borne our Griefs, and carried our Sorrows, yet we did eſteem him of God, and afflicted. But he was wounded for our Tranſgreſſions; the Chaſtiſement of our Peace was upon him, and with his Stripes we are healed. All we like Sheep have gone aſtray; we have turned every one to his own Way, and the Lord hath laid on him the Iniquity of us all*, Iſa. liii. 4, 5, 6. and many other Places, both in the Old and *New Teſtament*, might be quoted to the ſame Purpoſe.

In the ſeventh Month, on the tenth Day of the Month, e ſhall afflict yourſelves, &c.] This was the very Day, s learned Men have computed, on which *Adam* ſinned, nd was turned out of Paradiſe.

CHAP. XVII.

The Blood of ſlain Beaſts to be offer'd only at the Door of the Tabernacle. Sacrifices to Devils forbidden; as alſo the Eating of Blood. That which dieth alone, or is torn, not to be eaten.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto Aaron, and nto his ſons and unto all the children of Iſrael, nd ſay unto them, This *is* the thing which the Lord hath commanded, ſaying, 3 What man oever *there be* of the houſe of Iſrael, that killeth n ox, or lamb, or goat, in the camp, or that illeth *it* out of the camp. 4 And bringeth it ot unto the door of the tabernacle of the con-regation, to offer an offering unto the Lord be-ore the tabernacle of the Lord; blood ſhall be nputed unto that man, he hath ſhed blood; and at man ſhall be cut off from among his people: To the end that the children of Iſrael may ing their ſacrifices, which they offer in the pen field, even that they may bring them unto e Lord, unto the door of the tabernacle of the ongregation unto the prieſt, and offer them *for* eace-offerings unto the Lord. 6 And the prieſt hall ſprinkle the blood upon the altar of the ord, at the door of the tabernacle of the con-regation, and burn the fat for a ſweet ſavour nto the Lord. 7 And they ſhall no more offer eir ſacrifices unto devils, after whom they have one a whoring: This ſhall be a ſtatute for ever nto them throughout their generations. 8 And ou ſhalt ſay unto them, Whatſoever man *there* of the houſe of Iſrael, or of the ſtrangers which ojourn among you, that offereth a burnt-offer-g or ſacrifice. 9 And bringeth it not unto the oor of the tabernacle of the congregation, to fer it unto the Lord; even that man ſhall be t off from among his people. 10 And what-ever man *there be* of the houſe of Iſrael, or of e ſtrangers that ſojourn among you, that eateth y manner of blood; I will even ſet my face ainſt that ſoul that eateth blood, and will cut m off from among his people. 11 For the e of the fleſh *is* in the blood, and I have given to you upon the altar, to make an atonement your ſouls: for it *is* the blood *that* maketh an onement for the ſoul. 12 Therefore I ſaid to the children of Iſrael, No ſoul of you ſhall t blood, neither ſhall any ſtranger that ſojourn-h among you, eat blood. 13 And whatſoever an *there be* of the children of Iſrael, or of the angers that ſojourn among you, which hunteth d catcheth any beaſt or fowl that may be eaten; ſhall even pour out the blood thereof, and cover it with duſt. 14 For *it is* the life of all fleſh, the blood of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the blood of no manner of fleſh: for the life of all fleſh *is* the blood thereof: whoſoever eateth it, ſhall be cut off. 15 And every ſoul that eateth that which died *of it ſelf*, or that which was torn *with beaſts (whether it be* one of your own country, or a ſtranger) he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean until the even: then ſhall he be clean. 16 But if he waſh *them* not, nor bathe his fleſh; then he ſhall bear his iniquity.

In the 3d and 4th Verſes, *Sacrifices* are forbidden to be offered any where, but at *the Door of the Taberacle*; the Reaſon of which was, that the *Iſraelites* might have no Opportunity to practiſe that *Idolatry*, which they had learnt of the *Egyptians*.

And they ſhall no more offer their Sacrifices unto Devils] By *Devils* are to be underſtood *Idols*; in which Kind of Worſhip, whether the Idolater had ſuch an Intent or no, the Devil was ſerved under divers Names and Reſemblances, he ſeconding and confirming them in their Error. Of this falſe Service by Apparitions, Oracles, and deluſive Miracles, ſee *Deut*. xxxii. 17. 2 *Chron*. xi. 15. *Pſ*. cvi. 37. 1 *Cor*. x. 20. *Rev*. ix. 20. The *Hebrew* Word ſignifies *hairy*, or *briſtly*, becauſe the Devil, as it was thought, ordinarily appear'd in ſuch ugly Shapes to them that ſerved him.

After whom they have gone a whoring] *Idolatry* is called *Whoredom* in a ſpiritual Senſe; becauſe thereby Faith towards God is broken.

I will even ſet my Face againſt that Soul] That is, I will declare myſelf to be his Adverſary, and will perſecute him in my Wrath, by the Hands of Men, by the Way of Juſtice, or by my own Judgments.

CHAP. XVIII.

Laws relating to Matrimony. Of unlawful Luſts, with which the Egyptians *and* Canaanites *profaned themſelves.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael and ſay unto them, I *am* the Lord your God. 3 After the doings of the land of Egypt wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances. 4 Ye ſhall do my judgments, and keep mine ordinances, to walk therein: I *am* the Lord your God. 5 Ye ſhall therefore keep my ſtatutes and my judgments: which if a man do, he ſhall live in them: I *am* the Lord. 6 None of you ſhall approach to any that is near of kin to him, to uncover *their* nakedneſs: I *am* the Lord. 7 The nakedneſs of thy father, or the nakedneſs of thy mother, ſhalt thou not uncover: ſhe *is* thy mother, thou ſhalt not uncover her nakedneſs. 8 The nakedneſs of thy fathers wife ſhalt thou not uncover: it *is* thy fathers nakedneſs. 9 The nakedneſs of thy ſiſter, the daughter of thy father, or daughter of thy mother, *whether ſhe be* born at home, or born abroad, *even* their nakedneſs thou ſhalt not uncover. 10 The nakedneſs of thy ſons daughter, or of thy daughters daughter, *even* their nakedneſs thou ſhalt not uncover: for theirs *is* thine own nakedneſs. 11 The nakedneſs of thy fathers wives daughter, begotten of thy father, (ſhe *is* thy ſiſter) thou ſhalt not uncover her nakedneſs. 12 Thou ſhalt not uncover the nakedneſs of thy fathers

thers ſiſter: ſhe *is* thy fathers near kinſwoman. 13 Thou ſhalt not uncover the nakedneſs of thy mothers ſiſter: for ſhe *is* thy mothers near kinſwoman. 14 Thou ſhalt not uncover the nakedneſs of thy fathers brother, thou ſhalt not approach to his wife: ſhe *is* thine aunt. 15 Thou ſhalt not uncover the nakedneſs of thy daughter-in-law: ſhe *is* thy ſons wife, thou ſhalt not uncover her nakedneſs. 16 Thou ſhalt not uncover the nakedneſs of thy brothers wife: it *is* thy brothers nakedneſs. 17 Thou ſhalt not uncover the nakedneſs of a woman and her daughter, neither ſhalt thou take her ſons daughter, or her daughters daughter, to uncover her nakedneſs; *for* they *are* her near kinſwomen: it *is* wickedneſs. 18 Neither ſhalt thou take a wife to her ſiſter, to vex *her*, to uncover her nakedneſs beſides the other in her life-*time*. 19 Alſo thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs. 20 Moreover thou ſhalt not lie carnally with thy neighbours wife, to defile thy ſelf with her. 21 And thou ſhalt not let any of thy ſeed paſs through *the fire* to Molech, neither ſhalt thou profane the name of thy God: I *am* the Lord. 22 Thou ſhalt not lie with mankind, as with woman-kind: it *is* abomination. 23 Neither ſhalt thou lie with any beaſt to defile thy ſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto: it *is* confuſion. 24 Defile not you your ſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you. 25 And the land is defiled: therefore I do viſit the iniquity thereof upon it, and the land it ſelf vomiteth out her inhabitants. 26 Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit *any* of theſe abominations; *neither* any of your own nation, nor any ſtranger that ſojourneth among you: 27 (For all theſe abominations have the men of the land done, which *were* before you, and the land is defiled) 28 That the land ſpue not you out alſo, when ye defile it, as it ſpued out the nations that *were* before you. 29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them*, ſhall be cut off from among their people. 30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtoms, which were committed before you, and that ye defile not your ſelves therein: I *am* the Lord your God.

Thou ſhalt not let any of thy Seed paſs through the Fire to Molech] The *Rabbins* aſſure us, that the Idol *Molech* was made of Braſs, ſitting upon a Throne of the ſame Metal, having the Head of a Calf, adorned with a royal Crown, and his Arms extended as it were to embrace any Thing: But what the Childrens *paſſing through the Fire means*, they are not ſo well agreed. Some of them are of Opinion, that Parents in the Worſhip of this Idol, did not actually burn their Children, but only cauſed them to leap through the Fire that was lighted before it, or paſs between two Fires, placed oppoſite to each other, by Way of Luſtration; but the Expreſſions of *David* are a little too ſtrong to admit of this Interpretation. For, when he tells us, that they ſacrificed their Sons and Daughters unto Devils, and *that they ſhed innocent Blood, even the Blood of their Sons and Daughters, whom they ſacrificed to the Idols of Canaan*, Pſ. cvi. 37, 38. we cannot but infer, but they did actually murther their Children in this execrable Way. When any Infants were to be ſacrificed, the Idol was to be made hot, by kindling a great Fire in the Inſide of it; and when it was heated to a moſt intenſe Degree, the miſerable Victim was put into its Arms, and ſoon conſumed by the Violence of the Heat: But, that the Cries of the Children might not be heard in their Extremities, the People were wont to make a great Noiſe with Drums, and other Inſtruments, about the Idol.

CHAP. XIX.

A Repetition of ſundry Laws.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, Ye ſhall be holy: for I the Lord your God *am* holy. 3 Ye ſhall fear every man his mother and his father, and keep my ſabbaths: I *am* the Lord your God. 4 Turn ye not unto idols, nor make to yourſelves molten gods: I *am* the Lord your God. 5 And if ye offer a ſacrifice of peace-offerings unto the Lord; ye ſhall offer it, at your own will. 6 It ſhall be eaten the ſame day ye offer it, and on the morrow; and if ought remain until the third day, it ſhall be burnt in the fire. 7 And if it be eaten at all on the third day, it *is* abominable; it ſhall not be accepted. 8 Therefore *every one* that eateth it ſhall bear his iniquity, becauſe he hath profaned the hallowed thing of the Lord: and that ſoul ſhall be cut off from among his people. 9 And when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt. 10 And thou ſhalt not glean thy vineyard, neither ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poor and ſtranger: I *am* the Lord your God. 11 Ye ſhall not ſteal, neither deal falſly, neither lie one to another. 12 And ye ſhall not ſwear by my name falſly, neither ſhalt thou profane the name of thy God: I *am* the Lord. 13 Thou ſhalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired, ſhall not abide with thee all night until the morning. 14 Thou ſhalt not curſe the deaf, nor put a ſtumbling-block before the blind, but ſhalt fear thy God: I *am* the Lord. 15 Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour. 16 Thou ſhalt not go up and down *as a* tale-bearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I *am* the Lord. 17 Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him. 18 Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thy ſelf: I *am* the Lord. 19 Ye ſhall keep my ſtatutes: Thou ſhalt not let thy cattel gender with a diverſe kind: Thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linen and woollen come upon thee. 20 And whoſoever lieth carnally with a woman that *is* a bond-maid betrothed to an huſband, and not at all redeemed, nor freedom given her; ſhe ſhall be ſcourged: they ſhall not be put to death, becauſe ſhe was not free. 21 And he ſhall bring his treſpaſs-offering before the Lord, unto the door of the tabernacle of the congregation, *even* a ram for a treſpaſs-offering

fering. 22 And the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, before the Lord, for his ſin which he hath done: and the ſin which he hath done, ſhall be forgiven him. 23 And when ye ſhall come into the land, and ſhall have planted all manner of trees for food; then ye ſhall count the fruit thereof as uncircumciſed: three years ſhall it be as uncircumciſed unto you: it ſhall not be eaten of. 24 But in the fourth year all the fruit thereof ſhall be holy to praiſe the Lord *withal.* 25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof: I *am* the Lord your God. 26 Ye ſhall not eat *any thing* with the blood: neither ſhall ye uſe inchantment, nor obſerve times. 27 Ye ſhall not round the corners of your heads, neither ſhalt thou mar the corners of thy beard. 28 Ye ſhall not make any cuttings in your fleſh for the dead, nor print any marks upon you: I *am* the Lord. 29 Do not proſtitute thy daughter, to cauſe her to be a whore: leſt the land fall to whoredom, and the land become full of wickedneſs. 30 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the Lord. 31 Regard not hem that have familiar ſpirits, neither ſeek after wizards to be defiled by them: I *am* the Lord our God. 32 Thou ſhalt riſe up before the hoary head, and honour the face of the old man, nd fear thy God: I *am* the Lord. 33 And if ſtranger ſojourn with thee in your land, ye ſhall not vex him. 34 *But* the ſtranger that dwelleth with you, ſhall be unto you as one born mongſt you, and thou ſhalt love him as thy elf; for ye were ſtrangers in the land of Egypt: *am* the Lord your God. 35 Ye ſhall do no nrighteouſneſs in judgment, in mete-yard, in weight, or in meaſure. 36 Juſt balances, juſt weights, a juſt ephah, and a juſt hin ſhall ye ave: I *am* the Lord your God, which brought ou out of the land of Egypt. 37 Therefore hall ye obſerve all my ſtatutes, and all my judgments, and do them: I *am* the Lord.

Thou ſhalt not avenge, nor bear any Grudge againſt he Children of thy People, but thou ſhalt love thy Neighour as thy ſelf] By this it ſhould ſeem, as if the *Iſaelites* were confined in their Acts of Love and Kindeſs to the People of that Nation only: No, but this njunction was given to direct their Behaviour to the nhabitants of *Canaan*, who were to be accurſed, and o be deſtroyed without Mercy, *Deut.* vii. 16. and lſo to ſhew, that private Revenges are the Overthrow f civil Society, which is preſerved by publick Authoity and Juſtice, and by private Good-will one towards nother.

Thou ſhalt not ſow thy Field with mingled Seed; neiher ſhall a Garment mingled of Linen and Woollen come pon thee] As ſowing the Ground with *mixed Seeds*, n ſome Mens Opinion, is an effectual Way to wear it ut, it was therefore a Practice prohibited, in Commieration (if I may ſo ſay) to our Mother *Earth*, as ell as to ſet Bounds to the Huſbandman's Covetouſeſs. With reſpect to the wearing of *Linſey Woolſey*, was probably a proud fantaſtical Humour of the *Heahens* at that Time, which the *Hebrews* were forbid to mitate.

And whoſoever lieth carnally with a Woman that is Bond-maid — ſhe ſhall be ſcourged] Or, as it is in he Margin, *there ſhall be a Scourging.* To violate a ee Maid was capital Puniſhment, *Deut.* xxii. 25. ow the Difference is grounded upon this, that theſe onjunctions with Bond-maids that were not made ee, were not held for true and perfect Marriages; in which the Condition of Freedom is required, as well to contract them, as to participate of the Huſband's Eſtate and Condition, according to God's firſt and fundamental Inſtitution; and they were really like Concubines with ſome ſlight Kind of Tie.

CHAP. XX.

Puniſhments of ſuch as give their Seed to Molech; *of Wizards*; *of Curſers of Parents*; *Adultery*; *Inceſt*; *Sodomy*; *Beſtiality*; *Uncleanneſs.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech; he ſhall ſurely be put to death; the people of the land ſhall ſtone him with ſtones. 3 And I will ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name. 4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not: 5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. 6 And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people. 7 Sanctify your ſelves therefore, and be ye holy: for I *am* the Lord your God. 8 And ye ſhall keep my ſtatutes, and do them: I *am* the Lord which ſanctify you. 9 For every one that curſeth his father or his mother, ſhall be ſurely put to death: he hath curſed his father or his mother; his blood *ſhall be* upon him. 10 And the man that committeth adultery with *another* mans wife, *even he* that committeth adultery with his neighbours wife, the adulterer and the adultereſs ſhall ſurely be put to death. 11 And the man that lieth with his fathers wife, hath uncovered his fathers nakedneſs: both of them ſhall ſurely be put to death; their blood *ſhall be* upon them. 12 And if a man lie with his daughter-in-law, both of them ſhall ſurely be put to death: they have wrought confuſion; their blood *ſhall be* upon them. 13 If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death; their blood *ſhall be* upon them. 14 And if a man take a wife and her mother, it *is* wickedneſs: they ſhall be burnt with fire, both he and they; that there be no wickedneſs among you. 15 And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt. 16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death: their blood *ſhall be* upon them. 17 And if a man ſhall take his ſiſter, his fathers daughter, or his mothers daughter, and ſee her nakedneſs, and ſhe ſee his nakedneſs; it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſters nakedneſs, he ſhall bear his iniquity. 18 And if a man ſhall lie with a woman having her ſickneſs, and ſhall uncover her nakedneſs; he hath diſcovered her fountain, and ſhe hath uncovered the fountain of her blood: and both of them ſhall be cut off from among their people. 19 And thou ſhalt not uncover the nakedneſs of thy mothers ſiſter, nor of thy fathers ſiſter: for he uncovereth his near kin: they ſhall bear their iniquity. 20 And if a man ſhall lie with his uncles wife, he hath uncovered his uncles nakedneſs: they ſhall bear their ſin, they ſhall die childleſs. 21 And if a man ſhall take his brothers wife, it *is* an unclean thing: he hath uncovered his brothers nakedneſs, they ſhall be childleſs. 22 Ye ſhall therefore keep all my ſtatutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, ſpue you not out. 23 And ye ſhall not walk in the manners of the nation, which I caſt out before you: for they committed all theſe things, and therefore I abhorred them. 24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it, a land that floweth with milk and honey: I *am* the Lord your God, which have ſeparated you from *other* people. 25 Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean: and ye ſhall not make your ſouls abominable by beaſt or by fowl, or by any manner of living thing that creepeth on the ground, which I have ſeparated from you as unclean. 26 And ye ſhall be holy unto me: for I the Lord *am* holy, and have ſevered you from *other* people, that ye ſhould be mine. 27 A man alſo or woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their blood *ſhall be* upon them.

And if a Man ſhall lie with his Uncle's Wife, — they ſhall die childleſs] That is, let them be put to Death ſpeedily, that there be no execrable Iſſue of ſuch damnable Conjunctions; it being unfitting that the Fruit of holy Matrimony ſhould be common to ſuch abominable Mixtures.

From a View of the horrible Crimes forbidden in this Chapter, we may ſee how wicked the World was (notwithſtanding their natural Reaſon, which ſome boaſt of as a ſufficient Guide) and would have continued ſo, had not God reſtrained them by his Law, and by his Puniſhments.

CHAP. XXI.

In what Manner the Prieſts were to mourn; their Holineſs; Eſtimation; Marriages, and Blemiſhes.

Ver. 1. AND the Lord ſaid unto Moſes, Speak unto the prieſts the ſons of Aaron, and ſay unto them, There ſhall none be defiled for the dead among his people. 2 But for his kin, that is near unto him, *that is* for his mother, and for his father, and for his ſon, and for his daughter, and for his brother. 3 And for his ſiſter a virgin, that is nigh unto him, which hath had no huſband: for her may he be defiled. 4 *But* he ſhall not defile himſelf, *being* a chief man among his people, to profane himſelf. 5 They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corner of their beard, nor make any cuttings in their fleſh. 6 They ſhall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, *and* the bread of their God do they offer: therefore they ſhall be holy. 7 They ſhall not take a wife *that is* a whore, or profane; neither ſhall they take a woman put away from her huſband: for he *is* holy unto his God. 8 Thou ſhalt ſanctify him therefore, for he offereth the bread of thy God: he ſhall be holy unto thee: for I the Lord which ſanctify you, *am* holy. 9 And the daughter of any prieſt, if ſhe profane her ſelf by playing the whore, ſhe profaneth her father: ſhe ſhall be burnt with fire. 10 And *he that is* the high-prieſt among his brethren, upon whoſe head the anointing oil was poured, and that is conſecrated to put on the garments, ſhall not uncover his head, nor rent his clothes: 11 Neither ſhall he go in to any dead body, nor defile himſelf for his father or for his mother: 12 Neither ſhall he go out of the ſanctuary, nor profane the ſanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the Lord. 13 And he ſhall take a wife in her virginity. 14 A widow, or a divorced woman, or profane, or an harlot, theſe ſhall he not take: but he ſhall take a virgin of his own people to wife. 15 Neither ſhall he profane his ſeed among his people: for I the Lord do ſanctify him. 16 And the Lord ſpake unto Moſes, ſaying, 17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed in their generations, that hath *any* blemiſh, let him not approach to offer the bread of his God: 18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach: a blind man, or a lame, or he that hath a flat noſe, or any thing ſuperfluous, 19 Or a man that is broken-footed, or broken-handed, 20 Or crook-backt, or a dwarf, or that hath a blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken: 21 No man that hath a blemiſh, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the Lord made by fire; he hath a blemiſh, he ſhall not come nigh to offer the bread of his God. 22 He ſhall eat the bread of his God, *both* of the moſt holy, and of the holy. 23 Only he ſhall not go in unto the vail, nor come nigh unto the altar, becauſe he hath a blemiſh; that he profane not my ſanctuaries: for I the Lord do ſanctify them. 24 And Moſes told *it* unto Aaron, and to his ſons, and unto all the children of Iſrael.

Thou ſhalt not ſanctify him] This is ſpoken to *Moſes* in this Senſe: Teach and command them to obſerve all Purity and Holineſs; or to the People, in this Senſe, Reverence the ſacred Office of my Miniſters, bear an inviolable Honour to their Perſons, who repreſent my ſacred Majeſty towards you, in labouring for your Satisfaction by my Word and Sacraments, which they adminiſter unto you.

CHAP. XXII.

Prieſts in their Uncleanneſs required to abſtain fr the holy Things. Laws for Free-will Offering No Beaſt to be offered with its Dam. Sacrific muſt be without Blemiſh. The Age of the Sacri fice. The Law of eating the Sacrifice of Thank giving.

Ver. 1. AND the Lord ſpake unto Moſe ſaying, 2 Speak unto Aaron, an to his ſons, that they ſeparate themſelves fro

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the holy things of the children of Iſrael, and that they profane not my holy name, *in thoſe things* which they hallow unto me: I *am* the Lord. 3 Say unto them, Whoſoever *he be* of all your ſeed, among your generations, that goeth unto the holy things, which the children of Iſrael hallow unto the Lord, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence: I *am* the Lord. 4 What man ſoever of the ſeed of Aaron *is* a leper, or hath a running iſſue; he ſhall not eat of the holy things, until he be clean. And whoſo toucheth any thing *that is* unclean *by* the dead, or a man whoſe ſeed goeth from him: 5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath: 6 The ſoul which hath touched any ſuch ſhall be unclean until even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water. 7 And when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things, becauſe it *is* his food. 8 That which dieth of itſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the Lord. 9 They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they profane it: I the Lord do ſanctify them. 10 There ſhall no ſtranger eat *of* the holy thing: a ſojourner of the prieſt, or an hired ſervant ſhall not eat *of* the holy thing. 11 But f the prieſt buy *any* ſoul with his money, he hall eat of it, and he that is born in his houſe: hey ſhall eat of his meat. 12 If the prieſts daughter alſo be *married* unto a ſtranger, ſhe may ot eat of an offering of the holy things. 13 But if the prieſts daughter be a widow, or divorced, and have no child, and is returned unto er fathers houſe, as in her youth, ſhe ſhall eat f her fathers meat; but there ſhall no ſtranger at thereof. 14 And if a man eat *of* the holy hing unwittingly, then he ſhall put the fifth *part* hereof unto it, and ſhall give *it* unto the prieſt, ith the holy thing. 15 And they ſhall not profane the holy things of the children of Iſrael which hey offer unto the Lord: 16 Or ſuffer them to ear the iniquity of treſpaſs, when they eat their oly things: for I the Lord do ſanctify them. 7 And the Lord ſpake unto Moſes, ſaying, 18 peak unto Aaron, and to his ſons, and unto all e children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the rangers in Iſrael, that will offer his oblation for l his vows, and for all his free-will offerings, hich they will offer unto the Lord for a burnt-offering: 19 *Ye ſhall offer* at your own will a ale without bleminſh of the beeves, of the ſheep, of the goats. 20 *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be ceptable for you. 21 And whoſoever offereth ſacrifice of peace-offerings unto the Lord, to compliſh *his* vow, or a free will offering in eves, or ſheep, it ſhall be perfect, to be accepted: there ſhall be no blemiſh therein. 22 nd, or broken, or maimed, or having a wen, ſcurvy, or ſcabbed, ye ſhall not offer theſe to the Lord, nor make an offering by fire them upon the altar unto the Lord. 23 Either a bullock, or a lamb that hath any thing perfluous or lacking in his parts, that mayeſt ou offer *for* a free-will offering; but for a vow, it ſhall not be accepted. 24 Ye ſhall not offer unto the Lord that which is bruiſed, or cruſhed, or broken, or cut; neither ſhall you make *any* offering *thereof* in your land. 25 Neither from a ſtrangers hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you. 26 And the Lord ſpake unto Moſes, ſaying, 27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day and thenceforth, it ſhall be accepted for an offering made by fire unto the Lord. 28 And *whether it be* cow or ew, ye ſhall not kill it and her young both in one day. 29 And when ye will offer a ſacrifice of thankſgiving unto the Lord, offer *it* at your own will. 30 On the ſame day it ſhall be eaten up, ye ſhall leave none of it until the morrow: I *am* the Lord. 31 Therefore ſhall ye keep my commandments, and do them: I *am* the Lord. 32 Neither ſhall ye profane my holy name, but I will be hallowed among the children of Iſrael: I *am* the Lord which hallow you. 33 That brought you out of the land of Egypt, to be your God: I *am* the Lord.

Speak unto Aaron, and to his Sons, that they ſeparate themſelves from the holy Things] That is, when they ſhall be unclean, by ſome ceremonial Pollution, they ſhall forbear officiating in holy Things, till that Uncleanneſs be remov'd.

I the Lord do ſanctify them] I have choſen, and called them to an Office, the Holineſs of which depends upon myſelf; and therefore the Profanation of it is both againſt my Command, and againſt my Honour, and conſequently deſerves the greater Puniſhment.

Neither ſhall ye profane my holy Name, but I will be hallowed among the Children of Iſrael: I am the Lord which hallow you] Which Words may be thus paraphras'd: *Neither ſhall ye profane*, that is, contemn my Majeſty, by violating my Commandments. *I will be hallowed*; that is, I will be made venerable, and cauſe myſelf to be acknowledg'd holy and inviolable in my Majeſty, through my Judgments, *Levit.* x. 3. *Iſa.* xxvi. 15. *I am the Lord which hallow you*, that is, who have given you a Rule in my Law, of all Purity and Innocence, and the Form of inward Holineſs, by my Spirit, and will alſo revenge, as a moſt juſt and holy God, the Tranſgreſſion of the one, and the rejecting of the other.

CHAP. XXIII.

The Jewiſh *Feaſts and Feſtivals; the Sabbath; the Paſſover; the Sheaf of Firſt fruits; Pentecoſt. Gleanings of the Harveſt to be left for the Poor. Feaſt of Trumpets; Day of Atonement; Feaſt of Tabernacles.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, *Concerning* the feaſts of the Lord, which ye ſhall proclaim *to be* holy convocations, *even* theſe *are* my feaſts. 3 Six days ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein*: it *is* the ſabbath of the Lord in all your dwellings. 4 Theſe *are* the feaſts of the Lord, *even* holy convocations, which ye ſhall proclaim in their ſeaſons. 5 In the fourteenth *day* of the firſt month at even, *is* the Lords paſſover. 6 And on the fifteenth day of the ſame month, *is* the feaſt of unleavened bread unto the Lord: ſeven days ye muſt eat unleavened bread. 7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no ſervile work therein. 8 But ye ſhall offer an offering made by fire unto the Lord ſeven days: in the ſeventh day *is* an holy convocation: ye ſhall do no ſervile work *therein.* 9 And the Lord ſpake unto Moſes, ſaying, 10 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheaf of the firſt-fruits of your harveſt unto the prieſt: 11 And he ſhall wave the ſheaf before the Lord, to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it. 12 And ye ſhall offer that day when ye wave the ſheaf, an he-lamb without blemiſh, of the firſt year, for a burnt-offering unto the Lord. 13 And the meat-offering thereof *ſhall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord *for* a ſweet ſavour: and the drink-offering thereof *ſhall be* of wine, the fourth *part* of an hin. 14 And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day that ye have brought an offering unto your God: *It ſhall be* a ſtatute for ever throughout your generations, in all your dwellings. 15 And ye ſhall count unto you from the morrow after the ſabbath, from the day that ye brought the ſheaf of the wave-offering; ſeven ſabbaths ſhall be compleat: 16 Even unto the morrow after the ſeventh ſabbath, ſhall ye number fifty days, and ye ſhall offer a new meat-offering unto the Lord. 17 Ye ſhall bring out of your habitations two wave-loaves, of two tenth-deals: they ſhall be of fine flour, they ſhall be baken with leaven, *they are* the firſt-fruits unto the Lord. 18 And ye ſhall offer with the bread ſeven lambs without blemiſh, of the firſt year, and one young bullock and two rams: they ſhall be *for* a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, *even* an offering made by fire of ſweet ſavour unto the Lord. 19 Then ye ſhall ſacrifice one kid of the goats, for a ſin-offering, and two lambs of the firſt year, for a ſacrifice of peace-offerings. 20 And the prieſt ſhall wave them with the bread of the firſt-fruits, *for* a wave-offering before the Lord, with the two lambs: they ſhall be holy to the Lord for the prieſt. 21 And ye ſhall proclaim on the ſelf-ſame day, *that* it may be an holy convocation unto you; ye ſhall do no ſervile work *therein: It ſhall be* a ſtatute for ever in all your dwellings throughout your generations. 22 And when ye reap the harveſt of your land, thou ſhalt not make clean riddance of the corners of thy field when thou reapeſt, neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poor, and to the ſtranger: I *am* the Lord your God. 23 And the Lord ſpake unto Moſes, ſaying, 24 Speak unto the children of Iſrael, ſaying, In the ſeventh month, in the firſt *day* of the month ſhall ye have a ſabbath, a memorial of blowing of trumpets, an holy convocation. 25 Ye ſhall do no ſervile work *therein*; but ye ſhall offer an offering made by fire unto the Lord. 26 And the Lord ſpake unto Moſes, ſaying, 27 Alſo on the tenth *day* of this ſeventh month, *there ſhall be* a day of atonement, it ſhall be an holy convocation unto you, and ye ſhall afflict your ſouls, and offer an offering made by fire unto the Lord. 28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement to make an atonement for you before the Lord your God. 29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people. 30 And whatſoever ſoul *it be* that doth any work in that ſame day, the ſame ſoul will I deſtroy from among his people. 31 Ye ſhall do no manner of work: *It ſhall be* a ſtatute for ever throughout your generations in all your dwellings. 32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls in the ninth *day* of the month at even: from even unto even ſhall ye celebrate your ſabbath. 33 And the Lord ſpake unto Moſes, ſaying, 34 Speak unto the children of Iſrael, ſaying, The fifteenth day of this ſeventh month *ſhall be* the feaſt of tabernacles *for* ſeven days unto the Lord. 35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein.* 36 Seven days ye ſhall offer an offering made by fire unto the Lord: on the eighth day ſhall be an holy convocation unto you, and ye ſhall offer an offering made by fire unto the Lord; it *is* a ſolemn aſſembly, *and* ye ſhall do no ſervile work *therein.* 37 Theſe *are* the feaſts of the Lord, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a ſacrifice, and drink-offerings, every thing upon his day: 38 Beſide the ſabbaths of the Lord, and beſide your gifts, and beſide all your vows, and beſide all your free-will offerings, which ye give unto the Lord. 39 Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the Lord ſeven days: on the firſt day *ſhall be* a ſabbath, and on the eighth day *ſhall be* a ſabbath. 40 And ye ſhall take you on the firſt day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoice before the Lord your God ſeven days. 41 And ye ſhall keep it a feaſt unto the Lord ſeven days in the year: *It ſhall be* a ſtatute for ever in your generations, ye ſhall celebrate it in the ſeventh month. 42 Ye ſhall dwell in booths ſeven days; all that are Iſraelites born, ſhall dwell in booths: 43 That your generations may know that I have made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt: I *am* the Lord your God. 44 And Moſes declared unto the children of Iſrael the feaſts of the Lord.

On the Morrow after the Sabbath the Prieſt ſhall wave it] By the *Sabbath* here, is to be underſtood the Feaſt of the *Paſſover*, or *Eaſter*, as appears from Ver. 5. For by the Name of *Sabbath* were called all the Feaſts that were made holy.

In the ſeventh Month, in the firſt Day of the Month, ſhall ye have a Sabbath, a Memorial of blowing of Trumpets] In the *ſeventh Month* (which with us is *September*) the *Feaſt of Trumpets* was order'd to be kept; the Blowing, or Sound of which, was to put them in Remembrance of the manifold Feaſts which were in that Month, and to exhort all the People to give Thanks and Praiſes to the Almighty for all his Benefits which they had enjoyed the Year paſt; and to prepare themſelves by acknowledging and confeſſing their Sins, and Sorrow for them, against the Day of *Expiation*, which was appointed on the tenth of the Month.

CHAP. XXIV.

The Oil for the Lamps. The Shew-bread. Shelomith's *Son blaſphemes. The Law concerning Blaſphemy. Of Murder. The Law of Retaliation. The Blaſphemer ſtoned.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Command the children of Iſrael, that they bring unto thee pure oil-olive, beaten, for the light, to cauſe the lamps to burn continually. 3 Without the vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning, before the Lord continually: *It ſhall be* a ſtatute for ever in your generations. 4 He ſhall order the lamps upon the pure candleſtick before the Lord continually. 5 And thou ſhalt take fine flour, and bake twelve cakes thereof: two tenth-deals ſhall be in one cake. 6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table before the Lord. 7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord. 8 Every ſabbath he ſhall ſet it in order before the Lord continually, *being taken* from the children of Iſrael by an everlaſting covenant. 9 And it ſhall be Aarons and his ſons, and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings of the Lord made by fire, by a perpetual ſtatute. 10 And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went out among the children of Iſrael; and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp; 11 And the Iſraelitiſh womans ſon blaſphemed the Name *of the LORD*, and curſed: and they brought him unto Moſes (and his mothers name *was* Shelomith, the daughter of Dibri, of the tribe of Dan) 12 And they put him in ward, that the mind of the Lord might be ſhewed them. 13 And the Lord ſpake unto Moſes, ſaying, 14 Bring forth him that hath curſed, without the camp, and let all that heard *him*, lay their hands upon his head, and let all the congregation ſtone him. 15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall bear his ſin. 16 And he that blaſphemeth the name of the Lord, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaſphemeth the Name *of the LORD*, ſhall be put to death. 17 And he that killeth any man, ſhall ſurely be put to death. 18 And he that killeth a beaſt, ſhall make it good; beaſt for beaſt. 19 And if a man cauſe a blemiſh in his neighbour; as he hath done, ſo ſhall it be done unto him: 20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again.* 21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death. 22 Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the Lord your God. 23 And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the Lord commanded Moſes.

And the Son of an Iſraelitiſh Woman, whoſe Father was an Egyptian, went out among the Children of Iſrael; and this Son of the Iſraelitiſh Woman, and a Man of Iſrael ſtrove together in the Camp. And the Iſraelitiſh Woman's Son blaſphemed the Name of the Lord] The Criminal and his Offence, are only thus recorded by *Moſes*; but the *Jews*, in explaining theſe Words, have follow'd either that ſuperſtitious Reſpect, which they pay to the Name JEHOVAH, or their wonted Humour of ſupplying the Silence of the ſacred Hiſtory with Circumſtances, no where to be found, but in their own Imaginations. In Purſuance to their *Superſtition*, they fancy, that the Crime of this *Blaſphemer* conſiſted ſimply in his pronouncing the Name JEHOVAH, for as much as they ſuppoſe, that there can be no Blaſphemy without ſuch Pronunciation; and, in purſuance to their Humour of ſupplying the *Silence* of Scripture, they have invented a *Genealogy* for this Blaſphemer. For they tell us, that he was the Son of one of thoſe Taſk-maſters, who were ſet over the *Iſraelites* in *Egypt*, and of that very Taſk-maſter, who, by perſonating her Huſband, violated the Chaſtity of that *Jewiſh* Matron *Shelomith*, and was afterwards ſlain by *Moſes*, for uſing the ſame Huſband with great Barbarity; that the Son, who is here mentioned, quarrelling with a Man of the Tribe of *Dan*, becauſe he would not let him encamp in the ſame Diſtrict, brought his Cauſe before *Moſes*; but that, being condemn'd at his *Tribunal*, he began out of mere Rage and Madneſs, to *blaſpheme*. Of all this however *Moſes* ſays nothing, out of a Scruple (as we may well ſuppoſe) to relate the Circumſtances of a Crime, which his very Thoughts deteſted. See *Saurin*'s Diſſert. 58.

Let all they that heard him, lay their Hands upon his Head] This was to intimate, that they thereby confirmed the Evidence they had before given againſt him, and that the Puniſhment due to his Sin might be inflicted on him; but if they accuſed him unjuſtly, that then the ſame Puniſhment might fall on their own Heads.

The Execution was done in the ſame Manner it was afterwards practiſed by the *Hebrews*; that is, the Witneſſes laid their Hands on his Head, and averred what they teſtified was true; then they gave the Criminal the firſt Stroke on the Loins, and, if he died not thereby, then the reſt of the People threw Stones on him, till he expired.

CHAP. XXV.

Of the Sabbatical Year. The Jubilee. Of Oppreſſion. A Bleſſing on Obedience. The Redemption of Land. Of Houſes. Compaſſion of the Poor. Uſage of Bond-men. Redemption of Servants.

Ver. 1. AND the Lord ſpake unto Moſes in mount Sinai, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land keep a ſabbath unto the Lord. 3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof. 4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the Lord: thou ſhalt neither ſow thy field, nor prune thy vineyard. 5 That which groweth of its own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes of thy vine undreſſed: *for* it is a year of reſt unto the land. 6 And the ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired-ſervant, and for thy ſtranger that ſojourneth with thee, 7 And for thy cattel, and for the beaſt that *are* in thy land, ſhall all the increaſe thereof be meat. 8 And thou ſhalt number ſeven ſabbaths of years unto thee, ſeven times ſeven years, and the ſpace of the ſeven ſabbaths of years ſhall be unto thee forty and nine years. 9 Then ſhalt thou cauſe the trumpet of the jubile to ſound, on the tenth *day* of the ſeventh month; in the day of atonement ſhall ye make the trumpet ſound throughout all your land. 10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof: it ſhall be a jubile unto you, and ye ſhall return every man unto his poſſeſſion, and ye ſhall return every man to his family. 11 A jubile ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of it ſelf in it, nor gather *the grapes* in it of thy vine undreſſed. 12 For it *is* the jubile, it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field. 13 In the year of this jubile ye ſhall return every man unto his poſſeſſion. 14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbours hand; ye ſhall not oppreſs one another. 15 According to the number of years after the jubile, thou ſhalt buy of thy neighbour, *and* according to the number of years of the fruits he ſhall ſell unto thee: 16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the fruits doth he ſell unto thee. 17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: For I *am* the Lord your God. 18 Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety. 19 And the land ſhall yield her fruit, and ye ſhall eat your fill, and dwell therein in ſafety. 20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe: 21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years. 22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit, until the ninth year; until her fruits come in, ye ſhall eat *of* the old *ſtore*. 23 The land ſhall not be ſold for ever: for the land *is* mine, for ye *are* ſtrangers and ſojourners with me. 24 And in all the land of your poſſeſſion, ye ſhall grant a redemption for the land. 25 If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold. 26 And if the man have none to redeem it, and himſelf be able to redeem it: 27 Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion. 28 But if he be not able to reſtore *it* to him, then that which is ſold, ſhall remain in the hand of him that hath bought it, until the year of jubile; and in the jubile it ſhall go out, and he ſhall return unto his poſſeſſion. 29 And if a man ſell a dwelling-houſe, in a walled city, then he may redeem it within a whole year after it is ſold: *within* a full year may he redeem it. 30 And if it be not redeemed within the ſpace of a full year; then the houſe that *is* in the walled city, ſhall be eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubile. 31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the country: they may be redeemed, and they ſhall go out in the jubile. 32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time. 33 And if a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *year of* jubile: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael. 34 But the field of the ſuburbs of their cities may not be ſold, for it *is* their perpetual poſſeſſion. 35 And if thy brother be waxen poor, and fallen in decay with thee; then thou ſhalt relieve him: *yea, though he be* a ſtranger, or a ſojourner; that he may live with thee. 36 Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee. 37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe. 38 I *am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God. 39 And if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee; thou ſhalt not compel him to ſerve as a bond-ſervant: 40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and* ſhall ſerve thee unto the year of jubile. 41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return. 42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold as bond-men. 43 Thou ſhalt not rule over him with rigour, but ſhalt fear thy God. 44 Both thy bond-men, and thy bond-maids, which thou ſhalt have, *ſhall be* of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids. 45 Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land: and they ſhall be your poſſeſſion. 46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion, they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour. 47 And if a ſojourner or ſtranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtrangers family: 48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him; 49 Either his uncle, or his uncles ſon may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himſelf. 50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubile: and the price of his ſale ſhall be according unto the number of years, according to the time of an hired ſervant ſhall it be with him. 51 If *there be* yet many years *behind*; according unto them he ſhall give again the price of his redemption, out of the money that he was bought for. 52 And if there remain but few years unto the year of jubile, then he ſhall count with him, *and* according

ing unto his years ſhall he give him again the price of his redemption. 53 *And* as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy ſight. 54 And if he be not redeemed in theſe *years*, then he ſhall go out in the year of jubile, *both* he, and his children with him. 55 For unto me the children of Iſrael *are* ſervants, they *are* my ſervants, whom I brought forth out of the land of Egypt: I *am* the Lord your God.

When ye come into the Land which I give you, then ſhall the Land keep a Sabbath unto the Lord] The firſt ſabbatical Year was held the ſixth Year after the People's coming into the Land of *Canaan*, and when the Land was divided, as appears from *Joſh.* xiv. 7, 10. and from the forty-ſixth Year of their leaving *Egypt.*

The Expreſſion, *then ſhall the Land keep a Sabbath unto the Lord*, is not to be underſtood in a natural or œcumenical Reſpect, to let the tired Land get Strength, as is commonly practiſed among Huſbandmen; but of a holy and religious Reſt dedicated to the Service of God, for Inſtruction, and more expreſs Remembrance (beſides the Sabbath of Days) of the eternal Reſt from all the Employments of this Life, peculiar to every Believer at his Death; which was figured by this Reſt at every ſeventh Year's End; and then general to all at the happy Reſurrection; at which Time ſhall be the univerſal Releaſement and Infranchiſement of all the Children of God, and their Re-inſtalment in their heavenly Inheritance; which was repreſented by the Jubilee at every fifty Year's End.

Then ſhalt thou cauſe the Trumpet of the Jubilee to ſound, on the tenth Day of the ſeventh Month] The ſeventh Month was the firſt of the Civil Year, *Exod.* xii. 2. *Lev.* xxiii. 24. according to whoſe Months they counted the Times of publick Affairs, to the Order of which the Jubilee was for the moſt Part referred; tho' not without ſome Uſe of Inſtruction for divine and eternal Things; and therefore the ſeventh Month is here taken for the Beginning of the Civil Year, *Exod.* xxiii. 16. and xxxiv. 22.

And ye ſhall hallow the fiftieth Year] That is, ye ſhall diſtinguiſh it from all other common Years, to execute in it all thoſe Commandments which I enjoin you; and it ſhall be a ſacred Sign unto you of the acceptable Year of the Lord, under the *Meſſias*, Iſa. xli. 2. 1 *Cor.* vi. 2.

If every ſeventh was a Sabbatical Year, the 49th muſt be one, and the 50th, or Year of Jubilee, immediately ſucceeding, it follows, that there were then two Years of Reſt to the Land; which ſeems improbable. This Objection has been anſwer'd, by obſerving, that it is true, that the *Jews* always reckoned by the ſeventh Sabbatical Year, that is, the fiftieth incluſively, comprehending the Year of the precedent Jubilee, as is uſually obſerved in ſuch Kind of Accounts; for otherwiſe indeed, from one Jubilee to another, there were but forty nine Years.

The Word *Jubilee* is by many interpreted to ſignify a *Ram's-horn*, to ſound with. But it ſeems rather to ſignify a Concert of many ſuch Horns, Trumpets, Cornets, Hautboys, and ſuch like ſounding Inſtruments, called *Jubàl*, Gen. iv. 21. *Exod.* xix. 13. *Joſh.* vi. 4.

The Land ſhall not be ſold for ever; for the Land is mine] By *For ever*, is meant *abſolutely*, without leaving any Hope to the Seller ever to redeem it. *For the Land is mine*; or, I reſerve to my ſelf the Right of Propriety in it, and grant you nothing but the bare Uſe of it; therefore I would not have you alienate it at Pleaſure, neither will I ſuffer you to bargain for any Thing abſolutely, but only for the Fruits; for as to the Land itſelf, it muſt always remain to be perpetually improved unto thoſe Perſons and Families to whom I have given it; and not to be ſold, without reſerving a Power in the Seller to redeem it.

But the Field of the Suburbs of their Cities may not be ſold, for it is their perpetual Poſſeſſion] Theſe Fields were certain Parcels of Land, of about a thouſand Cubits in Circumference, in the Suburbs or Places adjoining to their Cities, for the *Levites* to retire to, and keep and feed their Cattle in, *Numb.* xxxv. 4. which being all undivided, and lying in common, no particular Perſon had any Right to make any Bargain for it, as he might for his Houſe which was his own. Yet it ſeems, by *Jer.* xxxii. 7, 8. that this Law was alter'd in enſuing Ages.

Thou ſhalt relieve him, yea, tho' he be a Stranger, or a Sojourner, that he may live with thee. Take thou no Uſury of him] The *Stranger* was either ſome *Iſraelite* who had travelled from ſome diſtant Part of the Land; or ſome Stranger, a Proſelite who was converted to Judaiſm: For otherwiſe, God ſuffered them to take Uſe for Money lent to Strangers either of Nation, or Religion, *Deut.* xxiii. 20.

It has been obſerv'd, that the *Sabbath of the ſeventh Year* in which all the Land was to reſt, and the Obedience paid to it, is an evident Proof that *this Inſtitution* was from God: For he alone could command Obedience to ſuch a *Law*, and his Providence alone could ſupply their Neceſſities at ſuch a Juncture, and ſave them from Famine.

CHAP. XXVI.

Idolatry forbidden. The Sabbaths and publick Worſhip to be piouſly obſerved. Bleſſings promiſed to thoſe who keep the Commandments, and a Curſe threatned to thoſe that break them; great Indulgencies to Penitents.

Ver. 1. YE ſhall make you no idols, nor graven image, neither rear you up a ſtanding image, neither ſhall ye ſet up *any* image of ſtone in your land, to bow down unto it: for I *am* the Lord your God. 2 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the Lord. 3 If ye walk in my ſtatutes, and keep my commandments, and do them; 4 Then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit. 5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing-time: and ye ſhall eat your bread to the full, and dwell in your land ſafely. 6 And I will give peace in the land, and ye ſhall lie down, and none ſhall make *you* afraid: and I will rid evil beaſts out of the land, neither ſhall the ſword go through your land. 7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword. 8 And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword. 9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you. 10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new. 11 And I will ſet my tabernacle amongſt you: and my ſoul ſhall not abhor you. 12 And I will walk among you, and will be your God, and ye ſhall be my people. 13 I *am* the Lord your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men, and I have broken the bands of your yoke, and made you go upright. 14 But if ye will not hearken unto me, and will not do all theſe commandments; 15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgments, ſo that ye will not do all my commandments, *but* that ye break my covenant: 16 I alſo will do this unto you, I will even appoint over you terror, conſumption, and the burning-ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it. 17 And I will ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you, and ye ſhall flee when none purſueth you. 18 And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins. 19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as braſs: 20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits. 21 And if ye walk contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you, according to your ſins. 22 I will alſo ſend wild beaſts among you, which ſhall rob you of your children, and deſtroy your cattel, and make you few in number, and your *high*-ways ſhall be deſolate. 23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me: 24 Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins. 25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy. 26 *And* when I have broken the ſtaff of your bread, ten women ſhall bake your bread in one oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat and not be ſatisfied. 27 And if ye will not for all this hearken unto me, but walk contrary unto me: 28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins. 29 And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters, ſhall ye eat. 30 And I will deſtroy your high places, and cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you. 31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours. 32 And I will bring the land into deſolation: and your enemies which dwell therein, ſhall be aſtoniſhed at it. 33 And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte. 34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths. 35 As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your ſabbaths when ye dwelt upon it. 36 And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a ſhaken leaf ſhall chaſe them; and they ſhall flee; as fleeing from a ſword: and they ſhall fall when none purſueth. 37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies. 38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up. 39 And they that are left of you, ſhall pine away in their iniquity in your enemies land; and alſo in the iniquities of their fathers ſhall they pine away with them. 40 If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs, which they treſpaſſed againſt me, and that alſo they have walked contrary unto me; 41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity: 42 Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember, and I will remember the land. 43 The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity; becauſe, even becauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes. 44 And yet for all that, when they be in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them: for I *am* the Lord their God. 45 But I will for their ſakes remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt, in the ſight of the heathen, that I might be their God: I *am* the Lord. 46 Theſe *are* the ſtatutes, and judgments, and laws, which the Lord made between him and the children of Iſrael, in mount Sinai, by the hand of Moſes.

That the Deſcendants of *Jacob* might chearfully perſevere in their Duty, and willingly perform their Part of the Covenant, between them and the God of their Fathers, *Jehovah* ſets before them the mighty Advantages, the glorious Bleſſings, the diſtinguiſhing Rewards, which he would beſtow on them; and that Fear might have an Awe on thoſe on whoſe Hearts Love, Gratitude, or Hope, could not prevail, he denounces the Woes, the Judgments, and fearful Calamities, which their Neglect of his Laws would bring upon them. In this divine Oration, the Sublimity of the Sentiments, the Dignity of the Expreſſions, and the marvellous Energy of the Arguments uſed therein, conſpire to fill the Mind with ſo rational a Reverence, as that it may be very juſtly conſider'd as the very Baſis of the Religion of the *Hebrews*.

If ye walk in my Statutes, and keep my Commandments and do them, then I will give you Rain in due Seaſon, &c.] The Bleſſings here promiſed are ſuch as were proper to be given to the *Iſraelites*, a People that deſired nothing ſo much as carnal Enjoyments, and therefore were moſt likely to be encouraged in their Duty by ſuch; which, as they were extenſive in their Nature, ſo alſo were they various in their Kind, exactly ſuited to the Nation to whom they were given, and to the Soil and Climate wherein they were to be beſtowed. Thus, *Rains* were neceſſary to render *Canaan* fruitful, which had no ſuch Rivers as the *Nile*, to enrich it with the Slime coming along with the Torrent; and hence, in another Place, we find, that the former and the latter Rains are promiſed, from whence the Fruitfulneſs of this happy Land was to be derived.

Next to the Happineſs of a plentiful Proviſion, and pleaſant Habitations, nothing could be more deſireable than *Peace* and *Security*, without which the former good Gifts could not be truly taſted or enjoyed.

That *War*, in Caſe they were engaged in it, might not affright them too much, they are aſſured of conſtant and eaſy *Victories* over their Enemies, whoſe *largeſt Armies* ſhould fly before the ſmalleſt of their *Parties*.

They are told, that God would continually look upon them, and make them fruitful, ſo that they ſhould multiply into a very numerous People; and they are promiſed ſuch a copious Supply of good Things, that they ſhould lay them up in Store-houſes for a long Time, and not to be able to conſume them, before they wanted Room for the New.

Jehovah ſet up his *Tabernacle* or *Tent* among them, whither they might continually repair for Counſels and Directions, and receive ſenſible Demonſtration of his Preſence, who delivered them from the Tyranny of the *Egyptians*, broke the Yoke off from their Shoulders, and made them walk upright and free. That under theſe temporal good Things, ſpiritual Enjoyments were ypified, and that the World to come, was to be underſtood by the promiſed Land, without Diminution of the literal Senſe, is highly probable, and is ſo admitted by the moſt learned and candid among the *Jewiſh* Writers.

As, by extraordinary Promiſes, the Lord drew his People to the Love of their Duty, ſo, by Threatnings s extraordinary, he gave them juſt Cauſe to be afraid of offending. As to the Nature of the Evils threatned, they are ſo clear, that they need no Explanation, ex-ept as to the Names of *Diſeaſes*, which are ſomewhat differently render'd; but it would be miſpending Time o repeat *Conjectures*. It is evident, that the Maladies, whatſoever they were, would weaken and bring them ow, which was the eſſential Part of the Judgment. They were alſo to fly before their Enemies, and to be onquered and ſubdued by thoſe that hated them.

The latter Part of this Chapter undoubtedly relates the Diſperſion and Recalling of the *Jews*. This rophecy of their Diſperſion was written above three ouſand Years ago: They ſubſiſt to this Day, in the and of their Enemies, and in all Places of the World. This is a convincing Proof of the Inſpiration of ſacred Writ; and affords a ſtrong Argument, that the Pro-phecies in the *New Teſtament*, concerning their *Call* d *Converſion*, will one Day be fulfilled; which God his infinite Mercy ſoon grant! *Amen.*

CHAP. XXVII.

aws concerning ſingular Vows; Eſtimation of Perſons; of Beaſts; Houſes; Fields or Grounds. What Things were not to be vowed, and being vowed, might, or might not be redeemed. Of the redeeming the Tenths both of Fruits and Cattle.

r. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of rael and ſay unto them, When a man ſhall ake a ſingular vow, the perſons *ſhall be* for the ord, by thy eſtimation. 3 And thy eſtimation all be, of the male from twenty years old, even nto ſixty years old; even thy eſtimation ſhall be ty ſhekels of ſilver, after the ſhekel of the nctuary. 4 And if it *be* a female, then thy timation ſhall be thirty ſhekels. 5 And if *it be* om five years old, even unto twenty years old; en thy eſtimation ſhall be of the male twenty ekels, and for the female ten ſhekels. 6 And *it be* from a month old, even unto five years d; then thy eſtimation ſhall be of the male five ekels of ſilver, and for the female thy eſtimaon *ſhall be* three ſhekels of ſilver. 7 And if *it* from ſixty years old, and above; if *it be* a le, then thy eſtimation ſhall be fifteen ſhekels, d for the female ten ſhekels. 8 But if he be orer than thy eſtimation; then he ſhall preſent mſelf before the prieſt, and the prieſt ſhall va- him: according to his ability that vowed, ll the prieſt value him. 9 And if *it be* a beaſt hereof men bring an offering unto the Lord; that *any man* giveth of ſuch unto the Lord, all be holy. 10 He ſhall not alter it, nor ange it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt; then it, and the exchange thereof ſhall be holy. 11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the Lord; then he ſhall preſent the beaſt before the prieſt: 12 And the prieſt ſhall value it, whether it be good or bad: as thou valueſt it *who art* the prieſt, ſo ſhall it be. 13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation. 14 And when a man ſhall ſanctify his houſe *to be* holy unto the Lord; then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand. 15 And if he that ſanctified it, will redeem his houſe, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be his. 16 And if a man ſhall ſanctify unto the Lord *ſome part* of a field of his poſſeſſion; then thy eſtimation ſhall be according to the ſeed thereof: an homer of barley-ſeed *ſhall be valued* at fifty ſhekels of ſilver. 17 If he ſanctify his field from the year of jubile, according to thy eſtimation it ſhall ſtand. 18 But if he ſanctify his field after the jubile; then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it ſhall be abated from thy eſtimation. 19 And if he that ſanctified the field, will in any wiſe redeem it; then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him. 20 And if he will not redeem the field, or if he have ſold the field to another man; it ſhall not be redeemed any more. 21 But the field, when it goeth out in the jubile, ſhall be holy unto the Lord, as a field devoted: the poſſeſſion thereof ſhall be the prieſts. 22 And if *a man* ſanctify unto the Lord a field which he hath bought, which *is* not of the fields of his poſſeſſion; 23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, *even* unto the year of the jubile: and he ſhall give thine eſtimation in that day, *as* a holy thing unto the Lord. 24 In the year of the jubile, the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong*. 25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary: twenty gerahs ſhall be the ſhekel. 26 Only the firſtling of the beaſts, which ſhould be the Lords firſtling, no man ſhall ſanctify it; whether *it be* ox, or ſheep: it *is* the Lords. 27 And if *it be* of an unclean beaſt, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation. 28 Notwithſtanding, no devoted thing that a man ſhall devote unto the Lord, of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing is moſt holy unto the Lord. 29 None devoted, which ſhall be devoted of men, ſhall be redeemed: *but* ſhall ſurely be put to death. 30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the Lords: *it is* holy unto the Lord. 31 And if a man will at all redeem ought of his tithes, he ſhall add thereto the fifth *part* thereof. 32 And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the rod; the tenth ſhall be holy unto the Lord. 33 He ſhall not ſearch whether it be good or bad; neither ſhall he change it: and if he change it at all, then both it and the change thereof ſhall be holy; it ſhall not be redeemed. 34 Theſe *are* the commandments which the Lord commanded Moſes, for the children of Iſrael, in mount Sinai.

When a Man ſhall make a ſingular Vow] A Singular Vow ſeems to ſignify an expreſs Vow of an eſpecial Conſecration to God, and not a bare Promiſe of ſome general Sanctification or Devotion, which every Believer may and ought to make of himſelf and Family.

And thy Eſtimation ſhall be; *of the Male*, &c.] The Baſis of all the Precepts reſpecting *Vows* and *Things devoted*, was this; That Men would be deſirous of purchaſing a *Redemption* from Things, which, in the Height of Zeal they might have promiſed. For this Reaſon the High-Prieſt had Power given him to ſet a Value on the Things *vowed*, and to allot a Sum of Money in lieu thereof. From the Variety of Caſes happening on this Account, theſe Regulations came to be varied, that they might leave nothing doubtful, diſputable, or uncertain.

1. As to Perſons, the Value of Men, Women, Youths, and Children was expreſly ſetled, and the Prieſt was to accept the Sum mentioned in the Law, inſtead of the perſonal Service of ſuch as vowed to devote themſelves or their Children to attend continually about the *Tabernacle*; and in reſpect to the Poor this ſetled Rate might be leſſened.

2. As to *Beaſts* devoted to God, if they were *clean* they were not to be changed; if they were *unclean*, the Prieſt was to ſet a Value on them, and he who redeemed, was to add a *fifth* Part, over and above that Price.

3. Houſes might be redeemed in the ſame Manner; but if the *Redemption* was not made before the Year of *Jubilee*, the Prieſts were to have them for ever.

4. The People were cautioned not to dedicate or devote the *Firſt-born of clean Beaſts*, becauſe that they by a former Law, belonged to *Jehovah*, and conſequently they had no Right over it.

5. A Diſtinction of Things abſolutely devoted to God; for they were neither to be ſold or redeemed, but were to be eſteemed in a high Degree ſacred; and as to the Nations devoted to Deſtruction, they were, without Mercy, to be put to Death.

Laſtly, They were commanded to regard the *Tythe* of their Lands, as *a holy Portion*, which if they would redeem, they were to add a *fifth* Part of its Value, and if they attempted, in numbering their Cattle, to commit any Fraud, by changing the *tythed Beaſt*, then were they to loſe both it, and that which was put in its Place.

Now, whether the prevailing Piety, which at this Time reigned in the Camp of *Iſrael*, put the People on *vowing*, or devoting Things to the Service of *Jehovah*, cannot be abſolutely aſcertain'd; but it makes for the Probability of this Opinion, that this laſt Chapter of *Leviticus* is wholly taken up with Regulations on this Subject; eſpecially becauſe they are ſeparated from other *Laws*, in placed, in a Manner, diſtinct, and by themſelves; tho' various Occaſions might have offer'd Room for them among the *Statutes* given to the People; and if this be not admitted, there can be no viſible *Reaſon* found, why they ſhould be recorded here, rather than among the following Precepts, in the remaining Books.

Writers have conſider'd the divine written Law in theſe following Views. 1. With reſpect to the Dignity and Worth of the Law. 2. The Majeſty of the Lawgiver. 3. The Property and Peculiarity of the People receiving it. 4. The Efficacy and Power thereof. 5. The Differences and Agreement of the *Old* and *New Teſtament*. 6. The End and Uſe of the Law. 7. The Underſtanding of the Law. 8. The Durance and Continuance thereof.

The Difference between the *Moſaic* and *Chriſtian* Inſtitution was this: The Author of the Law was *Moſes*, mere Man; but the Author of the *Goſpel* was *Jeſus Chriſt*, both *God* and *Man*. The Law indeed was ordained by the Miniſtry of *Angels*, in the Hand of a *Mediator*, who was *Moſes*, the *Mediator* between God and the *Iſraelites*; but *Jeſus Chriſt*, the Son of God, firſt promulged the Goſpel with his own Mouth.

A N
EXPOSITION
O F
The Fourth Book of *Moſes* called
NUMBERS.

The ARGUMENT.

This Book continues the Hiſtory of the Children of Iſrael *during their forty Years Travels in the Wilderneſs. In the firſt Chapter we have a general Muſter of the People, of ſuch as were fit to bear Arms; namely, from twenty Years old and upwards; but out of this Muſter was excluded the Tribe of* Levi, *which was to attend the Service of the Tabernacle, and to guard it from the Approaches and Profanations of Strangers. In the next Place is ſet down the new Form of Government eſtabliſhed, by adding* ſeventy Elders *to aſſiſt* Moſes *in judging and ruling the People. The Authority of theſe Elders God maintained and confirmed, as he did likewiſe that of* Moſes, *notwithſtanding the Oppoſition of* Aaron *and* Miriam. Aaron's *prieſtly Dignity is likewiſe aſſerted againſt the violent Faction of* Korah, Dathan *and* Abiram. *Afterwards is related, that the People being come upon the Confines of* Canaan, Moſes *ſent out twelve Men to diſcover the Country; Ten of whom, at their Return, terrified the People with the Report they gave of the vaſt Hazards they run in the propoſed Enterprize of attacking the* Canaanites; *and tho'* Caleb *and* Joſhua *endeavoured to convince them of the little Reaſon they had to be afraid, and that God was able to ſubdue all Difficulties and Dangers for them; yet they reſolved to return to* Egypt: *For which rebellious Inſurrection, both the People and the ten Spies are ſeverely puniſhed, and thoſe of them who came out of* Egypt, *are ſentenced to die in the Wilderneſs, and for that Purpoſe are order'd to turn back into the Deſart, where they wander'd for the Space of thirty eight Years. At the Expiration of forty Years from their leaving* Egypt, *they came again to the Borders of* Canaan, *where God gave them many Victories over the Inhabitants of the Country; however, they are perverted to Idolatry by intermixing with the* Moabitiſh *Women. The Country which they ſubdued, was divided between Two Tribes and a Half; who, yet, muſt go with their Brethren over* Jordan. *The People are again numbered, aud none are left alive of thoſe upon the laſt Muſter, but* Moſes, Joſhua, *and* Caleb.

CHAP. I.

Moſes *is commanded to number the People. The Number of them according to their reſpective Tribes. The* Levites *being dedicated to the Service of the Tabernacle, are not numbered with the reſt.*

Ver. 1. AND the Lord ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt *day* of he ſecond month, in the ſecond year, after they were come out of the land of Egypt, ſaying, 2 Take ye the ſum of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their poll: 3 From twenty years old and upward, all that are able to go orth to war in Iſrael; thou and Aaron ſhall number them by their armies. 4 And with you there ſhall be a man of every tribe; every one head of the houſe of his fathers. 5 And theſe *are* the names of the men that ſhall ſtand with you: Of *the tribe of* Reuben; Elizur the ſon of Shedeur. 6 Of Simeon; Shelumiel the ſon of Zuriſhaddai. 7 Of Judah; Nahſhon the ſon of Amminadab. 8 Of Iſſachar; Nethaneel the ſon of Zuar. 9 Of Zebulun; Eliab the ſon of Helon. 10 Of the children of Joſeph; of Ephraim, Eliſhama the ſon of Ammihud; of Manaſſeh, Gamaliel, the ſon of Pedahzur. 11 Of Benjamin; Abidan the ſon of Gideoni. 12 Of Dan; Ahiezer the ſon of Ammiſhaddai. 13 Of Aſher; Pagiel the ſon of Ocran. 14 Of Gad; Eliaſaph the ſon of Deuel. 15 Of Naphtali; Ahira the ſon of Enan. 16 Theſe *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thouſands in Iſrael. 17 And Moſes and Aaron took theſe men, which are expreſſed by *their* names. 18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, by their poll. 19 As the Lord commanded Moſes, ſo he numbred them in the wilderneſs of Sinai. 20 And the children of Reuben Iſraels eldeſt ſon, by their generations, after their families, by the houſe of their fathers, according to the number of the names, by their poll, every male from twenty old, and upward, all that were able to go forth to war; 21 Thoſe that were numbred of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred. 22 Of the children of Simeon by their generations, after their families, by the houſe of their fathers, thoſe that were numbred of them, according to the number of their names by their polls, every male from twenty years old and upward, all that were able to go forth to war; 23 Thoſe that were numbred of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred. 24 Of the children of Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 25 Thoſe that were numbred of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty. 26 Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 27 Thoſe that were numbred of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred. 28 Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 29 Thoſe that were numbred of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred. 30 Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 31 Thoſe that were numbred of them, *even* of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred. 32 Of the children of Joſeph, *namely*, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 33 Thoſe that were numbred of them, *even* of the tribe of Ephraim, *were* forty thouſand and five hundred. 34 Of the children of Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 35 Thoſe that are numbred of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred. 36 Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 37 Thoſe that were numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred. 38 Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of their names, from twenty years old and upward, all that were able to go forth to war; 39 Thoſe that were numbred of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred. 40 Of the children of Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 41 Thoſe that were numbred of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred. 42 Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 43 Thoſe that were numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred. 44 Theſe *are* thoſe that were numbred, which Moſes and Aaron numbred, and the princes of Iſrael *being* twelve men: each one was for the houſe of his fathers. 45 So were all thoſe that were numbred of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael; 46 Even all they that were numbred, were ſix hundred thouſand and three thouſand and five hundred and fifty. 47 But the Levites, after the tribe of their fathers, were not numbered among them. 48 For the Lord had ſpoken unto Moſes, ſaying, 49 Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael: 50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle. 51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the ſtranger that cometh nigh, ſhall be put to death. 52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts. 53 But the Levites ſhall pitch round about the tabernacle of teſtimony; that there be no wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony. 54 And the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they.

Take ye the Sum of all the Congregation of the Children of Iſrael] This Muſter was made in the ſecond Year from their leaving *Egypt*; and notwithſtanding they had been ever ſince in a travelling Condition, had been engaged in Battle with the *Amalekites*, and had loſt above 3000 Men on Account of their golden Calf; yet, upon comparing the two Muſters, they were conſiderably increaſed. For, when they came out of *Egypt*, they were computed to be about 600,000 Men, including the Tribe of *Levi*, Exod. xii. 37. and now they are 603,550 Men, excluſive of the *Levites*, who being numbered by themſelves, were 22,000 Males of a Month old and upwards, *Numb.* iii. 39.

‘ *But the Levites after the Tribe of their Fathers, were not numbered among them*] This was, becauſe God had deſigned them to the peculiar Service of the Tabernacle; not only to take the Charge thereof, and of all the Veſſels belonging to it, but to take it down upon every Remove, and to carry the Whole, till their next Encampment. They were therefore ordered to pitch their Tents round the Tabernacle in ſuch a

Manner, as to hinder the People from licentiouſly or profanely coming near, or touching it; whereby they might be grievouſly puniſhed by God for their impious Preſumption.

CHAP. II.

The Order to be obſerved by the Twelve Tribes in their Encampment round the Tabernacle; and the Manner of their Marches.

Ver. 1. AND the Lord ſpake unto Moſes, and
unto Aaron, ſaying, 2 Every man
of the children of Iſrael ſhall pitch by his own
ſtandard, with the enſign of their fathers houſe:
far off about the tabernacle of the congregation
ſhall they pitch. 3 And on the eaſt-ſide toward
the riſing of the ſun, ſhall they of the ſtandard
of the camp of Judah pitch, throughout their ar-
mies: and Nahſhon the ſon of Amminadab *ſhall*
be captain of the children of Judah. 4 And his
hoſt, and thoſe that were numbred of them, *were*
threeſcore and fourteen thouſand and ſix hundred.
And thoſe that do pitch next unto him, *ſhall*
e the tribe of Iſſachar: and Nethaneel the ſon
f Zuar *ſhall be* captain of the children of Iſſa-
har. 6 And his hoſt, and thoſe that were num-
red thereof, *were* fifty and four thouſand and
our hundred. 7 *Then* the tribe of Zebulun:
nd Eliab the ſon of Helon, *ſhall be* captain of
e children of Zebulun. 8 And his hoſt, and
oſe that were numbred thereof, *were* fifty and
ven thouſand, and four hundred. 9 All that
ere numbred in the camp of Judah, *were* an
ndred thouſand and fourſcore thouſand and ſix
ouſand and four hundred throughout their ar-
ies: theſe ſhall firſt ſet forth. 10 On the ſouth
le *ſhall be* the ſtandard of the camp of Reuben,
cording to their armies: and the captain of the
ildren of Reuben, *ſhall be* Elizur the ſon of
hedeur. 11 And his hoſt, and thoſe that were
mbred thereof, *were* forty and ſix thouſand and
e hundred. 12 And thoſe which pitch by
m, *ſhall be* the tribe of Simeon: and the cap-
n of the children of Simeon, *ſhall be* Shelumiel
e ſon of Zuriſhaddai. 13 And his hoſt, and
oſe that were numbred of them, *were* fifty and
e thouſand and three hundred. 14 Then the
be of Gad: and the captain of the ſons of
d, *ſhall be* Eliaſaph the ſon of Reuel. 15 And
hoſt, and thoſe that were numbred of them,
re forty and five thouſand and ſix hundred and
ty. 16 All that were numbred in the camp
Reuben, *were* an hundred thouſand, and fifty
d one thouſand and four hundred and fifty,
oughout their armies: and they ſhall ſet forth
the ſecond rank. 17 Then the tabernacle of
congregation ſhall ſet forward with the camp
the Levites, in the midſt of the camp: as they
camp, ſo ſhall they ſet forward, every man in
place by their ſtandards. 18 On the weſt-
ſhall be the ſtandard of the camp of Ephraim,
ording to their armies: and the captain of the
s of Ephraim, *ſhall be* Eliſhama the ſon of
mmihud. 19 And his hoſt, and thoſe that
e numbred of them, *were* forty thouſand and
hundred. 20 And by him *ſhall be* the tribe
Manaſſeh: and the captain of the children of
naſſeh, *ſhall be* Gamaliel the ſon of Pedahzur.
And his hoſt, and thoſe that were numbred
them, *were* thirty and two thouſand and two
hundred. 22 Then the tribe of Benjamin: and
the captain of the ſons of Benjamin, *ſhall be* Abi-
dan the ſon of Gideoni. 23 And his hoſt, and
thoſe that were numbered of them, *were* thirty
and five thouſand and four hundred. 24 All
that were numbred of the camp of Ephraim,
were an hundred thouſand and eight thouſand and
an hundred, throughout their armies: and they
ſhall go forward in the third rank. 25 The
ſtandard of the camp of Dan *ſhall be* on the north-
ſide by their armies: and the captain of the chil-
dren of Dan, *ſhall be* Ahiezer the ſon of Ami-
ſhaddai. 26 And his hoſt, and thoſe that were
numbred of them, *were* threeſcore and two thou-
ſand and ſeven hundred. 27 And thoſe that
encamp by him, *ſhall be* the tribe of Aſher: and
the captain of the children of Aſher, *ſhall be* Pa-
giel the ſon of Ocran. 28 And his hoſt, and
thoſe that were numbred of them, *were* forty
and one thouſand and five hundred. 29 Then
the tribe of Naphtali: and the captain of the
children of Naphtali, *ſhall be* Ahira the ſon of
Enan. 30 And his hoſt, and thoſe that were
numbred of them, *were* fifty and three thouſand
and four hundred. 31 All they that were num-
bred in the camp of Dan, *were* an hundred thou-
ſand and fifty and ſeven thouſand and ſix hundred:
they ſhall go hindmoſt with their ſtandards. 32
Theſe *are* thoſe which were numbred of the chil-
dren of Iſrael by the houſe of their fathers; all
thoſe that were numbred of the camps throughout
their hoſts, *were* ſix hundred thouſand and three
thouſand and five hundred and fifty. 33 But the
Levites were not numbred among the children
of Iſrael; as the Lord commanded Moſes. 34
And the children of Iſrael did according to all
that the Lord commanded Moſes: ſo they pitch-
ed by their ſtandards, and ſo they ſet forward,
every one after their families, according to the
houſe of their fathers.

Every Man of the Children of Iſrael ſhall pitch by his own Standard] Each Standard is ſuppoſed by ſome to have been of the Colour of the Stone in *Aaron*'s *Pectoral*, upon which the Name of the Tribe, to which it belonged, was written. But farther; the Figures on the Standards of the four principal Tribes, are theſe: In that of *Judah* was borne a Lion; in that of *Ephraim*, an Ox; in that of *Reuben*, the Head of a Man; and in that of *Dan*, an Eagle with a Serpent in his Talons, which are indeed the four moſt perfect Animals. The Lion is the moſt noble among wild Beaſts; the Ox among Beaſts of Labour; the Eagle among Birds; and the Man among all Creatures.

The ſame four Creatures are uſed, *Ezek.* i. 10. to deſcribe the Nature of *Angels*. Every *Cherubim* is ſaid to have four Faces; the Face of a Man, to ſhew his Underſtanding; of a Lion, to ſhew his Power; of an Ox, to ſet forth his miniſterial Office; of an Eagle, to declare his Swiftneſs in the Execution of God's Will. See alſo the ſame Deſcription, *Rev.* iv. 6.

By the ſame Four, in the Opinion of many of the antient Fathers, are ſhadowed the *Four Evangeliſts*. The Man typifies St. *Matthew*, becauſe he begins his Goſpel with the Generation of *Chriſt*, according to his Humanity; the Lion, St. *Mark*, becauſe he begins his Goſpel with the Voice of a Lion roaring in the Wilderneſs; the Ox, St. *Luke*, becauſe he begins with *Zacharias* the Prieſt; and the Eagle, St. *John*, who, ſoaring aloft, begins with the Divinity of our bleſſed Saviour and Redeemer *Jeſus Chriſt*.

CHAP. III.

Divers Regulations with reſpect to the Levites. *The Place and Charge of* Moſes *and* Aaron. *The Firſt-born of the Children of* Iſrael *being more numerous than the* Levites, *the reſt are redeemed, and the Money given to* Aaron.

Ver. 1. THeſe alſo *are* the generations of Aaron and Moſes, in the day *that* the Lord ſpake with Moſes in mount Sinai. 2 And theſe *are* the names of the ſons of Aaron; Nadab the firſt-born, and Abihu, Eleazar, and Ithamar. 3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, whom he conſecrated to miniſter in the prieſts office. 4 And Nadab and Abihu died before the Lord, when they offered ſtrange fire before the Lord, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſts office, in the ſight of Aaron their father. 5 And the Lord ſpake unto Moſes, ſaying, 6 Bring the tribe of Levi near, and preſent them before Aaron the prieſt, that they may miniſter unto him. 7 And they ſhall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the ſervice of the tabernacle. 8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle. 9 And thou ſhalt give the Levites unto Aaron and to his ſons: they *are* wholly given unto him out of the children of Iſrael. 10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office: and the ſtranger that cometh nigh, ſhall be put to death. 11 And the Lord ſpake unto Moſes, ſaying, 12 And I, behold, I have taken the Levites from among the children of Iſrael, in ſtead of all the firſt-born that openeth the matrice among the children of Iſrael: therefore the Levites ſhall be mine, 13 Becauſe all the firſt-born *are* mine; *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt, mine they ſhall be: I *am* the Lord. 14 And the Lord ſpake unto Moſes in the wilderneſs of Sinai, ſaying, 15 Number the children of Levi, after the houſe of their fathers, by their families: every male from a month old and upward, ſhalt thou number them. 16 And Moſes numbred them according to the word of the Lord, as he was commanded. 17 And theſe were the ſons of Levi, by their names; Gerſhon, and Kohath, and Merari. 18 And theſe *are* the names of the ſons of Gerſhon by their families; Libni, and Shimei. 19 And the ſons of Kohath by their families; Amram, and Izeher, Hebron, and Uzziel. 20 And the ſons of Merari by their families: Mahli, and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers. 21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe *are* the families of the Gerſhonites. 22 Thoſe that were numbered of them, according to the number of all the males, from a month old and upward, *even* thoſe that were numbred of them, *were* ſeven thouſand and five hundred. 23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſt-ward. 24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſon of Lael. 25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation: 26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the ſervice thereof. 27 And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites. 28 In the number of all the males, from a month old and upward, *were* eight thouſand and ſix hundred, keeping the charge of the ſanctuary. 29 The families of the ſons of Kohath ſhall pitch on the ſides of the tabernacle ſouth-ward. 30 And the chief of the houſe of the father of the families of the Kohathites, *ſhall be* Elizaphan the ſon of Uzziel. 31 And their charge *ſhall be* the ark, and the table, and the candleſtick, and the altar, and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof. 32 And Eleazar the ſon of Aaron the prieſt, *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary. 33 Of Merari *was* the family of the Mahlites, and the family of the Muſhites: theſe *are* the families of Merari. 34 And thoſe that were numbred of them, according to the number of all the males from a month old and upward, *were* ſix thouſand and two hundred. 35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle north-ward. 36 And *under* the cuſtody and charge of the ſons of Merari, *ſhall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto, 37 And the pillars of the court round about, and their ſockets, and their pins, and their cords. 38 But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſt-ward, *ſhall be* Moſes and Aaron, and his ſons, keeping the charge of the ſanctuary, for the charge of the children of Iſrael; and the ſtranger that cometh nigh, ſhall be put to death. 39 All that were numbred of the Levites, which Moſes and Aaron numbred at the commandment of the Lord, throughout their families, all the males from a month old and upward, *were* twenty and two thouſand. 40 And the Lord ſaid unto Moſes, Number all the firſt-born of the males of the children of Iſrael, from a month old and upward, and take the number of their names. 41 And thou ſhalt take the Levites for me (I *am* the Lord) in ſtead of all the firſt-born of the children of Iſrael; and the cattel of the Levites, in ſtead of all the firſtlings among the cattel of the children of Iſrael. 42 And Moſes numbred, as the Lord commanded him, all the firſt-born among the children of Iſrael. 43 And all the firſt-born males, by the number of names, from a month old and upward, of thoſe that were numbred of them, were twenty and two thouſand two hundred and threeſcore and thirteen. 44 And the

Lord ſpake unto Moſes, ſaying, 45 Take the Levites in ſtead of all the firſt-born among the children of Iſrael, and the cattel of the Levites in ſtead of their cattel, and the Levites ſhall be mine: I *am* the Lord. 46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites; 47 Thou ſhalt even take five ſhekels apiece by the poll, after the ſhekel of the ſanctuary ſhalt thou take *them:* the ſhekel is twenty gerahs. 48 And thou ſhalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron, and to his ſons. 49 And Moſes took the redemption money of them that were over and above them that were redeemed by the Levites. 50 Of the firſt-born of the children of Iſrael took he the money; thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary. 51 And Moſes gave the money of them that were redeemed, unto Aaron, and to his ſons, according to the word of the Lord, as the Lord commanded Moſes.

Theſe are the Generations of Aaron and Moſes] It's ery probable, that by the Generations of *Moſes* and *aron*, might be underſtood and meant their Succeſſors n the Office of Prieſthood, which having been jointly executed by *Moſes* and *Aaron*, was afterwards exerciſed y the Sons of *Aaron* only, *Pſ.* xcix. 6.

And they ſhall keep his Charge] In the *Hebrew* it , *obſerve his obſerving*; that is, they ſhall be as the Hands and Helpers of *Aaron*, in the inferior Places of God's Houſe; and ſhall repreſent the whole People in e Miniſtry, performed by them in his Name; which efore was performed by all the Firſt-born indifferently, *xod.* xix. 22. and xxiv. 5. *Numb.* viii. 16. but now e *Levites* are inſtalled therein inſtead of them.

And the Stranger that cometh nigh, ſhall be put to Death] Every Perſon who was not of *Aaron*'s Stock nd Lineage (which alone was conſecrated by the divine nointing and Calling) was a *Stranger:* Whereby is gnified, that God has in Abomination, all other Satisfaction and Interceſſion beſides Chriſt's, who only hath e Unction of God's Calling to the Prieſthood, and who alone hath from him receiv'd the Fulneſs of Gifts equiſite to his Office.

Number the Children of Levi, after the Houſe of their Fathers, by their Families; every Male from a Month d and upward ſhalt thou number them] The *Numbering* of the *Levites* was three-fold. *Firſt*, from one Month old and upwards; as here mentioned. *Secondly*, om twenty-five Years old and upwards, when they ere admitted as *Novices*, to adminiſter in the common ervice of this Temple, *Numb.* xxxviii. 24. *Thirdly*, om thirty Years old and upwards, who were the rincipal, not only in the Adminiſtration of the Tabernacle, but likewiſe in the Carriage of it and its Furniture, *Numb.* iv. 3. When they attained to their fiftieth Year, they were exempted from farther Attendance f this Kind, and only obliged to aſſiſt the reſt with heir Authority, Inſpection, Direction and Advice, *Numb.* viii. 25, 26.

And for thoſe that are to be redeemed of the two undred threeſcore and thirteen, of the firſt-born of the Children of Iſrael, which are more than the Levites; ou ſhalt even take five Shekels a-piece] Which Sum mounted to 115*l.* 14*s.* of our Money; which, by dine Command, *Moſes* ordered to be paid into the Hands f *Aaron.*

CHAP. IV.

he Age and Time of the Levites *Service. The Charges of the Prieſts touching the Removal of the Tabernacle.*

Ver. 1. AND the Lord ſpake unto Moſes, and unto Aaron, ſaying, 2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers; 3 From thirty years old and upward, even until fifty years old, all that enter into the hoſt, to do the work in the tabernacle of the congregation. 4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things. 5 And when the camp ſetteth forward, Aaron ſhall come and his ſons, and they ſhall take down the covering vail, and cover the ark of teſtimony with it: 6 And ſhall put thereon the covering of badgers ſkins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof. 7 And upon the table of ſhew-bread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and covers to cover withal: and the continual bread ſhall be thereon. 8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers ſkins, and ſhall put in the ſtaves thereof. 9 And they ſhall take a cloth of blue, and cover the candleſtick of the light, and his lamps, and his tongs and his ſnuff-diſhes, and all the oil-veſſels thereof, wherewith they miniſter unto it. 10 And they ſhall put it and all the veſſels thereof within a covering of badgers ſkins, and ſhall put *it* upon a bar. 11 And upon the golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers ſkins, and ſhall put to the ſtaves thereof. 12 And they ſhall take all the inſtruments of miniſtry, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers ſkins, and ſhall put *them* on a bar. 13 And they ſhall take away the aſhes from the altar, and ſpread a purple cloth thereon: 14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers ſkins, and put to the ſtaves of it. 15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward; after that, the ſons of Kohath ſhall come to bear *it:* but they ſhall not touch *any* holy thing, leſt they die. Theſe *things are* the burden of the ſons of Kohath, in the tabernacle of the congregation. 16 And to the office of Eleazar the ſon of Aaron the prieſt, *pertaineth* the oil for the light, and the ſweet incenſe, and the daily meat-offering, and the anointing oil, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof. 17 And the Lord ſpake unto Moſes, and unto Aaron, ſaying, 18 Cut ye not off the tribe of the families of the Kohathites, from among the Levites. 19 But thus do unto them, that they may live and not die, when they approach unto the moſt holy things; Aaron and his ſons ſhall go in, and appoint them every one to his ſervice, and to his burden. 20 But they ſhall not go in to ſee when the holy things are covered, leſt they die. 21 And the Lord ſpake unto Moſes, ſaying, 22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers by their families; 23 From thirty years old and upward,

upward, until fifty years old ſhalt thou number them; all that enter in to perform the ſervice, to do the work in the tabernacle of the congregation. 24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for burdens. 25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers ſkins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation, 26 And the hangings of the court, and the hanging for the door of the gate of the court which *is* by the tabernacle and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve. 27 At the appointment of Aaron and his ſons, ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burdens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens. 28 This *is* the ſervice of the families of the ſons of Gerſhon, in the tabernacle of the congregation: and their charge *ſhall be* under the hand of Ithamar the ſon of Aaron the prieſt. 29 As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers; 30 From thirty years old and upward, even unto fifty years old ſhalt thou number them, every one that entreth in to the ſervice, to do the work of the tabernacle of the congregation. 31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof, 32 And the pillars of the court round about, and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and by name ye ſhall reckon the inſtruments of the charge of their burden. 33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt. 34 And Moſes and Aaron and the chief of the congregation numbred the ſons of the Kohathites, after their families, and after the houſe of their fathers; 35 From thirty years old, and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation: 36 And thoſe that were numbred of them by their families, were two thouſand ſeven hundred and fifty. 37 Theſe *were* they that were numbred of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation, which Moſes and Aaron did number, according to the commandment of the Lord by the hand of Moſes. 38 And thoſe that were numbred of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers; 39 From thirty years old and upward, even unto fifty years old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation: 40 Even thoſe that were numbred of them, throughout their families, by the houſes of their fathers, were two thouſand and ſix hundred and thirty. 41 Theſe *are* they that were numbred of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle, of the congretion, whom Moſes and Aaron did number, according to the commandment of the Lord. 42 And thoſe that were numbred of the families of the ſons of Merari, throughout their families, by the houſe of their fathers; 43 From thirty years old and upward, even unto fifty years old, every one that entreth in to the ſervice for the work in the tabernacle of the congregation: 44 Even thoſe that were numbred of them after their families, were three thouſand and two hundred. 45 Theſe *be* thoſe that were numbred of the families of the ſons of Merari, whom Moſes and Aaron numbred according to the word of the Lord by the hand of Moſes. 46 All thoſe that were numbred of the Levites, whom Moſes and Aaron and the chief of Iſrael numbred, after their families, and after the houſe of their fathers; 47 From thirty years old and upward, even unto fifty years old, every one that came to do the ſervice of the miniſtry, and the ſervice of the burden in the tabernacle of the congregation; 48 Even thoſe that were numbred of them were eight thouſand and five hundred and fourſcore. 49 According to the commandment of the Lord, they were numbred by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbred of him, as the Lord commanded Moſes.

All that enter in to the Hoſt] That is, all that are not hindered by any natural or bodily Impediments, or Defects, *Lev.* xii. 17. or, unable for theſe laborious Services. The ſame Rule was alſo obſerved in muſtering the other Tribes, when called out to War, *Numb.* i. 3. The Words, *in to the Hoſt*, in the *Hebrew* ſignify *War*, or *military Profeſſion*: For this great Number of miniſtring Officers were diſtributed into ſeveral Troops or Squadrons, to do Service by Turns, in Order, under their particular Heads, as in War.

CHAP. V.

All unclean Perſons to be removed out of the Camp. Of reſtoring Things purloined or hallowed. The Trial of Jealouſy.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Command the children of Iſrael, that they put out of the camp every leper, and every one that hath an iſſue, and whoſoever is defiled by the dead. 3 Both male and female ſhall ye put out without the camp ſhall ye put them; that they defile not their camps in the midſt whereof I dwell. 4 And the children of Iſrael did ſo, and put them out without the camp: as the Lord ſpake unto Moſes, ſo did the children of Iſrael. 5 And the Lord ſpake unto Moſes, ſaying, 6 Speak unto the children of Iſrael, When a man or woman ſhall commit any ſin that men commit, to do a treſpaſs againſt the Lord, and that perſon be guilty; 7 Then they ſhall confeſs the ſin which they have done: and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* againſt whom he hath treſpaſſed. 8 But if the man have no kinſman to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto the Lord, *even* to the prieſt: beſide the ram of the atonement, whereby an atonement ſhall be made for him. 9 And every offering of all the holy things of the children of Iſrael, which they bring unto the prieſt, ſhall be his. 10 And every mans hallowed things ſhall be his: whatſoever any man giveth the prieſt,

it ſhall be his. 11 And the Lord ſpake unto
Moſes, ſaying, 12 Speak unto the children of
Iſrael, and ſay unto them, If any mans wife go
aſide, and commit a treſpaſs againſt him. 13
And a man lie with her carnally, and it be hid
from the eyes of her huſband, and be kept cloſe,
and ſhe be defiled, and *there be* no witneſs againſt
her, neither ſhe be taken *with the manner*; 14
And the ſpirit of jealouſy come upon him, and
he be jealous of his wife, and ſhe be defiled;
or if the ſpirit of jealouſy come upon him, and
he be jealous of his wife, and ſhe be not defiled:
15 Then ſhall the man bring his wife unto the
prieſt, and he ſhall bring her offering for her,
the tenth *part* of an ephah of barly-meal; he
ſhall pour no oil upon it, nor put frankincenſe
thereon, for it *is* an offering of jealouſy, an offering
of memorial, bringing iniquity to remembrance.
16 And the prieſt ſhall bring her near,
and ſet her before the Lord. 17 And the prieſt
ſhall take holy water in an earthen veſſel, and of
the duſt that is in the floor of the tabernacle the
prieſt ſhall take, and put *it* into the water. 18
And the prieſt ſhall ſet the woman before the
Lord, and uncover the womans head, and put
the offering of memorial in her hands, which *is*
the jealouſy-offering: and the prieſt ſhall have in
his hand the bitter water that cauſeth the curſe.
9 And the prieſt ſhall charge her by an oath,
and ſay unto the woman, If no man have lien
with thee, and if thou haſt not gone aſide to uncleanneſs
with another in ſtead of thy huſband,
be thou free from this bitter water that cauſeth
the curſe: 20 But if thou haſt gone aſide *to another*
in ſtead of thy huſband, and if thou be defiled,
and ſome man hath lien with thee beſide
thine huſband: 21 Then the prieſt ſhall charge
the woman with an oath of curſing, and the
prieſt ſhall ſay unto the woman, The Lord make
thee a curſe and an oath among thy people, when
the Lord doth make thy thigh to rot, and thy
belly to ſwell; 22 And this water that cauſeth
the curſe ſhall go into thy bowels, to make *thy*
belly to ſwell, and *thy* thigh to rot: And the
woman ſhall ſay, Amen, Amen. 23 And the
prieſt ſhall write theſe curſes in a book, and he
ſhall blot *them* out with the bitter water: 24 And
he ſhall cauſe the woman to drink the bitter water
that cauſeth the curſe: and the water that
cauſeth the curſe ſhall enter into her, *and become*
bitter. 25 Then the prieſt ſhall take the jealouſy-offering
out of the womans hand, and ſhall
wave the offering before the Lord, and offer it
upon the altar. 26 And the prieſt ſhall take an
handful of the offering, *even* the memorial thereof,
and burn it upon the altar, and afterward
ſhall cauſe the woman to drink the water. 27
And when he hath made her to drink the water,
then it ſhall come to paſs, *that* if ſhe be defiled,
and have done treſpaſs againſt her huſband; that
the water that cauſeth the curſe ſhall enter into
her, *and become* bitter, and her belly ſhall ſwell,
and her thigh ſhall rot: and the woman ſhall be
a curſe among her people. 28 And if the woman
be not defiled, but be clean; then ſhe ſhall
be free and ſhall conceive ſeed. 29 This *is* the
law of jealouſies, when a wife goeth aſide *to another*
in ſtead of her huſband, and is defiled; 30
Or when the ſpirit of jealouſy cometh upon him,
and he be jealous over his wife, and ſhall ſet the
woman before the Lord, and the prieſt ſhall execute
upon her all this law. 31 Then ſhall the
man be guiltleſs from iniquity, and this woman
ſhall bear her iniquity.

The removing all Uncleanneſs from the Congregation, commanded in the Beginning of this Chapter, exhibits a clear and excellent Type of Goſpel Purity, and Chriſtian Church Diſcipline.

If ſhe be defiled, and have done Treſpaſs againſt her Huſband, the Water that cauſeth the Curſe, ſhall enter into her, and become bitter, and her Belly ſhall ſwell, and her Thigh ſhall rot] The Water did not naturally produce this Operation; but it was effected by the Providence of God, who, according to the Effect of this Water, either executed his juſt Judgment upon the guilty Perſon, or mercifully cleared the ſuſpected Innocence of the Guiltleſs.

Thus the Faith and Peace of Matrimony were preſerved, either by the Manifeſtation of the Woman's Lewdneſs, or by freeing her from the violent Paſſion of her Huſband's Jealouſy, which are two Evils that break the Harmony of conjugal Society.

CHAP. VI.

The Law concerning Nazarites. *The Form of bleſſing the People.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying,
2 Speak unto the children of
Iſrael, and ſay unto them, When either man or
woman ſhall ſeparate *themſelves* to vow a vow of
a Nazarite, to ſeparate *themſelves* unto the Lord:
3 He ſhall ſeparate *himſelf* from wine, and ſtrong
drink, and ſhall drink no vinegar of wine, or
vinegar of ſtrong drink, neither ſhall he drink
any liquor of grapes, nor eat moiſt grapes or
dried. 4 All the days of his ſeparation ſhall he
eat nothing that is made of the vine-tree, from
the kernels even to the huſk. 5 All the days of
the vow of his ſeparation, there ſhall no razor
come upon his head: until the days be fulfilled
in the which he ſeparateth *himſelf* unto the Lord,
he ſhall be holy; *and* ſhall let the locks of the
hair of his head grow. 6 All the days that he
ſeparateth *himſelf* unto the Lord, he ſhall come
at no dead body. 7 He ſhall not make himſelf
unclean for his father, or for his mother, for
his brother, or for his ſiſter, when they die: becauſe
the conſecration of his God *is* upon his
head. 8 All the days of his ſeparation he *is* holy
unto the Lord. 9 And if any man die very ſuddenly
by him, and he hath defiled the head of
his conſecration; then he ſhall ſhave his head in
the day of his cleanſing, on the ſeventh day ſhall
he ſhave it. 10 And on the eighth day he ſhall
bring two turtles, or two young pigeons to the
prieſt, to the door of the tabernacle of the congregation.
11 And the prieſt ſhall offer the one
for a ſin-offering, and the other for a burnt-offering,
and make an atonement for him, for that
he ſinned by the dead, and ſhall hallow his head
that ſame day. 12 And he ſhall conſecrate unto
the Lord the days of his ſeparation, and ſhall
bring a lamb of the firſt year for a treſpaſs-offering:
but the days that were before ſhall be loſt,
becauſe his ſeparation was defiled. 13 And this
is the law of the Nazarite: When the days of
his ſeparation are fulfilled, he ſhall be brought
unto the door of the tabernacle of the congregation.
14 And he ſhall offer his offering unto
the Lord, one he-lamb of the firſt year without
blemiſh,

blemiſh, for a burnt-offering, and one ew-lamb of the firſt year without blemiſh, for a ſin-offering, and one ram without blemiſh, for peace-offerings. 15 And a baſket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings. 16 And the prieſt ſhall bring *them* before the Lord, and ſhall offer his ſin-offering, and his burnt-offering. 17 And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the Lord, with the baſket of unleavened bread: the prieſt ſhall offer alſo his meat-offering, and his drink-offering. 18 And the Nazarite ſhall ſhave the head of his ſeparation, at the door of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation, and put *it* in the fire which *is* under the ſacrifice of the peace-offerings. 19 And the prieſt ſhall take the ſodden ſhoulder of the ram, and one unleavened cake out of the baſket, and one unleavened wafer; and ſhall put *them* upon the hands of the Nazarite, after *the hair of* his ſeparation is ſhaven. 20 And the prieſt ſhall wave them *for* a wave-offering before the Lord; this *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that, the Nazarite may drink wine. 21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the Lord for his ſeparation, beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation. 22 And the Lord ſpake unto Moſes, ſaying, 23 Speak unto Aaron and unto his ſons, ſaying, On this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them, 24 The Lord bleſs thee, and keep thee: 25 The Lord make his face ſhine upon thee, and be gracious unto thee: 26 The Lord lift up his countenance upon thee, and give thee peace. 27 And they ſhall put my name upon the children of Iſrael, and I will bleſs them.

When either Man or Woman ſhall ſeparate themſelves to vow a Vow of a Nazarite] The Word *Nazarite*, ſignifies, *ſevered*, or *abſtinent*. Now under the Law were divers religious *Abſtinencies*, either by Vow or otherwiſe; as from the Pleaſures of eating and drinking; from the Company of Women; from common Converſation with other Men; and from many Things indifferent of themſelves, for a Help to Meditation, Prayer, Mortification, and internal Sanctification.

The Abſtinence of *Nazarites* had a certain Kind of ſolemn publick Profeſſion, and longer Laſtingneſs and ſtricter Rules of noble Purity, than common Votaries were obliged to. The Vows of the *Nazarites* were of two Sorts, the one was for Life, the other only for a certain Time, the laſt of which is deſcribed in this Chapter.

All the Days of his Separation, he is holy unto the Lord] That is, inviolable, untouched, upon whom no Man ought to lay his Hands, to take any Thing from him; as thoſe Things were which were conſecrated to God, *Lev.* xxv. 5. A Figure of Chriſt's perfect Holineſs, who was a true *Nazarite* of the Lord, *Matt.* ii. 23. and alſo of the Vow of entire Sanctification in the Faithful, in whom there is no Part ſo baſe or feeble which they may not, or muſt not, conſecrate to God's Service. And alſo, as the cutting and ſhaving off the Hair, was a Sign of Mourning and Ignominy, *Lev.* xxi. 5. *Ezra.* ix. 3. *Job* i. 20. *Ezek.* vii. 18. and contrariwiſe, the nouriſhing of the Locks a Sign of Glory and Joy. So the Holineſs of the Faithful is the Crown of their Joy and Glory, which fills them with Comfort inwardly, and Reſpect outwardly.

When the Days of the *Nazarites* Separation were fulfilled, he was commanded to offer ſeveral Sorts of Sacrifices; the Burnt-offering was a Kind of expiatory Sacrifice for all the Sins of the whole Perſon, as the Sin-offering was for the Defect of Action. By this was ſignified, that in every Exerciſe, there are always two Defects, the one in the Perſon, the other in the Action, which have need of Chriſt's Interceſſion and Expiation, *Exod.* xxviii. 38. As for the third Offering of Thankſgiving, the *Nazarite* thereby made an Acknowledgment to God, for all the Good, Strength, and Grace, in enabling him to keep the Vow he had made to Holineſs. Thus ought every faithful Man to give Thanks to God for his ſpiritual Gifts of Sanctification.

In the four laſt Verſes of the Chapter we have the Form of a ſolemn Benediction which *Aaron* was to pronounce on the People; an Example worthy Imitation under the Goſpel. For, it would be prophane to imagine, that the Goſpel Miniſtry is not attended with the ſame and greater Power and Bleſſing than was the *Moſaic* Diſpenſation. Let us therefore highly value, and with Reverence receive the Bleſſing pronounced by the Miniſters of God, who has promiſed that he will bleſs us.

CHAP. VII.

The Offerings of the Princes at the Dedication of the Tabernacle, and of the Altar. God ſpeaks to Moſes *from the Mercy-ſeat.*

Ver. 1. AND it came to paſs on the day that Moſes had fully ſet up the tabernacle, and had anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof, and had anointed them, and ſanctified them; 2 That the princes of Iſrael, heads of the houſe of their fathers (who *were* the princes of the tribes, and were over them that were numbred) offered: 3 And they brought their offering before the Lord, ſix covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle. 4 And the Lord ſpake unto Moſes, ſaying, 5 Take *it* of them, that they may be to do the ſervice of the tabernacle of the congregation; and thou ſhalt give them unto the Levites, to every man according to his ſervice. 6 And Moſes took the waggons and the oxen, and gave them unto the Levites. 7 Two waggons and four oxen he gave unto the ſons of Gerſhon, according to their ſervice. 8 And four waggons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, under the hand of Ithamar the ſon of Aaron the prieſt. 9 But unto the ſons of Kohath he gave none: becauſe the ſervice of the ſanctuary belonging to them, *was that* they ſhould bear upon their ſhoulders. 10 And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar. 11 And the Lord ſaid unto Moſes, They ſhall offer their offering each prince on his day, for the dedicating of the altar. 12 And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab, of the tribe of Judah. 13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them

were

ere full of fine flour mingled with oil, for a
eat-offering: 14 One ſpoon of ten *ſhekels* of
old, full of incenſe: 15 One young bullock,
ne ram, one lamb of the firſt year, for a burnt-
ffering: 16 One kid of the goats for a ſin-of-
ring: 17 And for a ſacrifice of peace-offerings,
o oxen, five rams, five he-goats, five lambs of
e firſt year. This *was* the offering of Nahſhon
e ſon of Amminadab. 18 On the ſecond day
ethaneel the ſon of Zuar, the prince of Iſſachar,
d offer. 19 He offered *for* his offering one
ver charger, the weight whereof *was* an hun-
ed and thirty *ſhekels*, one ſilver bowl of ſeventy
ekels, after the ſhekel of the ſanctuary, both of
em full of fine flour mingled with oil, for a
eat-offering: 20 One ſpoon of gold of ten
kels, full of incenſe: 21 One young bullock,
e ram, one lamb of the firſt year, for a burnt-
fering: 22 One kid of the goats for a ſin-offer-
g: 23 And for a ſacrifice of peace-offerings,
o oxen, five rams, five he-goats, five lambs
the firſt year. This *was* the offering of Ne-
aneel the ſon of Zuar. 24 On the third day
iab the ſon of Helon, prince of the children of
ebulun, *did offer*. 25 His offering *was* one
ver charger, the weight whereof *was* an hun-
ed and thirty *ſhekels*, one ſilver bowl of ſeventy
ekels after the ſhekel of the ſanctuary, both of
em full of fine flour mingled with oil, for a
eat-offering: 26 One golden ſpoon of ten *ſhe-*
ls, full of incenſe: 27 One young bullock, one
m, one lamb of the firſt year, for a burnt-of-
ing: 28 One kid of the goats for a ſin-offer-
g: 29 And for a ſacrifice of peace-offerings,
o oxen, five rams, five he goats, five lambs
the firſt year. This *was* the offering of Eliab
ſon of Helon. 30 On the fourth day Elizur
ſon of Shedeur, prince of the children of
uben, *did offer*. 31 His offering *was* one ſil-
charger, of an hundred and thirty *ſhekels*, one
ver bowl of ſeventy ſhekels after the ſhekel of
ſanctuary, both of them full of fine flour
ngled with oil, for a meat-offering: 32 One
lden ſpoon of ten *ſhekels*, full of incenſe: 33
ne young bullock, one ram, one lamb of the
ſt year, for a burnt-offering: 34 One kid of
goats for a ſin-offering: 35 And for a ſacri-
e of peace-offerings, two oxen, five rams, five
-goats, five lambs of the firſt year. This *was*
offering of Elizur the ſon of Shedeur. 36
the fifth day Shelumiel the ſon of Zuriſhad-
i, prince of the children of Simeon, *did offer*.
His offering *was* one ſilver charger, the
ight whereof *was* an hundred and thirty *ſhe-*
s, one ſilver bowl of ſeventy ſhekels after the
kel of the ſactuary, both of them full of fine
ur mingled with oil, for a meat-offering: 38
e golden ſpoon of ten *ſhekels*, full of incenſe:
One young bullock, one ram, one lamb of
firſt year, for a burnt-offering: 40 One kid
the goats for a ſin-offering: 41 And for a ſa-
fice of peace-offerings, two oxen, five rams,
e he-goats, five lambs of the firſt year. This
s the offering of Shelumiel the ſon of Zuriſhad-
i. 42 On the ſixth day Eliaſaph the ſon of
euel, prince of the children of Gad, *offered*.
His offering *was* one ſilver charger, of the
ight of an hundred and thirty *ſhekels*, a ſilver
wl of ſeventy ſhekels after the ſhekel of the
nctuary, both of them full of fine flour mingled
with oil, for a meat-offering: 44 One golden
ſpoon of ten *ſhekels*, full of incenſe: 45 One
young bullock, one ram, one lamb of the firſt
year, for a burnt-offering: 46 One kid of the
goats for a ſin-offering: 47 And for a ſacrifice
of peace-offerings, two oxen, five rams, five he-
goats, five lambs of the firſt year. This *was* the
offering of Eliaſaph the ſon of Deuel. 48 On
the ſeventh day Eliſhama the ſon of Ammihud,
prince of the children of Ephraim, *offered*. 49
His offering *was* one ſilver charger, the weight
whereof *was* an hundred and thirty *ſhekels*, one
ſilver bowl of ſeventy ſhekels after the ſhekel of
the ſanctuary, both of them full of fine flour
mingled with oil, for a meat-offering: 50 One
golden ſpoon of ten *ſhekels*, full of incenſe: 51
One young bullock, one ram, one lamb of the
firſt year, for a burnt-offering: 52 One kid of
the goats for a ſin-offering: 53 And for a ſacri-
fice of peace-offerings, two oxen, five rams, five
he-goats, five lambs of the firſt year. This *was*
the offering of Eliſhama the ſon of Ammihud.
54 On the eighth day *offered* Gamaliel the ſon of
Pedahzur, prince of the children of Manaſſeh.
55 His offering *was* one ſilver charger of an
hundred and thirty *ſhekels*, one ſilver bowl of ſe-
venty ſhekels after the ſhekel of the ſanctuary,
both of them full of fine flour mingled with oil,
for a meat-offering: 56 One golden ſpoon of
ten *ſhekels*, full of incenſe: 57 One young bul-
luck, one ram, one lamb of the firſt year, for a
burnt-offering: 58 One kid of the goats for a
ſin-offering: 59 And for a ſacrifice of peace-of-
ferings, two oxen, five rams, five he-goats, five
lambs of the firſt year. This *was* the offering of
Gamaliel the ſon of Pedahzur. 60 On the ninth
day Abidan the ſon of Gideoni, prince of the
children of Benjamin, *offered*. 61 His offering
was one ſilver charger, the weight whereof *was*
an hundred and thirty *ſhekels*, a ſilver bowl of
ſeventy ſhekels after the ſhekel of the ſanctuary,
both of them full of fine flour mingled with oil,
for a meat-offering: 62 One golden ſpoon of
ten *ſhekels*, full of incenſe: 63 One young bul-
lock, one ram, one lamb of the firſt year, for a
burnt-offering: 64 One kid of the goats for a
ſin-offering: 65 And for a ſacrifice of peace-
offerings, two oxen, five rams, five he-goats,
five lambs of the firſt year. This *was* the offer-
ing of Abidan the ſon of Gideoni. 66 On the
tenth day Ahiezer the ſon of Amiſhaddai, prince
of the children of Dan, *offered*. 67 His offering
was one ſilver charger, the weight whereof *was*
an hundred and thirty *ſhekels*, one ſilver bowl of
ſeventy ſhekels after the ſhekel of the ſanctuary,
both of them full of fine flour mingled with oil,
for a meat-offering: 68 One golden ſpoon of ten
ſhekels, full of incenſe: 69 One young bullock,
one ram, one lamb of the firſt year, for a burnt-
offering: 70 One kid of the goats for a ſin-
offering: 71 And for a ſacrifice of peace-offerings,
two oxen, five rams, five he-goats, five lambs of
the firſt year. This *was* the offering of Ahiezer
the ſon of Amiſhaddai. 72 On the eleventh
day Pagiel the ſon of Ocran, prince of the chil-
dren of Aſher, *offered*. 73 His offering *was* one
ſilver charger, the weight whereof *was* an hun-
dred and thirty *ſhekels*, one ſilver bowl of ſeventy
ſhekels after the ſhekel of the ſanctuary, both of
them full of fine flour mingled with oil, for a

meat-offering: 74 One golden ſpoon of ten *ſhekels*, full of incenſe: 75 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 76 One kid of the goats for a ſin-offering: 77 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Pagiel the ſon of Ocran. 78 On the twelfth day Ahira the ſon of Enan, prince of the children of Naphtali, *offered.* 79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering: 80 One golden ſpoon of ten *ſhekels*, full of incenſe: 81 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 82 One kid of the goats for a ſin-offering: 83 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahira the ſon of Enan. 84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold; 85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy: all the ſilver veſſels *weighed* two thouſand and four hundred *ſhekels*, after the ſhekel of the ſanctuary. 86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* apiece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels.* 87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering: and the kids of the goats for ſin-offering, twelve. 88 And all the oxen for the ſacrifice of the peace-offerings, *were* twenty and four bullocks, the rams ſixty, the he-goats ſixty, the lambs of the firſt year ſixty. This *was* the dedication of the altar, after that it was anointed. 89 And when Moſes was gone into the tabernacle of the congregation, to ſpeak with him; then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the two cherubims: and he ſpake unto him.

And the Princes offered for dedicating the Altar] It's evident from what has been before related, that a conſiderable Space of Time was ſpent, after the Tabernacle was erected, in putting all Things in order for the due Celebration of divine Service therein; in order to which the *Tabernacle* itſelf, and its *Utenſils* were ſanctified, the *Prieſts* conſecrated, and many Sacrifices offer'd on that Occaſion; as alſo, of the Reception of the *Levites* into their Office. Hitherto the *Tribes* had not offered, as indeed they could not, till theſe Preliminaries were fully ſetled and adjuſted; and then the *Princes* of *Iſrael* both preſented to the Lord, and offered Sacrifices of all Kinds; and therefore *Moſes* calls this the *Dedication of the Altar.*

And his Offering was one ſilver Charger, &c.] Each *Oblation* conſiſted of the Particulars and Value following; namely, one Silver Diſh, of the Value of 14*l.* 16*s.* 6*d.* one Silver Baſon, its Value 7*l.* 19*s.* 8*d.* *Farthing*; each of theſe was filled with fine Flour mingled with Oil for a Meat-offering. A Gold Spoon, of the Value of 18*l.* 5*s.* this Spoon was full of Incenſe. Theſe Preſents ſeem to have been deſigned for the following Purpoſes, namely, the two Firſt, for the Altar of Burnt-offering, and the Latter for the Altar of Incenſe. The Value of the whole Preſent from the twelve Princes in Gold and Silver, amounted to 492*l.* 14*s.* 3*d.* of our Money. Beſides which, each of the Princes brought a young *Bullock*, a *Ram*, and a *Lamb* of the *firſt Year*, for a *Burnt-offering*, a *He-Goat* for a *Sin-offering*, and *two Oxen*, *five Rams*, *five He-Goats* of the *firſt Year*, for a *Peace-offering.*

It is not very clear, whether theſe Princes offer'd for themſelves, or for the Tribes, over which they preſided. The Words of *Moſes* may be underſtood, literally, of each Prince making his own *Oblation*; but, if the Value of the *Gifts* be conſider'd, they ſeem too large for a ſingle Perſon to beſtow; the Certainty of which, as it is difficult to determine, ſo it is not very material to know.

CHAP. VIII.

Aaron *directed in what Manner to light the Lamps. The Conſecration of the* Levites. *The Age and Time of their Service.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto Aaron, and ſay unto him, When thou lighteſt the lamps, the ſeven lamps ſhall give light over againſt the candleſtick. 3 And Aaron did ſo; he lighted the lamps thereof over againſt the candleſtick; as the Lord commanded Moſes. 4 And this work of the candleſtick *was of* beaten gold, unto the ſhaft thereof, unto the flowers thereof *was* beaten work: according unto the pattern which the Lord had ſhewed Moſes, ſo he made the candleſtick. 5 And the Lord ſpake unto Moſes, ſaying, 6 Take the Levites from among the children of Iſrael, and cleanſe them. 7 And thus ſhalt thou do unto them, to cleanſe them: Sprinkle water of purifying upon them, and let them ſhave all their fleſh, and let them waſh their cloths, and *ſo* make themſelves clean. 8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil, and another young bullock ſhalt thou take for a ſin-offering. 9 And thou ſhalt bring the Levites before the tabernacle of the congregation; and thou ſhalt gather the whole aſſembly of the children of Iſrael together: 10 And thou ſhalt bring the Levites before the Lord, and the children of Iſrael ſhall put their hands upon the Levites: 11 And Aaron ſhall offer the Levites before the Lord, *for* an offering of the children of Iſrael; that they may execute the ſervice of the Lord. 12 And the Levites ſhall lay their hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſin-offering, and the other *for* a burnt-offering unto the Lord, to make an atonement for the Levites. 13 And thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them for an offering unto the Lord. 14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be mine. 15 And after that, ſhall the Levites go in, to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering. 16 For they *are* wholly given unto me from among the children of Iſrael; in ſtead of ſuch as open every womb, *even in ſtead of* the firſt-born of all the children of Iſrael, have I taken them unto me. 17 For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for my ſelf. 18 And I have taken the Levites

for all the firſt-born of the children of Iſrael.
19 And I have given the Levites *as* a gift to
Aaron, and to his ſons from among the children
of Iſrael; to do the ſervice of the children of Iſ-
rael in the tabernacle of the congregation, and to
make an atonement for the children of Iſrael:
that there be no plague among the children of
Iſrael, when the children of Iſrael come nigh unto
the ſanctuary. 20 And Moſes and Aaron, and
all the congregation of the children of Iſrael did
to the Levites according to all that the Lord com-
manded Moſes concerning the Levites, ſo did
the children of Iſrael unto them. 21 And the
Levites were purified, and they waſhed their
clothes: and Aaron offered them *as* an offering
before the Lord; and Aaron made an atonement
for them to cleanſe them. 22 And after that
went the Levites in, to do their ſervice in the ta-
bernacle of the congregation before Aaron and
before his ſons: as the Lord had commanded
Moſes concerning the Levites, ſo did they unto
them. 23 And the Lord ſpake unto Moſes,
ying, 24 This *is it* that *belongeth* unto the Le-
ites: from twenty and five years old, and up-
ard, they ſhall go in to wait upon the ſervice
the tabernacle of the congregation: 25 And
om the age of fifty years they ſhall ceaſe waiting
pon the ſervice *thereof*, and ſhall ſerve no more:
6 But ſhall miniſter with their brethren in the
bernacle of the congregation, to keep the
arge, and ſhall do no ſervice. Thus ſhalt
ou do unto the Levites touching their charge.

*And thou ſhalt bring the Levites before the Lord, and
Children of Iſrael ſhall put their Hands on the
eads of the Levites*] The Words, *they ſhall put*,
nify, *they ſhall lift up*, and ſtretch forth their Hands
wards them; wherein the People imitated that which
s done in Sacrifices, where the Perſon that offered,
d his Hand upon the Offering, as well to dedicate it
God, as to transfer the Puniſhment of Death upon
to which the Perſon himſelf was ſubject; ſo the
ople conſenting to the Conſecration of the *Levites*,
diſburden themſelves from doing the Service of God,
ich otherwiſe every one was bound to yield unto him
their own proper Perſons.

The *Waſhings*, *Cleanſings*, and *Sprinklings* of the
vites, ſerv'd to fill them with a religious Awe of the
d of *Jacob*, and taught them to conceive very high
oughts of his Purity, ſince ſuch Lavations were re-
ired to render Men fit for his Service.

*From twenty five Years old, and upwards, they ſhall
in to wait upon the Service of the Tabernacle of the
ngregation*] In Ch. iv. 3, 47. they were to be of the
e of *thirty*, when they entered upon that Service;
therefore here ſeems a Contradiction. But this
fference may be thus reconcil'd: *Firſt*, In that all
ts of Service are ſpoken of in this Place; but in the
er, only the bearing of the Ornaments; and here
Levites only enter into the Service. From the
hole it may be inferred, that for the Space of five
ars they ſhould be, as it were, Probationers; and
t at the Age of thirty, they were admitted to the
nplete Function of their Miniſtry.

CHAP. IX.

*Paſſover again commanded. A ſecond Paſſover
allowed to them who were unclean, or abſent
from the firſt. The Cloud guides the Removes
and Encampments of the* Iſraelites.

. 1. AND the Lord ſpake unto Moſes in
the wilderneſs of Sinai, in the firſt
onth of the ſecond year, after they were come
out of the land of Egypt, ſaying, 2 Let the
children of Iſrael alſo keep the paſſover at his
appointed ſeaſon. 3 In the fourteenth day of
this month at even, ye ſhall keep it in his ap-
pointed ſeaſon: according to all the rites of it,
and according to all the ceremonies thereof ſhall
ye keep it. 4 And Moſes ſpake unto the chil-
dren of Iſrael, that they ſhould keep the paſſover.
5 And they kept the paſſover on the fourteenth
day of the firſt month at even, in the wilderneſs
of Sinai: according to all that the Lord com-
manded Moſes, ſo did the children of Iſrael. 6
And there were certain men who were defiled by
the dead body of a man, that they could not
keep the paſſover on that day: and they came
before Moſes, and before Aaron that day. 7
And thoſe men ſaid unto him, We *are* defiled by
the dead body of a man: wherefore are we kept
back, that we may not offer an offering unto the
Lord in his appointed ſeaſon among the children
of Iſrael? 8 And Moſes ſaid unto them, Stand
ſtill, and I will hear what the Lord will command
concerning you. 9 And the Lord ſpake unto
Moſes, ſaying, 10 Speak unto the children of
Iſrael, ſaying, If any man of you or of your po-
ſterity ſhall be unclean by reaſon of a dead body,
or *be* in a journey afar off, yet he ſhall keep
the paſſover unto the Lord. 11 The fourteenth
day of the ſecond month at even they ſhall keep
it, *and* eat it with unleavened bread and bitter
herbs. 12 They ſhall leave none of it until the
morning, nor break any bone of it: according
to all the ordinances of the paſſover, they ſhall
keep it. 13 But the man that *is* clean, and is
not in a journey, and forbeareth to keep the
paſſover; even the ſame ſoul ſhall be cut off from
his people, becauſe he brought not the offering
of the Lord in his appointed ſeaſon: that man
ſhall bear his ſin. 14 And if a ſtranger ſhall
ſojourn among you, and will keep the paſſover
unto the Lord, according to the ordinance of the
paſſover, and according to the manner thereof,
ſo ſhall he do: ye ſhall have one ordinance, both
for the ſtranger, and for him that was born in
the land. 15 And on the day that the tabernacle
was reared up, the cloud covered the tabernacle,
namely, the tent of the teſtimony: and at even
there was upon the tabernacle as it were the ap-
pearance of fire, until the morning. 16 So it
was alway: the cloud covered it *by day*, and the
appearance of fire by night. 17 And when the
cloud was taken up from the tabernacle; then
after that the children of Iſrael journeyed: and in
the place where the cloud abode, there the chil-
dren of Iſrael pitched their tents. 18 At the
commandment of the Lord the children of Iſrael
journeyed, and at the commandment of the
Lord they pitched: as long as the cloud abode
upon the tabernacle, they reſted in the tents. 19
And when the cloud tarried long upon the taber-
nacle many days, then the children of Iſrael kept
the charge of the Lord, and journeyed not. 20
And *ſo* it was when the cloud was a few days
upon the tabernacle; according to the command-
ment of the Lord they abode in their tents, and
according to the commandment of the Lord they
journeyed. 21 And *ſo* it was when the cloud
abode from even unto the morning, and *that* the
cloud was taken up in the morning, then they
journeyed: whether *it was* by day or by night
that

that the cloud was taken up, they journeyed. 22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Iſrael abode in their tents, and journeyed not: but when it was taken up, they journeyed. 23 At the commandment of the Lord they reſted in their tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moſes.

And they kept the Paſſover on the fourteenth Day of the firſt Month at Even, in the Wilderneſs of Sinai] During the Sojourning of the Children of *Iſrael* in the Wilderneſs, they ſeem to have had a divine Diſpenſation from obſerving the Ordinances both of the Circumciſion, and the Paſſover. *Circumciſion* did not conſiſt with their itinerant Courſe of Life; and for the Celebration of the *Paſſover*, they had not, in every Encampment, all the Materials that were neceſſary: But, having now reſted in the Confines of the Holy Mount for almoſt the Space of a whole Year, after the Tabernacle was ſet up, the High-Prieſt conſecrated, and his firſt Oblation honour'd with a gracious Acceptance, God thought it not an improper Time to re-ordain the Celebration of the Paſſover, that ſo remarkable a Deliverance, as their Eſcape out of *Egypt* (which by their repeated Deſires of returning thither, ſeem'd in a great Meaſure to have been forgotten) might not altogether be obliterated. And if it ſhould be aſk'd, whence they could have a Sufficiency of Lambs and Kids for ſo vaſt a Multitude to feaſt on? there is no Reaſon to deny (even ſuppoſing they had not a Supply of their own) but that they might traffick with the *Iſhmaelites*, and antient *Arabs* inhabiting theſe Parts, for ſuch a Number of ſmall Cattle, and being not far diſtant from *Midian*, (Exod. iii. 1.) by the Intereſt of *Jethro*, might from thence be furniſh'd with ſuch a Quantity of Meal for unleavened Bread, as this one Paſſover (as this was the only one they kept in the Wilderneſs) may be preſum'd to require. See *Le Clerc*'s Com. and *Pool*'s Annot.

CHAP. X.

Silver Trumpets to be made; when and how to be uſed. The Iſraelites *remove from* Sinai *to* Paran; *and the Order of their March.* Moſes *perſuades* Hobab *to accompany him. The Prayer and Bleſſing of* Moſes, *on the Removal and ſetting down of the Ark.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Make thee two trumpets of ſilver; of one whole piece ſhalt thou make them: that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps. 3 And when they ſhall blow with them, all the aſſembly ſhall aſſemble themſelves to thee, at the door of the tabernacle of the congregation. 4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thouſands of Iſrael, ſhall gather themſelves unto thee. 5 When ye blow an alarm, then the camps that lie on the eaſt-part ſhall go forward. 6 When ye blow an alarm the ſecond time, then the camps that lie on the ſouth-ſide, ſhall take their journey: they ſhall blow an alarm for their journeys. 7 But when the congregation is to be gathered together; you ſhall blow, but you ſhall not ſound an alarm. 8 And the ſons of Aaron the prieſts ſhall blow with the trumpets; and they ſhall be to you for an ordinance for ever throughout your generations. 9 And if ye go to war in your land againſt the enemy that oppreſſeth you, then ye ſhall blow an alarm with the trumpets; and ye ſhall be remembred before the Lord your God, and ye ſhall be ſaved from your enemies. 10 Alſo in the day of your gladneſs, and in your ſolemn days, and in the beginnings of your months, ye ſhall blow with the trumpets over your burnt-offerings, and over the ſacrifices of your peace-offerings; that they may be to you for a memorial before your God: I *am* the Lord your God. 11 And it came to paſs on the twentieth day of the ſecond month, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony. 12 And the children of Iſrael took their journeys out of the wilderneſs of Sinai; and the cloud reſted in the wilderneſs of Paran. 13 And they firſt took their journey, according to the commandment of the Lord by the hand of Moſes. 14 In the firſt *place* went the ſtandard of the camp of the children of Judah according to their armies: and over his hoſt *was* Nahſhon the ſon of Amminadab. 15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel the ſon of Zuar. 16 And over the hoſt of the tribe of the children of Zebulun, *was* Eliab the ſon of Helon. 17 And the tabernacle was taken down; and the ſons of Gerſhon and the ſons of Merari ſet forward, bearing the tabernacle. 18 And the ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur. 19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſon of Zuriſhaddai. 20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel. 21 And the Kohathites ſet forward, bearing the ſanctuary; and *the other* did ſet up the tabernacle againſt they came. 22 And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud. 23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur. 24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni. 25 And the ſtandard of the camp of the children of Dan ſet forward, *which was* the rereward of all the camps thoughout their hoſts: and over his hoſt *was* Ahiezer the ſon of Amiſhaddai. 26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran. 27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan. 28 Thus *were* the journeyings of the children of Iſrael, according to their armies, when they ſet forward. 29 And Moſes ſaid unto Hobab, the ſon of Raguel the Midianite, Moſes father-in-law, We are journeying unto the place of which the Lord ſaid, I will give it you: come thou with us, and we will do thee good: for the Lord hath ſpoken good concerning Iſrael. 30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred. 31 And he ſaid, Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us in ſtead of eyes. 32 And it ſhall be, if thou go with us, yea it ſhall be, that what goodneſs the Lord ſhall do unto us, the ſame will we do unto thee. 33 And they departed from the mount of the Lord three days journey: and the ark of the covenant of the Lord

ord went before them in the three days journey, ſearch out a reſting-place for them. 34 And e cloud of the Lord *was* upon them by day, hen they went out of the camp. 35 And it ame to paſs when the ark ſet forward, that Mos ſaid, Riſe up, Lord, and let thine enemies be attered; and let them that hate thee, flee before ee. 36 And when it reſted, he ſaid, Return Lord, unto the many thouſands of Iſrael.

And Moſes ſaid unto Hobab the Son of Raguel the idianite, Moſes Father-in-law] This ſame Name is und, *Judg.* iv. 11. and ſome imagine that he was *ethro*, who, after he had returned into his own Coun, *Exod.* xviii. 27. might pay another Viſit to *Moſes* ring his Encampment in the Wilderneſs, which was ar to the Country of *Midian*; and farther, that he ould alſo ſuffer himſelf to be perſuaded to ſtay with e People, together with his Family; the Progeny of hich was afterwards propagated amongſt the People *Iſrael*, Judg. i. 16. and iv. 11. 1 *Sam.* vi. 6. Others lieve that this *Hobab* was the Son of *Jethro*, and Brother *Zipporah*, and that here, and *Judg.* iv. 11 the ord tranſlated *Father-in-law*, may alſo be underſtood *Brother-in-law*, and that *Reuel* was a ſecond Name *Jethro*.

And thou mayeſt be to us inſtead of Eyes] That is, direct and guide us. For, tho' the Cloud determin'd em to a general Place, yet many Particulars might uncertain and unknown to *Moſes*, wherein *Hobab*, ving long lived in thoſe Parts, might be able to adſe him; as concerning the Conveniency of Water their Cattle; the Safety or Dangers of the ſeveral rts, by Reaſon of Serpents, or wild Beaſts, or Enees, in the Parts adjoining to them, that alſo they ight the better guard themſelves againſt them: Or this to be underſtood, not ſo much of his directing them the Way, as about great and difficult Matters, wherethe Counſel *Moſes* had from God did not exclude the dvice of Men. *Hobab*, however, could not be preil'd upon to go any farther with them.

CHAP. XI.

he People murmur; for which many are conſumed with Fire; and the Place called Taberah. Moſes*'s Complaint and Prayer. The People luſt; Fleſh promiſed. God deſcends in a Cloud and inſpires the Elders with the Gift of Prophecy,* Eldad *and* Medad *propheſy in the Camp. Quails ſent in Abundance; a Plague enſues.*

er. 1. AND *when* the people complained, it diſpleaſed the Lord: and the Lord eard *it*; and his anger was kindled; and the re of the Lord burnt among them, and conmed *them that were* in the uttermoſt parts of e camp. 2 And the people cried unto Mos; and when Moſes prayed unto the Lord, the e was quenched. 3 And he called the name the place Taberah: becauſe the fire of the ord burnt among them. 4 And the mixt multude that *was* among them fell a luſting: and the ildren of Iſrael alſo wept again, and ſaid, Who all give us fleſh to eat? 5 We remember the h which we did eat in Egypt freely; the cumbers, and the melons, and the leeks, and e onions, and the garlick: 6 But now our ſoul dried away; *there is* nothing at all, beſides this anna, before our eyes. 7 And the manna *was* coriander-ſeed, and the colour thereof as the olour of bdellium. 8 *And* the people went out, and gathered *it*, and ground *it* in mills, beat *it* in a mortar, and baked *it* in pans, and ade cakes of it: and the taſte of it was as the taſte of freſh oil. 9 And when the dew fell upon the camp in the night, the manna fell upon it. 10 Then Moſes heard the people weep, throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moſes alſo was diſpleaſed. 11 And Moſes ſaid unto the Lord, Wherefore haſt thou afflicted thy ſervant: and wherefore have I not found favour in thy ſight, that thou layeſt the burden of all this people upon me? 12 Have I conceived all this people? have I begotten them, thou thou ſhouldeſt ſay unto me, Carry them in thy boſom (as a nurſing-father beareth the ſucking child) unto the land which thou ſwareſt unto their fathers? 13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh, that we may eat. 14 I am not able to bear all this people alone, becauſe *it is* too heavy for me. 15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſs. 16 And the Lord ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee. 17 And I will come down and talk with thee there: and I will take of the ſpirit which *is* upon thee, and will put it upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thy ſelf alone. 18 And ſay thou unto the people, Sanctify your ſelves againſt to-morrow, and ye ſhall eat fleſh (for you have wept in the ears of the Lord, ſaying, Who ſhall give us fleſh to eat? for *it was* well with us in Egypt) therefore the Lord will give you fleſh, and ye ſhall eat. 19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; 20 *But* even a whole month, until it come out at your noſtrils, and it be lothſome unto you: becauſe that ye have deſpiſed the Lord which *is* among you, and have wept before him, ſaying, Why came we forth out of Egypt? 21 And Moſes ſaid, The people amongſt whom I *am*, *are* ſix hundred thouſand foot-men; and thou haſt ſaid, I will give them fleſh, that they may eat a whole month. 22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them? 23 And the Lord ſaid unto Moſes, Is the Lords hand waxed ſhort? Thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not. 24 And Moſes went out, and told the people the words of the Lord, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle. 25 And the Lord came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſs *that* when the ſpirit reſted upon them, they propheſied, and did not ceaſe. 26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them (and they *were* of them that were written, but went not out unto the tabernacle) and they propheſied in the camp. 27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the camp. 28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his young men anſwered and ſaid, My lord Moſes, forbid them. 29 And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the Lords people were prophets, *and* that the Lord would put his Spirit upon them. 30 And Moſes gat him into the camp, he and the elders of Iſrael. 31 And there went forth a wind from the Lord, and brought quails from the ſea, and let *them* fall by the camp, as it were a days journey on this ſide, and as it were a days journey on the other ſide, round about the camp, and as it were two cubits *high*, upon the face of the eath. 32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten homers: and they ſpread *them* all abroad for themſelves round about the camp. 33 And while the fleſh *was* yet between their teeth, ere it was chewed, the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with a very great plague. 34 And he called the name of that place, Kibroth-hattaavah: becauſe there they buried the people that luſted. 35 *And* the people journeyed from Kibroth-hataavah, unto Hazeroth: and abode at Hazeroth.

And the Fire of the Lord burnt among them and conſumed them that were in the uttermoſt Parts of the Camp] The Fire which God ſent upon the *Iſraelites*, came either immediately from *Heaven*, or iſſued from the Pillar of the Cloud, which went before the Tabernacle, or (according to the Conjecture of a learned Commentor) that, which is here called *Fire*, might be an hot burning Wind, in theſe deſart Places not unuſual, and many Times very peſtilential, and, on this Occaſion, preternaturally raiſed in the Rear of the Army, to puniſh the Straglers, and ſuch, as out of a Pretence of Wearineſs, lagged behind.

And the mixed Multitude that were among them, fell a luſting] The *mixed Multitude* conſiſted of *Egyptians* and other *Strangers*, who being affected with God's miraculous Works in *Egypt*, and thereupon believing the Promiſe of God to carry the *Iſraelites* to a plentiful Land, for their own Advantage joined themſelves to them, and finding that yet their Hopes and Expectations were not anſwered, they diſcover'd their evil Minds.

And the Lord ſaid unto Moſes, Gather unto me ſeventy Men of the Elders of Iſrael] It may be ſuppos'd indeed, that *Moſes* had no Occaſion for any more *aſſiſting* Magiſtrates, after what had been conſtituted by the Advice of *Jethro*, his Father-in-law: But it is highly probable, that thoſe of *Jethro*'s adviſing were appointed to hear and judge only in ſmaller Cauſes, whereas all weighty and difficult Points, as well as laſt Appeals in ſmaller Matters, ſtill were left upon *Moſes*; and that it was to eaſe himſelf of this Burthen, that he made Choice of the *Seventy*, as Men of ſuperior Capacity and Underſtanding, and who were to be aſſiſted by the Spirit of God in their Judgments and Determinations. This Aſſembly of the *ſeventy* Elders, not only the *Jews*, but even *Grotius*, and ſome other *Chriſtians*, will needs have to be the ſame with that famous *Council*, which afterwards obtain'd the Name of SANHEDRIM. The *Rabbins* have left no Stone unturn'd to prove that the *Sanhedrim* did conſtantly ſubſiſt ever ſince its firſt Inſtitution by *Moſes*, and that the Members of it always aſſembled themſelves before the Tabernacle wherever that was ſet up either in the Wilderneſs, or in the promis'd Land, till the erecting of the Temple by *Solomon*, who, at the ſame Time, built them a ſtately Room or Hall to convene in. They add farther, that this *ſupreme* Court was continued in *Babylon*, during their Captivity there, and that, at their Return, it had the ſame Place rebuilt in the ſecond Temple, and ſo continued till its total Extinction under the *Romans*. But as they bring no Authority for theſe and many other Particulars relating to this Aſſembly, but merely their own *Traditions*, they are juſtly rejected by the major Part of *Chriſtians*, who can find no Footſteps of any ſuch high Court, either in the Times of *Joſhua*, of the *Judges*, or of the *Kings*, nor indeed after the *Babyloniſh* Captivity, till the Time of the *Maccabees*. See *Calmet*'s Diſſert. and Univ. Hiſt.

Shall the Flocks and the Herds be ſlain for them to ſuffice them? or ſhall all the Fiſh of the Sea be gather'd together for them to ſuffice them] That *Moſes* ſpeaks this as doubting and diſtruſting God's Word, is evident enough; and that he was not remarkably puniſhed for this, as he was afterwards in the ſame Sin (*Numb.* xx.) next to God's Pleaſure, may be imputed to the different Circumſtances of *this* and *that* Sin. *This* was the firſt great Offence of that Kind, and therefore more eaſily paſſed by; *That* was after Warning and Experience of God's Mercy. *This* ſeems to have been ſpoken ſeriouſly in the Breaſt of *Moſes*, *That* openly and publickly before the People, and to their Scandal; and therefore it was fit to be openly and ſeverely puniſhed to prevent the Contagion of that Example.

And there went forth a Wind from the Lord, and brought Quails from the Sea, and let them fall by the Camp] This is the ſecond Time of their being fed with the ſame Food: But wou'd not the Miracle have appear'd more extraordinary, had it been varied to ſome other Kind of Fleſh? *Anſw.* God did not repeat to them the ſame kind of Food becauſe he was deſtitute of other Proviſion, (*for all the Beaſts of the Foreſt are his, and ſo are the Cattle upon a thouſand Hills; he knows all the Fowls upon the Mountains, and the wild Beaſts of the Field are in his Sight*, Pſ. l. 10, 11.) but for this very Reaſon — That how willing ſoever he might be to ſupply his People's Neceſſities, he had no Deſign to pamper their Appetites with a needleſs Variety, or to multiply Miracles without Occaſion. And therefore as both theſe Events happened in the *Spring*, when Quails (which are found in great Quantities upon the Coaſts of the *Red Sea*) are accuſtom'd to paſs from *Aſia* into *Europe*, God caus'd a Wind to ariſe, which, in their Flight, drove them towards the Camp of the *Iſraelites*, and (as the Eaſtern Tradition has it) was ſo very violent, that it broke their Wings, and made them fall at a convenient Diſtance, and in a proper Condition to be taken up.

That Quails among us, are very excellent Food, cannot be denied; but the ſame Tradition informs us, that theſe Birds, in *Arabia Felix*, do vaſtly ſurpaſs all others, and, as our Author expreſſes it, have *neither Bones, Veins, nor Sinews in them*, i. e. are very fat and tender, ſomething like our *Fig-peckers*, or *Ortolans*. And therefore, tho' God refus'd to gratify their Palates with a profuſe Variety of Dainties, yet there is no Fault to be found with his Proviſion, ſince the Food he ſent them was delicious in its Kind, and a whole Year had now interven'd between the former and latter Flight of *Quails*, to whet their Appetites, and prevent any Danger of being cloy'd with the ſame Diſh.

Something however there was in their Behaviour which provok'd God, in this their *latter*, more than their *former* Complaint for want of Fleſh, to puniſh them ſo ſeverely. The Deſire of Fleſh for Food is, in itſelf, both *natural*, and, abſolutely ſpeaking, far from being *criminal*, or provoking to the Author of Nature, who created every Appetite of Man, as well as his Underſtanding: But when this breaks out into Murmuring, Mutiny and Diſorder, the Caſe is then entirely alter'd. In the *former* of theſe Caſes, the People were in want of Bread, and really pinched with Hunger; but in the *latter*, they had *Bread from Heaven* in Abundance, and therefore may be ſaid to complain, not out of *Need*, but *Wantonneſs*. Their Diſcontent in the former Caſe was expreſs'd comparatively, in modeſt Terms; but here their Tone is, *Who ſhall give us Fleſh to eat? We remember the Fiſh, which we did eat in Egypt freely, the Cucumbers, and the Melons, and the Leeks, and the Onions, and the Garlick; but now our Soul is dried away; there is nothing at all, beſides this Manna, before our Eyes,*

Yet

Ver. 5, &c. This ſame Contempt of the *Manna*, which God ſo miraculouſly ſent from Heaven, eſpecially, in Perſons ſo well inſtructed in the divine Will, was ſuch an Inſtance of Baſeneſs and Ingratitude, as juſtly deſerv'd the Puniſhment it met with.

In the former Time of their complaining God wink'd at their Ignorance, and pitied their Diſtreſs. He had not then given them his Laws for the Rule of their Actions and Appetites, and therefore, never looking to *reap where he had not ſowed*, he was not ſo *extream as to mark what they had done amiſs*; but, after he had publiſh'd his Precepts from the *holy Mount*, and many more Inſtructions from the *Tabernacle*, he then expected their Obedience ſhould keep pace with their Knowledge, and was more provok'd at their Backſlidings than before, becauſe they proceeded not from the Ignorance of their *Minds*, but the Perverſeneſs of their *Wills*: For this was the true and the juſt Cauſe of their *Condemnation, that* even when *Light* was *come into the World, they loved Darkneſs rather than Light, becauſe their Deeds were evil*, John iii. 19. See an elegant Deſcription both of their Crime and Puniſhment, *Pſ.* lxxviii. 17 to 44. See *Stackhouſe*'s Diſſert.

CHAP. XII.

Miriam *and* Aaron *murmur againſt* Moſes; *are rebuked, and* Miriam *becomes a Leper, but is healed by* Moſes's *Interceſſion for her, and is ſhut out of the Camp ſeven Days.*

Ver. 1. AND Miriam and Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. 2 And they ſaid, Hath the Lord indeed ſpoken only by Moſes? hath he not ſpoken alſo by us? And the Lord heard *it*. 3 (Now the man Moſes, *was* very meek, above all the men which *were* upon the face of the earth) 4 And the Lord ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. 5 And the Lord came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron, and Miriam: and they both came forth. 6 And he ſaid, hear now my words: If there be a prophet among you, *I* the Lord will make myſelf known unto him in a viſion, *and* will ſpeak unto him in a dream. 7 My ſervant Moſes *is* not ſo, who *is* faithful in all mine houſe. 8 With him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the Lord ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes? 9 And the anger of the Lord was kindled againſt them, and he departed. 10 And the cloud departed from off the tabenacle, and behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous. 11 And Aaron ſaid unto Moſes, alas my lord, I beſeech thee, lay not the ſin upon us, wherein we have done fooliſhly, and wherein we have ſinned. 12 Let her not be as one dead; of whom the fleſh is half conſumed, when he cometh out of his mother's womb. 13 And Moſes cried unto the Lord, ſaying, Heal her now, O God, I beſeech thee. 14 And the Lord ſaid unto Moſes, If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be ſhut out from the camp ſeven days, and after that let her be received in *again*. 15 And Miriam was ſhut out from the camp ſeven days, and the people journeyed not till Miriam was brought in *again*. 16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of Paran.

And Miriam and Aaron ſpoke againſt Moſes, becauſe of the Ethiopian Woman, whom he had married] What the Occaſion of the Difference between *Moſes* and his Brother *Aaron*, and his Siſter *Miriam* was, ſays *Stackhouſe*, is not ſo very evident. The Hiſtory indeed tells us, that *they ſpake againſt Moſes, becauſe of the* Ethiopian, *or rather* Arabian *Woman, whom he had married.* The Generality of Interpreters ſuppoſe this Woman to be *Zipporah* the Daughter of *Jethro*, whom he married in *Midian*; for thoſe who imagine her to have been another, can hardly get over this Difficulty — Why *Moſes* ſhould ſet ſo bad an Example, as to marry, at two ſeveral Times, a *Foreigner*, rather than one of the Daughters of his People. The firſt Time indeed that he did ſo, was, when he liv'd in a State of Exile, but was nevertheleſs kindly receiv'd in a Family of the beſt Diſtinction in the Place, which might be Inducement enough to match himſelf with one of the Daughters, ſince no expreſs Precept againſt Matches of this Kind was then in Force. But now, that he was ſet at the Head of a People, who were to be ſeparated from the reſt of Mankind, and was conducting him into the Country, with whoſe Inhabitants they were to have no *matrimonial* Intercourſe for fear of introducing Idolatry, it wou'd have been highly indecent, and unpopular, an Affront upon his own Country-women, as well as a dangerous Inlet to Impiety, for him to have married into an *idolatrous* Nation; nor wou'd his Brother and Siſter have been the only Perſons to clamour againſt him, but the whole Congregation wou'd have riſen up in Arms, upon ſo notorious a Provocation. Since therefore we hear of no ſuch Commotion, we may reaſonably conclude, that this *Cuſhite*, or *Arabian* Woman was the ſame *Zipporah* whom he had married ſome forty Years before. But then why they ſhould quarrel with him upon her Account, at this Time, and no ſooner, is the Difficulty.

Now to reſolve this, we muſt obſerve, that when *Jethro* his Father-in-law, was in the Camp, it was by his Advice, that *Moſes* inſtituted Judges to determine leſſer Cauſes; and that he found his Son *Hobab* ſo very ſerviceable to him in the Capacity of a *Camp-maſter-general*, that he earneſtly entreated him to continue with him, and receiv'd him no Doubt, into great Confidence. It is to be obſerv'd farther, that, in the foregoing Chapter, we have an Account of the Creation of *ſeventy Elders* to aſſiſt in the Adminiſtration, and that theſe Elders were nominated by *Moſes*, without ever conſulting either *Aaron* or *Miriam*. As therefore this Story of their quarrelling with him is immediately ſubjoin'd, it ſeems very likely that, taking themſelves to be neglected, in ſo great an Alteration made in the Government without their Advice, they were very angry; but, not daring to charge *Moſes* directly, they fell foul upon his Wife, giving her opprobious Names, and complaining to the People very probably, that ſhe, and her Brother, had too much Power and Influence over *Moſes*.

Now the Man Moſes was very meek, above all the Men that were upon the Face of the Earth] It has been objected, that *Moſes*, by commending himſelf, endangers the Authentickneſs of his Writings. But why might not he inſert this, when it was no more than what was due to his Character, and perhaps, at that Time, neceſſary for his own Vindication? St. *Paul*, to clear himſelf from ſome Aſperſions, which the Malice of his Enemies had caſt upon him, enters upon his own Commendation tho' it be with ſome Reluctancy, and to give it a better Gloſs, tries all the Powers of Eloquence to work it up. *Whereinſoever any one is bold*, ſays he, *I ſpeak fooliſhly, I am bold alſo. Are they Hebrews? ſo am I*, &c. 2 *Cor.* xi. 21, *&c.* Theſe are the Words of our Apoſtle, ſetting off the faithful Diſcharge of his Miniſtry; and yet none ever ſuſpected the *Genuineneſs* of this Epiſtle to the *Corinthians* on that Account: As little Reaſon have we therefore to call in Queſtion the *Authentickneſs* of this Book of *Moſes*, becauſe we find a Paſſage or two that ſpeaks favourably of him.

That all Hiſtorians, both antient and modern, when they come to ſpeak of the Part and Concern they had in ſuch and ſuch Actions as are commonly accuſtom'd to ſpeak in the *third* Perſon; and that the modeſteſt Man upon Earth may ſometimes ſee Occaſion to magnify his Office, or vindicate himſelf, without deſerving the Imputation of Vanity or Arrogance, cannot be denied. Now conſidering what Share it was, that *Moſes* himſelf bore in the Facts which he relates, and the Narrations, Laws, and Admonitions which he recorded, were not deſign'd for that Age only, but directed to all ſucceeding Generations in the World; and withal conſidering that the ſeditious and turbulent Behaviour of his Brother and Siſter, at that Time, oblig'd him to juſtify and clear himſelf; there was no imaginable Way more proper for him to expreſs himſelf in, than that which he made uſe of, even had it been a Matter of his own Study and Contrivance: But then, if we ſuppoſe that he wrote by divine Inſpiration, the Commendation that is given of his Lenity and good Nature, muſt be look'd upon, rather as the *Holy Ghoſt*'s Teſtimony concerning *Moſes*, than *Moſes*'s Teſtimony concerning himſelf.

If there be a Prophet among you, I the Lord will make myſelf known unto him in a Viſion, and will ſpeak unto him in a Dream. My Servant Moſes is not ſo, who is faithful in all my Houſe. With him will I ſpeak Mouth to Mouth] The *Jewiſh* Commentators, ſays *Patrick*, make the Difference between *Moſes* and other Prophets, to conſiſt in theſe Particulars, 1. That God ſpake to others by a *Mediator*, i. e. (as they explain it) by ſome Angel; but to him by himſelf, without the Intervention of any other. 2. That they never propheſy'd, but their Senſes were all bound up either in Viſions, or in Dreams; whereas he was perfectly awake, as we are, when we diſcourſe one with another. 3. That after the Viſion was over, they were, oftentimes, left ſo weak and feeble, that they cou'd ſcarcely ſtand upon their Feet, (as appears from *Dan.* viii. 18.) whereas *Moſes* ſpoke with the Divine Majeſty without any Conſternation, or Alteration. And, 4thly, That no Prophet, but he, cou'd know the Mind of God, when he pleas'd, becauſe he communicated himſelf to them only when he thought proper; whereas *Moſes* might at any Time have Recourſe to God to enquire of him, and receive an Anſwer.

Miriam became leprous] A *Leproſy*, as well as other Diſtempers (ſuch as the *Scurvy*, *Ring-worm*, *Itch*, &c.) which bear Reſemblance to it, does proceed originally from a previous ill Diſpoſition both in the Blood and Juices, but the more immediate Cauſe of it is an Infinity of ſmall *imperceptible Worms* that inſinuate themſelves between the Fleſh and Skin, which firſt prey upon the *Scarf-Skin*, then upon the *inner Skin*, and afterwards upon the Extremities of the *Nerves* and *Muſcles*, from whence ariſes a Corruption of the whole Maſs of Blood, and all the other Symptoms attending it. But the Leproſy here inflicted upon *Miriam* was ſudden and inſtantaneous. The Juices of her Body were not corrupted by a gradual Decay, but turn'd at once into theſe corroding *Animals*. And, as this was a fit Puniſhment for her Pride and Detraction, ſo, by its being inflicted on her, and not on *Aaron*, it ſeems not improbable, that ſhe was *firſt* in the Tranſgreſſion, and drew *Aaron* (who ſeems, in ſome Inſtances, to be a Perſon of too much *Facility*) over to her Party. *Aaron*, indeed, by his Office, was appointed to judge of Leproſy, which he cou'd not have done, had himſelf been infected with it; and as he was lately conſecrated his High-Prieſt, God, for the Preſervation of his Authority, might not think it proper to make him ſo ſoon become vile and contemptible in the Eyes of his People, as this Diſtemper was known to make Men. See *Calmet*'s Diſſert. and *Patrick*'s Com.

If her Father had but ſpit in her Face, ſhould ſhe not be aſhamed ſeven Days? Let her be ſhut out from the Camp ſeven Days, and after that let her be received in again] The Senſe of which Words is this: If *Miriam* had offended againſt an earthly Parent, in as groſs a Manner as ſhe has done againſt the God of *Iſrael*, ſhe would not have been immediately pardoned, and received to Favour; therefore ſome Marks of Penitence and Humiliation ſhould be ſhewn, and then the Lord would deal mercifully with her. On this Account ſhe was, by the Prophet's Command, put out of the Camp for ſeven Days, the Time preſcribed by God, as an unclean and defiled Perſon, unfit to be converſed with by the Congregation of the Choſen. So, tho' God healed her at *Moſes*'s Requeſt, yet he would have her publickly bear the Blame of her Sin, and be a Warning to others to keep them from the ſame Tranſgreſſion.

CHAP. XIII.

Moſes *ſends Spies to ſearch the Land of* Canaan; *their Inſtructions, Return, aud Report. The People murmur, but are encouraged by* Caleb, *but diſheartened by the other Ten.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them. 3 And Moſes by the commandment of the Lord, ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael. 4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſon of Zaccur. 5 Of the tribe of Simeon, Shaphat the ſon of Hori. 6 Of the tribe of Judah, Caleb the ſon of Jephunneh. 7 Of the tribe of Iſſachar, Igal the ſon of Joſeph. 8 Of the tribe of Ephraim, Oſhea the ſon of Nun. 9 Of the tribe of Benjamin, Palti the ſon of Raphu. 10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi. 11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi. 12 Of the tribe of Dan, Ammiel the ſon of Gemalli. 13 Of the tribe of Aſher, Sethur the ſon of Michael. 14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi. 15 Of the tribe of Gad, Geuel the ſon of Machi. 16 Theſe *are* the names of the men which Moſes ſent to ſpy out the land. And Moſes called Oſhea the ſon of Nun, Jehoſhua. 17 And Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them, Get you up this *way* ſouthward, and go up into the mountain: 18 And ſee the land what it is, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many; 19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds; 20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be of good courage, and bring of the fruit of the land (now the time *was* the time of the firſt-ripe grapes) 21 So they went up and ſearched the land, from the wilderneſs of Zin unto Rehob, as men come to Hamath. 22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of Anak *were* (now Hebron was built ſeven years before Zoan in Egypt.) 23 And they came unto the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs. 24 The place was called the brook Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence. 25 And they returned from ſearching of the land after forty days. 26 And they went and came to Moſes and to Aaron, and to all the congregation of the children of Iſrael unto the wilderneſs of Paran, to Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land. 27 And they told him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with milk and honey; and this *is* the fruit of it. 28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we ſaw the children of Anak there. 29 The Amalekites dwell in the land of the ſouth: and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan. 30 And Caleb ſtilled he people before Moſes, and ſaid, Let us go up t once, and poſſeſs it; for we are well able to overcome it. 31 But the men that went up with im, ſaid, We be not able to go up againſt the eople, for they *are* ſtronger than we. 32 And hey brought up an evil report of the land which hey had ſearched, unto the children of Iſrael, ying, The land through which we have gone o ſearch it, *is* a land that eateth up the inhabints thereof; and all the people that we ſaw in , *are* men of a great ſtature. 33 And there e ſaw the giants, the ſons of Anak, *which come* f the giants: and we were in our own ſight as raſhoppers, and ſo we were in their ſight.

And they came unto the Brook of Eſhcol, and cut down om thence a Branch with one Cluſter of Grapes, and they re it between two upon a Staff] That there are Vines and rapes of a prodigious Bigneſs in theſe *Eaſtern* and *South-* Parts of the World, is a Matter recorded by ſeveral riters. *Strabo* tells, that in *Margiana*, and other ighbouring Countries, there were Vines ſo very thick out, that two Men cou'd ſcarce fathom them, and at they produced Bunches of Grapes of two Cubits ng. *Pliny* informs us, that in the *Inland* Parts of *A-ica* there are Bunches of Grapes bigger than young ildren. *Olearius*, in his Travels into *Perſia* acquaints , that, not far from *Aſtracan*, he ſaw Vines which a an cou'd hardly graſp with both his Arms; and the arned *Huetius* affirms, that in *Crete*, *Chios*, and other ands in the *Archipelago*, there are Bunches of Grapes, m ten, to forty Pounds in Weight. See *Le Clerc*'s m.

CHAP. XIV.

e People murmur at the News brought by the Spies. Moſes, Aaron, Caleb *and* Joſhua, *endeavour to appeaſe the People, for which they re threaten'd to be ſtoned. God is highly provoked, and declares that the Murmurers ſhall ot inherit the promiſed Land; ſends a Plague mong them. The People attempting to invade the Land, without God's Permiſſion, are ſmitten.*

. 1. AND all the congregation lifted up their voice, and cried; and the ple wept that night. 2 And all the children Iſrael murmured againſt Moſes, and againſt on: and the whole congregation ſaid unto m, Would God that we had died in the land Egypt, or would God we had died in this wilderneſs. 3 And wherefore hath the Lord brought us unto this land, to fall by the ſword, that our wives, and our children ſhould be a prey; were it not better for us to return into Egypt? 4 And they ſaid one to another, Let us make a captain, and let us return into Egypt. 5 Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael. 6 And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, rent their clothes. 7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land. 8 If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. 9 Only rebel not ye againſt the Lord, neither fear ye the people of the land: for they *are* bread for us: their defence is departed from them, and the Lord *is* with us: fear them not. 10 But all the congregation bade ſtone them with ſtones: and the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Iſrael. 11 And the Lord ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them? 12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they. 13 And Moſes ſaid unto the Lord, Then the Egyptians ſhall hear *it* (for thou broughteſt up this people in thy might from among them) 14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou Lord *art* among this people, that thou Lord art ſeen face to face, and *that* thy cloud ſtandeth over them, and *that* thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night. 15 Now *if* thou ſhalt kill *all* this people, as one man; then the nations which have heard the fame of thee, will ſpeak, ſaying, 16 Becauſe the Lord was not able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs. 17 And now I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying, 18 The Lord *is* long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, viſiting the inquity of the fathers upon the children, unto the third and fourth *generation.* 19 Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people, from Egypt, even until now. 20 And the Lord ſaid, I have pardoned according to thy word: 21 But *as* truly *as* I live, all the earth ſhall be filled with the glory of the Lord. 22 Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkened to my voice; 23 Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them that provoked me, ſee it: 24 But my ſervant Caleb, becauſe he had another ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſs it. 25 (Now the Amalekites, and the Canaanites dwelt in the valley) To morrow turn you, and get you into the wilderneſs, by the way of the Red-ſea. 26 And the Lord ſpake unto Moſes, and unto Aaron, ſaying, 27 How long *ſhall I bear with* this evil congregation which murmur againſt me? I have heard the murmurings of the children of Iſrael, which they murmur againſt me. 28 Say unto them, *As truly as* I live, ſaith the Lord, as ye have ſpoken in mine ears, ſo will I do to you: 29 Your carcaſes ſhall fall in this wilderneſs; and all that were numbred of you, according to your whole number, from twenty years old and upward, which have murmured againſt me. 30 Doubtleſs ye ſhall not come into the land *concerning* which I ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun. 31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed. 32 But *as for* you, your carcaſes they ſhall fall in this wilderneſs. 33 And your children ſhall wander in the wilderneſs forty years, and bear your whoredoms until your carcaſes be waſted in the wilderneſs. 34 After the number of the days in which ye ſearched the land, *even* forty days (each-day for a year) ſhall ye bear your iniquities, *even* forty years, and ye ſhall know my breach of promiſe. 35 I the Lord have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſs they ſhall be conſumed, and there they ſhall die. 36 And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmur againſt him, by bringing up a ſlander upon the land; 37 Even thoſe men that did bring up the evil report upon the land, died by the plague before the Lord. 38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill*. 39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly. 40 And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we *be here*, and will go up unto the place which the Lord hath promiſed: for we have ſinned. 41 And Moſes ſaid, Wherefore now do you tranſgreſs the commandment of the Lord? but it ſhall not proſper. 42 Go not up, for the Lord *is* not among you; that ye be not ſmitten before your enemies. 43 For the Amalekites, and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the Lord; therefore the Lord will not be with you. 44 But they preſumed to go up unto the hill-top: nevertheleſs, the ark of the covenant of the Lord, and Moſes departed not out of the camp. 45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and diſcomfited them, *even* unto Hormah.

And they ſaid one to another, let us make a Captain and let us return into Egypt] Tho' they might, ſays *Patrick*, in their raging Fits, ſpeak of returning into *Egypt*, yet it is an amazing Thing that they ſhould continue in their Madneſs and deliberate about it, nay, actually appoint them a *Leader*, as *Nehem.* ix. 17. ſays they did. For how cou'd they get thither without Food, which they cou'd not expect that God wou'd ſend from Heaven, when they had thus ſhamefully forſaken him? How cou'd they hope to find the Way, when the Cloud, which directed them, was withdrawn from them, or think of *coping* with ſuch Nations, as wou'd oppoſe their Paſſage, in caſe they ſhou'd hit upon the right Way? And, after all, if they came into *Egypt*, what Reception cou'd they expect from a People, whoſe King, and Princes, and Firſt-born had lately been deſtroy'd upon their Accounts? Nothing can be ſaid in Anſwer to theſe Queſtions, but that outrageous Diſcontent infatuates Mens Minds, and will not ſuffer them to conſider any Thing, but that which grieves them.

After the Number of Days in which ye ſearched the Land, even forty Days (each Day for a Year) ſhall ye bear your Iniquities, even forty Years] *Moſes* here makes uſe of a round Number, in Alluſion to the forty Days of the Spies ſearching the Land; tho' it is plain, that the *Children* did enter into the Land of *Canaan* in leſs than thirty-nine Years, after this Sentence was pronounc'd againſt their *Fathers*. The Truth is, *Moſes* reckons the Time paſt ſince they came firſt into the Wilderneſs, which was a Year and an Half; ſo that the Meaning of the Sentence is, — That they ſhould wander for forty Years in all, before they went out of the Wilderneſs; which however is not to be underſtood ſo preciſely, as to want nothing at all of it: For, ſince they came out of *Egypt* on the 15th Day of the *firſt Month*, and arriv'd in *Canaan*, and pitch'd their Tents in *Gilgal* on the 10th Day of the *firſt Month* of the one and fortieth Year after their Departure out of *Egypt*, Joſh. iv. 19. it is plain that there wanted five Days of full forty Years. See *Univ. Hiſt.* and *Patrick*'s Com.

CHAP. XV.

Of ſeveral Kinds of Offerings. The Stranger under the ſame Law. Of Sins of Ignorance, and Preſumption. The Violater of the Sabbath ſtoned. The Iſraelites *commanded to wear Fringes on their Garments, and for what Uſe.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations, which I give unto you. 3 And will make an offering by fire unto the Lord, a burnt-offering or a ſacrifice in performing a vow, or in a free-will offering, or in your ſolemn feaſts, to make a ſweet ſavour unto the Lord, of the herd or of the flock: 4 Then ſhall he that offereth his offering unto the Lord, bring a meat-offering of a tenth-deal of flour mingled with the fourth *part* of an hin of oil. 5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering or ſacrifice, for one lamb. 6 Or for a ram, thou ſhalt prepare *for* a meat offering, two tenth-deals of flour mingled with the third *part* of an hin of oil. 7 And for a drink-offering, thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the Lord. 8 And when thou prepareſt a bulluck *for* a burnt-offering, or *for* a ſacrifice in performing a vow, or peace-offerings unto the Lord: 9 Then ſhall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil. 10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the Lord. 11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid. 12 According to the number that ye ſhall prepare, ſo ſhall ye do to every one, according to their number. 13 All that are born of the country, ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the Lord. 14

And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the Lord: as ye do, ſo he ſhall do. 15 One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the Lord. 16 One law, and one manner ſhall be for you, and for the ſtranger that ſojourneth with you. 17 And the Lord ſpake unto Moſes, ſaying, 18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you. 19 Then it ſhall be, that when ye eat of the bread of the land, ye ſhall offer up an heave-offering unto the Lord. 20 Ye ſhall offer up a cake of the firſt of your dough, *for* an heave-offering: as *ye do* the heave-offering of the threſhing-floor, ſo ſhall ye heave it. 21 Of the firſt of your dough ye ſhall give unto the Lord, an heave-offering in your generations. 22 And if ye have erred, and not obſerved all theſe commandments which the Lord hath ſpoken unto Moſes, 23 *Even* all that the Lord hath commanded you by the hand of Moſes, from the day that the Lord commanded *Moſes*, and henceforward among your generations: 24 Then t ſhall be, if *ought* be committed by ignorance without the knowledge of the congregation; that ll the congregation ſhall offer one young bul-ock for a burnt-offering, for a ſweet ſavour unto he Lord, with his meat-offering, and his drink-ffering, according to the manner, and one kid f the goats for a ſin-offering. 25 And the rieſt ſhall make an atonement for all the con-regation of the children of Iſrael, and it ſhall e forgiven them, for it *is* ignorance: and they hall bring their offering, a ſacrifice made by re unto the Lord, and their ſin-offering before he Lord, for their ignorance. 26 And it ſhall e forgiven all the congregation of the children f Iſrael, and the ſtranger that ſojourneth among hem; ſeeing all the people were in ignorance. 7 And if any ſoul ſin through ignorance, then e ſhall bring a ſhe-goat of the firſt year for a n-offering. 28 And the prieſt ſhall make an tonement for the ſoul that ſinneth ignorantly, hen he ſinneth by ignorance before the Lord, o make an atonement for him; and it ſhall be rgiven him. 29 You ſhall have one law for im that ſinneth through ignorance, *both for* him hat is born amongſt the children of Iſrael, and r the ſtranger that ſojourneth among them. 30 ut the ſoul that doth *ought* preſumptuouſly *whether he be* born in the land, or a ſtranger) he ſame reproacheth the Lord; and that ſoul hall be cut off from among his people. 31 Be-auſe he hath deſpiſed the word of the Lord, nd hath broken his commandments; that ſoul hall utterly be cut off: his iniquity *ſhall be* upon im. 32 And while the children of Iſrael were the wilderneſs, they found a man that gathered icks on the ſabbath-day. 33 And they that und him gathering ſticks, brought him unto oſes and unto Aaron, and unto all the congre-ation. 34 And they put him in ward, becauſe was not declared what ſhould be done to him. 5 And the Lord ſaid unto Moſes, The man hall be ſurely put to death; all the congregation hall ſtone him with ſtones without the camp. 36 And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died; as the Lord commanded Moſes. 37 And the Lord ſpake unto Moſes, ſaying, 38 Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue. 39 And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring: 40 That ye may remember, and do all my commandments, and be holy unto your God. 41 I *am* the Lord your God, which brought you out of the land of Egypt, to be your God: I *am* the Lord your God.

In the 24th Verſe is a Law concerning the Sin of Ignorance, and the Offerings to be made for the ſame; and in *Levit.* iv. 13, &c. the Ceremonial of the Atonement for the ſame Sin is different. By this Diverſity in the divine Command, it ſeems, that either God had expounded and aggravated his Law, to make the People more circumſpect; or that it is not ſpoken in both Places of the ſame Faults committed by Ignorance. That in *Leviticus* is ſpoken of Errors, and Faults in common Courſe of Life; and here of thoſe only which are committed in Actions, which belong to God's Service.

Bid them that they make them Fringes in the Borders of their Garments — and that they put upon the Borders a Ribband of Blue] Theſe Fringes were compoſed of a great Number of ſcattered and waving Threads, repreſenting the Changes and Fluctuations of Mens Thoughts and Actions, which ought to be reſtrained under the Obedience of God's heavenly Law, figured by that Sky-coloured Ribbon by which theſe Fringes were bound, *Pſ.* cxix. 119.

Seek not after your own Heart] That is, Have your Thoughts and Will ſet upon my Commandments, and not ſuffer them to be drawn away by the evil Suggeſtions of the Heart, and Incitements of the Senſes.

And your own Eyes] That is, you ſhall not ſeek after the Devices and Inventions of your own Minds and Hearts, as *Nadab* and *Abihu* did when they offered ſtrange Fire, as you juſt now did, when you pretended to pleaſe and ſerve God by going up the Hill, and towards *Canaan*, without and againſt his Order; nor after the Example and Invention of others which your Eyes ſee, as you did when you were ſet upon worſhipping a Calf after the Manner of *Egypt*.

After which ye uſe to go a whoring] That is, to depart from me, and to prefer your own Fancies before my Commands, and to live only by preſent Sight or Senſe, and not at all by Faith in my Promiſes.

CHAP. XVI.

The Sedition of Korah, Dathan, *and* Abiram, *and their Puniſhment. The People murmur againſt* Moſes *and* Aaron; *the Plague begins, and is ſtopt by* Aaron.

Ver. 1. NOW Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi; and Dathan and Abiram the ſon of Eliab, and On the ſon of Peleth, ſons of Reuben, took *men.* 2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, famous in the congregation, men of renown. 3 And they gathered themſelves together againſt Moſes, and againſt Aaron, and ſaid unto them, *Ye take* too much upon you, ſeeing all the congregation *are* holy every one of them, and the Lord *is* among them: wherefore then lift you up your ſelves above the congregation of the Lord. 4 And when Moſes heard *it*, he fell upon his face: 5 And he ſpake unto Korah, and unto all his company, ſaying, Even to-morrow the Lord will ſhew who *are* his, and *who is* holy; and will cauſe *him* to come near unto him: even *him* whom he hath choſen, will he cauſe to come near unto him. 6 This do; take you cenſers, Korah, and all his company; 7 And put fire therein, and put incenſe in them before the Lord to-morrow: and it ſhall be *that* the man whom the Lord doth chooſe, he *ſhall be* holy: *ye take* too much upon you, ye ſons of Levi. 8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi: 9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the Lord, and to ſtand before the congregation, to miniſter unto them? 10 And he hath brought thee near *to him*, and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo? 11 For which cauſe *both* thou, and all thy company *are* gathered together againſt the Lord: and what *is* Aaron, that ye murmur againſt him? 12 And Moſes ſent to call Dathan and Abiram the ſons of Eliab: which ſaid, We will not come up. 13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thy ſelf altogether a prince over us? 14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of theſe men? we will not come up. 15 And Moſes was very wroth, and ſaid unto the Lord, Reſpect not thou their offering: I have not taken one aſs from them, neither have I hurt one of them. 16 And Moſes ſaid unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron to-morrow: 17 And take every man his cenſer, and put incenſe in them, and bring ye before the Lord every man his cenſer, two hundred and fifty cenſers; thou alſo and Aaron each *of you* his cenſer. 18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron. 19 And Korah gathered all the congregation againſt them, unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation. 20 And the Lord ſpake unto Moſes, and unto Aaron, ſaying, 21 Separate your ſelves from among this congregation, that I may conſume them in a moment. 22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation? 23 And the Lord ſpake unto Moſes, ſaying, 24 Speak unto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. 25 And Moſes roſe up and went unto Dathan and Abiram; and the elders of Iſrael followed him. 26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins. 27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents, and their wives, and their ſons, and their little children. 28 And Moſes ſaid, Hereby ye ſhall know that the Lord hath ſent me to do all theſe works: for *I have* not *done them* of mine own mind. 29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men; *then* the Lord hath not ſent me. 30 But if the Lord make a new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye ſhall underſtand that theſe men have provoked the Lord. 31 And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them. 32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all their goods. 33 They, and all that *appertained* to them, went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation. 34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leſt the earth ſwallow us up *alſo*. 35 And there came out a fire from the Lord, and conſumed the two hundred and fifty men that offered incenſe. 36 And the Lord ſpake unto Moſes, ſaying, 37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed. 38 The cenſers of theſe ſinners againſt their own ſouls, let them make them broad plates *for* a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they ſhall be a ſign unto the children of Iſrael. 39 And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar: 40 *To be* a memorial unto the children of Iſrael, that no ſtranger, which *is* not of the ſeed of Aaron, come near to offer incenſe before the Lord; that he be not as Korah, and as his company: as the Lord ſaid to him by the hand of Moſes, 41 But on the morrow, all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the Lord. 42 And it came to paſs when the congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the Lord appeared. 43 And Moſes and Aaron came before the tabernacle of the congregation. 44 And the Lord ſpake unto Moſes, ſaying, 45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces. 46 And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make atonement for them: for there is wrath gone out from the Lord; the plague is begun. 47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation; and behold, the plague was begun among the people: and he put on incenſe, and made an atonement for the people.

ple. 48 And he ſtood between the dead and the living, and the plague was ſtayed. 49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah. 50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.

And they gathered themſelves together againſt Moſes and againſt Aaron] At what Time, and in what Encampment, this Rebellion of *Korah* and his Adherents happened, the ſacred Hiſtory has not inform'd us; but, as the general Opinion is, that the Cauſe of the Mutiny was his Reſentment upon the Advancement of *Aaron*, and his Family, to the Office of High-Prieſt; ſo we find *Joſephus* introducing him, as addreſſing himſelf to his Accomplices in Words to this Purpoſe: ‘ A Scandal it is, and a Thing not to be endur'd, for *Moſes* to take upon him at this Rate; to carry on his Ambition thus, under the Maſk of Holineſs and Religion, and by that Means to raiſe himſelf a Reputation to the Wrong of other Men. He gave lately the Prieſthood and other Dignities to his Brother *Aaron*, without any Right or Colour for it. No Conſent of the People was aſk'd, nor any Pretence of Authority produc'd, ſave only his own arbitrary Will and Pleaſure: --- For, what has he to ſay for himſelf for ſo doing? If God has annex'd the Honour to the Tribe of *Levi*, I myſelf may pretend a Right to the Preference, being of the ſame Stock with *Moſes*, and his Superior both in Riches and Years: Or, if it be to paſs by *Seniority*, it belongs to the Tribe of *Reuben*, *viz.* to *Dathan*, *Abiram*, and *Phalu*, who are the *Seniors* of that Tribe, and Men of eminent Credit every Way among them.' See *Jewiſh* Antiq. L. 4. C. 2.

Wilt thou put out the Eyes of theſe Men] The *Hebrew* Word, here render'd *put out*, ſignifies *bore out*; Wilt thou *bore out* the Eyes of thoſe who are confederate with us, and of all the People who are of our Mind? Wilt thou make them blind, or perſuade them that they are blind, and that they do not ſee what is viſible to all that have Eyes, that thou haſt deceived them, and broken thy Faith and Promiſe given to them? Or wilt thou lead them about like blind Men wihther thou pleaſeſt, one Time towards *Canaan*, and another Time towards *Egypt* again?

And Moſes was very wroth, and ſaid unto the Lord, Reſpect not thou their Offering] *Moſes* was wroth, not for his own Sake, for he had learnt to bear Iniquities, *Numb.* i. 2. as for God's Sake, who was highly diſhonoured, blaſphemed, and provoked, by theſe Speeches and Behaviours, in which Caſe he ought to be angry, as Chriſt was, *Mark* iii. 5.

Reſpect not thou their Offering; that is, Accept not their Incenſe which they are now going to offer, but ſhew ſome manifeſt Diſlike of it. He calls it *their Offering*, tho' it was offered by *Korah* and his Companions, becauſe it was offered in the Name and by the Conſent of all the Conſpirators, for the Deciſion of the preſent Controverſy between them and *Moſes*.

And Moſes ſaid unto Korah, Be thou and all thy Company before the Lord] Not in the *Tabernacle*, which was not capable of containing ſo many Perſons ſeverally offering Incenſe; but at the Door of the Tabernacle, Ver. 18. which Place is often ſaid to be before the Lord, *Exod.* xxix. 42. *Levit.* i. 10, *&c.* where they might now lawfully offer it by *Moſes*'s Direction on this extraordinary Occaſion and Neceſſity, becauſe this Work could not be done in that Place, which alone was allowed for offering up of Incenſe, not only for its Smallneſs, but alſo becauſe none but Prieſts might enter to do this Work. Here alſo the People, who were to be inſtructed by this Trial, might ſee the Proof and Succeſs of it.

And the Elders of Iſrael followed him] Theſe *Elders* were the *ſeventy Rulers*, who were appointed to aſſiſt *Moſes* in the Adminiſtration of the Government; they went with *Moſes* on this Occaſion for the greater Solemnity of the Action, and for his own better Vindication from the Calumnies with which he had been aſperſed, and to encourage them in their Work, notwithſtanding the obſtinate and untractable Temper of the People they were to govern.

And they go down quick into the Pit] That is, into the Grave which God was now about to open for them. The *Hebrew* Word *Scheol* ſometimes ſignifies *Hell*, and ſometimes the *Grave*, as *Gen.* xxxvii. 35. *Pſ.* iv. 15.

And the Earth opened her Mouth, and ſwallowed them up, and their Houſes, and all the Men that appertained unto Korah] That is, his Company who were his Confederates in the Sedition; as alſo all his Family then preſent, Women, Children, and Servants. His Sons indeed were ſpared, being then abſent upon ſome Service of the *Tabernacle*, or on ſome other Occaſion, it being ſo ordered by Providence, either becauſe they diſliked their Father's Act, or on the Interceſſion of *Moſes* for them, or for ſome other Reaſon. Theſe Words may likewiſe intimate, that *Korah* himſelf was not here, but that he continued with his 250 Men before the Lord, Ver. 18, 19. where they were waiting for God's Deciſion of the Controverſy; nor is it probable that their chief Captain would deſert them, and leave them ſtanding there without an Head, eſpecially, when *Aaron*, his great Adverſary, abode there ſtill, and did not go with *Moſes* to *Dathan*, &c. Ver. 25. And *Korah* may ſeem to have been conſumed with thoſe 250, Ver. 35. tho' he is not there mentioned, but is eaſily underſtood by comparing that Verſe with Ver. 16, 17, 18. and from the Nature of the Thing itſelf; for no Doubt the Deſtruction which befel the Acceſſaries, did likewiſe involve the Principal. And ſo much is intimated, Ver. 40. *that no Stranger come near to offer Incenſe before the Lord, that he be not as* Korah *and his Company*; that is, deſtroyed as they were, by Fire from the Lord. And when the *Pſalmiſt* relates this Hiſtory, *Pſ.* cvi. the Earth's ſwallowing them up is confined to *Dathan* and *Abiram*, Ver. 17. and for all the reſt of that Conſpiracy, it is added, Ver. 18. *And a Fire was kindled in their Company, the Flame burnt up the Wicked.*

The Cenſers of theſe Sinners againſt their own Souls, let them make them broad Plates for a Covering of the Altar; for they offered them before the Lord, therefore they are hallowed] The two hundred and fifty Princes, had not, as yet, offer'd any Incenſe, becauſe they were prevented by Death; however it may be preſum'd, that they had lighted their Cenſers at the *holy Fire*, by which they obtain'd (at leaſt in the Opinion of the People) a Kind of *Conſecration*: And therefore to keep up among them a Reputation and Eſteem for Things *conſecrated*, as well as to ſhew the Difference between his own Inſtitution, and Mens Contrivances, God order'd all theſe brazen Cenſers to be wrought into broad Plates, and to cover the Altar with them; that being poliſh'd bright, they might, by their Luſtre, put the People in Mind of the Offence of thoſe, who were Owners of them, and ſo caution others againſt the like Offence. See *Howell*'s Hiſt. of the Bible.

CHAP. XVII.

God confirms his Calling of Aaron *to the Prieſthood, by the Budding and Bloſſoming of his Rod, which is order'd to be laid up for a Memorial and Terror to Rebels. The People, terrified thereby, apply to* Moſes *for Succour and Direction.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and take of every one of them a rod according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every mans name upon his rod. 3 And thou ſhalt write Aarons name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers. 4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, where I will meet with you. 5 And it ſhall come to paſs, *that* the mans rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you. 6 And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron was among their rods. 7 And Moſes laid up the rods before the Lord, in the tabernacle of witneſs. 8 And it came to paſs that on the morrow Moſes went into the tabernacle of witneſs; and behold, the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds. 9 And Moſes brought out all the rods from before the Lord unto all the children of Iſrael: and they looked, and took every man his rod. 10 And the Lord ſaid unto Moſes, Bring Aarons rod again, before the teſtimony, to be kept for a token againſt the rebels; and thou ſhalt quite take away their murmurings from me, that they die not. 11 And Moſes did *ſo*: as the Lord commanded him, ſo did he. 12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh. 13 Whoſoever cometh any thing near unto the tabernacle of the Lord ſhall die: Shall we be conſumed with dying?

Every one of their Princes gave him a Rod a-piece, for each Prince one] Theſe Rods, ſays *Pool*, were either, 1. The ordinary Sticks, which were made uſe of in walking; or, 2. *Badges of Diſtinction*, or *Enſigns of Authority*. The latter of theſe ſeems the more probable.

The Rod of Aaron for the Houſe of Levi was budded, and brought forth Buds, and bloomed Bloſſoms, and yielded Almonds] Some will needs have this Rod of *Aaron*'s to be the ſame with that of *Moſes*, wherewith he wrought ſo many Miracles in *Egypt*, and at the *Red-Sea*; but there is this Argument againſt them, that the Miracle of its *Bloſſoming* had not been a ſufficient Conviction to the *Iſraelites*, if ſo be that *Aaron*'s Rod had not been of the ſame Kind with the reſt. For, whatever had come to paſs, they might have aſcrib'd it to the ſingular Quality and Virtue of the Rod (eſpecially had it been *Moſes*'s *wonder-working* Rod) and not to the ſpecial Hand of God interpoſing to eſtabliſh the Authority of *Aaron*; whereas, on the contrary, we find that the Miracle had its intended Effect, and ſilenc'd forever the Pretences of other People to the Prieſthood. It is preſumed therefore by ſome learned Men, that the Rods, which the ſeveral Princes brought *Moſes*, were neither their common *Walking Staves*, nor any ſuch *Wands* as were a Badge of their Power and Authority in their reſpective Tribes, but rather certain *Twigs* that were cut off from ſome *Almond-tree*, and not improbably from one and the ſame Tree, that there might be no Manner of Difference between them. The Difference, however, next Morning appeared in this: --- That on the *Twig*, which bore *Aaron*'s Name, there was, in ſome Places, an Appearance of Buds coming forth; in others, the Buds were opened, and ſhot forth Bloſſoms; and in others, the Bloſſoms were knotted, and grown into Almonds. See *Le Clerc*'s and *Patrick*'s Com.

Mr. *Stackhouſe* anſwers an Objection, which ſome have made, that as this Affair of the *Rod*, was wholly under *Moſes*'s Management, he might, by Slight of Hand, have eaſily ſubſtituted an Almond-branch in the Room of *Aaron*'s Rod, thus: That altho' ſome of the Vulgar and leſs Curious might perhaps, at a curſory View, have been impos'd upon, by a ſham Appearance of theſe Things painted on *Aaron*'s Rod; yet *Moſes* knew very well that he had the *Heads* of each Tribe to deal with; Men of Sagacity and Obſervation, and who were too nearly concern'd in the *Experiment* to let any Pretence to a Miracle go unexamin'd: And therefore we may very well imagine, that when he brought forth all the Rods the next Morning, they ſurveyed every one very carefully, and made diligent Search into the Alteration which had paſſed upon that which belong'd to *Aaron*; and had they found any Deception in it, would have expos'd the two Brothers to Contempt and Ridicule; or rather have depos'd them from all Rule and Power for the future, as a Couple of vile and impious *Impoſtors*. But, inſtead of that, we find that this Miracle ſilenced all Cavils for ever after againſt *Aaron* and his Family; confirmed the Authority of *Moſes*; and made the People (when he told them, that, by God's Appointmeut, he had laid up *Aaron*'s Rod to be a Witneſs againſt them, that, if they murmured any more, they ſhould moſt certainly be deſtroyed) break out into this doleful Complaint, Ver. 12, 13. *Behold we die, we periſh, we all periſh, and ſhall be conſumed with dying*: For they began now to believe God's Threatnings, and to fear, that at one Time or other they ſhould experience ſome heavy and ſevere Puniſhment, as, by this *new Sign*, he had convinced them, that they juſtly deſerved it.

And the Lord ſaid unto Moſes, Bring Aaron's Rod again before the Teſtimony] It has been made a Matter of ſome Enquiry, ſays *Calmet*, whether this Rod of *Aaron*'s was put *within* the Ark of the Covenant, or only *by* it? God commanded *Moſes* to put it only in the Tabernacle, Ver. 4. to be preſerv'd there; but St. *Paul*, in *Heb.* ix. 4. ſays, that it was placed *within* the Ark, with the Pot of Manna, and the Table of the Law Others affirm, that it was not put *within*, but only *by the Side* of the Ark; and for their Opinion they alledge a Paſſage, in 1 *Kings* viii. 9. which ſeems to intimate, that there was nothing in the Ark, but the Tables of the Law: But then their Adverſaries contend, that St. *Paul*, in that Paſſage to the *Hebrews*, is to be underſtood *literally*; that there could be no Hindrance for its being put into the Ark, ſince the Ark was five Foot long, and could not but be of Capacity enough to hold it; and therefore, when the Scripture ſays, that there was nothing in the Ark but the Tables of the Law, they conceive that it may be underſtood with this Limitation, --- That nothing elſe was *originally* in it, becauſe the Ark was *primarily* intended for that Uſe; but this need not hinder but that, afterwards, other Things might likewiſe be put in it. How long this wonderful Rod continued in this *Repoſitory*, is no where mentioned in Scripture. When the Ark was brought into *Solomon*'s Temple, 1 *Kings* viii. 9. there is no Notice taken of it; and yet it ſeems reaſonable to think, that it ſhould have been preſerved for ſome conſiderable Time, and preſerv'd in that very *Verdure*, wherein it now appeared, with its Buds, Bloſſoms, and Fruit, for the Conviction of Poſterity.

CHAP. XVIII.

God ſhews to Aaron, *his Sons, and the* Levites, *their reſpective Offices; alſo the Maintenance for each of them. The* Levites *commanded to give Tenths of their Tenths to the High-Prieſt.*

Ver. 1. AND the Lord ſaid unto Aaron, Thou and thy ſons and thy fathers houſe with thee ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood. 2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and miniſter unto thee: but thou and thy ſons with thee, *ſhall*

miniſter

iniſter before the tabernacle of witneſs. 3 And hey ſhall keep thy charge, and the charge of all he tabernacle: only they ſhall not come nigh he veſſels of the ſanctuary and the altar, that either they, nor you alſo die. 4 And they ſhall e joined unto thee, and keep the charge of the abernacle of the congregation, for all the ſervice f the tabernacle: and a ſtranger ſhall not come igh unto you. 5 And ye ſhall keep the charge f the ſanctuary, and the charge of the altar; hat there be no wrath any more upon the chil- ren of Iſrael. 6 And I, behold, I have taken our brethren the Levites from among the chil- ren of Iſrael: to you *they are* given *as* a gift or the Lord to do the ſervice of the tabernacle f the congregation. 7 Therefore thou and thy ons with thee, ſhall keep your prieſts office for very thing of the altar, and within the vail, and e ſhall ſerve: I have given your prieſts office *nto you*, *as* a ſervice of gift: and the ſtranger hat cometh nigh, ſhall be put to death. 8 And he Lord ſpake unto Aaron, Behold, I alſo have iven thee the charge of mine heave-offerings, of ll the hallowed things of the children of Iſrael; nto thee have I given them, by reaſon of the nointing, and to thy ſons by an ordinance for ver. 9 This ſhall be thine of the moſt holy hings, *reſerved* from the fire: every oblation of heirs, every meat-offering of theirs, and every n-offering of theirs, and every treſpaſs-offering f theirs, which they ſhall render unto me, *ſhall* e moſt holy for thee and for thy ſons. 10 In he moſt holy *place* ſhalt thou eat it; every male hall eat it: it ſhall be holy unto thee. 11 And his *is* thine; the heave-offering of their gift, ith all the wave-offerings of the children of Iſ- el: I have given them unto thee, and to thy ons, and to thy daughters with thee, by a ſtatute or ever: every one that is clean in thy houſe, hall eat of it. 12 All the beſt of the oil, and ll the beſt of the wine, and of the wheat, the rſt-fruits of them which they ſhall offer unto the ord, them have I given thee. 13 *And* what- oever is firſt-ripe in the land, which they ſhall ring unto the Lord, ſhall be thine; every one hat is clean in thine houſe, ſhall eat *of* it. 14 very thing devoted in Iſrael, ſhall be thine. 15 very thing that openeth the matrice in all fleſh, hich they bring unto the Lord, *whether it be* f men or beaſts, ſhall be thine: nevertheleſs, he firſt-born of man ſhalt thou ſurely redeem, nd the firſt-ling of unclean beaſts ſhalt thou re- eem. 16 And thoſe that are to be redeemed, om a month old ſhall thou redeem according to ine eſtimation, for the money of five ſhekels, fter the ſhekel of the ſanctuary, which *is* twenty erahs. 17 But the firſtling of a cow, or the rſtling of a ſheep, or the firſtling of a goat thou halt not redeem, they *are* holy: thou ſhalt prinkle their blood upon the altar, and ſhalt urn their fat *for* an offering made by fire, for a weet ſavour unto the Lord. 18 And the fleſh f them ſhall be thine, as the wave-breaſt and the right-ſhoulder are thine. 19 All the ave-offerings of the holy things, which the hildren of Iſrael offer unto the Lord, have I iven thee, and thy ſons, and thy daughters ith thee, by a ſtatute for ever: it *is* a covenant f ſalt for ever, before the Lord, unto thee and o thy ſeed with thee. 20 And the Lord ſpake unto Aaron, Thou ſhalt have no inheritance in their land, neither ſhalt thou have any part among them: I *am* thy part, and thine inheritance among the children of Iſrael. 21 And behold, I have given the children of Levi all the tenth in Iſrael, for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation. 22 Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation, leſt they bear ſin, and die. 23 But the Levites ſhall do the ſervice of the tabernacle of the congregation, and they ſhall bear their iniquity: *It ſhall be* a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance. 24 But the tithes of the children of Iſrael, which they offer *as* an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhall have no inheritance. 25 And the Lord ſpake unto Moſes, ſaying, 26 Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tithes which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the Lord, *even* a tenth *part* of the tithe. 27 And *this* your heave-offering ſhall be reckoned unto you, as though *it were* the corn of the threſhing-floor, and as the fulneſs of the winepreſs. 28 Thus you alſo ſhall offer an heave-offering unto the Lord, of all your tithes which ye receive of the children of Iſrael: and ye ſhall give thereof the Lords heave-offering to Aaron the prieſt. 29 Out of all your gifts ye ſhall offer every heave-offering of the Lord, of all the beſt thereof, *even* the hallowed part thereof, out of it. 30 Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites, as the increaſe of the threſhing-floor, and as the increaſe of the wine-preſs. 31 And ye ſhall eat it in every place, ye and your houſholds: for it *is* your reward for your ſervice, in the tabernacle of the congregation. 32 And ye ſhall bear no ſin, by reaſon of it, when ye have heaved from it the beſt of it: neither ſhall ye pollute the holy things of the children of Iſrael, leſt ye die.

And the Lord ſaid unto Aaron, Thou, and thy Sons, and thy Father's Houſe with thee, ſhall bear the Iniquity of the Sanctuary] That is, you ſhall ſuffer the Puniſhment of all the Uſurpations, or Pollutions of the Sanctuary, or the Holy Things by the *Levites*, or any of the People, becauſe you have Authority and Power from me to keep them all within their Bounds, and I expect you uſe it to that End. Thus the People are in a good Meaſure ſecured againſt their Fears, expreſſed Ch. xvii. 12, 13. Alſo they are informed that *Aaron*'s high Dignity was attended with great Burdens, having not only his own, but the People's Sins to anſwer for; and therefore they had no ſuch Reaſon to envy him as they might think, if the Benefits, Incumbrances, and Dangers were equally conſidered.

In the moſt holy Place ſhalt thou eat it] By the *moſt holy Place* here, is meant the *Court of the Prieſts*, where there were Places for this Uſe, *Levit.* vi. 16, 17, 26. and is called the *moſt holy Place*, not ſimply and abſolutely, as the Place within the Veil was, but in reſpect of the Thing ſpoken of, becauſe this was the moſt holy Place of all the Places appointed for eating of holy Things, whereof ſome might be eaten in any clean Place in the Camp, *Levit.* x. 14. or in their own Houſes. And as the moſt holy Place is ſometimes called ſimply *holy*, ſo it is not ſtrange if any holy Place be called *moſt holy*, eſpecially this Place, which was ſo near the Altar of Burnt-offerings, which is called *moſt holy*, and made all that touched it holy, *Exod.* xxix. 37. And God would have theſe Things eaten by them in an holy Place, as in God's Preſence, that they might be obliged to the greater Caution, and not to abuſe God's good Creatures, eſpecially holy Things, to Intemperance, and that they might eat this as their Food, with Thankfulneſs to God the Giver of it, and with reſpect to his Service and Glory; which was afterwards preſcribed to Chriſtians, 1 *Cor.* x. 31. 1 *Tim.* iv. 3.

CHAP. XIX.

The Water of Separation; the Uſe of it. Laws concerning the Deſpiſers of Cleanſing.

Ver. 1. AND the Lord ſpake unto Moſes, and unto Aaron, ſaying, 2 This *is* the ordinance of the law which the Lord hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a red heifer without ſpot, wherein *is* no blemiſh, *and* upon which never came yoke. 3 And ye ſhall give her unto Eleazar the prieſt, that he may bring her forth without the camp, and *one* ſhall ſlay her before his face. 4 And Eleazar the prieſt ſhall take of her blood with his finger, and ſprinkle of her blood directly before the tabernacle of the congregation ſeven times. 5 And *one* ſhall burn the heifer in his ſight; her ſkin, and her fleſh, and her blood, with her dung, ſhall he burn. 6 And the prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet, and caſt *it* into the midſt of the burning of the heifer. 7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even. 8 And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even. 9 And a man *that is* clean ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water of ſeparation: it *is* a purification for ſin. 10 And he that gathereth the aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever. 11 He that toucheth the dead body of any man, ſhall be unclean ſeven days. 12 He ſhall purify himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean. 13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the Lord; and that ſoul ſhall be cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean; his uncleanneſs *is* yet upon him. 14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days. 15 And every open veſſel which hath no covering bound upon it; *is* unclean. 16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days. 17 And for an unclean *perſon* they ſhall take of the aſhes of the burnt heifer of purification for ſin, and running water ſhall be put thereto in a veſſel: 18 And a clean *perſon* ſhall take hyſſop, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave: 19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purify himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even. 20 But the man that ſhall be unclean, and ſhall not purify himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the Lord, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean. 21 And it ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation, ſhall be unclean until the even. 22 And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth *it*, ſhall be unclean until the even.

The *Water of Separation* and *Cleanſing*, treated of in this Chapter, was a Token of the Cleanſing and Purification from Sin, made, or to be made, only by the *Blood* of the *Meſſiah*, our Lord and Saviour *Jeſus Chriſt*, the ſame being ſprinkled upon, that is, imputed and appropriated to the Souls of all true Believers, whereof all this Ceremony was but a Type and Figure. *For if the Blood of Bulls, of Goats, and the Aſhes of an Heifer, ſprinkling the Unclean, ſanctifieth to the purifying of the Fleſh; how much more ſhall the Blood of Chriſt, who through the eternal Spirit offered himſelf without Spot to God, purge your Conſciences from dead Works, to ſerve the living God?*

CHAP. XX.

The Children of Iſrael *come into the Deſart of* Zin, *where* Miriam *dies. They murmur for Want of Water.* Moſes *ſmites the Rock, whoſe Waters iſſued out abundantly, but God is diſpleaſed at his Behaviour.* Iſrael *denied a Paſſage through* Edom. Aaron *reſigns his Office to his Son* Eleazar, *and dies; and the People mourn for him.*

Ver. 1. THEN came the children of Iſrael, *even* the whole congregation, into the deſart of Zin, in the firſt month: and the people abode in Kadeſh; and Miriam died there, and was buried there. 2 And there was no water for the congregation: and they gathered themſelves together againſt Moſes, and againſt Aaron. 3 And the people chode with Moſes, and ſpake, ſaying, Would God that we had died when our brethren died before the Lord. 4 And why have ye brought up the congregation of the Lord, into this wilderneſs, that we and our cattle ſhould die there? 5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink. 6 And Moſes and Aaron wen from the preſence of the aſſembly, unto the doo of the tabernacle of the congregation, and the fell upon their faces: and the glory of the Lor appeared unto them. 7 And the Lord ſpak unto Moſes, ſaying, 8 Take the rod, and g ther thou the aſſembly together, thou and Aaro thy brother, and ſpeak ye unto the rock befo their eyes, and it ſhall give forth his water, an tho thou ſhalt bring forth to them water out of the rock: ſo thou ſhalt give the congregation, and their beaſts drink. 9 And Moſes took the rod from before the Lord, as he commanded him. 10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels; muſt we fetch you water out of this rock? 11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank, and their beaſts *alſo*. 12 And the Lord ſpake unto Moſes and Aaron, Becauſe ye believed me not, to ſanctify me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them. 13 This *is* the water of Meribah, becauſe the children of Iſrael ſtrove with the Lord: and he was ſanctified in them. 14 And Moſes ſent meſſengers from Kadeſh, unto the king of Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath befallen us: 15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us, and our fathers. 16 And when we cried unto the Lord, he heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border. 17 Let us paſs, I pray thee, through thy country: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the kings *high*-way, we will not turn to the right-hand nor to the left, until we have paſſed thy borders. 18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword. 19 And the children of Iſrael ſaid unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *elſe*) go through on my feet. 20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people; and with a ſtrong hand. 21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael turned away from him. 22 And the children of Iſrael, *even* the whole congregation, journeyed from Kadeſh, and came unto mount Hor. 23 And the Lord ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying, 24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah. 25 Take Aaron and Eleazar his ſon, and bring them up unto mount Hor: 26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered *unto his people*, and ſhall die there. 27 And Moſes did as the Lord commanded: and they went up into mount Hor, in the ſight of all the congregation. 28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and Aaron died there in the top of the mount: and Moſes and Eleazar came down from the mount. 29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

Then came the Children of Iſrael, even the whole Congregation, into the Deſart of Zin, *in the firſt Month*] That is, in the fortieth Year, as is evident; becauſe the next Station to this, was in Mount *Hor*, where *Aaron* died, Ver. 22, &c. which happened in the fifth Month of the fortieth Year, Ch. xxxiii. 38. So that here is manifeſtly a Vacancy in the *Moſaic* Account of 37 Years, during which the *Iſraelites* moved about from Place to Place, in the Deſart, as we may ſee in *Numb.* xxxiii. where their Journeys and Encampments are particularly related. *Moſes* does not give us an exact Journal of all their Occurrences, but only of thoſe which were moſt remarkable, eſpecially of thoſe which happened in the *firſt* and *ſecond*, and in the *fortieth Year*.

And Miriam died there, and was buried there] *Miriam*, or *Mary*, was older than either *Aaron* or *Moſes*. *Moſes* was the youngeſt: And, when he was born, ſhe might probably be about twelve Years of Age; becauſe when he was expos'd upon the Banks of the River *Nile*, ſhe, we find, had Addreſs enough to offer her Service to *Pharaoh*'s Daughter to go and fetch her a Nurſe, which can hardly be ſuppoſed of one younger. Some of the antient Fathers were of Opinion, that ſhe dy'd a *Virgin*, and was the *Lagiſtratrix*, or Governeſs of the *Jewiſh* Women, as *Moſes* was of the Men; but the more probable Opinion is, that ſhe was married to *Hur*, a Man of chief Note in the Tribe of *Judah*, and on ſeveral Occaſions a Perſon of great Confidence with *Moſes*; but it does not appear that ſhe had any Children by him. She was buried, as *Joſephus* tells us, with great Solemnity, at the Charge of the Publick, and her Sepulchre (as *Euſebius* reports) was extant in his Time at *Kadeſh*, not far diſtant from the City *Petra*, the Metropolis of *Arabia Petræa*. See Univer. Hiſt. and *Calmet*'s Dict.

And Moſes took the Rod from before the Lord] Mr. *Le Clerc*, from the literal Senſe of the Words in the Original, ſuppoſes this to have been the *Rod* of *Aaron*, which, after its miraculouſly bringing forth *Almonds*, was laid up before the Lord in the holy Place. But Biſhop *Patrick* thinks this was *Moſes*'s *Rod*, wherewith he did his former Miracles, and that it was to be laid up, as well as *Aaron*'s, before the Lord; but in this, Scripture is ſilent. It is alledged againſt the firſt Suppoſition, that the *green Rod* of *Aaron*, full of Bloſſoms, Buds, and Almonds, was a very unfit Thing to ſtrike the Rock with. But to this it may be anſwered, that he was not commanded to ſtrike at all. But then it may be aſked, To what Purpoſe was the Rod taken? To this, indeed, it is not eaſy to reply, unleſs the Remembrance of the Wonders, heretofore done thereby, might be ſuppoſed to make ſome Impreſſion on the Minds of the *Iſraelites*, to diſpoſe them to expect quietly the *Gift of Water*, from him who had ſo often relieved them.

But, however dubious this Thing may be, yet it ſeems highly probable, that the Prophet uſually carried his Rod in his Hand (as from many Places ſeems likely) and that he had it now, while the Lord was ſpeaking to him; and then the Mandate of God amounted to this, Go, take the Rod, that is, *as thou wa'ſt wont to do*; and the Phraſe, *He took the Rod from before the Lord*, will mean no more, than that he went out from the Preſence of *Jehovah*, with his Rod in his Hand, in order to do what he was directed, which is very agreeable to the Manner of his being commiſſioned to do Miracles in *Egypt*.

Becauſe ye believed me not, to ſanctify me in the Eyes of the Children of Iſrael, therefore ye ſhall not bring this Congregation in to the Land which I have given them] Several *Chriſtian* as well as *Jewiſh* Expoſitors think, that the Tranſgreſſion of *Moſes* lay in ſmiting the Rock, when his Inſtructions were to ſpeak to it only; and for the Support of this they alledge, that God is an abſolute Sovereign, expecting an abſolute Obedience, and exacting Puniſhment even of his greateſt Favourites, when they pretend to vary from his Commands, or to mix their own Conceptions with his Directions. But tho' there ſeems to be ſomething in this, yet it is not eaſy to conceive, for what Purpoſe God order'd him to take his Rod with him, if he was not to ſmite the Rock with it, as he had done before.

It is certain that the divine Writers, who have touched upon this Hiſtory, have made Mention of two Faults in *Moſes*, viz. his *Impatience* and *Infidelity*. And therefore we may ſuppoſe, that (the Water now ceaſing at the Time when his Siſter *Miriam* died) he was exceedingly troubled on both theſe Accounts; that being unexpectedly aſſaulted by the People, who ought to have paid him more Reverence, eſpecially in a Time of *Mourning*, he fell into a greater Commotion of Anger and Indignation, than was uſual in him; and that his Anger gave ſuch a Diſturbance to his Mind, and ſo diſordered his Thoughts, that when God bade him *take his Rod, and go, and ſpeak to the Rock*, he fell into ſome Doubt, whether the divine Goodneſs would grant the People the ſame Favour he had done before; that therefore he ſtruck the Rock with Diffidence, believing it improbable that ſuch worthleſs and rebellious Wretches ſhould deſerve a Miracle, and that the Water not iſſuing out at the firſt Stroke, his Diffidence increaſed into Unbelief, and a ſetled Perſuaſion, that they ſhould have none at all.

There is one Conjecture more of a very learned Man, *viz.* that *Moſes* began to diſtruſt God's Promiſe of entering into the Land of *Canaan* at the End of forty Years, and to imagine, that, if he brought Water out of the Rock, it muſt follow them, and engage them again in the like Wanderings; and therefore the Comment which he makes upon the Words of *Moſes* is this: *What! ye Rebels, muſt we bring Water out of the Rock, as we did at* Horeb? *Are all our Hopes and Expectations of getting out of the Wilderneſs come to this? We never fetched Water out of the Rock but once, and that was, becauſe we were to ſtay a long Time in the Wilderneſs; and muſt we begin our Abode here again, when we thought we had attained to the End of our Travels?* And, with that, he ſmote the Rock in a Paſſion twice, whereas God had only commanded him to ſpeak to it. Whichſoever of theſe Conjectures we are inclined to think moſt plauſible, there are few Writers, who are not diſpoſed to extenuate the Fault of *Moſes*, as not deſerving ſo ſevere a Puniſhment, had not God, in paſſing the Sentence of Excluſion upon him, conſidered the Eminence and Dignity of a Perſon, in whom a Tranſgreſſion of any Kind could not but be far more grievous and inexcuſable, than in an ordinary Man.

And they went up into the Mount Hor — and Aaron died there in the Top of the Mount] Mount *Hor* was on the Coaſt of the Land of *Edom* towards the *Eaſt*, in ſome Part of that Tract which was afterwards denoted by the Mount *Seir*. In *Deut*. xi. 12. we are told expreſly, that *the Horims dwelt in Seir before-time*, and, accordingly, we read, *Gen*. xiv. 6. that *Chedorlaomar*, King of *Edom*, with his Confederates, ſmote *the Horites in their Mount Seir*. Now it ſeems very probable, that, as Places, at firſt, were wont to take their Names from their Inhabitants, both this Place, and the People, might derive their Names from one *Hor*, whom they deſcended from, and who in the early Ages of the World, inhabited this Country; and that tho', in Proceſs of Time, the Name of Mount *Seir* came to be uſed to denote the ſame Tract, yet the old Name of Mount *Hor* was preſerved in that Part of it, where ſtood the Mountain, here ſo called by *Moſes*, and on which *Aaron* died. There ſeems to be however, no ſmall Difficulty in reconciling this Paſſage in *Numb*. xx. 23 — 28. with what we read in *Deut*. x. 6. That *the Children of Iſrael took their Journey from Beeroth, of the Children of Joakan, to Moſera; there Aaron died, and there he was buried:* So that *Moſes* ſeems to have forgot himſelf, when, in one Place, he tells us, that his Brother *Aaron* was buried on Mount *Hor*, and in another in *Moſera*. To reconcile this ſome have ſuppoſed, that Mount *Hor* was ſo near to *Moſera*, where the *Iſraelites* had their Encampment, when *Aaron* died, that either Place might, with Propriety enough, be called the Place of his Death, and of his Interment. It ſeems however, from the Account which we have of their Encampment in *Numb*. xxxiii. very plain, that Mount *Hor* and *Moſera* were two diſtinct Places; and therefore others have maintained, that the 6th and 7th Verſes in the 10th Chapter of *Deuteronomy*, in the *common Hebrew* Text, makes the Account in *Deut*. x. 6, 7. exactly agree with the Order of the Encampment, mentioned in *Numb*. xxxiii. 32, 38. and there it is ſaid, *that Aaron died, and was buried in Mount Hor*.

CHAP. XXI.

The Canaanites *fight againſt* Iſrael, *but are at length overcome, and their Cities deſtroyed. The People murmur, and are plagued with fiery Serpents; they repent and are healed by looking to the brazen Serpent. Their Hymn for Water given at* Beer. *They requeſt of the* Amorites *a Paſſage; are denied; fight, and overcome them, and dwell in their Cities. Proverbial Sayings concerning it.* Og, *his Sons and People, are deſtroyed, and their Land poſſeſſed by the* Iſraelites.

Ver. 1. AND *when* king Arad the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came by the way of the ſpies; then he fought againſt Iſrael, and took *ſome* of them priſoners. 2 And Iſrael vowed a vow unto the Lord, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities. 3 And the Lord hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them and their cities: and he called the name of the place Hormah. 4 And they journeyed from mount Hor, by the way of the Red-ſea, to compaſs the land of Edom: and the ſoul of the people was much diſcouraged becauſe of the way. 5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſs? for *there is* no bread, neither *is there any* water, and our ſoul lotheth this light bread. 6 And the Lord ſent fiery ſerpents among the people; and they bit the people, and much people of Iſrael died. 7 Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the Lord, and againſt thee, pray unto the Lord that he take away the ſerpents from us: and Moſes prayed for the people. 8 And the Lord ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live. 9 And Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived. 10 And the children of Iſrael ſet forward, and pitched in Oboth. 11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderneſs which *is* before Moab, toward the ſun-riſing. 12 From thence they removed, and pitched in the valley of Zared. 13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites. 14 Wherefore it is ſaid in

the book of the wars of the Lord, What he did
in the Red-ſea, and in the brooks of Arnon, 15
And at the ſtream of the brooks that goeth down
to the dwelling of Ar, and lieth upon the border
of Moab. 16 And from thence *they went* to
Beer: that *is* the well whereof the Lord ſpake
unto Moſes, Gather the people together, and I
will give them water. 17 Then Iſrael ſang this
ſong, Spring up, O well, ſing ye unto it: 18
The princes digged the well, the nobles of the
people digged it, by *the direction of* the law-giver,
with their ſtaves. And from the wilderneſs *they
went* to Mattanah: 19 And from Mattanah to
Nahaliel: and from Nahaliel to Bamoth: 20
And from Bamoth *in* the valley that *is* in the
country of Moab, to the top of Piſgah, which
looketh toward Jeſhimon. 21 And Iſrael ſent
meſſengers, unto Sihon king of the Amorites,
ſaying, 22 Let me paſs through thy land: we
will not turn into the fields, or into the vineyards,
we will not drink *of* the waters of the well: *but*
we will go along by the kings *high*-way, until
we be paſt thy borders. 23 And Sihon would
not ſuffer Iſrael to paſs through his border: but
Sihon gathered all his people together, and went
out againſt Iſrael into the wilderneſs: and he came
to Jahaz and fought againſt Iſrael. 24 And Iſrael
ſmote him with the edge of the ſword, and
poſſeſſed his land from Arnon unto Jabbok, even
unto the children of Ammon: for the border of
the children of Ammon *was* ſtrong. 25 And
Iſrael took all theſe cities: and Iſrael dwelt in all
the cities of the Amorites, in Heſhbon, and in
all the villages thereof. 26 For Heſhbon *was*
the city of Sihon the king of the Amorites, who
had fought againſt the former king of Moab, and
taken all his land out of his hand, even unto
Arnon. 27 Wherefore they that ſpeak in proverbs,
ſay, Come into Heſhbon, let the city of
Sihon be built and prepared. 28 For there is a
fire gone out of Heſhbon, a flame from the city
of Sihon: it hath conſumed Ar of Moab, *and*
the lords of the high places of Arnon. 29 Wo
to thee, Moab; thou art undone, O people of
Chemoſh: he hath given his ſons that eſcaped,
and his daughters, into captivity unto Sihon king
of the Amorites. 30 We have ſhot at them;
Heſhbon is periſhed even unto Dibon, and we
have laid them waſte even unto Nophah, which
reacheth unto Medeba. 31 Thus Iſrael dwelt in
the land of the Amorites. 32 And Moſes ſent
to ſpy out Jaazer, and they took the villages
thereof, and drove out the Amorites that *were*
there. 33 And they turned and went up by the
way of Baſhan: and Og the king of Baſhan went
out againſt them, he, and all his people, to the
battel of Edrei. 34 And the Lord ſaid unto
Moſes, Fear him not: for I have delivered him
into thy hand, and all his people, and his land;
and thou ſhalt do to him as thou didſt unto Sihon
king of the Amorites, which dwelt at Heſhbon.
35 So they ſmote him and his ſons, and
all his people, until there was none left him alive:
and they poſſeſſed his land.

And when King Arad the Canaanite] It ſhould rather be, ſays *Pool*, *the Canaanite King of Arad*: For, *Arad* is not the Name of a Man, but of a City or Territory, as ſeems evident from *Joſh.* xii. 14. *Judg.* i. 16. if at leaſt this was the ſame Place with that.

Heard tell, that Iſrael came by the Way of the Spies] Not thoſe whom *Moſes* ſent to ſpy out the Land, *Numb.* xiii. 17. for that was done 38 Years before this; and they went ſo privately, that the *Canaanites* took no Notice of them, nor knew which Way they came or went, of the Spies which he himſelf ſent out to obſerve the Marches and Motions of the *Iſraelites*. But the Words may be otherwiſe rendered, either thus, *in the Manner of Spies*, and ſo the Senſe is, when he heard that divers of the *Iſraelites* came into, or towards the Country in the Nature of Spies, to prepare the Way for the reſt: Or thus, *by the Way of Atharim*, a Place ſo called, as the *ſeventy Interpreters* here take it; and this ſeems not improbable.

And they utterly deſtroyed them and their Cities; and he called the Name of the Place Hormah] But when were theſe Cities deſtroyed? Either, 1. Some Time after this under *Joſhua*, who ſubdued, among others, the King of *Arad*, Joſh. xii. 14. and ſo this is mentioned here by Way of Anticipation, that the Vow being now made and mentioned, the Effect or Performance might be recorded, tho' out of its Place; and ſo this Verſe muſt be ſuppoſed to be added by ſome of the Prophets, and inſerted into *Moſes*'s Hiſtory as ſome other Paſſages ſeem to be. Or, 2. At this Time; and ſo this is not the ſame *Arad* with that, *Joſh.* xii. 14. nor this the ſame *Hormah* with that there mentioned, but another of the ſame Name, which is very frequent both in Perſons and Places in Scripture. And this is the more probable, becauſe that *Arad* and *Hormah*, Joſh. xii. 14. are two diſtinct Places, and had divers Kings; whereas the ſame Place here is called both *Arad* and *Hormah*; and becauſe that *Arad* ſeems to be at ſome Diſtance from this, and more within the Country, and more Northward, as may be gathered from the other Places joined with it, *Joſh.* xii. whereas this *Arad* was near *Edom*, Ver. 4. and *in the South*, Ver. 1..

But neither *Moſes*, nor the whole Body of the People did this Exploit, but a ſelect Number ſent for this Purpoſe to puniſh that King and People, who were ſo fierce and malicious, that they came out of their own Country to fight with the *Iſraelites* in the Wilderneſs.

But why did not the whole Body of *Iſrael* now go into *Canaan*, ſince by this Victory an Entrance was opened for them? Becauſe God would not permit it, there being yet ſeveral Works to be done. Other People muſt be conquered, the *Iſraelites* muſt be farther humbled, tried, and purged, *Moſes* muſt die, and then they ſhall enter, and that in a more glorious Manner, even over *Jordan*, which ſhall be miraculouſly dried up to give them Paſſage.

And the Lord ſent fiery Servants among the People] Some Authors are of Opinion, ſays *Bochart*, that theſe Serpents were only little Worms which bred in the Skin, and were of ſo venomous a Nature, that they immediately poiſon'd thoſe who were infected among them. But it is very evident, that not only the original Words *Necaſhim Seraphim*, ſignify a *burning* or *winged* Serpent, but that theſe Creatures are very common both in *Egypt* and *Arabia*, inſomuch that there wou'd be no living in thoſe Countries, if theſe Serpents had not by Providence been debarr'd from *multiplying*, as other Serpents do. For the *Arabians* tell us, that after they have coupled together, the *Female* never fails to kill the *Male*, and that her *young ones* kill her, as ſoon as they are hatch'd. *Herodotus*, who had ſeen ſeveral of theſe Serpents, tells us, that they very much reſemble thoſe which the *Greeks* and *Latins* call *Hydræ*; and *Bochart* quotes a great Number of both antient and modern Authors to prove, that they really are the *Hydræ*. They are but ſhort, are ſpotted with divers Colours, and have Wings like thoſe of a *Bat*. The *Ibis* is their mortal Enemy; and *Herodotus* tells us, that, at *Butos* in *Egypt*, he had ſeen a vaſt Quantity of their *Skeletons*, whoſe Fleſh theſe Birds had devoured. They love ſweet Smells, frequent ſuch Trees as bear Spices, and the Marſhes, where the *aromatick* (or *Caſſia*) grows; and therefore, when the *Arabians* go to gather *Caſſia*, they clothe themſelves with Skins, and cover all their Heads over, except their Eyes, becauſe their Biting is very dangerous.

And Moſes made a Serpent of Braſs] This *brazen Serpent*, ſays *Calmet*, continued among the *Jews* above 700 Years, even to the Time of *Hezekiah*, King of *Judah*; but, when it came to be made an Object of *Idolatry*, and the People for ſome Time, had paid their Incenſe and Adoration to it, that pious Prince cauſed it to be broken in Pieces; and, by Way of Contempt, call'd it *Nehuſhtan*, that is, *a brazen Bauble*, or *Trifle*. At *Milan* however, in the Church of St. *Ambroſe*, they pretend to ſhew you a Serpent made of Braſs, which they tell you is the ſame with that of *Moſes*.

And Iſrael ſent Meſſengers unto Sihon King of the Amorites, ſaying, Let me paſs through thy Land] It may be here propos'd as a Difficulty, how *Moſes* came to offer the *Amorites* Terms of Peace, conſidering that the *Iſraelites* were commanded to deſtroy them, and to take Poſſeſſion of the Country. But to this it has been anſwer'd by ſome learned Men, that, notwithſtanding God had expreſly doom'd this People to an Extermination, yet *Moſes* thought himſelf at liberty to indulge his uſual Meekneſs, and to begin with gentle and amicable Meaſures, tho' he might at the ſame Time be perſuaded, that they wou'd avail nothing, and this probably at the Suggeſtion of God himſelf, to cut off all Occaſions or Pretence of Complaint from the *Amorites*, as if they had not been honourably and fairly dealt with, and that the Equity and Righteouſneſs of God's Proceeding with a Prince of ſo ſavage and obſtinate Temper might appear in a ſtronger Light, when the Conſequences of his refuſing a free Paſſage to the *Iſraelites*, and bringing his Army into the Field, againſt them, ſhould happen to be his own Defeat and Deſtruction.

And they turned and went up by the Way of Baſhan] The Land of *Baſhan* was one of the moſt fertile Cantons of *Canaan*, which reached on the Eaſt to the River *Jordan*, on the Weſt to the Mountain of *Gilead*, on the South to the Brook *Jabbock*, and on the North to the Land of *Geſhur*. The whole Kingdom took its Name from the Hill of *Baſhan*, which is ſituate in it, and has ſince been called *Batanæa*. It had no leſs than ſixty walled Towns in it, beſides Villages. It afforded an excellent Breed of Cattle and ſtately Oaks, and was in ſhort a plentiful and populous Country.

And Og the King of Baſhan, went out againſt them] The Deſcription of this gigantick King, who was the laſt of the *Rephaims*, or vaſt, prodigious Men, we have in *Deut.* iii. 11. and from the Size of his Bed (which was preſerved a long Time in the City of *Rabbal*, the Capital of the *Amorites*) we may gueſs at his Stature. It was nine Cubits long, and four Cubits broad, *i. e.* fifteen Feet four Inches and an half long, and ſix Feet ten Inches broad. But the *Jewiſh* Doctors, not content with ſuch *pigmy* Wonders, have improved the Story to their own Liking. For they tell us, that this Bed of nine Cubits could be no more than his Cradle, ſince himſelf was ſixſcore Cubits high when full grown; that he lived before the Flood, and that the Waters of it, when at the higheſt,r eached only up to his Knees; that however, that he thought proper to get upon the Roof of the Ark where *Noah* ſupplied him with Proviſion, not out of any Compaſſion to him, but that the Men who came after the Deluge, might ſee how great the Power of God was, who had deſtroyed ſuch Monſters from the Face of the Earth.

CHAP. XXII.

The Iſraelites encamp in the Plains of Moab. Balak *ſends for* Balaam *to curſe* Iſrael. *He is forbidden to go, but on a ſecond Meſſage is permitted. The Story of the Angel and the Aſs.* Balak *meets, receives, and expoſtulates with* Balaam, *who declares he cannot ſpeak contrary to the Will of God.*

Ver. 1. AND the children of Iſrael ſet forward, and pitched in the plains of Moab, on this ſide Jordan by Jericho. 2 And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites. 3 And Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed, becauſe of the children of Iſrael. 4 And Moab ſaid unto the elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time. 5 He ſent meſſengers therefore unto Balaam the ſon of Beor, to Pethor, which *is* by the river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over againſt me. 6 Come now therefore, I pray thee, curſe me this people, for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt, *is* bleſſed, and he whom thou curſeſt, is curſed. 7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and ſpake unto him the words of Balak. 8 And he ſaid unto them, Lodge here this night, and I will bring you word again as the Lord ſhall ſpeak unto me: And the princes of Moab abode with Balaam. 9 And God came unto Balaam, and ſaid, What men *are* theſe with thee? 10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*, 11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out. 12 And God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they *are* bleſſed. 13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the Lord refuſeth to give me leave to go with you. 14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us. 15 And Balak ſent yet again princes, more, and more honourable than they. 16 And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: 17 For I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me: Come therefore, I pray thee, curſe me this people. 18 And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe-full of ſilver and gold, I cannot go beyond the word of the Lord my God, to do leſs or more. 19 Now therefore, I pray you, tarry ye alſo here this night, that I may know what the Lord will ſay unto me more. 20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, *and* go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do. 21 And Balaam roſe up in the morning, and ſaddled his aſs, and went with the princes of Moab. 22 And Gods anger was kindled, be-cauſe he went: and the angel of the Lord ſtoo in the way for an adverſary againſt him: No he was riding upon his aſs, and his two ſervan *were* with him. 23 And the aſs ſaw the ang

of the Lord ſtanding in the way, and his ſword
drawn in his hand: and the aſs turned aſide out
of the way, and went into the field: and Balaam
ſmote the aſs to turn her into the way. 24 But
the angel of the Lord ſtood in a path of the
vineyards, a wall *being* on this ſide, and a wall
on that ſide. 25 And when the aſs ſaw the angel
of the Lord, ſhe thruſt her ſelf unto the wall,
and cruſht Balaams foot againſt the wall: and he
ſmote her again. 26 And the angel of the
Lord went further, and ſtood in a narrow place,
where *was* no way to turn, either to the right
hand or to the left. 27 And when the aſs ſaw
the angel of the Lord, ſhe fell down under Balaam:
and Balaams anger was kindled, and he
ſmote the aſs with a ſtaff. 28 And the Lord
opened the mouth of the aſs, and ſhe ſaid unto
Balaam, What have I done unto thee, that thou
haſt ſmitten me theſe three times? 29 And Balaam
ſaid unto the aſs, Becauſe thou haſt mocked
me: I would there were a ſword in mine hand,
for now would I kill thee. 30 And the aſs ſaid
unto Balaam, *Am* not I thine aſs, upon which
thou haſt ridden ever ſince *I was* thine, unto
this day? was I ever wont to do ſo unto thee?
and he ſaid, Nay. 31 Then the Lord opened
the eyes of Balaam, and he ſaw the angel of the
Lord ſtanding in the way, and his ſword drawn
in his hand: and he bowed down his head, and
fell flat on his face. 32 And the angel of the
Lord ſaid unto him, Wherefore haſt thou ſmitten
thine aſs theſe three times? behold, I went out
to withſtand thee, becauſe *thy* way is perverſe
before me. 33 And the aſs ſaw me, and turned
from me theſe three times: unleſs ſhe had turned
from me, ſurely now alſo I had ſlain thee, and
ſaved her alive. 34 And Balaam ſaid unto the
angel of the Lord, I have ſinned; for I knew
not that thou ſtoodeſt in the way againſt me:
now therefore if it diſpleaſe thee, I will get me
back again. 35 And the angel of the Lord ſaid
unto Balaam, Go with the men: but only the
word that I ſhall ſpeak unto thee, that thou ſhalt
ſpeak: So Balaam went with the princes of Balak.
6 And when Balak heard that Balaam was
ome, he went out to meet him, unto a city of
Moab, which *is* in the border of Arnon, which
s in the utmoſt coaſt. 37 And Balak ſaid unto
alaam, Did I not earneſtly ſend unto thee to
all thee? Wherefore cameſt thou not unto me?
Am I not able indeed to promote thee to honour?
8 And Balaam ſaid unto Balak, Lo, I am come
nto thee: have I now any power at all to ſay
ny thing? the word that God putteth in my
outh, that ſhall I ſpeak. 39 And Balaam went
ith Balak, and they came unto Kirjath-huzoth.
o And Balak offered oxen and ſheep, and ſent
Balaam, and to the princes that *were* with him.
1 And it came to paſs on the morrow, that
alak took Balaam, and brought him up into the
igh places of Baal, that thence he might ſee the
tmoſt *part* of the people.

He ſent Meſſengers therefore to Balaam the Son of eor] In 2 *Pet.* ii. 15. *Balaam* is ſaid to be *the Son* BOSOR, according to our Verſion; but as the Words, *e Son*, are not found in the Original, but were inted by the Tranſlators, to ſupply the Senſe, as they agined; the Word *Boſor* may denote a *Place*, as ell as a *Perſon*; and accordingly, *Grotius* undernds *Peter*'s Words, not as if *Boſor* was the *Father*, but the City of *Balaam*: For what was antiently called *Pethor*, the *Syrians*, in after-ages, called *Boſor*, by an eaſy Change of two Letters, which is a Thing not unuſual.

Come now therefore, I pray thee, curſe me this People] In order to have a right Underſtanding in this Matter, we are to obſerve, that it was a received Opinion in thoſe Days, that *the Guardian titulary Gods* of any People, muſt be overcome or drawn over, before the Nation under their Protection could be deſtroyed; and, that there were Methods of effecting ſuch Things, known to certain wiſe and inquiſitive Perſons, who conſequently were eſteemed to have a Power of *bleſſing* or *curſing*, and alſo of rendering *fortunate* or *unfortunate*; by the Force of their *Prayers* and *Imprecations*; of this there are many Proofs in Scripture. This was the Opinion of *Eſau*, and this made him ſo earneſt with his Father, after he had been circumvented by his Brother *Jacob*; *Bleſs me, even me alſo, O my Father.* *Rachel*, that ſhe might hinder her Father *Laban* from bringing them back, carried away his *Teraphim*. *Joſhua*, exhorting his Nation to go up couragiouſly againſt the *Canaanites*, tells them, their *Shadow was departed from them*; that is, they had loſt the divine Protection; and the *Amorite* Poet, in the Fragment quoted in the laſt Chapter, upbraids the *Moabites* with the Inability of their God *Chemoſh* to protect them.

Lodge here this Night, and I will bring you Word again as the Lord ſhall ſpeak unto me] Of the Number of *thoſe, who ſerved not God*, ſays *Stackhouſe*, *Balaam* was certainly one; and yet we have Reaſon to preſume, that he nevertheleſs was a *real* Prophet. The *Jews* indeed are generally of Opinion, that he was a buſy and pretending *Aſtrologer*, who, obſerving when Men were under a bad Aſpect of the Stars, pronounc'd a Curſe upon them; which ſometimes coming to paſs, gain'd him, in ſome neighbouring Nations, a Reputation in his Way. Several of the antient Fathers ſuppoſe him to be no more than a common Soothſayer, who undertook to foretel future Events, and diſcover Secrets, &c. but by no good and juſtifiable Arts. *Origen* will needs have it, that he was no *Prophet*, but only one of the *Devil*'s Sorcerers; and that of him he went to enquire, but God was pleaſed to prevent him, and to put what Anſwers he pleaſed into his Mouth. It cannot be denied however, but that the Scripture expreſly calls him a *Prophet*; and therefore ſome later Writers have imagined, that he had been once a good Man, and a true Prophet, till, *loving the Wages of Iniquity*, and proſtituting the Honour of his Office to Covetouſneſs, he apoſtatiz'd from God, and, betaking himſelf to *idolatrous* Practices, fell under the Deluſion of the *Devil*, of whom he learnt all his *magical Enchantments*; tho', at this Juncture, when the Preſervation of his People was concerned, it might conſiſt with God's Wiſdom to appear to him, and vouchſafe his Revelations.

Balaam indeed was a Man of no great Probity, and might by Profeſſion be a *Diviner*; but, by the free Acceſs he had to God, it ſeems to be apparent, that he was no common *Sorcerer*, or Prophet of the Devil: For did ever any Sorcerer addreſs his Prayers to the ſupreme God, and receive Anſwers and Inſtructions from him? Did ever any Sorcerer preſcribe a Law to himſelf, *to ſay nothing, leſs or more*, than what the Spirit of God ſhould dictate? The Spirit of God, when did it ever *come upon an Enchanter?* Or was it ever known that an Oracle, upon a remote Event, and what God alone was capable of revealing, ſhould be declared by a mere *Magician?*

When God was pleaſed to give Anſwer to his Enquiries, to make his Angel appear to him, and, to put the Word of *Prophecy* in his Mouth, on all theſe Occaſions, we find him expreſſing no Surprize at all, as if he had been perfectly well acquainted with theſe ſeveral Ways of divine Communication; and therefore, bad as he was, and a Slave to his Paſſions, he muſt nevertheleſs be deemed a true Prophet of God. The only ſuſpicious Paſſage in his Conduct, is, his having Recourſe to *Enchantments*; for *what Concord hath God* *with Belial?* Or what Service could he poſſibly promiſe himſelf by making uſe of theſe? But to this it may be replyed, that, the Arts of *Magicians*, and their Incantations to procure Oracles, and Prodigies, were, by the greateſt Philoſophers of theſe Times, held in great Veneration, and by them reputed to be true. Tho' therefore this *Balaam* was really a Prophet, yet, as a Man of Learning, he might not be a Stranger to the *Theory* of what human Science, and the then reputed natural Knowledge had advanced upon theſe Subjects: And as *Saul*, tho' he had before *put away thoſe that had familiar Spirits, and the Wizards out of the Land*, 1 Sam. xxviii. 3, &c. was yet induced, *when the Lord anſwered him not, neither by Dreams, nor by Urim, nor by Prophets, to go to a Woman, that had a familiar Spirit, and enquire of her*; ſo *Balaam*, finding nothing but a full Diſappointment in all his Views, in the ſeveral Revelations which God was pleaſed to make to him, and being warmly inclined to purchaſe (if he might with any Colour be able to do it) the Advancement which *Balak* had offered him, was tempted to try what might be the Event, if he uſed ſome of the Arts, which moſt Nations held in the higheſt Repute, and eſteemed to be of the greateſt Efficacy: He try'd, but *found no Enchantment againſt Jacob, nor any Divination againſt Iſrael.*

To enter therefore into the Character of this true *Prophet* and *Enchanter* both, we muſt obſerve, 1. That before the Giving of the Law, and the Conqueſt of the promiſed Land, there were other true Worſhippers of God, beſides the Deſcendants of *Abraham*, diſperſed over the Face of the Earth. Thus *Job* and his Friends dwelt in *Arabia*; *Jethro* and his Poſterity, in the Country of *Midian*; and *Abraham*'s Abode in *Meſopotamia* (where *Balaam* lived) might leave behind him ſome *Proſelites* to the true Religion. 2. That this Worſhip of God was frequently mixed with Superſtition and Idolatry, even among them who profeſſed to adore that one God of Heaven and Earth. The *Teraphim* of *Laban* proves this. 3. That this odious Mixture did not hinder God from revealing himſelf to thoſe, who practiſed ſuch a monſtrous and motly Religion. *Abimelech*, and *Nebuchadnezzar*, are Inſtances of this, *Gen.* xxvi. and *Dan.* ii. 1. 4. That *ſupernatural* Gifts in general, and thoſe of *Prophecy* in *particular*, tho' they enlightened the Minds of the Prophets, yet, many Times, did not ſanctify their Hearts and Affections, *Mic.* iii. 11. And, 5. That the greateſt Weakneſs or Wickedneſs of Prophets never went ſo far, as to make them pronounce Oracles, contrary to what was dictated to them by the Spirit of God: *If Balak would give me his Houſe full of Silver and Gold, I cannot go beyond the Word of the Lord, to do good or bad of my own Mind, but what the Lord ſaith, that muſt I ſpeak*, Ch. xxiv. 13.

It is not to be queſtioned therefore, but that *Balaam* was conſcious of his own Inſpiration, and did *knowingly* obey the divine Will; but ſtill he could have wiſhed, for *Balak*'s Sake, as well as his own, that he might have been permitted to pronounce different Things, to what he did; even as the Prophets of *Iſrael*, in future Ages, when ordered to denounce Judgments againſt the People, would have deſired Liberty, no doubt, to propheſy Things of a more grateful Reliſh; but as they could not have that Permiſſion, they obeyed, (tho' with ſome Reluctancy) and, when they came to the Point, did nevertheleſs pronounce boldly.

And God came unto Balaam at Night, and ſaid unto him, If the Men come to call thee, riſe up, and go with them — And God's Anger was kindled becauſe he went] What! angry at what himſelf commanded him to do? Our Tranſlators indeed thus render the Text, but the *Hebrew* Words are clear of this Abſurdity; for they tell us, that God's *Anger was kindled*, not *ci halak, becauſe he went*, but *ci halak hua*, becauſe *he went of himſelf*, i. e. without ſtaying for *Balak*'s Meſſengers to come in the Morning to call him. He had told them over Night, that *an Houſe full of Silver and Gold* could not tempt him to go counter to what God ſhould direct him to do; and by this vaunting Speech they might poſſibly think their Maſter's Offers were neglected, and be tempted to go away the next Morning without him; but ſo full were his Head and Heart of Expectations from the Journey, that he would not run the Hazard of their calling; but roſe up early in the Morning, went himſelf to them, which was acting exactly contrary to God's expreſs Order, for which Reaſon he ſent his *Angel to ſtand in his Way for an Adverſary againſt him.* By the Mouth of his Angel however, God permitted him to go, as knowing very well that his Journey would turn to his Confuſion, and the Manifeſtation of his People's Glory. For, tho' there was nothing but Malice in the Prophet's Heart, and a fixed Determination to do all the Harm he could to the *Iſraelites*; yet God, by his over-ruling Providence, directed his Words ſo, as to make them, upon every Eſſay to *curſe*, pregnant with Bleſſings. Had not God forbidden the Prophet to go upon his firſt Application for Leave, he had not declared his Averſion to *Balak*'s wicked Project: Had he not allowed him to go upon his farther Importunity, he had not expoſed his Folly and *Madneſs*, as well as the Weakneſs of his magical Arts, ſo effectually. But now, in the wiſe Method he took, he defeated the Deſigns of the Wicked, and *made the Wrath of Man to praiſe him*; he hath ſhewn him, that no *Enchantments*, no Machinations can prevail, where he undertakes to protect; and has left us this Leſſon of Inſtruction, 'That when Men are fool-
'iſh and ſelf-willed, and in Purſuit of their corrupt
'Views, will follow their own Ways, notwithſtand-
'ing many kind Hints and Admonitions to the con-
'trary; God then abandons them to their own Ima-
'ginations, which, in the Event, very frequently prove
'their Ruin.'

And the Lord opened the Mouth of the Aſs, and ſhe ſaid unto Balaam ---] This is ſo wonderful an Incident, that ſeveral of the *Jewiſh* Doctors, who, upon other Occaſions, are fond enough of Miracles, ſeem as if they would hardly be induced to aſſent to this. *Philo*, in his Life of *Moſes*, paſſes it over in Silence; and *Maimonides* pretends, that it only happened to *Balaam* in a *prophetick Viſion.* An inſpired Writer in the *New Teſtament* aſſures us, that it was real Fact, as *Moſes* relates it. *Moſes* ſays, that *the Lord opened the Mouth of the Aſs, and ſhe ſaid unto Balaam*; and St. *Peter* tells us, that the *Aſs, ſpeaking with Man's Voice, forbad the Madneſs of the Prophet*; an human Voice came out of the Mouth of the Aſs, but I do not apprehend, that this Voice proceeded from her own Sentiments. Her Tongue was miraculouſly moved, not by any Power of her's, ſo to move it, and it ſpake what it was moved to utter, without any Connection of her Words and Sentiments, and without her underſtanding the very Words ſhe uſed upon this Occaſion. This ſeems to have been the Fact, and the ſevereſt Philoſophy, I hope, cannot deny, that God is as able to make Creatures, deſtitute of Underſtanding, pronounce articulate and *rational* Words, as it is for a *Muſician*, by the different Touches he gives any Inſtrument, to make it expreſs a Variety of Notes.

It may ſeem a little ſtrange indeed, that *Balaam* ſhould be in no Kind of Surprize, when he heard his Aſs ſpeak like an human Creature: But to this ſome reply, That *Balaam* might probably have imbibed the Doctrine of *Tranſmigration of Souls*, (which was certainly very common in the *Eaſt)* and from thence might be leſs aſtoniſhed to hear any Brute ſpeak; whereas others ſuppoſe, that he was in ſuch a Rage and Fury at the ſuppoſed Perverſeneſs of his Beaſt *cruſhing his Foot*, and *falling down under him*, that, for the preſent, he could think of nothing elſe; tho' the Conciſeneſs of *Moſes*'s Narration, that muſt be preſum'd to have omitted many Circumſtances, which, if rightly known, would diſpel *this*, and many more Difficulties, that may be imagined in this Tranſaction, does certainly furniſh us with a better and a more ſatisfactory Anſwer. For, tho' we could not aſſign a ſufficient Reaſon, why God thought fit to work this Miracle, yet who ſhall dare to infer that it was never wrought? The Account, which we have here even of the moſt ancient Times, is very ſhort; nor can we rightly form a Judgment what the prevailing Sentiments of the World might be, in the Age when *Balaam* lived. The Coun-els of God are likewiſe a *great Deep*, nor can any Man ſo far penetrate into them, as to pronounce what s proper or improper for him to do. Upon this Occa-ion, however, there ſeems to be ſome Reaſon for his iving the Aſs the Faculty of Speech, *viz.* that thereby e might convince the Princes of *Moab*, (who are uppoſed to be in Company with *Balaam*) how eaſy a Thing it was for him, who had *opened the Mouth* of his dumb Creature, to ſtop *that* of its Owner, or to irect his Words to what Purpoſes he pleaſed; and how weak and impotent was the Man, in whom they con-ided, when, with all his Curſes and Imprecations, he ould not get the better of a poor Brute, and much eſs then of the People ſo immediately under the divine Protection?

Balak took Balaam, and brought him up into the igh Places of Baal] The Word *Baal*, ſays *Patrick*, gnifies *Lord*, and was the Name of ſeveral *Gods*, both *Male* and *Female*, as *Selden (de Diis Syris)* ſhews. The God of the *Moabites* was *Chemoſh*, but here very robably is called by the common Name of *Baal*: And, as all Nations worſhipped their Gods upon high Places, ſo this God of *Moab*, having more Places of Worſhip than one, *Balak* carried *Balaam* to them all, at from thence he might take the moſt advantageous roſpect of the *Iſraelites*. Theſe high Places were full Trees, and ſhady Groves, which made them com-odious both for the ſolemn Thoughts, and Prayers of ch as were *devout*, and for the filthy Inclinations d abominable Practices of ſuch as affected to be *icked.*

CHAP. XXIII.

alak *and* Balaam *ſacrifice. God meets* Balaam *and bleſſes* Iſrael. Balak *is troubled. They go to another Place, but the Event is the ſame. They ſacrifice a third Time.*

r. 1. AND Balaam ſaid unto Balak, Build me here ſeven altars, and prepare e here ſeven oxen, and ſeven rams. 2 And alak did as Balaam had ſpoken; and Balak and alaam offered on *every* altar a bullock and a ram. And Balaam ſaid unto Balak, Stand by the rnt-offering, and I will go: peradventure the ord will come to meet me: and whatſoever he eweth me, I will tell thee. And he went to an gh place. 4 And God met Balaam; and he id unto him, I have prepared ſeven altars, and have offered upon *every* altar a bullock and a m. 5 And the Lord put a word in Balaams outh, and ſaid, Return unto Balak, and thus ou ſhalt ſpeak. 6 And he returned unto him, nd lo, he ſtood by his burnt-ſacrifice, he, and l the princes of Moab. 7 And he took up his arable, and ſaid, Balak the king of Moab hath rought me from Aram, out of the mountains f the eaſt, *ſaying*, Come, curſe me Jacob, and ome, defy Iſrael. 8 How ſhall I curſe whom od hath not curſed? or how ſhall I defy, *whom* e Lord hath not defied? 9 For from the top f the rocks I ſee him, and from the hills I be-old him: lo, the people ſhall dwell alone, and hall not be reckoned among the nations. 10 Who can count the duſt of Jacob, and the num-er of the fourth *part* of Iſrael? Let me die the eath of the righteous, and let my laſt end be like is. 11 And Balak ſaid unto Balaam, What aſt thou done unto me? I took thee to curſe ine enemies, and behold, thou haſt bleſſed em altogether. 12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the Lord hath put in my mouth? 13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence. 14 And he brought him into the field of Zophim, to the top of Piſgah, and built ſeven altars, and offered a bullock and a ram on every altar. 15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder. 16 And the Lord met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus. 17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the Lord ſpoken. 18 And he took up his parable, and ſaid, Riſe up Balak, and hear; hearken unto me thou ſon of Zippor; 19 God *is* not a man, that he ſhould lie, neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it?* or hath he ſpoken, and ſhall he not make it good? 20 Behold, I have received *commandment* to bleſs; and he hath bleſſed, and I cannot reverſe it. 21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſneſs in Iſrael: the Lord his God *is* with him, and the ſhout of a king *is* among them. 22 God brought them out of Egypt; he hath as it were the ſtrength of an unicorn. 23 Surely *there is* no enchantment againſt Jacob, neither *is there* any divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought! 24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down until he eat *of* the prey, and drink the blood of the ſlain. 25 And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all. 26 But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the Lord ſpeaketh that I muſt do? 27 And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will pleaſe God, that thou mayeſt curſe me them from thence. 28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon. 29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams. 30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

And Balaam ſaid unto Balak, Build me here ſeven Altars] According to the Account which both *Feſtus* and *Servius* give us of antient Times, the Heathens ſacrificed to the *Celeſtial* Gods only upon *Altars*: To the *Terreſtrial*, they ſacrificed upon the *Earth*; and to the *Infernal*, in Holes digged in the Earth. And tho' the Number *ſeven* was much obſerved among the *Hebrews*, even by God's own Appointment, *Levit.* iv. 6. yet we do not read of more than *one* Altar built by the *Patriarchs*, when they offered their Sacrifices, nor were there any more than one allowed by *Moſes*: And therefore we may well ſuppoſe, that there was ſomething of heathen Superſtition in this Erection of *ſeven* Altars, and that the *Moabites*, in their Worſhip of the Sun, (which is here principally meant by *Baal*) did at the ſame Time ſacrifice to the ſeven Planets. This was originally a Part of the *Egyptian* Theology; for as they worſhipped at this Time the Lights of Heaven, ſo they firſt imagined the ſeven Days of the Week to be under

der the reſpective Influence of theſe ſeven Luminaries. *Belus*, and his *Egyptian* Prieſts, having obtained Leave to ſettle in *Babylon*, about half a Century before this Time, might teach the *Chaldeans* their Aſtronomy, and ſo introduced this *Egyptian* Notion of the Influence of the ſeven ruling Stars, which *Balaam*, being no Stranger to the Learning of the Age and Country he lived in, might pretend to *Balak* to proceed upon in his Divinations and Auguries.

And Balak and Balaam offered on every Altar a Bullock and a Ram] But, tho' it was cuſtomary, in thoſe early Days, ſays *Patrick*, for Kings to officiate as Prieſts, yet it is rather to be ſuppoſed, that *Balak* only *preſented* the Sacrifices, and that *Balaam* performed the Office of ſacrificing them; but then it may be made a Queſtion, to whom the Sacrifices were offered? And to this it may be anſwered, that they Both might have a different Intention; that *Balak* might ſupplicate *Baal*, while *Balaam* was making his Addreſſes to the Lord, tho' with ſuch ſuperſtitious Ceremonies, as, it is likely, were uſed by the Worſhippers of *Baal*. Or why may we not ſuppoſe, that *Balaam*, telling *Balak*, that he could effect nothing without the Lord, the God of *Iſrael*, perſuaded him to join with him at that Time in his Worſhip, that they might more powerfully prevail with him to withdraw his Preſence from the *Iſraelites*? For there is no Reaſon to imagine, that *Balaam* would go *to enquire of the Lord*, immediately after he had ſacrificed to other Gods.

And Balaam ſaid unto Balak, Stand by thy Burnt-offering, and I will go] The Cuſtom in thoſe Days was, that the Perſon offering the Sacrifice preſented himſelf before the *Deity* to whom he offered it, in hopes of being favoured by that *Divinity*, and of receiving certain Tokens of Acceptance, by obſerving the Sacrifices while conſuming; *Balaam* therefore directed *Balak* and his Nobles to perform the *Rite*, while he, retiring to a more ſolitary Place in the Mountain, ſought by his Enchantments to procure a happy Iſſue for their Supplications, tho' he promiſes to deal with them ſincerely, by relating in plain and preciſe Terms, what *Jehovah*, to whom theſe Sacrifices were offered, ſhould reveal.

He hath not beheld Iniquity in Jacob, neither hath he ſeen Perverſeneſs in Iſrael] The Word *Aven*, which we tranſlate *Iniquity*, and the Word *Amal*, which we render *Perverſeneſs*, ſays *Stackhouſe*, do both very frequently ſignify in Scripture the higheſt Kind of Wickedneſs, *i. e. Idolatry*; and ſo the Reaſon which *Balaam* aſſigns, why God had *bleſſed* the *Iſraelites*, and would not *curſe* them, is, that they had not as yet incurr'd the Sin of *Idolatry*. Some private Men might perhaps be guilty of it, but it was not yet become *National* and *Epidemical*; nor were there any Hopes, that God would ever deliver them into the Power of their Enemies, unleſs, ſome Way or other, they ſhould be ſeduced into that Sin; and therefore *Balaam* adviſed the Prince of *Moab*, by the Allurements of ſome beautiful Women, to entice them into it, as the likelieſt Way to deprive them of the divine Protection.

Others take the Words in a common Senſe, to denote *Sin*, or *Wickedneſs* in general; but then, by the Words *ſee*, or *behold*, they underſtand ſuch an Obſervation of this Wickedneſs, as marks it out for Puniſhment. According to this Obſervation, they make the Meaning of the Phraſe to be, that, ‘ tho' the *Iſraelites* were confeſſedly guilty of many great Crimes, yet, ſince they were not *univerſally* ſo, God would have more Regard to his own Promiſes, than to the Sins of ſome Particulars, becauſe he is a God of perfect Veracity, and the Unbelief and Impiety of ill Men, ſhall not have Force enough with him, to recal and annul his Promiſes to the Good.’

There is another Signification of the Word, which we render *behold*, and that is, to *look upon with Pleaſure and Approbation*: And therefore, as the Particle *Beth* does frequently ſignify *againſt*, as well as *in* (and ſo occurs in ſeveral Parts of Scripture) the Senſe of the Words will naturally run thus, *God does not approve of any wicked Deſigns, or Practices againſt* Jacob; for the Words, which we render *Iniquity* and *Perverſeneſs*, do equally ſignify *Outrage* or *Oppreſſion*, *Deceit*, or Machinations of any Kind, which God declares he would not ſuffer to be attempted againſt his People. And therefore *Balaam*, upon a Review of the many Bleſſings and Deliverances, which God had vouchſafed them, breaks out into this Reflection, and therewith concludes his *prophetick* Speech: *Behold the People ſhall riſe up as a great Lion, and lift up himſelf as a young Lion; he ſhall not lie down, until he eat of the Prey, and drink of the Blood.*

CHAP. XXIV.

Balaam's *Prophecy concerning* Iſrael.

Ver. 1. AND when Balaam ſaw that it pleaſed the Lord to bleſs Iſrael, he went not as at other times, to ſeek for enchantments, but he ſet his face towards the wilderneſs. 2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents* according to their tribes, and the Spirit of God came upon him. 3 And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid: 4 He hath ſaid which heard the words of God, which ſaw the viſions of the Almighty, falling *into a trance*, but having his eyes open: 5 How goodly are thy tents, O Jacob, *and* thy tabernacle, O Iſrael! 6 As the valleys are they ſpread forth, as gardens by the rivers ſide; as the trees of lign-aloes which the Lord hath planted, *and* as cedar-trees beſide the waters. 7 He ſhall pour the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher then Agag, and his kingdom ſhall be exalted. 8 God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn; he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrows. 9 He couched, he lay down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee. 10 And Balaks anger was kindled againſt Balaam, and he ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe three times. 11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the Lord hath kept thee back from honour. 12 And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying, 13 If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; *but* what the Lord ſaith, that will I ſpeak? 14 And now behold, I go unto my people: come *therefore*, *and* I will advertiſe thee, what this people ſhall do to thy people in the latter days. 15 And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid: 16 He hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open: 17 I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come a ſtar out of Jacob, and a ſceptre ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Sheth. 18 And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly. 19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of he city. 20 And when he looked on Amalek, e took up his parable, and ſaid, Amalek *was* he firſt of the nations, but his latter end *ſhall be* hat he periſh for ever. 21 And he looked on he Kenites; and took up his parable, and ſaid, Strong is thy dwelling place, and thou putteſt hy neſt in a rock. 22 Nevertheleſs, the Kenite hall be waſted until Aſſhur ſhall carry thee away aptive. 23 And he took up his parable, and aid, Alas, who ſhall live when God doeth this! 4 And ſhips *ſhall come* from the coaſt of Chit- im, and ſhall afflict Aſſhur, and ſhall afflict Eber, nd he alſo ſhall periſh for ever. 25 And Ba- aam roſe up, and went and returned to his place: nd Balak alſo went his way.

I ſhall ſee him, but not now; I ſhall behold him, but ot nigh; there ſhall come a Star out of Jacob, and a ceptre ſhall riſe out of Iſrael, and ſhall ſmite the Corners Moab, and deſtroy all the Children of Seth] All Opi- ions, ſays *Stackhouſe*, agree in this, that *Balaam* here eaks of a King and Conqueror; and perhaps, in call- g him a *Star*, accommodates himſelf to the long eſta- iſhed Notion, that the Appearance of *Comets* deno- d, either the Exaltation or Deſtruction of Kingdoms: ut the great Queſtion is, of what King or Conqueror it that he ſpeaks.

Le Clerc has applyed the Prophecy entirely to *David*, e moſt illuſtrious of the *Jewiſh* Monarchs, who ex- nded his Conqueſts far and wide. *Patrick* has ap- yed it entirely to the *Meſſiah*, ſuppoſing that the Me- phor of a *Star* comports better with him, and his leſtial *Origin*, than with *David*; and that the main rokes of the Prophecy reſemble an *heavenly*, more an an *earthly* Conqueror. The Matter however may compromiſed, if we will but allow of a learned an's Obſervation, *viz.* That the moſt remarkable ophecies in the *Old Teſtament* bear uſually a twofold nſe; one relating to the Times before the *Meſſiah*, d the other, either fulfilled in the Perſon of the *eſſiah* or in the Members of his Body, the Church, which Kind we may juſtly eſteem the preceding ophecy. For, tho' its primary Aſpect may be towards *avid*, yet whoever conſiders it attentively ſhall per- ive, that its Ideas are too full to extend no farther, d muſt therefore, in a *ſecundary*, and more exalted nſe, refer us to Chriſt, *whoſe Kingdom ruleth over all*, d *to whom all Things are put in Subjection under his Feet*.

In this Senſe the Generality of *Jews*, as well as *riſtians*, have all along underſtood it; and 'tis no probable Conjecture (whatever ſome may think of) that by the Strength of this Prophecy, kept upon ecord among the *Oriental Archives*, the *Magi* of that ountry, at our Saviour's Nativity, were directed to *ruſalem*, and enquired, *where is the King of the ws, for we have ſeen his Star in the Eaſt?* And, on a farther Suppoſition, that theſe very *Magi* were ſcended from *Balaam* in a direct Line, he might en, with Propriety enough, pronounce of the *Meſſiah*, *ſhall ſee him*, i. e. *ſee him* in my Poſterity, *but not w*; I ſhall *behold him, but not near*.

CHAP. XXV.

he Iſraelites *commit Whoredom and Idolatry.* Zimri *and* Cozbi *ſlain.*

er. 1. AND Iſrael abode in Shittim, and the people began to commit whoredom ith the daughters of Moab. 2 And they cal- d the people unto the ſacrifices of their gods: d the people did eat, and bowed down to their gods. 3 And Iſrael joyned himſelf unto Baal-peor: and the anger of the Lord was kindled againſt Iſrael. 4 And the Lord ſaid unto Moſes, Take all the heads of the people, and hang them up before the Lord againſt the ſun, that the fierce anger of the Lord may be turned away from Iſrael. 5 And Moſes ſaid unto the judges of Iſrael, Slay ye every one his man, that were joyned unto Baal-peor. 6 And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* weeping before the door of the tabernacle of the congregation. 7 And when Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand; 8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman through her belly: So the plague was ſtayed from the children of Iſrael. 9 And thoſe that died in the plague, were twenty and four thouſand. 10 And the Lord ſpake unto Moſes, ſaying, 11 Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſy. 12 Wherefore ſay, Behold, I give unto him my covenant of peace. 13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſthood; becauſe he was zealous for his God, and made an atonement for the children of Iſrael. 14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince of a chief houſe among the Simeonites. 15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur; he *was* head over a people, *and* of a chief houſe in Midian. 16 And the Lord ſpake unto Moſes, ſaying, 17 Vex the Midianites, and ſmite them. 18 For they vex you with their wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peors ſake.

And Iſrael abode in Shittim, and the People began to commit Whoredom with the Daughters of Moab] The *Jewiſh* Doctors tell us, that, on a great Feſtival, which the *Moabites* made in Honour of their God *Baal-peor*, ſome *Iſraelites*, who happened to be there, caſting their Eyes upon their young Women, were ſmitten with their Beauty, and courted their Enjoyment; but, that the Women would not yield to their Motion upon any other Condition than that they would worſhip their Gods. Whereupon, pulling a little Image of *Peor* out of their Boſom, they preſented it to the *Iſraelites* to kiſs, and then deſired them to eat of the Sacrifices which had been offered to him. But *Joſephus* tells the Story otherwiſe, *viz.* That the Women, upon ſome Pretence or other, came into the *Iſraelitiſh* Camp, and, when they had enamoured the young *Hebrews*, according to their Inſtructions, they made a Pretence as tho' they muſt be gone; but, upon paſſionate Entreaties, accompanied with Vows and Oaths on the other Side, the ſubtle *Enchantreſſes* conſented to ſtay with them, and grant them every Thing that they deſired, upon Condition that they would embrace their Religion. See *Patrick*'s Com. and *Joſephus*.

And Iſrael joined himſelf unto Baal-peor] The *Jewiſh*

Doctors are generally of Opinion, that this *Baal-peor* was the ſame with *Priapus*, the Idol of *Turpitude*; and that the Worſhip of him conſiſted in ſuch obſcene Practices, or Poſtures at leaſt, as were not fit to be named. Others have aſſerted, that this God was the ſame as *Saturn*, a Deity adored in *Arabia*; nor is it unlikely, that the Adventure related of *Saturn*, and his Caſtration by his own Son, may have introduced the Obſcenities that are practiſed in the Worſhip of this Idol. But others, with great Aſſurance, maintain, that *Peor* was the ſame with *Adonis*, whoſe Feaſts were celebrated in the Manner of Funerals, but the People, who obſerved them at that Time, committed a thouſand diſſolute Actions, particularly, when they were told, that *Adonis*, whom they mourned for as dead, was returned to Life again. However this be, it is very probable, that as *Peor* was the Name of a Mountain in the Country of *Moab*, the Temple of *Baal* ſtood upon it, and thence he was called *Baal-Peor*. See *Calmet*, *Patrick*, and *Selden*.

Take all the Heads of the People, and hang them up before the Lord againſt the Sun] This is God's Command to *Moſes*: But unleſs we can ſuppoſe, that the *Heads* of each Tribe were guilty of this Lewdneſs and Idolatry, the Sentence here denounced would have been highly unjuſt: And, what others alledge, that they were guilty of a ſhameful Neglect in not oppoſing the growing Miſchief, and puniſhing the Offenders; this might be very probably out of their Power, ſince even *Moſes* himſelf, very frequently, found them too headſtrong for him. It was ſomewhat ſtrange therefore, that our Tranſlators ſhould take the Paſſage in this Senſe, when the *Samaritan* Copy, the *Jeruſalem Targum*, moſt of the antient *Tranſlations*, and ſeveral later *Commentators* of great Note, have made the Word *Otham*, i. e. *them*, not to refer to the Heads of the *People*, but to ſuch as had *joined themſelves to* Baalpeor: And ſo the Meaning of the Command will be, that the Heads of the People ſhould divide themſelves into ſeveral Courts of Judgment, and examine who had committed Idolatry, and, after Conviction, cauſe them to be hanged, *i. e.* hanged after they were ſtoned; for among the *Hebrews* none were hanged alive, but in the Caſes of Idolatry or Blaſphemy, were firſt *ſtoned*, and then hanged up *againſt the Sun*; i. e. publickly and openly, that all the People might ſee, and fear to ſin. See *Patrick*'s Com.

And he went after the Man of Iſrael into the Tent, and thruſt both of them through] Upon this Fact the *Jews* found what they call *the Judgment of* Zeal, which authorized ſuch as were full of this holy Fervour, to puniſh any violent Offenders, thoſe, to wit, who blaſphemed God, or profaned the Temple, *&c.* in the Preſence of ten Men of *Iſrael*, without any formal Proceſs. But this Example of *Phineas* countenances no ſuch Practice; nor can this Action, done upon an extraordinary Occaſion, by a Perſon in a publick Authority, moved thereto by a ſtrong divine Impulſe, and (what is a Circumſtance which ſome People add) in a Common-wealth not perfectly ſetled, be made a *Precedent* for private Men, under a different Situation, to invade the Office of the Magiſtrate, and, with enthuſiaſtick Rage, to perſecute even thoſe that are moſt innocent; as we plainly find it happened among the *Jews*, when, in the latter Times of their Government, they put this Precedent in Execution; of which *Stephen*, whom they inhumanly ſtoned, and St. *Paul*, whom they vowed to aſſaſſinate, without any Form of Juſtice are notorious Inſtances. See *Patrick*'s and *Le Clerc*'s Com.

Behold, I give unto him my Covenant of Peace. And he ſhall have it, and his Seed after him, even the Covenant of an everlaſting Prieſthood] This, however, is to be underſtood with a certain Limitation, becauſe it is manifeſt, that, after ſome Succeſſions in the Line of *Phineas*, the Prieſthood came, for a while, into the Family of *Eli*, who was deſcended from *Ithamar*, the youngeſt Son of *Aaron*. The Reaſon of this Interruption is not mentioned in Scripture; but ſome great Sin, 'tis reaſonable to ſuppoſe, provoked God to ſet aſide the Line of *Eleazar* for ſome Years, till *Eli*'s Sons likewiſe became ſo wicked, that the Prieſthood was taken from them, and reſtored, in the Days of *Solomon*, to the Poſterity of *Phineas*, with whom it continued, as long as the Prieſthood laſted. And this is enough to verify the Promiſe of an *everlaſting Prieſthood*, ſince the Words, *everlaſting*, *perpetual*, and the like, in a general and indefinite Senſe, denote no more than a *long Duration*. But there is another Way of ſolving this Difficulty: God had, before this Time, limited the Prieſthood to *Aaron* and his Deſcendants, and to them it was to be an *everlaſting Prieſthood, throughout their Generations*, Exod. xl. 15. upon this Account it might probably enough be called, as limited to that Family, *the everlaſting Prieſthood*. So that, God does not here promiſe *Phineas, and his Seed after him, an everlaſting Grant* of the Prieſthood, as ſome Commentators take it; nor a Grant of *an everlaſting Prieſthood*, as our *Engliſh* Verſion renders it, but rather a Grant of *the everlaſting Prieſthood*, i. e. of the Prieſthood limited to *Aaron* and his Deſcendants by that Application. See *Selden*, de Succeſs. Pontif. and *Shuckford*'s Com.

CHAP. XXVI.

The People numbered.

Ver. 1. AND it came to paſs after the plague, that the Lord ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying, 2 Take the ſum of all the congregation of the children of Iſrael, from twenty years old and upward, throughout their fathers houſe, all that are able to go to war in Iſrael. 3 And Moſes, and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan *near* Jericho, ſaying, 4 *Take the ſum of the people*, from twenty years old and upward; as the Lord commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt. 5 Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites: 6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites. 7 Theſe *are* the families of the Reubenites: and they that were numbred of them, were forty and three thouſand and ſeven hundred and thirty. 8 And the ſons of Pallu; Eliab. 9 And the ſons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* famous in the congregation, who ſtrove againſt Moſes and againſt Aaron in the company of Korah, when they ſtrove againſt the Lord: 10 And the earth opened her mouth, and ſwallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a ſign. 11 Notwithſtanding the children of Korah died not. 12 The ſons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: 13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites. 14 Theſe *are* the families of the Simeonites, twenty and two thouſand and two hundred. 15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: 16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites. 17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites. 18 Theſe *ar*
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the families of the children of Gad according to thoſe that were numbered of them, forty thouſand and five hundred. 19 The ſons of Judah *were* Er and Onan, and Er and Onan died in the land of Canaan. 20 And the ſons of Judah after their families were; of Shelah, the family of the Shelanites: Of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites: 21 And the ſons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. 22 Theſe *are* the families of Judah according to thoſe that were numbred of them, threeſcore and ſixteen thouſand and five hundred. 23 Of the ſons of Iſſachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites: 24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites. 25 Theſe *are* the families of Iſſachar according to thoſe that were numbred of them, threeſcore and four thouſand and three hundred. 26 Of the ſons of Zebulun after their families: Of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelhites. 27 Theſe *are* the families of the Zebulunites according to thoſe that were numbred of them, threeſcore thouſand and five hundred. 28 The ſons of Joſeph after their families, *were* Manaſſeh and Ephraim. 29 Of the ſons of Manaſſeh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites. 30 Theſe *are* the ſons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: 31 And of Aſriel, the family of the Aſrielites: and of Shechem, the family of the Shechemites: 32 And of Shemidah the family of the Shemidaites: and of Hepher, the family of the Hepherites. 33 And Zelophehad the ſon of Hepher had no ſons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah. 34 Theſe *are* the families of Manaſſeh, and thoſe that were numbred of them, fifty and two thouſand and ſeven hundred. 35 Theſe *are* the ſons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. 36 And theſe *are* the ſons of Shuthelah: of Eran, the family of the Eranites. 37 Theſe *are* the families of the ſons of Ephraim, according to thoſe that were numbred of them, thirty and two thouſand and five hundred. Theſe *are* the ſons of Joſeph after their families. 38 The ſons of Benjamin after their families: of Bela, the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites: 39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. 40 And the ſons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites. 41 Theſe *are* the ſons of Benjamin after their families: and they that were numbred of them, *were* forty and five thouſand and ſix hundred. 42 Theſe *are* the ſons of Dan after their families: of Shuham, the family of the Shuhamites. Theſe *are* the families of Dan after their families. 43 All the families of the Shuhamites according to thoſe that were numbred of them, *were* threeſcore and four thouſand and four hundred. 44 Of the children of Aſher after their families: of Jimna, the family of the Jimnites: of Jeſui, the family of the Jeſuites: of Beriah, the family of the Beriites. 45 Of the ſons of Beriah: Of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. 46 And the name of the daughter of Aſher *was* Sarah. 47 Theſe *are* the families of the ſons of Aſher according to thoſe that were numbred of them, *who were* fifty and three thouſand and four hundred. 48 Of the ſons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: 49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. 50 Theſe *are* the families of Naphtali according to their families: and they that were numbred of them, *were* forty and five thouſand and four hundred. 51 Theſe *were* the numbred of the children of Iſrael, ſix hundred thouſand and a thouſand ſeven hundred and thirty. 52 And the Lord ſpake unto Moſes, ſaying, 53 Unto theſe the land ſhall be divided for an inheritance, according to the number of names. 54 To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſs inheritance: to every one ſhall his inheritance be given, according to thoſe that were numbred of him. 55 Notwithſtanding, the land ſhall be divided by lot: according to the names of the tribes of their fathers they ſhall inherit. 56 According to the lot ſhall the poſſeſſion thereof be divided, between many and few. 57 And theſe *are* they that were numbred of the Levites, after their families: of Gerſhon, the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. 58 Theſe *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Muſhites, the family of the Korathites: and Kohath begat Amram. 59 And the name of Amrams wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and ſhe bare unto Amram, Aaron, and Moſes, and Miriam their ſiſter. 60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar. 61 And Nadab and Abihu died, when they offered ſtrange fire before the Lord. 62 And thoſe that were numbred of them, were twenty and three thouſand, all males from a month old and upward: for they were not numbred among the children of Iſrael, becauſe there was no inheritance given them among the children of Iſrael. 63 Theſe *are* they that were numbred by Moſes and Eleazar the prieſt, who numbred the children of Iſrael in the plains of Moab, by Jordan *near* Jericho. 64 But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbred, when they numbred the children of Iſrael in the wilderneſs of Sinai. 65 For the Lord had ſaid of them, They ſhall ſurely die in the wilderneſs. And there was not a man left of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

It is proper to be remarked, that the People of *Iſrael* were now for the third Time computed ſince their coming out of *Egypt*, each Numeration having an apparent Cauſe, as the bare mentioning the Times when they were made, will ſufficiently inform the Reader.

The firſt was, in order to their being aſſeſſed for the building of the Tabernacle. The ſecond, on the firſt Day of the ſecond Month, in the ſecond Year after the *Exodus*, when their Camp lay before *Sinai*; and hence we are enabled to form the following Tables, in which the Increaſe and Decreaſe of their reſpective Tribes, and the Number of Families comprized under each Tribe may at one View be ſeen.

A Table *of the Tribes of* Iſrael, *their Families, and Number of Men, above twenty Years old.*

	Fam.			*Numb.*
1	*Reuben.*	4	Hanochites, Phalluites, Hezronites, and Garmites.	43730
2	*Simeon.*	5	Nemuelites, Jaminites, Jachinites, Zarhites, and Saulites.	22200
3	*Gad.*	7	Zephonites, Haggites, Shunites, Oznites, Erites, Arodites, and Arelites.	40500
4	*Judah.*	5	Shelanites, Pharzites, Zarhites, Hezronites, and Hamulites.	76500
5	*Iſſachar.*	4	Tolaites, Phunites, Jaſhubites, and Shimronites.	64300
6	*Zebulun.*	3	Sardites, Elonites, and Jahleelites.	60500
7	*Manaſſeh.*	8	Machirites, Gileadites, Jeezerites, Helekites, Aſrielites, Shechemites, Shemidaites, and Hepherites.	52700
8	*Ephraim.*	4	Shuthalites, Bechrites, Tahanites, and Eranites.	32500
9	*Benjamin.*	7	Belaites, Aſhbelites, Ahiramites, Shuphamites, Huphamites, Ardites, and Naamites.	45600
10	*Dan.*	1	Shuhamites.	64400
11	*Aſher.*	5	Jimnaites, Jeſuites, Beriites, Heberites, and Malchielites.	53400
12	*Naphtali.*	4	Jahzeelites, Gunites, Jezerites, and Shillemites.	45400
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A Table, *ſhewing the Increaſe and Decreaſe of the reſpective Tribes of* Iſrael, *ſince their laſt Muſter.*

		Increaſed.	Decreaſed
1	*Reuben*	— —	2770
2	*Simeon*	— —	37100
3	*Gad*	— — —	5150
4	*Judah*	1900	
5	*Iſſachar*	9900	
6	*Zebulun*	3100	
7	*Manaſſeh*	20500	
8	*Ephraim*	— —	1800
9	*Benjamin*	10200	
10	*Dan*	1700	
11	*Aſher*	11900	
12	*Naphtali*	— —	8000
		59200	61020
			59200
		Decreaſed	1820

From theſe Tables it appears, that the Decreaſe of the *Iſraelites* lay in the Camp of *Reuben*, that Tribe and the Tribe of *Simeon* ſuffering ſeverely; tho' it cannot with Certainty be affirmed, from what Cauſe this Puniſhment was inflicted. It is moſt likely, that the divine Wrath, for the Conſpiracy of *Dathan*, *Abiram*, and their Aſſociates, which occaſioned the woeful Opening of the Earth, and the deſtroying Plague, conſequent on their Murmurs, fell very heavily on *Reuben's* Poſterity, who were, as heretofore has been ſhewn, the Perſons principally concerned in that Inſurrection. As to *Simeon*, we know that *Zimri* was a Prince of that Houſe, who ſo lately provoked the pious Indignation of *Phinehas*, by his profligate Debauchery; whence it has been, and we think not without Probability, conjectured, that a very great Number of thoſe diſſolute Wretches, who followed the Women of *Moab* and *Midian* were of this Tribe alſo, which therefore felt more ſeverely the Plague wherewith *Iſrael* was chaſtiſed, for that heinous Offence; but tho' theſe Obſervations may be ſupported by various Arguments, yet they are only propoſed here, and left to the Judgment of the Reader; for, where *Moſes* has not expreſly informed us, we cannot take upon us to aſſert.

But, tho' theſe Uncertainties occur, in endeavouring to aſſign the Cauſes of the diminiſhing certain Tribes, yet ſhall we find leſs Difficulty, in accounting for the Increaſe in the Reſt. The Bleſſing of *Jacob* upon *Judah*, to whom the Principality was transferred from *Reuben*, ſeems to imply that his Deſcendants ſhould be remarkably numerous and potent; this we find fully accompliſhed, as in the two former Reviews, ſo alſo in this; for the fighting Men of this Tribe appear, from this laſt Computation, to have been a Third more than thoſe of the Tribe of *Reuben*; and as the Bleſſing on *Joſeph's* Offspring pointed out their growing to a vaſt and numerous People, ſo we find that the Increaſe of *Manaſſeh* was double the Increaſe of any other Tribe, amounting to no leſs than twenty thouſand and five hundred Men. The *Levites*, as they were ſeparated from their Brethren, and were to have no Portion in the promiſed Land aſſigned to their Tribe, ſo they were not muſtered with the reſt, but an Account was taken of them ſeparately, whereby it was found, that they were now twenty three thouſand Males from a Month old and upwards; ſo that they were increaſed a thouſand, from the Time of their being laſt numbered. The Hoſt in general, notwithſtanding there were none now muſtered but *Caleb* and *Joſhua*, who were muſtered before, falling ſhort but one thouſand eight hundred and twenty of its former Amount, and conſiſting intirely of Men in their Prime, from twenty Years to fifty ſeven Years old, or thereabouts; a manifeſt Proof of God's peculiar Care over this People.

CHAP. XXVII.

The Caſe of the Daughters of Zelophehad, *and the Law concerning Inheritances made thereupon.* Moſes *being acquainted with his Death,* Joſhua *is appointed his Succeſſor.*

Ver. 1. THen came the daughters of Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of Manaſſeh the ſon of Joſeph: and theſe *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah and Tirzah. 2 And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the congregation by the door of the tabernacle of the congregation, ſaying, 3 Our father died in the wilderneſs, and he was not in the company of them that gathered themſelves together againſt the Lord in the company of Korah; but died in his own ſin, and had no ſons. 4 Why ſhould the name of our father be done away from among his family, becauſe he hath no ſon? Give unto us *therefore* a poſſeſſion among the brethren of our father. 5 And Moſes brought their cauſe before the Lord. 6 And the Lord ſpake unto Moſes, ſaying, 7 The daughters of Zelophehad ſpeak right: thou ſhalt ſurely give them a poſſeſſion of an inheritance among their fathers brethren; and thou ſhalt cauſe th inheritance of their father to paſs unto them. 8 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, If a man die, and have no ſon, then ye ſhall cauſe his inheritance to paſs unto his daughter. 9 And if he have no daughter, then ye ſhall give his inheritance unto his brethren. 10 And if he have no brethren, then ye ſhall give his inheritance unto his fathers brethren. 11 And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman that is next to him of his family, and he ſhall poſſeſs it: and it ſhall be unto the children of Iſrael a ſtatute of judgment, as the Lord commanded Moſes.

And Moſes brought their Cauſe before the Lord] Here, ſays *Campbel*, we have a very clear Inſtance of the Manner of Proceeding in extraordinary Caſes, while the People of *Iſrael* continued in the Deſart; and from hence it appears, how very cautious not only the inferior Judges were, in deciding Points intricate in their Nature, and unreducible to any already given Law, but alſo, how ſcrupulous even their higheſt Court was, nay, and the holy Prophet himſelf, in ſuch a Caſe; for, inſtead of pronouncing ſuch a Sentence, as in their Opinions ſeemed right in this Matter, *Moſes* carries away the Cauſe to the dernier Reſort of the *Hebrews*, the Judgment of *Jehovah*, that the divine Decree might fully ettle the preſent Diſpute, whereby the Right of Inheritance, in Caſe of the Failure of Heirs Male, might, eyond Controverſy, be for the future adjuſted.

12 And the Lord ſaid unto Moſes, Get thee up nto this mount Abarim, and ſee the land which I ave given unto the children of Iſrael. 13 And hen thou haſt ſeen it, thou alſo ſhalt be gahered unto thy people, as Aaron thy brother as gathered. 14 For ye rebelled againſt my ommandment (in the deſart of Zin, in the trife of the congregation) to ſanctify me at the ater, before their eyes: that *is* the water of Meribah in Kadeſh in the wilderneſs of Zin. 15 And Moſes ſpake unto the Lord, ſaying, 16 Let he Lord, the God of the ſpirits of all fleſh, ſet man over the congregation, 17 Which may o out before them, and which may go in before hem, and which may lead them out, and which ay bring them in; that the congregation of the Lord be not as ſheep which have no ſhepherd. 8 And the Lord ſaid unto Moſes, Take thee Joſhua the ſon of Nun, a man in whom *is* the pirit, and lay thine hand upon him. 19 And et him before Eleazar the prieſt, and before all he congregation: and give him a charge in their ight. 20 And thou ſhalt put *ſome* of thine honour upon him, that all the congregation of the hildren of Iſrael may be obedient. 21 And he hall ſtand before Eleazar the prieſt, who ſhall ſk *counſel* for him, after the judgment of Urim efore the Lord: at his word ſhall they go out, nd at his word they ſhall come in, *both* he, and ll the children of Iſrael with him, even all the ongregation. 22 And Moſes did as the Lord ommanded him: and he took Joſhua and ſet im before Eleazar the prieſt, and before all the ongregation. 23 And he laid his hands upon im, and gave him a charge, as the Lord commanded by the hand of Moſes.

And the Lord ſaid unto Moſes, Get thee up into this Mount Abarim, and ſee the Land which I have given nto the Children of Iſrael] The Time of the Prophet's Death, according to the Sentence pronounced againſt im by God, for his irreverent Behaviour at the Waters of *Meribah*, drawing now very near, *Jehovah* graciouſly reminded him thereof; and, to alleviate his Afflictions, and leſſen his melancholy Regret, the Lord informs him, that tho' he would not reverſe the Judgment, or permit him to ſee the People whom he had conducted out of *Egypt*, ſetled in *Canaan*; yet he ſhould have Leave to go up into the Summit of *Nebo*, one of the Mountains of *Abarim*, from which he might behold that rich and fruitful Country, which God had beſtowed on the Deſcendants of *Jacob*; after which he was to be gathered to his People, as *Aaron* his Brother had been in his Preſence. There is no Queſtion to be made, but that *Moſes* was heavily grieved, even with this gentle Admonition, concerning his approaching Death; for elſewhere he informs us, that he offered the moſt earneſt Prayers and Supplications for obtaining Pardon, and avoiding that Puniſhment which he had already ſeen inflicted on his Brother. However, his Anxiety hindered not his Remembrance of the People he had ſo many Years conducted, or from conſidering the unhappy Condition to which they would be reduced, in Caſe of his dying, without appointing a proper Perſon to ſucceed him. Wherefore *Moſes* took this Opportunity to beſeech the Almighty, who, as he was the Governor of all Things, could at his Pleaſure model the Minds and Diſpoſitions of his Creatures, to appoint a Perſon in his Stead to govern his choſen People *Iſrael*, to command them, in Time of War, and to rule over them in Time of Peace, that they might not ſeem to be caſt off at his Deceaſe, or the Congregation of *Jehovah* be as Sheep without a Shepherd: For tho', as from former Paſſages it appears, *Joſhua* had been pointed out as the Perſon whom God had ſelected, to perform what *Moſes* ſhould leave unfiniſhed, yet this wiſe and pious Man was deſirous, that the Appointment ſhould be ſolemnly confirmed, to the End that the *Iſraelites* might the more readily yield him due Obedience.

CHAP. XXVIII.

Several Sorts of Offerings.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Command the children of Iſrael, and ſay unto them, My offering, *and* my bread for my ſacrifices made by fire, *for* a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon. 3 And thou ſhalt ſay unto them, This *is* the offering made by fire, which ye ſhall offer unto the Lord; two lambs of the firſt year without ſpot day by day, *for* a continual burnt-offering. 4 The one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer at even; 5 And a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil. 6 *It is* a continual burnt-offering, which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the Lord. 7 And the drink-offering thereof *ſhall be* the fourth *part* of an hin for the one lamb: in the holy *place* ſhalt thou cauſe the ſtrong wine to be poured unto the Lord *for* a drink-offering. 8 And the other lamb ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer *it*, a ſacrifice made by fire of a ſweet ſavour unto the Lord. 9 And on the ſabbath-day, two lambs of the firſt year without ſpot, and two tenth-deals of flour *for* a meat-offering mingled with oil, and the drink-offering thereof. 10 *This is* the burnt-offering of every ſabbath, beſide the continual burnt-offering, and his drink-offering. 11 And in the beginnings of your months ye ſhall offer a burnt-offering unto the Lord; two young bullocks, and one ram, ſeven lambs of the firſt year without ſpot, 12

And three tenth-deals of flour *for* a meat-offering mingled with oil for one bullock, and two tenth-deals of flour *for* a meat-offering mingled with oil for one ram, 13 And a ſeveral tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb, *for* a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the Lord. 14 And their drink-offerings ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year. 15 And one kid of the goats for a ſin-offering unto the Lord ſhall be offered, beſides the continual burnt-offering and his drink-offering. 16 And in the fourteenth day of the firſt month *is* the paſſover of the Lord. 17 And in the fifteenth day of this month *is* the feaſt: ſeven days ſhall unleavened bread be eaten. 18 In the firſt day *ſhall be* an holy convocation; ye ſhall do no manner of ſervile work *therein.* 19 But ye ſhall offer a ſacrifice made by fire *for* a burnt-offering unto the Lord; two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhall be unto you without blemiſh. 20 And their meat-offering *ſhall be of* flour mingled with oil: three tenth-deals ſhall ye offer for a bullock, and two tenth-deals for a ram, 21 A ſeveral tenth-deal ſhall thou offer for every lamb, throughout the ſeven lambs: 22 And one goat *for* a ſin offering, to make an atonement for you. 23 Ye ſhall offer theſe beſide the burnt-offering in the morning, which *is* for a continual burnt-offering. 24 After this manner ye ſhall offer daily throughout the ſeven days, the meat of the ſacrifice made by fire, of a ſweet ſavour unto the Lord: it ſhall be offered beſide the continual burnt-offering, and his drink-offering. 25 And on the ſeventh day ye ſhall have an holy convocation; ye ſhall do no ſervile work. 26 Alſo in the day of the firſt-fruits, when ye bring a new meat-offering unto the Lord, after your weeks *be out*, ye ſhall have an holy convocation; ye ſhall do no ſervile work. 27 But ye ſhall offer the burnt-offering for a ſweet ſavour unto the Lord, two young bullocks, one ram, ſeven lambs of the firſt year: 28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram, 29 A ſeveral tenth-deal unto one lamb, throughout the ſeven lambs: 30 *And* one kid of the goats, to make an atonement for you. 31 Ye ſhall offer *them* beſides the continual burnt-offering, and his meat-offering (they ſhall be unto you without blemiſh) and their drink-offerings.

Nothing in this Chapter occurs that wants Explanation.

CHAP. XXIX.

The Offerings to be made, and the Manner of celebrating the Feaſt of Trumpets, and the Feaſt of Tabernacles.

Ver. 1. AND in the ſeventh month, on the firſt *day* of the month, ye ſhall have an holy convocation; ye ſhall do no ſervile work, it is a day of blowing the trumpets unto you. 2 And ye ſhall offer a burnt-offering for a ſweet ſavour unto the Lord, one young bullock, one ram, *and* ſeven lambs of the firſt year without blemiſh: 3 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram, 4 And one tenth-deal for one lamb, throughout the ſeven lambs: 5 And one kid of the goats *for* a ſin-offering, to make an atonement for you: 6 Beſide the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the Lord. 7 And ye ſhall have on the tenth *day* of this ſeventh month an holy convocation: and ye ſhall afflict your ſouls: ye ſhall not do any work *therein.* 8 But ye ſhall offer a burnt-offering unto the Lord *for* a ſweet ſavour, one young bullock, one ram, *and* ſeven lambs of the firſt year, they ſhall be unto you without blemiſh: 9 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram. 10 A ſeveral tenth-deal for one lamb, throughout the ſeven lambs: 11 One kid of the goats *for* a ſin-offering, beſide the ſin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings. 12 And on the fifteenth day of the ſeventh month, ye ſhall have an holy convocation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the Lord ſeven days. 13 And ye ſhall offer a burnt-offering, a ſacrifice made by fire of a ſweet ſavour unto the Lord; thirteen young bullocks, two rams, *and* fourteen lambs of the firſt year, they ſhall be without blemiſh: 14 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams, 15 And a ſeveral tenth-deal to each lamb of the fourteen lambs: 16 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering. 17 And on the ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot: 18 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner: 19 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, and the meat-offering thereof, and their drink-offerings. 20 And on the third day eleven bullocks, two rams, fourteen lambs of the firſt year without blemiſh: 21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs *ſhall be* according to the number, after the manner: 22 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering. 23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh: 24 Their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner: 25 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, his meat offering, and his drink-offering. 26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the firſt year without ſpot: 27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according

ing to their number, after the manner: 28 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering. 29 And on the ſixth day eight bullocks, two rams, and fourteen lambs of the firſt year without blemiſh: 30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner: 31 And one goat *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering. 32 And on the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh: 33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner: 34 And one goat *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering. 35 On the eighth day ye ſhall have a ſolemn aſſembly: ye ſhall do no ſervile work *therein.* 36 But ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the Lord; one bullock, one ram, ſeven lambs of the firſt year without blemiſh: 37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *ſhall be* according to their number, after the manner: 38 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering. 39 Theſe *things* ye ſhall do unto the Lord in your ſet feaſts, beſides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings. 40 And Moſes told the children of Iſrael, according to all that the Lord commanded Moſes.

Having nothing to obſerve particularly on this Chapter, let us proceed to the next.

CHAP. XXX.

Of Vows, particularly thoſe of Maids, Widows, and Women divorced.

Ver. 1. AND Moſes ſpake unto the heads of the tribes, concerning the children of Iſrael, ſaying, This *is* the thing which the Lord hath commanded. 2 If a man vow a vow unto the Lord, or ſwear an oath to bind his ſoul with a bond; he ſhall not break his word, he ſhall do according to all that proceedeth out of his mouth. 3 If a woman alſo vow a vow unto the Lord, and bind *her ſelf* by a bond, *being* in her fathers houſe in her youth; 4 And her father ear her vow, and her bond wherewith ſhe hath ound her ſoul, and her father ſhall hold his peace t her: then all her vows ſhall ſtand, and every ond wherewith ſhe hath bound her ſoul, ſhall and. 5 But if her father diſallow her in the day at he heareth; not any of her vows or of her onds wherewith ſhe hath bound her ſoul, ſhall and: and the Lord ſhall forgive her, becauſe er father diſallowed her. 6 And if ſhe had at l an huſband when ſhe vowed, or uttered ought t of her lips, wherewith ſhe bound her ſoul; And her huſband heard *it*, and held his peace her in the day that he heard *it:* then her vows all ſtand, and her bonds wherewith ſhe bound er ſoul ſhall ſtand. 8 But if her huſband diſallow her on the day that he heard *it*; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect: and the Lord ſhall forgive her. 9 But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall ſtand againſt her. 10 And if ſhe vowed in her huſbands houſe, or bound her ſoul by a bond with an oath; 11 And her huſband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul, ſhall ſtand. 12 But if her huſband hath utterly made them void on the day he heard *them*; *then* whatſoever proceeded out of her lips concerning her vows, or concerning the bond of her ſoul ſhall not ſtand: her huſband hath made them void, and the Lord ſhall forgive her. 13 Every vow, and every binding oath to afflict the ſoul, her huſband may eſtabliſh it, or her huſband may make it void. 14 But if her huſband altogether hold his peace at her, from day to day; then he eſtabliſheth all her vows, or all her bonds which *are* upon her: he confirmeth them, becauſe he held his peace at her, in the day that he heard *them.* 15 But if he ſhall any ways make them void after that he hath heard *them*; then he ſhall bear her iniquity. 16 Theſe *are* the ſtatutes which the Lord commanded Moſes between a man and his wife, between the father and his daughter, *being yet* in her youth in her fathers houſe.

This Chapter treats of ſome particular Kinds of Vows: But as this Subject has been already handled in ſeveral Parts of this Work, we need only obſerve here, that whoever reads with Attention will ſee the Reaſonableneſs of the Injunctions here given, in relation both to the keeping and breaking of certain Vows after they have been made, without any farther Explanation of, or Comment upon them.

CHAP. XXXI.

The War with the Midianites; *their Deſtruction, and the Death of* Balaam; *the Spoil divided; and the Officers reproved for ſaving the Women alive.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Avenge the children of Iſrael of the Midianites: afterward ſhalt thou be gathered unto thy people. 3 And Moſes ſpake unto the people, ſaying, Arm ſome of your ſelves unto the war, and let them go againſt the Midianites, and avenge the Lord of Midian. 4 Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war. 5 So there were delivered out of the thouſands of Iſrael, a thouſand of *every* tribe, twelve thouſand armed for war. 6 And Moſes ſent them to the war, a thouſand of *every* tribe, them and Phinehas the ſon of Eleazar the prieſt, to the war, with the holy inſtruments, and the trumpets to blow, in his hand. 7 And they warred againſt the Midianites, as the Lord commanded Moſes; and they ſlew all the males. 8 And they ſlew the kings of Midian, beſide the reſt of them that were ſlain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam alſo the ſon of Beor they ſlew with the ſword. 9 And the children of Iſrael took *all* the women of Midian captives, and their little ones,

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and took the ſpoil of all their cattel, and all their flocks, and all their goods. 10 And they burnt all their cities wherein they dwelt, and all their goodly caſtles with fire. 11 And they took all the ſpoil, and all the prey, *both* of men and of beaſts. 12 And they brought the captives, and the prey, and the ſpoil unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho. 13 And Moſes, and Eleazar the prieſt, and all the princes of the congregation, went forth to meet them without the camp. 14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the battel. 15 And Moſes ſaid unto them, Have ye ſaved all the women alive? Behold, theſe cauſed the children of Iſrael, through the counſel of Balaam, to commit treſpaſs againſt the Lord in the matter of Peor, and there was a plague among the congregation of the Lord. 17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. 18 But all the women-children that have not known a man by lying with him, keep alive for your ſelves. 19 And do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and whoſoever hath touched any ſlain, purify *both* your ſelves and your captives, on the third day, and on the ſeventh day. 20 And purify all *your* raiment, and all that is made of ſkins, and all work of goats *hair*, and all things made of wood. 21 And Eleazar the prieſt ſaid unto the men of war which went to the battel, This *is* the ordinance of the law which the Lord commanded Moſes; 22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead, 23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and it ſhall be clean: nevertheleſs it ſhall be purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the water. 24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp. 25 And the Lord ſpake unto Moſes, ſaying, 26 Take the ſum of the prey that was taken, *both* of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation: 27 And divide the prey into two parts; between them that took the war upon them, who went out to battel, and between all the congregation. 28 And levy a tribute unto the Lord of the men of war, which went out to battel: one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep. 29 Take *it* of their half, and give *it* unto Eleazar the prieſt, *for* an heave-offering of the Lord. 30 And of the children of Iſraels half, thou ſhalt take one portion of fifty, of the perſons, of the beeves, of the aſſes, and of the flocks, of all manner of beaſts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord. 31 And Moſes and Eleazar the prieſt did as the Lord commanded Moſes. 32 And the booty *being* the reſt of the prey which the men of war had caught, was ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep, 33 And threeſcore and twelve thouſand beeves, 34 And threeſcore and one thouſand aſſes, 35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him. 36 And the half *which was* the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep; 37 And the Lords tribute of the ſheep was ſix hundred and threeſcore and fifteen. 38 And the beeves *were* thirty and ſix thouſand, of which the Lords tribute *was* threeſcore and twelve. 39 And the aſſes *were* thirty thouſand and five hundred, of which the Lords tribute *was* threeſcore and one. 40 And the perſons *were* ſixteen thouſand, of which the Lords tribute *was* thirty and two perſons. 41 And Moſes gave the tribute *which was* the Lords heave-offering, unto Eleazar the prieſt, as the Lord commanded Moſes. 42 And of the children of Iſraels half, which Moſes divided from the men that warred, 43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep, 44 And thirty and ſix thouſand beeves, 45 And thirty thouſand aſſes and five hundred, 46 And ſixteen thouſand perſons) 47 Even of the children of Iſraels half, Moſes took one portion of fifty, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moſes. 48 And the officers which *were* over thouſands of the hoſt, the captains of thouſands, and captains of hundreds, came near unto Moſes: 49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our charge, and there lacketh not one man of us. 50 We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls before the Lord. 51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels. 52 And all the gold of the offering that they offered up to the Lord, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels. 53 (*For* the men of war had taken ſpoil, every man for himſelf) 54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Iſrael before the Lord.

And Moſes ſent them to the War] *Calmet* obſerves, that the Scripture gives us no Account of the Order of Battle between theſe two Armies; but, in all Probability, they were diſpoſed according to the antient People of *Aſia*; and therefore we may range the *Iſraelites* upon one Line, formed of twelve *Corps*, conſiſting of a thouſand Men each, at the Head of which was the *Ark of the Covenant*, ſurrounded by the Prieſts and Levites, whoſe Buſineſs it was to ſound the Charge, as well as defend the Ark. The *Midianites*, we may ſuppoſe, were, in like Manner, ranged in a *Phalanx*, upon one Line, and, as the *Iſraelites* were doubtleſs much inferior in Number to their Enemies, they made much larger Intervals between the Corps of a thouſand Men each, in order to penetrate the Enemies Front in different Places. This was the conſtant Practice of the *Jews*, whenever they were inferior to their Enemies.

A thouſand of every Tribe, them and Phinehas the Son of Eleazar the Prieſt, to the War] Whether this *Phineas* was ſent to command the Troops, which were appointed by God to take Vengeance on the *Midianites*,

Midianites, or whether he went along with the Army, only to perform ſuch *ſacred* Offices, as ſhould be required by the *General*, (who, with more probability perhaps, is thought to be *Joſhua)* are Queſtions ariſing from the Silence of Scripture concerning the chief Commander. *Phineas*, indeed, was a Man of Courage, and had lately performed a ſingular Piece of Service, which had gained him great Reputation; and from hence ſome have imagined, that he was the fitter Perſon to be ſent with an Army to *avenge the Lord of* Midian; as it is certain, that, in After-ages, the *Maccabees* (who were of the Family of the Prieſts) were appointed chief *Commanders*. But then it muſt be conſidered, that theſe *Maccabees* were the ſupreme Governors of the People, and, as ſuch, had a Right to the *military* Command; that, in the War with the *Amorites*, *Moſes* had ſent the Forçes under *Joſhua*'s Conduct; and that *Phineas*, in ſhort, had another Province appointed him, which was to take Care of the *holy Inſtruments*: But what theſe Inſtruments were, is another Queſtion. Several Interpreters are of Opinion, that they were the *Urim* and *Thummim*, which *Phineas* might take along with him, in order to conſult God, in caſe of any Difficulty that might ariſe in the Management of the War; and to countenance this, they ſuppoſe that *Eleazar* was ſuper-annuated, and his Son ſubſtituted in his Room. But it may be juſtly doubted, whether *Phineas*, being the only Son of the High Prieſt, and not yet capable of that Office, could be ſubſtituted to perform this great Charge, which belonged to the High-Prieſt alone: Nor do we find any Warrant for *conſulting the Lord by* Urim *and* Thummim, but only before the Tabernacle. It ſeems therefore much more likely, that, by the *holy Inſtruments*, *Moſes* means the *Ark of the Covenant*, and what was included in it, which, in the following Ages, was wont to be carried into the Field, when the People went to fight againſt their Enemies. Nay, *Joſhua* himſelf, not long after this, ordered the Ark to be carried, with Prieſts blowing Trumpets before it, when he ſurrounded *Jericho* (Joſh. vi. , &c.) And therefore, ſince the *holy Inſtruments* are here joined with the *Trumpets*, it looks very probable, that they ſhould ſignify the *Ark*. Nor can we apprehend that *Moſes* ran any Riſque in venturing the Ark upon this Occaſion, becauſe God had aſſured his People, that they ſhould obtain a complete Victory over the *Midianites*. It muſt be confeſſed, however, that the Ark is never thus expreſſed in any other Part of Scripture, and therefore perhaps they give as true a Senſe of the Words as any, who make the *holy Inſtruments* and *Trumpets* to be one and the ſame Thing, and the latter no more than an Explanation of the former; which Trumpets the Prieſts were commanded to take with them, that they might ſound a Charge, when the Engagement begun, according to their Direction, *Numb.* x. 8, 9. and as the Practice was in future Ages, 2 *Chron.* xiii. 12.

Balaam alſo the Son of Beor they ſlew with the Sword] But how could this be, ſince he was returned to his own Place, Ch. xxiv. 25. which was *Aram*, or *Meſopotamia?* Thus; either he went Part of the Way thither, but in his Journey made ſome Stay in *Midian*; or, underſtanding the Succeſs of his wicked Counſel left with *Balak* in the Sin and Slaughter of the *Iſraelites*, he returned, partly to enjoy the Reputation and Reward of his Counſel, which he had loſt before, and partly to employ his helliſh Arts againſt *Iſrael*, now they were, as he thought, forſaken by their God and expoſed to his Malice. Here *Balaam* dies the Death of the Wicked, and not of the Righteous, as he deſired, Ch. xxiii. 10.

Now therefore kill every Male among the little ones; and kill every Woman that hath known Man by lying with them] *Moſes* ordered the Male Children to be ſlain, that thereby he might extirpate the whole Nation, as far as lay in his Power, and prevent their avenging the Death of their Parents, in caſe they were ſuffered to live to Man's Eſtate. For it is no hard Matter to conceive, how dangerous ſuch a Number of Slaves, conſcious that they were born free, and had loſt their Liberty with the Maſſacre of their Parents, might have proved to a Common-wealth, every where ſurrounded with Enemies. Why he was ſo ſevere againſt the Women we need not wonder, if we do but conſider, that, either by proſtituting themſelves or their Daughters, they had been the chief Inſtruments of drawing the *Iſraelites* to Idolatry. See *Biblioth. Bibl.* and *Le Clerc*'s Com.

But all the Women Children that have not known Man by lying with him, keep alive for yourſelves] The *Jews* have a Tradition, that, in order to find out who were real Virgins, the young Women were placed at a proper Diſtance with other Women, and all commanded to fix their Eyes upon the High-Prieſt's *Mitre*; whereupon thoſe who had *known Man*, turned inſtantly as pale as Aſhes, and thoſe that had not, became as red as Fire. But there ſeems to be no great Occaſion for this Miracle, when either the Appearance of an unqualified Age, or the Examination of ſome ſelect Matrons might determine the Matter as well. See *Biblioth. Bibl.*

We have therefore brought an Oblation for the Lord] The *Jeruſalem Targum* ſuppoſes, that, when theſe Officers made their Offerings, they addreſſed themſelves to *Moſes* in the following Manner: ‘ For as much as ‘ the Lord hath delivered the *Midianites* into our ‘ Hands, and we have ſubdued the Country, entered ‘ into their Chambers, and ſeen their fair and charm‘ ing Daughters, took their Crowns of Gold from off ‘ their Heads, their Rings from their Ears and Fingers, ‘ their Bracelets from their Arms, and their Jewels ‘ from their Necks and Boſoms; therefore far be it ‘ from us to have turned our Eyes towards them. We ‘ had no Manner of Concern or Converſation with ‘ them, leſt we ſhould thereby die the Death of the ‘ Wicked in *Gehenna*. And let this be had in Remem‘ brance on our Behalf, in the Day of the *great Judg‘ ment*, to make a *Reconciliation* for our Souls before ‘ the Lord.’

CHAP. XXXII.

The Tribes of Reuben *and* Gad *petition for their Inheritance on that Side of* Jordan; *which* Moſes *grants on Condition that they ſhould firſt aſſiſt in ſetling their Brethren in* Canaan.

Ver. 1. NOW the children of Reuben and the children of Gad had a very great multitude of cattel: and when they ſaw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattel; 2 The children of Gad, and the children of Reuben came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying, 3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon; 4 *Even* the country which the Lord ſmote before the congregation of Iſrael, *is* a land for cattel, and thy ſervants have cattel. 5 Wherefore, ſay they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan. 6 And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here? 7 And wherefore diſcourage ye the heart of the children of Iſrael from going over into the land which the Lord hath given them? 8 Thus did your fathers, when I ſent them from Kadeſhbarnea to ſee the land. 9 For when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the Lord hath given them. 10 And the Lords anger was kindled at the ſame time, and he ſware, ſaying, 11 Surely none of the men that came up out of Egypt, from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not wholly followed me: 12 Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the ſun of Nun: for they have wholly followed the Lord. 13 And the Lords anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the Lord was conſumed. 14 And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the Lord toward Iſrael. 15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and ye ſhall deſtroy all this people. 16 And they came near unto him, and ſaid, We will build ſheep-folds here for our cattel, and cities for our little ones. 17 But we our ſelves will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land. 18 We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance: 19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſt-ward. 20 And Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the Lord to war, 21 And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, 22 And the land be ſubdued before the Lord: then afterward ye ſhall return, and be guiltleſs before the Lord, and before Iſrael; and this land ſhall be your poſſeſſion before the Lord. 23 But if ye will not do ſo, behold, ye have ſinned againſt the Lord: and be ſure your ſin will find you out. 24 Build ye cities for your little ones, and folds for your ſheep, and do that which hath proceeded out of your mouth. 25 And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth. 26 Our little ones, our wives, our flocks and all our cattel, ſhall be there in the cities of Gilead. 27 But thy ſervants will paſs over, every man armed for war before the Lord to battel, as my lord ſaith. 28 So concerning them Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael: 29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battel before the Lord, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion: 30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan. 31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the Lord hath ſaid unto thy ſervants, ſo will we do. 32 We will paſs over armed before the Lord into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours. 33 And Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the country round about. 34 And the children of Gad built Dibon, and Ataroth, and Aroer, 35 And Atroth, Shophan, and Jaazer, and Jogbehah, 36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep. 37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim, 38 And Nebo, and Baal-meon (their names being changed) and Shibmah: and gave other names unto the cities which they builded. 39 And the children of Machir, the ſon of Manaſſeh went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it. 40 And Moſes gave Gilead unto Machir the ſon of Manaſſeh; and he dwelt therein. 41 And Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them Havoth-jair. 42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Wells has given us the following Geographical Deſcription of the Country on that Side *Jordan*, which the *Reubenites* and *Gadites* ſo earneſtly deſired for a Poſſeſſion. In the Diviſion of the Country, which the *Iſraelites* took from *Sihon* and *Og*, two vanquiſhed Kings, that lived on the Eaſt Side of *Jordan*, and whoſe Dominions extended from the River *Arnon*, even as far as Mount *Hermon*, Deut. iii. 8. *Moſes* gave to the Tribe of *Reuben* the *ſouthern*, or rather the *South-weſt* Part of the Country, ſo that they were bounded to the *South* by the River *Arnon*; to the *Weſt*, with *Jordan*; and to the *North* and *Eaſt*, with the Tribe of *Gad*. In this Tribe ſtood *Heſhbon*, the capital City of the Kingdom of *Sihon*, ſituate on the Hills over againſt *Jericho*, about 20 Miles diſtant from the River *Jordan*. The Tribe of *Gad* was bounded with the River *Jordan*, to the *Weſt*; with the half Tribe of *Manaſſeh*, to the *North*; with the *Ammonites* to the *Eaſt*; and with the Tribe of *Reuben* to the *South*. In this Tribe ſtood *Aſtaroth*, the capital City of *Og*, which very likely obtained its Name from an *Idol*, which was much worſhipped in thoſe Times and Parts. How the half Tribe of *Manaſſeh* came to chuſe to ſtay on the *Eaſt* Side of *Jordan*, the ſacred Hiſtory makes no Mention; but it is reaſonable to ſuppoſe, that, after they had found that the Tribes of *Reuben* and *Gad* had ſucceeded in their Petition, they might likewiſe repreſent to *Moſes* the great Stock of Cattle which they had; that the Country would be equally commodious for them, and was over-large for two Tribes alone to occupy: Nor is it to be doubted, but that *Moſes* was inclinable to liſten to their Allegation, becauſe the Sons of *Machir*, the Son of *Manaſſeh*, had, by their Valour, ſubdued a great Part of the Country, where they ſetled; which was bounded by the Tribe of *Gad*, to the *South*; with the Sea of *Cinnereth* (afterwards called the Lake of *Genneſareth*, or the Sea of *Galilee*) together with the Courſe of the River *Jordan*, from its Head to the Sea, to the *Weſt*; with Mount *Lebanon*, or more peculiarly Mount *Hermon*, to the *North*, and *North-eaſt*; and with the Mountains of *Gilead* to the *Eaſt*.

CHAP. XXXIII.

The Marches and Encampments of the Iſraelites *from* Egypt *to* Canaan. *They are commanded to drive out the* Canaanites, *deſtroy their Idols, and divide the Land by Lot. The* Canaanites, *if not diſpoſſeſſed, ſhould trouble and vex them, and uſe them as God thought to uſe their Enemies.*

Ver. 1. THeſe *are* the journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron. 2 And Moſes wrote

their goings out according to their journeys, by
the commandment of the Lord: and theſe *are*
their journeys according to their goings out. 3
And they departed from Rameſes in the firſt
month on the fifteenth day of the firſt month:
on the morrow after the paſſover, the children
of Iſrael went out with an high hand in the ſight
of all the Egyptians. 4 (For the Egyptians bu-
ried all *their* firſt-born, which the Lord had
ſmitten among them: upon their gods alſo the
Lord executed judgments) 5 And the children
of Iſrael removed from Rameſes, and pitched in
Succoth. 6 And they departed from Succoth,
nd pitched in Etham, which *is* in the edge of
he wilderneſs. 7 And they removed from E-
ham, and turned again unto Pi-hahiroth, which
s before Baal-zephon: and they pitched before
Migdol. 8 And they departed from before Pi-
ahiroth, and paſſed through the midſt of the ſea,
nto the wilderneſs, and went three days journey
n the wilderneſs of Etham, and pitched in Ma-
ah. 9 And they removed from Marah, and
ame unto Elim: and in Elim *were* twelve foun-
ains of water, and threeſcore and ten palm-trees;
nd they pitched there. 10 And they removed
om Elim, and encamped by the Red-ſea. 11
nd they removed from the Red-ſea, and en-
amped in the wilderneſs of Sin. 12 And they
ok their journey out of the wilderneſs of Sin,
nd encamped in Dophkah. 13 And they de-
arted from Dophkah, and encamped in Aluſh.
4 And they removed from Aluſh, and encamp-
d at Rephidim, where was no water for the peo-
le to drink. 15 And they departed from
ephidim, and pitched in the wilderneſs of
nai. 16 And they removed from the deſart
Sinai, and pitched at Kibroth-hattaavah.
7 And they departed from Kibroth-hattaavah,
nd encamped at Hazeroth. 18 And they de-
arted from Hazeroth, and pitched in Rith-
ah. 19 And they departed from Rithmah,
d pitched at Rimmon-parez. 20 And they
eparted from Rimmon-parez, and pitched in
ibnah. 21 And they removed from Libnah,
d pitched at Riſſah. 22 And they journeyed
om Riſſah, and pitched in Kehelathah. 23
nd they went from Kehelathah, and pitched in
ount Shapher. 24 And they removed from
ount Shapher, and encamped in Haradah. 25
nd they removed from Haradah, and pitched
Makheloth. 26 And they removed from
akheloth, and encamped at Tahath. 27 And
ey departed from Tahath, and pitched at Ta-
h. 28 And they removed from Tarah, and
itched in Mithcah. 29 And they went from
ithcah, and pitched in Haſhmonah. 30 And
ey departed from Haſhmonah, and encamped
Moſeroth. 31 And they departed from Mo-
roth, and pitched in Bene-jaakan. 32 And
ey removed from Bene-jaakan, and encamped
Hor-hagidgad. 33 And they went from Hor-
gidgad, and pitched in Jotbathah. 34 And
ey removed from Jotbathah, and encamped at
bronah. 35 And they departed from Ebro-
h, and encamped at Ezion-gaber. 36 And
ey removed from Ezion-gaber, and pitched in
e wilderneſs of Zin, which *is* Kadeſh. 37
nd they removed from Kadeſh, and pitched in
ount Hor, in the edge of the land of Edom.
8 And Aaron the prieſt went up into mount
Hor, at the commandment of the Lord, and
died there in the fortieth year, after the children
of Iſrael were come out of the land of Egypt,
in the firſt *day* of the fifth month. 39 And Aa-
ron was an hundred and twenty and three years
old, when he died in mount Hor. 40 And king
Arad the Canaanite (which dwelt in the ſouth,
in the land of Canaan) heard of the coming of
the children of Iſrael. 41 And they departed
from mount Hor, and pitched in Zalmonah. 42
And they departed from Zalmonah, and pitched
in Punon. 43 And they departed from Punon,
and pitched in Oboth. 44 And they departed
from Oboth, and pitched in Ije-abarim, in the
border of Moab. 45 And they departed from
Iim, and pitched in Dibon-gad. 46 And they
removed from Dibon-gad, and encamped in Al-
mon-diblathaim. 47 And they removed from
Almon-diblathaim, and pitched in the mountains
of Abarim, before Nebo. 48 And they depart-
ed from the mountains of Abarim, and pitched
in the plains of Moab, by Jordan, *near* Jericho.
49 And they pitched by Jordan from Beth jeſi-
moth, *even* unto Abel-ſhittim, in the plains of
Moab.

As this Part of the Chapter contains nothing more than an Account of the various Movements and Reſtings of the *Iſraelites* during their Travels in the Wilderneſs, the Reader will find the beſt Explanation of it in the Map, where theſe Things are particularly deſcribed.

50 And the Lord ſpake unto Moſes, in the
plains of Moab, by Jordan *near* Jericho, ſaying,
51 Speak unto the children of Iſrael, and ſay
unto them, When ye are paſſed over Jordan,
into the land of Canaan; 52 Then ye ſhall drive
out all the inhabitants of the land from before
you, and deſtroy all their pictures, and deſtroy
all their molten images, and quite pluck down
all their high places. 53 And ye ſhall diſpoſſeſs
the inhabitants of the land, and dwell therein: for
I have given you the land to poſſeſs it. 54
And ye ſhall divide the land by lot, for an inhe-
ritance among your families, *and* to the more ye
ſhall give the more inheritance, and to the fewer
ye ſhall give the leſs inheritance: every mans
inheritance ſhall be in the place where his lot fall-
eth; according to the tribes of your fathers, ye
ſhall inherit. 55 But if ye will not drive out the
inhabitants of the land from before you; then it
ſhall come to paſs, that thoſe which ye let re-
main of them, *ſhall be* pricks in your eyes, and
thorns in your ſides, and ſhall vex you in the
land wherein ye dwell. 56 Moreover, it ſhall
come to paſs *that* I ſhall do unto you, as I thought
to do unto them.

And ye ſhall divide the Land by Lot for an Inheritance] Nothing could be more prudently contrived, than this Partition of the Country by *Lot*, and making *Joſhua* and the *High-Prieſt* Super-intendants of it, (as we find they were in the next Chapter) ſince it was the only Way that could effectually prevent all Murmurings and Quarrellings among ſuch an obſtinate People as the *Jews* were. However, as the Lots were to bear a Proportion to the Bigneſs of each Tribe and Family, it is ſuppoſed from what followed, that every Tribe firſt drew its Lot for its own Canton, and that there were proper Perſons appointed to meaſure out a Quantity of Land for each Family, according to their

Bigneſs. But whether this laſt was done by this or any other Method; whether the *Subdiviſions* between the Families were likewiſe carried on by Lot, or otherwiſe, ſure it is, that we read of no Broils or Jealouſies that it ever occaſioned among them. See *Univerſ. Hiſt.*

CHAP. XXXIV.

The Borders and Boundaries of their promiſed Inheritance deſcribed. Joſhua *and* Eleazar *at the Head, and a Commiſſioner for every Tribe, appointed to divide the Land.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan (this *is* the land that ſhall fall unto you for an inheritance, *even* the land of Canaan with the coaſts thereof) 3 Then your ſouth quarter ſhall be from the wilderneſs of Zin, along by the coaſt of Edom, and your ſouth-border ſhall be the out-moſt coaſt of the ſalt-ſea eaſtward. 4 And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs on to Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and ſhall go on to Hazar-addar, and paſs on to Azmon. 5 And the border ſhall fetch a compaſs from Azmon unto the river of Egypt, and the goings out of it ſhall be at the ſea. 6 And *as for* the weſtern border, you ſhall even have the great ſea for a border: this ſhall be your weſt-border. 7 And this ſhall be your north-border; from the great ſea, you ſhall point out for you mount Hor. 8 From mount Hor you ſhall point out *your border* unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad. 9 And the border ſhall go on to Ziphron, and the goings out of it ſhall be at Hazar-enan: this ſhall be your north-border. 10 And ye ſhall point out your eaſt-border from Hazar-enan to Shepham. 11 And the coaſt ſhall go down from Shepham, to Riblah, on the eaſt ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the ſide of the ſea of Cinnereth eaſtward. 12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt-ſea: This ſhall be your land with the coaſts thereof round about. 13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe. 14 For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance. 15 The two tribes and the half tribe have received their inheritance on this ſide Jordan *near* Jericho, eaſt-ward, toward the ſun-riſing. 16 And the Lord ſpake unto Moſes, ſaying, 17 Theſe *are* the names of the men which ſhall divide the land unto you; Eleazar the prieſt, and Joſhua the ſon of Nun. 18 And ye ſhall take one prince of every tribe, to divide the land by inheritance. 19 And the names of the men *are* theſe: Of the tribe of Judah, Caleb the ſon of Jephunneh. 20 And of the tribe of the children of Simeon, Shemuel the ſon of Ammihud. 21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon. 22 And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli. 23 The prince of the children of Joſeph, for the tribe of the children of Manaſſeh, Hanniel the ſon of Ephod. 24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan. 25 And the prince of the tribe of the children of Zebulun, Elizaphan the ſon of Parnach. 26 And the prince of the tribe of the children of Iſſachar, Paltiel the ſon of Azzan. 27 And the prince of the tribe of the children of Aſher, Ahihud the ſon of Shelomi. 28 And the prince of the tribe of the children of Naphtali, Pedahel the ſon of Ammihud. 29 Theſe *are they* whom the Lord commanded to divide the inheritance unto the children of Iſrael in the land of Canaan.

And this ſhall be your north Border; from the great Sea you ſhall point out for you Mount Hor] This was not the ſame Mount *Hor* on which *Aaron* died, for that was Southward, Ch. xxxiii. 37, 38. and therefore it muſt be another Mountain, and, as it is conceived, the Mountain of *Libanus*, which is elſewhere mentioned as the northern Border of the Land, and which, in regard of divers Parts, or by divers People, is called by divers Names, as *Sirion* and *Shenir*, Deut. iii. 9. and *Sion*, Deut. iv. 48. and *Hermon*, Joſh. xiii. 5. and here *Hor*, which ſignifies a *Mountain*, and this may be called ſo by Way of Eminency. Certain it is, that as *Hor* here, ſo *Hermon*, Joſh. xiii. 5. is joined with the Entrance of *Hamath*, which makes it probable that they are one and the ſame Place.

CHAP. XXXV.

Forty-eight Cities given to the Levites. *Six Cities of Refuge aſſigned; the Uſe of them. Two Witneſſes required in capital Puniſhments.*

Ver. 1. AND the Lord ſpake unto Moſes in the plains of Moab, by Jordan *near* Jericho, ſaying, 2 Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion, cities to dwell in: and ye ſhall give *alſo* unto the Levites ſuburbs for the cities round about them. 3 And the cities ſhall they have to dwell in, and the ſuburbs of them ſhall be for their cattel, and for their goods, and for all their beaſts. 4 And the ſuburbs of the cities which ye ſhall give unto the Levites, *ſhall reach* from the wall of the city and outward, a thouſand cubits round about. 5 And ye ſhall meaſure from without the city on the eaſt-ſide two thouſand cubits, and on the ſouth-ſide two thouſand cubits, and on the weſt-ſide two thouſand cubits, and on the north-ſide two thouſand cubits: and the city *ſhall be* in the midſt: this ſhall be to them the ſuburbs of the cities. 6 And among the cities which ye ſhall give unto the Levites, *there ſhall be* ſix cities for refuge, which ye ſhall appoint for the man-ſlayer, that he may flee thither: and to them ye ſhall add forty and two cities. 7 *So* all the cities which ye ſhall give to the Levites, *ſhall be* forty and eight cities: them *ſhall ye give* with their ſuburbs. 8 And the cities which ye ſhall give *ſhall be* of the poſſeſſion of the children of Iſrael: from *them that have* many, ye ſhall give many; but from *them that have* few, ye ſhall give few: every one ſhall give of his cities unto the Levites, according to his inheritance which he inheriteth.

And the Suburbs of the Cities which ye ſhall give unto the Levites, ſhall reach from the Wall of the City and outward, a thouſand Cubits round about] But in the next Verſe it is *two thouſand*. To reconcile this, the *ſeventy Interpreters* read in both Places *two thouſand Cubits*; whence ſome ſuppoſe this to be an Error in the *Hebrew* Text, which, being in a Matter neither concerning Faith nor good Morals, is not prejudicial to the Authority of the holy Scripture.

But farther; the *one thouſand Cubits* may be in Length from the City, and the *two thouſand Cubits* in Breadth on each Side of the City, and ſo they well agree; for a Line of a thouſand Cubits being drawn in Length Eaſtward, and another Weſtward, another Northward, and another Southward, a Line, drawn at a thouſand Cubits diſtance from the City, from Eaſt to Weſt, muſt needs contain two thouſand Cubits, and ſo muſt the other Line from North to South, and ſo on every Side of the City there muſt be two thouſand Cubits.

Again; this Verſe and the next do not ſpeak to the ſame Thing. This ſpeaks of the Space or Place from whence the Suburbs ſhall be meaſured, the next Verſe ſpeaks of the Space unto which that Meaſure ſhall be extended; and the Words may be very well read thus, *And the Suburbs — ſhall be* (ſo it is only an *Ellipſis* of he Verb Subſtantive, which is moſt frequent, and the Meaning is, ſhall be taken or accounted) *from the Wall of the City*, and *from* (that Particle being ſupplied or underſtood from the foregoing Words, which is very ſual) *without it*, or, from *the outward Part of it*, which being a general and indefinite Expreſſion, is limited and explained by the following Words) even from *a thouſand Cubits round about*. Which are mentioned not as the Thing meaſured, for as yet there is not a Word of *meaſuring*, but as the Term or Space from which the meaſuring Line ſhould begin. And then it follows, Ver. 5. *And ye ſhall meaſure from without the City*, (not *from the Wall of the City*, as was ſaid, Ver. 4. but *from without it*, that is, from the ſaid outward Part or Space of a thouſand Cubits without the Wall of the City round about) *on the Eaſt Side two thouſand Cubits*, &c. So that, really, there were three thouſand Cubits from the Wall of the City, whereof one thouſand were probably for Out-houſes, Stalls for Cattle, Gardens, Vineyards, and Olive-yards, and the like, and the other two thouſand or Paſture, which are therefore called the *Field of the Suburbs*, Levit. xxv. 34. by Way of Diſtinction from the Suburbs themſelves, which conſiſted of the firſt thou- nd Cubits from the Wall of the City.

9 And the Lord ſpake unto Moſes, ſaying, 0 Speak unto the children of Iſrael, and ſay unto them, When ye be come over Jordan, into the land of Canaan: 11 Then ye ſhall appoint you cities, to be cities of refuge for you; that the ſlayer may flee thither which killeth any perſon at unawares. 12 And they ſhall be unto you cities for refuge from the avenger; that the man-ſlayer die not, until he ſtand before the congregation in judgment. 13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge. 14 Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge. 5 Theſe ſix cities ſhall be a refuge, *both* for the children of Iſrael, and for the ſtranger, and for the ſojourner among them: that every one that killeth any perſon unawares, may flee thither. 16 And if he ſmite him with an inſtrument of iron (ſo that he die) he *is* a murderer: the murderer ſhall ſurely be put to death. 17 And if he ſmite him with throwing a ſtone wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death. 8 Or *if* he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death. 19 The revenger of blood himſelf ſhall ſlay the murderer: when he meeteth him, he ſhall ſlay him. 20 But if he thruſt him of hatred, or hurl at him by laying of wait, that he die; 21 Or in enmity ſmite him with his hand, that he die: he that ſmote *him* ſhall ſurely be put to death; *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer, when he meeteth him. 22 But if he thruſt him ſuddenly without enmity, or have caſt upon him any thing without laying of wait; 23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy, neither ſought his harm: 24 Then the congregation ſhall judge between the ſlayer, and the revenger of blood, according to theſe judgments. 25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge, whither he was fled: and he ſhall abide in it unto the death of the high prieſt, which was anointed with the holy oil. 26 But if the ſlayer ſhall at any time come without the border of the city of his refuge, whither he was fled; 27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer; he ſhall not be guilty of blood: 28 Becauſe he ſhould have remained in the city of his refuge until the death of the high-prieſt: but after the death of the high-prieſt, the ſlayer ſhall return into the land of his poſſeſſion. 29 So theſe *things* ſhall be for a ſtatute of judgment unto you, throughout your generations in all your dwellings. 30 Whoſo killeth any perſon, the murderer ſhall be put to death by the mouth of witneſſes: but one witneſs ſhall not teſtify againſt any perſon, *to cauſe him* to die. 31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which *is* guilty of death: but he ſhall be ſurely put to death. 32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the prieſt. 33 So ye ſhall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it. 34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the Lord dwell among the children of Iſrael.

When ye be come over Jordan, into the Land of Canaan; then ye ſhall appoint you Cities, to be Cities of Refuge for you] But had the Children of *Iſrael* no *Sanctuaries*, or Places of *Refuge*, before their Entrance into the Land of *Canaan? Anſw.* It is with great Aſſurance of Truth ſuppoſed, that the *Altar* was the only *Sanctuary*, whither he, who had unfortunately killed a Perſon, might flee for Shelter, which, as it ſtood in the Middle of the Camp, was equally near to any of the Tribes; and ſo it was appointed, that the *Cities of Refuge* ſhould be ſo ſituated, that he, who was driven to make uſe of them, might not have far to travel, leſt before he reached the City, the *Avenger of Blood* ſhould overtake him, and put him to Death: For this Reaſon, three were appointed on one Side the River *Jordan*, and three on the other; for, tho' the River did, by no Means, equally divide the Dominions of *Iſrael*, the Poſſeſſions of the Tribes of *Reuben*, *Gad*, and the *Half Tribe of Manaſſeh*, were equal in Length to thoſe of the *nine Tribes* and an *Half*; and conſequently as many Cities were neceſſary.

The Reaſon why theſe Cities were aſſigned among the *Levites* was, becauſe they might be preſumed to be the moſt proper and impartial Judges between the *Man-ſlayers* and *Wilful Murderers*; their Preſence, Counſel, and Authority, we may reaſonably ſuppoſe, might more effectually bridle the Paſſions of the *Avenger of Blood*, who might purſue him thither; and might alſo ſignify, that it is only in *Chriſt* (whom the *Levitical Prieſts* repreſented) that Sinners find Refuge and Safety from the avenging Wrath of God.

CHAP. XXXVI.

The Princes of Manaſſeh *diſcovering an Inconvenience from the Decree paſſed in Favour of the Daughters of* Zelophehad, *that Law is explained, and the Inheritance of Daughters ſetled, and the Daughters of* Zelophehad *allowed to marry whom they think fit in their own Tribe.*

Ver. 1. AND the chief fathers of the families of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near, and ſpake before Moſes and before the princes the chief fathers of the children of Iſrael: 2 And they ſaid, The Lord commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother, unto his daughters. 3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael; then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe whereunto they are received; ſo ſhall it be taken from the lot of our inheritance. 4 And when the jubile of the children of Iſrael, ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers. 5 And Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſons of Joſeph hath ſaid well. 6 This *is* the thing which the Lord doth command concerning the daughters of Zelophehad, ſaying, Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry: 7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers. 8 And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers. 9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance. 10 Even as the Lord commanded Moſes, ſo did the daughters of Zelophehad. 11 For Mahlah, Tirzah, and Hoglah, and Milkah, and Noah, the daughters of Zelophehad, were married unto their fathers brothers ſons. 12 *And* they were married into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father. 13 Theſe *are* the commandments and the judgments which the Lord commanded by the hand of Moſes, unto the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

The Law lately made in Favour of the Daughters of *Zelophehad*, we find here, is altered; and yet that Law was given by divine Direction: How are we to conceive of God's giving an imperfect Law? *Anſw.* God did not take particular Care about every particular Occurrence that happened, or might happen, but left divers Things to be found out by human Prudence, which being his own Gift, it was proper that Opportunities ſhould be left for the Exerciſe of it; and God thought fit to approve and ratify the prudent and profitable Inventions of Men by his own Law or Sanction; as in the Caſe of *Jethro*, Exod. xviii. of *Zelophehad's* Daughters, *Numb.* xxvii. and here of their Brethren. But it is obſervable, that God allowed this only in civil Affairs, but never in the Matters of Worſhip, where he utterly forbids it.

And every Daughter that poſſeſſeth an Inheritance in any Tribe of the Children of Iſrael, ſhall be Wife unto one of the Family of the Tribe of her Father] But was every Woman, by this Law, abſolutely forbidden to marry into any other Tribe than that ſhe belonged to? No; for the contrary may be reaſonably concluded from the Practice of ſo many Patriarchs, Kings, Prieſts, and other holy Men, who have married Women of other Tribes, yea, ſometimes of other Nations, which it is not likely they would have done, if this had been a Tranſgreſſion of God's Law. But by the firſt Clauſe of Ver. 8. here recited, *every Daughter that poſſeſſes an Inheritance*, it ſeems reſtrained to Heireſſes, or ſuch as were likely to be ſo. See 1 *Chron.* xxiii. 22. But if they had Brethren, it's probable they were at Liberty to marry into any Tribe; yet ſo that, if their Brethren died, their Puniſhment was, the Inheritance went from them to the next a kin to their Father's Tribe and Family. And the principal Reaſon why God was ſo ſolicitous to preſerve Tribes and Families unmixed, was, that the Tribe and Family too, out of which the *Meſſiah* was to come, and by which he ſhould be known, might be evident and unqueſtionable.

AN EXPOSITION OF The Fourth Book of *Moſes* called *DEUTERONOMY.*

The ARGUMENT.

Deuteronomy, *in* Greek, *ſignifies a* ſecond Law, *or* a Repetition of the Law, *which* Moſes *doth in this Book; making uſe of holy Exhortations, and perſuaſive Motives to that Purpoſe; ſo that it may be called* an Abridgment of the Law. *He wrote this Book during the two laſt Months of the* 40th *Year of the* Iſraelites *going out of* Egypt, *in the Plain of* Moab, *on the Frontiers of* Canaan, *and after that all the Rebellious were conſumed in the Deſart.*

This faithful Servant of the Lord ſpent the reſt of his Life in repreſenting to them the Paſſages that happened to them in the Deſart, thereby to inſtruct them in their Duty. Firſt, he repreſents to them the great and manifold Benefits God had beſtowed on them in their forty Years Travels, with the juſt Puniſhments the rebellious Murmurers had drawn upon them, thereby to bring them to a careful Obſervance of God's Laws. Then he re-iterates and explains to them, not only the Moral, *but alſo the* Ceremonial Laws, *reſpecting their Religion, and the outward Service of God required of them, and the* Judiciary or Civil Laws, *with ſeveral* Military Ordinances, *with the Duties of* Magiſtrates *and* Judges; *inſerting here and there ſome new Laws, with a very remarkable Prophecy of the chief Prophet, namely,* Jeſus Chriſt. *Then confirming all theſe with excellent* Promiſes *of wonderful* Bleſſings *if they obey; and with terrible* Menaces *and* Curſes, *if they ſhould break the* Covenant *he had made with them, as far as* Ch. xxxi. *And laſt of all, he appoints* Joſhua *to ſucceed him, and ſolemnly delivers the Book of the Law to the Prieſts and Levites, ordering it to be laid up, and kept in the Sanctuary, and to be read at certain Times to the People. He alſo compoſed and taught the* Iſraelites *an excellent* prophetical Hymn, *wherein he foretels what ſhould happen to them till the Coming of* Chriſt, *and the Calling of the* Gentiles. *He bleſſes the* Twelve Tribes, *and having taken a View of the* Holy Land *from the Top of Mount* Nebo, *he dies, and is buried there by the Lord. The* Iſraelites *mourn for him, and* Joſhua *(by God's Order) ſucceeds him.*

CHAP. I.

A Rebearſal of what had befallen the Iſraelites *during their forty Years Travel in the Wilderneſs.*

er. 1. THeſe be the words which Moſes ſpake unto all Iſrael, on this ſide Jordan n the wilderneſs, in the plain over againſt the Red-*ſea*, between Paran, and Tophel, and La-an, and Hazeroth, and Dizahab. 2 *(There are* leven days *journey* from Horeb by the way of ount Seir, unto Kadeſh-barnea) 3 And it came o paſs in the fortieth year, in the eleventh month, n the firſt *day* of the month, that Moſes ſpake nto the children of Iſrael, according unto all that e Lord had given him in commandment unto em; 4 After he had ſlain Sihon the king of the morites, which dwelt in Heſhbon, and Og the ng of Baſhan, which dwelt at Aſtaroth in E-rei. 5 On this ſide Jordan, in the land of oab, began Moſes to declare this law, ſaying, The Lord our God ſpake unto us in Horeb, ying, Ye have dwelt long enough in this ount: 7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea-ſide, to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates. 8 Behold, I have ſet the land before you: go in and poſſeſs the land which the Lord ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them. 9 And I ſpake unto you at that time, ſaying, I am not able to bear you my ſelf alone: 10 The Lord your God hath multiplyed you, and behold, you *are* this day as the ſtars of heaven for multitude. 11 (The Lord God of your fathers make you a thouſand times ſo many more as ye *are*, and bleſs you as he hath promiſed you) 12 How can I my ſelf alone bear your cumbrance, and your burden, and your ſtrife? 13 Take ye wiſe men and underſtanding, and known among your tribes, and I will make them rulers over you. 14 And ye anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do. 15 So I took the chief of your tribes, wiſe men, and known, and made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. 16 And I charged your judges at that time, ſaying, Hear *the cauſes* between your brethren, and judge righteouſly between *every* man and his brother, and the ſtranger *that is* with him. 17 Ye ſhall not reſpect perſons in judgment, *but* you ſhall hear the ſmall as well as the great; you ſhall not be afraid of the face of man, for the judgment *is* Gods: and the cauſe that is too hard for you, bring *it* unto me, and I will hear it. 18 And I commanded you at that time all the things which ye ſhould do. 19 And when we departed from Horeb, we went through all that great and terrible wilderneſs, which you ſaw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadeſh-barnea. 20 And I ſaid unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. 21 Behold, the Lord thy God hath ſet the land before thee: go up *and* poſſeſs *it*, as the Lord God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged. 22 And ye came near unto me every one of you, and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again by what way we muſt go up, and into what cities we ſhall come. 23 And the ſaying pleaſed me well: And I took twelve men of you, one of a tribe. 24 And they turned and went up into the mountain, and came unto the valley of Eſhcol, and ſearched it out. 25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land, which the Lord our God doth give us. 26 Notwithſtanding, ye would not go up, but rebelled againſt the commandment of the Lord your God. 27 And ye murmured in your tents, and ſaid, Becauſe the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to deſtroy us. 28 Whither ſhall we go up? our brethren have diſcouraged our heart, ſaying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover we have ſeen the ſons of the Anakims there. 29 Then I ſaid unto you, Dread not, neither be afraid of them. 30 The Lord your God which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt before your eyes: 31 And in the wilderneſs, where thou haſt ſeen how that the Lord thy God bare thee as a man doth bear his ſon, in all the way that ye went, until ye came unto this place. 32 Yet in this thing ye did not believe the Lord your God, 33 Who went in the way before you to ſearch you out a place to pitch your tents *in*, in fire by night to ſhew you by what way ye ſhould go, and in a cloud by day. 34 And the Lord heard the voice of your words, and was wroth, and ſware, ſaying, 35 Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers; 36 Save Caleb the ſon of Jephunneh, he ſhall ſee it, and to him will I give the land that he hath troden upon, and to his children, becauſe he hath wholly followed the Lord. 37 Alſo the Lord was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither. 38 But Joſhua the ſon of Nun, which ſtandeth before thee, he ſhall go in thither. Encourage him; for he ſhall cauſe Iſrael to inherit it. 39 Moreover, your little ones, which ye ſaid ſhould be a prey, and your children which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it. 40 But *as for* you, turn ye, and take your journey into the wilderneſs, by the way of the Red-ſea. 41 Then ye anſwered and ſaid unto me, We have ſinned againſt the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. 42 And the Lord ſaid unto me, Say unto them, Go not up, neither fight, for I *am* not among you; leſt ye be ſmitten before your enemies. 43 So I ſpake unto you, and ye would not hear, but rebelled againſt the commandment of the Lord, and went preſumptuouſly up into the hill. 44 And the Amorites which dwelt in that mountain, came out againſt you, and chaſed you as bees do, and deſtroyed you in Seir, *even* unto Hormah. 45 And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you. 46 So ye abode in Kadeſh many days, according unto the days that ye abode *there*.

Theſe are the Words which Moſes ſpake unto all Iſrael on this Side Jordan] The Reaſons which induced *Moſes* to recapitulate the Tranſactions of the *Iſraelites* in the Wilderneſs, ſeem to be theſe. The whole Army of *Iſrael*, which now lay encamped in the Plains, on the Eaſt-Side of the River *Jordan*, conſiſted wholly of Perſons who (except the *Levites*) were not twenty Years old at the Time of the Sedition, which happened at *Kadeſh-barnea*; and, of Conſequence, were many of them ignorant of the Laws given to their Fathers. Hence they ſtood in great need of having thoſe Laws recapitulated to them, that they might know perfectly how to conduct themſelves, on their coming into the Land of *Canaan*; and eſpecially how to avoid falling into thoſe Errors which had ſubjected their Anceſtors to ſo ſevere a Judgment, and had even involved themſelves in many Years Fatigue and Dangers; it was therefore a Thing highly reaſonable and commendable, for *Moſes* to repeat to the People what he had before given, as Inſtructions to their Parents: and it was the more neceſſary, becauſe that, after his Death, the Laws promulgated by him were to remain unalterable, as a ſacred Code, which ſucceeding Judges might neither add to nor diminiſh.

It muſt be alſo obſerved, that the Prophet thro' the whole Courſe of his Adminiſtration, truſted neither to ſpeaking nor writing alone. The ſetling the Conſtitution, given by *Jehovah*, to his choſen People, was a Point of ſuch Importance, that he choſe to promulgate his Laws, firſt in a general Aſſembly, that all might know them; and be acquainted with their Tenor; and next, to reduce them into Writing, and put them into that Volume which was to be delivered to his Succeſſor; and to remain the Rule and Standard, as well of his Actions, as of the Behaviour of the Nation in general. Thus, were the Inconveniencies, conſequent from an *oral* or *unwritten Law*, perfectly guarded againſt and prevented, and, at the ſame Time, all Pretences were taken away from this mutinous People, of complaining, that they neither heard nor conſented to thoſe Laws by which they were governed; an Excuſe, it is highly probable, they would have pleaded, had not this excellent Method been all along purſued, whereby it was put out of their Power.

We are not particularly informed indeed, as to the Manner in which he delivered himſelf, in this his laſt Exhortation; but the *Jews* are of Opinion, and the Opinion is probable enough, that, from Day to Day, as other neceſſary Duties of his Office gave him Time and Opportunity, he returned to the Aſſembly, and continued his Recital.

As to the Oration itſelf, it is recorded with all the Simplicity natural to the moſt antient Writers, eſpecially the *Orientals*; its Contents, inaſmuch as they are of a mixed Nature, partly Narrative, partly Exhortative, are ſet down in the Manner they were declared to the People; and yet, notwithſtanding this Want of Method, they fail not at this Day, to ſtrike the Mind moſt affectingly; wherefore we need make no Queſtion, that the *Iſraelites* were very ſtrongly moved at the Time, when the Prophet pronounced this full and final Confirmation of the Statutes and Judgments, revealed to him for their Government, by their King and God, *Jehovah*.

CHAP. II.

The Recital is continued touching the Edomites, Moabites, *and* Ammonites, *and* Sihon *the* Amorite.

Ver. 1. THen we turned, and took our journey into the wilderneſs, by the way
of the Red-ſea, as the Lord ſpake unto me: and
e compaſſed mount Seir many days. 2 And
he Lord ſpake unto me, ſaying, 3 Ye have
ompaſſed this mountain long enough: turn you
orth-ward. 4 And command thou the people,
ying, Ye *are* to paſs through the coaſt of your
rethren the children of Eſau, which dwell in
eir, and they ſhall be afraid of you: take ye
ood heed unto your ſelves therefore. 5 Meddle
ot with them; for I will not give you of their
nd, no not ſo much as a foot-breadth, becauſe
have given mount Seir unto Eſau *for* a poſſeſ-
on. 6 Ye ſhall buy meat of them for money,
t ye may eat; and ye ſhall alſo buy water of
em for money, that ye may drink. 7 For the
ord thy God hath bleſſed thee in all the works
thy hand: he knoweth thy walking through
is great wilderneſs: theſe forty years the Lord
y God *hath been* with thee, thou haſt lacked
thing. 8 And when we paſſed by from our
ethren the children of Eſau, which dwelt in
r, through the way of the plain from Elath,
from Ezion-gaber, we turned and paſſed by
way of the wilderneſs of Moab. 9 And the
d ſaid unto me, Diſtreſs not the Moabites,
ther contend with them in battel: for I will
give thee of their land *for* a poſſeſſion, be-
e I have given Ar unto the children of Lot
a poſſeſſion. 10 The Emims dwelt therein
times paſt, a people great and many, and tall
the Anakims; 11 Which alſo were accounted
nts, as the Anakims, but the Moabites call
m Emims. 12 The Horims alſo dwelt in Seir
ore-time, but the children of Eſau ſucceeded
m when they had deſtroyed them from before
m, and dwelt in their ſtead, as Iſrael did unto
land of his poſſeſſion, which the Lord gave
o them. 13 Now riſe up, *ſaid I*, and get
over the brook Zered: and we went over
brook Zered: 14 And the ſpace in which
came from Kadeſh-barnea, until we were
e over the brook Zered, *was* thirty and eight
s; until all the generation of the men of war
e waſted out from among the hoſt, as the
Lord ſware unto them. 15 For indeed the
hand of the Lord was againſt them, to deſtroy
them from among the hoſt, until they were conſumed.
16 So it came to paſs, when all the
men of war were conſumed and dead from among
the people. 17 That the Lord ſpake unto me,
ſaying, 18 Thou art to paſs over through Ar,
the coaſt of Moab, this day. 19 And *when* thou
comeſt nigh over againſt the children of Ammon,
diſtreſs them not, nor meddle with them: for I
will not give thee of the land of the children of
Ammon *any* poſſeſſion, becauſe I have given it
unto the children of Lot *for* a poſſeſſion. 20
(That alſo was accounted a land of giants, giants
dwelt therein in old time, and the Ammonites
call them Zamzummims, 21 A people great,
and many, and tall as the Anakims; but the
Lord deſtroyed them before them, and they ſucceeded
them, and dwelt in their ſtead: 22 As he
did to the children of Eſau which dwelt in Seir,
when he deſtroyed the Horims from before them,
and they ſucceeded them, and dwelt in their ſtead
even unto this day: 23 And the Avims which
dwelt in Hazerim, *even* unto Azzah, the Caphtorims
which came forth out of Caphtor, deſtroyed
them and dwelt in their ſtead) 24 Riſe
ye up, take your journey, and paſs over the river
Arnon: behold, I have given into thy hand
Sihon the Amorite king of Heſhbon, and his
land: begin to poſſeſs *it*, and contend with him
in battel. 25 This day will I begin to put the
dread of thee and the fear of thee upon the nations
that are under the whole heaven, who ſhall
hear report of thee, and ſhall tremble, and be
in anguiſh becauſe of thee. 26 And I ſent meſſengers
out of the wilderneſs of Kedemoth, unto
Sihon king of Heſhbon, with words of peace,
ſaying, 27 Let me paſs through thy land: I will
go along by the high-way, I will neither turn
unto the right-hand nor to the left. 28 Thou
ſhalt ſell me meat for money, that I may eat;
and give me water for money, that I may drink:
only I will paſs through on my feet: 29 (As
the children of Eſau which dwell in Seir, and the
Moabites which dwell in Ar, did unto me) until
I ſhall paſs over Jordan, into the land which
the Lord our God giveth us. 30 But Sihon
king of Heſhbon, would not let us paſs by him:
for the Lord thy God hardened his ſpirit, and
made his heart obſtinate, that he might deliver
him into thy hand, as *appeareth* this day. 31
And the Lord ſaid unto me, Behold, I have begun
to give Sihon and his land before thee: begin
to poſſeſs, that thou mayeſt inherit his land.
32 Then Sihon came out againſt us, he and all
his people, to fight at Jahaz. 33 And the Lord
our God delivered him before us, and we ſmote
him, and his ſons, and all his people. 34 And
we took all his cities at that time, and utterly
deſtroyed the men, and the women, and the little
ones of every city, we left none to remain:
35 Only the cattel we took for a prey unto our
ſelves, and the ſpoil of the cities which we took.
36 From Aroer, which *is* by the brink of the
river of Arnon, and *from* the city that *is* by the
river, even unto Gilead, there was not one city
too ſtrong for us: the Lord our God delivered
all unto us. 37 Only unto the land of the children
of Ammon thou cameſt not, *nor* unto any
place of the river Jabbok, nor unto the cities in

the mountains, nor unto whatſoever the Lord our God forbad us.

Ye ſhall buy Meat of them for Money, that ye may eat; and ye ſhall alſo buy Water of them for Money, that ye may drink] But why ſo, ſince they had a daily Supply of *Manna* from Heaven? Altho' *Manna* did yet rain upon them, they are not forbidden to buy other Meats when Opportunity offered, but were forbidden to hunger greedily after them, when there was no human Poſſibility of obtaining them. As to Water, it was very ſcarce in thoſe Parts, and therefore private Perſons dug Wells for their own Uſe.

And dwelt in their Stead, as Iſrael did unto the Land of his Poſſeſſion, which the Lord gave unto them] This ſpeaks of *Iſrael* as if already in the Land of their Poſſeſſion; which could not literally be true. But the *paſt* Tenſe is here put for the *future*. Again; Things are often ſaid to be done, when they are only reſolved, or agreed, or attempted to be done; in which Senſe *Reuben* is ſaid to deliver *Joſeph*, Gen. xxxvii. 21. *Balak* to fight againſt *Iſrael*, Joſh. xxiv. 9. *Abraham* to have offered his Son, *Heb.* xi. 17. But farther, God may well be ſaid to have given it, not only becauſe he had purpoſed and promiſed to give it, but had already given them ſome Part of it, and that as an Earneſt of the Whole. And laſtly, This may be particularly underſtood of that Part of *Iſrael*'s Poſſeſſion which was beyond *Jordan*, which God had actually given to them, that is to ſome of them; for, even the Land of *Canaan*, on this Side *Jordan*, was not given to all of them, but only to ſome of the Tribes.

As the Children of Eſau which dwell in Seir — did unto me] Here it is intimated, that the *Edomites*, or the Children of *Eſau* did grant the *Iſraelites* a Paſſage through their Country; and yet it is ſaid, *Numb.* xx. that they abſolutely refuſed them this Favour. But, tho' they did not permit them to paſs through the Heart of their Couutry, yet they ſuffered them to paſs quietly by their Borders; and, in their Paſſage, the People ſold them Meat and Drink, being, it ſeems, more kind to them than their King would have had them; and therefore they here aſcribe this Favour, not to the King, but to the People, the Children of *Eſau*.

CHAP. III.

Og *and his People routed, and his Land diſtributed between the Two Tribes and a Half, on Condition that they aſſiſt their Brethren in conquering the promiſed Land.* Moſes *encourages* Joſhua; *entreats to go into the Land of* Canaan, *but is refuſed, yet is allowed a Proſpect of it.*

Ver. 1. THen we turned and went up the way to Baſhan: and Og the king of Baſhan came out againſt us, he and all his people, to battel at Edrei. 2 And the Lord ſaid unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou ſhalt do unto him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon. 3 So the Lord our God delivered into our hands Og alſo the king of Baſhan, and all his people: and we ſmote him until none was left to him remaining. 4 And we took all his cities at that time, there was not a city which we took not from them, threeſcore cities, all the region of Argob, the kingdom of Og in Baſhan. 5 All theſe cities *were* fenced with high walls, gates and bars, beſide unwalled towns a great many. 6 And we utterly deſtroyed them, as we did unto Sihon king of Heſhbon, utterly deſtroying the men, women, and children of every city. 7 But all the cattel, and the ſpoil of the cities, we took for a prey to our ſelves. 8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this ſide Jordan, from the river of Arnon unto moun Hermon: 9 (*Which* Hermon the Sidonians call Sirion: and the Amorites call it Shenir) 10 All the cities of the plain, and all Gilead, and all Baſhan, unto Salchah and Edrei, cities of the kingdom of Og in Baſhan: 11 For only Og king of Baſhan remained of the remnant of giants; behold, his bed-ſtead *was* a bed-ſtead of iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man. 12 And this land *which* we poſſeſſed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites. 13 And the reſt of Gilead, and all Baſhan, *being* the kingdom of Og, gave I unto the half-tribe of Manaſſeh; all the region of Argob, with all Baſhan, which was called the land of giants. 14 Jair the ſon of Manaſſeh, took all the country of Argob, unto the coaſts of Geſhuri, and Maachathi; and called them after his own name, Baſhan-havoth-jair, unto this day. 15 And I gave Gilead unto Machir. 16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon: 17 The plain alſo, and Jordan, and the coaſt *thereof* from Cinnereth even unto the ſea of the plain, *even* the ſalt-ſea, under Aſhdoth-piſgah eaſt-ward. 18 And I commanded you at that time, ſaying, The Lord your God hath given you this land to poſſeſs it: ye ſhall paſs over armed before your brethren the children of Iſrael, all *that are* meet for the war. 19 But your wives, and your little ones, and your cattel (*for* I know that ye have much cattel) ſhall abide in your cities which I have given you; 20 Until the Lord have given reſt unto your brethren, as well as unto you, and *until* they alſo poſſeſs the land which the Lord your God hath given them beyond Jordan: and *then* ſhall ye return every man unto his poſſeſſion which I have given you. 21 And I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the Lord your God hath done unto theſe two kings: ſo ſhall the Lord do unto all the kingdoms whither thou paſſeſt. 22 Ye ſhall not fear them: for the Lord your God he ſhall fight for you. 23 And I beſought the Lord at that time, ſaying, 24 O Lord God, thou haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might? 25 I pray thee let me go over, and ſee the good land that *is* beyond Jordan, th goodly mountain, and Lebanon. 26 But the Lord was wroth with me for your ſakes, and would not hear me: and the Lord ſaid unto me, Let it ſuffice thee, ſpeak no more unto me o this matter. 27 Get thee up in to the top of Piſgah and lift up thine eyes weſt-ward, and north ward, and ſouth-ward, and eaſt-ward, and be hold *it* with thine eyes: for thou ſhalt not g over this Jordan. 28 But charge Joſhua, an encourage him, and ſtrengthen him: for he ſha go over before this people, and he ſhall cau hi him to inherit the land which thou ſhalt ſee. 29 So we abode in the valley over againſt Beth-peor.

I gave from Gilead, even unto the River Arnon, half he Valley] The Words, *half the Valley*, ſhould be ead, *to the Middle of the River*; for the Word *Half* gnifies commonly *Middle*; and the ſame *Hebrew* Word ſignifying both a Valley, and a Brook or River, t ſeems more reaſonable to underſtand it of a River, s the ſame Word is rendered in the next foregoing Clauſe of this Verſe, than of a *Valley*, which was not mentioned before; eſpecially ſeeing here is an Article dded, which ſeems to be emphatical, and to note *that River*, namely, juſt mentioned. Add to this, that here was no ſuch *Valley*, much leſs any *half Valley*, belonging both to the *Reubenites* and *Gadites*. But acording to the other Tranſlation, the Senſe is plain nd agreeable to Truth, that their Land extended from *Gilead* unto *Arnon*, and, to ſpeak exactly, the Middle f that River; for as that River was the Border between hem and others, ſo one Half of it belonged to them, s the other Half did to the others. And that this is he very Truth of the Matter, and the real Meaning f the Place, will appear by comparing this Text with wo others. The firſt is that of *Joſh*. xii. 2. where he ſame Thing is expreſſed in the ſame Words in the *Hebrew* which are here, tho' our Tranſlators render he ſelf-ſame Words there, *from the Middle of the River*, which they here render *Half of the Valley*; and where the Bounds of *Sihon*'s Kingdom, which was the me Portion here mentioned, as given to *Reuben* and *ad*, are thus deſcribed; *from Aroer, which is upon e Bank of the River Arnon, and from the Middle of e River, and from Half Gilead, even unto the River abbok, which is the Border of the Children of Canaan.* The other Text referred to is, *Deut*. ii. 36. *From roer, which is by the Brink of the River Arnon, and om the City which is by the River*, or rather, as the *Hebrew* has it, *in the River*, that is, from *Ar*, which as the chief City of the *Moabites*, and therefore ded to the *Iſraelites*, as is here implied, and more fully xpreſſed, *Deut*. ii. 9. which City was ſeated in an land in the Middle of the River. So that here we ave a juſt and full Reaſon, why the Border of this and given to *Reuben* and *Gad*, is ſo exactly and critically deſcribed here, even to the Middle of a River, hich altho' in Truth and Strictneſs it be the Bound those Lands which are divided by a River, yet is t uſually expreſſed in the Deſcription of Borders, eiher in Scriptures or other Authors, becauſe here was n eminent City of the *Moabites*, in the Middle of this iver, which by this curious and exact Deſcription, is cepted from their Poſſeſſion, as God would have it be.

I pray thee let me go over and ſee that good Land, at is beyond Jordan, that goodly Mountain, and Leanon] That *goodly Mountain* may, by an Analogy of e Number, be put for thoſe goodly Mountains in *anaan*, which were many. Thus *Moſes* proceeds radually, in this Deſire and Deſcription, and prays that e may ſee in general that good Land that is beyond *ordan*, and then particularly the goodly Mountains of , and eſpecially that famous Mount of *Lebanon*, which as ſo celebrated for its tall large Cedars, and other Trees and excellent Plants. See *Pſ*. xxix. 5. *Iſa*. ii. 3. and xiv. 8.

CHAP. IV.

n Exhortation to Obedience. Moſes *appoints the Cities of Refuge on that Side* Jordan.

er. 1. NOW therefore hearken, O Iſrael, unto the ſtatutes, and unto the dgments which I teach you, for to do *them*, at ye may live, and go in and poſſeſs the land hich the Lord God of your fathers giveth you. Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh *ought* from it, that ye may keep the commandment of the Lord your God which I command you. 3 Your eyes have ſeen what the Lord did becauſe of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath deſtroyed them from among you. 4 But ye that did cleave unto the Lord your God, *are* alive every one of you this day. 5 Behold, I have taught you ſtatutes and judgments, even as the Lord my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it. 6 Keep therefore and do *them*, for this *is* your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people. 7 For what nation *is there ſo* great, who *hath* God ſo nigh unto them, as the Lord our God *is* in all *things* that we call upon him for? 8 And what nation *is there ſo* great, that hath ſtatutes and judgments *ſo* righteous, as all this law which I ſet before you this day? 9 Only take heed to thy ſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons ſons: 10 *Specially* the day that thou ſtoodſt before the Lord thy God in Horeb, when the Lord ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children. 11 And they came near and ſtood under the mountain, and the mountain burnt with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs. 12 And the Lord ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, only *ye heard* a voice. 13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments, and he wrote them upon two tables of ſtone. 14 And the Lord commanded me at that time, to teach you ſtatutes and judgments, that ye might do them in the land whither ye go over to poſſeſs it. 15 Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day *that* the Lord ſpake unto you in Horeb, out of the midſt of the fire) 16 Leſt ye corrupt *your ſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female, 17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air, 18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth: 19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided unto all nations under the whole heaven. 20 But the Lord hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day. 21 Furthermore, the Lord was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the Lord thy God giveth thee *for* an inheritance. 22 But I muſt die in this land, I muſt not go over Jordan: but ye ſhall go over and poſſeſs that good land. 23 Take heed unto your ſelves, leſt ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing* which the Lord thy God hath forbidden thee. 24 For the Lord thy God *is* a conſuming fire, *even* a jealous God. 25 When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the land, and ſhall corrupt *your ſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the Lord thy God to provoke him to anger: 26 I call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto ye go over Jordan to poſſeſs it: ye ſhall not prolong your days upon it, but ſhall utterly be deſtroyed. 27 And the Lord ſhall ſcatter you among the nations, and ye ſhall be left few in number among the heathen, whither the Lord ſhall lead you. 28 And there ye ſhall ſerve gods, the work of mens hands, wood and ſtone, which neither ſee, nor hear, nor eat, nor ſmell. 29 But if from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find *him*, if thou ſeek him with all thy heart and with all thy ſoul. 30 When thou art in tribulation, and all theſe things come upon thee, *even* in the latter days, if thou turn to the Lord thy God, and ſhalt be obedient unto his voice: 31 (For the Lord thy God *is* a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers which he ſware unto them. 32 For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *aſk* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it? 33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live? 34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? 35 Unto thee it was ſhewed, that thou mightieſt know that the Lord he *is* God; *there is* none elſe beſide him. 36 Out of heaven he made thee to hear his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire. 37 And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt: 38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in to give thee their land *for* an inheritance, as *it is* this day. 39 Know therefore this day, and conſider *it* in thine heart, that the Lord he *is* God in heaven above, and upon the earth beneath: *there is* none elſe. 40 Thou ſhalt keep therefore his ſtatutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy* days upon the earth, which the Lord thy God giveth thee, for ever. 41 Then Moſes ſevered three cities on this ſide Jordan, toward the ſun-riſing: 42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live: 43 *Namely*, Bezer in the wilderneſs, in the plain-country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites. 44 And this *is* the law which Moſes ſet before the children of Iſrael: 45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgments, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt? 46 On this ſide Jordan in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael ſmote after they were come forth out of Egypt: 47 And they poſſeſſed his land, and the land of Og king of Baſhan, two kings of the Amorites, which *were* on this ſide Jordan, toward the ſun-riſing? 48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon, 49 And all the plain on this ſide Jordan eaſt-ward, even unto the ſea of the plain, under the ſprings of Piſgah.

This preliminary Diſcourſe of what had fallen out to the *Iſraelitiſh* Nation, from their removing before *Horeb* to that Time, the Record of which takes up the three firſt Chapters of *Deuteronomy*, being ended; *Moſes*, in this Chapter, applies what he had hitherto been ſaying; and from the various Inſtances he had mentioned, of the Kindneſs and peculiar Providence of *Jehovah*, he takes Occaſion to preſs the Obligation the Deſcendants of *Jacob* were under, from Gratitude as well as Duty, to yield a ſtrict Obedience to the Commands which it pleaſed God to give them; and as the Baſis of this ſtrict Obedience, he tells them, that they ſhould not preſume to add or diminiſh from that Law, which in the Name, and by Revelation from the ſupreme Power, he himſelf delivered them, but theſe, and theſe only, they were to regard, as the ſacred Statutes of *Jehovah*; and, as ſuch, were to pay them implicit Submiſſion.

In the next Place he proceeds to ſhew them, how wiſe and juſt a Thing it was for them, to act in this Manner, and that their ſteady Adherence to ſuch a Conduct would procure Reverence and Reſpect, even from the neighbouring Nations, who would be conſtrained to acknowledge the mighty Power of the God of *Iſrael*. For, tho' the Generality of Heathen People, in the latter and degenerate Ages of the World, did, through inveterate Prejudice, and for their own Luſts and Intereſts, condemn the Laws of the *Hebrews*, as fooliſh and abſurd, yet it is moſt certain, that many of the wiſeſt Heathens did highly approve of them, ſo far, that they made uſe of divers of them, and tranſlated them into their own Laws and Conſtitutions; and *Moſes*, the Giver of thoſe Laws, hath been mentioned with great Honour, for his Wiſdom and Learning, by many of them; particularly, the old *Athenian Oracle* expreſly ſaid, *that the* Chaldeans, *or* Hebrews, *who worſhipped the* uncreated God, *were the* only wiſe Men.

CHAP. V.

The Covenant in Horeb. *The Ten Commandments. At the People's Requeſt* Moſes *receives the Law from God.*

Ver. 1. AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgments which I ſpeak in your ears this day, that ye may learn them, and keep and do them. 2 The Lord our God made a covenant with us in Horeb. 3 The Lord made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day. 4 The Lord talked with you face to face in the mount, out of the midſt of the fire. 5 (I ſtood between the Lord and you at that time, to ſhew you the word of the Lord: for ye were afraid by reaſon of the fire, and went not up into the mount) ſaying, 6 I *am* the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage. 7 Thou ſhalt have none other gods before me. 8 Thou ſhalt not make thee *any* graven image, *or* any likeneſs *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth. 9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the Lord thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me. 10 And ſhewing mercy unto thouſands, of them that love me and keep my commandments. 11 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain. 12 Keep the ſabbath-day to ſanctify it, as the Lord thy God hath commanded thee. 13 Six days thou ſhalt labour, and do all thy work: 14 But the ſeventh day is the ſabbath of the Lord thy God: in *it* thou ſhalt not do any work: thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou. 15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the Lord thy God brought thee out thence, through a mighty hand and a ſtretched out arm: therefore the Lord thy God commanded thee to keep the ſabbath-day. 16 Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. 7 Thou ſhalt not kill. 18 Neither ſhalt thou commit adultery. 19 Neither ſhalt thou ſteal. 0 Neither ſhalt thou bear falſe witneſs againſt thy neighbour. 21 Neither ſhalt thou deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, r his maid ſervant, his ox, or his aſs, or any *hing* that *is* thy neighbours. 22 Theſe words he Lord ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, nd of the thick darkneſs, with a great voice, nd he added no more; and he wrote them in wo tables of ſtone, and delivered them unto me. 23 And it came to paſs when ye heard he voice out of the midſt of the darkneſs (for he mountain did burn with fire) that ye came ear unto me, *even* all the heads of your tribes, nd your elders. 24 And ye ſaid, Behold, the ord our God hath ſhewed us his glory, and his reatneſs, and we have heard his voice out of he midſt of the fire: we have ſeen this day that God doth talk with man, and he liveth. 25 Now therefore why ſhould we die? for this great re will conſume us. If we hear the voice of he Lord our God any more, then we ſhall die. 26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived? 27 Go thou near, and hear all that the Lord our God ſhall ſay; and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*. 28 And the Lord heard the voice of your words, when ye ſpake unto me; and the Lord ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken. 29 O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever. 30 Go ſay to them, Get you into your tents again. 31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it. 32 Ye ſhall obſerve to do therefore as the Lord your God hath commanded you: you ſhall not turn aſide to the right-hand or to the left. 33 You ſhall walk in all the ways which the Lord your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

It is to be obſerved, that the Almighty God of *Iſrael* delivered the *Decalogue*, or *Ten Commandments*, himſelf, but the reſt of the Laws were communicated to the People by his Servant *Moſes*. This God did to ſhew the Pre-eminence of that Law above the reſt, and its everlaſting Obligation.

The Lord made not this Covenant with our Fathers, but with us] Either, *firſt*, not only with them, the Word *only* being here underſtood, as it is, *Gen.* xxxiii. 28. and xxxv. 10. 1 *Sam.* viii. 7. Or, *ſecondly*, Not at all with them: But then the Word *Covenant* is not here to be taken for the Covenant of Grace in general, for ſo it was made with their Fathers, *Exod.* ii. 24. but for this particular and mixed Diſpenſation of the Covenant of *Sinai*, as appears both from the foregoing and following Words.

CHAP. VI.

The End of the Law is Obedience; *an Exhortation thereto.*

Ver. 1. NOW theſe *are* the commandments, the ſtatutes, and the judgments which the Lord your God commanded to teach you, that ye might do *them* in the land whither ye go to poſſeſs it: 2 That thou mightieſt fear the Lord thy God, to keep all his ſtatutes, and his commandments which I command thee; thou, and thy ſon, and thy ſons ſon, all the days of thy life, and that thy days may be prolonged. 3 Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may increaſe mightily, as the Lord God of thy fathers hath promiſed thee, in the land that floweth with milk and honey. 4 Hear, O Iſrael, The Lord our God *is* one Lord. 5 And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might. 6 And theſe words which I command thee this day, ſhall be in thine heart. 7 And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe,

and when thou walkeſt by the way, and when
thou lieſt down, and when thou riſeſt up. 8
And thou ſhalt bind them for a ſign upon thine
hand, and they ſhall be as frontlets between thine
eyes. 9 And thou ſhalt write them upon the
poſts of thy houſe, and on thy gates. 10 And
it ſhall be when the Lord thy God ſhall have
brought thee into the land which he ſware unto
thy fathers, to Abraham, to Iſaac, and to Jacob,
to give thee great and goodly cities which
thou buildedſt not, 11 And houſes full of all good
things, which thou filledſt not, and wells digged
which thou diggedſt not, vineyards and olive
trees which thou plantedſt not, when thou ſhalt
have eaten and be full; 12 *Then* beware leſt thou
forget the Lord which brought thee forth out of
the land of Egypt, from the houſe of bondage.
13 Thou ſhalt fear the Lord thy God, and ſerve
him, and ſhalt ſwear by his name. 14 Ye ſhall
not go after other gods, of the gods of the people
which *are* round about you: 15 (For the
Lord thy God *is* a jealous God among you) leſt
the anger of the Lord thy God be kindled againſt
thee, and deſtroy thee from off the face of the
earth. 16 Ye ſhall not tempt the Lord your
God, as ye tempted *him* in Maſſah. 17 You
ſhall diligently keep the commandments of the
Lord your God, and his teſtimonies, and his
ſtatutes which he hath commanded thee. 18
And thou ſhalt do *that which is* right and good
in the ſight of the Lord: that it may be well
with thee, and that thou mayeſt go in and poſſeſs
the good land which the Lord ſware unto thy
fathers; 19 To caſt out all thine enemies from
before thee, as the Lord hath ſpoken. 20 *And*
when thy ſon aſketh thee in time to come, ſaying,
What *mean* the teſtimonies, and the ſtatutes,
and the judgments which the Lord our God hath
commanded you? 21 Then thou ſhalt ſay unto
thy ſon, We were Pharaohs bond-men in Egypt,
and the Lord brought us out of Egypt with a
mighty hand. 22 And the Lord ſhewed ſigns
and wonders, great and ſore, upon Egypt, upon
Pharaoh and upon all his houſhold, before our
eyes: 23 And he brought us out from thence,
that he might bring us in, to give us the land
which he ſware unto our fathers. 24 And the
Lord commanded us to do all theſe ſtatutes, to
fear the Lord our God, for our good always,
that he might preſerve us alive, as *it is* at this
day. 25 And it ſhall be our righteouſneſs, if
we obſerve to do all theſe commandments, before
the Lord our God, as he hath commanded us.

And it ſhall be our Righteouſneſs] In the *Hebrew* it is, *Righteouſneſs ſhall be to us*; that is, we ſhall be owned and pronounced by God to be truly righteous and holy Perſons, if we ſincerely obey him, otherwiſe we ſhall be declared to be unrighteous and ungodly Perſons, and all our Profeſſion of Religion will appear to be Hypocriſy. In the *Greek* it is, *Mercy ſhall be to us*, or *with us*. For, as the *Hebrew* Word, rendered *Righteouſneſs*, is very often put for Mercy, as *Pſ.* xxiv. 5. and xxxvi. 10. and li. 14. *Prov.* x. 2. and xi. 4. *Dan.* ix. 16, *&c.* So this Senſe ſeems beſt to agree both with the Scripture Uſe of this Phraſe, in which *Righteouſneſs*, ſeldom or ever, but *Grace* or *Mercy* frequently, is ſaid to be *to us*, or *with us*, as 2 *Sam.* xv. 20. *Pſ.* lxxxix. 24. *Prov.* xiv. 22. *Gal.* vi. 16. and with the foregoing Verſe and Argument, God, ſaith he, Ver. 24. commanded theſe Things *for our Good, that he might preſerve us alive, as it is this Day*. *And*, ſaith he in this Verſe, this is not all; for, as he hath done us Good, ſo he will go on to do us more and more Good, and God's *Mercy ſhall be to us*, or *with us*, in the Remainder of our Lives, and forever, *if we obſerve to do all theſe Commandments, before the Lord our God, as he hath commanded us.*

C H A P. VII.

Iſrael *commanded to deſtroy the ſeven Nations of* Canaan, *and to hold no Communion with them, for Fear of falling into their Idolatry.*

Ver. 1. WHen the Lord thy God ſhall bring
thee into the land whither thou
goeſt to poſſeſs it, and hath caſt out many nations
before thee, the Hittites, and the Girgaſhites,
and the Amorites, and the Canaanites,
and the Perizzites, and the Hivites, and the Jebuſites,
ſeven nations greater and mightier than
thou; 2 And when the Lord thy God ſhall deliver
them before thee: thou ſhalt ſmite them,
and utterly deſtroy them, thou ſhalt make no covenant
with them, nor ſhew mercy unto them:
3 Neither ſhalt thou make marriages with them;
thy daughter thou ſhalt not give unto his ſon,
nor his daughter ſhalt thou take unto thy ſon.
4 For they will turn away thy ſon from following
me, that they may ſerve other gods: ſo will the
anger of the Lord be kindled againſt you, and
deſtroy thee ſuddenly. 5 But thus ſhall ye deal
with them; ye ſhall deſtroy their altars, and
break down their images, and cut down their
groves, and burn their graven images with fire.
6 For thou *art* a holy people unto the Lord thy
God: the Lord thy God hath choſen thee to be
a ſpecial people unto himſelf, above all people
that *are* upon the face of the earth. 7 The
Lord did not ſet his love upon you, nor chooſe
you, becauſe ye were more in number than any
people (for ye *were* the feweſt of all people) 8
But becauſe the Lord loved you, and becauſe he
would keep the oath which he had ſworn unto
your fathers, hath the Lord brought you out
with a mighty hand, and redeemed you out of
the houſe of bond-men, from the hand of Pharaoh
king of Egypt. 9 Know therefore that the
Lord thy God, he *is* God, the faithful God,
which keepeth covenant and mercy with them
that love him, and keep his commandments,
to a thouſand generations; 10 And repayeth them
that hate him, to their face, to deſtroy them:
he will not be ſlack to him that hateth him, he
will repay him to his face. 11 Thou ſhalt therefore
keep the commandments, and the ſtatutes,
and the judgments, which I command thee this
day, to do them. 12 Wherefore it ſhall come
to paſs, if ye hearken to theſe judgments, and
keep and do them; that the Lord thy God ſhall
keep unto thee the covenant and the mercy which
he ſware unto thy fathers. 13 And he will love
thee, and bleſs thee, and multiply thee: he will
alſo bleſs the fruit of thy womb, and the fruit of
thy land, thy corn, and thy wine, and thine oil,
the increaſe of thy kine, and the flocks of thy
ſheep, in the land which he ſware unto thy fathers
to give thee. 14 Thou ſhalt be bleſſed above
all people: there ſhall not be male or female
barren among you, or among your cattel.
15 And the Lord will take away from thee all
ſickneſs, and will put none of the evil diſeaſes of

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Egypt (which thou knoweſt) upon thee; but will lay them upon all *them* that hate thee. 16 And thou ſhalt conſume all the people which he Lord thy God ſhall deliver thee, thine eyes ſhall have no pity upon them: neither ſhalt thou ſerve their gods, for that *will be* a ſnare unto hee. 17 If thou ſhalt ſay in thine heart, Theſe nations *are* more than I, how can I diſpoſſeſs hem? 18 Thou ſhalt not be afraid of them: *ut* ſhalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt; 19 The great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched-out arm, whereby the Lord thy God brought thee out: ſo ſhall the Lord thy God do unto all the people of whom thou art afraid. 20 Moreover, the Lord thy God will ſend the hornet among them, until they that are eft and hide themſelves from thee, be deſtroyed. 1 Thou ſhalt not be affrighted at them: for he Lord thy God *is* among you, a mighty God and errible. 22 And the Lord thy God will put out hoſe nations before thee by little and little: thou mayeſt not conſume them at once, leſt the beaſts f the field increaſe upon thee. 23 But the ord thy God ſhall deliver them unto thee, and hall deſtroy them with a mighty deſtruction, ntil they be deſtroyed. 24 And he ſhall deli- er their kings into thine hand, and thou ſhalt eſtroy their name from under heaven: there hall no man be able to ſtand before thee, un- l thou have deſtroyed them. 25 The graven nages of their gods ſhall ye burn with fire: ou ſhalt not deſire the ſilver or gold *that is* on hem, nor take *it* unto thee, leſt thou be ſnared herein: for it *is* an abomination to the Lord thy od. 26 Neither ſhalt thou bring an abomina- on into thy houſe, leſt thou be a curſed thing ke it: *but* thou ſhalt utterly deteſt it, and thou alt utterly abhor it, for it *is* a curſed thing.

Ye ſhall deſtroy their Altars, and break down their nages, and cut down their Groves, and burn their gra- n Images with Fire] The Reaſon of this was, leſt ny Remains of their Idolatry ſhould prove Snares to duce the Sons of *Jacob*, whoſe Minds were very trac- ble on this Head, from the Service of *Jehovah*, or empt them to mingle their Adorations of the true God, ith the Service of thoſe *Pſeudo-Deities* (which after- ards they actually did) and, the more ſtrongly to impreſs is important and ſo often repeated Point upon them, e tells them, that they were a choſen and peculiar Nation, holy to the Lord; not ſelected for any Merit f their own, but taken purely thro' the Mercy and oving-kindneſs of God, who was graciouſly pleaſed make certain Promiſes to their Fathers, which in a onderful Manner, he had, and would continue, to erform to them; but ſtill on Condition that they kept is Covenant, and did thoſe Things which he com- nded them; for that ſuch a Protection only was con- ſtent with the Divine Nature. *Jehovah* being infi- tely juſt, as well as infinitely merciful and powerful; uring forth Bleſſings continually, on ſuch as religiouſly beyed him, and puniſhing, with the utmoſt Severity, oſe who wickedly contemned, deſpiſed or neglected s Inſtructions ſo graciouſly given.

CHAP. VIII.

rael *exhorted to Obedience in Regard of God's gracious Dealings with them.*

er. 1. ALL the commandments which I command thee this day, ſhall ye obſerve to do, that ye may live, and multiply, and go in and poſſeſs the land which the Lord ſware unto your fathers. 2 And thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldeſt keep his commandments, or no. 3 And he humbled thee, and ſuffered thee to hunger, and fed thee with manna (which thou kneweſt not, neither did thy fathers know) that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live. 4 Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years. 5 Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon, *ſo* the Lord thy God chaſteneth thee. 6 Therefore thou ſhalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him: 7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that ſpring out of valleys and hills, 8 A land of wheat and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive, and honey, 9 A land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any *thing* in it, a land whoſe ſtones *are* iron, and out of whoſe hills thou mayeſt dig braſs. 10 When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God, for the good land which he hath given thee. 11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his ſtatutes, which I command thee this day: 12 Leſt *when* thou haſt eaten and art full, and haſt built goodly houſes, and dwelt *therein*; 13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied: 14 Then thine heart be lifted up, and thou forget the Lord thy God (which brought thee forth out of the land of Egypt, from the houſe of bondage; 15 Who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint; 16 Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end) 17 And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth. 18 But thou ſhalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day. 19 And it ſhall be, if thou do at all forget the Lord thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtify againſt you this day, that ye ſhall ſurely periſh. 20 As the nations which the Lord deſtroyeth before your face, ſo ſhall ye periſh: becauſe ye would not be obedient unto the voice of the Lord your God.

One would think it was impoſſible that the *Iſraelites* ſhould ever forget the wonderful Things God had done for them; and therefore a Repetition of theſe Things ſhould ſeem needleſs. But the Prophet knew very well the Pride of Heart, Wilfulneſs and Stubbornneſs of the *Iſraelites*, and had Recourſe to various Arguments,

ments, and a Multitude of Incitements, to engage them to a ſteady Perſeverance in well-doing. We find him therefore in this Chapter earneſtly exhorting them to remember, when they ſhould come into, and poſſeſs that good Land, which, according to his Promiſe, God was about to give them, how, for forty Years together, they had been led up and down in the Wilderneſs, to humble them and debaſe their Spirits, to try and prove them, by the miraculous Protections, Deliverances, Proviſions and Inſtructions which God gave them, and withal the frequent and ſevere Puniſhments of their Diſobedience, that they might diſcover to themſelves and others, that Infidelity, Hypocriſy, Inconſtancy, Apoſtaſy, Rebellion and Perverſeneſs, which lay hid in their Hearts; the Diſcovery whereof was of ſingular Uſe both to them, and the Church of God in all ſucceeding Ages.

CHAP. IX.

Moſes *forewarns the People, that having ſubdued their Enemies, they ſhould by no Means conceive, that by their own Righteouſneſs they had merited ſo much Kindneſs at the Hand of God, but rather an Effect of his gracious Promiſes to their Forefathers. A Rehearſal of ſeveral of their Rebellions.*

Ver. 1. HEar, O Iſrael: Thou *art* to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thy ſelf, cities great and fenced up to heaven, 2 A people great and tall, the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay*, Who can ſtand before the children of Anak! 3 Underſtand therefore this day, that the Lord thy God *is* he which goeth over before thee *as* a conſuming fire: he ſhall deſtroy them, and he ſhall bring them down before thy face: ſo ſhalt thou drive them out, and deſtroy them quickly, as the Lord hath ſaid unto thee. 4 Speak not thou in thine heart, after that the Lord thy God hath caſt them out from before thee, ſaying, For my righteouſneſs the Lord hath brought me in to poſſeſs this land: but for the wickedneſs of theſe nations the Lord doth drive them out from before thee. 5 Not for thy righteouſneſs, or for the uprightneſs of thine heart doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord ſware unto thy fathers, Abraham, Iſaac, and Jacob. 6 Underſtand therefore, that the Lord thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs; for thou *art* a ſtiff-necked people. 7 Remember, *and* forget not how thou provokedſt the Lord thy God to wrath in the wilderneſs: from the day that thou didſt depart out of the land of Egypt, until ye came unto this place, ye have been rebellious againſt the Lord. 8 Alſo in Horeb ye provoked the Lord to wrath, ſo that the Lord was angry with you, to have deſtroyed you. 9 When I was gone up into the mount to receive the tables of ſtone, *even* the tables of the covenant which the Lord made with you, then I abode in the mount, forty days and forty nights, I neither did eat bread nor drink water: 10 And the Lord delivered unto me two tables of ſtone written with the finger of God, and on them *was written* according to all the words which the Lord ſpake with you in the mount, out of the midſt of fire, in the day of the aſſembly. 11 And it came to paſs at the end of forty days and forty nights, *that* the Lord gave me the two tables of ſtone, *even* the tables of the covenant. 12 And the Lord ſaid unto me, Ariſe, get thee down quickly from hence; for thy people which thou haſt brought forth out of Egypt, have corrupted *themſelves*: they are quickly turned aſide out of the way which I commanded them; they have made them a molten image. 13 Furthermore, The Lord ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people. 14 Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. 15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands. 16 And I looked, and behold, ye had ſinned againſt the Lord your God, *and* had made you a molten calf: ye had turned aſide quickly out of the way which the Lord had commanded you. 17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes. 18 And I fell down before the Lord, as at the firſt, forty days and forty nights; I did neither eat bread nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the Lord, to provoke him to anger. 19 (For I was afraid of the anger, and hot diſpleaſure wherewith the Lord was wroth againſt you to deſtroy you) But the Lord hearkened unto me at that time alſo. 20 And the Lord was very angry with Aaron to have deſtroyed him: and I prayed for Aaron alſo the ſame time. 21 And I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount. 22 *And* at Taberah, and at Maſſah, and at Kibroth-hattaavah, ye provoked the Lord to wrath. 23 Likewiſe when the Lord ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you; then you rebelled againſt the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice. 24 You have been rebellious againſt the Lord, from the day that I knew you. 25 Thus I fell down before the Lord forty days and forty nights, as I fell down *at the firſt*; becauſe the Lord had ſaid he would deſtroy you. 26 I prayed therefore unto the Lord, and ſaid, O Lord God, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand. 27 Remember thy ſervants Abraham, Iſaac, and Jacob; look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin: 28 Leſt the land whence thou broughteſt us out, ſay, Becauſe the Lord was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs. 29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power and by thy ſtretched out arm.

This Chapter ſeems to be the Beginning of a new Speech, that is, the Beginning of another Day's Oration.

on. *Moſes* obſerves to them, that now the Time hey had ſo long wiſhed for, was indeed come, or at aſt at Hand, when they ſhould finiſh their long and earifome Journeyings through the *Deſart*, and ſhould o over into the *Land of Promiſe*; where, however, hey were to fight againſt various, numerous, and arlike Nations, who were not only uſed to give Bat-le in the Field, but alſo to defend themſelves in their ities and Places of Strength, which were well fortified, nd capable of making a long and ſtout Reſiſtance. his the Prophet adds, partly, that they might not e ſurprized when they found them to be ſuch; partly hat they might not truſt to their own Strength, but holly rely on God's Help, for the deſtroying of them, nd, after the Work was done, might aſcribe the Praiſe nd Glory of it to God alone, and not to themſelves.

CHAP. X.

oſes *repeats God's Mercy in reſtoring the two Tables of the Law, and exhorts them to Obedience.*

er. 1. AT that time the Lord ſaid unto me, Hew thee two tables of ſtone like nto the firſt, and come up unto me into the ount, and make thee an ark of wood. 2 And will write on the tables the words that were in e firſt tables which thou brakeſt, and thou ſhalt t them in the ark. 3 And I made an ark *of* hittim-wood, and hewed two tables of ſtone ke unto the firſt, and went up into the mount, aving the two tables in mine hand. 4 And he rote on the tables, according to the firſt writing, e ten commandments, which the Lord ſpake nto you in the mount, out of the midſt of the re, in the day of the aſſembly: and the Lord ave them unto me. 5 And I turned my ſelf d came down from the mount, and put the bles in the ark which I had made, and there ey be, as the Lord commanded me. 6 And e children of Iſrael took their journey from eeroth of the children of Jaakan, to Moſera: ere Aaron died, and there he was buried; and leazar his ſon miniſtred in the prieſts office in s ſtead. 7 From thence they ſojourned unto Gudodah; and from Gudgodah to Jotbath, a land f rivers of waters. 8 At that time the Lord ſeparated the tribe of Levi, to bear the ark of the covenant of the Lord, to ſtand before the Lord to miniſter unto him, and to bleſs in his name, unto this ay. 9 Wherefore Levi hath no part nor inheritance ith his brethren: the Lord *is* his inheritance, ccording as the Lord thy God promiſed him. o And I ſtayed in the mount, according to e firſt time, forty days and forty nights, and e Lord hearkened unto me at that time alſo, *nd* the Lord would not deſtroy thee. 11 And e Lord ſaid unto me, Ariſe, take *thy* journey efore the people, that they may go in, and oſſeſs the land which I ſware unto their fathers o give unto them. 12 And now Iſrael, what oth the Lord thy God require of thee, but to ar the Lord thy God, to walk in all his ways, nd to love him, and to ſerve the Lord thy God ith all thy heart and with all thy ſoul, 13 To eep the commandments of the Lord, and his atutes which I command thee this day for thy good? 14 Behold, the heaven, and the heaven f heavens *is* the Lords thy God, the earth *alſo* ith all that therein *is*. 15 Only the Lord had delight in thy fathers to love them, and he hoſe their ſeed after them, *even* you above all eople, as *it is* this day. 16 Circumciſe therefore the foreſkin of your heart, and be no more ſtiff-necked. 17 For the Lord your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not perſons, nor taketh reward. 18 He doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment. 19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt. 20 Thou ſhalt fear the Lord thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name. 21 He *is* thy praiſe, and he *is* thy God that hath done for thee theſe great and terrible things which thine eyes have ſeen. 22 Thy fathers went down into Egypt with threeſcore and ten perſons; and now the Lord thy God hath made thee as the ſtars of heaven for multitude.

In this Chapter *Moſes* repeats ſeveral Inſtances of God's peculiar Favour towards them; which he cloſes with a very pathetick Exhortation, which, if dreſſed in modern Language, would run thus: In Return for all theſe Benefits, ſays he, what is it that the Lord requires? Or on what Terms does he offer you the Continuance of his Protection? Why, only that you ſhould fear him, ſerve him with all your Heart, love him with all your Soul, and walk carefully in thoſe Ways which he has appointed for your Good. Theſe are the Things required of you, to render you acceptable to God, who knows the Secrets of the Mind, and judges Men by the Sincerity of their Actions; therefore let your Thoughts as well as your Deeds, be holy: *Circumciſe* therefore the ſuperfluous *Foreſkin* of your Hearts, and be no more ſtiff-necked; that is, reſt not in your *bodily Circumciſion*, but ſeriouſly ſet upon that ſubſtantial Work which is ſignified and deſigned thereby: Cleanſe your Hearts from all Filthineſs and Superfluity of Naughtineſs, which may be fitly compared to the Foreſkin, which if not cut off, make Perſons profane, unclean, and odious in the Sight of God.

CHAP. XI.

Moſes *exhorts the People to Obedience, from the Conſideration of the great Things God had done for them, and for the Excellency of the Inheritance which he had promiſed them; warns them againſt Idolatry, and appoints Mount* Gerizzim *a Place for Bleſſing, and* Ebal *for Curſing.*

Ver. 1. THerefore thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgments, and his commandments alway. 2 And know you this day: for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſement of the Lord your God, his greatneſs, his mighty hand, and his ſtretched-out arm, 3 And his miracles, and his acts which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land, 4 And what he did unto the army of Egypt, unto their horſes, and to their chariots, how he made the water of the Red-ſea to overflow them as they purſued after you, and *how* the Lord hath deſtroyed them unto this day, 5 And what he did unto you in the wilderneſs, until ye came into this place. 6 And what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben: how the earth opened her mouth, and ſwallowed them up, and their houſholds, and their tents, and all the ſubſtance that *was* in their poſſeſſion in the midſt of all Iſrael. 7 But your eyes have ſeen all the great

acts of the Lord, which he did. 8 Therefore
ſhall ye keep all the commandments, which I
command you this day, that ye may be ſtrong,
and go in and poſſeſs the land whither you go to
poſſeſs it: 9 And that ye may prolong your
days in the land which the Lord ſware unto your
fathers to give unto them, and to their ſeed, a
land that floweth with milk and honey. 10
For the land whither thou goeſt in to poſſeſs it,
is not as the land of Egypt, from whence ye
came out, where thou ſowedſt thy ſeed, and wateredſt
it with thy foot, as a garden of herbs:
11 But the land whither ye go to poſſeſs it *is* a
land of hills and valleys, *and* drinketh water of
the rain of heaven: 12 A land which the Lord
thy God careth for: the eyes of the Lord thy
God *are* always upon it, from the beginning
of the year, even unto the end of the year. 13
And it ſhall come to paſs, if you ſhall hearken
diligently unto my commandments which I command
you this day, to love the Lord your God,
and to ſerve him with all your heart and with all
your ſoul; 14 That I will give *you* the rain of
your land in his due ſeaſon, the firſt rain and
the latter rain, that thou mayeſt gather in thy
corn, and thy wine, and thine oil. 15 And I
will ſend graſs in thy fields for thy cattel, that
thou mayeſt eat and be full. 16 Take heed to
your ſelves, that your heart be not deceived, and
ye turn aſide, and ſerve other gods, and worſhip
them: 17 And then the Lords wrath be kindled
againſt you, and he ſhut up the heaven that there
be no rain, and that the land yield not her fruit,
and *leſt* ye periſh quickly from off the good land
which the Lord giveth you. 18 Therefore
ſhall ye lay up theſe my words in your heart
and in your ſoul, and bind them for a ſign upon
your hand, that they may be as frontlets between
your eyes. 19 And ye ſhall teach them your
children, ſpeaking of them when thou ſitteſt in
thine houſe, and when thou walkeſt by the way,
when thou lieſt down, and when thou riſeſt up.
20 And thou ſhalt write them upon the door
poſts of thine houſe, and upon thy gates: 21
That your days may be multiplied, and the
days of your children, in the land which the
Lord ſware unto your fathers to give them, as
the days of heaven upon the earth. 22 For if
ye ſhall diligently keep all theſe commandments
which I command you to do them, to love the
Lord your God, to walk in all his ways, and to
cleave unto him; 23 Then will the Lord drive
out all theſe nations from before you, and ye
ſhall poſſeſs greater nations, and mightier than
your ſelves. 24 Every place whereon the ſoles
of your feet ſhall tread, ſhall be yours: from the
wilderneſs, and Lebanon, from the river the river
Euphrates, even unto the uttermoſt ſea, ſhall
your coaſt be. 25 There ſhall no man be able
to ſtand before you: *for* the Lord your God ſhall
lay the fear of you, and the dread of you upon
all the land that ye ſhall tread upon, as he hath
ſaid unto you. 26 Behold, I ſet before you this
day a bleſſing and a curſe: 27 A bleſſing, if ye
obey the commandments of the Lord your God
which I command you this day: 28 And a
curſe, if ye will not obey the commandments of
the Lord your God, but turn aſide out of the way
which I command you this day, to go after other
gods which ye have not known. 29 And it ſhall
come to paſs when the Lord thy God hath
brought thee in unto the land whither thou goeſt
to poſſeſs it, that thou ſhalt put the bleſſing upon
mount Gerizim, and the curſe upon mount Ebal.
30 *Are* they not on the other ſide Jordan, by
the way where the ſun goeth down, in the land
of the Canaanites, which dwell in the champian
over againſt Gilgal, beſide the plains of Moreh?
31 For ye ſhall paſs over Jordan to go in to
poſſeſs the land which the Lord your God giveth
you, and ye ſhall poſſeſs it and dwell therein.
32 And ye ſhall obſerve to do all the ſtatutes
and judgments which I ſet before you this
day.

For the Land whither thou goeſt in to poſſeſs it, is not as the Land of Egypt, from whence ye came out, where thou ſowedſt thy Seed, and wateredſt it with thy Feet, as a Garden of Herbs] In *Egypt* they took great Pains to water the Ground, by going up and down to fetch Water, and diſperſe it, with digging Furrows with their Feet, and uſing Engines for diſperſing the Water, which Engines they thruſt with their Feet. For, tho' the River *Nile* did once in a Year overflow the Grounds, and made them fruitful, yet it often failed or ſcanted them, and then they were put to great Pains about their Ground; and when it did overflow ſufficiently, and left its Mud upon the Earth, yet that Mud was in a little Time hardned, and wanted another Watering, and much Digging and Labour both of the Hands and Feet, eſpecially in Places ſomewhat higher, or more remote from that River, which Inconvenience *Canaan* was freed from.

A Land which the Lord thy God careth for; the Eyes of the Lord thy God are always upon it, from the Beginning of the Year, even unto the End of the Year] The Land of *Canaan* was, undoubtedly, at that Time, productive of all Kinds of Bleſſings that were neceſſary for the Pleaſure or Support of human Life; but its Fruitfulneſs was ſuſpended upon the Diſobedience of the People; and therefore 'tis no Wonder that the Land of *Canaan* is now, (as Travellers report) in a great Part of it, a barren Soil; which is ſo far from being an Objection to the Authority of the holy Scriptures, in which its Fruitfulneſs is declared, that it is a great Confirmation of it; its Barrenneſs being but an Effect of that Threatning, that would *turn a fruitful Land into Barrenneſs, for the Wickedneſs of thoſe that dwell in it*, Pſ. cvii. 34. and elſewhere; and the Wickedneſs of the *Iſraelites* in ſucceeding Ages being notorious, it is but juſt and fit that the Barrenneſs of their Land ſhould be as evident as they were infamous.

Take heed to yourſelves, that your Heart be not deceived] The People are commanded to beware of themſelves, and not to be deceived by the ſpecious Pretences of Idolaters, who would plead the general Conſent of all Nations, except the *Hebrews*, for the Worſhip of Creatures, and that they worſhip in and by them: This, and the like Arguments, being commonly alledged by the Heathens for their Idolatries, as their own Writers declare, might poſſibly ſeduce an unwary *Iſraelite*; and therefore they are here cautioned againſt ſuch Deceit; and withal it is implied, that if a Man's Mind be corrupted and deceived, ſo as he believes Idolatry to be lawful, this will not excuſe him in the Sight of God.

CHAP. XII.

All Relicts and Monuments of Idolatry are to be deſtroyed, and the Worſhip of God to be performed only in the Place of his Appointment. Blood forbidden to be eat.

Ver. 1. THeſe *are* the ſtatutes and judgments which ye ſhall obſerve to do in the land which the Lord God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth. 2 Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs ſerved their gods, upon the high mountains, and upon the hills, and under every green tree. 3 And you ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and you ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place. 4 Ye ſhall not do ſo unto the Lord your God. 5 But unto the place which the Lord your God ſhall chooſe out of all your tribes, to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come: 6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings, and the firſtlings of your herds, and of your flocks. 7 And there ye ſhall eat before the Lord your God, and ye ſhall rejoice in all that you put your hand unto, ye and your houſholds, wherein the Lord thy God hath bleſſed thee. 8 Ye ſhall not do after all *the things* that we do here this day, every man whatſoever *is* right in his own eyes. 9 For ye are not as yet come to the reſt, and to the inheritance which the Lord your God giveth you. 10 But *when* ye go over Jordan, and dwell n the land which the Lord your God giveth you o inherit, and *when* he giveth you reſt from all our enemies round about ſo that ye dwell in afety: 11 Then there ſhall be a place which he Lord your God ſhall chooſe to cauſe his name o dwell there, thither ſhall ye bring all that I ommand you; your burnt-offerings, and your acrifices, your tithes, and the heave-offerings of our hand, and all your choice vows which ye ow unto the Lord. 12 And ye ſhall rejoice efore the Lord your God, ye and your ſons, nd your daughters, and your men-ſervants, and our maid-ſervants, and the Levite that *is* within our gates: foraſmuch as he hath no part nor inheritance with you. 13 Take heed to thy ſelf hat thou offer not thy burnt-offerings in every lace that thou ſeeſt. 14 But in the place which he Lord ſhall chooſe in one of thy tribes, there hou ſhalt offer thy burnt-offerings, and there thou halt do all that I command thee. 15 Notwithanding thou mayeſt kill and eat fleſh in all thy ates whatſoever thy ſoul luſteth after, according o the bleſſing of the Lord thy God which he ath given thee: the unclean and the clean may at thereof, as of the roe-buck, and as of the art. 16 Only ye ſhall not eat the blood; ye hall pour it upon the earth as water. 17 Thou ayeſt not eat within thy gates, the tithe of thy orn, or of thy wine, or of thy oyl, or the firſtngs of thy herds, or of thy flock, nor any of thy ows which thou voweſt, nor thy free will-offergs, or heave-offerings of thine hand: 18 But hou muſt eat them before the Lord thy God in the lace which the Lord thy God ſhall chooſe, thou nd thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* ithin thy gates: and thou ſhalt rejoice before e Lord thy God in all that thou putteſt thine ands unto. 19 Take heed to thy ſelf that thou orſake not the Levite as long as thou liveſt pon thy earth. 20 When the Lord thy God hall enlarge thy border, as he hath promiſed thee, nd thou ſhalt ſay, I will eat fleſh (becauſe thy ſoul longeth to eat fleſh) thou mayeſt eat fleſh whatſoever thy ſoul luſteth after. 21 If the place which the Lord thy God hath choſen to put his name there be too far from thee; then thou ſhalt kill of thy herd, and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after. 22 Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat *of* them alike. 23 Only be ſure that thou eat not the blood: for the blood *is* the life, and thou mayeſt not eat the life with the fleſh. 24 Thou ſhalt not eat it; thou ſhalt pour it upon the earth as water. 25 Thou ſhalt not eat it; that it may go well with thee, and with thy children after thee, when thou ſhalt do *that which is* right in the ſight of the Lord. 26 Only thy holy things which thou haſt, and thy vows, thou ſhalt take, and go unto the place which the Lord ſhall chooſe: 27 And thou ſhalt offer thy burnt-offerings, the fleſh and the blood, upon the altar of the Lord thy God: and the blood of thy ſacrifices ſhall be poured out upon the altar of the Lord thy God, and thou ſhalt eat the fleſh. 28 Obſerve and hear all theſe words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doeſt *that which is* good and right in the ſight of the Lord thy God. 29 When the Lord thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſs them, and thou ſucceedeſt them, and dwelleſt in their land: 30 Take heed to thy ſelf that thou be not ſnared by following them, after that they be deſtroyed from before thee, and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe. 31 Thou ſhalt not do ſo unto the Lord thy God: for every abomination to the Lord which he hateth, have they done unto their gods: for even their ſons and their daughters they have burnt in the fire to their gods. 32 What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.

But unto the Place which the Lord your God ſhall chuſe of all your Tribes to put his Name there; even unto his Habitation ſhall ye ſeek, and thither thou ſhalt come] In fixing the Sacrifices to one Place, and ſo frequently ſhewing a Diſpleaſure againſt ſacrificing in high Places, we may contemplate the wonderful Contrivance of Providence. *Jeſus Chriſt* was to ſuffer, and to give his Life a Ranſom for them and all Mankind in *Jeruſalem*; ſo that when that City and their Temple ſhould, for their Sin, be deſtroyed, there was an End of all legal Sacrifices; *there could then be no more Sacrifices for Sin*, as the Apoſtle obſerves; which Conſideration induced all well diſpoſed People among the *Jews*, to embrace the Goſpel.

CHAP. XIII.

Directions how to behave to a falſe Prophet. Enticers to Idolatry to be ſtoned to Death. An idolatrous City to be burnt.

Ver. 1. IF there ariſe among you a prophet, or a dreamer of dreams, and giveth thee a ſign or a wonder. 2 And the ſign or the wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other gods (which thou haſt not known) and let us ſerve them; 3 Thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your ſoul. 4 Ye ſhall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and you ſhall ſerve him, and cleave unto him. 5 And that prophet, or that dreamer of dreams ſhall be put to death (becauſe he hath ſpoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the Lord thy God commanded thee to walk in) ſo ſhalt thou put the evil away from the midſt of thee. 6 If thy brother the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which *is* as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods (which thou haſt not known, thou, nor thy fathers; 7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth) 8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him. 9 But thou ſhalt ſurely kill him; thine hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the people. 10 And thou ſhalt ſtone him with ſtones, that he die: becauſe he hath ſought to thruſt thee away from the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage. 11 And all Iſrael ſhall hear, and fear, and ſhall do no more any ſuch wickedneſs as this is among you. 12 If thou ſhalt hear *ſay* in one of thy cities, which the Lord thy God hath given thee to dwell there, ſaying, 13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, ſaying, Let us go and ſerve other gods (which ye have not known) 14 Then ſhalt thou enquire and make ſearch, and aſk diligently: and behold *if it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you: 15 Thou ſhalt ſurely ſmite the inhabitants of that city with the edge of the ſword, deſtroying it utterly, and all that *is* therein, and the cattel thereof, with the edge of the ſword. 16 And thou ſhalt gather all the ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the city, and all the ſpoil thereof every whit, for the Lord thy God: and it ſhall be an heap for ever, it ſhall not be built again. 17 And there ſhall cleave nought of the curſed thing to thine hand: that the Lord may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers; 18 When thou ſhalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the Lord thy God.

If there ariſe among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, and the Sign or the Wonder come to paſs --- thou ſhalt not hearken unto the Words of that Prophet] For, when ſuch a Sign or Wonder foretold, did not follow or come to paſs, it was a Sign of a falſe Prophet, as is ſaid, *Deut.* xviii. 22. yet when it did come to paſs, it was no ſufficient or infallible Sign of a true one, eſpecially in ſuch a Caſe, when he brings in new Gods. The Reaſon of this Difference is, becauſe many Cauſes muſt concur to make a Thing good and true, but any one Failure is ſufficient to make a Thing bad or falſe. Particularly, there are many Signs, ſuch as Men may think to be Wonders, which may be wrought by Evil Spirits, God ſo permitting it, for divers wiſe and juſt Reaſons, not only for the Trial of the Good, as it here follows, but alſo for the Puniſhment of ungodly Men, who would not receive divine Truths, tho' atteſted by many evident and unqueſtionable Miracles, and therefore are moſt juſtly expoſed to thoſe Temptations to believe Lies.

But was not God's permitting of evil Men, and evil Spirits to do Signs and Wonders, a hard Trial upon the People? Not in the leaſt; becauſe they had numerous Miracles to convince them, that the God they worſhipped was the true God; and therefore they would be inexcuſable, if they ſhould be led into Idolatry by any Signs which God might permit for the Trial of their Sincerity.

CHAP. XIV.

Heatheniſh Rites of Mourning prohibited, and the eating of any abominable Thing. Of Tithes.

Ver. 1. YE *are* the children of the Lord your God: ye ſhall not cut your ſelves nor make any baldneſs between your eyes for the dead. 2 For thou *art* an holy people unto the Lord thy God, and the Lord hath choſen thee to be a peculiar people unto himſelf, above all the nations that *are* upon the earth. 3 Thou ſhalt not eat any abominable thing. 4 Theſe *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat, 5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois. 6 And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongſt the beaſts; that ye ſhall eat. 7 Nevertheleſs theſe ye ſhall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you. 8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſe. 9 Theſe ye ſhall eat of all that *are* in the waters: all that have fins and ſcales ſhall ye eat: 10 And whatſoever hath not fins and ſcales, ye may not eat: it *is* unclean unto you. 11 *Of* all clean birds ye ſhall eat. 12 But theſe *are they* of which ye ſhall not eat: the eagle, and the oſſifrage, and the oſpray, 13 And the glede, and the kite, and the vulture after his kind, 14 And every raven after his kind, 15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind, 16 The little owl and the great owl, and the ſwan, 17 And the pelican, and the gier-eagle, and the cormorant, 18 And the ſtork, and the heron after her kind, and the lapwing, and the bat. 19 And every creeping thing that flieth *is* unclean unto you: they ſhall not be eaten. 20 *But of* all clean fowls ye may eat. 21 Ye ſhall not eat *of* any thing that dieth of it ſelf: thou ſhalt give it unto the ſtranger that *is* in thy gates, that he may eat it, or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the Lord thy God.. Thou ſhalt not ſeethe a kid in his mothers milk. 22 Thou ſhalt truly tithe all the increaſe of thy ſeed, that the field bringeth forth year by year. 23 And thou ſhalt eat before the Lord thy God, in the place which he ſhall chooſe to place his name there, the tithe of thy corn, of thy wine, and of thine oyl, and the firſtlings of thy herds, and of thy flocks: that thou mayeſt learn to fear the Lord thy God always. 24 And if the way be too long for thee, ſo that thou art not able to carry it, *or* if the place be too far from thee which the Lord thy God ſhall chooſe to ſet his name there, when the Lord thy God hath bleſſed thee: 25 Then ſhalt thou turn *it* into money, and bind up the money in thine hand, and ſhalt go unto the place which the Lord thy God ſhall chooſe. 26 And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul deſireth: and thou ſhalt eat there before the Lord thy God, and thou ſhalt rejoyce, thou and thine houſhold. 27 And the Levite that *is* within thy gates, thou ſhalt not forſake him: for he hath no part nor inheritance with thee. 28 At the end of three years thou ſhalt bring forth all the tithe of thine increaſe the ſame year, and ſhalt lay *it* up within thy gates. 29 And the Levite (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſs, and the widow, which *are* within thy gates, ſhall come, and ſhall eat and be ſatisfied; that the Lord thy God may bleſs thee in all the work of thine hand which thou doeſt.

Thou ſhalt truly tithe all the Increaſe of thy Seed, that the Field bringeth forth Year by Year] This is to be underſtood of the ſecond Tithes, which ſeem to be the ſame with the Tithes of the third Year, mentioned Ver. 28. and *Deut.* xxvi. 12. and to confirm this Opinion (tho' I would not lay too great a Streſs on Criticiſms) yet I cannot but obſerve, that this Tything is ſpoken of only as the People's Act here, and *Deut.* xxvi. 12. and the Levites are not at all mentioned in either Place as Receivers or Takers of them, together with the Owners, and therefore they are ſo ſeverely charged here upon their Conſciences, *thou ſhalt truly tithe all thine Increaſe*, becauſe the Execution of this was left wholly to themſelves; whereas the firſt Tithes were received wholly by the Levites, who therefore are ſaid to take or receive thoſe Tithes, *Numb.* xviii. 26. *Neh.* x. 38. *Heb.* vii. 5.

CHAP. XV.

The ſeventh Year a Year of Releaſe to their Brethren only. God promiſes to bleſs them in the Land of Canaan, *and commands them to lend freely to the Poor. The Firſtlings to be ſanctified and eaten before the Lord.*

Ver. 1. AT the end of *every* ſeven years thou ſhalt make a releaſe. 2 And this is the manner of the releaſe: Every creditor that lendeth *ought* unto his neighbour, ſhall releaſe *it*, he ſhall not exact *it* of his neighbour, or of his brother, becauſe it is called the Lords releaſe. 3 Of a foreigner thou mayeſt exact *it again*: but *that* which is thine with thy brother, thine hand ſhall releaſe: 4 Save when there ſhall be no poor among you: for the Lord ſhall greatly bleſs thee in the land which the Lord thy God giveth thee *for* an inheritance to poſſeſs it: 5 Only if thou carefully hearken unto the voice of the Lord thy God, to obſerve to do all theſe commandments which I command thee this day. 6 For the Lord thy God bleſſeth thee, as he promiſed thee, and thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee. 7 If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother: 8 But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth. 9 Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe is at hand, and thine eye be evil againſt thy poor brother, and thou giveſt him nought: and he cry unto the Lord againſt thee, and it be ſin unto thee. 10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto. 11 For the poor ſhall never ceaſe out of the land: therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land. 12 *And* if thy brother an Hebrew man or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee. 13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty: 14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy floor, and out of thy wine-preſs: *of that* wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him. 15 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day. 16 And it ſhall be if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee) 17 Then thou ſhalt take an aul, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever: and alſo unto thy maid-ſervant thou ſhalt do likewiſe. 18 It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee; for he hath been worth a double hired ſervant *to thee* in ſerving thee ſix years: and the Lord thy God ſhall bleſs thee in all that thou doeſt. 19 All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctify unto the Lord thy God: thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtling of thy ſheep. 20 Thou ſhalt eat it before the Lord thy God year by year, in the place which the Lord ſhall chooſe, thou and thy houſhold. 21 And if there be *any* blemiſh therein, *as if it be* lame or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the Lord thy God. 22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, as the roe-buck, and as the hart. 23 Only thou ſhalt not eat the blood thereof: thou ſhalt pour it upon the ground as water.

Every Creditor that lendeth ought unto his Neighbour, ſhall releaſe it] The Creditor was not abſolutely and finally to forgive the Debtor, but forbear it that Year; as may appear, 1. Becauſe the Word doth not ſignify a total Diſmiſſion or acquitting, but an Intermiſſion for a Time, as *Exod.* xxiii. 11. *He ſhall not exact it*; that is, he ſhall not force it from him by Courſe of Law or otherwiſe, *viz.* that Year, which is eaſily underſtood from the whole Context. 2. Becauſe the Perſon *releaſing* is called a *Creditor*, and his communicating to him what he deſires and needs, is called here *lending*; whereas it would be *giving*, and the Perſon *giving* could be no *Creditor*, but a *Donor*, if it were to be wholly given. 3. Becauſe the Reaſon of this Law is temporary and peculiar to that Year, wherein there being no Sowing or Reaping, they were not in a Capacity to pay their Debts. 4. Becauſe it ſeems unjuſt and unreaſonable, and contrary to other Parts of Scripture, which require Men to pay what they borrow, as *Pſ.* xxxvii. 21. In Caſe of Poverty, indeed, the Debt was to be wholly forgiven, but then it was not by Virtue of this Law, but of other Commands of God, for his Honour, and as an Acknowledgment of his Right in their Eſtates, and of his Kindneſs in giving and continuing them. If they were unwilling to releaſe their Debts for their Brother's Sake, they were to do it for the Sake of God, their Lord, their chief *Creditor*.

Save when there ſhall be no Poor among you] Theſe Words ſeem an Exception to the laſt Clauſe of the foregoing Verſe, *viz. That which is thine with thy Brother, thy Hand ſhall releaſe*, and ſo are reſtrained to the Poor, and imply, that if his Brother was rich, he might exact his Debt of him in that Year. And indeed this Law ſeems chiefly, if not wholly, deſigned and given in Favour of the Poor, and to the Borrower, as is manifeſt from Ver. 6. to 11. But the Words are and may be rendred thus, as in the Margin of our Bibles, *To the End that there may be no Poor among you.* And ſo they contain a Reaſon of this Law; namely, that none be impoveriſhed or ruined by a rigid and unſeaſonable Exaction of Debts. They may alſo be tranſlated thus; *Nevertheleſs of a Truth*, or *aſſuredly*, (as the Particle *Chi* is often uſed) *there ſhall be no Poor among you*; and the Senſe may be this: Tho' I impoſe this Law upon you, which may ſeem hard and grievous, yet the Truth is, ſuppoſing your Performance of the Conditions of God's Covenant, you ſhall not have any great Occaſion to exerciſe your Charity and Kindneſs in this Matter, for God will greatly bleſs you, *&c.* So as you ſhall be in a Capacity of lending, and few or none of you will have need to borrow, and thereby to expoſe his Brethren to the Inconvenience of this Law. Thus the Connexion is plain and eaſy, both with the foregoing and following Words.

But it is ſaid, Ver. 11. *the Poor ſhall never ceaſe.* That is alſo true, and affirmed by God; becauſe he foreſaw they would not perform their Duty, and therefore would bereave themſelves of the promiſed Bleſſings.

CHAP. XVI.

The Feaſt of the Paſſover, the ſeven Weeks and their Weeks, and the Feaſt of Tabernacles, how to be obſerved. All the Males to appear before the Lord three Times in a Year. Judges and Officers appointed. Groves and Images forbidden.

Ver. 1. OBſerve the month of Abib, and keep
the paſſover unto the Lord thy
God: for in the month of Abib the Lord thy
God brought thee forth out of Egypt by night.
2 Thou ſhalt therefore ſacrifice the paſſover unto
the Lord thy God, of the flock and the herd,
in the place which the Lord ſhall chooſe to place
his name there. 3 Thou ſhalt eat no leavened
bread with it: ſeven days ſhalt thou eat unleavened
bread therewith, *even* the bread of affliction:
(for thou cameſt forth out of the land of
Egypt in haſte) that thou mayeſt remember the
day when thou cameſt forth out of the land of
Egypt, all the days of thy life. 4 And there
ſhall be no leavened bread ſeen with thee in all
thy coaſts ſeven days, neither ſhall there *any
thing* of the fleſh which thou ſacrificedſt the firſt
day at even, remain all night until the morning.
5 Thou mayeſt not ſacrifice the paſſover within
any of thy gates which the Lord thy God giveth
thee. 6 But at the place which the Lord thy
God ſhall chooſe to place his name in, there thou
ſhalt ſacrifice the paſſover at even, at the going
down of the ſun, at the ſeaſon that thou cameſt
forth out of Egypt. 7 And thou ſhalt roaſt and
eat *it* in the place which the Lord thy God ſhall
chooſe: and thou ſhalt turn in the morning, and
go unto thy tents. 8 Six days thou ſhalt eat
unleavened bread, and on the ſeventh day *ſhall
be* a ſolemn aſſembly to the Lord thy God: thou
ſhalt do no work *therein.* 9 Seven weeks ſhalt
thou number unto thee: begin to number the
ſeven weeks from *ſuch time as* thou beginneſt
to put the ſickle to the corn. 10 And thou ſhalt
keep the feaſt of weeks unto the Lord thy God
with a tribute of a free-will-offering of thine hand,
which thou ſhalt give *unto the LORD thy God*,
according as the Lord thy God hath bleſſed thee.
11 And thou ſhalt rejoyce before the Lord thy
God, thou, and thy ſon, and thy daughter, and
thy man-ſervant, and thy maid-ſervant, and the
Levite that *is* within thy gates, and the ſtranger,
and the fatherleſs, and the widow, that *are* among
you, in the place which the Lord thy
God hath choſen to place his name there. 12
And thou ſhalt remember that thou waſt a bondman
in Egypt: and thou ſhalt obſerve and do
theſe ſtatutes. 13 Thou ſhalt obſerve the feaſt
of tabernacles ſeven days, after that thou haſt
gathered in thy corn, and thy wine. 14 And
thou ſhalt rejoyce in thy feaſt, thou, and thy
ſon, and thy daughter, and thy man-ſervant, and
thy maid-ſervant, and the Levite, the ſtranger,
and the fatherleſs, and the widow, that *are* within
thy gates. 15 Seven days ſhalt thou keep a
ſolemn feaſt unto the Lord thy God, in the place
which the Lord ſhall chooſe: becauſe the Lord
thy God ſhall bleſs thee in all thy increaſe, and
in all the works of thine hands, therefore thou
ſhalt ſurely rejoyce. 16 Three times in a year
ſhall all thy males appear before the Lord thy
God, in the place which he ſhall chooſe: in the
feaſt of unleavened bread, and in the feaſt of
weeks, and in the feaſt of tabernacles: and they
ſhall not appear before the Lord empty. 17
Every man *ſhall give* as he is able, according to
the bleſſing of the Lord thy God which he hath
given thee. 18 Judges and officers ſhalt thou
make thee in all thy gates which the Lord thy
God giveth thee throughout thy tribes: and they
ſhall judge the people with juſt judgment. 19
Thou ſhalt not wreſt judgment, thou ſhalt not
reſpect perſons, neither take a gift: for a gift
doth blind the eyes of the wiſe, and pervert the
words of the righteous. 20 That which is altogether
juſt ſhalt thou follow, that thou mayeſt
live, and inherit the land which the Lord thy
God giveth thee. 21 Thou ſhalt not plant thee
a grove of any trees near unto the altar of the

ord thy God, which thou ſhalt make thee. 22
leither ſhalt thou ſet thee up *any* image, which
e Lord thy God hateth.

In order to inforce the Duty of keeping the Sabbath, *oſes* tells them, Ver. 1. God brought them forth out *Egypt by Night*; whereas they came out of *Egypt Day*, and in the Morning, as appears from *Exod.* i. 22. and xiii. 3. and *Numb.* xxxiii. 3. *Anſw.* They e ſaid to be brought out of *Egypt* by Night, becauſe the Night *Pharaoh* was forced to give them Leave depart, and accordingly they made Preparation for eir Departure, and in the Morning they perfected the ork.

Judges and Officers ſhalt thou make thee in all thy ates] The Adminiſtration of Juſtice being a Point the utmoſt Conſequence, *Moſes* directs, that in each their Cities, they ſhould have chief Magiſtrates to amine and determine Cauſes and Differences, and fficers inferior and ſubordinate to the other, to bring uſes and Perſons before them, to acquaint the People ith the Mind and Sentence of the Judges, and to ecute their Sentence. Theſe the Prophet ſtrictly enins to take juſt Care of themſelves, and not to fail the ſtrict Performance of all that their Offices requir-; particularly, that they ſhould not, by any Means, ke Gifts; becauſe a Gift will blind the Eyes of the iſe, and pervert the Words of the Juſt; but, in eir Judgment, avoiding all Prejudices and Partiality, ey were to decide equitably between ſuch as preſent- Suits before them; not to give Sentence according the Quality of the Perſons before them, his Riches Poverty, Friendſhip or Enmity, but according to e Juſtice of the Cauſe: For ſuch Deciſions were not nply good Deeds and pleaſing to God, but alſo Inruments of publick Bleſſings, and the beſt Means for nciliating the Favour of the Lord to their whole ation; by which, as they obtained, ſo now, by it, a Tenure, they were to hold the *promiſed Land*; at is, the Land of *Canaan*; of which here, and elſehere, he gives his Audience frequent Notice.

CHAP. XVII.

heir Sacrifices to be without without Blemiſh. The Puniſhment of idolatrous Worſhippers. Dubious Points to be reſolved by the Judges. The Election and Duty of a King.

er. 1. THou ſhalt not ſacrifice unto the Lord
thy God *any* bullock, or ſheep, where-
n is blemiſh, *or* any evil-favouredneſs: for that
an abomination unto the Lord thy God. 2 If
here be found among you within any of thy gates
hich the Lord thy God giveth thee, man or wo-
an that hath wrought wickedneſs in the ſight
f the Lord thy God, in tranſgreſſing his cove-
ant, 3 And hath gone and ſerved other gods,
nd worſhipped them, either the ſun, or moon, or
ny of the hoſt of heaven, which I have not com-
anded; 4 And it be told thee, and thou haſt
eard *of it*, and enquired diligently, and behold,
t be true, *and* the thing certain, *that* ſuch a-
omination is wrought in Iſrael: 5 Then ſhalt
hou bring forth that man or that woman (which
ave committed that wicked thing) unto thy gates,
ven that man or that woman, and ſhalt ſtone
hem with ſtones, till they die. 6 At the mouth
f two witneſſes, or three witneſſes, ſhall he that
s worthy of death, be put to death; *but* at the
outh of one witneſs he ſhall not be put to death.
7 The hands of the witneſſes ſhall be firſt upon
im to put him to death, and afterward the hands
f all the people: ſo thou ſhalt put the evil away
rom among you. 8 If there ariſe a matter too
ard for thee in judgment, between blood and
lood, between plea and plea, and between ſtroke
and ſtroke, *being* matters of controverſy within
thy gates: then ſhalt thou ariſe, and get thee up
into the place which the Lord thy God ſhall chooſe;
9 And thou ſhalt come unto the prieſts the Le-
vites, and unto the judge that ſhall be in thoſe
days, and enquire; and they ſhall ſhew thee the
ſentence of judgment. 10 And thou ſhalt do
according to the ſentence which they of that
place (which the Lord ſhall chooſe) ſhall ſhew
thee, and thou ſhalt obſerve to do according to
all that they inform thee: 11 According to the
ſentence of the law which they ſhall teach thee,
and according to the judgment which they ſhall
tell thee thou ſhalt do: thou ſhalt not decline
from the ſentence which they ſhall ſhew thee, to
the right hand nor to the left. 12 And the
man that will do preſumptuouſly, and will not
hearken unto the prieſt (that ſtandeth to mini-
ſter there before the Lord thy God) or unto the
judge, even that man ſhall die: and thou ſhalt
put away the evil from Iſrael. 13 And all the
people ſhall hear, and fear, and do no more pre-
ſumptuouſly. 14 When thou art come unto the
land which the Lord thy God giveth thee, and
ſhalt poſſeſs it, and ſhalt dwell therein, and ſhalt
ſay, I will ſet a king over me, like as all the na-
tions that *are* about me: 15 Thou ſhalt in any
wiſe ſet *him* king over thee whom the Lord thy
God ſhall chooſe: *one* from among thy brethren
ſhalt thou ſet king over thee: thou mayeſt not
ſet a ſtranger over thee, which *is* not thy bro-
ther. 16 But he ſhall not multiply horſes to
himſelf, nor cauſe the people to return to Egypt,
to the end that he ſhould multiply horſes: foraſ-
much as the Lord hath ſaid unto you, Ye ſhall
henceforth return no more that way. 17 Nei-
ther ſhall he multiply wives to himſelf, that his
heart turn not away: neither ſhall he greatly mul-
tiply to himſelf ſilver and gold. 18 And it
ſhall be when he ſitteth upon the throne of his
kingdom, that he ſhall write him a copy of this
law in a book, out of *that which is* before the
prieſts the Levites. 19 And it ſhall be with
him, and he ſhall read therein all the days of
his life: that he may learn to fear the Lord his
God, to keep all the words of this law and theſe
ſtatutes, to do them: 20 That his heart be not
lifted up above his brethren, and that he turn
not aſide from the commandment to the right
hand or to the left: to the end that he may pro-
long *his* days in his kingdom; he, and his chil-
dren in the midſt of Iſrael.

And thou ſhalt come unto the Prieſts the Levites, and unto the Judge that ſhall be in thoſe Days, and enquire] The *Judge* was either, 1. The ſupreme civil Magiſtrate, who was appointed by God the Keeper of both Tables, and by his Office was to take Care of the right Adminiſtration both of Juſtice and Religion, and to determine Cauſes and Suits by his own Skill and Authority in civil Matters, and by the Prieſts Direction in ſpiritual or ſacred Cauſes. But it's objected, that this Judge was obliged to dwell in the Place of God's Worſhip, which the civil Magiſtrate was not, and frequently did not. Therefore others ſuppoſe, 2. That this Judge was one whoſe Office it was to expound and teach others the Law of God, as Ver. 11. and therefore not the civil Magiſtrate. Or, 3. The High-Prieſt, who was obliged to live in this Place, to whom it belonged to determine ſome, at leaſt, of thoſe Controverſies mentioned, Ver. 8. and to teach and expound the Law of God. And he may be diſtinctly named, tho' he be one of the Prieſts, partly, becauſe of his Eminency and Superiority over the reſt of them; and, partly, to ſhew, that amongſt the Prieſts he eſpecially was to be conſulted. But to this it is objected, that the High-Prieſt is never, in Scripture, called the *Judge*, but is generally ſtiled *the Prieſt, the High-Prieſt*, or *the Chief Prieſt*, or the like; beſides, divers Controverſies were not to be decided by the High-Prieſt, but by other Perſons, as appears, *Exod.* xviii. 22. *Deut.* i. 16, 17. Or, 4. The *Sanhedrim*, or the Supreme Council, which had the chief and final Determination of all the above ſaid Controverſies, was a mixed Aſſembly conſiſting of wiſe and good Men, ſome Eccleſiaſtical and ſome Secular; as it was highly reaſonable it ſhould be, becauſe many of the Cauſes brought before them were of a mixed Nature. And tho' the Word *Judge* be in the ſingular Number, and may ſeem to denote one Perſon, yet it is only an Enallage, and Change of the ſingular Number for the Plural, *Judges*, which is moſt frequent, as *Gen.* iii. 27. and xliii. 6. 1 *Sam.* xxxi. 1, &c. And this Senſe ſeems the more probable, becauſe for the *Judge* here, is put the *Judges*, *Deut.* xix. 17. where we have the ſame Phraſe uſed upon the ſame or a like Occaſion; *the Men between whom the Controverſy is, ſhall ſtand before the Lord, before the Prieſts and the Judges which ſhall be in thoſe Days.* And it's very reaſonable, that ſo many Perſons, united all in one Body, to give Judgment or Sentence by the Conſent of All, or the major Part, ſhould be here called by the Name of one *Judge*, as indeed they were; and for that Reaſon the Prieſts are ſpoken of in the Plural Number, becauſe they were many, as alſo the other Members of that Aſſembly were; and the *Judge* in the ſingular Number, becauſe they all conſtituted but one Judge.

Neither ſhall he greatly multiply to himſelf Silver and Gold] The King was forbidden to amaſs great Sums of Money and vaſt Riches; leſt this ſhould lift up his Heart in Confidence and Pride, which God abhors, and beget in him a Contempt of his People; and leſt it ſhould induce or engage him to burden his People with immoderate Exactions. They are not ſimply forbidden to be rich, if God made them ſo, either by the *voluntary Gifts* of their *Subjects*, or by the *Spoils* of their Enemies, which was the Caſe of *David*, *Solomon*, *Jehoſaphat*, &c. but they are forbidden either inordinately to deſire, or irregularly to procure great Riches, by grinding the Faces of their poor People, or by other wicked Arts and Courſes, as the Manner of their neighbouring Kings was.

It has been a Matter of ſome Diſpute among the Learned, Whether the Laws and Conſtitutions of other Nations, were not as agreeable to Reaſon and natural Equity, as thoſe promulged by *Moſes*? To which it has been anſwered, That there is this eſſential Difference between the Laws delivered by *Moſes*, and thoſe which have been compiled by other *Legiſlators*; that the former were not only adapted to the Condition of the People to whom they were given, in a Country, to the Poſſeſſion of which they were to come after the Death of the Prophet, but alſo to the various Alterations which happened to that Nation, and their Affairs in the Courſe of ſucceeding Ages; whereas, *Conſtitutions* the beſt contrived by human Wit, in the Space of far leſs Time, betray many Imperfections, and make Room for various Accidents, to diſorder and at laſt to overturn them. This, if duly conſidered, will be thought no inconſiderable Proof of the *divine Inſpiration* of their *Divulger*; ſince it belongs to him alone, who formed the Minds of *Men*, and governs the Univerſe, to know and provide for the Diſpoſitions of a People, at ſuch a Diſtance of Time.

CHAP. XVIII.

God is the Inheritance of the Prieſts and Levites; their Due from the People. Chriſt *promiſed. The preſumptuous Prophet to be puniſhed with Death.*

Ver. 1. THE prieſts the Levites, *and* all the tribe of Levi, ſhall have no part nor inheritance with Iſrael: they ſhall eat the offerings of the Lord made by fire, and his inheritance. 2 Therefore ſhall they have no inheritance among their brethren: the Lord *is* their inheritance, as he hath ſaid unto them. 3 And this ſhall be the prieſts due from the people, from them that offer a ſacrifice, whether *it be* ox or ſheep; and they ſhall give unto the prieſts the ſhoulder, and the two cheeks, and the maw. 4 The firſt-fruit *alſo* of thy corn, of thy wine, and of thy oil, and the firſt of the fleece of thy ſheep ſhall thou give him. 5 For the Lord thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of the Lord, him and his ſons forever. 6 And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, and come with all the deſire of his mind unto the place which the Lord ſhall chooſe; 7 Then he ſhall miniſter in the name of the Lord his God, as all his brethren the Levites *do*, which ſtand there before the Lord. 8 They ſhall have like portions to eat, beſide that which cometh of the ſale of his patrimony. 9 When thou art come into the land which the Lord thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations. 10 There ſhall not be found among you *any one* that maketh his ſon or his daughter to paſs through the fire, *or* that uſeth divination, *or* an obſerver of times, or an enchanter, or a witch, 11 Or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer. 12 For all that do theſe things *are* an abomination unto the Lord: and becauſe of theſe abominations, the Lord thy God doth drive them out from before thee. 13 Thou ſhalt be perfect with the Lord thy God. 14 For theſe nations which thou ſhalt poſſeſs, hearkened unto obſervers of times and unto diviners: but as for thee, the Lord thy God hath not ſuffered thee ſo *to do*. 15 The Lord thy God will raiſe up unto thee, a prophet from the midſt of thee, of thy brethren, like unto me, unto him ye ſhall hearken. 16 According to all that thou deſiredſt of the Lord thy God in Horeb, in the day of the aſſembly, ſaying, Let me not hear again the voice of the Lord my God; neither let me ſee this great fire any more, that I die not. 17 And the Lord ſaid unto me, They have well *ſpoken that* which they have ſpoken. 18 I will raiſe them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him. 19 And it ſhall come to paſs, *that* whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require *it* of him. 20 But the prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die. 21 And if thou ſay in thine heart, how ſhall we know the word which the Lord hath not ſpoken? 22 When a prophet ſpeaketh in the name of the Lord, if the thing follow not nor come to paſs, that *is* the thing which the Lord hath not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

And they ſhall give unto the Prieſt the Shoulder, and the two Cheeks, and the Maw] But how does this agree with other Texts, in which the *Shoulder* and the *Breaſt*, and thoſe Parts only, are the Prieſt's Due, not the *Cheeks* and *Maw*? To this it might be ſufficient to anſwer, who ſhall tie God's Hands? What if he makes an Addition, and enlarges the Prieſts Commons? Nothing more uſual than for one Scripture to ſupply what is lacking in another, and for a latter Law of God to add to a former. But farther; the *Breaſt* may be here omitted, becauſe it is comprehended under the *Shoulder*, to which it is commonly joined, and with which it was waved before the Lord. Again, the *Hebrew* Word, here render'd *Maw* or *Stomach*, which the Antients reckon'd among their Dainties, is not, to my Remembrance, uſed elſewhere; and therefore it may have another Signification; and ſome render it the *Breaſt*; others take it for the uppermoſt Part of the Stomach, which lies under the Breaſt.

The Lord thy God will raiſe up unto thee a Prophet from the Midſt of thee, of thy Brethren, like unto me; unto him ſhall ye hearken] Theſe Words may be underſtood ſecondarily concerning the Succeſſion of Prophets, which God would raiſe for the Succeſſion of his Church, both becauſe this is alledg'd as an Argument why they need not conſult with *Diviners*, &c. becauſe they ſhould have *Prophets* at Hand, whenſoever it was needful, to adviſe them, and becauſe *this Prophet* is oppoſed to the *falſe Prophet*, and a general Rule is given, for the Diſcovery of all ſucceeding *Prophets*, whether true or falſe, as in Ver. 20, 21, 22. But they are chiefly to be underſtood of *Chriſt*, as the following Words ſhew, which do not fully agree to any other; particularly, where he is ſaid *to be like unto Moſes*, which ſimply is denied concerning all other *Prophets*, Deut. xxxiv. 10. And therefore it is not probable, that it ſhould be affirmed concerning all true Prophets ſucceeding him. But *Chriſt* was truly and in all commendable Parts like him, in being both a *Prophet*, *King*, and *Prieſt*, and a *Mediator* as *Moſes* was, in the Excellency of his Miniſtry and Work, in the Glory of his Miracles, in his familiar and intimate Converſe with God, *&c.* And this Place is expounded of *Chriſt* alone by God himſelf in the *New Teſtament*, Acts iii. 22. and vii. 37. *John* i. 45. and vi. 14.

CHAP. XIX.

Three Cities of Refuge appointed, and under what Regulations. No old Land-marks to be removed. The Puniſhment of falſe Witneſſes.

Ver. 1. WHen the Lord thy God hath cut off the nations, whoſe land the Lord thy God giveth thee, and thou ſucceedeſt them, and dwelleſt in their cities, and in their houſes; 2 Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the Lord thy God giveth thee to poſſeſs it. 3 Thou ſhalt prepare thee a way, and divide the coaſts of thy land (which the Lord thy God giveth thee to inherit) into three parts, that every ſlayer may flee thither. 4 And this *is* the caſe of the ſlayer, which ſhall flee thither, that he may live: whoſo killeth his neighbour ignorantly, whom he hated not in time paſt, 5 As when *a man* goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour, that he die; he ſhall flee unto one of thoſe cities, and live: 6 Leſt the avenger of the blood purſue the ſlayer, while his heart is hot, and overtake him, becauſe the way is long, and ſlay him, whereas he *was* not worthy of death, in as much as he hated him not in time paſt. 7 Wherefore I command thee, ſaying, thou ſhalt ſeparate three cities for thee. 8 And if the Lord thy God enlarge thy coaſts (as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers; 9 (If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways) then ſhalt thou add three cities more for thee, beſide theſe three: 10 That innocent blood be not ſhed in thy land which the Lord thy God giveth thee *for* an inheritance, and *ſo* blood be upon thee. 11 But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him mortally that he die, and fleeth into one of theſe cities: 12 Then the elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. 13 Thine eye ſhall not pity him, but thou ſhalt put away *the guilt of* innocent blood from Iſrael, that it may go well with thee. 14 Thou ſhalt not remove thy neighbours *land*-mark, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the Lord thy God giveth thee to poſſeſs it. 15 One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed. 16 If a falſe witneſs riſe up againſt any man, to teſtify againſt him *that which is* wrong: 17 Then both the men between whom the controverſy *is*, ſhall ſtand before the Lord, before the prieſts, and the judges, which ſhall be in thoſe days. 18 And the judges ſhall make diligent inquiſition: and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſly aganſt his brother: 19 Then ſhall ye do unto him, as he had thought to have done unto his brother: ſo ſhalt thou put the evil away from among you. 20 And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you. 21 And thine eyes ſhall not pity, *but* life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

I find nothing in this Chapter, but what is plain and eaſy to be underſtood; and as I ſhall never meddle with any Thing but what I apprehend has ſome Difficulty as to its true Meaning, the Senſe dubious, or what I think may be farther illuſtrated by the Sentiments of learned Men; and as nothing of this Kind occurs here, let us proceed to the next Chapter.

CHAP. XX.

The Prieſt directed to encourage the People when they go forth to Battle. The Officers Proclamation with Reſpect to ſuch as were to be diſmiſſed from the War. Peace to be offer'd to a City before attacked. What Trees to be cut down in a Siege.

Ver. 1. WHen thou goeſt out to battle againſt thine enemies, and ſeeſt horſes and chariots, *and* a people more than thou, be not afraid of them: for the Lord thy God *is* with thee which brought thee up out of the land of Egypt. 2 And it ſhall be when ye are come nigh unto the battle, that the prieſt ſhall approach and ſpeak unto the people, 3 And ſhall ſay unto them, Hear, O Iſrael, you approach this day unto battel againſt your enemies: let not your hearts faint, fear not and do not tremble, neither be ye terrified becauſe of them. 4 For the Lord your God *is* he that goeth with you, to fight for you againſt your enemies to ſave you. 5 And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not dedicated it? let him go and return to his houſe, leſt he die in the battle, and another man dedicate it. 6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *alſo* go and return unto his houſe, leſt he die in the battle and another man eat of it. 7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in battle, and another man take her. 8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, What man *is there that is* fearful and faint-hearted? let him go and return unto his houſe, leſt his brethrens heart faint as well as his heart. 9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies to lead the people. 10 When thou comeſt nigh unto a city to fight againſt it, then proclaim peace unto it. 11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be *that* all the people *that is* found therein ſhall be tributaries unto thee, and they ſhall ſerve thee. 12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege it. 13 And when the Lord thy God hath delivered it into thine hands, thou ſhalt ſmite every male thereof with the edge of the ſword. 14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the ſpoil thereof, ſhalt thou take unto thy ſelf: and thou ſhalt eat the ſpoil of thine enemies, which the Lord thy God hath given thee. 15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe nations. 16 But of the cities of theſe people which the Lord thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth: 17 But thou ſhalt utterly deſtroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the Lord thy God hath commanded thee: 18 That they teach you not to do after all their abominations, which they have done unto their gods, ſo ſhould ye ſin againſt the Lord your God. 19 When thou ſhalt beſiege a city a long time, in making war againſt it to take it. thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them: for thou mayeſt eat of them, and thou ſhalt not cut them down (for the tree of the field *is* mans *life*) to employ *them* in the ſiege. 20 Only the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down; and thou ſhalt build bulwarks againſt the city that maketh war with thee, until it be ſubdued.

What Man is there that hath built a new Houſe, and hath not dedicated it] A Houſe was *dedicated* by Feaſting and Thankſgiving to God; therefore if any Man had failed to do it, he was to return, leſt his Heart ſhould be ſet upon it, and he thereby be negligent or timorous in the Battle, to the Scandal and Prejudice of *others*; and ſo he ſhould loſe, and another get the Fruit of his Labours, which might ſeem unjuſt or hard; thus God provides even for Mens Infirmities. But this and the following Exception, of Planting a Vineyard, are underſtood only of a War allowed by God, not in a War commanded by God, not in the approaching War with the *Canaanites*, from which even the Bridegroom was not exempted, as the *Jewiſh* Writers note.

When thou comeſt nigh unto a City to fight againſt it, then proclaim Peace unto it] This ſeems to be underſtood, not of the Cities of the *Canaanites*, as is manifeſt from the 16th, 17th, and 18th Verſes of this Chapter, who were under an abſolute Sentence of utter Deſtruction. When a City was taken, the Women and Children were to be ſpared on Account of their Sex and Age, as not involved in the Guilt, or being unlikely to revenge the Quarrel.

CHAP. XXI.

The Manner of expiating an uncertain Murder. The Uſage of a Captive taken to Wife. The Firſt-born is not to be diſinherited upon private Affection. A ſtubborn Son to be ſtoned to Death. He that is hanged is accurſed of God.

Ver. 1. IF *one* be found ſlain in the land which the Lord thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him: 2 Then thy elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain. 3 And it ſhall be *that* the city *which is* next unto the ſlain man, even the elders of that city ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke. 4 And the elders of that city ſhall bring down the heifer unto a rough valley, which is neither eared nor ſown, and ſhall ſtrike off the heifers neck, there in the valley. 5 And the prieſts the ſon of Levi, ſhall come near (for them the Lord thy God hath choſen to miniſter unto him, and to bleſs in the name of the Lord) and by their word ſhall every controverſy and every ſtroke be *tried.* 6 And all the elders of that city *that are* next unto the ſlain *man*, ſhall waſh their hands over the heifer that is beheaded in the valley. 7 And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither *have* our eyes ſeen *it*. 8 Be merciful, O Lord, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood unto thy people of Iſraels charge. And the blood ſhall be forgiven them. 9 So ſhalt thou put away the *guilt of* innocent blood from among you, when thou ſhalt do *that which is* right in the ſight of the Lord. 10 When thou goeſt forth to war againſt thine enemies, and the Lord thy God hath delivered them into thine hands, and thou haſt taken them captive, 11 And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her that thou wouldeſt have her to thy wife: 12 Then thou ſhalt bring her home to thine houſe, and ſhe ſhall ſhave her head, and pare her nails. 13 And ſhe ſhall put the raiment of her captivity from off her, and ſhall remain in thine houſe, and bewail her father and her mother a full month: and after that, thou ſhalt go in unto her, and be her huſband, and ſhe ſhall be thy wife. 14 And it ſhall be if thou have no delight in her, then thou ſhalt let her go whither ſhe will, but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her, becau thou haſt humbled her. 15 If a man have tw wives, one beloved, and another hated, and the have borne him children, *both* the beloved and th hated; and *if* the firſt-born ſon be hers that wa hated; 16 Then it ſhall be when he maketh hi

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ſons to inherit *that* which he hath, *that* he may not make the ſon of the beloved firſt-born, before the ſon of the hated, *which is indeed* the firſt-born: 17 But he ſhall acknowledge the ſon of the hated *for* the firſt born, by giving him a double portion of all that he hath: for he *is* the beginning of his ſtrength, the right of the firſt-born his. 18 If a man have a ſtubborn and rebel- ious ſon, which will not obey the voice of his fa- her, or the voice of his mother, and *that* when hey have chaſtened him, will not hearken unto hem: 19 Then ſhall his father and his mother ay hold on him, and bring him out unto the lders of his city, and unto the gate of his place: o And they ſhall ſay unto the elders of his city, This our ſon *is* ſtubborn and rebellious, he will ot obey our voice; *he is* a glutton and a drunkard. 1 And all the men of his city ſhall ſtone him ith ſtones, that he die: ſo ſhalt thou put evil way from among you, and all Iſrael ſhall hear and ear. 22 And if a man have committed a ſin worthy f death, and he be to be put to death, and thou ang him on a tree: 23 His body ſhall not re- ain all night upon the tree, but thou ſhalt in any iſe bury him that day (for he that is hanged, *is* ccurſed of God) that thy land be not defiled, hich the Lord thy God giveth thee *for* an in- eritance.

In the nine firſt Verſes of this Chapter, is ſhewn the anner of expiating an uncertain Murder committed the Field; and the Ceremony uſed on this Occaſion ight inſinuate ſuch Inſtructions as theſe, *viz.* that e Heifer was a fit *Repreſentative* of the *Murderer*, whoſe ſtead it was killed, who by this Act hath ewn himſelf to be a Son of *Belial*, who would not ar the Yoke of God's Law. The Heifer was to be nducted to a rough Valley, neither eared nor ſown, repreſent the hard, unprofitable, untutored *Heart* of *Murderer*, and that ſuch a deſart and horrid Place ight beget a Horror of *Murder* and of the *Murderer*. he Heifer's Head was ſtruck off, to ſhew what the *urderer* deſerved, and what the People would have one to him, if they had found him.

By their Words ſhall every Controverſy and every roke be tried] Not of all Manner of Controverſies at could ariſe, as if their (the Prieſts) Word were to etermine whether there were a God or Providence or o, whether God ſhould be worſhipped, and his Com- ands obſerved; whether *Moſes* was a true Prophet or n Impoſtor; whether apoſtate or idolatrous *Iſraelites* ere to be puniſhed or no; which is apparently abſurd nd ridiculous: But every ſuch Controverſy as might iſe about the Matter here ſpoken of; nothing being ore uſual than to underſtand univerſal Expreſſions in limited Senſe; and indeed this is limited and explain- d by the following Words, *and every Stroke*, the Par- cle *and* being put expoſitively; of which Inſtances ave been formerly given; that is, every Controverſy hich ſhall ariſe about any Stroke, ſuch a mortal Stroke s is here ſpoken of; a Murder, which may well be alled a *Stroke*, as to *ſmite* is often uſed for to *kill*, as *en.* iv. 15, *&c.*

If a Man have a ſtubborn and rebellious Son — then all his Father and his Mother lay hold on him — and l the Men of his City ſhall ſtone him] Here is a ſuffi- ent Caution to preſerve Children from the Malice of y hard-hearted Parents, becauſe the Elders of his ity were firſt to examine the Cauſe with all Exact- eſs, and then to pronounce the Sentence. The Con- nt of both Father and Mother is required, to prevent he Abuſe of this Law to Cruelty; and it cannot rea- nably be ſuppoſed, that both would agree without anifeſt Neceſſity, and the Son's abominable and in- orrigible Wickedneſs; in which Caſe it ſeems a fit and righteous Law; becauſe the Crime of Rebellion againſt his own Parents, was ſo high in itſelf, and did ſo fully ſignify, what a pernicious Member and Son of *Belial* he would be in the Common-wealth of *Iſrael*, who had diſſolved all his Ties of filial Duty.

The Puniſhment allotted to the Offender, was to be ſtoned, which was the Puniſhment appointed for Blaſphemers and Idolaters; which if it ſeems ſevere, it is to be conſidered, that Parents are in God's ſtead, and entruſted in a great Meaſure with his Authority over their Children, and that Children are the Matter and Foundation of the Church and Common-wealth, and they who are bad Members and rebellious Children do commonly prove the Bane and Plague of the Publick, and therefore they ought to be nipped in the Bud.

His Body ſhall not remain all Night on the Tree] This Puniſhment was not inflicted but only for great and publick Offences, which provoked the Wrath of God upon all the People, and were to be purged by the Puniſhment of the Guilty, or of thoſe Perſons whom God himſelf had pointed out; (*Numb.* xxv. 4. *Joſh.* x. 26. 2 *Sam.* xxi. 6.) and the Bodies of ſuch ought to be taken away out of the Sight of Men, as execrable and blaſted by God's Judgment. Now all this was a Figure of *Chriſt*, made a Curſe for us, that we might be freed from that of the Law, (*Gal.* iii. 13. who therefore made Choice of this Kind of expiatory Death, and was alſo buried the ſame Day (*Matt.* xxvii. 57.) after he had yielded the Satisfaction due to God's Juſtice, *John* xix. 30.

C H A P. XXII.

Of a Humanity towards a Brother's Cattle. Laws about Apparel. Of Birds and their Neſts. Battlements of Houſes. Of Seeds. Of Adultery; Rape; Fornication, and Inceſt.

Ver. 1. THou ſhalt not ſee thy brothers ox or his ſheep go aſtray, and hide thy ſelf from them: thou ſhalt in any caſe bring them again unto thy brother. 2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again. 3 In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment, and with all loſt things of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thy ſelf. 4 Thou ſhalt not ſee thy brothers aſs or his ox fall down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift *them* up again. 5 The women ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a womans garment, for all that do ſo *are* abomination unto the Lord thy God. 6 If a birds neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young. 7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* days. 8 When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thine houſe, if any man fall from thence. 9 Thou ſhalt not ſow thy vineyard with divers ſeeds: leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled. 10 Thou ſhalt not plow with an ox and an aſs together. 11 Thou ſhalt not wear a garment of divers ſorts, *as* of woollen and linen together. 12 Thou ſhalt make thee fringes upon the four quarters of thy veſture, wherewith thou covereſt *thy ſelf*. 13 If any man take a wife, and go in unto her, and hate her, 14 And give occaſion of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid: 15 Then ſhall the father of the damſel and the mother, take and bring forth *the tokens of* the damſels virginity unto the elders of the city in the gate. 16 And the damſels father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her, 17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughters virginity: and they ſhall ſpread the cloth before the elders of the city. 18 And the elders of that city ſhall take that man and chaſtiſe him. 19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his days. 20 But if this thing be true, *and the tokens of* virginity be not found for the damſel: 21 Then they ſhall bring out the damſel to the door of her fathers houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her fathers houſe: ſo ſhalt thou put evil away from among you. 22 If a man be found lying with a woman married to an huſband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael. 23 If a damſel *that is* a virgin be betrothed unto an huſband, and a man find her in the city, and lie with her: 24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel becauſe ſhe cried not, *being* in the city; and the man becauſe he hath humbled his neighbours wife: ſo thou ſhalt put away evil from among you. 25 But if a man find a betrothed damſel in the field, and a man force her, and lie with her: then the man only that lay with her ſhall die. 26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour and ſlayeth him, even ſo *is* this matter. 27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her. 28 If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found: 29 Then the man that lay with her, ſhall give unto the damſels father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days. 30 A man ſhall not take his fathers wife, nor diſcover his fathers ſkirt.

The Woman ſhall not wear that which pertaineth unto a Man, neither ſhall a Man put on a Womans Garment] The promiſcuous Uſe of Apparel was forbidden the two Sexes for Decency's Sake, that Men might not confound, nor ſeem to confound thoſe Sexes which God hath diſtinguiſhed, and that all Appearances of Evil might be avoided; ſuch Change of Garments carrying a manifeſt Umbrage or Sign of Softneſs and Effeminacy in the Man, of Arrogance and Impudence in the Woman, of Lightneſs and Petulancy on both. Beſides this Practice opens a wide Door to the Commiſſion of many and abominable Crimes.

Thou ſhalt not take the Dam with the Young] This is a Document of Humanity, not to deprive the poor Dam of her young ones, and of her Life at one Time; and of Equity, Moderation and Goodneſs, leaving the Dam alive (whoſe little ones thou haſt taken away) to bring forth young ones for others.

When thou buildeſt a Houſe, thou ſhalt make a Battlement for thy Roof] The Roofs of Houſes in thoſe Days were open *Terraſſes* for *Meetings*. See 1 Sam. ix. 25. *Neh.* viii. 16. *Jer.* xix. 13. *Matt.* x. 17. *Luke* xvii. 31. Therefore the *Fence* or *Breaſt-work* was to be ſet up, to prevent any Man's falling over, and to hinder any dreadful Miſhap in the Houſe, whereby the Owner, through Careleſſneſs, might bring a Judgment upon himſelf and Houſe.

Thou ſhalt not ſow thy Vineyard with divers Seeds] Either, *firſt*, with divers Kinds of Seeds mixed and ſowed together between the Rows of Vines in the Vineyard, which was forbidden to be done in the Field, (*Levit.* xix. 19.) and here in the Vineyard; or, *ſecondly*, with any Kind of Seed differing from that of the Vine, which would produce either Herbs, Corn, or Fruit-bearing Trees, whoſe Fruit might be mingled with the Fruits of the Vine. This and the two following Precepts, tho' in themſelves ſmall and trivial, are given according to the Time and State of the Church, for Documents and Inſtructions in greater Matters; and particularly to recommend to them Simplicity and Sincerity in all their Carriage towards God and Men, and to forbid all Mixture of their Inventions with God's Inſtitutions in Doctrine or Worſhip.

Thou ſhalt make thee Fringes upon the four Quarters of thy Veſture] This was to bring the Commands of God to their Remembrance, as it is expreſſed, *Numb.* xv. 38. and as a publick Profeſſion of their Nation and Religion, whereby they might be diſcerned and diſtinguiſhed from Strangers, that ſo they might be the more circumſpect to behave themſelves as became the People of God, and that they ſhould not be aſhamed to own their God and Religion before all the World.

But if this Thing be true, and the Tokens of Virginity be not found for the Damſel; then they ſhall bring out the Damſel to the Door of her Father's Houſe, and the Men of her City ſhall ſtone her with Stones till ſhe die] Becauſe this is not now evident, the Enemies of Scriptures take Occaſion to quarrel with this Law, as unreaſonable and unjuſt, and ſuch as might oppreſs the Innocent, and hence take Occaſion to reject the Holy Scripture. It were much more reaſonable for thoſe Men either to expound this Place metaphorically of producing thoſe Proofs and Teſtimonies of her Virginity, which ſhould be as ſatisfactory as if that Cloth was produced, as ſome of the *Jews* underſtand it, or modeſtly acknowledge their own Ignorance in this, as they are forced to do in many other Things, and not impudently conclude it is inſoluble, becauſe they cannot ſolve it.

But there is no need of ſuch general Anſwers, many Things may be particularly ſaid for the Vindication of this Law; as, 1. That it was neceſſary for that People, becauſe of their Hard-heartedneſs towards their Wives. 2. That either this Trial, or at leaſt the Proof of her Virginity, was to be taken preſently after the Day of Marriage, and that Proof was afterwards to be admitted upon Occaſion. 3. That this Law was ſeldom or never put in Execution, as the *Jews* remark, and ſeems to be made for Terror and Caution to Huſbands and Wives, as many other Laws have been in like Caſes. 4. That the God who gave this Law, did by his Providence govern all Affairs, and rule the Tongues and Hearts of Men, and doubtleſs would therefore take Care ſo to order Matters, that the Innocent ſhould not ſuffer by this Means, which he could prevent many Ways. 5. That there is a great Difference in Times and Climates. Who knows not that there are many Things now by our Moderns thought uncertain or falſe, which by the antient Phyſicians were thought and affirmed to be true and certain in their Times and Countries; and that many Signs of Diſeaſes, and other Things, do generally hold true in thoſe more ſouthernly and warmer Parts of the World, which are oftentimes deceitful in our northern and colder Climates. 6. That this very Way of Trial of Virginity hath been uſed not only by the *Jews*, but alſo by the *Arabians* and *Egyptians*, as is affirmed by divers learned Writers, among whom it was yet more doubtful and hazardous than among the *Jews*, who might promiſe to themſelves, that God would guide the Execution of his own Law to a good and juſt Iſſue. 7. That this Sign, if it was uncertain in Perſons of riper Years, yet it may be reaſonably thought certain in Virgins of young and tender Age; and that the *Jews* did ordinarily marry their Daughters when they were about twelve or thirteen Years old, as is confeſſed, and making haſte to take away that Reproach which they thought there was in an unmarried State.

But why ſhould ſhe die, when her Crime was only *Fornication*, which was not puniſhed in a Woman with Death, as appears from *Exod.* xxii. 16, 17? Becauſe there was not only *Fornication* in this Caſe, but it was accompanied with deep Diſſimulation and Injury to her Huſband, in the falſe Profeſſion of her Virginity; and it might be preſumed ſhe committed this Folly after ſhe was betrothed to him, and therefore ſo obſtinately denied it, as knowing the Danger of it in that Caſe. Or, God ſo ordered it for the Honour and Safeguard of the Matrimonial Bed, that ſhe, who being defiled before ſhe was married or betrothed, and therefore not puniſhable by Death, yet preſuming to carry her Defilement into the married State, with a Pretence of Virginity, ſhould then be put to Death.

CHAP. XXIII.

Who might, and who might not, enter into the Congregation of the Lord. Laws concerning fugitive Servants; Filthineſs; abominable Sacrifices; Uſury, and Vows.

Ver. 1. HE that is wounded in the ſtones, or hath his privy member cut off, ſhall not enter into the congregation of the Lord. A baſtard ſhall not enter into the congregation of the Lord: even to his tenth generation ſhall he not enter into the congregation of the Lord. 3 An Ammonite or Moabite ſhall not enter into the congregation of the Lord; even to their tenth generation ſhall they not enter into the congregation of the Lord for ever: 4 Becauſe they met you not with bread and with water in the way, when ye came forth out of Egypt; and becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, curſe thee. 5 Nevertheleſs, the Lord thy God would not hearken unto Balaam: but the Lord thy God turned the curſe into a bleſſing unto thee, becauſe the Lord thy God loved thee. Thou ſhalt not ſeek their peace, nor their proſperity all thy days for ever. 7 Thou ſhalt not abhor an Edomite, for he *is* thy brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt ſtranger in his land. 8 The children that are begotten of them, ſhall enter into the congregation of the Lord, in their third generation. When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing. If there be among you any man that is not clean, by reaſon of uncleanneſs that chanceth him night, then ſhall he go abroad out of the camp, he ſhall not come within the camp. 11 it ſhall be when evening cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*. 12 Thou ſhalt have a place alſo without the camp, whither thou ſhalt go forth abroad. 13 And thou ſhalt have a paddle upon thy weapon: and it ſhall be when thou wilt eaſe thy ſelf abroad, thou ſhalt dig therewith, and ſhalt turn back, and cover that which cometh from thee. 14 For the Lord thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee; therefore ſhall thy camp be holy, that he ſee no unclean thing in thee, and turn away from thee. 15 Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee. 16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe, in one of thy gates where it liketh him beſt: thou ſhalt not oppreſs him. 17 There ſhall be no whore of the daughters of Iſrael, nor a Sodomite of the ſons of Iſrael. 18 Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the Lord thy God for any vow: for even both theſe *are* abomination unto the Lord thy God. 19 Thou ſhalt not lend upon uſury to thy brother, uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury. 20 Unto a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury; that the Lord thy God may bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it. 21 When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it: for the Lord thy God will ſurely require it of thee; and it would be ſin in thee. 22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee. 23 That which is gone out of thy lips, thou ſhalt keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth. 24 When thou comeſt into thy neighbours vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure; but thou ſhalt not put *any* in thy veſſel. 25 When thou comeſt into the ſtanding-corn of thy neighbours, then thou mayeſt pluck the ears with thine hand: but thou ſhalt not move a ſickle unto thy neighbours ſtanding corn.

A Baſtard ſhall not enter into the Congregation of the Lord, even to his tenth Generation] This Law, tho' ſeemingly harſh and ſevere, will not appear ſo, if we conſider, 1. That it was an Excluſion from Government, which was a tolerable Burden. Or, 2. That it was a neceſſary Caution to prevent and brand the Sin of Uncleanneſs, to which the *Jews* were exceſſively prone. But *Pharez* and *Jepthah*, both Baſtards, were advanced to great Honour and Authority. To this it's anſwered, That God gives Laws to us, and not to himſelf; and therefore he might, when he ſaw fit, confer what Favour or Power he pleaſed upon any ſuch Perſon, as he did to theſe. But ſome add, that the *Hebrew* Word *Mamzer* ſignifies not every Baſtard, but one born of a ſtrange Woman, as the Word may ſeem to intimate; and as ſuch Perſons generally ſeem to have been, becauſe of that general Proviſion, that there ſhould be *no Whore of the Daughters of Iſrael*, as it is here, Ver. 17.

By the *Congregation of the Lord* may be underſtood, either, 1. That they ſhould not be incorporated into the Body of *Iſrael*, by Marriage; for ſo this Phraſe may ſeem to have been underſtood by the whole Congregation of *Iſrael*, Nehem. xiii. 1, 2, 3, &c. altho' at that Time the Government was partly in the Hands of ſuch Perſons as are here mentioned, Ver. 3. or of their Children, ſince it is apparent from *Ezra* x. that many Prieſts and Levites, and other Officers and Rulers

lers of *Iſrael* were married to ſtrange Women, whoſe Iſſue are, by this Law, excluded from all Share in the Government, and that among other Reaſons *Nehemiah* ſeparated them from *Iſrael*, by Virtue of the Law here following. Or, 2. That they ſhould not be admitted to Honour and Offices, either in the Church or Commonwealth of *Iſrael*; and ſo *the Congregation of the Lord* does not here ſignify, as it uſually does, the Body of the People, but the Society of the Elders, or Rulers of the People, who, as they repreſent the whole Congregation, and act in their Name, and for their Service, ſo are they called ſometimes by the Name of *the Congregation*, as *Numb.* xxxv. 12, 24, 25, *&c.* and of *the Congregation of God*, as it is in the *Hebrew* of *Pſ.* lxxxii. 3. But as they are often called *the Congregation*, they may very well, in a ſpecial Manner, be called *the Congregation of the Lord*, becauſe they were appointed by God, and acted in his Name and Stead, and for his Work and Service, and did often aſſemble near the Tabernacle, where God was eminently preſent. Add to this, that the *Hebrew* Word *Kahal*, generally ſignifies a *Congregation*, or *Company met together*; and therefore this cannot ſo conveniently be meant of all the Body of the People, which could never meet in one Place, but of the chief Rulers, who frequently did ſo. Nor is it ſtrange, that Eunuchs are excluded from Government, partly, becauſe ſuch Perſons are commonly obſerved to want that Courage which is neceſſary for a Governor, *Exod.* xviii. 12. and, partly, becauſe, as ſuch Perſons were ordinarily deſpicable, ſo the Office and Authority in their Hands was likely to be expoſed to the ſame Contempt.

Thou ſhalt not deliver up unto his Maſter, the Servant which is eſcaped from his Maſter unto thee] This is not to be underſtood univerſally, as if all Servants that fly from their Maſters, tho' without any ſufficient Cauſe, or Colour of Juſtice, might be detained from them by any Perſon to whom they fled for Refuge; for this is apparently contrary to all the Laws of Religion, Juſtice, and Charity, and would open a Door to infinite Diſorders and Miſchiefs; but it is to be underſtood, 1. Of the *Servants of Strangers*, becauſe it follows, *he ſhall dwell with you, even among you*, which ſhews that he had dwelt with and belonged to another People. 2. Of ſuch as belonged to the *Canaanites*, or other neighbouring Nations, becauſe if he had lived in remote Countries, it is not probable he would fly ſo far to avoid his Maſter, or that his Maſter would follow ſo far to recover him. For the *Canaanites* this Sentence was moſt juſt, becauſe they and theirs were all forfeited to God and *Iſrael*, and whatſoever they enjoyed was by ſpecial Indulgence. For the other Neighbours it may ſeem juſt likewiſe becauſe ſome of them were within the larger Limits of the Land, belonging to *Iſrael*, by God's *Grant*, or *Deed of Gift*, Gen. xv. 18. *Joſh.* i. 4. Beſides, by their hoſtile Carriage, they had given *Iſrael* a Right to much more of theirs, than a few Servants who might poſſibly run away from their Maſters; and eſpecially becauſe both Servants and Maſters of theſe and other Nations are unqueſtionably at the Diſpoſal of the Lord their Maker, and ſovereign Ruler. 3. Of ſuch as upon Enquiry appear to have been unjuſtly oppreſſed by their Maſters, as is implied by that Phraſe of his, *making an Eſcape*, which ſuppoſes a Deliverance from Danger or Vexation. Now it is not ſtrange or unjuſt, if the great God, who hates all Tyrants, and ſtiles himſelf the *Refuge* of the Oppreſſed, does interpoſe his Authority, and help to reſcue ſuch Perſons from their cruel Maſters, who otherwiſe would be too ſtrong for them. 4. Of ſuch as came to them out of a Deſire to embrace the *true Religion*, which poſſibly his Maſter perceiving, endeavoured by Force to reſtrain him from, as it may be probably thought by his chuſing and liking to live among the *Iſraelites*. Now if this *great* and *ſupreme Maſter*, to whom all other *Maſters* are but *Servants*, and they and theirs are abſolutely in his Power, ſhall receive and protect one who gives himſelf up to his Service, againſt the Will of the *Under-maſter*, who in this Caſe rebels againſt his ſovereign Lord, what Shadow of Injuſtice is there in the Caſe?

Thou ſhalt not lend upon Uſury to thy Brother. Unto a Stranger thou mayeſt lend upon Uſury] The Reaſon of this Law ſeems to be, That the *Iſraelites* generally employed themſelves in the Management of Land and Cattle, and therefore could not make any Advantage of borrowed Money, to ballance the Uſe they ſhould pay for it, and conſequently it might be preſumed that they would not borrow Money upon Uſe, but for Want and Poverty; and in that Caſe, and principally for that Reaſon, *Uſury* ſeems to be forbidden to them, as may be thought from *Levit.* xxv. 35, 36. But the *Strangers* made uſe of their Money in way of Trade and Traffick with the *Iſraelites*, which was more gainful, and could much better bear the Burden of Uſury, and reap Advantage from Money ſo borrowed; and thoſe *Strangers* here ſpoken of, are ſuppoſed to be competently *rich*, and not *poor*, as may appear by comparing this Place with *Levit.* xxv. 35. where they are no leſs forbidden to take Uſury of a *Stranger*, than of a *Brother*, in Caſe of *Poverty*.

CHAP. XXIV.

Of Divorce; Pawns and Pledges; Man-ſtealers; Leproſy; Day-wages. None to be puniſhed for another's Offence. Of Juſtice and Love towards Widows, Fatherleſs, and Strangers.

Ver. 1. WHen a man hath taken a wife and
married her, and it come to paſs
that ſhe find no favour in his eyes, becauſe he
hath found ſome uncleanneſs in her: then let him
write her a bill of divorcement, and give *it* in
her hand, and ſend her out of his houſe. 2 And
when ſhe is departed out of his houſe, ſhe may
go and be another mans *wife*. 3 And *if* the
latter huſband hate her and write her a bill of
divorcement, and giveth *it* in her hand, and ſendeth her out of his houſe: or if the latter huſband
die, which took her *to be* his wife; 4 Her former
huſband which ſent her away, may not take her
again to be his wife, after that ſhe is defiled: for
that *is* an abomination before the Lord, and thou
ſhalt not cauſe the land to ſin, which the Lord
thy God giveth thee *for* an inheritance. 5 When
a man hath taken a new wife, he ſhall not go out
to war, neither ſhall he be charged with any buſineſs: *but* he ſhall be free at home one year, and
ſhall cheer up his wife which he hath taken. 6
No man ſhall take the nether or the upper milſtone to pledge: for he taketh *a mans* life to pledge.
7 If a man be found ſtealing any of his brethren
of the children of Iſrael, and maketh merchandiſe
of him, or ſelleth him; then that thief ſhall die,
and thou ſhalt put evil away from among you.
8 Take heed, in the plague of leproſy, that thou
obſerve diligently, and do according to all that
the prieſts the Levites ſhall teach you: as I commanded them, *ſo* ye ſhall obſerve to do. 9 Remember what the Lord thy God did unto Miriam
by the way, after that ye were come forth out
of Egypt. 10 When thou doſt lend thy brother
any thing, thou ſhalt not go into his houſe to
fetch his pledge. 11 Thou ſhalt ſtand abroad,
and the man to whom thou doſt lend ſhall bring
out the pledge abroad unto thee. 12 And if the
man *be* poor, thou ſhalt not ſleep with his pledge.
13 In any caſe thou ſhalt deliver him the pledge
again when the ſun goeth down, that he may
ſleep in his own raiment, and bleſs thee: and it
ſhall be righteouſneſs unto thee before the Lord
thy God. 14 Thou ſhalt not oppreſs an hired
ſervant *that is poor* and needy, *whether he be*

hy brethren, or of thy ſtrangers that *are* in thy
and within thy gates. 15 At his day thou ſhalt give
im his hire, neither ſhall the ſun go down upon
, for he *is* poor, and ſetteth his heart upon it:
ſt he cry againſt thee unto the Lord, and it be
n unto thee. 16 The fathers ſhall not be put
o death for the children, neither ſhall the chil-
ren be put to death for the fathers: every man
hall be put to death for his own ſin. 17 Thou
halt not pervert the judgment of the ſtranger,
or of the fatherleſs, nor take a widows raiment
o pledge. 18 But thou ſhalt remember that
hou waſt a bond-man in Egypt, and the Lord
hy God redeemed thee thence: therefore I com-
and thee to do this thing. 19 When thou cut-
ſt down thine harveſt in thy field, and haſt for-
ot a ſheaf in the field, thou ſhalt not go again
o fetch it: it ſhall be for the ſtranger, for the
therleſs, and for the widow: that the Lord thy
od may bleſs thee in all the work of thine hands.
o When thou beateſt thine olive-tree, thou ſhalt
ot go over the boughs again: it ſhall be for the
ranger, for the fatherleſs, and for the widow.
1 When thou gathereſt the grapes of thy vine-
rd, thou ſhalt not glean *it* afterward: it ſhall
for the ſtranger, for the fatherleſs, and for the
idow. 22 And thou ſhalt remember that thou
aſt a bond-man in the land of Egypt: therefore
command thee to do this thing.

Then let him write her a Bill of Divorcement, and *e it in her Hand, and ſend her out of his Houſe*] his is not an abſolute Command to divorce them, as ne of the *Jews* underſtood it, nor an Allowance and probation, as plainly appears, not only from the *w Teſtament*, Matt. v. 31, 32. and xix. 8, 9. but from the *Old Teſtament*, Gen. ii. 24. *Mal.* ii. 16. merely a Permiſſion or Toleration of that Practice, Prevention of greater Miſchiefs and Cruelties of that d-hearted People towards their Wives, and this only a Seaſon, even until the *Time of Reformation*, as it called *Heb.* ix. 10. that is, till the Coming of the *eſſias*, when Things were to return to their firſt Inution, and pureſt Condition. The Huſband is not e commanded to put her away, but he is commanded *write and give her a Bill of Divorcement*, before he *d her out of his Houſe*. And tho' it be true, as r Saviour obſerves, that *Moſes* did ſuffer theſe Dirces, that is, without puniſhing them, which alſo is e implied, yet it muſt be acknowledged, that if we nſult the *Hebrew* Words, thoſe three Verſes may ly ſeem to be a Suppoſition; and the Words rendered, *en let him write her*, in the *Hebrew* runs thus, *and th written her*; and ſo it follows, Ver. 2. *and ſhe departed out of his Houſe, and be gone, and become other Man's Wife*; then follows, Ver. 3. which, en according to our Tranſlation, carries on the Supſition, *And if the latter Huſband hate her*, &c. Then lows the Poſition or Prohibition, Ver. 4.

CHAP. XXV.

dges muſt act uprightly. Stripes not to exceed forty. The Ox that treads out the Corn not to be muzled. Of raiſing Seed to a Brother. The Puniſhment of an immodeſt Woman. His Weights and Meaſures. The Memory of Amalek *to be blotted out.*

r. 1. IF there be a controverſy between men,
and they come unto judgment, that *the*
dges may judge them, then they ſhall juſtify
e righteous, and condemn the wicked. 2 And
ſhall be, if the wicked man *be* worthy to be
beaten, that the judge ſhall cauſe him to lie down,
and to be beaten before his face, according to his
fault, by a certain number. 3 Forty ſtripes he
may give him, *and* not exceed: leſt *if* he ſhould
exceed, and beat him above theſe with many ſtripes,
then thy brother ſhould ſeem vile unto thee. 4
Thou ſhalt not muzzle the ox when he treadeth out
the corn. 5 If brethren dwell together, and one of
them die, and have no child, the wife of the dead
ſhall not marry without unto a ſtranger: her huſ-
bands brother ſhall go in unto her, and take her
to him to wife, and perform the duty of an huſ-
bands brother unto her. 6 And it ſhall be *that*
the firſt-born which ſhe beareth, ſhall ſucceed in
the name of his brother, *which is* dead, that his
name be not put out of Iſrael. 7 And if the man
like not to take his brothers wife, Then let his
brothers wife go up to the gate, unto the elders,
and ſay, My huſbands brother refuſeth to raiſe
up unto his brother a name in Iſrael, he will not
perform the duty of my huſbands brother. 8
Then the elders of his city ſhall call him, and
ſpeak unto him: and *if* he ſtand *to it*, and ſay,
I like not to take her: 9 Then ſhall his brothers
wife come unto him in the preſence of the elders,
and looſe the ſhoe from off his foot, and ſpit in
his face, and ſhall anſwer, and ſay, So ſhall it be
done unto that man that will not build up his
brothers houſe. 10 And his name ſhall be called
in Iſrael, The houſe of him that hath his ſhoe
looſed. 11 When men ſtrive together one with
another, and the wife of the one draweth near
for to deliver her huſband out of the hand of him
that ſmiteth him, and putteth forth her hand,
and taketh him by the ſecrets: 12 Then thou
ſhalt cut off her hand, thine eye ſhall not pity
her. 13 Thou ſhalt not have in thy bag divers
weights, a great and a ſmall. 14 Thou ſhalt
not have in thine houſe divers meaſures, a great
and a ſmall. 15 *But* thou ſhalt have a perfect
and juſt weight, a perfect and juſt meaſure
ſhalt thou have: that thy days may be lengthned
in the land which the Lord thy God giveth thee.
16 For all that do ſuch things, *and* all that do
unrighteouſly, *are* an abomination unto the Lord
thy God. 17 Remember what Amalek did unto
thee by the way, when ye were come forth out
of Egypt: 18 How he met thee by the way,
and ſmote the hindmoſt of thee, *even* all *that*
were feeble behind thee, when thou *waſt* faint and
weary; and he feared not God. 19 Therefore
it ſhall be, when the Lord thy God hath given
thee reſt from all thine enemies round about, in
the land which the Lord thy God giveth thee *for*
an inheritance, to poſſeſs it, *that* thou ſhalt blot
out the remembrance of Amalek from under hea-
ven; thou ſhalt not forget *it*.

Forty Stripes he may give him, and not exceed] It ſeems not a ſuperſtitious, but a prudent Caution, that the *Jews* ſhould not exceed *thirty nine Stripes*, 2 Cor. ii. 24. leſt through Miſtake, Forgetfulneſs, or Eagerneſs, they ſhould go beyond their Bounds which they were commanded to keep, but they were not obliged to go to the utmoſt Extent of them. Beſides, exceſſive Beating would render an *Iſraelite* contemptible to his Brethren, as if he were a *Slave* or *brute Beaſt*; a alſo the Danger of Deformity, or Infirmity of the Body, which cruel Uſage might effect.

Thou ſhalt not muzzle the Ox when he treadeth out the Corn] The Ox is ſaid to *threſh*, when he is made to tread out the Corn with his Feet, or (as the *Jews* ſay) to draw the *Harrow*, which, at the Bottom of it, was full of hard Knobs, Branches, or Notches, about over it, to ſeparate the Corn from the Straw, and to make the Straw to be Food for the Beaſts. Hereby God taught them Humanity and Kindneſs, even to their Beaſts that ſerved them, and much more to their Servants or other Men who laboured for them, and eſpecially to their Miniſters, 1 *Cor.* ix. 9.

Her Huſband's Brother ſhall go in unto her, and take her to him to Wife] In the *Eaſt* dying *childleſs*, and conſequently having one's Name left out in the *Genealogies*, was looked upon as the greateſt Misfortune that could befal a Man; and therefore it was ordained, that the Brother of him who died childleſs, ſhould take his Widow for a Wife, and that the Firſt-born of this Marriage ſhould be accounted the Child of the Deceaſed, that his Name might not be blotted out of *Iſrael*.

And looſe his Shoe from off his Foot, and ſpit in his Face] The *looſing* of the *Shoe* was a Sign of the Man's Reſignation of all his Right to the Woman, and to her Huſband's Inheritance: For as the *Shoe* was a Sign of one's Power and Right, ſo the parting with the Shoe was a Token of the *Alienation* of ſuch Right, and that he would not, nor might not henceforth enter upon his Brother's Land; and partly as a Note of Infamy, to ſignify that by this unnatural and ungenerous Action, he was unworthy to be among Freemen, and fit to be reduced to the Condition of the meaneſt Captives, who uſed to go barefoot. The Woman *ſpit* in the *Face* of the Man, in Token, that as he ſcorned to take her to Wife, ſhe deſpiſed him, and renounced him for ever, by that publick Indignity.

CHAP. XXVI.

Firſt fruits to be offered on their entring the promiſed Land, with the Confeſſion, Thankſgiving and Rejoicing of the Offerer. The Third Year's Tithes how to be beſtowed. The Covenant between God and his People ratified.

Ver. 1. AND it ſhall be when thou *art* come in unto the land which the Lord thy God giveth thee *for* an inheritamce, and poſſeſſeſt it, and dwelleſt therein. 2 That thou ſhalt take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the Lord thy God giveth thee, and ſhalt put *it* in a baſket, and ſhalt go unto the place which the Lord thy God ſhall chooſe to place his name there. 3 And thou ſhalt go unto the prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the Lord thy God, that I am come unto the country, which the Lord ſware unto our fathers for to give us. 4 And the prieſt ſhall take the baſket out of thine hand, and ſet it down before the altar of the Lord thy God. 5 And thou ſhalt ſpeak and ſay before the Lord thy God, A Syrian ready to periſh *was* my father, and he went down into Egypt, and ſojourned there with a few, and became there a nation great, mighty, and populous. 6 And the Egyptians evil intreated us and afflicted us, and laid upon us hard bondage. 7 And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppreſſion. 8 And the Lord brought us forth out of Egypt with a mighty hand, and with an out-ſtretched arm, and with great terribleneſs, and with ſigns and with wonders. 9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey. 10 And now behold, I have brought the firſt-fruits of the land, which thou, O Lord, haſt given me: and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God. 11 And thou ſhalt rejoice in every good *thing* which the Lord thy God hath given unto thee, and unto thine houſe, thou, and the Levite, and the ſtranger that *is* among you. 12 When thou haſt made an end of tithing all the tithes of thine increaſe, the third year, *which is* the year of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled: 13 Then thou ſhalt ſay before the Lord thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments, which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*. 14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof, for *any* unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkned to the voice of the Lord my God, *and* have done according to all that thou haſt commanded me. 15 Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey. 16 This day the Lord thy God hath commanded thee to do theſe ſtatutes and judgments: thou ſhalt therefore keep and do them with all thine heart and with all thy ſoul. 17 Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice. 18 And the Lord hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that *thou* ſhouldſt keep all his commandments: 19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the Lord thy God as he hath ſpoken.

A Syrian ready to periſh was my Father] *Jacob* was a *Syrian*, partly by Original, as being born of *Syrian* Parents, for ſuch were *Abraham* and *Rebecca*, both of *Chaldea* or *Meſopotamia*, which was Part of *Syria*, largely ſo called, as is confeſſed by *Strabo* and *Pliny*; partly by his Education and Converſation, for the ſame Reaſon as Chriſt is called a *Nazarite* and *Capernaite*; and partly by his Relations, his Wives being ſuch, and his Children too by their Mothers.

But was *Jacob* ever in the Condition here ſpoken of, ready to periſh? *Jacob* was undoubtedly more than once, reduced to very great Streights; ſee *Gen.* xxviii. 11, 20. and xxxii. 10. alſo when he was under terrible Apprehenſions of his Brother *Eſau*, and likewiſe from the Treachery and Cruelty of *Laban* his Father-in-law.

Nor given ought thereof for the Dead] The *Jews* had a Cuſtom, that when any was newly dead, the Kinſmen, Acquaintance, and Neighbours, went to be Partakers of the Mourning, and carried Food ready dreſſed to the Poor Man's Family, to comfort and refreſh them, exhorting them to take Food, and not give themſelves over to Grief ſo far as to neglect the Care of their own Perſons. Now, all theſe Meats, and whoſoever did participate thereof, were unclean for ſeven Days, by Reaſon of that dead Body, *Numb.* xix. 11, 14. and therefore the Uſe of theſe Tithes in ſuch Caſes had been a double Fault, both for the defiling of ſacred Food, and the employing thoſe Proviſions upon ſorrowful Occaſions, which by God's expreſs Command were to be eaten with Rejoicing, *Deut.* xiv. 26.

CHAP. XXVII.

Iſrael *ordered to ſet up Stones on the Banks of* Jordan *when they had paſſed it. Bleſſing to be pronounced from* Gerizzim, *and Curſing from* Ebal.

Ver. 1. AND Moſes with the elders of Iſra-
el, commanded the people, ſaying,
Keep all the commandments which I command you
this day. 2 And it ſhall be on the day when you
ſhall paſs over Jordan unto the land which the
Lord thy God giveth thee, that thou ſhalt ſet thee
up great ſtones, and plaiſter them with plaiſter.
3 And thou ſhalt write upon them all the words
of this law, when thou art paſſed over, that thou
mayeſt go in unto the land which the Lord thy
God giveth thee, a land that floweth with milk and
honey: as the Lord God of thy fathers hath pro-
miſed thee. 4 Therefore it ſhall be when ye be
gone over Jordan, *that* ye ſhall ſet up theſe ſtones,
which I command you this day, in mount Ebal,
nd thou ſhalt plaiſter them with plaiſter. 5 And
here ſhalt thou build an altar unto the Lord thy
God, an altar of ſtones: thou ſhalt not lift up *any*
ron *tool* upon them. 6 Thou ſhalt build the al-
ar of the Lord thy God of whole ſtones: and
hou ſhalt offer burnt-offerings thereon unto the
Lord thy God. 7 And thou ſhalt offer peace-
fferings, and ſhalt eat there, and rejoice before
he Lord thy God. 8 And thou ſhalt write upon
he ſtones all the words of this law, very plainly.
And Moſes, and the prieſts the Levites ſpake
nto all Iſrael, ſaying, Take heed, and hearken,
O Iſrael, this day thou art become the people
f the Lord thy God. 10 Thou ſhalt therefore
bey the voice of the Lord thy God, and do his
ommandments and his ſtatutes which I command
hee this day. 11 And Moſes charged the peo-
le the ſame day, ſaying, 12 Theſe ſhall ſtand
pon mount Gerizzim to bleſs the people, when
e are come over Jordan; Simeon, and Levi,
nd Judah, and Iſſachar, and Joſeph, and Benja-
nin. 13 And theſe ſhall ſtand upon mount Ebal
o curſe; Reuben, Gad, and Aſher, and Zebulun,
Dan, and Naphtali. 14 And the Levites ſhall ſpeak,
nd ſay unto all the men of Iſrael with a loud
oice, 15 Curſed *be* the man that maketh *any* gra-
en or molten image, an abomination unto the
Lord, the work of the hands of the craftſman, and
utteth *it* in *a* ſecret *place*: and all the people
hall anſwer and ſay, Amen. 16 Curſed *be* he
hat ſetteth light by his father or his mother: and
nd all the people ſhall ſay, Amen. 17 Curſed
e he that removeth his neighbours land-mark:
nd all the people ſhall ſay, Amen. 18 Curſed
e he that maketh the blind to wander out of the
ay: and all the people ſhall ſay, Amen. 19
Curſed *be* he that perverteth the judgment of the
ranger, fatherleſs, and widow: and all the people
hall ſay, Amen. 20 Curſed *be* he that lieth
ith his fathers wife; becauſe he uncovereth his
athers ſkirt: and all the people ſhall ſay, Amen.
1 Curſed *be* he that lieth with any manner of
eaſt: and all the people ſhall ſay, Amen. 22
urſed *be* he that lieth with his ſiſter, the daugh-
r of his father, or the daughter of his mother:
nd all the people ſhall ſay, Amen. 23 Curſed
e he that lieth with his mother-in-law: and all
e people ſhall ſay, Amen. 24 Curſed *be* he
hat ſmiteth his neighbour ſecretly: and all the
people ſhall ſay, Amen. 25 Curſed *be* he that
taketh reward to ſlay an innocent perſon: and all
the people ſhall ſay, Amen. 26 Curſed *be* he
that confirmeth not *all* the words of this law to do
them: and all the people ſhall ſay, Amen.

And thou ſhalt write upon them all the Words of this Law] By *this Law*, is meant either, 1. All the Words of this Book of *Deuteronomy*; but that ſeems too large for this Place. Or, 2. The Bleſſings and Curſes here following. But they are mentioned as a different Thing. Or, 3. The *Law* properly ſo called; that is, the Sum and Subſtance of the Precepts of the Laws of *Moſes*, eſpecially ſuch as were moral and general, as may be conjectured from the following Part of the Chapter, where the *Curſes* pronounced againſt *all that confirm not all the Words of this Law to do them*, are particularly applied unto the Tranſgreſſions of moral Laws only, Ver. 15, 16, *&c.* and eſpecially the *Decalogue*, which often goes under that Name.

Theſe ſhall ſtand on Mount Gerizzim to bleſs the People — and theſe ſhall ſtand on Mount Ebal to curſe] The Tribes that were to ſtand on Mount *Gerizzim* were the Deſcendants of the free Women, *Leah* and *Rachel*, to ſhew both the Dignity of the Bleſſings above the Curſes, and that the Bleſſings belong only to thoſe who are evangelically ſuch, as this is expounded and applied, *Gal.* iv. 22, *&c.* even to thoſe that receive the Spirit of Adoption and Liberty. *Joſeph* is here put for both his Sons and Tribes, *Manaſſeh* and *Ephraim*, which here are reckoned as one Tribe, becauſe *Levi* is here numbered; but when *Levi* is omitted, as it is where the Diviſion of the Land is made, there *Manaſſeh* and *Ephraim* paſs for two Tribes.

Of thoſe Tribes that ſtood on Mount *Ebal* to curſe, four were the Deſcendants of the Bond-women, to ſhew, that the Curſe belongs to thoſe of ſervile and diſingenuous Spirits and Behaviour towards God. With theſe are joined *Reuben*, who by his ſhameful Sin fell from his Dignity, *Gen.* xlix. 4. and *Zebulun*, as the youngeſt of *Leah*'s Children, who was neceſſary to be joined with thoſe, that the Numbers might be equal.

But can any Reaſon be given, why this Practice of pronouncing a Set of Curſes, ſhould be continued in the *Chriſtian Church*, as it is every *Aſh-wedneſday?* The Reaſon is, becauſe *Chriſtians* are as liable to the *Curſes* of the Law as the *Jews* were; and therefore they ought to acknowledge this Solemnity, as they hope to eſcape the divine Vengeance.

However, this pious Office hath been traduced as a *wicked* and a *fooliſh* Thing; but I believe it hath not been conſidered, that God himſelf commanded this Manner of anſwering. And tho' ſome Circumſtances in reciting theſe Curſes among the *Jews* might be ceremonial; yet the Main of the Duty, and the End for which it was preſcribed, was truly moral, tending to the Honour of God and his Laws, and the promoting of true Piety. And the ſaying *Amen*, does not here ſignify *wiſhing*, but *affirming* and *declaring* the Truth of what God hath revealed; and thus *Amen* is often in the Goſpel tranſlated *verily*; and *Jeſus*, who is the Truth, is called *Amen*; ſo that *Amen* is no more than a Declaration, that he whom God bleſſeth is bleſſed, and he whom God curſeth is curſed: And theſe Curſes are like our *Saviour*'s *Woes* in the Goſpel, not Procurers of Evil, but compaſſionate Predictions of it, in order to prevent it.

It is true, our Saviour, by Virtue of his Sacrifice, made Satisfaction for Sin, and bore that Curſe which belonged to us; and thereby acquitted and cleared all thoſe that believe in him from the Guilt of thoſe Sins, for which there was no Way of Expiation provided by the Law of *Moſes*, that is, of preſumptuous Sins for which there was no Sacrifice, but the Man was to be cut off. But ſtill this Redemption that was purchaſed for us, was upon the Condition of Repentance; ſo that impenitent Sinners are ſtill the Object of God's Wrath; and tho' Pardon and Forgiveneſs of Sins was procured for us by the Death of *Chriſt*, yet Repentance is neceſſary to qualify us to receive the Benefit of it. It being certain ſtill, that Sinners, while they remain ſuch, are really accurſed; and to convince them of this, and make them own it, is the trueſt Bleſſing the Church can procure for them.

CHAP. XXVIII.

The Bleſſings of Obedience promiſed; and Curſes on Diſobedience threatned and foretold.

Ver. 1. AND it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the Lord thy God, to obſerve *and* to do all his commandments which I command thee this day; that the Lord thy God will ſet thee on high above all nations of the earth. 2 And all theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt hearken unto the voice of the Lord thy God. 3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field. 4 Bleſſed *ſhall be* the fruit of thy body and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep. 5 Bleſſed *ſhall be* thy basket and thy ſtore. 6 Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out. 7 The Lord ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways. 8 The Lord ſhall command the bleſſing upon thee in thy ſtore-houſes, and in all that thou ſetteſt thine hand unto: and he ſhall bleſs thee in the land which the Lord thy God giveth thee. 9 The Lord ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the Lord thy God, and walk in his ways. 10 And all people of the earth ſhall ſee that thou art called by the name of the Lord, and they ſhall be afraid of thee. 11 And the Lord ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord ſware unto thy fathers to give thee. 12 The Lord ſhall open unto thee his good treaſure, the heaven to give the rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow. 13 And the Lord ſhall make thee the head, and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the Lord thy God, which I command thee this day to obſerve and to do *them*: 14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods, to ſerve them. 15 But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee. 16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field. 17 Curſed *ſhall be* thy basket and thy ſtore. 18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep. 19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out. 20 The Lord ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto, for to do; until thou be deſtroyed, and until thou periſh quickly; becauſe of the wickedneſs of thy doings whereby thou haſt forſaken me. 21 The Lord ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land, whither thou goeſt to poſſeſs it. 22 The Lord ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ſword, and with blaſting, and with mildew: and they ſhall purſue thee until thou periſh. 23 And thy heaven that *is* over thy head ſhall be braſs, and the earth that *is* under thee *ſhall be* iron. 24 The Lord ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, until thou be deſtroyed. 25 The Lord ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them: and ſhalt be removed into all the kingdoms of the earth: 26 And thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhall fray *them* away. 27 The Lord will ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed. 28 The Lord ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart. 29 And thou ſhalt grope at noon-days, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways: and thou ſhalt be only oppreſſed, and ſpoiled evermore, and no man ſhall ſave *thee*. 30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and thou ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof. 31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs *ſhall be* violently taken away from before thy face, and ſhall not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them*. 32 Thy ſons and thy daughters *ſhall be* given unto another people, and thine eyes ſhall look, and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand. 33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not, eat up; and thou ſhalt be only oppreſſed and cruſhed alway: 34 So that thou ſhalt be mad, for the ſight of thine eyes which thou ſhalt ſee. 35 The Lord ſhall ſmite thee in the knees, and in the legs with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head. 36 The Lord ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou, nor thy fathers have known; and there ſhalt thou ſerve other gods, wood and ſtone. 37 And thou ſhalt become an aſtoniſhment, a proverb, and a by-word among all nations whither the Lord ſhall lead thee. 38 Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in: for the locuſt ſhall conſume it. 39 Thou ſhalt plant vineyards and dreſs *them*, but ſhalt neither drink *of* the wine, nor gather *the grapes*: for the worms ſhall ea them. 40 Thou ſhalt have olive-trees throughou all thy coaſts, but thou ſhalt not anoint *thy ſel* with the oyl: for thine olive ſhall caſt *his frui* 41 Thou ſhalt beget ſons and daughters, but tho ſhalt not enjoy them: for they ſhall go into captivity. 42 All thy trees and fruit of thy land ſha the locuſt conſume. 43 The ſtranger that i withi

ithin thee ſhall get up above thee very high;
nd thou ſhalt come down very low. 44 He
ſhall lend to thee, and thou ſhall not lend to him:
e ſhall be the head, and thou ſhalt be the tail.
45 Moreover, all theſe curſes ſhall come upon
hee, and ſhall purſue thee, and overtake thee,
ill thou be deſtroyed: becauſe thou hearknedſt
ot unto the voice of the Lord thy God, to keep
is commandments and his ſtatutes which he com-
manded thee. 46 And they ſhall be upon thee
or a ſign and for a wonder, and upon thy ſeed
or ever. 47 Becauſe thou ſervedſt not the Lord
hy God with joyfulneſs and with gladneſs of heart,
or the abundance of all *things*; 48 Therefore
halt thou ſerve thine enemies which the Lord
hall ſend againſt thee, in hunger, and in thirſt,
nd in nakedneſs, and in want of all *things*: and
e ſhall put a yoke of iron upon thy neck, until
e have deſtroyed thee. 49 The Lord ſhall
ring a nation againſt thee from far, from the
nd of the earth, *as ſwift* as the eagle flieth, a
ation whoſe tongue thou ſhalt not underſtand:
o A nation of fierce countenance, which ſhall
ot regard the perſon of the old, nor ſhew fa-
our to the young. 51 And he ſhall eat the
uit of thy cattel, and the fruit of thy land, un-
l thou be deſtroyed: which *alſo* ſhall not leave
ee *either* corn, wine, or oil, *or* the encreaſe of
y kine, or flocks of thy ſheep, until he have
ſtroyed thee. 52 And he ſhall beſiege thee
all thy gates, until thy high and fenced walls
me down, wherein thou truſtedſt, throughout
l thy land, and he ſhall beſiege thee in all thy
tes, throughout all thy land which the Lord
y God hath given thee. 53 And thou ſhalt
t the fruit of thine own body, the fleſh of thy
ns and of thy daughters (which the Lord thy
od hath given thee) in the ſiege, and in the
raitneſs wherewith thine enemies ſhall diſtreſs
ee: 54 *So that* the man *that is* tender among
u and very delicate, his eye ſhall be evil to-
ards his brother, and toward the wife of his bo-
m, and toward the remnant of his children
hich he ſhall leave: 55 So that he will not
ve to any of them of the fleſh of his children
hom he ſhall eat: becauſe he hath nothing left
m in the ſiege, and in the ſtraitneſs wherewith
ine enemies ſhall diſtreſs thee in all thy gates.
6 The tender and delicate woman among you,
hich would not adventure to ſet the ſole of her
ot upon the ground for delicateneſs and tender-
ſs, her eye ſhall be evil towards the huſband
her boſom, and towards her ſon, and towards
r daughter, 57 And towards her young one
at cometh out from between her feet, and to-
ards her children which ſhe ſhall bear: for ſhe
all eat them for want of all *things* ſecretly in
e ſiege and ſtraitneſs wherewith thine enemy
all diſtreſs thee in thy gates. 58 If thou wilt
t obſerve to do all the words of this law *that*
e written in this book, that thou mayeſt fear
is glorious and fearful name, THE LORD
HY GOD. 59 Then the Lord will make thy
agues wonderful, and the plagues of thy ſeed,
en great plagues, and of long continuance, and
re ſickneſſes, and of long continuance. 60
oreover, he will bring upon thee all the diſ-
ſes of Egypt, which thou waſt afraid of; and
ey ſhall cleave unto thee. 61 Alſo every ſick-
ſs, and every plague which *is* not written in
the book of this law, them will the Lord bring
upon thee, until thou be deſtroyed. 62 And ye
ſhall be left few in number, whereas ye were as
the ſtars of heaven for multitude: becauſe thou
wouldeſt not obey the voice of the Lord thy God.
63 And it ſhall come to paſs, *that* as the Lord
rejoiced over you to do you good, and to mul-
tiply you: ſo the Lord will rejoice over you to
deſtroy you, and to bring you to nought; and
ye ſhall be plucked from off the land whither
thou goeſt to poſſeſs it. 64 And the Lord ſhall
ſcatter thee among all people, from the one end
of the earth even unto the other; and there thou
ſhalt ſerve other gods, which neither thou nor
thy fathers have known, *even* wood and ſtone.
65 And among theſe nations ſhalt thou find no
eaſe, neither ſhall the ſole of thy foot have reſt:
but the Lord ſhall give thee there a trembling
heart, and failing of eyes, and ſorrow of mind.
66 And thy life ſhall hang in doubt before thee,
and thou ſhalt fear day and night, and ſhalt have
none aſſurance of thy life. 67 In the morning
thou ſhalt ſay, Would God it were even: and
at even thou ſhalt ſay, Would God it were morn-
ing, for the fear of thine heart wherewith thou
ſhalt fear, and for the ſight of thine eyes which
thou ſhalt ſee. 68 And the Lord ſhall bring
thee into Egypt again, with ſhips, by the way
whereof I ſpeak unto thee, Thou ſhalt ſee it no
more again: and there ye ſhall be ſold unto your
enemies for bond-men and bond-women, and no
man ſhall buy *you*.

In this Chapter we find a long Roll of Curſes, which ſeem to be but little more than a Repetition of what he had before declared to them on ſeveral Occaſions. This he did for the following Reaſons. 1. If the headſtrong, ſtubborn, and rebellious Nature of this People, to whom *Moſes* ſpoke, be conſidered, we cannot wonder at his taking frequent Occaſions of applying the only Remedy which ſeems to have worked any good upon them; for, as they were inſenſible of the Mercies afforded by the gracious Providence of God, ſo they were never recovered to a juſt Senſe of their Sin, but by feeling the Weight of his Vengeance; whence it follows, that the Threatnings of dreadful Plagues and devouring Peſtilences were the only Means, which, in all Probability, could be expected to reſtrain them from falling into the ſame Courſes, in future Times.

2. If we reflect on the Command given, as to the ſolemn Benedictions and Execrations, which were to be pronounced by the Prieſts, and aſſented to by the People, we ſhall eaſily perceive, that it has nothing to do with the Time preſent; but was in the Nature of a Covenant, whereby as, on the one Hand, *Iſrael* laid Claim to the Bleſſings which were promiſed by the Lord, ſo on the other Hand they ſubmitted to his Curſes, in Caſe they walked contrary to his Commandments: Wherefore, *Moſes* being now near his End, and every Thing he ſaid being more regarded than at any other Time, he with great Propriety, lays before his Nation, the dreadful Evils which the Almighty would ſhower down, if on the Performance of his Promiſes, they relapſed into Tranſgreſſion.

3. Theſe Threatnings were to remain, as the ſtrongeſt Arguments of the divine Inſpiration of him, by whom they were delivered, ſeeing, at a vaſt Diſtance of Time, they have been fully and exactly fulfilled, in the *Babyloniſh* Captivity, the Deſtruction of *Jeruſalem* by the *Romans*, and now in their laſt and long Diſperſion.

CHAP. XXIX.

Iſrael *reminded of God's Mercies to them; the Covenant betwixt God and them.*

Ver. 1. THeſe *are* the words of the covenant which the Lord commanded Moſes to make with the children of Iſrael, in the land of Moab, beſide the covenant which he made with them in Horeb. 2 And Moſes called unto all Iſrael, and ſaid unto them, Ye have ſeen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land; 3 The great temptations which thine eyes have ſeen, the ſigns and thoſe great miracles: 4 Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day. 5 And I have led you forty years in the wilderneſs: your cloaths are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot. 6 Ye have not eaten bread, neither have you drunk wine, or ſtrong drink: that ye might know that I *am* the Lord your God. 7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battle, and we ſmote them. 8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manaſſeh. 9 Keep therefore the words of this covenant and do them, that ye may proſper in all that ye do. 10 Ye ſtand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, *with* all the men of Iſrael, 11 Your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water: 12 That thou ſhouldeſt enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day. 13 That he may eſtabliſh thee to day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob. 14 Neither with you only do I make this covenant and this oath; 15 But with *him* that ſtandeth here with us this day before the Lord our God, and alſo with *him* that *is* not here with us this day: 16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye paſſed by. 17 And ye have ſeen their abominations, and their idols, wood and ſtone, ſilver and gold, which *were* among them) 18 Leſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the Lord our God, to go *and* ſerve the gods of theſe nations; leſt there ſhould be among you a root that beareth gall and wormwood, 19 And it come to paſs when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt: 20 The Lord will not ſpare him, but then the anger of the Lord, and his jealouſy ſhall ſmoak againſt that man, and all the curſes *that are* written in this book ſhall lie upon him, and the Lord ſhall blot out his name from under heaven. 21 And the Lord ſhall ſeparate him unto evil out of all the tribes of Iſrael, according to all the curſes of the covenant, *that are* written in this book of the law: 22 So that the generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes which the Lord hath laid upon it; 23 *And that* the whole land thereof *is* brimſtone, and ſalt, *and* burning, *that* it is not ſown, nor beareth, nor any graſs groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath: 24 Even all nations ſhall ſay, Wherefore hath the Lord done thus unto this land? what *meaneth* the heat of this great anger? 25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt. 26 For they went and ſerved other gods, and worſhipped them, gods whom they knew not, and *whom* he had not given unto them. 27 And the anger of the Lord was kindled againſt this land, to bring upon it all the curſes *that are* written in this book. 28 And the Lord rooted them out of their land in anger and in wrath and in great indignation, and caſt them into another land, as *it is* this day. 29 The ſecret *things belong* unto the Lord our God: but thoſe *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

The great Temptations which thine Eyes have ſeen, the Signs, and thoſe great Miracles: Yet the Lord hath not given you an Heart to perceive, and Eyes to ſee] Here it is ſaid, *thine Eyes have ſeen*; and it is added, *the Lord hath not given you a Heart to perceive, and Eyes to ſee*; which ſeems a manifeſt Contradiction. To reconcile this, we are to conſider, that the laſt Clauſe comes in by Way of Correction, or Exception, to that foregoing, in this Manner; *Ye have ſeen*, &c. but I muſt recall my Words, for in truth ye have not ſeen; in ſeeing you have not ſeen, and perceiving you have not perceived: You have perceived and ſeen them with the Eyes of your Body, but not with your Minds and Hearts; you have not ſeen them to any Purpoſe; you have not yet rightly learned to underſtand the Words and Works of God, ſo as to know them for your Good, and to make a right Uſe of them, and to comply with them.

But if the Lord had not given them *a Heart to perceive*, &c. wherein were they culpable? But this did not excuſe their Wickedneſs, but was partly a Direction to them what Courſe to take, and to whom they muſt have Recourſe for the amending of their former Errors, and for a good Underſtanding and Improvement of God's Works; and, partly, to aggravate their Sin, and to intimate, that altho' the hearing Ear, the ſeeing Eye, and the underſtanding Heart, be the Workmanſhip of God, *Prov.* xxii. 12. and the Effects of his ſpecial Grace, *Deut.* xxx. 6. *Jer.* xxxi. 33. and xxxii. 39, *&c.* yet their Want of this Grace was their own Fault, and the juſt Puniſhment of their former Sins; their preſent Caſe being like thoſe in *Iſaiah*'s Time, who firſt ſhut their Eyes and Ears that they might not ſee and hear, and would not underſtand, and then by the tremendous, but righteous Judgment of God, had their Hearts made fat, and their Eyes and Ears cloſed that they ſhould not be able to ſee and hear, and underſtand, as is manifeſt from the Hiſtory of their Behaviour in the Wilderneſs.

And I have led you forty Years in the Wilderneſs; your Cloaths are not waxen old upon you] The *Jews*, who ſometimes love to magnify Miracles beyond their proper Bounds, have a current Tradition, that the Childrens Cloaths grew bigger, according as the Children themſelves increaſed in Bulk and Stature. But there is no Occaſion for any ſuch Suppoſition as this, ſince the Younger, in their proper Degrees, might ſucceed to the Veſtments of the Elder, and the Miracle ſtill remain wonderful enough, that God ſhould pre-

ſerve

erve theſe Veſtments from decaying, or their Feet, by
o long travelling in hot and ſtony Places, from ſwelling
(as it is Ch. viii. 4.) or being *callous* (as ſome tranſlate
it) for the Space of forty Years. Some indeed will
have the Phraſe to denote, that their Feet were not ſen-
ſible of any Uneaſineſs, or Fatigue, through the whole
aſt Length of their Journey; but this Conſtruction is
lainly repugnant to the Scripture Account we have of
heir Travels. And therefore the eaſier Interpretation
will be, if, by Way of *Metonymy*, we take the Shoe
or the Foot, and make the latter agree with the former
Part of the Verſe, and bring the Whole to this Mean-
ng, *viz.* that as their Cloaths, which covered the
hole Body, did not become uſeleſs through Age; ſo
either did their Shoes decay, or burſt, or grow out of
hape, (for in all theſe Senſes may the original Word
e taken) though they were engaged in ſo tedious a
March.

It is to be obſerved however, that the *Hebrews*
anted neither Flocks nor Herds in the Wilderneſs;
d the Hangings, and other Works belonging to the
abernacle, ſufficiently ſhew, that they were no Stran-
ers to the Art of Weaving. But, ſuppoſing they did
t manufacture their own Cloaths, they might how-
er purchaſe them from the *Arabians*, and other neigh-
ouring Nations, and could therefore be under no Want
a ſufficient Supply of this Kind of Neceſſaries: And
om theſe Conſiderations a learned Commentator con-
udes, that the Senſe of the Words *thy Raiment waxed*
t old upon thee, muſt be — that, in the Deſarts of
rabia, the *Iſraelites* had ſo great a Plenty of Cloaths,
d ſo many Changes of Raiment, that they were un-
r no more Neceſſity to wear them tatter'd, or thread-
re, than if they had lived in one of the moſt plenti-
l, rich, and cloth-working Countries. *And thy Feet*
not ſwell, or grow *callous*, as poor People's Feet
wont to do, when the Soles of their Shoes are worn
t, and they forced to tread on the hard Ground; for
it is explained here, *thy Shoe did not wax old upon*
Feet, i. e. thy Poverty did not oblige thee (as poor
ople do) till they were old and grown ſo thin, that,
hard and ſtony Ways, they hurt thy Feet, and made
em ſwell. Poverty, we know, neceſſarily occaſions
Meanneſs of Apparel, but Men of large Fortunes
ve a Variety of Suits, and commonly caſt their
oaths off, before they are too far worn: And, in
e Manner, the Hiſtorian's Deſign is (in this Inſtance
Raiment) to ſignify to us, that the *Iſraelites*, while
y abode in a barren Wilderneſs, lived like Men of
fluence, *for the Lord their God was with them* (as he
s us elſewhere) and they *lacked nothing*.

The ſecret Things belong unto the Lord our God; but
ſe Things which are revealed, belong unto us, and to
Children for ever, that we may do all the Words of
s Law] Having juſt mentioned the dreadful and
azing Judgments of God upon the whole Land and
ople of *Iſrael*, and foreſeeing by the Spirit of Pro-
cy their utter Extirpation and Deſtruction for their
ickedneſs, he breaks out into this pathetical Excla-
tion, either to bridle their Curioſity, who, hearing
s, would be apt to enquire into the Time and Manner
ſo great an Event; or to quiet his own Mind, and
ſatisfy the Scruples of others, who perceiving God to
l ſo ſeverely with his own People, when in the
an Time he ſuffered thoſe Nations which were guilty
groſſer Atheiſm and Idolatry, or Impiety, than the
nerality of the *Jewiſh* People were, to live and
oſper in the World, might thence take Occaſion to
ny or reproach his Providence, or queſtion the Equity
his Proceeding. To this he anſwers, that the Ways
d Judgments of God, tho' never ſo ſeemingly un-
t, are often ſecret and hidden from us, unſearchable
our ſhallow Capacities, and are the Objects of Ad-
ration, rather than of our curious Enquiry. But
Things that are revealed by God and his Word,
ſe are the proper Subjects of our Enquiry and Stu-
s, that thereby we may come to the Knowledge of
r Duty, by the Practice whereof we may be kept
om ſuch terrible Puniſhments and Calamities as theſe
w mentioned.

CHAP. XXX.

A gracious Promiſe of Deliverance to the Jews *upon their Repentance. The Law of God manifeſt and juſt. Life and Death ſet before them.*

Ver. 1. AND it ſhall come to paſs when all
these things are come upon thee, the
bleſſing and the curſe which I have ſet before thee,
and thou ſhalt call *them* to mind among all the
nations whither the Lord thy God hath driven
thee, 2 And ſhalt return unto the Lord thy God,
and ſhalt obey his voice, according to all that I
command thee this day, thou and thy children,
with all thine heart, and with all thy ſoul: 3 That
then the Lord thy God will turn thy captivity,
and have compaſſion upon thee, and will return and
gather thee from all the nations whither the Lord
thy God hath ſcattered thee. 4 If *any* of thine
be driven out unto the utmoſt *parts* of heaven,
from thence will the Lord thy God gather thee,
and from thence will he fetch thee. 5 And the
Lord thy God will bring thee into the land which
thy fathers poſſeſſed, and thou ſhalt poſſeſs it:
and he will do thee good, and multiply thee above
thy fathers. 6 And the Lord thy God will cir-
cumciſe thine heart, and the heart of thy ſeed,
to love the Lord thy God with all thine heart,
and with all thy ſoul, that thou mayeſt live. 7
And the Lord thy God will put all theſe curſes
upon thine enemies, and on them that hate
thee, which perſecuted thee. 8 And thou ſhalt
return and obey the voice of the Lord, and do all
his commandments which I command thee this
day. 9 And the Lord thy God will make thee
plenteous in every work of thine hand, in the fruit
of thy body, and in the fruit of thy cattle, and in
the fruit of thy land, for good: for the Lord will
again rejoyce over thee for good, as he re-
joyced over thy fathers: 10 If thou ſhalt hearken
unto the voice of the Lord thy God to keep his
commandments and his ſtatutes *which are* written
in this book of the law, *and* if thou turn unto
the Lord thy God with all thine heart, and with
all thy ſoul. 11 For this commandment which
I command thee this day, it *is* not hidden from
thee, neither *is* it far off. 12 It *is* not in heaven,
that thou ſhouldeſt ſay, Who ſhall go up for us
to heaven, and bring it unto us, that we may
hear it, and do it? 13 Neither *is* it beyond the
ſea, that thou ſhouldeſt ſay, Who ſhall go over
the ſea for us, and bring it unto us, that we
may hear it, and do it? 14 But the word *is*
very nigh unto thee, in thy mouth, and in
thy heart, that thou mayeſt do it. 15 See, I
have ſet before thee this day life and good,
and death and evil. 16 In that I command
thee this day to love the Lord thy God, to
walk in his ways, and to keep his command-
ments, and his ſtatutes, and his judgments, that
thou mayeſt live and multiply: and the Lord thy
God ſhall bleſs thee in the land whither thou goeſt
to poſſeſs it. 17 But if thine heart turn away, ſo
that thou wilt not hear, but ſhalt be drawn away
and worſhip other gods, and ſerve them: 18 I
denounce unto you this day, that ye ſhall ſurely
periſh, *and that* ye ſhall not prolong your days
upon the land whither thou paſſeſt over Jordan to
go to poſſeſs it. 19 I call heaven and earth to
record this day againſt you, *that* I have ſet before

you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live: 20 That thou mayeſt love the Lord thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him (for he *is* thy life, and the length of thy days) that thou mayeſt dwell in the land which the Lord ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

This Commandment which I command thee this Day] He either ſpeaks of the Law in general, or of that particular Command of loving or obeying God, mentioned here, Ver. 2, 6, 10, 16. which is the Sum of the Law, of which yet he does not here ſpeak ſimply, or as it is in itſelf, but as it is mollified and accompanied with the Grace of the Goſpel, whereby God circumciſes Mens Hearts to do this, as is expreſſed, Ver. 6. The Meaning is, that altho' the Practice of God's Law, ſtrictly and ſeverely, be now far from us, and above our Strength, yet, coſindering the Advantage of Goſpel Grace, whereby God, in ſome Meaſure, enables us to do our Duty, and accepts of our ſincere Endeavours inſtead of Perfection, and imputes Chriſt's perfect Righteouſneſs unto us that believe, now it is near and eaſy to us. And ſo this Place well agrees with *Rom.* v. 6, &c. where St. *Paul* expounds or applies this Place to the Righteouſneſs of Faith; by which alone the Law is ſuch as it is here deſcribed.

It is not hidden from thee] In the *Hebrew* it is, *is not too wonderful for thee*, as *Deut.* xvii. 8. *Prov.* xxx. 18. *Jer.* xxxii. 17. that is, not too hard for thee to know and do; the Will of God, which is but darkly manifeſted, *Acts* xvii. 27. is clearly and fully revealed unto thee; thou canſt not pretend Ignorance or invincible Difficulty; *it is not far off*, that is, out of thy Reach.

CHAP. XXXI.

Moſes *declares his approaching Death, and encourages the People and* Joſhua. *His Charge to the Prieſts.* Joſhua *inveſted in his Office. The future Diſobedience and Miſery of the People foretold.* Moſes's *Charge to the Levites.*

Ver. 1. AND Moſes went and ſpake theſe words unto all Iſrael. 2 And he ſaid unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: alſo the Lord hath ſaid unto me, Thou ſhalt not go over this Jordan. 3 The Lord thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, as the Lord hath ſaid. 4 And the Lord ſhall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he deſtroyed. 5 And the Lord ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. 6 Be ſtrong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he *it is* that doth go with thee, he will not fail thee, nor forſake thee. 7 And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the Lord hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it. 8 And the Lord, he *it is* that doth go before thee, he will be with thee, he will not fail thee, neither forſake thee: fear not, neither be diſmayed. 9 And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which which bare the ark of the covenant of the Lord, and unto all the elders of Iſrael. 10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of tabernacles, 11 When all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chooſe: thou ſhalt read this law before all Iſrael, in their hearing. 12 Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and obſerve to do all the words of this law: 13 And *that* their children which have not known *any thing*, may hear and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it. 14 And the Lord ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent your ſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation. 15 And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud ſtood over the door of the tabernacle. 16 And the Lord ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers, and this people will riſe up and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them. 17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall befall them, ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe our God *is* not amongſt us? 18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought in that they are turned unto other gods. 19 Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael. 20 For when I ſhall have brought them into the the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, and waxen fat; then will they turn unto other gods, and ſerve them, and provoke me, and break my covenant. 21 And it ſhall come to paſs when many evils and troubles are befallen them, that this ſong ſhall teſtifie againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination which they go about, even now before I have brought them into the land which I ſware. 22 Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael. 23 And he gave Joſhua the ſon Nun a charge, and ſaid, Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee. 24 And it came to paſs when Moſes had made an end of writing the words of this law in a book, until they were finiſhed; 25 That Moſes commanded the Levites which bare the ark of the covenant of the Lord, ſaying, 26 Take this book of the law, and put it in the ſide of the ark of the covenant of the Lord your God, that it may be there for a witneſs againſt thee. 27

For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the Lord; and how much more after my death? 28 Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them. 29 For I know, that after my death ye will utterly corrupt *your ſelves*, and turn aſide from the way which I have commanded you: and evil will befall you in the latter days, becauſe ye will do evil in the ſight of the Lord, to provoke him to anger through the work of your hands. 30 And Moſes ſpake in the ears of all the congregation of Iſrael the words of this ſong, until they were ended.

At the End of every ſeven Years --- thou ſhalt read this Law before all Iſrael] Nothing could be more wiſe and prudent, in the Eyes of human Underſtanding, than this Statute concerning the rehearſing of the Law; for, as the *ſeventh* Day was a Day of Reſt unto the Lord, that is, a Day wherein they abſtained from Labour, and dedicated themſelves to his Service, ſo the *ſeventh* Year was a ſabbath of Years, wherein the Land was to lie untilled, and the People had, thereby, Leiure given them to aſſemble in the Place choſen by *Jehovah*, there to hear his Law read from the very *Original*, written by the Hand of *Moſes*, who received from the Mouth of God. The People were at this Time freed from Debts and Troubles, and the Cares f the World, and therefore fitted to attend upon God nd his Service.

CHAP. XXXII.

Moſes's *Song. His Exhortation to the People. He is order'd to go up Mount* Nebo, *to view the promiſed Land.*

er. 1. GIve ear, O ye heavens, and ſpeak; and hear, O earth, the words of my outh. 2 My doctrine ſhall drop as the rain: y ſpeech ſhall diſtil as the dew, as the ſmall rain pon the tender herb, and as the ſhowers upon e graſs. 3 Becauſe I will publiſh the name of e Lord: aſcribe ye greatneſs unto our God. 4 *e is* the rock, his work *is* perfect: for all his ways *re* judgment; a God of truth, and without iquity, juſt and right *is* he. 5 They have corupted themſelves, their ſpot *is* not *the ſpot* of his ildren: *they are* a perverſe and crooked genetion. 6 Do ye thus requite the Lord, O fooliſh eople and unwiſe? *is* not he thy father *that* th bought thee? hath he not made thee, and tabliſhed thee? 7 Remember the days of old, onſider the years of many generations: aſk thy ther, and he will ſhew thee, thy elders, and ey will tell thee. 8 When the moſt high divided the nations their inheritance, when he ſeparated e ſons of Adam, he ſet the bounds of the people cording to the number of the children of Iſrael. For the Lords portion *is* his people: Jacob *is* e lot of his inheritance. 10 He found him in deſart land, and in the waſte howling wilderneſs: led him about, he inſtructed him, he kept him the apple of his eye. 11 As an eagle ſtirreth her neſt, fluttereth over her young, ſpreadeth road her wings, taketh them, beareth them on r wings; 12 *So* the Lord alone did lead him, d *there was* no ſtrange god with him. 13 He ade him ride on the high places of the earth, at he might eat the increaſe of the fields, and made him to ſuck honey out of the rock, and oyl out of the flinty rock. 14 Butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan, and goats, with the fat of kidneys of wheat, and thou didſt drink the pure blood of the grape. 15 But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs*; then he forſook God *which* made him, and lightly eſteemed the rock of his ſalvation. 16 They provoked him to jealouſy with ſtrange *gods*, with abominations provoked they him to anger. 17 They ſacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not. 18 Of the rock *that* begat thee thou art unmindful, and haſt forgotten God that formed thee. 19 And when the Lord ſaw *it*, he abhorred *them*, becauſe of the provoking of his ſons, and of his daughters. 20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be*: for they *are* a very froward generation, children in whom *is* no faith. 21 They have moved me to jealouſy with *that which is* not God, they have provoked me to anger with their vanities: and I will move them to jealouſy with *thoſe which are* not a people, I will provoke them to anger with a fooliſh nation. 22 For a fire is kindled in my anger, and ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains. 23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them. 24 *They ſhall be* burnt with hunger, and devoured with burning heat, and with bitter deſtruction: I will ſend the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt. 25 The ſword without, and terror within ſhall deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of gray hairs. 26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men: 27 Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay, Our hand *is* high, and the Lord hath not done all this. 28 For they *are* a nation void of counſel, neither *is there any* underſtanding in them. 29 O that they were wiſe, *that* they underſtood this, *that* they would conſider their latter end! 30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the Lord had ſhut them up? 31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges. 32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter. 33 Their wine *is* the poiſon of dragons, and the cruel venome of aſps. 34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures? 35 To me *belongeth* vengeance and recompence, their foot ſhall ſlide in *due* time; for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte. 36 For the Lord ſhall judge his people, and repent himſelf for his ſervants; when he ſeeth that *their* power is gone, and *there is* none ſhut up, or left. 37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted, 38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings? let them riſe up and help you, *and* be your protection. 39 See now that I, *even* I *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal; neither *is there any* that can deliver out of my hand. 40 For I lift up my hand to heaven, and ſay, I live for ever. 41 If I whet my glittering ſword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. 42 I will make mine arrows drunk with blood (and my ſword ſhall devour fleſh) *and that* with the blood of the ſlain, and of the captives from the beginning of revenges upon the enemy. 43 Rejoice, O ye nations *with* his people: for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land, *and* to his people. 44 And Moſes came and ſpake all the words of this ſong in the ears of the people, he and Hoſhea the ſon of Nun. 45 And Moſes made an end of ſpeaking all theſe words to all Iſrael: 46 And he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day; which ye ſhall command your children to obſerve to do, all the words of this law. 47 For it *is* not a vain thing for you: becauſe it *is* your life; and through this thing ye ſhall prolong *your* days in the land whither ye go over Jordan to poſſeſs it. 48 And the Lord ſpake unto Moſes that ſelf-ſame day, ſaying. 49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho; and behold the land of Canaan, which I give unto the children of Iſrael for a poſſeſſion. 50 And die in the mount whither thou goeſt up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: 51 Becauſe ye treſpaſſed againſt me among the children of Iſrael, at the waters of Meribah-kadeſh, in the wilderneſs of Zin; becauſe ye ſanctified me not in the midſt of the children of Iſrael. 52 Yet thou ſhalt ſee the land before *thee*, but thou ſhalt not go thither unto the land which I give the children of Iſrael.

In this divine Song of *Moſes*, God himſelf, and his exceeding great Mercies to the *Iſraelites* are exalted, and on the contrary, their abominable Unthankfulneſs and ſtubborn Temper are moſt vehemently rebuked, God's Wrath and future Judgments are propounded, yet without ſparing the Abominations of the Enemies of his People. The Almighty again comforts his People, promiſing to be revenged on his and their idolatrous Enemies, to reconcile his Church unto himſelf, to clear, to enlarge, to extend it wide among the Heathens. *Moſes* concludes with calling upon the Nations to rejoice, and bleſs God for his Favours, and eſpecially for the laſt wonderful Deliverance, which ſhall be given to the *Jews*, when they ſhall be converted unto the Goſpel, in the laſt Days; which they have all Reaſon to do, not only from that Sympathy which they owe to all People, and eſpecially to God's antient People, whereby they are to *rejoice with them that rejoice*, but becauſe of that ſingular Advantage and Happineſs which all Nations will have at that Time, and upon that Occaſion.

CHAP. XXXIII.

The Majeſty of God. Moſes *bleſſes the Twelve Tribes. The Excellency of* Iſrael.

Ver. 1. AND this *is* the bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death. 2 And he ſaid, The Lord came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with ten thouſands of ſaints: from his right hand *went* a fiery law for them. 3 Yea, he loved the people; all his ſaints *are* in thy hand: and they ſet down at thy feet; *every one* ſhall receive of thy words. 4 Moſes commanded us a law: even the inheritance of the congregation of Jacob. 5 And he was king in Jeſhurun, when the heads of the people, *and* the tribes of Iſrael were gathered together. 6 Let Reuben live, and not die; and let *not* his men be few. 7 And this *is the bleſſing* of Judah: and he ſaid, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him, and be thou an help *to him* form his enemies. 8 And of Levi he ſaid, *Let* thy Thummin and thy Urim *be* with thy holy one, whom thou didſt prove at Maſſah, *and with* whom thou didſt ſtrive at the waters of Meribah; 9 Who ſaid unto his father and to his mother, I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant. 10 They ſhall teach Jacob thy judgments, and Iſrael thy law: they ſhall put incenſe before thee, and whole burnt-ſacrifices upon thine altar. 11 Bleſs, Lord, his ſubſtance, and accept the work of his hands: ſmite through the loyns of them that riſe againſt him, and of them that hate him, that they riſe not again. 12 *And* of Benjamin he ſaid, The beloved of the Lord ſhall dwell in ſafety by him; *and the LORD* ſhall cover him all the day long, and he ſhall dwell between his ſhoulders. 13 And of Joſeph he ſaid, Bleſſed of the Lord *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, 14 And for the precious fruits *brought forth* by the ſun, and for the precious things put forth by the moon, 15 And for the chief things of the antient mountains, and for the precious things of the laſting hills, 16 And for the precious things of the earth, and fulneſs thereof, and for the good will of him that dwelt in the buſh: let *the bleſſing* come upon the head of Joſeph, and upon the top of the head of him that was ſeparated from his brethren. 17 His glory *is like* the firſtlings of his bullock; and his horns *are like* the horns of unicorns: with them he ſhall puſh the people together, to the ends of the earth: and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh. 18 And of Zebulun he ſaid, Rejoice, Zebulun, in thy going out; and Iſſachar, in thy tents. 19 They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſs: for they ſhall ſuck *of* the abundance of the ſeas, and *of* treaſures hid in the ſand. 20 And of Gad he ſaid, Bleſſed *be* he that enlarged Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. 21 And he provided the firſt part for himſelf, becauſe there, *in* a portion of the law-giver, *was he* ſeated; and he came with the heads of the people, he executed the juſtice of the Lord, and his judgments with Iſrael. 22 And of Dan he ſaid, Dan *is* a lions whelp: he ſhall leap from Baſhan. 23 And of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and full with the bleſſing of the Lord: poſſeſs thou the weſt and the ſouth. 24 And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oyl. 25 Thy ſhoes *ſhall be* iron and braſs; and as thy days, *ſo ſhall* thy ſtrength *be*. 26 *There* is none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellency on the skie. 27 The eternal God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them*. 28 Iſrael then ſhall dwell in ſafety alone: the fountain of Jacob *ſhall be* upon a land of corn and wine, alſo his heavens ſhall drop down dew. 29 Happy *art* thou, O Iſrael: who *is* like unto thee, O people ſaved by the Lord, the ſhield of thy help, and who *is* the ſword of thy excellency! and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

Moſes the Man of God] By this he means the Ser- ant, or Prophet, or Miniſter of God, as this Phraſe gnifies, 1 *Sam*. ix. 6, 7. 1 *Tim*. vi. 11. to acquaint hem that the following Prophecies were not his own nvention, but divine Inſtitutions.

Moſes, in bleſſing the Tribes, omits that of *Simeon*; ither, 1. In Deteſtation of their Anceſtor *Simeon*'s loody and wicked Behaviour, for which *Jacob* alſo ives that Tribe a Curſe rather than a Bleſſing, *Gen*. lix. But as for *Levi*, who was joined with him in at Curſe, and particularly bleſſed for a ſingular and luable Reaſon, expreſſed Ver. 8, 9. whereas *Simeon*'s ribe had been ſo far from expiating their Father's rime, that they added new ones, their Prince being uilty of another notorious Offence, *Numb*. xxv. 6, 4. and his Tribe concurring with him too much in ch Actions, as Interpreters gather from the great Di- inution of the Numbers of that Tribe, which were 9,300 in *Numb*. i. 23. and but 22,000 in *Numb*. xxvi. 4. which was near forty Years after. Or, 2. Be- uſe that Tribe had no diſtinct Inheritance, but was have his Portion in the Tribe of *Judah*, as he had *oſh*. xix. 1. and therefore he muſt needs partake with em in their Bleſſings.

The Lord came from Sinai, and roſe up from Seir] hat is, he appeared, or ſhewed himſelf, as the Sun es at his Riſing --- *Seir*, i. e. from the Mountain or nd of *Edom*, which is called *Seir*, Gen. xxxii. 3. d xxxvi. 8. *Deut*. ii. 4. to which Place the *Iſraelites* me, *Numb*. xx. 14, *&c*. and from thence God led em on towards the Land of Promiſe, and then glorioſly peared for them in ſubduing *Sihon* and *Og* before them, d giving their Countries unto them. Which glorious Vork of God is particularly celebrated, *Judg*. v. 4. ut becauſe the Land of *Seir* or *Edom* is ſometimes ken more largely, and reaches even to the Red-Sea, appears from 1 *Kings* ix. 26. and therefore Mount *ir* was near to it, and becauſe *Paran*, which here llows, was alſo near *Sinai*, as being the next Station which they came from the Wilderneſs of *Sinai*, where at glorious Light which ſhone upon Mount *Sinai*, d, very probably, directly ſcatter its Beams into ad- cent Parts, ſuch as *Seir* and *Paran* were; and ſo is is only a poetical and prophetical Variation of the raſe and Expreſſion of the ſame Thing in divers Vords; and God *coming*, or *riſing*, or *ſhining from*, *to*, or *in Sinai*, and *Seir*, and *Paran*, note one and e ſame illuſtrious Action of God, appearing there with *thouſand of his Saints* or holy Angels, and there ving a *fiery Law to them*, as it here follows. And s Interpretation may receive ſome Strength from *ab*. iii. 4. where this glorious March of God before People is remembered, only *Teman*, which ſignifies e *South*, is put for *Seir*, which is here poſſibly to ſignify at the *Seir* here mentioned was to be underſtood of the thern Part of the Country of *Seir*, or *Edom*, which was t Part adjoining to the Red-Sea. Others refer this Ap- arance of God at *Seir* to the Brazen Serpent, that emi- nt Type of Chriſt, which was erected in this Place.

Who ſaid unto his Father and to his Mother, I have not ſeen him, neither did he acknowledge his Brethren, nor knew his own Children; for they have obſerved thy Word, and kept thy Covenant] *I have not ſeen him*; that is, I have no Reſpect unto them; for ſo *Knowledge* is often uſed, as *Job* ix. 21. *Prov*. xii. 10, 11. 1 *Theſſ*. v. 12. The Senſe is, who (namely *Levi*) followed God and his Command fully, without any Reſpect of Perſons, *Ex*. xxxii. 26, 27. This ſeems better than to refer it, either to their not mourning for their next Kindred, for that was allowed to all but the High-Prieſt in the Caſe of the Death of Father or Mother, and that was only a ceremonial Rite, and no Matter of great Commendation; or to their Impartiality in executing the Judgments committed to them, *Deut*. xvii. 9. of which they had as yet given no conſiderable Proof. *For they have obſerved thy Word, and kept thy Covenant*; that is, when the reſt broke their Covenant with God by that foul Sin of Idolatry with the Calf, that Tribe kept themſelves more pure from that Infection, and adhered to God and his Worſhip, and Service, as appears from *Exod*. xxxii. 26, 28.

Thy Shoes ſhall be Iron and Braſs] This may note, 1. Their great Strength, by which they ſhould be able to tread down, and cruſh their Enemies; as *Chriſt*'s Feet, for this very Reaſon, are ſaid to be of Braſs, *Rev*. i. 15. Or, 2. The Mines of Iron and Copper which were in their Portion, whence *Sidon* their Neighbour was famous among the Heathens for its Plenty of Braſs, and *Sarepta* is thought to have its Name from the Braſs and Iron which were melted there in great Quantity. See *Deut*. viii. 9. Or, 3. The Strength of its Situation, and ſo ſome Antients and Moderns render the Words *thy Habitation*, or *thy Encloſure*, ſhall be *Iron* and *Braſs*, that is, fortified, as it were, with Gates of Iron and Braſs, being defended by the Sea on one Side, by their Brethren on other Sides, as alſo by Mountains and Rivers.

CHAP. XXXIV.

Moſes *from* Nebo *views the promiſed Land, his Death, Burial, and Character.*

Ver. 1. AND Moſes went up from the plains of Moab, unto the mountain of Nebo, to the top of Piſgah, that *is* over againſt Jericho: and the Lord ſhewed him all the land of Gilead unto Dan, 2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the utmoſt ſea, 3 And the ſouth, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. 4 And the Lord ſaid unto him, This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither. 5 So Moſes the ſervant of the Lord died there in the land of Moab, according to the word of the Lord. 6 And he buried him in a valley in the land of Moab, over againſt Beth-peor: but no man knoweth of his ſepulchre unto this day. 7 And Moſes *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. 8 And the children of Iſrael wept for Moſes in the plains of Moab, thirty days: ſo the days of weeping *and* mourning for Moſes were ended. 9 And Joſhua the ſon of Nun was full of the ſpirit of wiſdom; for Moſes had laid his hands upon him, and the children of Iſrael hearkened unto him, and did as the Lord commanded Moſes. 10 And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the Lord knew face to face: 11 In all the ſigns and wonders which the Lord ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land, 12 And in all that mighty hand, and in all the great terrour which Moſes ſhewed in the ſight of all Iſrael.

And Moſes went up from the Plains of Moab, unto the Mountains of Nebo, to the Top of Piſgah] The Mountains of *Abarim* were a Ridge of Hills between the two Rivers *Arnon* and *Jordan*. One Part of theſe Mountains was diſtinguiſhed by the Name of *Nebo*, as appears from *Deut.* x. 32, 49. and comparing this with the Words here, we ſhall find that *Nebo* and *Piſgah* were one and the ſame Mountain, and, that if there was any Diſtinction between the Names, it was probably this, that the Top of the Mountain was more peculiarly called *Piſgah*, becauſe it comes from a Root which ſignifies to *elevate*, or *raiſe up*, and ſo may very properly denote the *Top*, or *Summit* of any Mountain. Not far from *Nebo*, was *Beth-peor*, which probably was ſo called from ſome Deity of the ſame Name, that was worſhipped there. But, of all theſe Mountains it muſt be obſerved, that, tho' they are ſaid to be in the Land of *Moab*, yet they really ſtood in the Territories of *Sihon*, King of the *Amorites*; however they retained their old Names, becauſe once they belonged to the *Moabites*, Numb. xxi. 26.

And Moſes the Servant of the Lord died there] Nothing can be plainer from the Text, than that *Moſes* did die, and was really buried; nay, *Joſephus* tells us, that the Scripture affirms, that he died, leſt People ſhould think, becauſe of the Excellency of his Perſon, that he was ſtill alive and with God. And yet notwithſtanding this, ſome of the *Jewiſh* Doctors do poſitively affirm, that he was tranſlated into Heaven, where he ſtands and miniſters before God. And of thoſe who admit of his Death, and that his Soul and Body were really ſeparated, the major Part will not allow that he died a common Death; for their Notion is, that *his Soul departed with a Kiſs*, becauſe he is ſaid to die, *al pi*, *at the Mouth* (as it is literally in the *Hebrew*, i. e. *according to the Word*) *of God*. But if there be any Senſe in the Expreſſion, it is, that he parted with his Soul with great Chearfulneſs and Serenity of Mind.

But no Man knoweth of his Sepulchre unto this Day] This was done to prevent the People from idolizing him after his Death; and this very Reaſon we have in R. *Levi Ben Gerſhom*. 'Future Generations, ſays he, 'might have made a God of him, becauſe of the Fame 'of his Miracles: For do we not ſee how ſome of the '*Iſraelites* erred in the *brazen Serpent* which *Moſes* 'made? And what then would they not have done, had 'they known where his Remains had laid? For this Reaſon, very likely, it was, that how much ſoever *Moſes* was in Love with *Canaan*, he did not deſire to be carried thither, to be buried with his Anceſtors, as *Joſeph* did; becauſe his Interment in that Country might have proved of dangerous Conſequence, if in their Diſtreſs, (eſpecially in the Captivity of the Land) the Children of *Iſrael* ſhould have run to his Sepulchre, and begged of him to pray for them, whoſe Prayers and Interceſſion, in their Behalf, they found in his Life-time ſo very prevalent?

But, notwithſtanding all this Precaution taken by God, the *Chriſtians* boaſt that they have diſcovered the Sepulchre which has been kept ſecret for ſo many Ages. For in the Year 1655, ſome Goats, that were ſeparated from the reſt of the Flock, went to feed in a certain Place, in the Mountain *Nebo*, and returned from thence ſo odoriferous and perfumed, that the Shepherds, aſtoniſhed at ſo wonderful a Prodigy, ran preſently to conſult with the Patriarchs of the *Maronites*, who ſent thither two Monks from Mount *Lebanon*, and they diſcovered a Monument, on which was this Inſcription, *Moſes the Servant of the Lord*.

And Moſes was an hundred and twenty Years old when he died; his Eye was not dim, nor his natural Force abated] It cannot well be accounted an impoſſible Thing, for God to ſhew *Moſes* the Land of *Canaan*, from the Top of *Nebo*. The *Jews* indeed have a Notion, that God laid before him a Map of the whole Country, and ſhewed him therein how every Part was ſituated; where each *Valley* lay, each *Mountain* ſtood, each *River* ran, and for what remarkable *Product* each Place was renowned: But if this had been all, we cannot ſee for what Reaſon *Moſes* was ordered to go upon the higheſt Part of the Mountain, ſince in the loweſt Plains of *Moab*, he might have given a Demonſtration of this Kind every whit as well.

It was for ſome Purpoſe therefore, that the ſacred Hiſtorian has informed us, that, tho' *Moſes* was an hundred and twenty Years old, yet *his Eyes were not dim*: And if we ſuppoſe, that, upon this Occaſion, God ſtrengthened them with a greater Vigour than ordinary, to enable him to make a larger Proſpect of the Country, ſo that, from the Eminence, he might ſee *Dan* and Mount *Lebanon* to the North; the Lake of *Sodom*, and the City of *Zoar* to the South; the *Mediterranean* Sea to the Weſt; and (as the Town and Country of *Jericho* were juſt at Hand) he might eaſily diſcern the Land of *Gilead* to the North-eaſt. This indeed may be a Compaſs above the Stretch of human Sight; but if God was pleaſed to aſſiſt his viſive Faculties a little, the Matter might eaſily have been done: And accordingly ſome of the *Jewiſh* Doctors have been wiſe enough in putting together both the natural *Clearneſs* of *Moſes*'s Eyes, and the additional *Strength* which God, at this Time, vouchſafed to give them: 'For 'God ſhewed him, ſay they, the whole Land, as in 'a *Garden-plat*; and gave his Eyes ſuch Power of 'contemplating it, from the Beginning to the End, 'that he ſaw Hills and Dales, what was open, and 'what was encloſed, remote or nigh, at one ſingle 'View, or Intuition.'

There has been ſome Diſpute among the Learned as to the Perſon who wrote the Concluſion of this Chapter, ſince 'tis certain *Moſes* did not. Both *Philo* and *Joſephus* are of Opinion, that the Account of *Moſes*'s Death and Burial, of the Mourning which the *Iſraelites* made for him, and of the Character which in the Concluſion of *Deuteronomy*, we find recorded of him, was penned by *Moſes* himſelf, in Conſequence of the Preſcience which God was pleaſed to communicate to him; and the Reaſon which *Joſephus* gives for his thus relating the Circumſtances of his Death beforehand, is, that the People, out of the great Veneration they had for his Perſon, might not imagine that he was tranſlated.

But ſuppoſe this Account to have been written after the Death of *Moſes*, by *Joſhua*, *Eleazar*, or the *ſeventy Elders*, or (as ſome imagine) much later, or even by *Eſdras* himſelf, who, after the *Babyloniſh* Captivity, made a Reviſal of the ſacred Books: Suppoſe it, I ſay, to have been written by any other Hand whatſoever, yet this can no way affect the Authority of the reſt of the *Pentateuch*, or imply that *Moſes* was not the Writer of it, unleſs we will be ſo perverſe as to ſay, that the Addition of ſome few Lines, or even of a whole Page, as an Appendix to another Man's Work, makes the Book no longer his.

There is another Opinion, which ſeems very conſonant both to Reaſon and Matter of Fact; and that is, that the laſt of the Books of *Moſes*, viz. the Book of *Deuteronomy*, ended with his prophetick Bleſſing upon the Twelve Tribes, *Happy art thou, O Iſrael, who is like unto thee, O People, ſaved by the Lord*, &c. and that what makes now the firſt Chapter of *Joſhua*, wa thence removed, and adjoined to it by Way of *Supplement*.

Before the Invention of Sections, and other Diviſions, or ſo much as Pauſes and Points of Diſtinctio and, when ſometimes ſeveral Books were connected together, and followed each other upon the ſame Ro (as the antient Method of Writing was) it is no har Matter to conceive, how eaſily the Beginning of on Book might be transferred to the End of another, and in Proceſs of Time, make that be reputed the Concluſion of *Deuteronomy*, which was originally intended f the Introduction to *Joſhua*, and which was, in Realit wrote by a later Hand than *Moſes*: But then, b

whom

whomſoever, or what Time ſoever, theſe Paſſages were wrote, whether before or after the Deſtruction of the firſt Temple, they can no ways invalidate the other Parts of the Book of *Deuteronomy*, to which imprudently, and by way of Miſtake perhaps, they came to be annexed; nor can the Canonicalneſs of theſe very Paſſages be called in Queſtion, ſince it is agreed on all Hands, that they were written by a Perſon of a *prophetick* Spirit, and had, in all Ages, the Sanction of the great Synagogue.

This Hiſtory, contained in the *Pentateuch*, or five Books of *Moſes*, takes in the Space of 2552 Years; and comprehends a Series of Events, the moſt wonderful and important; Events delivered to us by the Direction of God, and dictated by his Holy Spirit; Events which are no where elſe to be found; becauſe thoſe Nations, among whom in latter Ages Hiſtory, when it became an Art, was moſt improved, were now themſelves rude and unpoliſhed; a Hiſtory wherein Things re traced from the very Beginning, in which the Wiſdom of Providence is diſplayed in reſcuing Man from the Evil he had brought upon himſelf, by promiſing, nd, in the Fulneſs of Time ſending, the *Meſſias*; rom whence we learn the Cauſe of the Depravity in ur Nature, which the Heathens obſerved, but could o way account for; from whence we are informed f that dreadful Deſtruction by Water, which the Wickedneſs of the Antideluvian World provoked the ivine Juſtice to pour down upon them; for we are nſtructed, how this Globe was peopled, and how from he Loins of *Noah*, the preſent Race of Men are prung; from whence we perceive, how the epidemic Corruption of Morals, in a ſhort Time after the Flood, cauſed the electing *Abraham* to become the Faher of the Faithful; and from whence we are taught, ow the Law, through *Moſes*, was given to *Iſrael*, nd, at length, revealed to the *Gentiles*, that it might ring us unto Chriſt; Paſſages not lightly to be run ver, but to be weighed and conſidered, as Things hich nearly concern our Salvation; and, in the readig of which, we ought moſt earneſtly to entreat the ivine Aſſiſtance.

Jeſus, the Author of the Chriſtian Faith, diſcourſing ith the *Jews* concerning their Infidelity, and obſerving how many different, and all of them concluſive roofs he had given them of his Miſſion, at length took otice of that Opinion which ſwayed them moſt, *viz.* eir Adherence to the Law, by which they doubted ot to be excuſed for their Unbelief in him: But this *hriſt* informs them was a grievous Miſtake, and inſtead f a Mediator, *Moſes* would become their Accuſer; nd then he renders them the Reaſon why in theſe Words: (*John* v. 46, 47.) *If ye had believed Moſes, would have believed me, for he wrote of me; But if ye believe not his Writings, how ſhall ye believe my Words?* This is ſo full to the Purpoſe, that all who are true Chriſtians muſt aſſent to this Point, if not on other Authority, yet on the expreſs Declaration of God himſelf. *Jeſus*, after his Reſurrection, appearing to two of his Diſciples who were going to *Emmaus*, and entering into a Converſation with them about the Evidence of his own *Meſſiahſhip*, explained to them the Scriptures which proved it, beginning at *Moſes*, and going thro' all the Prophets, *Luke* xxiv. 27. From whence it is clear, that our Saviour admitted not only that the Writings which the *Jews* aſcribed to *Moſes* were his, but alſo owned the ſame Thing of the Writings aſcribed to the *Prophets*. Indeed he often made his Appeal thither, and tho' he ſometimes ſpoke of the mighty Works which he did, yet he always deſired ſuch as were inclined to believe on him to ſearch the Scriptures, *John* v. 39. This was, and is the true Baſis of the Chriſtian Faith, and therefore thoſe who would ſubvert it, have very cunningly endeavoured to ſap this Foundation, knowing well that the Fall of the Superſtructure would follow of Courſe. On this the Diſciples firſt grounded their Belief, and from this Topick we find them perſuading others. *Philip* when he would bring *Nathaniel* to *Chriſt*, tells him, *We have found him of whom Moſes and the Prophets did write.* In fine; as the *Son of God* taught that *Moſes* compoſed the Law, and that by the Inſpiration of the Holy Spirit, ſo the Apoſtles and their Succeſſors have all borne Teſtimony to the ſame; it is a Point that was never doubted of among Chriſtians, till of late Days, when the Champions of Superſtition, to raiſe the Credit of their Traditions, and the Enemies of divine Revelation have raked together various Objections againſt a Point, without the Deſtruction of which their Schemes cannot take Place. In this Reſpect, theſe Men have out-gone *Mahomet* the Founder of the *Turkiſh* Religion, who never offered to deny the Miſſion, or the Writings of the *Hebrew Prophet*, but, on the contrary, mentions him in the *Alcoran* with great Reſpect; pretending, in his romantic Account of his Journey to the Throne of God, that he found *Moſes* in the fifth Heaven, which he ſays was made of *Adamant*; as in the ſixth, he found *John the Baptiſt*, and in the ſeventh, *Chriſt* our bleſſed Saviour and Redeemer.

The Obligation of the Law was to determine when another Prophet like to *Moſes* aroſe, of whom all the following Prophecies ſpoke; and accordingly, the whole Frame of the *Jewiſh* Government, Civil and Eccleſiaſtical, ſo wonderfully protected by divine Providence, is now utterly diſſolved; and thoſe plain and direct Prophecies of *Moſes*, as to the latter State of the *Hebrews*, fully accompliſhed.

AN EXPOSITION OF The Book of *JOSHUA*.

The ARGUMENT.

In this Book are related the wonderful Works which the Lord wrought in Confirmation of the Truth and Faithfulneſs of his Promiſes after the Death of Moſes; *in what Manner he (under the Conduct of* Joſhua) *brought the* Iſraelites *into* Canaan, *cauſing them to paſs over* Jordan *dry-ſhod, and delivering into their Hands all the* Canaanitiſh *Kings, with their Territories, Cities, and Towns, which* Joſhua *divided amongſt the nine Tribes and an Half.*

This Joſhua *was as well by Name, as by Place and Calling, an expreſs Figure of* Jeſus Chriſt, *who introduces his own (which* Moſes *could not do, the Law bringing nothing to Perfection) to the Place of their true Reſt, the heavenly* Canaan.

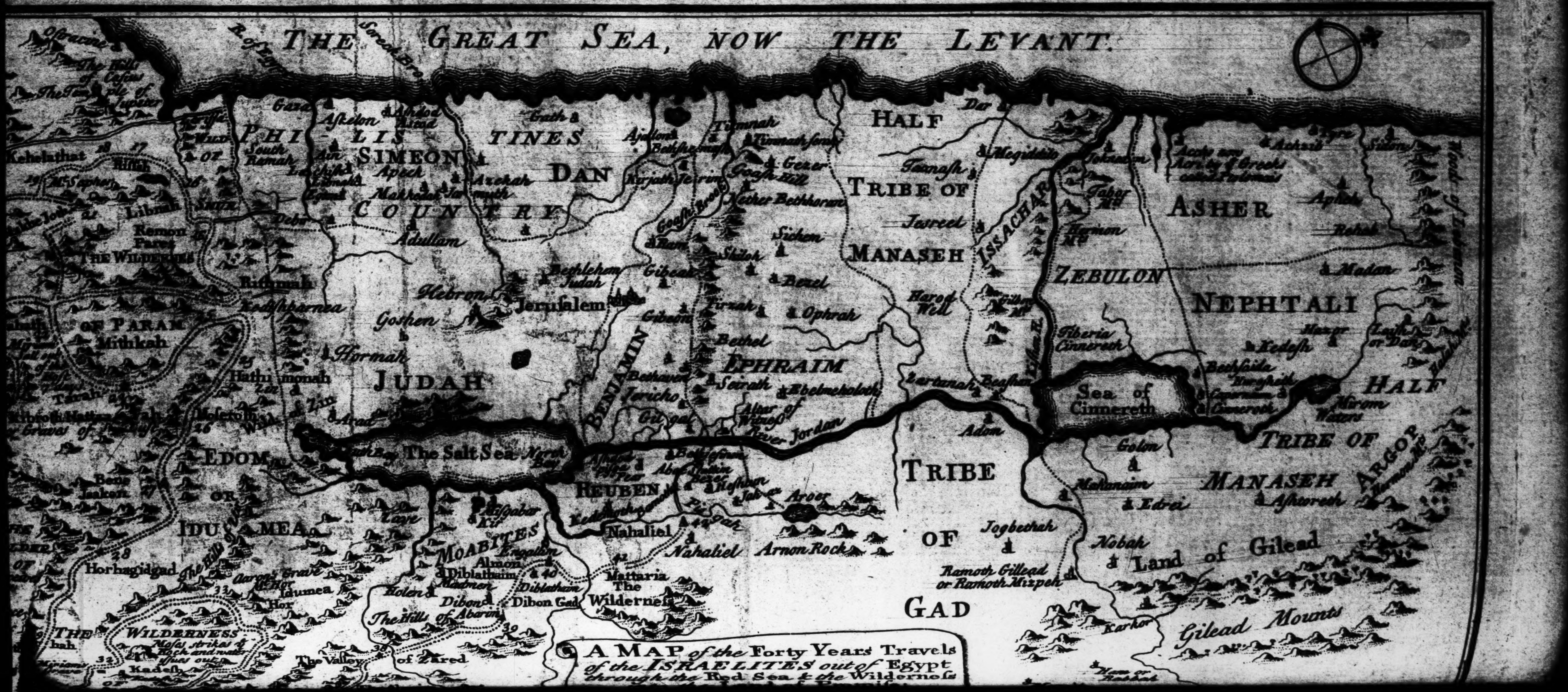
This Hiſtory contains what paſs'd during the Space of ſeventeen Years, and bears the Name of Joſhua, *as chiefly treating of thoſe illuſtrious Acts which were atchieved by him. It is not certain who was the Penman of it. Some think it was wrote by ſome Prophet that lived afterwards; others, by* Eleazar *the High Prieſt; and others, (with more Probability) by* Joſhua *himſelf, except that Part which concludes the Book, concerning his own Death, and that of* Eleazar, *God having made uſe of him to execute the great Things therein related; and alſo having inſpired and guided him by his Spirit in recording of them for the Edification of the Church.*

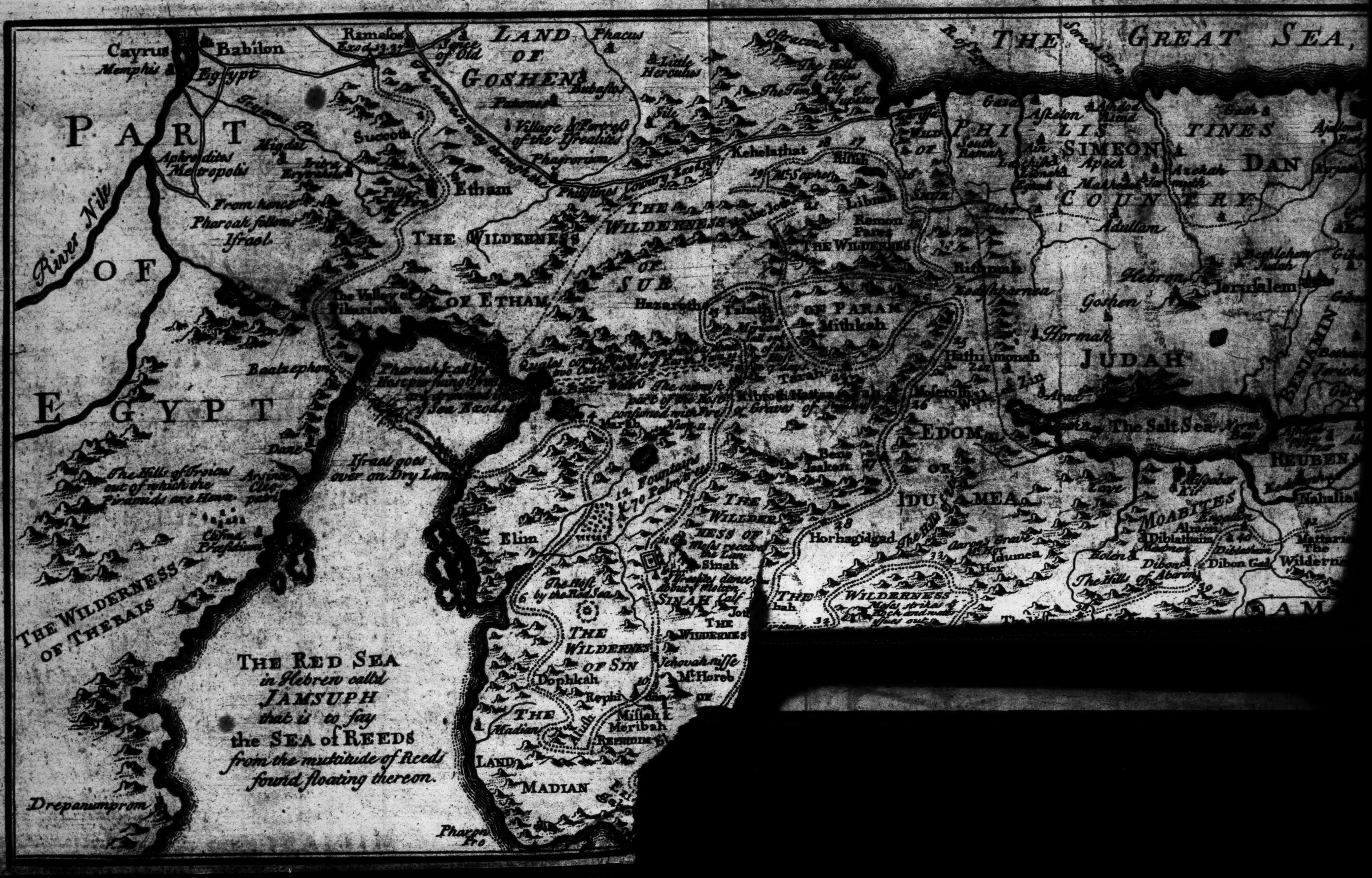
The whole Book of Joſhua *may be fitly divided into three Parts. The firſt* 12 *Chapters ſet forth the great and miraculous Victories obtained by* Joſhua, *under the Influence of the Divine Bleſſing; and from the* 13*th Chapter to the* 22*d, the Diviſion and Allotment of the Land among the Tribes of* Iſrael, *is very particularly ſet down. And laſt of all here is recited the ſolemn Leave given by* Joſhua *to the two Tribes and an Half, to return to their Station and Inheritance allotted them beyond* Jordan, *and likewiſe the pious and earneſt Exhortation of* Joſhua *to all the People, together with the Hiſtory of his Death, as alſo of that of* Eleazar.

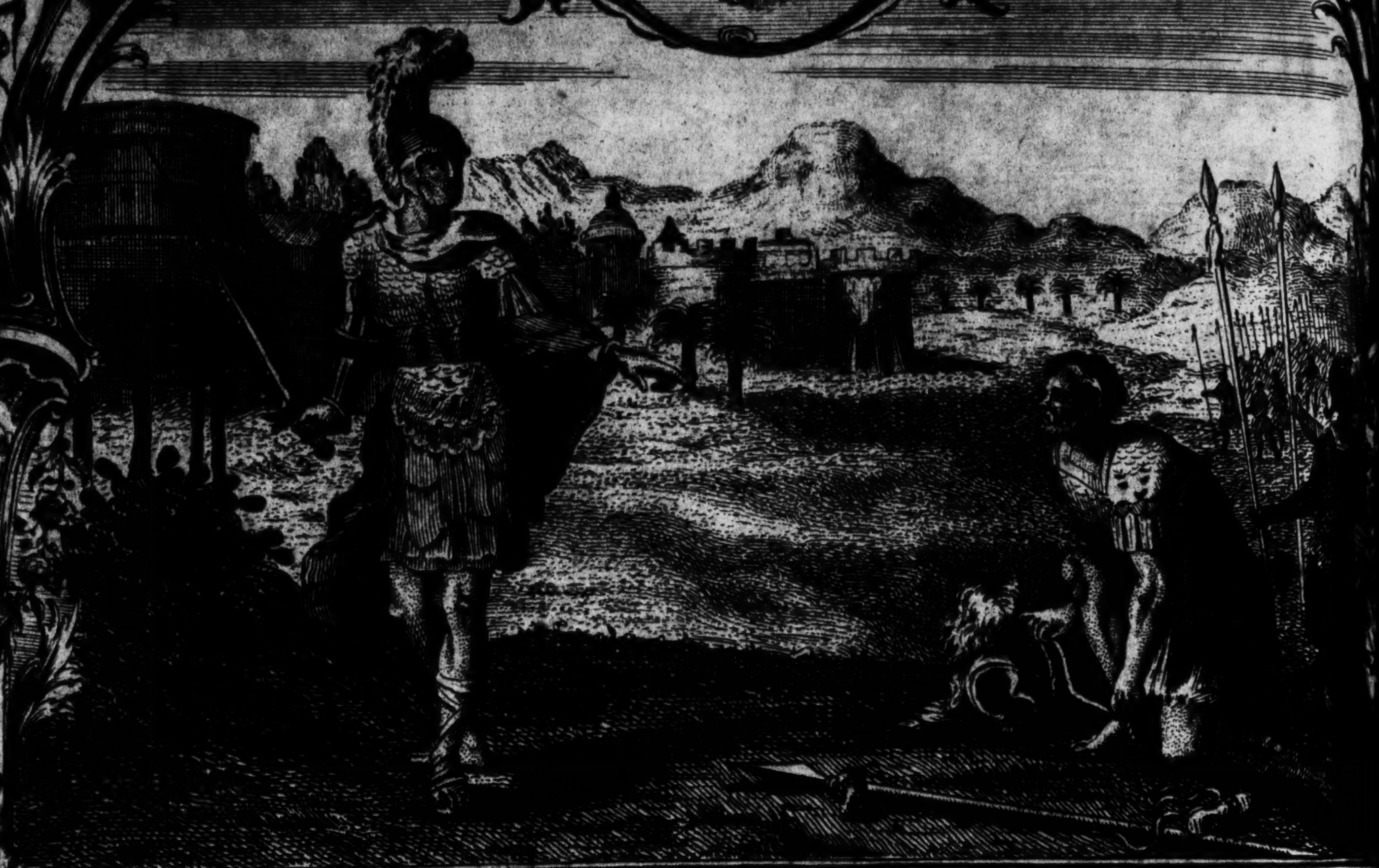
CHAP. I.

Joſhua *being commanded to lead the People into the Land of* Canaan, *he orders them to be ready for their Journey and Paſſage over* Jordan. *He reminds the two Tribes and a Half of their Promiſe to* Moſes; *they declare themſelves ready to perform their Promiſe; and all the Tribes ſhew their Willingneſs to obey him.*

Ver. 1. NOW after the death of Moſes the ſervant of the Lord, it came to paſs, that the Lord ſpake unto Joſhua the ſon of Nun, Moſes miniſter, ſaying, 2 Moſes my ſervant is dead; now therefore, ariſe, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Iſrael. 3 Every place that the ſole of your foot ſhall tread upon, that have I given unto you, as I ſaid unto Moſes. 4 From the wilderneſs, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great ſea, toward the going down of the ſun, ſhall be your coaſt. 5 There ſhall not any man be able to ſtand before thee all the days of thy life: as I was with Moſes, *ſo* I will be with thee: I will not fail thee, nor forſake thee. 6 Be ſtrong and of a good courage: for unto this people ſhalt thou divide for an inheritance the land which I ſware unto their fathers to give them. 7 Only be thou ſtrong and very courageous, that thou mayeſt obſerve, to do according to all the law, which Moſes my ſervant commanded thee: turn not from it to the right hand or to the left, that thou mayeſt proſper whitherſoever thou goeſt. 8 This book of the law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou mayeſt obſerve to do according to all *that is* written therein: for then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs. 9 Have not I commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmayed: for the Lord thy God *is* with thee, whitherſoever thou goeſt. 10 Then Joſhua commanded the officers of the people, ſaying, 11 Paſs through the hoſt, and command the people, ſaying, prepare your victuals; for within three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the Lord your God giveth you to poſſeſs it. 12 And to the Reubenites, and to the Gadites, and to the half tribe

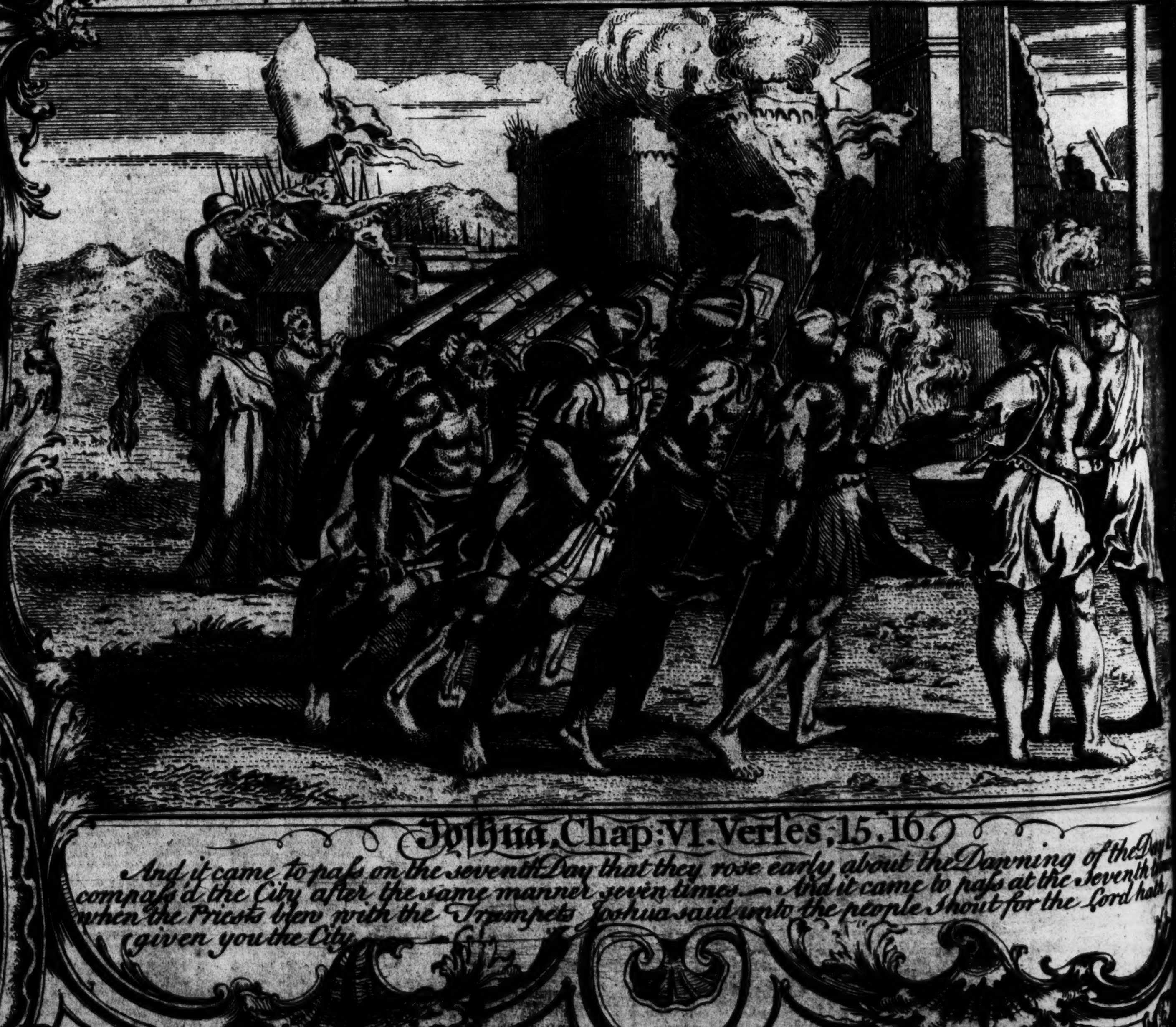

THE GREAT SEA, NOW THE LEVANT.
A MAP of the Forty Years Travels
of the ISRAELITES out of Egypt
through the Red Sea & the Wilderness
PHILISTINES
SIMEON
DAN
COUNTRY
JUDAH
BENJAMIN
EPHRAIM
HALF TRIBE OF MANASEH
ISSACHAR
ZEBULON
ASHER
NEPHTALI
HALF TRIBE OF MANASEH
TRIBE OF GAD
REUBEN
MOABITES
EDOM OR IDUMEA
OF PARAN
The Salt Sea
Sea of Cinnereth
River Jordan
Land of Gilead
Gilead Mounts
Argob
Jerusalem
Hebron
Bethlehem Judah
Jericho
Gaza
Askelon
Ashdod
Gath
Joppa
Dor
Megiddo
Bethel
Shiloh
Sichem
Gibeah
Gibeon
Tirzah
Jesreel
Tabor Mt
Hermon Mt
Gilboa Mt
Aphek
Rehob
Sidon
Tyre
Achzib
Acco now Acre, by ye Greeks called Ptolemais
Kedesh
Hazor
Laish or Dan
Merom Waters
Tiberia Cinnereth
Bethsaida
Capernaum
Edrei
Ashtoreth
Mahanaim
Golon
Nobah
Ramoth Gilead or Ramoth Mizpeh
Jogbehah
Adom
Aroer
Arnon Rock
Nahaliel
Mattaria
The Wilderness
Dibon Gad
The Hills of Abarim
The Valley of Zared
Horhagidgad
Aarons Grave Mt Hor
Idumea
Kadesh
Hazeroth
Rithmah
Libnah
Hormah
Goshen
Adullam
Woods of Lebanon


THE GREAT SEA,
PART OF EGYPT
River Nile
Cayrus
Memphis
Babilon
Egypt
Aphrodites Metropolis
Succoth
Migdal
Etham
Ramases
LAND OF GOSHEN
Bubastus
Phacus
Village & Fortress of the Israelites
Little Hercules
The Hills of Casius
From hence Pharoah follows Israel
THE WILDERNESS OF ETHAM
The Valley of Pihahiroth
Baalzephon
THE WILDERNESS OF SUR
Hazaroth
Kehelathat
Libnah
Rimmon Parez
Rithmah
THE WILDERNESS OF PARAN
Mithkah
Kadeshbarnea
Hashmonah
Moseroth
Bene Jaakon
Israel goes over on Dry Land
Marah
Elim
12 Fountains & 70 Palm Trees
THE WILDERNESS OF SIN
Dophkah
Rephidim
Meribah
Mt. Horeb
Jehovahnissi
Sinah
THE WILDERNESS OF SINAH
Horhagidgad
Aarons Grave
Hor
Idumea
EDOM OR IDUMEA
THE WILDERNESS
The Hills of Abarim
Dibon Gad
MOABITES
Nahaliel
Mattaniah
REUBEN
The Salt Sea
JUDAH
Hormah
Goshen
Hebron
Jerusalem
Bethlehem Judah
BENJAMIN
Jericho
PHILISTINES
SIMEON
COUNTRY
DAN
Gaza
Askelon
Ashdod
Adullam
Gath
R. of Egypt
Sorek Bro.
THE RED SEA in Hebrew call'd JAMSUPH that is to say the SEA of REEDS from the multitude of Reeds found floating thereon.
THE WILDERNESS OF THERAIS
The Hills of Troias out of which the Pyramids are Hewn
Drepanumprom
LAND OF MADIAN
Pharan Pro



Joſhua, Chap: V: Verſes, 13.15.

And it came to paſs when Joſhua was by Jericho, that he lift up his Eyes & looked
behold, there stood a man over against him, with his Sword drawn in his hand
Looſe thy Shoe from off thy Foot, for the place whereon thou standest is Holy.



Joſhua, Chap: VI. Verſes; 15.16.

And it came to paſs on the seventh Day that they rose early about the Dawning of the Day
compaſs'd the City after the same manner seven times— And it came to paſs at the Seventh
when the Priests blew with the Trumpets Joshua said unto the people Shout for the Lord hath
given you the City.

Parr Sculp

hap. 4.

Ver. 1. AND it came to paſs when all the
people were clean paſſed over Jordan,
hat the Lord ſpake unto Joſhua, ſaying, 2 Take
ou twelve men out of the people, out of every
ribe a man, 3 And command you them,
aying, Take you hence out of the midſt of Jor-
dan, out of the place where the prieſts feet ſtood
irm, twelve ſtones, and ye ſhall carry them over
ith you, and leave them in the lodging-place
here you ſhall lodge this night. 4 Then
oſhua called the twelve men, whom he had
repared of the children of Iſrael, out of every
ribe a man. 5 And Joſhua ſaid unto them,
aſs over before the ark of the Lord your God
nto the midſt of Jordan, and take ye up every man
f you a ſtone upon his ſhoulder, according unto
e number of the tribes of the children of Iſrael:
That this may be a ſign among you, *that* when
our children aſk *their fathers* in time to come,
ying, What *mean* you by theſe ſtones? 7 Then
ſhall anſwer them, That the waters of Jordan
ere cut off before the ark of the covenant of the
ord, when it paſſed over Jordan, the waters of
rdan were cut off: and theſe ſtones ſhall be for
memorial unto the children of Iſrael for ever.
And the children of Iſrael did ſo as Joſhua com-
anded, and took up twelve ſtones out of the
idſt of Jordan, as the Lord ſpake unto Jo-
ua, according to the number of the tribes of the
ildren of Iſrael, and carried them over with them
to the place where they lodged, and laid them
wn there. 9 And Joſhua ſet up twelve ſtones
the midſt of Jordan, in the place where the feet
the prieſts which bare the ark of the covenant
ood: and they are there unto this day. 10 For
e prieſts which bare the ark, ſtood in the midſt
Jordan, until every thing was finiſhed that
e Lord commanded Joſhua to ſpeak unto the
ople, according to all that Moſes commanded
ſhua: and the people haſted and paſſed over.
And it came to paſs when all the people were
ean paſſed over, that the ark of the Lord paſſed
er, and the prieſts in the preſence of the people.
And the children of Reuben, and the children
Gad, and half the tribe of Manaſſeh, paſſed
er armed before the children of Iſrael, as Moſes
ake unto them: 13 About forty thouſand
epared for war, paſſed over before the Lord
to battle, to the plains of Jericho. 14 On
at day the Lord magnified Joſhua in the ſight
all Iſrael, and they feared him, as they feared
oſes, all the days of his life. 15 And the
rd ſpake unto Joſhua, ſaying, 16 Command
prieſts that bear the ark of the teſtimony,
t they come up out of Jordan. 17 Joſhua
refore commanded the prieſts, ſaying, Come ye
out of Jordan. 18 And it came to paſs when
prieſts that bare the ark of the covenant of
rd, were come up out of the mids of Jordan,
the ſoles of the prieſts feet were lift up unto the
land, that the waters of Jordan returned unto
ir place, and flowed over all his banks, as *they*
before. 19 And the people came up out
Jordan on the tenth *day* of the firſt month, and
amped in Gilgal, in the eaſt border of Jericho.
And thoſe twelve ſtones which they took out
Jordan, did Joſhua pitch in Gilgal. 21 And
ſpake unto the children of Iſrael, ſaying, When
r children ſhall aſk their fathers in time to
e, ſaying, What *mean* theſe ſtones? 22
Then ye ſhall let your children know, ſaying, Iſrael came over this Jordan on dry land. 23 For the Lord your God dried up the waters of Jordan from before you, until ye have paſſed over, as the Lord your God did to the Red-ſea, which he dried up from before us, until we were gone over: 24 That all the people of the earth might know the hand of the Lord, that it *is* mighty: that ye might fear the Lord your God for ever.

And theſe Stones ſhall be for a Memorial unto the Children of Iſrael for ever] It has been a Cuſtom in all Nations, ſays *Patrick*, to erect Monuments of Stone, in order to preſerve the Memory of Covenants, Victories, and other great Tranſactions; and tho' there was no Inſcription upon theſe Stones, yet the Number of them, and the Place where they lay, which (not at all ſtony) was ſufficient to ſignify ſome memorable Thing, which Poſterity would not fail to hand down from one Generation to another.

And the People came up out of Jordan on the tenth Day of the firſt Month] That is, *Niſan*, or *March*, and forty Years, wanting five Days, from their coming out of *Egypt*. And this was very ſeaſonable for the taking up of the Lambs which were to be uſed four Days after, *Exod.* xiii. 3, 6.

And thoſe twelve Stones which they took out of Jordan, did Joſhua pitch in Gilgal] *Gilgal*, the Place where the *Iſraelites* encamped for ſome Time, after their Paſſage over the River *Jordan*, was ſo called, becauſe here the Rite of Circumciſion, which had long been diffuſed, was renewed: Whereupon *the Lord ſaid unto Joſhua, this Day have I rolled away the Reproach of Egypt* (*i. e.* Circumciſion) *from off you*, wherefore *the Name of the Place was called Gilgal* (i. e. rolling) *unto this Day*, Ch. v. 9. From this Expreſſion the Place received its Name, and if we look into its Situation, we ſhall find, that, as the *Iſraelites* paſſed over *Jordan right againſt Jericho*, Ch. iii. 16. and encamped in *Gilgal, in the Eaſt Border of Jericho*, 'tis plain that *Gilgal* muſt be ſituated between *Jordan* and *Jericho*; and therefore, ſince *Joſephus* tells us, that *Jericho* was ſixty Furlongs diſtant from *Jordan*, and the Camp of *Gilgal* was fifty Furlongs from the ſame River; it hence follows, that *Gilgal* was ten Furlongs (*i. e.* about a Mile and a Quarter) from *Jericho* Eaſtward. But as ſome learned Men have obſerved, that five of the Furlongs, uſed by *Joſephus*, make up an *Italian* Mile, ſo the Diſtance between *Gilgal* and *Jericho* will be juſt two Miles; which exactly agrees with the Teſtimony of St. *Jerome*, who makes it two Miles diſtant from *Jericho*, and a Place held in great Veneration by the Inhabitants of the Country, in his Days. See *Wells's* Geogr.

CHAP. V.

The Amorites *and* Canaanites *are terrified at the News of the* Iſraelites *Paſſage over* Jordan, *Circumciſion revived. The Paſſover celebrated.* Manna *ceaſes. A Viſion of an armed Man appears to* Joſhua.

Ver. 1. AND it came to paſs, when all the kings of the Amorites, which *were* on the ſide of Jordan weſt-ward, and all the kings of the Canaanites, which *were* by the ſea, heard that the Lord had dried up the waters of Jordan from before the children of Iſrael until we were paſſed over, that their heart melted; neither was there ſpirit in them any more, becauſe of the children of Iſrael. 2 At that time the Lord ſaid unto Joſhua, Make thee ſharp knives, and circumciſe again the children of Iſrael the ſecond time. 3 And Joſhua made him ſharp knives, and circumciſed the children of Iſrael at the hill of the fore-ſkins. 4 And this *is* the cauſe why Joſhua did circumciſe: All the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderneſs by the way, after they came out of Egypt. 5 Now all the people that came out, were circumciſed; but all the people *that were* born in the wilderneſs by the way, as they came forth out of Egypt, *them* they had not circumciſed. 6 For the children of Iſrael walked forty years in the wilderneſs, till all the people *that were* men of war which came out of Egypt, were conſumed, becauſe they obeyed not the voice of the Lord: unto whom the Lord ſware that he would not ſhew them the land which the Lord ſware unto their fathers that he would give us, a land that floweth with milk and honey. 7 And their children, *whom* he raiſed up in their ſtead, them Joſhua circumciſed: for they were uncircumciſed, becauſe they had not circumciſed them by the way. 8 And it came to paſs when they had done circumciſing all the people, that they abode in their places in the camp, till they were whole. 9 And the Lord ſaid unto Joſhua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal unto this day. 10 And the children of Iſrael encamped in Gilgal, and kept the paſſover, on the fourteenth day of the month at even, in the plains of Jericho. 11 And they did eat of the old corn of the land on the morrow after the paſſover unleavened cakes, and parched *corn* in the ſelf-ſame day. 12 And the manna ceaſed on the morrow after they had eaten of the old corn of the land, neither had the children of Iſrael manna any more, but they did eat of the fruit of the land of Canaan that year. 13 And it came to paſs when Joſhua was by Jericho, that he lift up his eyes and looked, and behold, there ſtood a man over againſt him, with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries? 14 And he ſaid, Nay, but, *as* captain of the hoſt of the Lord am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my lord unto his ſervant? 15 And the captain of the Lords hoſt ſaid unto Joſhua, Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt, *is* holy: and Joſhua did ſo.

Make thee ſharp Knives, and circumciſe again the Children of Iſrael the ſecond Time] And, after the Rite was performed, God ſaid, *This Day have I rolled away the Reproach of Egypt from off you*, Ver. 9. Both of which Paſſages have given no ſmall Trouble to Commentators. The *ſharp Knives* are allowed to be (what our *marginal* Notes call them) *Knives of Flint*, which Stones could not but be plentiful in the Mountains of *Arabia*, and, when made very ſharp, were the Knives commonly made uſe of in the Eaſtern Countries. But St. *Jerome* himſelf (as great an *Hebraiſt* as he was) could not find out, what was this Circumciſion, which was to paſs upon the *Iſraelites* the *ſecond Time*. Some of the *Jews*, from theſe Words of *Jeremiah*, *I will puniſh the Circumciſed, that has a Fore-ſkin*, Ch. ix. 25. have undertaken to prove, that it was poſſible to bring the *Fore-ſkin* again by Art, which the *Iſraelites* had done, during their Abode in the Wilderneſs, and for this Reaſon were ordered to be *circumciſed* afreſh; and thoſe Chriſtians, who have embraced this Notion, pretend to ſupport it by the Words of St. *Paul*, *If any Man is called, being circumciſed*, nè epiaſpatho, *let him not get a Fore-ſkin again*, or, as we render it, let him not *become uncircumciſed*. But whether the Recovery of a *Prepuce* be a Thing probable or not, 'tis certain, that all the Difficulty of the Words, ariſes from miſunderſtanding the Idiom of the *Original*, and may eaſily be removed, if they were tranſlated or paraphraſed thus, — *Let the Ceremony of Circumciſion, which has been ſo long diſcontinued, be renewed, as it was once heretofore*. While the *Iſraelites* lived in *Egypt*, we do not read of any Neglect of this Rite of Circumciſion among them; but, while they abode in the Wilderneſs, there are ſeveral Reaſons that might oblige them to omit it, until they arrived in the promiſed Land, when they were to renew the Ordinance of the Paſſover, and, previous to that, were all to be circumciſed; becauſe no uncircumciſed Perſon, nor any one who had a Son, or a Man-ſervant in his Houſe uncircumciſed, was capable of being admitted to it, *Exod.* xii. 43.

The rolling away the Reproach of Egypt, is ſuppoſed, by ſome, to relate to the *Reproaches* which the *Egyptians* uſed to caſt upon the *Iſraelites*, *viz.* that the *Egyptians*, ſeeing the *Iſraelites* wander ſo long in the Wilderneſs, reproached and flouted them, as if they were brought to be deſtroyed there, and not conducted into the promiſed Land, from which Reproaches God now delivered them, when, by enjoining *Circumciſion*, he gave them Aſſurance, that they ſhould ſhortly enjoy *the Country*, which no uncircumciſed Perſon might inherit. Our learned *Spencer* thinks *the Reproach of Egypt*, to be the *Slavery* to which they had long been there ſubject, but were now fully declared a *free* People, by receiving a Mark of the Seed of *Abraham*, and being made Heirs of the promiſed Land. But the moſt common Opinion is, that, by the *Reproach of Egypt*, is meant nothing elſe but *Uncircumciſion*, with which the *Iſraelites* always upbraided other People, and particularly the *Egyptians*, with whom they had lived ſo long, and were beſt acquainted; and, admitting this to be the true (as it is the moſt unconſtrained) Senſe, this Paſſage is a plain Proof, that the *Iſraelites* could not learn the Rite of Circumciſion from the *Egyptians*, (as ſome pretend) but that the *Egyptians*, contrariwiſe, muſt have had it from them. See *Univ. Hiſt. Spencer*, *Patrick*'s Com. and *Shuckford*'s Connect.

And it came to paſs when Joſhua was by Jericho, that he lifted up his Eyes, and looked, and behold, there ſtood a Man over againſt him, with his Sword drawn in his Hand] Who this Perſon was that appeared to *Joſhua*, is not ſo well agreed among Commentators. Some are of Opinion, that it was an Angel, who, becauſe the *Hebrew* calls him *Gebir*, is ſuppoſed to be *Gabriel*; but there are ſeveral Reaſons, in this very Account of his Apparition, which denote him to be a divine, and not a created Being. For, in the firſt Place, beſides his aſſuming the Title of *the Captain of the Hoſt of the Lord*, (an Image under which God himſelf is frequently repreſented in Scripture) *Joſhua*'s calling him *Jehovah*, or *the Lord*, a Name, which neither *Joſhua* ſhould have given, nor he accepted of, had he been no more than an Angel; his falling down, and worſhipping him, which he durſt not have done, (ſince he alone is to be *ador'd*) nor would the other have permitted, but rather have reproved him, as we find one of them did St. *John*, Rev. xxii. 10. are the ſureſt Evidence of the Divinity of his Perſon. For, when inſtead of reproving him for doing him too mu Honour, we find him commanding him to do hi more, by requiring him to *looſe his Shoes from his Fe* inſiſting upon the higheſt Acknowledgment of a divi Preſence, that was uſed among the Eaſtern Natio we cannot but think ourſelves obliged (with a learn *Rabbin)* freely to confeſs, *that this Angel, who ſuff himſelf to be worſhipped, and by whoſe Preſence the Pl where he appeared was ſanctified, ſo that* Joſhua w *commanded to* put off his Shoes, *no doubt was the* ve *ſame, whom all the Angels of Heaven do worſhip.* S *Joh. à Coch.* upon the *Gemara* of the *Sanhedrim*, V 3. Diſſ. 2.

CHA

CHAP. VI.

Jericho *ſhut up; is taken, and accurſed.* Rahab *and her Kindred ſaved. A Curſe denounced againſt him who ſhould rebuild* Jericho.

er. 1. NOW Jericho was ſtraitly ſhut up, becauſe of the children of Iſrael: none went out, and none came in. 2 And the Lord ſaid unto Joſhua, See, I have given into hine hand Jericho, and the king thereof, *and* he mighty men of valour. 3 And ye ſhall ompaſs the city all *ye* men of war, *and* go round bout the city once: thus ſhalt thou do ſix days. And ſeven prieſts ſhall bare before the ark ſeven rumpets of rams horns: and the ſeventh day ye hall compaſs the city ſeven times, and the prieſts hall blow with the trumpets. 5 And it ſhall ome to paſs that when they make a long *blaſt* ith the rams horn, *and* when ye hear the ſound f the trumpet, all the people ſhall ſhout ith a great ſhout: and the wall of the city ſhall ll down flat, and the people ſhall aſcend up very man ſtraight before him. 6 And Joſhua e ſon of Nun called the prieſts, and ſaid unto hem, Take up the ark of the covenant, and let even prieſts bear ſeven trumpets of rams horns efore the ark of the Lord. 7 And he ſaid unto e people, Paſs on, and compaſs the city, and let im that is armed paſs on before the ark of the ord. 8 And it came to paſs when Joſhua had oken unto the people, that the ſeven prieſts earing the ſeven trumpets of rams horns, paſſed before the Lord, and blew with the trumpets: d the ark of the covenant of the Lord followed hem. 9 And the armed men went before the ieſts that blew with the trumpets, and the rere-ard came after the ark, *the prieſts* going on, d blowing with the trumpets. 10 And Joſhua d commanded the people, ſaying, Ye ſhall not out, nor make any noiſe with your voice, either ſhall *any* word proceed out of your mouth, til the day I bid you ſhout, then ſhall ye ſhout. So the ark of the Lord compaſſed the city go-g about *it* once: and they came into the camp d lodged in the camp. 12 And Joſhua roſe ear- in the morning, and the prieſts took up the ark the Lord. 13 And ſeven prieſts bearing ſeven umpets of rams horns before the ark of the Lord, ent on continually, and blew with the trumpets: d the armed men went before them, but the re-ward came after the ark of the Lord, *the ieſts* going on, and blowing with the trumpets. 4 And the ſecond day they compaſſed the city nce, and returned into the camp: ſo they did days. 15 And it came to paſs on the ſeventh y, that they roſe early about the dawning of y, and compaſſed the city after the ſame manner, ven times: only on that day they compaſſed e city ſeven times. 16 And it came to paſs the ſeventh time, when the prieſts blew with e trumpets, Joſhua ſaid unto the people, Shout, r the Lord hath given you the city. 17 And e city ſhall be accurſed, *even* it and all that *are* erein, to the Lord: only Rahab the harlot all live, ſhe and all that *are* with her in the uſe, becauſe ſhe hid the meſſengers that we ſent. And you, in any wiſe keep *your ſelves* from e accurſed thing, leſt ye make *your ſelves* ac-rſed when ye take of the accurſed thing, and ake the camp of Iſrael a curſe, and trouble it. 19 But all the ſilver and gold, and veſſels of braſs and iron, are conſecrated unto the Lord: they ſhall come into the treaſury of the Lord. 20 So the people ſhouted when *the prieſts* blew with the trumpets: and it came to paſs when the people heard the ſound of the trumpet, and the people ſhouted, with a great ſhout, that the wall fell down flat, ſo that the people went up into the city, every man ſtraight before him, and they took the city. 21 And they utterly deſtroyed all that *was* in the city, both man and woman, young and old, and ox, and ſheep, and aſs, with the edge of the ſword. 22 But Joſhua had ſaid unto the two men that had ſpied out the country, Go into the harlots houſe, and bring out thence the woman, and all that ſhe hath, as ye ſware unto her. 23 And the young men that were ſpies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhe had: and they brought out all her kindred, and left them without the camp of Iſrael. 24 And they burnt the city with fire, and all that *was* therein: only the ſilver and the gold, and the veſſels of braſs and of iron, they put into the treaſury of the houſe of the Lord. 25 And Joſhua ſaved Rahab the harlot alive, and her fathers houſhold, and all that ſhe had; and ſhe dwelleth in Iſrael *even* unto this day: becauſe ſhe hid the meſſengers which Joſhua ſent to ſpy out Jericho. 26 And Joſhua adjured *them* at that time, ſaying, Curſed *be* the man before the Lord, that riſeth up and buildeth this city Jericho: he ſhall lay the foundation thereof, in his firſt-born, and in his youngeſt *ſon* ſhall he ſet up the gates of it. 27 So the Lord was with Joſhua, and his fame was *noiſed* throughout all the country.

And ſeven Prieſts ſhall bear before the Ark ſeven Trumpets of Rams Horns] In the Conqueſt of *Jericho* ſome have imagined, that *Rams-horns* were not proper Materials, whereof to make Trumpets; that they are not ſo eaſily *perforated*, nor can they ever be brought to make a Sound, ſhrill and extenſive enough for their particular Purpoſes; and therefore they conceive, that Braſs, or Silver, or any other Metal had been more convenient for this Uſe; whereupon they derive the Word *Jobal*, in the Singular, (which we render a *Ram's-Horn)* not from the *Arabick*, which ſignifies a *Ram*, but from *Jubal*, the Name of him who was the firſt Inventor of muſical Inſtruments: And, according to this Senſe, the Trumpets which the Prieſts upon this Occaſion uſed, may be ſaid to have been faſhioned *according to thoſe which* Jubal *firſt invented*.

This Interpretation of the Words (which is no bad one, ſays *Stackhouſe)* removes all the Incongruity that may ſeem to ariſe from the *Matter* whereof theſe Trumpets were compoſed: But then it is to be conſidered, that, as the firſt Inſtruments of this Kind were probably made of Horns, ſo has the Notion of the Impoſſibility of *boring* a Ram's-horn been ſufficiently confuted by our learned *Spencer*. The Truth is, every one knows, that in the Inſide of it, there is a ſofter Part, which may be drawn out by Art; after which it is hollow all the Way up, except four or five Inches towards the Top, Part of which is ſawed off, to make it broad enough for the Mouth, and then the reſt is eaſily bored. But whether there is any Foundation for that Fancy of the *Jews*, that theſe Horns were retained in the Proclamation of ſome of their greateſt Feſtivals, in Memory of *Iſaac*'s being reſcued from his Father *Abraham*'s Knife by the Subſtitution of a *Ram* in his Stead, is a Point that we leave to the Speculations of the Curious.

Whatever Materials theſe Trumpets were made of, it is impoſſible to conceive that there ſhould be any Power in their Sound to demoliſh Cities; and tho' the Noiſe of a great Number of People might be very loud, yet ſtill it would require a Miracle in *Joſhua* to know, what the juſt Proportion was between their Noiſe, and the Strength of the Walls of *Jericho*, ſince the leaſt Deviation in this Reſpect would have defeated the whole Experiment.

What the Effect of Gunpowder, or of other ſulphurous Matter fir'd under Ground, or in the Bowels of the Earth, is, no one, that has ſeen the Springing of a Mine, or felt the Convulſions of an Earth-quake, needs be told; but that no Stratagem of this Kind could be employed in the Siege of *Jericho*, is manifeſt, becauſe the Invention of Gunpowder is a novel Thing, nor had the *Iſraelites* been long enough on the *Weſtern* Side of *Jordan*, to have undermined its Walls, even tho' they had the Secret of ſome *inflammatory Stratum*, to have lodged under them. On the contrary, the whole Proceſs of this Siege (if we may ſo call it) was managed at ſuch a Rate, as plainly diſcovered the Expectance of a Miracle to be wrought: For had not this been the Caſe, inſtead of ſauntring about the Walls for ſeven Days, they ſhould have been working in their *Trenches*, and *carrying on their Approaches*, as we now call it.

The Art of War was then but in its Infancy; and, as the Manner of undermining and blowing up the moſt ponderous Bodies was what the Antients were unacquainted with, ſo was the *Battering-ram*, an Invention of a later Date than ſome imagine. *Pliny*, indeed, ſeems to ſay, that *Epeus* firſt made uſe of it at the Siege of *Troy*; but, in all Probability, *Ezekiel* is the earlieſt Author that mentions this Machine, and perhaps the firſt Time that it was employed was under *Nebuchadnezzar*, at the Siege of *Jeruſalem*.

But there is no need to ranſack Hiſtory, for the Confutation of this *Syſtem*, which they, who propoſe it, do nevertheleſs acknowledge, that, tho' the Walls of *Jericho* might have fallen, without any extraordinary Act of the divine Power, yet, by the Circumſtances of the whole Account, it appears, that this *Event* was altogether miraculous. Nor ſhould *Joſhua*'s denouncing an *Anathema* over the vanquiſhed City be thought a Thing unprecedented, or a Token of a furious implacable Spirit, ſince the like Practice has been obſerved by ſome of the greateſt Generals of other Nations; for as much as *Agamemnon*, after he had taken *Troy*, denounced a Curſe upon thoſe who ſhould, at any Time, attempt to rebuild it; the *Romans* publiſhed a Decree of *Execration* againſt them who ſhould do the like to *Carthage*; and when *Craſſus* had demoliſhed *Sidon*, (which had been a lurking Place to the Tyrant *Glaucias*) he wiſhed the greateſt Evils imaginable upon the Head of that Man, who ſhould ſo much as build a Wall about the Place where it once ſtood.

Curſed be the Man before the Lord, that raiſeth up and buildeth this City Jericho: He ſhall lay the Foundation thereof in his Firſt-born, and in his youngeſt Son ſhall he ſet up the Gates of it] ‘ This *Anathema*, (ſays ‘ *Maimonides*) was pronounced, that the Miracle of ‘ the Subverſion of *Jericho* might be kept in perpetual ‘ Memory, for whoſoever ſaw the Walls ſunk deep in ‘ the Earth *(as he underſtands it)* would clearly diſ‘cern, that this was not the Form of a Building de‘ſtroyed by Men, but *miraculouſly* thrown down by ‘ God.’ *Hiel* however, in the Reign of *Ahab*, either not remembring, or not believing this Denunciation, was ſo taken with the Beauty of its *Situation*, that he rebuilt *Jericho*, and (as the ſacred Hiſtory informs us) *laid the Foundation thereof in Abiram, his Firſt-born, and ſet up the Gates thereof in his youngeſt Son Segub, according to the Word of the Lord, which he ſpake by Joſhua the Son of Nun*, 1 Kings xvi. 34. However, after that *Hiel* had ventured to rebuild it, no Scruple was made of inhabiting it; for it afterwards became famous upon many Accounts. Here the *Prophet* ſweetned the Waters of the Spring that ſupplied it, and the neighbouring Countries: *Herod* built a ſumptuous Palace: It was the Dwelling-Place of *Zaccheus*; and was honoured with the Preſence of *Chriſt*, who vouchſafed likewiſe to work ſome Miracles here. See *Univerſ. Hiſt.*

CHAP. VII.

Achan *takes of the accurſed Thing; for which* God is *angry with* Iſrael, *and ſuffers them to be defeated before* Ai; *their Aſtoniſhment thereupon.* Achan *taken, he confeſſes his Crime and* is executed.

Ver. 1. BUT the children of Iſrael committed a treſpaſs in the accurſed thing: for Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, took of the accurſed thing: and the anger of the Lord was kindled againſt the children of Iſrael. 2 And Joſhua ſent men from Jericho to Ai, which is beſide Beth-aven, on the eaſt-ſide of Beth-el, and ſpake unto them, ſaying, Go up and view the country. And the men went up and viewed Ai. 3 And they returned to Joſhua, and ſaid unto him, Let not all the people go up, but let about two or three thouſand men go up and ſmite Ai, *and* make not all the people to labour thither; for they *are but* few. 4 So there went up thither of the people about three thouſand men, and they fled before the men of Ai. 5 And the men of Ai ſmote of them about thirty and ſix men: for they chaſed them *from* before the gate *even* unto Shebarim, and ſmote them in rhe going down: wherefore the hearts of the people melted and became as water. 6 And Joſhua rent his cloaths, and fell to the earth upon his face, before the ark of the Lord, until the even-tide, he and the elders of Iſrael, and put duſt upon their heads. 7 And Joſhua ſaid, Alas, O Lord God, wherefore haſt thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to deſtroy us? Would to God we had been content, and dwelt on the other ſide Jordan. 8 O Lord, what ſhall I ſay, when Iſrael turneth their backs before their enemies! 9 For the Canaanites, and all the inhabitants of the land ſhall hear *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name? 10 And the Lord ſaid unto Joſhua, Get thee up, wherefore lieſt thou thus upon thy face? 11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they have put *it* even amongſt their own ſtuff. 12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, except ye deſtroy the accurſed from amongſt you. 13 Up, ſanctify the people, and ſay, Sanctify your ſelves againſt to morrow, for thus ſaith the Lord God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, until you take away the accurſed thing from among you. 14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be *that* the tribe which the Lord taketh, ſhall come according to the families *thereof*; and the family which the Lord ſhall take, ſhall come by houſholds; and the houſhold which the Lord ſhall take, ſhall com

ome man by man. 15 And it ſhall be, *that*
e that is taken with the accurſed thing, ſhall be
urnt with fire, he and all that he hath: becauſe
e hath tranſgreſſed the covenant of the Lord,
nd becauſe he hath wrought folly in Iſrael. 16
o Joſhua roſe up early in the morning, and
rought Iſrael by their tribes; and the tribe of
udah was taken: 17 And he brought the family
f Judah; and he took the family of the Zarhites:
nd he brought the family of the Zarhites man by
an; and Zabdi was taken: 18 And he brought
is houſhold man by man; and Achan, the ſon
f Carmi, the ſon of Zabdi, the ſon of Zerah,
f the tribe of Judah was taken. 19 And Joſhua
id unto Achan, My ſon, give, I pray thee,
lory to the Lord God of Iſrael, and make con-
ſſion unto him; and tell me now what thou haſt
one, hide *it* not from me. 20 And Achan
ſwered Joſhua, and ſaid, Indeed I have ſinned
ainſt the Lord God of Iſrael, and thus and thus
ve I done. 21 When I ſaw among the ſpoils
goodly Babyloniſh garment, and two hundred
ekels of ſilver, and a wedge of gold of fifty
ekels weight, then I coveted them, and took
em, and behold, they *are* hid in the earth in
e midſt of my tent, and the ſilver under it. 22
Joſhua ſent meſſengers, and they ran unto the
nt, and behold, *it was* hid in his tent, and
e ſilver under it. 23 And they took them out
the midſt of the tent, and brought them unto
ſhua, and unto all the children of Iſrael, and laid
em out before the Lord. 24 And Joſhua and
Iſrael with him, took Achan the ſon of Zerah,
d the ſilver, and the garment, and the wedge
gold, and his ſons, and his daughters, and his
en, and his aſſes, and his ſheep, and his tent,
d all that he had: and they brought them unto
valley of Achor. 25 And Joſhua ſaid, Why haſt
u troubled us? the Lord ſhall trouble thee this
y. And all Iſrael ſtoned him with ſtones, and
rned them with fire after they had ſtoned them
h ſtones. 26 And they raiſed over him a
at heap of ſtones unto this day: So the Lord
ned from the fierceneſs of his anger: wherefore
name of that place was called, The valley of
hor, unto this day.

And the Anger of the Lord was kindled againſt the
ildren of Iſrael] Yet *Achan* was only in the Tranſ-
ſſion, why then ſhould the Lord be angry with all
People? — All of them were puniſhed for their own
s, whereof each had a ſufficient Proportion; but
d took this Occaſion to inflict the Puniſhment upon
whole Society; partly, becauſe divers of them
ght be guilty of this Sin, either by coveting what
actually did, or by concealing of his Fault, which,
s probable, could not be unknown to others; or by
ſorrowing for it, and endeavouring to purge them-
ves from it; partly, to make Sin the more hateful,
being the Cauſe of ſuch dreadful and publick Judg-
nts; and, partly, to oblige all the Members of every
iety to be more circumſpect in the ordering of their
n Actions, and more diligent to watch over one ano-
r, and prevent the Miſcarriages of their Brethren;
ich is a great Bleſſing to them, and to the whole
iety, and worthy to be purchaſed by a ſharp Afflic-
n upon the whole Body.

And Joſhua ſent Men from Jericho to Ai] We have
Place mentioned in the Hiſtory of *Abraham*, who,
h before and after his going into *Egypt*, pitched his
nt between *Bethel* and *Ai*, or *Hai*, as it was then
led; and, from both *Gen*. xii. 8. and *Joſh*. vii. 2.
appears, that this City lay to the *Eaſt* of *Bethel*, about three Leagues from *Jericho*, and one from *Bethel*, as *Maſias* informs us; and the Reaſon why *Joſhua* ſent ſo ſmall a Detachment againſt it was, becauſe the Place in itſelf was neither ſtrong nor large. For, when it was taken, the Number of the Slain both in it, and *Bethel*, which, as ſome think, was confederate with it, were but *twelve thouſand, both of Men and Women*, Joſh. viii. 25. The Providence of God, however, was very viſible in ſending ſo ſmall a Party againſt *Ai*: For, if the Flight of three thouſand Men put the *Iſraelites* into ſuch a Conſternation, as we read here, Ver. 5, 6. what a Condition would they have been in, if all the People had been diſcomfited, as doubtleſs it would have happened, while the Guilt of *Achan*'s Sacrilege remained unpuniſhed? See *Well*'s Geogr.

When I ſaw among the Spoils a goodly Babyloniſh Garment] In the Original, this Robe is called *a Garment of Shinar*, i. e. of *Babylon*; and the general Opinion is, that the Richneſs and Excellency of it conſiſted not ſo much in the *Stuff* whereof it was made, as in the Colour whereof it was dyed, which moſt ſuppoſe to have been *Scarlet*, a Colour in high Eſteem among the Antients, and for which the *Babylonians* were juſtly famous. *Bochart*, however, maintains, that the Colour of this Robe was *various*, and not all of one Sort; that the Scarlet Colour the *Babylonians* firſt received from *Tyre*, but the *Party-colour*, whether ſo woven, or wrought with the Needle, was of their own Invention, for which he produces many Paſſages out of Heathen Authors. However this be, 'tis certain, that the Robe could not fail of being a very rich and ſplendid one, and therefore captivated either *Achan*'s Pride, or rather Covetouſneſs; ſince his Purpoſe ſeems to have been, not ſo much to wear it himſelf, as to ſell it for a large Price. See *Bochart*'s Phaleg. L. 1. C. 9. and *Saurin*, L. 3. Diſſ. 3.

And all Iſrael ſtoned him with Stones, and burnt them with Fire, after they had ſtoned them with Stones] Since the Law againſt Sacrilege condemns Tranſgreſſors to the Flames, and God commanded the Perſon here guilty to be burnt accordingly; and, whereas it is ſaid in the Text, that *he was ſtoned*, they think that this was done, not *judicially*, but *accidentally* by the People, who were ſo highly provoked, that they could not forbear caſting Stones at him, as he was led to Execution.

But was it not cruel and unjuſt to involve *Achan*'s Children in their Father's Puniſhment? It is a Law of God's own enacting, that *the Fathers ſhall not be put to Death for their Children, neither ſhall the Children be put to Death for the Fathers, but every Man ſhall be put to Death for his own Sin*: But then we are to conſider, that this Law was given to Man, and not to God, who had certainly more abſolute Right and Sovereignty over Men, than one Man has over another. Upon the Suppoſition then, that *Achan*'s Family were not acceſſary to their Father's Crime, yet God, who gave them Life, had undoubtedly a full Power to take it away, at what Time, and in what Manner he thought fit; and if, in Caſes of High-treaſon among Men, it is thought reaſonable to devolve ſome Part of the Parents Penalty upon the Children, there is this farther Argument why *Achan*'s Family ſhould be made to ſuffer with him, becauſe God could not expreſs his Severity againſt Sin, or take their Lives away at a more convenient Opportunity, than in the Beginning of a new Empire, and when each Man's Right and Property was going to be ſetled; that ſuch a dreadful Example of his Indignation againſt *Stealth*, might deter others, if not for their own, at leaſt for their dear Children's Sake, to abſtain from ſuch dangerous and pernicious Practices: The *Jews* have a Maxim, *that he, who is an Accomplice in any Crime, is as culpable as the Perſon who commits it*; and therefore, if we ſuppoſe that *Achan*'s Family was privy to what their Father had done, and did conceal it, there could be no Injuſtice in including them in the Puniſhment. It may be pretended perhaps, that ſome of them were Infants, and ſo muſt be deemed Innocent; but the Text ſays nothing of this; it only calls them Sons and Daughters, and, conſidering that *Achan*, in all Probability, was an old Man, as being the fifth Deſcendant from *Judah*, it ſeems moſt likely, that his Children were grown up, and ſo capable of knowing, and of either concealing or diſcovering the Fact.

But, after all, there is no Occaſion for our running ourſelves into any Difficulties. The Text does not ſay, neither is it any ways implied, that *Achan*'s Sons and Daughters were executed with him. In the Sentence denounced againſt him, we find no Mention made of them, and why then ſhould we ſuppoſe, that they were Partakers in his Puniſhment, any other ways than as they were brought out to be Spectators of it? And a piercing Sight no doubt it was, for Perſons, ſo nearly related, to behold the ſad Fate of their Chief, firſt ſtoned to Death, and then with all his Goods and Chattels, as well as the accurſed Things, for which he was condemned, and committed to the Flames. *His Oxen, and Aſſes, and Sheep*, are here taken Notice of, to let us ſee, that *Achan* was a *wealthy* Man, and therefore inexcuſable in committing this Fact: And, tho' they were not capable of Sin, nor conſequently of Puniſhment, properly ſo called; yet, as they were made for Man's Uſe, they might fairly die for his Inſtruction; *viz.* to convince him of the ſad and contagious Nature of Sin, which even involves innocent Creatures in its Plagues; and *emblematically* to ſhew him, how much ſorer Puniſhments were reſerved for Man, who, having a Law given for the Conduct of his Life, and the Gifts of *Reaſon* and *Will* to reſtrain him from the Tranſgreſſion of it, will adventure upon Things forbidden, and thereby contract greater Guilt, and draw upon himſelf ſeverer Expreſſions of the divine Wrath.

CHAP. VIII.

Joſhua *being encouraged, renews his Attempt upon* Ai, *which he takes by Stratagem, makes the King Priſoner, deſtroys the Inhabitants, the Plunder given to the Soldiers, and the King hanged.* Joſhua *builds an Altar, and writes the Law upon Stones. The Bleſſings and Curſings read upon the Mountains* Gerizzim *and* Ebal.

Ver. 1. AND the Lord ſaid unto Joſhua, Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land. 2 And thou ſhalt do to Ai and her king, as thou didſt unto Jericho and her king: only the ſpoil thereof, and the cattle thereof ſhall ye take for a prey unto your ſelves: lay thee an ambuſh for the city behind it. 3 So Joſhua aroſe and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night. 4 And he commanded them, ſaying, Behold, ye ſhall lie in wait againſt the city, *even* behind the city: go not very far from the city, but be ye all ready: 5 And I, and all the people that *are* with me, will approach unto the city: And it ſhall come to paſs when they come out againſt us, as at the firſt, that we will flee before them. 6 (For they will come out after us) till we have drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them. 7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the city: for the Lord your God will deliver it into your hand. 8 And it ſhall be when ye have taken the city, *that* ye ſhall ſet the city on fire: according to the commandment of the Lord ſhall ye do, See, I have commanded you. 9 Joſhua therefore ſent them forth; and they went to lie in ambuſh, and abode between Beth-el and Ai, on the weſt-ſide of Ai: but Joſhua lodged that night among the people. 10 And Joſhua roſe up early in the morning and numbred the people, and went up, he and the elders of Iſrael, before the people to Ai. 11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north-ſide of Ai: now *there was* a valley between them and Ai. 12 And he took above five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt-ſide of the city. 13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and their liers in wait on the weſt of the city: Joſhua went that night into the midſt of the valley. 14 And it came to paſs when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt Iſrael to battle, he and all his people, at a time appointed, before the plain; but he wiſt not that *there were* liers in ambuſh againſt him, behind the city. 15 And Joſhua and all Iſrael made as if they were beaten before them, and fled by the way of the wilderneſs. 16 And all the people that *were* in Ai, were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city. 17 And there was not a man left in Ai, or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael. 18 And the Lord ſaid unto Joſhua, Stretch out the ſpear that *is* in thy hand, toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand, toward the city. 19 And the ambuſh aroſe quickly out of their place, and they ran as ſoon as he had ſtretched out his hand: and they entred into the city and took it, and haſted, and ſet the city on fire. 20 And when the men of Ai looked behind them, they ſaw, and behold, the ſmoke of the city aſcended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderneſs turned back upon the purſuers. 21 And when Joſhua, and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai. 22 And the other iſſued out of the city againſt them, ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they let none of them remain, or eſcape. 23 And the king of Ai they took alive and brought him to Joſhua. 24 And it came to paſs, when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and when they were all fallen on the edge of the ſword, until they were conſumed, that all the Iſraelites returned unto Ai, and ſmote it with the edge of the ſword. 25 And *ſo* it was *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai. 26 For Joſhua drew not his hand back wherewith he ſtretched out the ſpear, until he had utterly deſtroyed all the inhabitants of Ai. 27 Only the cattle and the ſpoil of that city, Iſrael took for a prey unto themſelves, according unto the word of the Lord, which he commanded Joſhua. 28 And Joſhua burnt Ai, and made it an heap for ever, *even* a deſolation unto this day

ay. 29 And the king of Ai he hanged on a
ree until even-tide: and as ſoon as the ſun was
own, Joſhua commanded that they ſhould take
is carcaſe down from the tree, and caſt it at the
ntering of the gate of the city, and raiſe thereon
great heap of ſtones *that remaineth* unto this
ay. 30 Then Joſhua built an altar unto the
ord God of Iſrael, in mount Ebal. 31 As
oſes the ſervant of the Lord commanded the
hildren of Iſrael, as it is written in the book of
he law of Moſes, an altar of whole ſtones, over
hich no man hath lift up *any* iron: and they
ffered thereon burnt-offerings unto the Lord,
nd ſacrificed peace-offerings. 32 And he wrote
ere upon the ſtones a copy of the law of Moſes,
hich he wrote in the preſence of the children
f Iſrael. 33 And all Iſrael, and their elders,
nd officers, and their judges, ſtood on this ſide the
k, and on that ſide, before the prieſts the
evites, which bare the ark of the covenant of
e Lord, as well the ſtranger, as he that was
orn among them; half of them over againſt
ount Gerizzim, and half of them over againſt
ount Ebal: as Moſes the ſervant of the Lord
d commanded before, that they ſhould bleſs
e people of Iſrael. 34 And afterward he read
l the words of the law, the bleſſings and cur-
ngs, according to all *that is* written in the book
the law. 35 There was not a word of all
at Moſes commanded, which Joſhua read not
fore all the congregation of Iſrael, with the
omen, and the little ones, and the ſtrangers
at were converſant among them.

And Joſhua choſe out thirty thouſand mighty Men of
lour, and ſent them away by Night] Some are of
inion, ſays *Patrick*, that this Detachment of 30,000
de up the whole Force that was employed in this
pedition againſt *Ai*; and that, out of theſe *five thou-*
d were ſent to lie in Ambuſh, that, at a convenient
me, they might ſet fire to the City: But this is ſo
ectly contrary to God's Command of *Joſhua's taking*
the People of War with him, which accordingly,
r. 3, 11. we are told he did, that there is no Foun-
ion for it. And therefore it is reaſonable to ſup-
e, that the whole Body, deſigned for the Ambuſ-
e, conſiſted of 30,000 Men, and that the 5000
ntioned Ver. 12. was a ſmall Party, detached from
e, in order to creep cloſer to the City, while the
,000 kept themſelves abſconded behind the Moun-
ns, until a proper Signal was given, both from the
y, when this ſmall Party had taken it, and from
grand Army, when they had repulſed the Enemy,
t then they might come out from their Ambuſh and
ercept them as they were making their Flight.

And he wrote there upon the Stones a Copy of the Law
Moſes] It is a Queſtion among the Learned, ſays
trick, what it was that was written upon the Stones?
t beſides other Conjectures already enumerated,
e Note on *Deut.* xxvii. 8.) ſome think it not un-
ly to have been a Copy of the Covenant, by which
Children of *Iſrael* acknowledged, that they held
Land of *Canaan* of God, upon Condition, that they
erved his Laws, to which they and their Poſterity
obliged themſelves; for this was the third Time,
t the Covenant between God and his People was
ewed, and therefore the Contents of that Covenant
ht be very proper, at this Time, to be thus *monu-*
tally recorded.

CHAP. IX.

Kings of Canaan, *hearing of* Joſhua's *Ex-*
ploits, confederate againſt him. *The* Gibeonites
Stratagem to ſave themſelves; the Deceit diſcovered, but the Articles are confirmed on the Part of Iſrael; *but for a Puniſhment are condemned to perpetual Slavery.*

Ver. 1. AND it came to paſs, when all the kings which *were* on this ſide Jordan, in the hills, and in the valleys, and in all the coaſts of the great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite, heard *thereof*; 2 That they gathered themſelves together to fight with Joſhua, and with Iſrael, with one accord. 3 And when the inhabitants of Gibeon heard what Joſhua had done unto Jericho, and to Ai, 4 They did work wilily, and went and made if they had been embaſſadors, and took old ſacks upon their aſſes, and wine-bottles, old and rent, and bound up, 5 And old ſhoes and clowted upon their feet, and old garments upon them, and all the bread of their proviſion was dry *and* mouldy. 6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a far country: now therefore make ye a league with us. 7 And the men of Iſrael ſaid unto the Hivites, Peradventure ye dwell among us, and how ſhall we make a league with you? 8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye? 9 And they ſaid unto him, From a very far country thy ſervants are come, becauſe of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt. 10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Shion king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth. 11 Wherefore our elders and all the inhabitants of our country, ſpake to us, ſaying, Take victuals with you for the journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us. 12 This our bread we took hot *for* our proviſion out of our houſes on the day we came forth to go unto you; but now behold, it is dry, and it is mouldy: 13 And theſe bottles of wine which we filled, *were* new, and behold, they be rent: and theſe our garments, and our ſhoes are become old, by reaſon of the very long journey. 14 And the men took of their victuals, and aſked not *counſel* at the mouth of the Lord. 15 And Joſhua made peace with them, and made a league with them, to let them live: and the princes of the congregation ſware unto them. 16 And it came to paſs at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them. 17 And the children of Iſrael journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. 18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the Lord God of Iſrael: and all the congregation murmured againſt the princes. 19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the Lord God of Iſrael: now therefore we may not touch them. 20 This we will do to them; we will even let them live, leſt wrath be upon us, becauſe of the oath which we ſware unto them. 21 And the princes ſaid unto them, Let them live, (but let them be hewers of wood, and drawers of water unto all the congregation) as the princes had promiſed them. 22 And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you? when ye dwell among us? 23 Now therefore ye *are* curſed, and there ſhalt none of you be freed from being bond-men, and hewers of wood, and drawers of water for the houſe of my God. 24 And they anſwered Joſhua, and ſaid, Behold it was certainly told thy ſervants, how that the Lord thy God commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives becauſe of you, and have done this thing. 25 And now behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do. 26 And ſo did he unto them, and delivered them out of the hand of the children of Iſrael, that they ſlew them not. 27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he ſhould chooſe.

It is a Queſtion among the *Caſuiſts*, whether the *Gibeonites* could, with a good Conſcience, pretend that they were Foreigners, and tell a Lie to ſave their Lives? And to this *Puffendorf* thus replies. 'The Artifice of 'the *Gibeonites*, ſays he, had nothing blameable in it, 'nor does it deſerve the Name of a Lie: For, what 'Crime is there in making Uſe of an innocent Fiction 'in order to elude the Fury of an Enemy, that would 'deſtroy all before them? Nor did the *Iſraelites* in'deed properly receive any Damage from this Impo'ſture: For what does any one loſe, in not ſhedding 'the Blood of another, when he has it in his Power 'to take from him all his Subſtance, after having ſo 'weakened and diſarmed him, that he is no more able 'to rebel againſt him?' But the Opinion of this great Man ſeems to be a little erroneous in this Caſe. Had the *Iſraelites* indeed been a Pack of common Murtherers, who, without any Commiſſion from Heaven, were carrying Blood and Deſolation into Countries where they had no Right; or had the *Gibeonites* been ignorant, that a miraculous Providence conducted theſe Conquerors; the Fraud which they here put upon them, might then be deemed innocent: For there is no Law that obliges us, under the Pretence of Sincerity, to ſubmit to ſuch Incendiaries, and mercileſs Uſurpers, as are for ſetting Fire to our Cities, and putting us and our Families to the Edge of the Sword. But the Caſe of the *Gibeonites* was particular; and if, in other Things, they went contrary to Truth, in this they certainly adhered to it, when they told *Joſhua*, *We are come, becauſe of the Name of the Lord thy God, for we have heard of the Fame of him, and all that he did in Egypt, and all that he did to the two Kings of the Amorites, that were beyond Jordan*, &c. Ver. 9, 10. The Idea which they had conceived of the God of *Iſrael*, ſhould have put them upon ſome other Expedient, than that of Lying and Deceit. They ſhould have enquired (as far as the obſcure Diſpenſation they were under would have permitted them) into the Cauſe of God's Severity againſt them. They ſhould have acknowledged, that it was their grievous Sins which drew down this heavy Judgment upon their Nation; and, after they had repented thereof in Sackloth and Aſhes, they ſhould have committed the reſt to *Providence*, never doubting, but that he, who had changed the very Courſe of Nature to puniſh the Guilty, would always find out ſome Means or other, to ſave the Penitent: But this they did not do, and therefore were culpable. See *Saurin*, Vol. iii. Diſſ. 4.

And theſe Bottles of Wine which we filled, were new, and behold, they are rent] Theſe Bottles were not of Glaſs, or Clay, as thoſe among us, but were made of Leather, or Skins, in which they formerly (and even now, in ſome Countries) kept their Wine.

But all the Princes ſaid unto all the Congregation, We have ſworn unto them by the Lord God of Iſrael; now therefore we may not touch them] 'Tis reaſonable to imagine, ſays *Stackhouſe*, that, after the Fraud of the *Gibeonites* was diſcovered, the Princes of *Iſrael* might reflect upon their Neglect, in not conſulting the Divine Oracle before; and, as the Peace, which they had entered into, was plainly repugnant to God's Command of exterminating all the *Canaanites*, the Queſtion was, What they ſhould do in this Caſe? Whether abide by the Treaty, and ſo poſtpone the Command; or execute the Command, and ſo diſannul the Treaty? The whole Streſs of the Queſtion turns upon this— Whether God commanded the *Iſraelites* to deſtroy all the People of *Canaan* abſolutely, and without Exception; or whether he allowed them to ſpare ſuch as voluntarily ſubmitted themſelves, and came to implore their Pity and Protection? The Words of the Injunction in this Caſe are full, and expreſs enough; *Deut.* xx. 10, *&c. When thou goeſt nigh unto a City to fight againſt it, then proclaim Peace unto it*, &c. But here ſome great Writers have obſerved, that this utter Extinction of the *Canaanitiſh* Nations, conſidering the Reaſons that are given for it, both here and elſewhere, is to be looked upon as a Permiſſion, rather than a poſitive Command, and ſhould at leaſt be underſtood with this Limitation; *unleſs they immediately ſubmitted, renounced their Idolatry, and did every Thing that was enjoined them.* And to this Purpoſe the *Jews* have a Tradition, that *Joſhua*, before he declared War againſt the ſeven Nations, wrote Letters to them, wherein he offered them three Conditions.—That, if they were minded to depart, they ſhould quit the Country immediately; if they were deſirous to make Peace, they ſhould come and treat with the *Iſraelites*; but that, if they intended to fight it out, they might betake themſelves to their Arms: And they farther add, that the *firſt* of theſe Conditions the *Girgaſhites* embraced, and fled into *Egypt*; the *ſecond* the *Gibeonites* accepted, and made a League with *Joſhua*; and the *third* the Confederates made their Choice, when they took up Arms againſt the *Iſraelites*, and were all defeated.

But this is no more than a bare *Hypotheſis*, invented on Purpoſe to ſolve the Difficulty, and ſeems not to have near ſo good a Foundation, as that, which ſuppoſes, that the Princes of *Iſrael*, remembring their former Omiſſion, and their Inſecurity in acting upon their own Bottom, might, in this Perplexity, have Recourſe to God for Advice, and that his Anſwer might be *that the League ſhould be ratified.* Of this indeed w have no expreſs Mention in Scripture; but in ſ ſhort a Hiſtory of ſuch a Variety of Tranſactions as that of *Joſhua* is, we may well imagine, that ſeveral Tranſactions are omitted. For, that ſom ſuch Ratification of this Treaty was determin by God, we have great Preſumption to believe from the ſevere Puniſhment which he afterward inflicted upon the *Iſraelites*, and the Poſterity of Sau for his having ſlain ſome of the Deſcendants of theſe Gi*beonites* (not improbably at the Sacking of the Town o *Nob.)* For, tho' this Action of *Saul*'s was cruel an inhuman, becauſe the Decree for the Extirpation o the *Canaanites* was now extinct; yet, what made more heinous and provoking to God, was, the Infraction of the Treaty, which had ſubſiſted about fo Ages, and which coſt the Lives of ſeven of that Princ Sons, and Grandſons to atone.

The *Heathens*, it muſt be owned, had no ſmall Reſpect and Veneration for Oaths: Whenever they too one it was in the moſt ſolemn and religious Manner. The looked upon the Gods as Inſpectors, and Witneſſes o what they ſaid, more eſpecially at ſuch a Time as th

hey believed that the *Furies* were appointed to be
vengers of all Perjury; and that, as Diſgrace attend-
d it in this World, ſo Deſtruction would purſue it in
e next. And, as this was the general Notion of
oſt heathen Nations, ſo the *Gibeonites*, who had hi-
erto conceived a good Opinion of the God of *Iſrael*,
ould have been ſtrangely *ſcandalized*, had they found
is People prevaricating with their Oaths, even tho'
ey were made upon a falſe Suppoſition. For fear
erefore, left any Diſhonour ſhould fall ultimately upon
at Divine Majeſty, whoſe Servants they were, *the
rinces of the Congregation* unanimouſly agree, (and
ere ſeems to be ſomething of a divine Inſpiration in
is their Unanimity) and declare it as their joint Opi-
ion, *We have ſworn unto them by the Lord God of Iſ-
el*, and therefore, without breaking our Oath, or for-
iting his Favour, *we may not touch them.*

C H A P. X.

ive of the Canaanitiſh *Kings confederate againſt
the* Gibeonites; *are defeated, and hide them-
ſelves in a Cave. The Storm of Hail-Stones.
The Sun, at* Joſhua's *Command, ſtands ſtill; ſe-
veral Places taken, and* Joſhua *returns with his
Army to* Gilgal.

er. 1. NOW it came to paſs when Adoni-
zedek king of Jeruſalem had heard
ow Joſhua had taken Ai, and utterly deſtroyed
(as he had done to Jericho and her king, ſo
had done to Ai and her king) and how the
habitants of Gibeon had made peace with Iſrael
d were among them; 2 That they feared
eatly, becauſe Gibeon *was* a great city, as one
the royal cities, and becauſe it *was* greater
en Ai, and all the men thereof *were* mighty.
Wherefore Adoni-zedek king of Jeruſalem,
nt unto Hoham king of Hebron, and unto
ram king of Jarmuth, and unto Japhia king
Lachiſh, and unto Debir king of Eglon,
ying, 4 Come up unto me, and help me, that
may ſmite Gibeon: for it hath made peace
th Joſhua, and with the children of Iſrael. 5
herefore the five kings of the Amorites, the
ng of Jeruſalem, the king of Hebron, the king
Jarmuth, the king of Lachiſh, the king of
glon gathered themſelves together, and went
, they and all their hoſts, and encamped before
ibeon, and made war againſt it. 6 And the
en of Gibeon ſent unto Joſhua, to the camp to
ilgal, ſaying, Slack not thy hand from thy
rvants; come up to us quickly, and ſave us,
d help us: for all the kings of the Amorites
at dwell in the mountains are gathered together
ainſt us. 7 So Joſhua aſcended from Gilgal,
and all the people of war with him, and all
mighty men of valour. 8 And the Lord ſaid
to Joſhua, Fear them not: for I have delivered
em into thine hand; there ſhall not a man
them ſtand before thee. 9 Joſhua therefore
me unto them ſuddenly, *and* went up from
ilgal all night. 10 And the Lord diſcomfited
em before Iſrael, and ſlew them with a great
ughter at Gibeon, and chaſed them along the
y that goeth up to Beth-horon, and ſmote
em to Azekah, and unto Makkedah. 11 And
came to paſs as they fled from before Iſrael,
d were in the going down to Beth horon, that
e Lord caſt down great ſtones from heaven upon
em unto Azekah, and they died: *they were* more
hich died with hail-ſtones, then *they* whom the
ildren of Iſrael ſlew with the ſword. 12 Then
ſpake Joſhua to the Lord in the day when the
Lord delivered up the Amorites before the chil-
dren of Iſrael, and he ſaid in the ſight of Iſrael,
Sun, ſtand thou ſtill upon Gibeon, and thou
moon, in the valley of Ajalon. 13 And the ſun
ſtood ſtill, and the moon ſtayed, until the people
had avenged themſelves upon their enemies. *Is* not
this written in the book of Jaſher? ſo the ſun
ſtood ſtill in the midſt of heaven, and haſted not
to go down about a whole day. 14 And there
was no day like that, before it or after it, that
the Lord hearkened unto the voice of a man: for
the Lord fought for Iſrael. 15 And Joſhua
returned, and all Iſrael with him, unto the camp
to Gilgal. 16 But theſe five kings fled, and hid
themſelves in a cave at Makkedah. 17 And it
was told Joſhua, ſaying, The five kings are found
hid in a cave at Makkedah. 18 And Joſhua ſaid,
Roll great ſtones upon the mouth of the cave, and
ſet men by it for to keep them. 19 And ſtay you
not, *but* purſue after your enemies, and ſmite the
hindmoſt of them, ſuffer them not to enter into
their cities: for the Lord your God hath delivered
them into your hand. 20 And it came to paſs
when Joſhua and the children of Iſrael had made
an end of ſlaying them with a very great ſlaughter
till they were conſumed, that the reſt *which*
remained of them, entered into fenced cities. 21
And all the people returned to the camp to
Joſhua at Makkedah in peace: none moved his
tongue againſt any of the children of Iſrael. 22
Then ſaid Joſhua, Open the mouth of the cave,
and bring out thoſe five kings unto me out of the
cave. 23 And they did ſo, and brought forth
thoſe five kings unto him out of the cave, the
king of Jeruſalem, the king of Hebron, the
king of Jarmuth, the king of Lachiſh, *and* the
king of Eglon. 24 And it came to paſs when
they brought out thoſe kings unto Joſhua, that
Joſhua called for all the men of Iſrael, and ſaid
unto the captains of the men of war, which went
with him, Come near, put your feet upon the
necks of theſe kings. And they came near, and
put their feet upon the necks of them. 25 And
Joſhua ſaid unto them, Fear not nor be diſmayed,
be ſtrong and of good courage: for thus ſhall
the Lord do to all your enemies againſt whom ye
fight. 26 And afterward Joſhua ſmote them,
and ſlew them, and hanged them on five trees:
and they were hanging upon the trees until the
evening. 27 And it came to paſs at the time of
the going down of the ſun, *that* Joſhua com-
manded, and they took them down off the trees,
and caſt them into the cave wherein they had been
hid, and laid great ſtones in the caves mouth
which remain until this very day. 28 And that
day Joſhua took Makkedah, and ſmote it with
the edge of the ſword, and the king thereof he
utterly deſtroyed, them and all their ſouls that
were therein, he let none remain: and he did to
the king of Makkedah, as he did unto the king
of Jericho. 29 Then Joſhua paſſed from Mak-
kedah, and all Iſrael with him, unto Libnah,
and fought againſt Libnah. 30 And the Lord
delivered it alſo, and the king thereof, into the
hand of Iſrael, and he ſmote it with the edge of
the ſword, and all the ſouls that *were* therein: he
let none remain in it, but did unto the king
thereof, as he did unto the king of Jericho. 31
And Joſhua paſſed from Libnah, and all Iſrael
with

with him unto Lachiſh, and encamped againſt it, and fought againſt it. 32 And the Lord delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done to Libnah. 33 Then Horam king of Gezer, came up to help Lachiſh; and Joſhua ſmote him and his people, until he had left him none remaining. 34 And from Lachiſh Joſhua paſſed unto Eglon, and all Iſrael with him, and they encamped againſt it, and fought againſt it. 35 And they took it on that day, and ſmote it with the edge of the ſword, and all the ſouls that were therein he utterly deſtroyed that day, according to all that he had done to Lachiſh. 36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron, and they fought againſt it. 37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein: he left none remaining (according to all that he had done to Eglon) but deſtroyed it utterly, and all the ſouls that *were* therein. 38 And Joſhua returned, and all Iſrael with him to Debir, and fought againſt it. 39 And he took it, and the king thereof, and all the cities thereof, and they ſmote him with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein, he left none remaining: as he had done to Hebron, ſo he did to Debir, and to the king thereof, as he had done alſo to Libnah, and to her king. 40 So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the Lord God of Iſrael commanded. 41 And Joſhua ſmote them from Kadeſh-barnea, even Gaza, and all the country of Goſhen, even unto Gibeon. 42 And all theſe kings, and their land did Joſhua take at one time: becauſe the Lord God of Iſrael fought for Iſrael. 43 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

The Lord caſt down great Stones from Heaven upon them] The learned *Calmet* (as *Stackhouſe* obſerves) in a *Diſſertation* prefixed to his *Commentary* upon *Joſhua*, has taken a great deal of Pains to ſhew, that the Stones, which *the Lord* is ſaid to have *caſt upon the* Amorites, were not ordinary Hail-Stones, (ſince it would be incongruous, as he thinks, to intereſt God in ſo common an Occurrence) but *real ſolid Stones*, which he ſuppoſes might have been engendered in the Air by a Whirlwind carrying up Sand or Gravel into a Cloud, and there mixing it with ſome ſuch *oily* or *nitro-ſulphureous* Matter, as might conſolidate, and form it into a combuſtible Body; that ſo, when, by frequent Agitation, it came to be fired, it might burſt through the Cloud, and, ſcattering itſelf upon the *Exploſion*, might fall down upon the Earth in the Nature of a perfect Shower of Stones.

That great Quantities of Stones have, in this Manner, been diſcharged from the Clouds, is evident from ſeveral Hiſtories. *Diodorus Siculus* informs us, that, as the *Perſian* Army was on their March to plunder the Temple of *Delphos*, Thunder and Lightning, and a violent Storm of Stones fell in their Camp, and deſtroyed a great Number of Men. In the Reign of *Tullus Hoſtilius*, when News was brought to the Government, that it had rained Stones upon Mount *Alba*, thoſe who were ſent to enquire into the Matter, brought Word, not only that the Fact was true, but that theſe Stones had fallen from the Skies with an Impetuoſity equal to the moſt violent Storm of Hail. Not long after the Battle at *Cannæ*, the ſame Author aſſures us, that a Storm of the ſame Kind fell on the ſame Mountain, which laſted for two whole Days; and Events of this Nature, atteſted by the ſame Authors, have been ſo frequent at *Rome*, at *Capua*, at *Livinium*, and ſeveral other Places in *Italy*, that a Man muſt be deſtitute of all Modeſty, who pretends to deny them abſolutely.

Nay, not only great Quantities of *ſmaller* Stones, but ſometimes Stones of a prodigious Size have been known to fall from the Clouds, whereof this learned Author, among many others, gives us ſeveral Inſtances, both of *antient* and *modern* Date. But then it is juſtly to be queſtion'd, whether theſe Authors have not ſuffer'd themſelves to be impos'd upon by the too confident Narrations of others. We may ſuppoſe indeed, that *Whirlwinds* or *Hurricanes* may raiſe the Sand or Gravel, and carry it on high, or ſome ſudden Irruptions of ſubterraneous Fire may diſcharge great Quantities of Cinders or Aſhes into the Air, where, meeting with ſome *Exhalations* of a *ſulphureous*, *oily*, or *nitreline* Quality, they may, by the Preſſure of the Clouds, be condens'd, or harden'd into a ſtony Subſtance; yet, how any Cloud ſhould be able to ſupport ſuch a Quantity of *ſmaller* Stones, much more of vaſt *maſſy* ones, as would be neceſſary to deſtroy the Army of the five confederate Kings, and to continue falling down upon them from *Beth-horon* to *Azekah*, Places which lay in different Tribes, and can hardly be ſuppos'd leſs than twelve or fourteen Miles diſtant (to ſay nothing of the many *Apertures* in the Earth, which muſt have been ſeen afterwards in theſe Parts, upon Suppoſition that the Thing was effected by *Volcano's*) is a Matter not altogether ſo credible.

The Truth is, there is no Reaſon for carrying this Miracle ſo high, ſince a Shower of *Hail-ſtones* will not only do the Work every whit as well, but ſeems to be the genuine Import of *Joſhua*'s Words; who, having acquainted us, that *the Lord caſt down great Stones* upon the *Amorites*, adds, by way of Explication, *that they were more that died by the Hail-Stones, than by the Sword*; where it is reaſonable to ſuppoſe, that had there been *great* Stones, as well as Hail, the Death of the greater Number of thoſe that periſhed, would not have been attributed to the *Hail* only.

It is ſome Confirmation of this Expoſition, that we find the *Septuagint*, in both Places of the Text, tranſlating it *Lithous Chalazes*, which *Joſephus* calls a *violent Tempeſt of Hail-Stones of a prodigious Size*; and the Author of *Eccleſiaſticus* thus recounts the whole Matter; *with Hail-Stones of a mighty Power, he made the Battle to fall violently upon the Nations, and, in the Deſcent of Beth-horon, he deſtroy'd them that reſiſted*, Ch. xlvi. 6.

The Prophet *Ezekiel*, in his Predictions againſt Gog, introduces God as threatning, that *he would plead againſt him with Peſtilence, and with Blood, with an overflowing Rain, and great Hail-Stones, Fire and Brimſtone*, Ch. xxxviii. 22. And, in another Place, ſpeaking of falſe Prophets, who ſeduced his People into an Opinion of their Security, as if they had been fortified within a Wall, he purſues the *Metaphor*, and tells thoſe who *daubed it with untempered Mortar*, *that it ſhould fall, for there ſhall be an overflowing Shower*, ſays he, *and ye, O great Hail-Stones, ſhall fall, and a ſtormy Wind ſhall rent it*, Ezek. xiii. 11. So that from theſe, and ſeveral other Paſſages of the like Nature, we may learn, that, in executing his Judgments upon the Face of the Earth, *Hail-Stones* are very frequently *Arrows* in the Hands of the Almighty: And of what Force they are ſo to do Execution, we are advertized in what befel the *Egyptians*, when (as the Hiſtory has related it) *the Lord ſent Thunder and Hail, and the Fire ran along upon the Ground*, &c. *Exod.* ix. 23, &c. Nor are there Examples of a later Date wanting (eſpecially in our *Philoſophical Tranſactions*) of the vaſt Havock and Deſtruction, that Hail-Stones (from one to *five* pounds Weight) have done in ſeveral Places; killing both Man and Beaſt, and laying the whole Country waſte, for ſome ſixty, or ſeventy Miles round.

nd therefore, ſince it is agreed on all Hands, that ail-Stones have frequently fallen, large enough to de- roy never ſo great a Number of People, naked and efenceleſs againſt their Blows, what need is there for ving Recourſe to any other Solution?

A Shower of Hail indeed, may be ſuppoſed to pro- ed from a more *natural* Cauſe: But, when the Event ppened at the very Inſtant, wherein God promiſed aſſiſt his People againſt their Enemies; when, tho' might have annoyed either Army, it fell only on at which God had before determined to ruin; and ll ſo very heavily upon it, as to deſtroy *more than the word of the Conquerors had done*; ſuch an Event as is, I ſay, cannot but be looked upon as a *miraculous* terpoſition of Providence, how *fortuitous* ſoever the oncourſe of *ſecond Cauſes* may be. In working of iracles, God uſually employs natural Cauſes and oductions. He does not create any *new Thing* for e Purpoſe, but makes uſe of what is already created, a new and extraordinary Manner: And therefore, o' the Shower of Hail, and probably the Wind too, hich made it fall with ſuch Impetuoſity, were both them *natural*; yet the ſending them at the very ick of Time, and directing them to fall upon the emy only, in this there was manifeſtly *the Hand of* d, and ſomething ſupernatural.

Sun, ſtand thou ſtill upon Gibeon, and thou Moon, in Valley of Ajalon] For the better underſtanding theſe ords, ſays *Stackhouſe*, we muſt obſerve, 1. That thing is more common in Scripture, than to expreſs hings, not according to the ſtrict Rules of *Philoſophy*, t according to their *Appearances*, and the vulgar Ap- henſion concerning them. The Sun and Moon, for ſtance are called *two great Lights*, Gen. i. 16. but, wever that Title may agree with the Sun, 'tis plain, t the Moon is but a *ſmall* Body, the leaſt that has yet en diſcovered in the *planetary Syſtem*, and that it has Light at all, but what it borrows, and reflects from Rays of the *Sun*; and yet, becauſe it is placed near , it appears to us larger than other heavenly *Lumi- ries*, and from that Appearance, the holy Scriptures e it that Appellation. And, in like Manner, be- uſe the Sun ſeems to us to move, and the Earth to at Reſt, the Scriptures ſpeak a great deal of the *Pil- s*, and *Baſis*, and *Foundations* of the Earth, and of Sun's *rejoicing, like a Giant, to run its Race*, Pſ. . 5. Whereas it is certain, that if the Sun were de to revolve about the Earth, the general Law of ture would be thereby violated; the Harmony and oportion of the heavenly Bodies deſtroyed; and no all Confuſion and Diſorder brought into the Frame the Univerſe: But, on the contrary, if the Earth, ning upon its own Axis every Day, be made to go und the Sun in the Space of a Year, it will then form its Circulation according to the ſame *Law* which other Planets obſerve; and (without the leaſt Ex- ption) there will be a moſt beautiful Order and Har- ony of Motions, every where preſerved through the hole Frame of Nature. As therefore the Scriptures re deſigned to teach us the Art of *holy Living*, and t to inſtruct us in the Rudiments of *natural Know- ge*, it can be deemed no Diminution either to their rfection, or divine Authority, that they generally ak according to the common Appearance of Things, d not according to their Reality, or *philoſophic* Truth. e plain Matter of Fact is, that in the early Ages, th before and long after the Days of *Joſhua*, the oſt learned *Aſtronomers* had no Notion of the Improve- nts which our *modern* Profeſſors have ſince attained They never once dreamt of the Earth's *Rotation* on its own *Axis*; but, according to common Ap- arance, were fully perſuaded, that the Sun and Moon d their reſpective Courſes. Upon this Suppoſition y formed their *Schemes*, and thought themſelves able anſwer every Phænomenon by them. And there- e if God had prompted *Joſhua* to deſire the Prolon- tion of the Day, in a Manner more agreeable to our w *Aſtronomy*, or to record the Miracle in Terms re ſuitable to it; this would have been a plain Con- riety to all the Rules of Science then in Uſe. The People, who heard him utter the Words, *Earth, reſt upon thy Axis*, would have thought him diſtracted, and thoſe who read his Account of what had happened, if related in ſuitable Expreſſions, would have decried it as falſe in Fact, or paſſed it by with Contempt and Diſregard, as a wild Fancy or Blunder of his own.

2. In Relation to the Places, over which the two heavenly Bodies were to ſtand, the Sun *over Gibeon*, and the Moon *over the Valley of Ajalon*, we muſt obſerve, that (even upon the Suppoſition of the Sun's Motion) the *Jewiſh* General cannot be thought to ſpeak in a proper and *philoſophic* Senſe. For, ſince the Sun is almoſt a Million of Times bigger than the Earth, and ſome Millions of Miles diſtant from it, to juſtify the ſtrict Senſe of the Words, a Line, drawn from the Center of the Sun to that of the Earth, muſt exactly paſs by *Gibeon*, which we know it cannot do, becauſe no Part of the *Holy Land* lies within the *Tropicks*: And therefore we muſt conclude, that *Joſhua* here ſpeaks according to the *Appearance* of Things, which makes the Senſe of his Words plain and intelligible.

Wherever we are, (if ſo be we are not hindered by Objects immediately ſurrounding us) we can caſt our Eye upon Part of the *Surface* of the Earth, and, at the ſame Time, take into our Proſpect ſome ſmall *Extent* of the *Firmament* of Heaven, which ſeems, as it were, to cover the other; and each *celeſtial* Body, which we perceive in this Extent above, appears to us to be directly over ſuch and ſuch Part of the Earth, as we *alternately* turn our Eyes to: And 'twas thus, that the *Sun*, when *Joſhua* ſpake, ſeemed to him, to *be over Gibeon, and the Moon to be over the Valley of Ajalon.* This Valley, in all Likelihood, took its Name from ſome adjacent Town; but then, as there are *three Ajalons* mentioned in Scripture, one in the Tribe of *Ephraim*, another in *Zebulun*, and another in *Dan*, it is reaſonable to think, that the Place here ſpoken of, was in *Dan*, the moſt remote Province from *Gibeon*; for we muſt ſuppoſe, that theſe two Places were at ſome conſiderable Diſtance; otherwiſe *Joſhua* could not ſee the Sun and Moon both appear at the ſame Time, as it is probable they were both in his Eye, when he uttered theſe Words.

3. In Relation to the Time when this Miracle began, and how long it laſted, the Scripture's Expreſſion is, that the *Sun ſtood ſtill in the Midſt of Heaven, and haſted not to go down about a whole Day:* Which Words can import no leſs, than the Sun ſtood ſtill in the *Meridian*, or much about Noon, and that in this Poſition it continued for the Space of a *civil* or *artificial* Day, *i. e.* for twelve Hours. But *Maimonides* is of Opinion (and in this he is followed by ſome Chriſtian Writers) that there was no ſuch Ceſſation of the Sun and Moon's Motion, but that the whole Purport of the Miracle was this: — 'That God, at *Joſhua*'s Re- 'queſt, granted him and his Soldiers ſuch a Degree of 'Spirits, Activity, and Diſpatch, as to enable them to 'gain a complete Victory, and do as much Execution 'in one Day, as might otherwiſe have taken up two.' But this is a Conſtruction ſo repugnant to the genuine Senſe of the Words, as to need no formal Confutation.

There is ſomething more, however, to be ſaid to the Notion of other learned Men, who, with Regard to the *Time*, when *Joſhua* might ſend up his Requeſt, and the Miracle begin, think it more probable, that he ſhould pray for a longer Day, when he perceived the Sun juſt going to leave him, than when it was in its Height. But *Joſhua*, no doubt, had Reaſons for what he did: He was an old experienced General, eager for a complete Victory, and able to compute what Time it would take to atchieve it; ſo that his Fear of loſing any Part of the preſent Advantage, might make him pray that the Day might be thus prolonged, until he had obtained the *Whole*. If the Sun, in its Declenſion, had ſtopped its Courſe, it might have anſwered his Purpoſe perhaps; but then it had given a juſter Handle to the Suggeſtions of thoſe, who would deny the whole Merit of the Miracle. For, if the Retardation of the Sun had not happened until it was a going to ſet, *Spinoſa* might, with a much better Grace, have attributed the extraordinary Length of this Day to the *Refraction* of its Rays from the Clouds, which at that Time were loaded with Hail; or *Peirerius* to ſome *Aurora Borealis*, or *Parelium*, which, after the Setting of the Sun, might appear about the Territories of *Gibeon*, and ſo be miſtaken for the Sun's ſtanding ſtill: But now, by fixing it in its *meridian* Point, all theſe Cavils are effectually ſilenced; and God, no doubt, who heard him ſo readily, inſpired the *Hebrew* General with that Wiſh or Prayer, which otherwiſe perhaps would never have come into his Head.

4. In Relation to the Book of *Jaſher*, (or of *juſt* and *upright* Men) which *Joſhua* quotes as a Voucher of the Truth of this Miracle, the Opinions of learned Men are much divided. Some think that it was the Book of *Geneſis*, which is here ſo called, becauſe it treats of the Lives of *Abraham*, *Iſaac*, and *Jacob*, three of the moſt righteous Men that the World then knew. The *Targum* of *Jonathan* calls it *the Book of the Law*, as containing not only the chief *Precepts* which God gave his People, but ſeveral *Promiſes* likewiſe of the Wonders which he intended to work for them. *Joſephus*, and ſome Interpreters after him, will have it to be certain *Annals* of the Lives, and particular Adventures of ſome *Jewiſh Worthies*, and of other Things remarkable that happened to that Nation; tho' others again ſuppoſe, that this was only a *Collection* of ſome *Verſes*, which the *Iſraelites* thought themſelves concerned to learn by Heart, the better to remember the Miracles which God had been pleaſed to vouchſafe them. But whatever the Subject of this Book was, or whether it was compoſed in *Proſe* or *Verſe*, 'tis a groundleſs Conjecture to ſay, that it was wrote in a figurative and hyperbolical Style, or that the *Quotation*, which *Joſhua* takes from it, is ſo to be underſtood. The Deſign of the Quotation is only to confirm what *Joſhua* had ſaid concerning the Retardation of the Sun; and therefore, if the Book of *Joſhua* affirms that the Sun did ſtand ſtill, that of *Jaſher* (in what Style ſoever it was written) muſt neceſſarily be ſuppoſed to do the ſame; otherwiſe it would have been to no Purpoſe to have cited it.

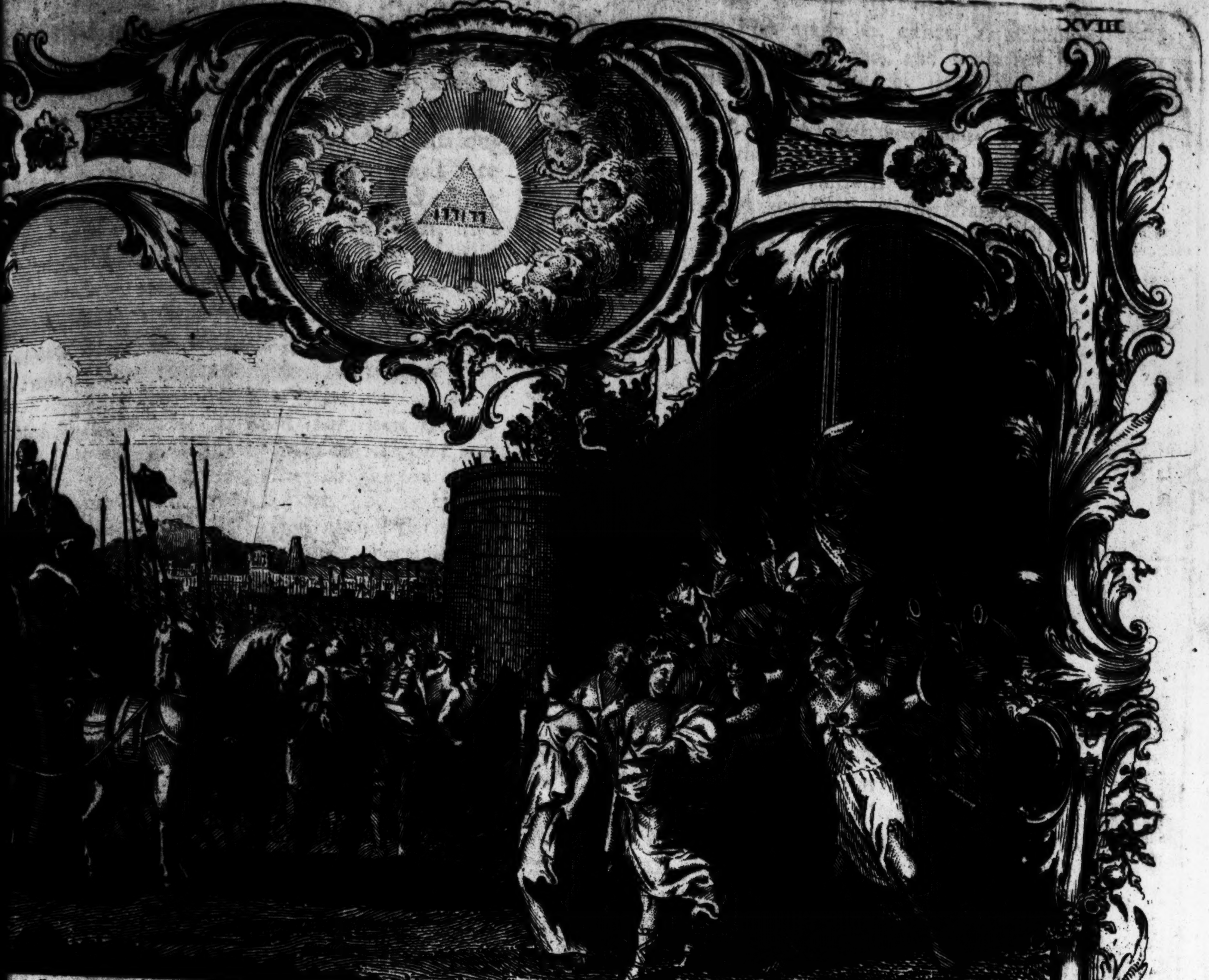
It cannot be denied indeed, but that upon ſome Occaſions, the ſacred Penmen do uſe Figures, and *poetical* Expreſſions; but then the Senſe and Chain of the Diſcourſe do eaſily diſcover it, when they do ſo. Whenever they pretend to expreſs themſelves in a figurative Manner, there is uſually ſomething going before, which prepares the Reader for it; and beſides that *figurative* Expreſſions cannot be long continued, there is always ſomething apparently in them, that can by no means be reduced to a *literal* Senſe. But now, in the Scripture Account of this Tranſaction, where do we perceive any Thing like this? *Joſhua*, ſeeing the Enemy put to the Rout, begs of God to give him a complete Victory, and, at the ſame Time, out of the Zeal and Fervour of his Mind, commands the Sun and Moon not to advance any farther until he had effected his Deſire. The ſacred Hiſtorian tells us, that, at his Command, theſe heavenly *Luminaries* actually did ſtand ſtill; and to evince the Credibility of a Thing ſo marvellous, having produced the Teſtimony of another Author, that makes Mention of the ſame Event, he thereupon concludes, that *there was no Day like that, before it or after it, that God hearkened to the Voice of a Man*, Ver. 14. Here, we ſee, are all the Tokens imaginable of a ſimple, literal, and hiſtorical Narration: And the Reader therefore muſt be ſtrangely prejudiced againſt the Belief of all Miracles whatever, who can poſſibly diſtort ſuch plain and uniform Expreſſions into any figurative or metaphorical Senſe, in order to evade the Force of this.

CHAP. XI.

Divers Kings confederate together, and fight with Iſrael, *and are overcome at the Waters of* Merom. Hazor *is taken and burnt. The* Anakims *cut off*.

Ver. 1. AND it came to paſs, when Jabin
king of Hazor had heard *theſe*
things, that he ſent to Jobab king of Madon,
and to the king of Shimron, and to the king of
Achſhaph, 2 And to the kings that *were* on the
north of the mountains, and of the plains, ſouth
of Cinneroth, and in the valley, and in the borders
of Dor, on the weſt; 3 *And to* the Canaanite on
the eaſt, and on the weſt, and *to* the Amorite, and
the Hittite, and the Perizzite, and the Jebuſite in
the mountains, and *to* the Hivite under Hermon,
in the land of Mizpeh. 4 And they went out,
they and all their hoſts with them, much people,
even as the ſand that *is* upon the ſea-ſhore in multitude,
with horſes and chariots very many. 5
And when all theſe kings were met together,
they came and pitched together at the waters of
Merom, to fight againſt Iſrael. 6 And the Lord
ſaid unto Joſhua, Be not afraid becauſe of them:
for to morrow about this time will I deliver them
up all ſlain before Iſrael: thou ſhalt hough their
horſes, and burn their chariots with fire. 7 So Joſhua
came, and all the people of war with him,
againſt them by the waters of Merom ſuddenly,
and they fell upon them. 8 And the Lord
delivered them into the hand of Iſrael, who
ſmote them, and chaſed them unto great Zidon,
and unto Miſrephoth-maim, and unto the valley
of Mizpeh eaſtward, and they ſmote them, until
they left them none remaining. 9 And Joſhua
did unto them as the Lord bade him: he houghed
their horſes, and burnt their chariots with fire.
10 And Joſhua at that time turned back, and
took Hazor, and ſmote the king thereof with
the ſword: for Hazor beforetime was the head of
all thoſe kingdoms. 11 And they ſmote all the
ſouls that *were* therein with the edge of the ſword,
utterly deſtroying *them*: there was not any
left to breathe; and he burnt Hazor with fire.
12 And all the cities of thoſe kings, and all the
kings of them did Joſhua take, and ſmote them
with the edge of the ſword, *and* he utterly deſtroyed
them, as Moſes the ſervant of the Lord
commanded. 13 But *as for* the cities that ſtood
ſtill in their ſtrength, Iſrael burned none of them,
ſave Hazor onely; *that* did Joſhua burn. 14
And all the ſpoil of theſe cities, and the cattle,
the children of Iſrael took for a prey unto themſelves:
but every man they ſmote with the edge
of the ſword, until they had deſtroyed them,
neither left they any to breathe. 15 As the Lord
commanded Moſes his ſervant, ſo did Moſes command
Joſhua, and ſo did Joſhua: he left nothing
undone of all that the Lord commanded Moſes.
16 So Joſhua took all that land, the hills, and all
the ſouth-country, and all the land of Goſhen,
and the valley, and the plain, and the mountain
of Iſrael, and the valley of the ſame: 17 *Even*
from the mount Halak, that goeth up to Seir,
even unto Baalgad, in the valley of Lebanon under
mount Hermon: and all their kings he took,
and ſmote them and ſlew them. 18 Joſhua made
war a long time with all thoſe kings. 19 There
was not a city that made peace with the children
of Iſrael, ſave the Hivites the inhabitants of
Gibeon; all *other* they took in battle. 20 For
it was of the Lord to harden their hearts, that
they ſhould come againſt Iſrael in battle, that he
might deſtroy them utterly, *and* that they might
have no favour, but that he might deſtroy them,
as

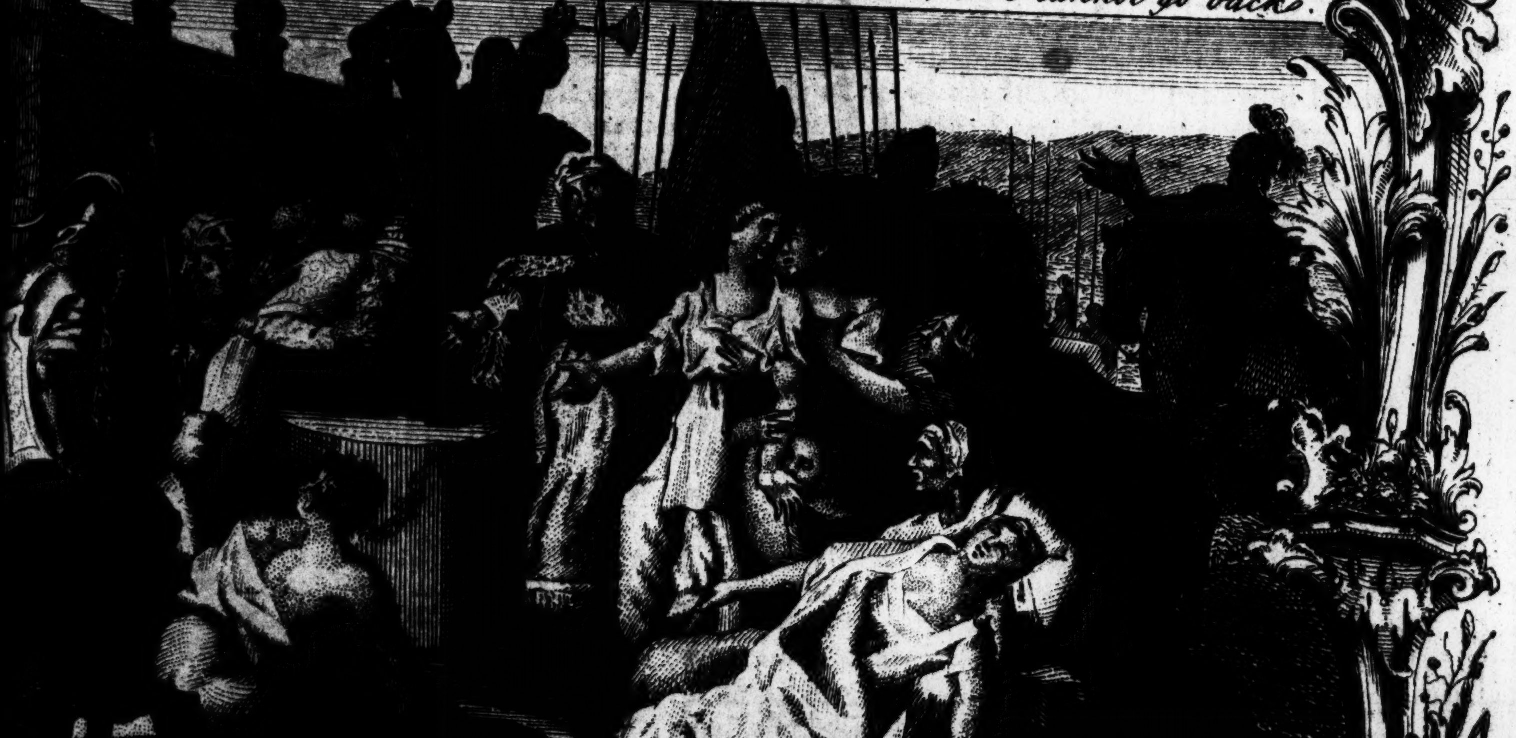
XVIII



nd Jephthah came to Mizpeh unto
ouse, and behold, his daughter came
 meet him with timbrels and with
s, and she was his only child: beside
 had neither son nor daughter.

Judges
Chap. XI.
Ver. 34.35

And it came to paſs when he saw her
that he rent his clothes, and said, Alas,
my daughter, thou hast brought me very
low, and thou art one of them that trouble
me: for I have opened my mouth
unto the Lord, and I cannot go back.



nd he said, Go. And he sent her
y for two months: and she went
h her companions, and bewailed
 virginity upon the mountains.

Judges
Chap. XI.
Ver. 38.39.

And it came to paſs at the end of two
months, that she returned unto her father,
who did with her according to his vow
which he had vowed: and she knew
no man. And it was a custom in Israel.

s the Lord commanded Moſes. 21 And at hat time came Joſhua and cut off the Anakims rom the mountains, from Hebron, from Debir, rom Anab, and from all the mountains of Judah, nd from all the mountains of Iſrael: Joſhua deſtroyed *them* utterly with their cities. 22 There was none of the Anakims, left in the land of the hildren of Iſrael: only in Gaza, in Gath, and n Aſhdod, there remained. 23 So Joſhua took he whole land, according to all that the Lord aid unto Moſes, and Joſhua gave it for an inheri- ance unto Iſrael, according to their diviſions by heir tribes. And the land reſted from war.

Much People, even as the Sand that is on the Sea- ore in Multitude, with Horſes and Chariots very ma- y] Their whole Army, according to *Joſephus*, was omputed to amount to 300,000 Foot, 10,000 Horſe, d 2000 Chariots; and, to oppoſe againſt theſe, the *ſraelites* had no Horſe in their Armies, becauſe God d interdicted them, (*Deut.* xvii. 16.) leſt a Traffick to *Egypt* for that Sort of Cattle ſhould be a Snare to ntangle them in Idolatry; or leſt, having a Quantity hereof, they ſhould put their Confidence rather in em, than in the divine Aſſiſtance; for which Reaſon e Prophet denounces a *Woe upon them that go down to Egypt for Help, and ſtay in Horſes, and truſt in hariots, becauſe they are many, and in Horſemen, be- uſe they are ſtrong, but they look not to the Holy One Iſrael, neither ſeek they the Lord*, Iſa. xxxi. 1.

The Chariots, which the antient Hiſtorians uſually ll *Currus Falciferi*, *Covini Falciferi*, *Quadrigæ Fal- tæ*, &c. are deſcribed after the following Manner: The Beam to which the Horſes were faſtened, was armed with Spikes and iron Points, which projected forward; the Yokes of the Horſes had two cutting Falchions of three Cubits length; the Axle-trees had fixed to them two iron Spits, with Scythes at their Extremities; the Spokes of the Wheels were armed with Javelins, and the very *Fellows* with Scythes, which tore every Thing they met with to Pieces. The Axle-tree was longer, and the Wheels ſtronger than uſual, that they might be the better able to bear a Shock, and the Chariot leſs liable to be overturned.' The Charioteer, who was covered all over th Armour, ſat in a Kind of Tower, made of very id Wood, about breaſt-high, and ſometimes Men ll armed were put into the Chariot, and fought from nce with Darts and Arrows. So that a dreadful ughter theſe Machines muſt at firſt have made, hen they met with the Enemy's Troops; but, in ime, when Men came to find out the Way of de- ning them, they did not do ſo much Execution, d were conſequently diſuſed.

They came and pitched together at the Waters of Me- m] Theſe Waters are generally ſuppoſed, by learned en, to be the Lake of *Semechon*, which lies between Head of the River *Jordan*, and the Lake of *Genne- eth*; ſince it is agreed on all Hands, that the City *azor*, where *Jabin* reigned, was ſituate upon this ke. But others think, that the Waters of *Merom*, *Merome*, were ſomewhere about the Brook *Kiſhon*; ce there is a Place of that Name mentioned in the count of the Battle againſt *Siſera*, Judg. v. 21. And is more rational to think, that the confederate Kings vanced as far as the Brook *Kiſhon*, and to a *Paſs*, ich led into their Country, to hinder *Joſhua* from netrating it, or even to attack him in the Country, here he himſelf lay encamped, than to imagine that y waited for him, in the Midſt of their own Coun- , leaving all *Galilee* at his Mercy, and the whole ract, from the Brook *Kiſhon*, to the Lake *Semechon*. *Wells*'s Geogr. of the O. T. *Reland*'s Paleſt. and *lmet* on *Joſh.* xi. 5.

And at that Time came Joſhua, and cut off the Ana- ms from the Mountains, from Hebron, &c.] But how uld this be, when *Caleb* and *Othniel* deſtroyed ſome them after *Joſhua*'s Death? Ch. xiv. 12. *Judg.* i. 10, 11, 12. *Anſw.* This might be, either, 1. Becauſe theſe Places being in Part deſtroyed, and neglected by the *Iſraelites*, might be repoſſeſſed by the Giants, either in *Joſhua*'s Time, or after his Death, and by them kept till *Caleb* diſpoſſeſſed and deſtroyed them. Or, 2. Becauſe this Work, tho' done by the particular Valour and Induſtry of *Caleb*, is aſcribed to *Joſhua*, as the General of the Army, according to the Manner of all Hiſtorians; and therefore it is here attributed to *Joſhua*, tho' afterwards, that *Caleb* might not loſe his deſerved Honour, the Hiſtory is more particularly deſcribed, and *Caleb* owned as the great Inſtrument in the Atchievement of it.

CHAP. XII.

A Catalogue of the Kings, and their Dominions, out of which they were driven by the Iſraelites; *firſt, in the Time of* Moſes *on the other Side, and afterwards by* Joſhua *on this Side* Jordan; *in all thirty-one Kings.*

Ver. 1. NOW theſe *are* the kings of the land, which the children of Iſrael ſmote, and poſſeſſed their land on the other ſide Jordan toward the riſing of the ſun: from the river Arnon, unto mount Hermon, and all the plain on the eaſt. 2 Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead even unto the river Jabbok, *which is* the border of the children of Ammon. 3 And from the plain to the ſea of Cinneroth on the eaſt, and unto the ſea of the the plain, *even* the ſalt-ſea on the eaſt, the way to Beth-jeſhimoth: and from the ſouth, under Aſhdoth-piſgah. 4 And the coaſt of Og king of Baſhan, *which was* of the remnant of the giants, that dwelt at Aſhtaroth, and at Edrei, 5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachathites, and half Gilead, the border of Sihon king of Heſhbon. 6 Them did Moſes the ſervant of the Lord, and the children of Iſrael ſmite, and Moſes the ſervant of the Lord gave it *for* a poſſeſſion unto the Reubenites, and Gadites, and the half-tribe of Manaſſeh. 7 And theſe *are* the kings of the country which Joſhua and the children of Iſrael ſmote on this ſide Jordan on the weſt, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir, which Joſhua gave unto the tribes of Iſrael *for* a poſſeſſion, according to their diviſions: 8 In the mountains, and in the valleys, and in the plains, and in the ſprings, and in the wilderneſs, and in the ſouth-country: the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebuſites. 9 The king of Jericho, one: the king of Ai, which *is* beſide Beth-el, one: 10 The king of Jeruſalem, one: the king of Hebron, one: 11 The king of Jarmuth, one: the king of Lachiſh, one: 12 The king of Eglon, one: the king of Gezer, one: 13 The king of Debir, one: the king of Geder, one: 14 The king of Hormah, one: the king of Arad, one: 15 The king of Libnah, one: the king of Adullam, one: 16 The king of Makkedath, one: the king of Beth-el, one: 17 The king of Tappuah, one: the king of Hepher, one: 18 The king of Apek, one: the king of Laſharon, one: 19 The king of Madon, one: the king of Hazor, one: 20 The king of Shimron-meron, one: the king of Achſhaph, one: 21 The king of Taanach, one: the king of Megiddo, one: 22 The king of Kedeſh, one: the king of Jokneam of Carmel, one: 23 The king of Dor in the coaſt of Dor, one: the king of the nations of Gilgal, one: 24 The king of Tirzah, one: all the kings thirty and one.

All the Kings thirty and one] A great many indeed, conſidering the ſmall Tract of Land they poſſeſſed. To account for which we are to obſerve, that Each of them was confined to narrow Limits, being King only of one City, or ſmall Province belonging to it, which was by the wiſe Providence of God, that they might the more eaſily and ſucceſſively be conquered by the *Iſraelites* one after another, as they were.

CHAP. XIII.

God acquaints Joſhua *with the Boundaries of the Land, and how it ſhould be divided among the Tribes of* Iſrael.

Ver. 1. NOW Joſhua was old *and* ſtricken in years; *and* the Lord ſaid unto him, Thou art old *and* ſtricken in years, and there remaineth yet very much land to be poſſeſſed. 2 This *is* the land that yet remaineth: all the borders of the Philiſtines, and all Geſhuri, 3 From Sihor, which *is* before Egypt, even unto the borders of Ecron north-ward, *which* is counted to the Canaanites: five lords of the Philiſtines; the Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites; alſo the Avites. 4 From the ſouth, all the land of the Canaanites, and Mearah that *is* beſide the Sidonians, unto Aphek, to the borders of the Amorites: 5 And the land of the Giblites, and all Lebanon toward the ſun-riſing, from Baal-gad under mount Hermon, unto the entering into Hamath. 6 All the inhabitats of the hill country from Lebanon unto Miſrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Iſrael: only divide thou it by lot unto the Iſraelites for an inheritance, as I have commanded thee. 7 Now therefore, divide this land for an inheritance, unto the nine tribes, and the half-tribe of Manaſſeh, 8 With whom the Reubenites, and the Gadites have received their inheritance, which Moſes gave them, beyond Jordan eaſt-ward, *even* as Moſes the ſervant of the Lord gave them: 9 From Aroer that *is* upon the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain of Medeba unto Dibon: 10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, unto the borders of the children of Ammon: 11 And Gilead, and the border of the Geſhurites, and Maachathites, and all mount Hermon, and all Baſhan unto Salcah: 12 All the kingdom of Og in Baſhan, which reigned in Aſhtaroth and in Edrei, who remained of the remnant of the giants: for theſe did Moſes ſmite, and caſt them out. 13 Neverthleſs, the children of the Iſrael expelled not the Geſhurites, nor the Maachathites: but the Geſhurites and the Maachathites dwell among the Iſraelites until this day. 14 Only unto the tribe of Levi he gave none inheritance; the ſacrifices of the Lord God of Iſrael made by fire, *are* their inheritance, as he ſaid unto them. 15 And Moſes gave unto the tribe of the children of Reuben, *inheritance* according to their families: 16 And their coaſts was from Aroer that *is* on the bank of the river Arnon, and the city that *is* on the midſt of the river, and all the plain by Medeba: 17 Heſhbon and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon, 18 And Jahaza, and Kedemoth, and Mephaath, 19 And Kirjathaim, and Sibmah, and Zareth-ſhahar, in the mount of the valley, 20 And Beth-Peor, and Aſhdoth-piſgah, and Beth-jeſhimoth, 21 And all the cities of the plain, and all the kingdoms of Sihon king of the Amorites, which reigned in Heſhbon, whom Moſes ſmote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba *which were* dukes of Sihon, dwelling in the country. 22 Baalam alſo the ſon of Beor the ſooth-ſayer did the children of Iſrael ſlay with the ſword, among them that were ſlain by them. 23 And the border of the children of Reuben, was Jordan and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof. 24 And Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families: 25 And their coaſt was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah: 26 And from Heſhbon unto Ramath, Mizpeh, and Betonim: and from Mahanaim unto the border of Debir: 27 And in the valley, Beth-aram, and Beth-nimrah and Succoth, and Zaphon, the reſt of the kingdom of Sihon king of Heſhbon, Jordan and *his* border, *even* unto the edge of the ſea of Cinnereth, on the other ſide Jordan eaſt-ward. 28 This *is* the inheritance of the children of Gad after their families, the cities and their villages. 29 And Moſes gave *inheritance* unto the half tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half tribe of the children of Manaſſeh, by their families. 30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the towns of Jair, which *are* in Baſhan, threeſcore cities. 31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir the ſon of Manaſſeh, *even* to the one half of the children of Machir by their families. 32 Theſe *are the countrys* which Moſes did diſtribute for inheritance in the plains of Moab, on the other ſide Jordan by Jericho eaſt-ward. 33 But unto the tribe of Levi Moſes gave *not* any inheritance: the Lord God of Iſrael *was* their inheritance, as he ſaid unto them.

In the 21ſt Verſe, *five Princes of Midian*, are called *Dukes of Sihon*; but how could they be both *Anſw.* There were divers petty Kings in thoſe Parts, who were ſubject to greater Kings; and ſuch they were, but are here called *Dukes* or *Princes* of *Sihon*, becauſe they were Subjects and Tributaries to him, an therefore did one Way or other aſſiſt *Sihon* in this War tho' they were not killed at this Time. It's probable that when *Sihon* deſtroyed thoſe *Moabites* that dwelt i theſe Parts, he frighted the reſt of them, and with them the *Midianites* their Neighbours and Confederates, into ſome Kind of Homage or Tribute, which the were willing to pay him.

CHAP. XIV.

The Land divided by Lot. Caleb *recites the Pr mise which* Moſes *made him, and claims th Perf*

Performance of it from Joſhua, *who grants his Requeſt.*

Ver. 1. AND theſe *are the countrys* which the children of Iſrael inherited in the and of Canaan, which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the athers of the tribes of the children of Iſrael diſtributed for inheritance unto them. 2 By lot *was* heir inheritance, as the Lord commanded by the he hand of Moſes, for the nine tribes, and *for* he half-tribe. 3 For Moſes had given the inheritance of two tribes, and an half-tribe, on the other ſide Jordan: but unto the Levites he gave one inheritance among them. 4 For the children of Joſeph were two tribes, Manaſſeh and Ephraim; herefore they gave no part unto the Levites in he land, ſave cities to dwell *in*, with their ſuburbs or their cattle, and for their ſubſtance. 5 As he Lord commanded Moſes, ſo the children of ſrael did, and they divided the land. 6 Then he children of Judah came unto Joſhua in Gilgal: nd Caleb the ſon of Jephunneh the Kenezite, id unto him, Thou knoweſt the thing that the ord ſaid unto Moſes the man of God, con-erning me and thee, in Kadeſh-barnea. 7 Forty ears old *was* I when Moſes the ſervant of the ord ſent me from Kadeſh-barnea to eſpie out he land; and I brought him word again, as *it* *as* in mine heart. 8 Nevertheleſs, my brethren at went up with me, made the heart of the eople melt: but I wholly followed the Lord my God. 9 And Moſes ſware on that day, ſaying, urely the land whereon thy feet have troden, hall be thine inheritance, and thy childrens for ver: becauſe thou haſt wholly followed the Lord ny God. 10 And now, behold, the Lord hath ept me alive, as he ſaid, theſe forty and five ears, even ſince the Lord ſpake this word unto Moſes, while *the children of* Iſrael wandered in the ilderneſs: and now lo, I *am* this day fourſcore nd five years old. 11 As yet I *am as* ſtrong his day as I *was* in the day that Moſes ſent me: s my ſtrength *was* then, even ſo *is* my ſtrength ow, for war, both to go out, and to come in. 12 Now therefore give me this mountain, whereof he Lord ſpake in that day, (for thou heardſt in hat day how the Anakims *were* there, and *that* he cities *were* great *and* fenced) if ſo be the Lord *ill be* with me, then I ſhall be able to drive them ut, as the Lord ſaid. 13 And Joſhua bleſſed im, and gave unto Caleb the ſon of Jephunneh, Hebron for an inheritance. 14 Hebron there-ore became the inheritance of Caleb the ſon of ephunneh the Kenezite; unto this day: becauſe at he wholly followed the Lord God of Iſrael. 5 And the name of Hebron before, *was* Kir-th-arba, *which Arba was* a great man among e Anakims. And the land had reſt from war.

By Lot was their Inheritance] Thoſe who are inded to know what particular Towns and Territo-es fell to each Tribe, had beſt conſult what *Joſephus* n his *Jewiſh* Antiquities, *Jerome* de Locis Hebraicis, *Reland* de Urbibus & Vicis Paleſtinæ, Maſius in oſhuam, *Fuller* in his *Piſgah*-ſight, *Raleigh* in his Hiſtory, *Wells* in his Geography of the O. T. *Pa-ick*, *Pool*, *Le Clerc*, and ſeveral others, in their Com-entaries, have ſaid upon this Subject. We ſhall ake this one Remark, which *Maſius*, in his rich Commentary upon *Joſhua*, furniſhes us with, *viz.* that as *Jacob* and *Moſes*, at the Approach of their Deaths, foretold the very Soil and Situation of every particular Country, that ſhould fall to each Tribe; ſo, upon this Diviſion by Lots, it accordingly came to paſs. To the Tribe of *Judah* there fell a Country abounding with Vines and Paſture-grounds, *Gen.* xlix. 11. To that of *Aſhur*, one plenteous in *Oil*, *Iron*, and *Braſs*, Deut. xxxiii. 24, 25. To that of *Naphtali*, one extending from the *Weſt* to the *South* of *Judea*, ib. xxx. 23. To that of *Benjamin*, one, in which the Temple was afterwards built, *ib.* xxx. 12. To thoſe of *Zebulun* and *Iſſachar*, ſuch as had Plenty of *Sea-Ports*, Gen. xlix. 13. To thoſe of *Ephraim* and *Manaſſeh*, ſuch as were renowned for their *precious Fruits*, Deut. xxxiii. 14. And to thoſe of *Simeon* and *Levi*, no particular Countries at all; for as much as the *former* had a Portion with *Judah*, and the other was interſperſed among the ſeveral Tribes. Since therefore every particular Lot anſwered ſo exactly to each Prediction, it muſt needs be the Height of Inſolence or Stupidity, not to acknowledge the divine Inſpiration in theſe Predictions, and the divine Direction in theſe Lots.

CHAP. XV.

Judah's *Lot.* Caleb *drives out the* Anakims, *and poſſeſſes their Cities; promiſes his Daughter to him that ſhould ſmite* Kirjath-ſepher, *which* Othniel *performs and obtains her. The* Jebuſites *not conquered.*

Ver. 1. THIS then was the lot of the tribe of the children of Judah by their families, *even* to the border of Edom; the wilderneſs of Zin ſouth-ward, *was* the uttermoſt part of the ſouth-coaſt. 2 And their ſouth-border was from the ſhore of the ſalt-ſea from the bay that looketh ſouth-ward. 3 And it went out to the ſouth-ſide to Maaleh-acrabbim, and paſſed along to Zin, and aſcended upon the ſouth-ſide unto Kadeſh-barnea: and paſſed along to Hezron, and went up to Adar, and fetched a compaſs to Karkaa. 4 *From thence* it paſſed toward Azmon, and went out unto the river of Egypt, and the goings out of that coaſt were at the ſea: this ſhall be your ſouth-coaſt. 5 And the eaſt-border *was* the ſalt-ſea *even* unto the end of Jordan: and *their* border in the north-quarter, *was* from the bay of the ſea, at the uttermoſt part of Jordan. 6 And the border went up to Beth-hogla, and paſſed along by the north of Beth-arabah, and the border went up to the ſtone of Bohan the ſon of Reuben. 7 And the border went up toward Debir from the valley of Achor, and ſo north-ward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the ſouth-ſide of the river: and the border paſſed towards the waters of En-ſhemeſh, and the goings out thereof were at En-rogel. 8 And the border went up by the valley of the ſon of Hinnom, unto the ſouth-ſide of the Jebuſite, the ſame *is* Jeruſalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom, weſt-ward, which *is* at the end of the valley of the giants north-ward. 9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of Mount Ephron, and the border was drawn to Baalah, which *is* Kirjath-jearim. 10 And the border compaſſed from Baalah weſt-ward unto mount Seir, and paſſed along unto the ſide of mount Jearim (which *is* Cheſalon) on the north-ſide, and went down to Beth-ſhemeſh, and paſſed on to Timnah. 11 And the border went out unto the ſide of Ekron north-ward: and the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the ſea. 12 And the weſt-border *was* to the great ſea, and the coaſt *thereof*: this *is* the coaſt of the children of Judah round about, according to their families. 13 And unto Caleb the ſon of Jephunneh, he gave a part among the children of Judah, according to the commandment of the Lord to Joſhua, *even* the city of Arba the father of Anak, which *city is* Hebron. 14 And Caleb drove thence the three ſons of Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak. 15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-ſepher. 16 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife. 17 And Othniel the ſon of Kenaz, the brother of Caleb, took it, and he gave him Achſah his daughter to wife. 18 And it came to paſs, as ſhe came *unto him*, that ſhe moved him to aſk of her father a field: and ſhe lighted off *her* aſs; and Caleb ſaid unto her, What wouldeſt thou? 19 Who anſwered, Give me a bleſſing; for thou haſt given me a ſouth-land, give me alſo ſprings of water: and he gave her the upper ſprings, and the neither ſprings. 20 This *is* the inheritance of the tribe of the children of Judah according to their families. 21 And the uttermoſt cities of the tribe of the children of Judah toward the coaſt of Edom ſouthward, were Kabzeel, and Eder, and Jagur, 22 And Kinah, and Dimonah, and Adadah, 23 And Kedeſh, and Hazor, and Ithnan, 24 Ziph, and Telem, and Bealoth, 25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor, 26 Aman, and Shema, and Moladah, 27 And Hazar-gaddah, and Heſhmon, and Beth-palet, 28 And Hazar-ſhual, and Beerſheba, and Biz-jothja, 29 Baalah, and Iim, and Azem, 30 And Eltolad, and Cheſil, and Hormah. 31 And Ziklag, and Madmannah, and Sanſannah, 32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages. 33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah, 34 And Zanoah, and En-gannim, Tappuah, and Enam, 35 Jarmuth, and Adullam, Socoh, and Azekah, 36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages. 37 Zenan, and Hadaſhah, and Migdal-gad, 38 And Dilean, and Mizpeh, and Joktheel, 39 Lachiſh, and Bozkath, and Eglon, 40 And Cabbon, and Lahmas, and Kithliſh, 41 And Gederoth, Beth-dagon, and Naamah, and Makkedath: ſixteen cities with their villages. 42 Libnah, and Ether, and Aſhan, 43 And Jiphtah, and Aſhnah, and Nezib. 44 And Keilah, and Achzib, and Mareſhah: nine cities with their villages. 45 Ekron with her towns, and her villages. 46 From Ekron even unto the ſea, all that *lay* near Aſhdod, with their villages. 47 Aſhdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great ſea, and the border *thereof*. 48 And in the mountains, Shamir, and Jattir, and Socoh, 49 And Dannah, and Kirjath-ſannah which *is* Debir, 50 And Anab, and Eſhtemoh, and Anim, 51 And Goſhen, and Holon, and Giloh: eleven cities with their villages. 52 Arab, and Dumah, and Eſhean, 53 And Janum, and Beth-tappuah, and Aphekah, 54 And Humtah, and Kirjath-arba (which *is* Hebron) and Zior: nine cities with their villages. 55 Maon, Carmel, and Ziph, and Juttah, 56 And Jezreel, and Jokdeam, and Zanoah, 57 Cain, Gibeah, and Timnah: ten cities with their villages. 58 Halhul, Beth-zur, and Gedor, 59 And Maarath, and Beth-anoth, and Eltekon: ſix cities with their villages. 60 Kirjath baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages. 61 In the wilderneſs, Beth-arabah, Middin, and Secacah, 62 And Nibſhan, and the city of Salt, and En-gedi: ſix cities with their villages. 63 As for the Jebuſites the inhabitants of Jeruſalem, the children of Judah could not drive them out: but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day.

This then was the Lot] This Lottery was probably managed in the following Manner: There were two Urns or Pots, into one of which were put the Names of all the Tribes, each in a diſtinct Paper, or Bit of Parchment, and into the other the Names of each Portion deſcribed; then *Eleazar*, or ſome other Perſon, drew the Name firſt of one of the Tribes out of the Pot, and then the Name of the Portion out of the other, and that Portion was appropriated to that Tribe; and ſo of the reſt.

And the Border went up by the Valley of the Son of Hinnom, unto the South-ſide of the Jebuſite, the ſame is Jeruſalem] Some think, that *Jeruſalem*, being in the Borders of both Tribes, *Judah* and *Benjamin*, it was common to both; and it's certain, that, after the Captivity, it was poſſeſſed by both, *Neh.* xi. 4. But for the preſent, tho' it did belong to *Benjamin*, yet the Children of *Judah* being poſſibly very active in the firſt taking of it by *Joſhua*, as they certainly were after his Death, *Judg.* x. 8. they might get ſome right Share with the *Benjamites* in the Poſſeſſion of it. It ſeems moſt probable, that Part of it, and indeed the greateſt Part, and main Body of it, ſtood in the Tribe of *Benjamin*; and hence this is mentioned in the Liſt of their Cities, and not in *Judah*'s Liſt; and Part of it ſtood in *Judah*'s Share, even Mount *Moriah*, on which the Temple was built; and Mount *Sion*, when it was taken from the *Jebuſites*.

CHAP. XVI.

The Boundaries of Joſeph'*s Inheritance, alſo of* Ephraim'*s deſcribed. Some of the* Canaanites *not expelled but made tributary.*

Ver. 1. AND the lot of the children of Joſeph fell from Jordan by Jericho, unto the water of Jericho on the eaſt, to the wilderneſs that goeth up from Jericho throughout mount Beth-el, 2 And goeth out from Beth-el to Luz, and paſſeth along unto the borders of Archi to Ataroth, 3 And goeth down weſt-ward, to the coaſt of Japhleti, unto the coaſt of Beth-horon the nether, and to Gezer: and the goings out thereof are at the ſea. 4 So the children of Joſeph, Manaſſeh and Ephraim, took their inheritance. 5 And the borders of the children of Ephraim, according to their families was *thus*: even the border of their inheritance on the eaſt-ſide was Ataroth-addar, unto Beth-horon the upper. 6 And the border went out toward the ſea, to Michmethah on the north-ſide, and the border wen about eaſt-ward unto Taanath-Shilo, and paſſe by it on the eaſt to Janohah: 7 And it wen dow

own from Janohah, to Ataroth and to Naarath,
nd came to Jericho, and went out at Jordan.
The border went out from Tappuah weſt-ward
nto the river Kanah: and the goings out there-
f were at the ſea. This *is* the inheritance of the
ibe of the children of Ephraim by their families.
And the ſeparate cities for the children of
phraim *were* among the inheritance of the chil-
ren of Manaſſeh; all their cities with their vil-
ges. 10 And they drave not out the Canaanites
at dwelt in Gezer: but the Canaanites dwell
mong the Ephraimites unto this day, and ſerve
nder tribute.

And they drave not out the Canaanites that dwelt in
ezer] *Joſephus* ſeems not to have conſulted the Ho-
ur of *Joſhua* much, ſays *Stackhouſe*, when he aſcribes
e Delay of the Conqueſt of *Canaan* to the *Weakneſs*
his Army, and the *impregnable* Strength of the Places
was to attack. But ſome other *Jews* make the
atter much worſe, when they tell us, that he deſired
prolong the War, not only to retain the Office and
ignity of being *Captain-General*, but becauſe he was
formed by the Oracle, that, as ſoon as the Conqueſt
s finiſhed, he himſelf was to die. God however
ms to have given us much better Reaſons for this
etardation, when he acquaints *Moſes* with his Inten-
n, *Exod.* xxiii. 29, 30. *I will not drive the Ca-*
anites out from before thee in one Year, leſt the Land
come deſolate, and the Beaſts of the Field multiply a-
inſt thee; and, when he complains of their ſad De-
ction, after the Death of *Joſhua*, Judg. ii. 21, 22.
will not henceforth drive out any from before them,
the Nations which Joſhua left when he died, that
rough them I may prove Iſrael, whether they will keep
Way of the Lord, to walk therein, as their Fathers
keep it, or no. Whereupon the Hiſtorian tells us,
t God accordingly *did leave theſe Nations, without*
iving them out; and adds another Reaſon for their
ntinuance in the Country, *viz.* that the *Iſraelites*,
having an Enemy to contend with, might be trained
in the Art and Myſtery of War: For, theſe are the
tions, ſays he, *which the Lord left to prove Iſrael,*
t by them he might teach thoſe War, who before knew
hing of it, Judg. iii. 1, 2. So that here are three
aſons given us, why God delayed the entire Sub-
tion of *Canaan*; viz. becauſe the Children of *Iſrael*
re, as yet, too few in Number to repleniſh the
ole Country; becauſe God, by keeping the *Canaan-*
in Being, was willing both to make Trial of his
ople's Obedience; and to train them, and their Po-
rity, for ſome Ages, up in military Diſcipline and
ercise.

But there is another Reaſon which *Joſhua*, in his
ng Speech, aſſigns for their not enlarging their Con-
ſts to the utmoſt Bounds which God had given them,
h. xxiii. 11. *Take heed therefore unto yourſelves, that*
love the Lord your God; elſe, if you do in any wiſe go
k, and cleave unto the Remnant of the Nations, even
e that remain among you, and ſhall make Marriages
th them, and go in unto them, and they to you; know
a Certainty, that the Lord your God will no more
ve out any of theſe Nations from before you.

So that the Promiſe, which God made to the *Iſrae-*
, was *conditional*; and, as they manifeſtly falſified
ir Part of the Obligation, by engaging firſt in Affi-
y, and then in Idolatry with the Nations which they
re bound to deſtroy; ſo God might very well think
nſelf releaſed from *his*, and under no farther Concern
their Succeſs, or the Enlargement of their Con-
ſts; but as they had been the *Miniſters* of his Ven-
nce, in puniſhing the Diſorders of the *Canaanites*,
y, in their Turn, were now made the *Inſtruments*
his chaſtizing the Diſobedience of his own People:
y ſhall be Snares and Traps to you, and Scourges in
Sides, and Thorns in your Eyes, until you periſh from
good Land which the Lord your God hath given you,
h. xxiii. 13.

And indeed, if we conſider how violently, in After-ages, the *Iſraelites* were oppreſſed by their Enemies, and, by many Battles and Captivities, harraſſed and diminiſhed in their Numbers, we ſhall find no Neceſſity of enlarging their Poſſeſſions; becauſe the Country, which they conquered, in the firſt ſix Years, was ſpacious enough to contain them. The Promiſe, however, which God made, was ſufficiently accompliſhed in the Reigns of *David* and *Solomon*, when the Kingdom of *Iſrael* was in its *Zenith*; and tho' its *Territories* did not extend to the *Euphrates*, yet its *Dominion* did, ſince all that Tract of Land between *Jeruſalem* and that great River was either *ſubdued*, or made *tributary* to them.

CHAP. XVII.

Manaſſeh's *Inheritance. The* Canaanites *not driven out. The Children of* Joſeph *complain of the Narrowneſs of their Border*; Joſhua *encourages them to enlarge it.*

Ver. 1. THere was alſo a lot for the tribe of
Manaſſeh; (for he *was* the firſt-born
of Joſeph) *to wit*, for Machir the firſt-born of
Manaſſeh the father of Gilead: becauſe he was a
man of war, therefore he had Gilead and Baſhan.
2 There was alſo *a lot* for the reſt of the children
of Manaſſeh by their families; for the children
of Abiezer, and for the children of Helek, and
for the children of Aſriel, and for the children of
Shechem, and for the children of Hepher, and
for the children of Shemida; theſe *were* the male
children of Manaſſeh the ſon of Joſeph by their
families. 3 But Zelophehad the ſon of Hepher,
the ſon of Gilead, the ſon of Machir, the ſon of
Manaſſeh, had no ſons, but daughters: and theſe
are the names of his daughters, Mahlah, and
Noah, Hoglah, Milcah, Tirzah. 4 And
they came near before Eleazar the prieſt, and
before Joſhua the ſon of Nun, and before the
princes, ſaying, The Lord commanded Moſes
to give us an inheritance among our brethren:
therefore according to the commandment of the
Lord, he gave them an inheritance among the
brethren of their father. 5 And there fell ten
portions to Manaſſeh, beſide the land of Gilead
and Baſhan, which *were* on the other ſide Jordan;
6 Becauſe the daughters of Manaſſeh had an in-
heritance among his ſons: and the reſt of Manaſſehs
ſons had the land of Gilead. 7 And the coaſt of
Manaſſeh was from Aſher to Michmethah that
lieth before Shechem, and the border went along
on the right hand, unto the inhabitants of Entap-
puah. 8 *Now* Manaſſeh had the land of Tappuah:
but Tappuah on the border of Manaſſeh *belonged*
to the children of Ephraim. 9 And the coaſt
deſcended unto the river Kanah, ſouth-ward of the
river: theſe cities of Ephraim *are* among the
cities of Manaſſeh, the coaſt of Manaſſeh alſo *was*
on the north-ſide of the river, and the out-goings
of it were at the ſea. 10 South-ward *it was*
Ephraims, and north-ward *it was* Manaſſehs,
and the ſea is his border, and they met together
in Aſher on the north and in Iſſachar on the eaſt.
11 And Manaſſeh had in Iſſachar and in Aſher,
Beth-ſhean and her towns, and Ibleam and her
towns, *and* the inhabitants of Dor and her towns,
and the inhabitants of Endor and her towns, and
the inhabitants of Taanach and her towns, and
the inhabitants of Megido and her towns, *even*
three countrys. 12 Yet the children of Manaſſeh

could not drive out *the inhabitants of* thoſe cities, but the Canaanites would dwell in that land. 13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out. 14 And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the Lord hath bleſſed me hitherto? 15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thy ſelf there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee. 16 And the children of Joſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-ſhean and her towns, and *they* who *are* of the valley of Jezreel. 17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *only*. 18 But the mountain ſhall be thine, for it *is* a wood: and thou ſhalt cut it down: and the out-goings of it ſhall be thine: for thou ſhall drive out the Canaanites, though they have iron chariots *and* though they *be* ſtrong.

And the Children of Joſeph ſaid, The Hill is not enough for us; and all the Canaanites that dwell in the Land of the Valley have Chariots of Iron] As if they had ſaid, If we ſhould invade and conquer it, and cut down both Wood and Men, yet it would not be ſufficient for us. In the *Hebrew* it is, *The Hill will not be found*, that is, *obtained by us*; thoſe fierce and ſtrong People the *Perizzites*, and the Giants, will eaſily defend themſelves, and fruſtrate our Attempts, having the Advantage of the Woods aud Mountains. And if thou ſayeſt, as we know thou wilt reply, That if the Hill either cannot be conquered, or be not ſufficient for us, we may go down and take more Land out of the pleaſant and fruitful Valleys, we ſhall meet with no leſs Difficulty there than in the Mountains. Or thus; In going to the Hills, to which thou directeſt us, we muſt paſs through the Valleys, where we ſhall be way-laid by powerful and armed Enemies.

CHAP. XVIII.

The Tabernacle ſet up at Shiloh. *The Remainder of the Land deſcribed and divided into ſeven Parts, for the ſeven Tribes which as yet had no Inheritance.*

Ver. 1. AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the congregation there, and the land was ſubdued before them. 2 And there remained among the children of Iſrael, ſeven tribes, which had not yet received their inheritance. 3 And Joſhua ſaid unto the children of Iſrael, how long *are* you ſlack to go to poſſeſs the land which the Lord God of your fathers hath given you? 4 Give out from among you three men for *each* tribe; and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the inheritance of them, and they ſhall come *again* to me. 5 And they ſhall divide it into ſeven parts: Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall abide in their coaſts on the north. 6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the Lord our God. 7 But the Levites have no part among you, for the prieſthood of the Lord *is* their inheritance: and Gad, and Reuben and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the Lord gave them. 8 And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go; and walk through the land, and deſcribe it, and come again to me, that I may here caſt lots for you before the Lord in Shiloh. 9 And the men went, and paſſed through the land and deſcribed it by cities, into ſeven parts, in a book, and came *again* to Joſhua to the hoſt at Shiloh. 10 and Joſhua caſt lots for them in Shiloh, before the Lord: and there Joſhua divided the land unto the children of Iſrael according to their diviſions. 11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth between the children of Judah, and the children of Joſeph. 12 And their border of the north-ſide was from Jordan, and the border went up to the ſide of Jericho, on the north-ſide, and went up through the mountains weſt-ward, and the goings out thereof were at the wilderneſs of Beth-aven. 13 And the border went over from thence toward Luz, to the ſide of Luz (which *is* Beth-el) ſouthward, and the border deſcended to Ataroth-adar, near the hill that *lieth* on the ſouth-ſide of the nether Beth-horon. 14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouth-ward, from the hill that *lieth* before Beth-horon ſouth-ward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath jearim) a city of the children of Judah: This *was* the weſt-quarter. 1 And the ſouth-quarter was from the end o Kirjath-jearim, and the border went out on th weſt, and went out to the well of the waters o Nephtoah. 16 And the border came down t the end of the mountain that *lieth* before th valley of the ſon of Hinnom, *and* which *is* i the valley of the giants on the north, and deſcende to the valley of Hinnom, to the ſide of Jebuſi o the ſouth, and deſcended to En-rogel, 17 An was drawn from the north, and went forth to E ſhemeſh, and went forth toward Geliloth, whic *is* over againſt the going up of Adummim, an deſcended to the ſtone of Bohan the ſon of Reube 18 And paſſed along toward the ſide over again Arabah north-ward, and went down unto Araba 19 And the border paſſed along to the ſide Beth-hoglah north-ward; and the out-goings the border were at the north-bay of the ſalt-ſ at the ſouth-end of Jordan: This *was* the ſout coaſt. 20 And Jordan was the border of it the eaſt-ſide. This *was* the inheritance of t children of Benjamin, by the coaſts thereof rou about, according to their families. 21 Now t cities of the tribe of the children of Benjamin a cording to their families, were Jericho, and Be hoglah, and the valley of Keziz, 22 And Be arabah, and Zemaraim, and Beth-el, 23 A Avim, and Parah, and Ophrah, 24 And Cheph haammonai, and Ophni, and Gaba: twel cities with their villages. 25 Gibeon, and R mah, and Beeroth, 26 And Mizpeh, and C

phir

hirah, and Mozah, 27 And Rekem, and Irpeel, nd Taralah, 28 And Zalah, Eleph, and Jebuſi, which *is* Jeruſalem) Gibeath, *and* Kirja th ourteen cities with their villages. This *is* the nheritance of the children of Benjamin according o their families.

In the firſt Verſe of this Chapter it is ſaid, that *the abernacle was ſet up at Shiloh*; but in Ch. xxiv. 25, 6. we are told that *the Sanctuary of the Lord was at echem*; which ſeems a Contradiction. In Anſwer to his (*Stackhouſe* obſerves) ſome have imagined, that, *Joſhua*, was now grown old and infirm, the Ark, pon this Occaſion, was removed from *Shiloh*, the ſet- ed Place of the divine Reſidence, to *Sechem*, the Place *Joſhua*'s Habitation, that he might with greater So- mnity, and in the Preſence of God (whereof the Ark as the proper *Emblem*) deliver his Charge to the Peo- e. But other learned Men have obſerved, that by *Sanctuary of the Lord*, we are to underſtand, not *Ark of the Covenant*, but only ſome Place of reli- ous Worſhip, ſuch very probably, as the *Jewiſh Ora- ries* were. That the holy Ark was not, on this Oc- ſion, ſet up here at *Sechem*, is evident, *they ſay*, from at Prohibition given by Gcd, *Deut.* xvi. 21, 22. *hou ſhalt not plant a Grove of any Trees, near unto the ltar of the Lord thy God, which thou ſhalt make thee, ither ſhalt thou ſet up a Pillar, which the Lord thy od hateth*: Whereas, in this *Sanctuary*, we read both an *Oak* planted, and a *Pillar*, or Statue, erected un- r it; which is certainly ſuch a Violation of the divine ommand, as *Joſhua*, upon no Occaſion, can be ſup- ſed capable of incurring. 'Tis a very probable Opi- on therefore, that the Place where *Joſhua* ſet up this *numental* Pillar, was one of thoſe which the Tribe of *phraim* (to whom *Sechem* belonged) had conſecrated, d ſet apart for a *Proſeucha*, or a Place to aſſemble in publick Prayer; and that they made Choice of this, ther than any other to perform their Devotions in, cauſe it was that particular *Spot*, where God appear- to *Abraham*, and promiſed his Poſterity the Poſſeſſion the Land of *Canaan*.

That there were ſuch *Oratories*, or Places of pub- k Prayer among the *Jews*, and that they were ge- rally beſet, or ſhaded with Trees, is evident from ch a Variety of Teſtimonies, that it can hardly be nteſted; but, whether they were of ſo early a Date *Joſhua*'s Time, or not rather introduced after the ptivity of *Babylon*, is a Queſtion not eaſy to deter- ine. In the *main*, however, we may conclude, that, hether the *Ark of the Covenant* was *occaſionally* brought *Sechem*, or at *Sechem* there happened to be ſuch an *ratory*, as, in After-ages, became frequent in *Judea*, ere can be no Incongruity in the ſacred Penman's ſay- g, that the *Sanctuary of the Lord* (ſince either the *rk*, or the *Oratory* might merit that Name) was at *chem*.

There is, however, another Solution of this Diffi- lty, which ought not to be diſregarded. *Sechem d Shiloh* were about twelve Miles diſtant from each her, and, in the Mid-way between them, was *Tim- b-Serah*, the Place where *Joſhua* lived. Since there- re the Text informs us, that *he gathered all the ribes of Iſrael to Sechem, and calls for their Elders, their Heads, for their Judges, and for their fficers, and they preſented themſelves before God*, ſh. xxiv. 1. we may reaſonably ſuppoſe, that, tho' l the People met at *Sechem*, yet their *Elders* and ief *Officers* only *preſented themſelves* before God. hat ſo great a Multitude could not meet together, d encamp in any Place, but where there is a propor- onable Compaſs of Ground, is a Matter ſelf-evident; d that, in the Confines of *Sechem*, there was a large d open Country, extending perhaps as far as *Shiloh*, d very commodious for their Reception, we have the teſtation of holy Writ. But then, ſince it is im- ſſible for one Man to ſpeak to ſuch a Number of ople, and be heard, *Joſhua*, very probably, ſingled t the chief and principal of them, ſuch as he foreſaw would ſucceed him in the Government after his Demiſe, and theſe he took with him to *Shiloh*, a Place in the Neighbourhood, where was the Ark, or *Sanctuary of the Lord*, that he might there with the greater Solemnity, give them his final Charge, which they in their Turns, might deliver to their reſpective Tribes.

CHAP. XIX.

The Lots of Simeon, Zebulun, Iſſachar, Aſher, Naphtali. *An Inheritance given to* Joſhua. *The Diviſion of the Land finiſhed.*

Ver. 1. AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah. 2 And they had in their inheritance, Beer-ſheba, and Sheba, and Moladah, 3 And Hazar-ſhual, and Baalah, and Azem, 4 And Eltolad, and Bethul, and Hormah, 5 And Ziklag, and Bethmarcaboth, and Hazarſuſah, 6 And Beth-lebaoth, and Sharuhen: thirteen cities and their villages. 7 Ain, Remmon, and Ether, and Aſhan: four cities and their villages. 8 And all the villages that *were* round about theſe cities, to Baalathbeer, Ramoth of the ſouth. This *is* the inheritance of the tribe of the children of Simeon: according to their families. 9 Out of the portion of the children of Judah, *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them. 10 And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid, 11 And their border went up toward the ſea, and Maralah, and reached to Dabbaſheth, and reached to the river that *is* before Jokneam, 12 And turned from Sarid eaſtward, toward the ſun-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberath, and goeth up to Japhia, 13 And from thence paſſeth along on the eaſt to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah. 14 And the border compaſſeth it on the north-ſide to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el. 15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. 16 This *is* the inheritance of the children of Zebulun, according to their families, theſe cities with their villages. 17 *And* the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families. 18 And their border was *toward* Jezreel, and Cheſulloth, and Shunem, 19 And Hapharaim, and Shihon, and Anaharath, 20 And Rabbith, and Kiſhion, and Abez, 21 And Remeth, and En-gannim, and En-haddath, and Beth-pazzez. 22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh, and the out-goings of their border were at Jordan: ſixteen cities with their villages. 23 This *is* the inheritance of the tribe of the children of Iſſachar according to their families, the cities and their villages. 24 And the fifth lot came out for the tribe of the children of Aſher, according to their families. 25 And their border was Helkath, and Hali, and Beten, and Achſhaph, 26 And Alammelech, and Amad, and Miſheal; and reacheth to Carmel weſt-ward, and to Shihor-libnath, 27 And turneth toward the ſun-riſing to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north ſide of Beth-emek, and Neiel, and goeth out to Cabul on the left hand. 28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon: 29 And *then* the coaſt turneth to Ramah, and to the ſtrong city Tyre, and the coaſt turneth to Hoſah: and the out-goings thereof are at the ſea from the coaſt to Achzib. 30 Ummah alſo, and Aphek, and Rehob: twenty and two cities with their villages. 31 This *is* the inheritance of the tribe of the children of Aſher according to their families, theſe cities with their villages. 32 The ſixth lot came out to the children of Naphtali: *even* for the children of Naphtali, according to their families. 33 And their coaſt was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings thereof were at Jordan. 34 And *then* the coaſt turneth weſt-ward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the ſouth-ſide, and reacheth to Aſher on the weſt-ſide, and to Judah upon Jordan toward the ſun-riſing. 35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Cinnereth, 36 And Adamath and Ramah, and Hazor, 37 And Kadeſh, and Edrei, and En-hazor, 38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-ſhemeſh: nineteen cities with their villages. 39 This *is* the inheritance of the tribe of the children of Napthali according to their families, the cities and their villages. 40 *And* the ſeventh lot came out for the tribe of the children of Dan, according to their families. 41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh, 42 And Shaalabbin, and Ajalon, and Jethlah, 43 And Elon, and Thimnathah, and Ekron, 44 And Eeltekeh, and Gibbethon, and Baalath, 45 And Jehud, and Bene-berak, and Gath-rimmon, 46 And Me-jarkon, and Rakkon, with the border before Japho. 47 And the coaſt of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight againſt Leſhem, and took it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, Dan, after the name of Dan their father. 48 This *is* the inheritance of the tribe of the children of Dan according to their families, theſe cities with their villages. 49 When they had made an end of dividing the land for inheritance by their coaſts, the children of Iſrael gave an inheritance to Joſhua the ſon of Nun, among them: 50 According to the word of the Lord, they gave him the city which he aſked, *even* Timnath-ſerah in mount Ephraim: and he built the city, and dwelt therein. 51 Theſe *are* the inheritances which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael, divided for an inheritance by lot, in Shiloh before the Lord at the door of the tabernacle of the congregation: ſo they made an end of dividing the country.

And their Inheritance was within the Inheritance of the Children of Judah] This was ſo order'd by God's Providence, partly, to fulfil that Threatning, that he would *divide and ſcatter this Tribe in Iſrael*, Gen. xlix. 7. which was hereby done. 1. Becauſe they had no diſtinct Part of their own, but were as Inmates to *Judah*. Or, 2. Becauſe now, upon a more exact Survey of the Land, it appeared to *Joſhua* and *Eleazar*, and all the Princes of the People, even to the Tribe of *Judah* themſelves, that the Part given to *Judah*, far exceeded the Proportion which either they needed, or could occupy, or which the other Tribes could expect. And, 3. Becauſe this was the leaſt of the Tribes, as is evident from *Numb*. xxvi. 14. and therefore fitteſt to be put in with another Tribe.

Ver. 34. it is ſaid, that *the Eaſtern Border of Naphtali, reached to Judah upon Jordan*; how can this be, when there were divers Tribes between this and *Judah*, all which reached to *Jordan?* *Anſw*. He does not ſay *Judah*, as he does of *Zebulun* and *Aſher*, that *it reacheth to it*; but, as it ſeems, purpoſely leaves out that Word which he had uſed in both the former Branches, leſt it ſhould be underſtood of a *local* Reaching it, or being *contiguous* with it, which was not true; and that he might ſignify that he meant this Clauſe in another Senſe, namely, that it did, in ſome Sort, go, or reach *to*, or converſe *with Judah upon Jordan*. And ſo this may be here added, to ſhew the Accompliſhment of that famous and obſcure Prophecy, that *Naphtali*, tho' it ſhould be planted in the utmoſt Border of the Land, on the *North-eaſt*, yet he ſhould poſſeſs the Riches of the *Weſt* and *South*, Deut. xxxiii. 23. that is, of thoſe Tribes that were at a Diſtance from him weſt ward and ſouth-ward, and this he ſhould do by way of Commerce with them, by their famous River *Jordan*, which he did not only touch in a ſmall Part, as ſome of the other Tribes did, but lay a long Side of it for a good Way together, even from the Fountain-head of that River to the Sea of *Genneſareth*. Some think, that this is verified by that Royalty of this River, which they ſuppoſe God gave to the Tribe of *Judah*, which extended as far as *Naphtali*.

Therefore the Children of Dan went up to fight againſt Leſhem] This they did after *Joſhua*'s Deceaſe, as appears from *Judg*. xviii. and ſeems to be here inſerted, partly, that all the chief Places where the *Danites* dwelt, tho' far diſtant, might be mentioned together; and partly, to give an Account of this ſtrange Accident, why they removed from their appointed Portion to ſ remote a Place; which may be this, that being muc moleſted and terrified by their bad Neighbours, the thought fit to go to ſome Place remote from them which alſo they were in a Manner conſtrained to do becauſe they muſt otherwiſe have taken ſome Part o the Portions of other Tribes; whereas now going t the very utmoſt *Northern* Border of the Land, the took that which did not belong to, or at leaſt was no in the Poſſeſſion of any other Tribe.

CHAP. XX.

Six Cities of Refuge for the Manſlayer to fly t who entitled to the Benefit of them; and ho ſituated.

Ver. 1. THE Lord alſo ſpake unto Joſhu ſaying, 2 Speak unto the children o Iſrael, ſaying, Appoint out for you cities o refuge, whereof I ſpake unto you by the hand o Moſes: 3 That the ſlayer that killeth *any* perſo unawares and unwittingly, may flee thither: an they ſhall be your refuge from the avenger o blood. 4 And when he that doth flee unto one o of thoſe cities, ſhall ſtand at the entering of th gate of the city, and ſhall declare his cauſe in th ears of the elders of that city; they ſhall ta him into the city unto them, and give him place that he may dwell among them. 5 An if the avenger of blood purſue after him, th they ſhall not deliver the ſlayer up into his han becauſe he ſmote his neighbour unwittingly, an hated him not beforetime. 6 And he ſhall dw that city, until he ſtand before the congregation r judgment, *and* until the death of the high ieſt that ſhall be in thoſe days: then ſhall the ſlayer turn, and come unto his own city, and unto s own houſe, unto the city from whence he fled. And they appointed Kedeſh in Galilee in ount Naphtali, and Shechem in mount Ephraim, d Kirjath-arba (which *is* Hebron) in the moun- in of Judah. 8 And on the other ſide Jordan Jericho eaſt-ward, they aſſigned Bezer in the ldernefs upon the plain, out of the tribe of euben, and Ramoth in Gilead out of the tribe of ad, and Golan in Baſhan out of the tribe of anaſſeh. 9 Theſe were the cities appointed for the children of Iſrael, and for the ſtranger that ourneth among them, that whoſoever killeth perſon at unawares, might flee thither, and die by the hand of the avenger of blood, un- he ſtood before the congregation.

Concerning the *three Cities of Refuge* on the Weſt of *Jordan*, it is obſerved, 1. That they were all n Mountains, that they might be ſeen at a great ance, and ſo direct thoſe who fled thither. 2. at they were ſeated at a convenient Diſtance the from the other, for the Benefit of the ſeveral Tribes; *Kadeſh* was in the North, *Hebron* in the South, *Schechem* between them. 3. That they all belong- to the *Levites*, partly, that theſe Cauſes might be e impartially examined, and juſtly determined by n who were preſumed beſt to underſtand the Law God, and moſt obliged and likely to follow it in r Judgment, and not to be biaſſed by any Affection corrupt Intereſt, and, partly, that their juſt Repu- on with the People, and their good Counſels, might ſome Reſtraint upon revengeful Perſons, who might inclined or tempted to follow the Manſlayer thither, endeavour to kill him there.

CHAP. XXI.

ty eight Cities given to the Levites out of the Inheritance of other Tribes. The People poſſeſs he Land in Peace.

. 1. THen came near the heads of the fathers of the Levites unto Eleazar prieſt, and unto Joſhua the ſon of Nun, unto the heads of the fathers of the tribes of children of Iſrael. 2 And they ſpake unto m at Shiloh in the land of Canaan, ſaying, e Lord commanded by the hand of Moſes, to e us cities to dwell in, with the ſuburbs thereof our cattel. 3 And the children of Iſrael gave o the Levites out of their inheritance at the nmandment of the Lord, theſe cities and r ſuburbs. 4 And the lot came out for the ilies of the Koathites: and the children of on the prieſt, *which were* of the Levites, had lot out of the tribe of Judah, and out of the e of Simeon, and out of the tribe of Benjamin, teen cities. 5 And the reſt of the children Kohath *had* by lot, out of the families of the e of Ephraim, and out of the tribe of Dan, out of the half-tribe of Manaſſeh, ten cities. nd the children of Gerſhon *had* by lot, out e families of the tribe of Iſſachar, and out of the e of Aſher, and out of the tribe of Napthali, and of the half-tribe of Manaſſeh in Baſhan, thirteen s. 7 The children of Merari by their families *had* of the tribe of Reuben, and out of the tribe Gad, and out of the tribe of Zebulun, twelve s. 8 And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the Lord commanded by the hand of Moſes. 9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* mentioned by name, 10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: (for theirs was the firſt lot) 11 And they gave them the city of Arba, the father of Anak, (which *city is* Hebron) in the hill-*country* of Judah, with the ſuburbs thereof round about it. 12 But the fields of the city, and the villages thereof, gave they to Caleb, the ſon of Jephunneh, for his poſſeſſion. 13 Thus they gave to the children of Aaron the prieſt, Hebron, with her ſuburbs *to be* a city of refuge for the ſlayer, and Libnah with her ſuburbs, 14 And Jattir with her ſuburbs, and Eſhtemoah with her ſuburbs, 15 And Holon with her ſuburbs, and Debir with her ſuburbs, 16 And Ain with her ſuburbs, and Juttah with her ſuburbs, *and* Bethſhemeſh with her ſuburbs: nine cities out of thoſe two tribes. 17 And out of the tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſuburbs, 18 Anathoth with her ſuburbs, and Almon with her ſuburbs: four cities. 19 All the cities of the children of Aaron, the prieſts, *were* thirteen cities with their ſuburbs. 20 And the families of the children of Kohath, the Levites, which remained of the children of Kohoth, even they had the cities of their lot out of the tribe of Ephraim. 21 For they gave them Shechem with her ſuburbs in mount Ephraim, *to be* a city of refuge for the ſlayer; and Gezer with her ſuburbs, 22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs: four cities. 23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs, 24 Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs: four cities. 25 And out of the half-tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities. 26 All the cities *were* ten with their ſuburbs, for the families of the children of Kohath that remained. 27 And unto the children of Gerſhon, of the families of the Levites, out of the *other* half-tribe of Manaſſeh, *they gave* Golan in Baſhan with her ſuburbs, *to be* a city of refuge for the ſlayer: and Beeſhterah with her ſuburbs: two cities. 28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs, 29 Jarmuth with her ſuburbs, Engannim with her ſuburbs: four cities. 30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs, 31 Helkath with her ſuburbs, and Rehob with her ſuburbs: four cities. 32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a city of refuge for the ſlayer: and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities. 33 All the cities of the Gerſhonites according to their families, *were* thirteen cities with their ſuburbs. 34 And unto the families of the children of Merari the reſt of the Levites, out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs, 35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: four cities. 36 And out of the tribe of Reuben, Bezer with her ſuburbs, and Jahazah with her ſuburbs, 37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: four cities. 38

And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer: and Mahanaim with her ſuburbs, 39 Heſhbon with her ſuburbs, Jazer with her ſuburbs: four cities in all. 40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities. 41 All the cities of the Levites within the poſſeſſion of the children of Iſrael, *were* forty and eight cities with their ſuburbs. 42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities. 43 And the Lord gave unto Iſrael all the land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein. 44 And the Lord gave them reſt round about, according to all that he ſware unto their fathers: and there ſtood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. 45 There failed not ought of any good thing which the Lord had ſpoken unto the houſe of Iſrael: all came to paſs.

Ver. 11, 12. it is ſaid, that the City of *Arba* or *Hebron*, was one of thoſe Cities which were given to the *Levites*, but the Fields and Villages of it were given to *Caleb:* But was the ſame Method obſerved with reſpect to all the other *Levitical* Cities? *Anſw.* The Fields and Villages here meant, were ſuch as lay beyond the 2000 Cubits expreſſed *Numb.* xxxv. 5. This is here mentioned, not as a Caſe peculiar to *Caleb*, but as one eminent Inſtance, to ſhew, that it was ſo in all the reſt of the Cities here named; that the Fields and Villages thereof ſtill belonged to the ſeveral Tribes from whom the Cities and their Suburbs were taken; and to make the reſt of the Tribes more contentedly and chearfully reſign ſo great a Part of their Poſſeſſions to the *Levites*, becauſe even *Caleb* did ſo, tho' his Poſſeſſion had been long before promiſed, and now actually given to him by God's ſpecial Command, as a Mark of Honour and Compenſation for his long and faithful Services.

But why were more Cities allotted to the Tribe of *Levi*, which was the leaſt of them, than to any of the other Tribes? To this it's anſwered, 1. That it does not appear that they had more; for, tho' all the Cities of the *Levites* be expreſſed, it is not ſo with the other Tribes, divers of whoſe Cities, it's very plain, are omitted. 2. The *Levites* were confined to their Cities and Suburbs; the reſt had large Territories belonging to their Cities, which alſo they were in a Capacity of improving, which the *Levites* were not; ſo that one of their Cities might be more conſiderable than divers of the *Levites*. 3. God was pleaſed to deal ſo liberally with his Miniſters, partly, to put Honour upon thoſe whom he foreſaw many would be prone to deſpiſe; and, partly, that being free from all outward Diſtractions, they might more entirely and fervently devote themſelves to the Service of God, and the Inſtruction of Souls.

CHAP. XXII.

The Return of the Two Tribes and a Half. They build an Altar of Teſtimony on the Banks of Jordan, *their Brethren are offended at it; but the Affair is cleared up to their Satisfaction.*

Ver. 1. THEN Joſhua called the Reubenites, and the Gadites, and the half tribe of Manaſſeh, 2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the Lord commanded you, and have obeyed my voice in all that I commanded you. 3 Ye have not left your brethren theſe many days unto this day, but have kept the charge of the commandment of the Lord your God. 4 And now the Lord your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get ye unto your tents, *and* unto the land of your poſſeſſion, which Moſes the ſervant of the Lord gave you on the other ſide Jordan. 5 But take diligent heed to do the commandment and the law, which Moſes the ſervant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart and with all your ſoul. 6 So Joſhua bleſſed them, and ſent them away: and they went unto their tents. 7 Now to the *one* half of the tribe of Manaſſeh, Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſt-ward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them. 8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattle, with ſilver and with gold, and with braſs, and with iron, and with very much raiment: divide the ſpoil of your enemies with your brethren. 9 And the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, returned and departed from the children of Iſrael out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the Lord by the hand of Moſes. 10 And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh built there an altar by Jordan, a grea altar to ſee to. 11 And the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, have built an altar over againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael. 12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh to go up to war againſt them. 13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh into the land of Gilead, Phinehas the ſon of Eleazer the prieſt, 14 And with him ten princes, of each chie houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers, among the thouſands of Iſrael. 15 And they came unto the children of Reuben, and to the children of Gad, and unto the half-tribe of Manaſſeh unto the land of Gilead, and they ſpake with them, ſaying, 16 Thus ſaith the whole congregation of the Lotd, What treſpaſs *is* this that ye have committed againſt the God of Iſrael, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day againſt the Lord? 17 *Is* the iniquity of Peor too little for us, from which we are not cleanſed until this day, (al though there was a plague in the congregation of the Lord) 18 But that ye muſt turn away this day from following the Lord? and it will be, *ſeeing* ye rebel to day againſt the Lord, that to morrow he will be wroth with the whole congregation of Iſrael. 19 Notwithſtanding if the lan

and of your poſſeſſion *be* unclean, *then* paſs ye
ver unto the land of the poſſeſſion of the Lord
wherein the Lords tabernacle dwelleth, and take
oſſeſſion among us: but rebel not againſt the
ord, nor rebel againſt us, in building you an
ltar, beſide the altar of the Lord our God. 20
Did not Achan the ſon of Zerah commit a treſ-
aſs in the accurſed thing, and wrath fell on all
he congregation of Iſrael, and that man periſhed
ot alone in his iniquity. 21 Then the children
f Reuben, and the children of Gad, and the
alf-tribe of Manaſſeh, anſwered and ſaid unto
he heads of the thouſands of Iſrael, 22 The
ord God of gods, he knoweth, and Iſrael he
all know, if *it be* in rebellion, or if in tranſ-
reſſion againſt the Lord, (ſave us not this day)
That we have built us an altar to turn from
llowing the Lord, or if to offer thereon burnt-
fferings, or meat-offerings, or if to offer peace-
fferings thereon, let the Lord himſelf require *it*;
And if we have not *rather* done it for fear of
is thing, ſaying, In time to come your children
ight ſpeak unto our children, ſaying, What
ve you to do with the Lord God of Iſrael? 25
or the Lord hath made Jordan a border between
and you; ye children of Reuben and chil-
en of Gad ye have no part in the Lord: ſo
all your children make our children ceaſe from
ring the Lord. 26 Therefore we ſaid, Let
now prepare to build us an altar, not for burnt-
fering, nor for ſacrifice: 27 But *that* it *may be*
witneſs between us and you, and our generations
er us, that we may do the ſervice of the Lord
fore him with our burnt-offerings, and with our
rifices, and with our peace-offerings, that your
ldren may not ſay to our children in time to come,
have no part in the Lord. 28 Therefore ſaid we,
t it ſhall be, when they ſhould *ſo* ſay to us, or
our generations in time to come, that we may
again, Behold the pattern of the altar of the
rd, which our fathers made, not for burnt-
erings, nor for ſacrifice, but it *is* a witneſs
ween us and you. 29 God forbid that we
uld rebel againſt the Lord, and turn this day
m following the Lord, to build an altar for
nt-offerings, for meat-offerings, or for ſacri-
s, beſides the altar of the Lord our God that
before his tabernacle. 30 And when Phinehas
prieſt, and the princes of the congregation,
the heads of the thouſands of Iſrael which
e with him, heard the words that the children
Reuben, and the children of Gad, and the
dren of Manaſſeh ſpake, it pleaſed them. 31
d Phinehas the ſon of Eleazar the prieſt, ſaid
o the children of Reuben, and the children
Gad, and to the children of Manaſſeh, This
we perceive that the Lord *is* among us,
auſe ye have not committed this treſpaſs a-
ſt the Lord: now ye have delivered the chil-
n of Iſrael out of the hand of the Lord. 32
d Phinehas the ſon of Eleazar the prieſt, and
princes, returned from the children of Reuben,
from the children of Gad, out of the land of
ad, unto the land of Canaan, to the children
ſrael, and brought them word again. 33 And
thing pleaſed the children of Iſrael, and the
dren of Iſrael bleſſed God, and did not in-
to go up againſt them in battle, to deſtroy
land wherein the children of Reuben and
dwelt. 34 And the children of Reuben,
and the children of Gad, called the altar *Ed*: for
it *ſhall be* a witneſs between us, that the Lord *is*
God.

So Joſhua bleſſed them, and ſent them away; and they went unto their Tents] The *Chronicon Samaritanum* tells us, that when *Joſhua* ſent the *Reubenites* away, he appointed *Nephiel* to be his *Deputy* on the other Side of *Jordan*; that he cloathed him with a royal Robe, put a Crown on his Head, and made him ride on a Horſe of State, whilſt a Crier went before him, proclaiming, 'This is the King of the Two Tribes and 'an Half, the Preſident of Juſtice, the Director of 'Affairs, and the General in the Camp: Let his De-'termination be concluſive. In all difficult Cauſes let 'him deſire an Anſwer from *Eleazar* the High-Prieſt; 'and, if any one ſhall contradict his Sentence, or 'withdraw from his Allegiance, it ſhall be lawful for 'any one to kill that Man, and the whole Congrega-'tion ſhall be blameleſs.'

And the Children of Reuben departed from the Children of Iſrael out of Shiloh, which is in the Land of Canaan, to go unto the Country of Gilead] *Gilead*, which took its Name from *Gilead*, the Son of *Machir*, and Grandſon of *Manaſſeh*, is often put for the whole Country that lies on the Eaſt-ſide of *Jordan*, which the Children of *Iſrael* took from the *Moabites* and *Midianites*, &c.

And when they came unto the Borders of Jordan, that are in the Land of Canaan, the Children of Reuben — built there an Altar by Jordan] The Particle *there* is elſewhere rendered *then*; and ſo learned Interpreters underſtand it, *Pſ.* xiv. 5. and xxxvi. 12. *Eccleſ.* iii. 17. *Hoſ.* ii. 15. and in the *Latin* Tongue, Adverbs of Place are ſometimes put for Adverbs of Time; as it ſeems here. 1. Becauſe this beſt anſwers to the *when* in the Beginning of the Verſe. 2. This ſeems to clear a great Difficulty as to the Place where the Altar was built, which, tho' according to our Tranſlation, it ſeems, and is generally thought by the Interpreters to be in the Land of *Canaan*, yet if Things be more ſtrictly examined, it will appear probable to have been on the other Side of *Jordan* in *Gilead*. 1. From Ver. 11. where it's ſaid to have been built *over-againſt*, or, *in the Sight of the Land of Canaan*, therefore not in it. And, 2. From the Reaſon they give of building this Altar, *for Fear*, leſt the *Iſraelites* within *Jordan*, and in *Canaan*, *ſhould ſay unto their Children* dwelling beyond *Jordan*, *The Lord hath made Jordan a Border betwixt* us and you, *&c.* which Jealouſy would have been much confirmed by building the Altar in *Canaan*, but would be ſatisfied and confuted by having on the other Side *Jordan*, and in their own Land, a Pattern of that Altar at which God was ſerved in the Land of *Canaan*. But whether the *Hebrew* Particle be rendered *then* or *there*, it is not to be taken too ſtrictly; if *then*, the Meaning is not, that *they did this as ſoon as ever they came to the Borders of Jordan*, *that* are *in the Land of Canaan*; but about that Time when they came thither, that they thought and deſigned it, and as ſoon as ever they got over *Jordan*, which was in a very little Time, they ſet about and perfected it. If it be rendered *there*, it is not to be limited to the very ſame Spot of Ground mentioned before, as if it was built on *that Border of Jordan that was in the Land of Canaan*; but to be a little more largely underſtood; to be built on one or other of the Borders of *Jordan*; or in general, by *Jordan*; which is here purpoſely added, for the Explication of the Word *there*, and to prevent reſtraining it to the Border of *Jordan* within *Canaan*.

CHAP. XXIII.

Joſhua *being old aſſembles the People, and diſcourſes with them concerning the wonderful Works which God had wrought among them, and exhorts them by various Arguments to fear and ſerve God.*

Ver. 1. AND it came to paſs, a long time after that the Lord had given reſt unto Iſrael from all their enemies round about, that Joſhua waxed old, *and* ſtricken in age. 2 And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old *and* ſtricken in age: 3 And ye have ſeen all that the Lord your God hath done unto all theſe nations, becauſe of you; for the Lord your God *is* he that hath fought for you. 4 Behold, I have divided unto you by lot theſe nations that remain, to be an inheritance for your tribes from Jordan, with all the nations that I have cut off, even unto the great ſea weſt-ward. 5 And the Lord your God, he ſhall expell them from before you, and drive them from out of your ſight, and ye ſhall poſſeſs their land, as the Lord you God hath promiſed unto you. 6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moſes, that ye turn not aſide therefrom, to the right hand or to the left, 7 That ye come not among theſe nations, theſe that remain amongſt you, neither make mention of the name of their gods, nor cauſe to ſwear *by them*, neither ſerve them, nor bow your ſelves unto them: 8 But cleave unto the Lord your God, as ye have done unto this day. 9 For the Lord hath driven out from before you, great nations and ſtrong: but *as for* you, no man hath been able to ſtand before you unto this day. 10 One man of you ſhall chaſe a thouſand: for the Lord your God, he *it is* that fighteth for you, as he hath promiſed you. 11 Take good heed therefore unto your ſelves, that ye love the Lord your God. 12 Elſe if ye do in any wiſe go back, and cleave unto the remnant of theſe nations, *even* theſe that remain among you, and ſhall make marriages with them, and go in unto them and they to you. 13 Know for a certainty, that the Lord your God will no more drive out *any of* theſe nations from before you; but they ſhall be ſnares and traps unto you, and ſcourges in your ſides, and thorns in your eyes, until you periſh from off this good land which the Lord your God hath given you. 14 And behold, this day I *am* going the way of all the earth, and ye know in all your hearts, and in all your ſouls, that not one thing hath failed of all the good things which the Lord your God ſpake concerning you; all are come to paſs unto you, *and* not one thing hath failed thereof. 15 Therefore it ſhall come to paſs, *that* as all good things are come upon you, which the Lord your God promiſed you: ſo ſhall the Lord bring upon you all evil things, until he have deſtroyed you from off this good land which the Lord your God hath given you. 16 When ye have tranſgreſſed the covenant of the Lord your God, which he commanded you, and have gone and ſerved other gods, and bowed your ſelves to them: then ſhall the anger of the Lord be kindled againſt you, and ye ſhall periſh quickly from off the good land which he hath given unto you.

And it came to paſs a long Time after that the Lord had given Reſt unto Iſrael] The Learned have computed it at about fourteen Years.

CHAP. XXIV.

Joſhua *ſummons all the Tribes to* Shechem, *and recapitulates the Tranſactions of God towards them from* Terah *till that Time; renews the Covenant betwixt God and them; writes it in the Book of the Law; ſets up a Stone for a Witneſs. His Age, Death, and Burial.* Joſeph's *Bones are buried.* Eleazar *dies.*

Ver. 1. AND Joſhua gathered all the tribes of Iſrael to Shechem, and called for the elders of Iſrael, and for their heads, and for their judges, and for their officers, and they preſented themſelves before God. 2 And Joſhua ſaid unto all the people, Thus ſaith the Lord God of Iſrael, your fathers dwelt on the other ſide of the flood in old time, *even* Terah the father of Abraham, and the father of Nachor: and they ſerved other gods. 3 And I took your father Abraham from the other ſide of the flood, and led him throughout all the land of Canaan, and multiplied his ſeed, and gave him Iſaac. 4 And I gave unto Iſaac, Jacob and Eſau: and I gave unto Eſau mount Seir, to poſſeſs it; but Jacob and his children went down into Egypt. 5 I ſent Moſes alſo and Aaron, and I plagued Egypt, according to that which I did amongſt them: and afterward I brought you out. 6 And I brought your fathers out of Egypt: and you came unto the ſea, and the Egyptians purſued after your fathers with chariots and horſemen unto the Red-ſea. 7 And when they cried unto the Lord, he put darkneſs between you and the Egyptians, and brought the ſea upon them, and covered them; and your eyes have ſeen what I have done in Egypt: and ye dwelt in the wilderneſs a long ſeaſon. 8 And I brought you into the land of the Amorites, which dwelt on the other ſide Jordan; and they fought with you: and I gave them into your hand, that ye might poſſeſs their land, and I deſtroyed them from before you. 9 Then Balak the ſon of Zippor, king of Moab, aroſe and warred againſt Iſrael, and ſent and called Balaam the ſon of Beor to curſe you: 10 But I would not hearken unto Balaam, therefore he bleſſed you ſtill: ſo I delivered you out of his hand. 11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought againſt you, and the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Jebuſites, and I delivered them into your hand. 12 And I ſent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites: *but* not with thy ſword, nor with thy bow. 13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and olive-yards, which ye planted not, do ye eat. 14 Now therefore, fear the Lord, and ſerve him in ſincerity and in truth, and put away the gods which your fathers ſerved on the other ſide of the flood, and in Egypt: and ſerve ye the Lord. 15 And if it ſeem evil unto you to ſerve the Lord, chooſe you this day whom you will ſerve, whether the gods which your fathers ſerved, that *were* on the other ſide of the flood, or the gods of the Amorites, in whoſe land ye dwell: but as for me and my houſe, we will ſerve the Lord. 16 And the people anſwered and ſaid, God forbid that we ſhould forſake the Lord, to ſerve other gods. For the Lord our God, he *it is* that brought up, and our fathers out of the land of Egypt fro

rom the houſe of bondage, and which did thoſe
reat ſigns in our ſight, and preſerved us in all
he way wherein we went, and among all the peo-
le through whom we paſſed. 18 And the
Lord drave out from before us all the people,
ven the Amorites which dwelt in the land:
herefore will we alſo ſerve the lord for he *is* our
God. 19 And Joſhua ſaid unto the people,
Ye cannot ſerve the Lord; for he *is* an holy
God: he *is* a jealous God, he will not forgive
our tranſgreſſions, nor your ſins. 20 If ye for-
ke the Lord, and ſerve ſtrange gods, then he
ill turn and do you hurt, and conſume you,
fter that he hath done you good. 21 And the
eople ſaid unto Joſhua, Nay, but we will ſerve
he Lord. 22 And Joſhua ſaid unto the people,
Ye *are* witneſſes againſt your ſelves, that ye have
choſen you the Lord, to ſerve him. And they
aid, *We are* witneſſes. 23 Now therefore put
way (*ſaid he*) the ſtrange gods which *are* among
ou, and incline your heart unto the Lord God
Iſrael. 24 And the people ſaid unto Joſhua,
he Lord our God will we ſerve, and his voice
ill we obey. 25 So Joſhua made a covenant
ith the people that day, and ſet them a ſtatute
nd an ordinance in Shechem. 26 And Joſhua
rote theſe words in the book of the law of God
nd took a great ſtone, and ſet it up there under an
ak, that *was* by the ſanctuary of the Lord. 27
And Joſhua ſaid unto all the people, Behold,
is ſtone ſhall be a witneſs unto us; for it hath
eard all the words of the Lord which he ſpake
nto us: it ſhall be therefore a witneſs unto you,
ſt ye deny your God. 28 So Joſhua let the
eople depart, every man unto his inheritance.
9 And it came to paſs after theſe things, that
oſhua the ſon of Nun the ſervant of the Lord
ed, *being* an hundred and ten years old. 30
nd they buried him in the border of his inheri-
nce in Timnath-ſerah, which *is* in mount E-
hraim, on the north-ſide of the hill of Gaaſh.
And Iſrael ſerved the Lord all the days of
oſhua, and all the days of the elders that over-
ved Joſhua, and which had known all the works
the Lord, that he had done for Iſrael. 32
nd the bones of Joſeph, which the children of
rael brought up out of Egypt, buried they in She-
em, in a parcel of ground which Jacob bought
the ſons of Hamor the father of Shechem, for
hundred pieces of ſilver; and it became the
heritance of the children of Joſeph. 33 And
eazar the ſon of Aaron died, and they buried
m in a hill *that pertained to* Phinehas his ſon,
ich was given him in mount Ephraim.

Then Balak the Son of Zippor King of Moab, aroſe warred againſt Iſrael] How is this true, when *lak* did never fight againſt *Iſrael? Anſw.* One Prince y fight againſt another, tho' he never come to a tle, nor ſtrike one Stroke; ſo *Balak* warred, tho' by open Force, yet by crafty Counſel, and war- Stratagems, by magical Arts, by wicked Devices, by throwing Temptations in their Way, in order break the Covenant and Alliance between God their nfederate and Protector; or by warlike Stratagems, Caſe *Balaam*'s Charms had ſucceeded, as may be ered from *Numb.* xxii. 11. or at leaſt by Deſign Intention; Things being often ſaid to be done both Scripture and other Authors, which were only de- ed or intended, as here Ver. 11. *Gen.* xxxvii. 21. . xxiv. 13. *Matt.* v. 28. *John* x. 32, 33. And old Lawyers note, *That he is rightly called a Thief or an Adulterer,* &c. *who wanted nothing but Occaſion or Opportunity of being ſo.*

And if it ſeem evil unto you to ſerve the Lord, chuſe you this Day whom you will ſerve] He does not abſolutely leave them to their Liberty, whether they would ſerve God or Idols; for *Joſhua* had no ſuch Power or Liberty himſelf, nor could give it to another; and both he and they are obliged by the Law of *Moſes*, to give their Worſhip to God only, and to forbear all Idolatry in themſelves, and ſeverely puniſh it in others; but it is a rhetorical and powerful Inſinuation, whereby he both implies, that the Worſhip of God is ſo highly reaſonable, ſo neceſſary and beneficial; and the Service of Idols ſo abſurd, vain, and pernicious, that if it were left free to all Men to make their Choice, every Man in his right Wits muſt needs chuſe the Service of God, before that of Idols; and provokes them to bind themſelves faſter to God by their own Choice. See ſuch Manner of Speeches in *Ruth* i. 8, 15. *Kings* xviii. 21.

And Joſhua ſaid unto the People, Ye cannot ſerve the Lord] *Joſhua* does not here ſpeak of an abſolute Impoſſibility; (for then both his Reſolution to ſerve God himſelf, and his Exhortation to them to do the ſame, had undoubtedly been vain and ridiculous) but of a moral Impoſſibility, or a very great Difficulty, which he alledges, not to diſcourage them from God's Service, which it is his great Deſign to engage them in; but only to make them more conſiderate and cautious in obliging themſelves to it; and more circumſpect and reſolute in anſwering their Obligations. The Meaning therefore is, God's Service is not, as you ſeem to imagine, a ſlight and eaſy Thing, as ſoon done as ſaid; but it is a Work of great Difficulty, and requires great Care, Courage and Reſolution; and when I conſider the infinite Purity of God, that he will not be mocked or abuſed; and withal, your great and manifeſt Proneneſs to Superſtition and Idolatry, even during the Life of *Moſes*, and in ſome of you whilſt I live, and whilſt the Obligations which God hath laid upon you in this Land, are freſh in your Memory; I cannot but fear that after my Deceaſe you will think the Service of God too hard and burthenſome for you, and therefore will caſt it off and revolt from him, if you do not double your Watch, and carefully avoid all Occaſions of Idolatry, which I fear you will not do, but I do hereby exhort you to do.

He will not forgive your Tranſgreſſions nor your Sins] That is, If you, who own yourſelves for his People and Servants, ſhall wickedly and wilfully tranſgreſs his Laws, by Idolatry, or other Crimes, he will not let this go unpuniſhed in you, as he does in other Nations; therefore conſider what you do when you take the Lord for your God; weigh your Advantages and Inconveniencies together; for if you be ſincere and faithful in God's Service, you will have admirable Benefits by it; ſo if you be falſe to your Profeſſions, and forſake him whom you have ſo ſolemnly avouched to be your God, he will deal more ſeverely with you, than with any People in the World.

And Joſhua wrote theſe Words in the Book of the Law of God] That is, he wrote this Covenant or Agreement of the People with the Lord, in that Volume which was kept in the Ark, *Deut.* xxxi. 9, 26. whence it was taken and put into the Book of *Joſhua*. This he did, partly, for the perpetual Remembrance of this great and ſolemn Action; partly, to lay the greater Obligation upon the People to be true to their Engagement; and, partly, as a Witneſs for God, and againſt the People, if afterwards he ſeverely puniſhed them for their Defection from him, to whom they had ſo ſolemnly and freely obliged themſelves.

And took a great Stone, and ſet it up there] This Stone was to be a Witneſs and Monument of this great Tranſaction, according to the Cuſtom of thoſe antient Times, as *Gen.* xxviii. 18. and xxxi. 45. *Exod.* xxiv. 4. *Deut.* xxvii. 2. *Joſh.* iv. 3. and viii. 32. Poſſibly this Agreement might be written upon this Stone, as was uſual in thoſe Times.

Under an Oak] That is, near to the Place where the Ark and Tabernacle then were: For, tho' they were forbidden *to plant a Grove near the Altar*, as the *Gentiles* did, yet they might for a Time ſet up an Altar, or the Ark, near a great Tree which had been planted there before.

For it hath heard all the Words of the Lord] That is, it ſhall be as ſure a Witneſs againſt you, as if it had really heard what had been ſaid. This is a common Figure, called *Proſopopeia*, whereby the Senſe of Hearing is frequently aſcribed to the Heavens and the Earth, and other ſenſeleſs Creatures, as *Deut.* xxxii. 1. *Jer.* ii. 12. *Be aſtoniſhed, O ye Heavens at this, and be horribly afraid, be ye very deſolate, ſaith the Lord.*

Joſhua, the Servant of the Lord, died, being an hundred and ten Years old] *Jeſus* the Son of *Sirach*, gives us a long Commendation of *Joſhua*, Eccleſ. xlvi. 1, &c. but *Joſephus* is more conciſe in his Character, where he tells us,—'That he was a Man of political Prudence, and endowed alſo with a ſingular Felicity of popular Eloquence in expreſſing his Thoughts; brave, and indefatigable in War; and no leſs juſt and dexterous in Peace; and, in ſhort, that he was a Perſon qualified for all great Purpoſes.' He is generally reputed to be the Author of the Book that goes under his Name. In the 26th Verſe of this Chapter, it is expreſly ſaid, that *he wrote theſe Things*, Eccleſ. xlvi. 1. The *Son of Sirach* has made him *Succeſſor* to *Moſes* in the prophetick Miniſtry. And both the Church and Synagogue have all along looked upon the Book as *Canonical*. The Truth is, *Joſhua* was the only ſacred Penman we know of, that the *Iſraelites* had in his Age. After he had finiſhed the Diviſion of the Land, 'tis ſaid Chap. xxiii. 1. that he had many Years of great Leiſure, which he very probably employed in giving an Account of the Death and Burial of *Moſes* and *Eleazar*, and from thence continued a Narrative of what had been tranſacted under his own Adminiſtration; filling it up with a general Terrier of the Settlements of the Tribes, which was highly expedient for the *Iſraelites* to have recorded, in order to prevent Confuſions about their Inheritances in future Ages. Now if this Suppoſition be right, the Work of *Joſhua* muſt begin where that of *Moſes* ended, *viz.* at the xxxivth Chapter of *Deuteronomy*, and ended the 27th Verſe of the xxivth Chapter of *Joſhua*. For, as *Joſhua*, at the End of *Deuteronomy*, added an Account of *Moſes*'s Death; ſo what we find from the 28th Verſe of the xxivth Chapter of *Joſhua* to the End of that Book, was unqueſtionably not written until *Joſhua* and all the Elders his Cotemporaries were gone off the Stage, and was therefore added to end the Book of *Joſhua* by ſome ſacred Penman, (moſt probably by *Samuel*) who was afterwards employed to record the ſubſequent State of Affairs of *Iſrael*. See *Shuckford*'s Con. and *Patrick*'s Com. But there is the like Certainty of another Book of *Joſhua*'s, which the *Samaritans* preſerve with much Reſpect, and make great Uſe of, in the Support of their Pretenſions againſt the *Jews*; neither can we tell, whether *Joſhua* was the Author of that Prayer, which the *Jews* repeat as oft as they go into the Synagogues, and begins thus,—'It is our Duty to praiſe the Lord of the Univerſe, 'and to celebrate the Creation of the World; for he 'hath not made us like unto the Nations of the Earth, 'but hath prepared for us an Inheritance infinitely 'richer and greater, &c.' See *Wagenſeil*'s Tela ignea Satanæ.

And the Bones of Joſeph, which the Children of Iſrael brought up out of Egypt, buried they in Shechem] It may reaſonably be thought, that the Bodies of the reſt of the Sons of *Jacob*, from whom the Twelve Tribes deſcended, were brought into *Canaan*, to be there interred, as *Joſephus* relates from antient Tradition, and as St. *Stephen* confirms it, *Acts* vii. 16. For tho' *Joſeph* excelled them all in Dignity, and gave this ſpecial Charge about his Body, yet every Tribe, no doubt, had as great a Regard for their Progenitor, and would be inclined to do the ſame for their Fathers, that *Joſeph*'s Deſcendants did for him: But whether they buried them in the Cave of *Machpelah*, or in ſome eminent Place in their own Tribe, as *Joſeph* was, there is no one that gives us any Account. See *Patrick*'s Com.

And Eleazar the Son of Aaron died, and they buried him in a Hill that pertained to Phinehas his Son] This Place, ſays *Patrick*, is, in the *Hebrew*, called the *Hill of Phinehas*, it being cuſtomary in thoſe Days for Men to call Places by the Names of their *eldeſt* Son. But then the Queſtion is, To whom did the *Iſraelites* give this Hill? The moſt probable Anſwer: That they gave it to *Eleazar*; for, he being the High-Prieſt, at the Time of the Diviſion of the Land, they thought proper to give him a peculiar Portion diſtinct from other Cities of the Prieſts, which were all in the Tribes of *Judah*, *Benjamin*, and *Simeon*, and none in the Tribe of *Ephraim*, Joſh. xxi. 9, 17, 19. And they made Choice of this Country the rather, that he might be near the Tabernacle which was at *Shiloh*, and near to *Joſhua*, who lived at *Shechem*, to be ready on all Occaſions to adviſe him, and conſult the Oracle for him. But then againſt this there lies an Objection, *viz.* that no *Levite* or *Prieſt* was to have any Portion in the Diviſion of the Land; and therefore it is a received Opinion among the *Jews*, that either *Eleazar* or *Phineas*, had this Inheritance in Right of his Wife: Tho' we cannot ſee, why the High-Prieſt eſpecially, who was certainly the *ſecond* Perſon in the Government, might not have a Manſion-houſe, and ſome Domains allotted to him, for the greater State and Dignity of his Living, without any great Infringement upon the general Laws.

AN EXPOSITION OF The Book of *JUDGES.*

The ARGUMENT.

Who the Author of this Book was, whether Samuel *or* Ezra, *or ſome other Prophet, is not certainly known, nor is it very material to know. It imports not much who was the King's Secretary, or with what Pen it was written, if it be once known that it was the King who made the Order or Decree. It is ſufficient, that unto the* Jews were committed the Oracles of God, *Rom.* iii. 2. *that is, the Holy Scriptures of the* Old Teſtament, *one Part of which this was, as is generally allowed.*

This Book, which hath evidently been compiled by ſome Prophet out of publick Regiſters and Records, and the Treaſures where they were kept, contains the Series of the Hiſtory of the principal Things which happened to the People of God, from the Death of Joſhua *till the Days of* Eli *the High Prieſt: The Sum of which is, that God, after* Joſhua'*s Death, having left many of the accurſed* Canaanites *remaining for a continual Proof, and Exerciſe of his People; they, by their unlawful Practices, Contracts, and Marriages with them, were thereby led into many notorious Corruptions in the Service of God, and into a boundleſs Idolatry, accompanied with an extreme Depravation of Life and Manners. Whereupon God afflicted them with the Scourge of theſe and other Nations, and puniſhed them ſeverely by foreign Tyrannies, Violences, Oppreſſions, and the Deſolations of War.*

But however, the Almighty did not abandon them entirely to the Mercy of their Enemies, but often raiſed up ſome heroic Perſons, whom he endowed with the Power and Gift of his Spirit, and inſpired them with a Reſolution to take upon them the Government under a benign, fatherly, and reaſonable Form, to adminiſter Juſtice, to defend and deliver the People from their Oppreſſors, to re-eſtabliſh the publick Peace and Tranquillity by their Armies, miraculouſly conducted and bleſſed by God, and all under the plain Name and Title of Judges; *who were a Sort of Magiſtrates inferior to Kings, and could neither make new Laws, nor impoſe any Tribute or Taxes, but were the ſupreme Executors of the Laws and Commands of God, and the Generals of the Armies of* Iſrael. *This laid open the Way for God's Providence to confirm the State of* Iſrael, *by eſtabliſhing a Monarchy in* David *and his Poſterity, which was to ſerve for a perpetual Aſſurance and Direction to expect the ſpiritual and everlaſting Kingdom of Chriſt.*

This Book (according to the Account of ſome) contains the Hiſtory of 299, *or* 300 *Years; that is, from the Year ſince the Creation of the World,* 2511, *or* 2810.

CHAP. I.

The Tribes of Judah, *and* Simeon, *renew the War againſt the* Canaanites; *their Conqueſts.* Othniel *ſubdues* Debir, *for which he obtains* Caleb'*s Daughter in Marriage. The* Kenites *dwell in* Judah. *The Houſe of* Joſeph *ſubdue* Bethel. *The Remiſneſs of the Tribes in driving out the* Canaanites.

er. 1. NOW after the death of Joſhua, it
came to paſs, that the children of
rael aſked the Lord, ſaying, Who ſhall go up
r us againſt the Canaanites firſt to fight againſt
em; 2 And the Lord ſaid, Judah ſhall go up:
ehold, I have delivered the land into his hand.
And Judah ſaid unto Simeon his brother, Come
p with me into my lot, that we may fight a-
ainſt the Canaanites, and I likewiſe will go with
ee into thy lot. So Simeon went with him. 4
nd Judah wnet up, and the Lord delivered the
Canaanites, and the Perizzites into their hand:
and they ſlew of them in Bezek ten thouſand
men. 5 And they found Adoni-bezek in Bezek:
and they fought againſt him, and they ſlew the
Canaanites and the Perizzites. 6 But Adoni-bezek
fled, and they purſued after him, and
caught him, and cut off his thumbs, and his
great toes. 7 And Adoni-bezek ſaid, Three-
ſcore and ten kings, having their thumbs and
their great toes cut off, gathered *their meat*
under my table; as I have done, ſo God hath
requited me. And they brought him to Jeru-
ſalem, and there he died. 8 (Now the children
of Judah had fought againſt Jeruſalem, and
had taken it, and ſmitten it with the edge of
the ſword, and ſet the city on fire) 9 And
afterward the children of Judah went down to
fight againſt the Canaanites that dwelt in the
mountain, and in the ſouth, and in the valley.
10 And Judah went againſt the Canaanites that
dwelt

dwelt in Hebron, (now the name of Hebron
before *was* Kirjath-arba) and they ſlew Sheſhai,
and Ahiman, and Talmai. 11 And from thence
he went againſt the inhabitants of Debir: (and
the name of Debir before *was* Kirjath-ſepher) 12
And Caleb ſaid, He that ſmiteth Kirjath-ſepher
and taketh it: to him will I give Achſah my
daughter to wife. 13 And Othniel the ſon of
Kenaz Calebs younger brother took it: and he
gave him Achſah his daughter to wife. 14 And
it came to paſs when ſhe came *to him*, that ſhe
moved him to aſk of her father a field: and ſhe
lighted from off her aſs; and Caleb ſaid unto her,
What wilt thou? 15 And ſhe ſaid unto him, Give
me a bleſſing: for thou haſt given me a ſouth-land,
give me alſo ſprings of water. And Caleb gave
her the upper ſprings, and the neither ſprings.
16 And the children of the Kenite, Moſes father
in law, went up out of the city of palm-trees, with
the children of Judah into the wilderneſs of Judah,
which *lieth* in the ſouth of Arad, and they went
and dwelt among the people. 17 And Judah
went with Simeon his brother, and they ſlew
the Canaanites that inhabited Zephath, and
utterly deſtroyed it: (and the name of the city
was called Hormah) 18 Alſo Judah took Gezer
with the coaſt thereof, and Askelon with the
coaſt thereof, and Ekron with the coaſt thereof.
19 And the Lord was with Judah, and he drave
out *the inhabitants of* the mountain, but could
not drive out the inabitants of the valley, becauſe
they had chariots of iron. 20 And they gave
Hebron unto Caleb, as Moſes ſaid: and he expelled
thence the three ſons of Anak. 21 And the
children of Benjamin did not drive out the Jebuſites
that inhabited Jeruſalem: but the Jebuſites
dwell with the children of Benjamin in Jeruſalem
unto this day. 22 And the houſe of Joſeph,
they alſo went up againſt Beth-el: and the Lord
was with them. 23 And the houſe of Joſeph
ſent to deſcry Beth-el: (now the name of the city
before *was* Luz) 24 And the ſpies ſaw a man
come forth out of the city, and they ſaid unto
him, Shew us, we pray thee, the entrance into
the city, and we will ſhew thee mercy. 25 And
when he ſhewed them the entrance into the city,
they ſmote the city with the edge of the ſword:
but they let go the man and all his family. 26
And the man went into the land of the Hittites,
and built a city, and called the name thereof Luz:
which *is* the name thereof unto this day. 27
Neither did Manaſſeh drive out *the inhabitants of*
Beth-ſhean and her towns, nor Tanach and her
towns, nor the inhabitants of Dor and her towns,
nor the inhabitants of Ibleam and her towns, nor
the inhabitance of Megiddo and her towns: but
the Canaanites would dwell in that land. 28 And
it came to paſs when Iſrael was ſtrong, that they
put the Canaanites to tribute, and did not utterly
drive them out. 29 Neither did Ephraim drive
out the Canaanites that dwelt in Gezer: but the
Canaanaites dwelt in Gezer among them. 30
Neither did Zebulun drive out the inhabitants of
Kitron, nor the inhabitants of Nahalol: but the
Canaanites dwelt among them, and became tributaries.
31 Neither did Aſher drive out the inhabitants
of Accho, nor the inhabitants of Zidon,
nor of Ahlab, nor Achzib, nor Helbah, nor
Aphik, nor of Rehob: 32 But the Aſherites
dwelt among the Canaanites, the inhabitants of
the land: for they did not drive them out. 33
Neither did Naphtali drive out the inhabitants of
Beth-ſhemeſh, nor the inhabitants of Beth-anath;
but he dwelt among the Canaanites, the inhabitants
of the land: nevertheleſs the inhabitants of
Beth-ſhemeſh and of Beth anath became tributaries
unto them. 34 And the Amorites forced
the children of Dan into the mountain: for they
would not ſuffer them to come down to the
valley. 35 But the Amorites would dwell in
mount Heres in Ajjalon, and in Shaalbim: yet
the hand of the houſe of Joſeph prevailed, ſo
that they became tributaries. 36 And the coaſt
of the Amorites *was* from the going up to Akrabbim,
from the rock and upward.

Now after the Death of Joſhua] The *Samaritan* Chronicle tells us indeed, that in the laſt Aſſembly which *Joſhua* held, he nominated twelve *Chiefs*, of every Tribe one, and put it to the *Lot*, who ſhould ſucceed him in the Government; that the Lot fell upon his Nephew *Abel*, whom he accordingly crowned, and inveſted with other Enſigns of Honour, *&c.* But this is thought to be no more than a *fabulous* Account, invented to fill up this void Space of Time. See *Saurin's* Diſſert. in Locum.

And they ſlew of them in Bezek] There is another Place in Scripture, *viz.* 1 Sam. xi. 8. where *Bezek* is mentioned; and ſince *Euſebius* and *Jerome* tells us, that there were, in their Days, two Towns, about ſeventeen Miles diſtant from *Shechem*, of the ſame Name, and not far diſtant from each other, we ſee nothing of moment to hinder them from being both but one City in former Times. See *Wells's* Geogr.

And cut off his Thumbs and his great Toes] The Reaſon of their mutilating him in this Manner, ſays *Patrick*, was, to make him uncapable of War any more, being unable to *handle Arms*, by Reaſon of the Loſs of his *Thumbs*, or to *run ſwiftly* (which was a notable Quality in a Warrior in thoſe Days) by the Loſs of his *great Toes*.

Now the Children of Judah had fought againſt Jeruſalem, and taken it, and ſmitten it with the Edge of the Sword] We do not read, ſays *Patrick*, that *Jeruſalem* was ever taken by *Joſhua*, tho' it ſeems highly probable, that, when he took the King of *Jeruſalem*, he did to it as he did to the reſt of the Cities belonging to thoſe Kings, *Joſh.* x. 3, 23. But when he was gone to conquer other Parts of the Country, it is likely that the old Inhabitants returned again, and took Poſſeſſion of it, for the Land was not then divided among the *Iſraelites*. But as *Joſhua*, a little before his Death, divided the Land, and this City fell, in Part, to the Share of the Tribe of *Judah*, they diſpoſſeſſed the *Jebuſites* that dwelt there, of all but the ſtrong Fortreſs on the Top of Mount *Sion*, which held out till the Days of *David*.

And Caleb ſaid, He that ſmiteth Kirjath-ſepher] Who was their *General* on this Occaſion, is not expreſly mentioned either in Scripture, *Joſephus*, or any other antient Hiſtorian; and yet it is hardly to be queſtioned, but that *Caleb* was the Perſon. He was of the Tribe of *Judah*, older than any other by twenty Years; and yet, like *Moſes*, he continued in his full Strength and Vigour. He and *Joſhua* were the only two Spies, who, having ſearched out the Land, gave a true Report of it; and therefore, as *Joſhua* was the firſt General, he had the greateſt Right to ſucceed him, and this might be the Reaſon why *Joſhua*, at his Death, named no other. He, and *Joſhua*, were the only two Perſons, to whom the *Iſraelites* gave Inheritances for their ſignal Services; and, as his Inheritance lay unconquered in this Tribe, he had the greateſt Reaſon to be active in reducing it. His Name alone is mentioned in all theſe Wars; and, as his Son-in-law, *Othniel*, was the firſt Deliverer of the *Iſraelites* from their Oppreſſion, he ſeems to have ſucceeded *Caleb* in this Dignity, as his neareſt and moſt valiant Relation. See *Bedford's* Script. Chron.

CHAP.

CHAP. II.

An Angel reproves Iſrael *at* Bochim. *The Wickedneſs of the new Generation after* Joſhua, *for which God puniſhes them by their Enemies; and, being delivered by the Judges, grew worſe.*

Ver. 1. AND an angel of the Lord came up
from Gilgal to Bochim, and ſaid, I
made you to go up out of Egypt, and have
rought you unto the land which I ſware unto
our fathers; and I ſaid, I will never break my
ovenant with you. 2 And ye ſhall make no
eague with the inhabitants of this land, you ſhall
hrow down their altars: but ye have not obeyed
ny voice; why have ye done this? 3 Wherefore
alſo ſaid, I will not drive them out from before
ou: but they ſhall be *as thorns* in your ſides,
nd their gods ſhall be a ſnare unto you. 4 And
came to paſs, when the angel of the Lord ſpake
heſe words unto all the children of Iſrael, that
he people lift up their voice, and wept. 5 And
hey called the name of that place Bochim: and
hey ſacrificed there unto the Lord. 6 And when
oſhua had let the people go, the children of
ſrael went every man unto his inheritance to
oſſeſs the land. 7 And the people ſerved the
ord all the days of Joſhua, and all the days of
he elders that out lived Joſhua, who had ſeen all
he great works of the Lord, that he did for
ſrael. 8 And Joſhua the ſon of Nun, the ſervant
f the Lord, died, *being* an hundred and ten
ears old. 9 And they buried him in the border
f his inheritance in Timnath heres, in the mount
f Ephraim, on the north ſide of the hill Gaaſh.
o And alſo all that generation were gathered
nto their fathers: and there aroſe another gene-
ation after them, which knew not the Lord,
or yet the works which he had done for Iſrael.
1 And the children of Iſrael did evil in the ſight
f the Lord, and ſerved Baalim: 12 And they
orſook the Lord God of their fathers, which
rought them out of the land of Egypt, and fol-
owed other gods, of the gods of the people that
ere round about them, and bowed themſelves
nto them, and provoked the Lord to anger.
3 And they forſook the Lord, and ſerved Baal
nd Aſhtaroth. 14 And the anger of the Lord
as hot againſt Iſrael, and he delivered them into
he hands of ſpoilers that ſpoiled them, and
e ſold them into the hands of their enemies
ound about, ſo that they could not any longer
and before their enemies. 15 Whitherſoever
hey went out, the hand of the Lord was againſt
hem for evil, as the Lord had ſaid, and as the
ord hath ſworn unto them: and they were greatly
iſtreſſed. 16 Nevertheleſs the Lord raiſed up
dges, which delivered them out of the hand of
hoſe that ſpoiled them. 17 And yet they would
ot hearken unto their judges, but they went a
horing after other gods, and bowed themſelves
nto them: they turned quickly out of the way,
hich their fathers walked in, obeying the com-
andments of the Lord; *but* they did not ſo.
8 And when the Lord raiſed them up judges,
en the Lord was with the judge, and delivered
em out of the hand of their enemies, all the
ays of the judge: (for it repented the Lord,
ecauſe of their groanings, by reaſon of them that
ppreſſed them, and vexed them) 19 And it
came to paſs when the judge was dead, *that*
they returned, and corrupted *themſelves* more
than their fathers, in following other gods, to
ſerve them, and to bow down unto them: they
ceaſed not from their own doings, nor from
their ſtubborn way. 20 And the anger of the
Lord was hot againſt Iſrael; and he ſaid, Becauſe
that this people hath tranſgreſſed my covenant
which I commanded their fathers, and have not
hearkened unto my voice: 21 I alſo will not hence-
forth drive out any from before them, of the na-
tions which Joſhua left when he died: 22 That
through them I may prove Iſrael, whether they
will keep the way of the Lord, to walk therein,
as their fathers did keep *it*, or not. 23 Therefore
the Lord left thoſe nations, without driving them
out haſtily, neither delivered he them into the
hand of Joſhua.

And an Angel of the Lord came up from Gilgal to Bochim] The *Jews*, ſays *Patrick*, were generally of Opinion, that, by this Angel, we are to underſtand a *Prophet*, who was ſent by God as a *Meſſenger*, which the Word very often imports; and this Meſſenger they commonly take to have been *Phineas*, who was employed upon this Errand. I can ſee no Reaſon, however, for their departing from the uſual Signification of the Word, eſpecially when there is no Abſurdity in it, and the Senſe of the Context ſeems to require our retaining it. Nay, there is Reaſon to ſay, that the Perſon, who here reproves the *Iſraelites*, was ſomething more than a *created* Angel; for, who but God can ſpeak in this Stile, *I made you to go out of Egypt?* No Prophet, nor any created Angel, durſt have been ſo bold: And therefore, the Opinion of moſt Chriſtian Interpreters is, that it was *the Son of God*, who is frequently in Scripture called the *Angel of the Covenant.* And fit it was for him to appear now, as coming from *Gilgal*, to put them in Mind of his illuſtrious Appearance near that Place once before, of the Aſſurance he then gave them of his Preſence with them in the Conqueſt of the Land, and of the ſolemn *Covenant* he made with them, by renewing of *Circumciſion*. The Angel's *coming up from Gilgal*, is therefore mentioned, as a very pertinent Circumſtance, to upbraid the *Iſraelites* with their baſe Ingratitude to God, and with their Sloth in not endeavouring to drive out the *Canaanites*.

Nevertheleſs, the Lord raiſed up Judges] *Judges*, which, in *Hebrew*, are *Shophetim*, were a Kind of Magiſtrates, not much unlike the *Archontes* among the *Athenians*, and the *Dictators* among the *Romans*. The *Carthaginians*, a Colony among the *Tyrians*, had a Sort of Rulers, whom they called *Suffetes*, or *Shophetim*, much of the ſame Extent of Power; and *Grotius*, in the Beginning of his Commentary on this Book of *Judges*, compares them to thoſe *Chiefs* that were in *Gaul*, in *Germany*, and *Britain*, before the *Romans* introduced another Form of Government. Their Power conſiſted in a *Medium*, as it were, between that of a King, and an ordinary Magiſtrate, ſuperior to the latter, but not ſo abſolute as the former. They were indeed no more than God's *Vicegerents*, and every Attempt to raiſe themſelves to regal Dignity, was looked on as an Uſurpation upon his Right, who alone was to be conſidered as the *Sovereign* of the *Hebrews*, and therefore we find *Gibeon* refuſing this ſupreme Authority when it was offered him, *Judg.* viii. 23. *I will not rule over you, neither ſhall my Son rule over you; the Lord ſhall rule over you.*

The Honour of theſe Judges laſted for Life; but their Succeſſion was not always continued, for there were frequent Interruptions in it, and the People lived often under the Dominion of Strangers, without any Government of their own. According to common Cuſtom, they were generally appointed by God; the Gifts which he inveſted them with, and the Exploits he enabled them to do, were a Call ſufficient to that Office: But, in Caſe of extreme Exigence, the People made ſometimes Choice of ſuch, as they thought beſt qualified to reſcue them out of their Oppreſſion, without waiting for divine Deſignation.

Their Right extended ſo far, as to arbitrate in all Affairs of War and Peace, and to determine all Cauſes; but then they had none at all to make any new Laws, or lay new Taxes upon the People. Their *Dominion* did ſeldom reach over all the Land; but, as it often happened, that the Oppreſſions, which occaſioned a Recourſe to their Aſſiſtance, were felt in particular Tribes, or Provinces only; ſo the Judges, who were either raiſed, or choſen, to procure a Deliverance from theſe Grievances, did not extend their Command over all the Land, in general, but over that Diſtrict only, which they were appointed to deliver.

In ſhort, theſe Judges were by their Office the Protectors of the Laws, the Defenders of Religion, and the Avengers of all Crimes, eſpecially of that of *Idolatry*; and yet it muſt be owned, that theſe were Men of the *like Paſſions and Infirmities* with others, and that the great Advantages, which, under God, they procured for the *Iſraelites*, did not exempt them from that Frailty which is incident to all human Things; of which *Sampſon* is an eminent Inſtance. But then we are to remember, that theſe Judges, were Perſons under a particular *Oeconomy* of Providence, that their Conduct therefore is no Direction to us, tho' our Paſſions the Almighty might make uſe of (and therefore tolerate) for the Accompliſhment of his wiſe Ends.

CHAP. III.

The Nations that were left to prove Iſrael. *The* Iſraelites, *for their Sins, are delivered up to the King of* Meſopotamia; *are reſcued by* Othniel; *but continuing to do Evil, are again oppreſſed by the* Moabites; *are reſcued by* Ehud. Shamgar *delivers them from the* Philiſtines.

Ver. 1. NOW theſe *are* the nations which the Lord left to prove Iſrael by them, (*even* as many *of Iſrael* as had not known all the wars of Canaan; 2 Only that the generations of the children of Iſrael might know to teach them war, at the leaſt ſuch as before knew nothing thereof) 3 *Namely*, five lords of the Philiſtines, and all the Canaanites, and the Sidonians, and the Hivites, that dwelt in mount Lebanon, from mount Baal-hermon, unto the entering in of Hamath. 4 And they were to prove Iſrael by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moſes. 5 And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites: 6 And they took their daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods. 7 And the children of Iſrael did evil in the ſight of the Lord, and forgat the Lord their God, and ſerved Baalim, and the groves. 8 Therefore the anger of the Lord was hot againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim king of Meſopotamia: and the children of Iſrael ſerved Chuſhan-riſhathaim eight years. 9 And when the children of Iſrael cried unto the Lord, the Lord raiſed up a deliverer to the children of Iſrael, who delivered them, *even* Othniel the ſon of Kenaz, Calebs younger brother. 10 And the Spirit of the Lord came upon him, and he judged Iſrael, and went out to war; and the Lord delivered Chuſhan-riſhathaim king of Meſopotamia into his hand: and his hand prevailed againſt Chuſhan-riſhathaim. 11 And the land had reſt forty years: and Othniel the ſon of Kenaz died. 12 And the children of Iſrael did evil again in the ſight of the Lord: and the Lord ſtrengthened Eglon the king of Moab againſt Iſrael, becauſe they had done evil in the ſight of the Lord. 13 And he gathered unto him the children of Ammon and Amalek, and went and ſmote Iſrael, and poſſeſſed the city of palm-trees. 14 So the children of Iſrael ſerved Eglon the king of Moab eighteen years. 15 But when the children of Iſrael cried unto the Lord, the Lord raiſed them up a deliverer, Ehud the ſon of Gera, a Benjamite, a man left-handed: and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab. 16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh. 17 And he brought the preſent unto Eglon king of Moab: and Eglon *was* a very fat man. 18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent. 19 But he himſelf turned again from the quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, Keep ſilence. And all that ſtood by him, went out from him. 20 And Ehud came unto him, and he was ſetting in a ſummer-parlour, which he had for himſelf alone: and Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat. 21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly. 22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly, and the dirt came out. 23 Then Ehud went forth through the porch, and ſhut the doors of the parlour upon him, and locked them. 24 When he was gone out, his ſervants came; and when they ſaw, that behold, the doors of the parlour *were* locked, they ſaid, Surely he covereth his feet in his ſummer-chamber. 25 And they tarried till they were aſhamed: and behold, he opened not the doors of the parlour, therefore they took a key, and opened *them*: and behold their Lord *was* fallen down dead on the earth. 26 And Ehud eſcaped while they tarried: and paſſed beyond the quarries, and eſcaped unto Seirath. 27 And it came to paſs when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them. 28 And he ſaid unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and ſuffered not a man to paſs over. 29 And they ſlew of Moab at that time, about ten thouſand men, all luſty, and all men of valour; and there eſcaped not a man. 30 So Moab was ſubdued that day under the hand of Iſrael: and the land had reſt fourſcore years. 31 And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtines ſix hundred men with an ox-goad, and he alſo delivered Iſrael.

And ſerved Baalim and the Groves] That is, *in the Groves*, in which the Heathens uſually worſhipped their *Baalims*, or Idols. Or *the Groves* are here put metonymically for the Idols of the Groves, which are here diſtinguiſhed from the *Baalim*, which ſeems to have been

een worſhipped in other Places, as *the Prophets of* *aal* are diſtinguiſhed from *the Prophets of the Groves*, Kings xviii. 19.

In the 11th Verſe it is ſaid, *the Land had Reſt forty* *ears*; altho' Ver. 8. it is manifeſt that they were in ervitude eight of thoſe Years. The Senſe of this Paſ- ge is, either, 1. That the Land reſted about forty ears; it being uſual in Scripture to uſe Numbers in ch a Latitude. Thus the *Iſraelites* are ſaid *to bear* *heir Iniquities forty Years in the Wilderneſs*, Numb. iv. 43. when there wanted near two Years of that umber. Thus *Joſeph*'s Kindred, that were ſent for, nd called by him into *Egypt*, are number'd *Seventy-five* *uls*, Acts vii. 14. altho' there were but ſeventy, as affirmed, *Gen.* xlvi. 27. *Exod.* i. 5. So here, *the* *and* is ſaid *to reſt forty Years*, altho' they were in Ser- itude eight of thoſe Years, Ver. 8. And in like anner the Land is ſaid to *have Reſt eighty Years*, o' eighteen of them they ſerved the King of *Moab*. nd ſo in ſome other Inſtances. Nor is it ſtrange or nuſual either in Scripture, or in other Authors, for hings to be denominated from the greater Part, as ere it was; eſpecially when they enjoyed ſome Degrees Reſt and Peace even in theſe Times of Slavery, as ere they did. Or, 2. *It reſted*, that is, began to eſt, or recovered its interrupted Reſt in the *fortieth* *ear*, either after *Joſhua*'s Death, or after the firſt and mous Reſt procured for them by *Joſhua*, as is noted *eb.* iv. 9. when he deſtroyed and ſubdued the *Ca-* *anites*, and gave them quiet Poſſeſſion of the Land; d *the Land had Reſt from War*, Joſh. xi. 23. and iv. 15. So there is this Difference between the Years Servitude and Oppreſſion, and thoſe of Reſt, that in e former he tells us how long it laſted; in the latter, hen it began; by which, compared with the other ears, it was eaſy alſo to know how long the Reſt ſted. To ſtrengthen this Interpretation, two Things uſt be noted. 1. That *reſting* is here put for *begin-* *ng to reſt*; as *to beget* is put for *beginning to beget*, Gen. 32. and xi. 26. and *to reign* for *to begin to reign*, Sam. ii. 10. and *to build*, 1 Kings vi. 15, 36. for *to* *gin to build*, 2 Chron. iii. 1. 2. That *forty Years* is t for the *fortieth Year*; the Cardinal Number for the dinal, which is common both in the holy Scriptures, *Gen.* i. 5. and ii. 11. *Exod.* xii. 2. *Hag.* i. 1. and in her Authors.

We have next an Account of *Ehud*'s Exploit in kil- ng *Eglon* King of the *Moabites*; which ſome have af- rmed was an unlawful Action. But, ſays *Stackhouſe*, hether it be lawful, according to the Right of Nature d Nations, for *Subjects* to reſcue themſelves from *yranny* by taking away the Life of the *Tyrant*, and recover their Country, which has been unjuſtly taken om them, by deſtroying the *Uſurper*, is a Queſtion, at has been much debated, and what, at preſent, we ed not enter into, for the Vindication of *Ehud*'s Fact. is the Obſervation of the learned *Grotius*, that the uthority of the King of *Moab*, was never legitimized any Convention of the *Iſraelites*, and, conſequently, at they were at Liberty to ſhake off his Yoke when- er they found a convenient Opportunity. The only fficulty is, whether a *private* Man might make him- f an Inſtrument in effecting this, in the Manner that *hud* did? But to this it is replyed, that *Ehud* was no *ivate* Man, but acted by a Warrant and Authority om God: And, to this Purpoſe the Hiſtory acquaints , that *when Ehud had made an End of offering the* *eſent*, which the *Iſraelites* ſent to *Eglon*, he was upon Return home, and *had gone as far as the Quarries* *ich were by Gilgal*. The Word *Peſil*, which is here ndered *Quarries*, moſt commonly ſignifies (as indeed is in the marginal Note, as well as the *Septuagint* d *Vulgate*) *graven Images*, which it is not improba- the *Moabites* had ſet up in this Place, rather than y other, in pure Contempt of the God of *Iſrael*, who d for ſo long a Time made *Gilgal* famous by his Pre- ce in the Tabernacle, while it ſtood there.

Theſe Images when *Ehud* beheld, his Spirit was ſtir- d with a juſt Indignation within him; and therefore, oceeding no farther in his Journey home, he diſmiſſed his Attendants, and went himſelf back, with a Reſolution to revenge this Affront to God, as well as the Oppreſſion of his People.

That this his Return was directed by a divine Impulſe and Inſtigation, is evident, I think, from the Hazard of the Enterprize he was going upon, and the many favourable Occaſions that accompanied the Execution of it. For, how could any Man in his Senſes think that a ſingle Perſon, as he was, ſhould ever be able to compaſs the Death of a King, amidſt the Circle of his Guards and Attendants? How could he expect that an Enemy, as he was, ſhould be admitted to a private Audience? Or that, if he ſhould prove ſo lucky, the King ſhould be ſo far infatuated, as to order all the Company to quit the Room? The killing the King muſt have been a great Difficulty under theſe Circumſtances; but then, his making his Eſcape had all the Signs of an Impoſſibility in it: And yet, without his eſcaping, the Deſign of delivering his Country muſt have been abortive. Upon the Whole therefore it appears, that nothing, but a divine Inſtinct, could have given him Courage to ſet about the Thing; and therefore it was not all Fallacy, when he told *Eglon*, that *he had a Meſſage from God unto him*, becauſe God had ſent, and commiſſioned him to kill him: So that, what he did in this Caſe, he did not of himſelf, or from his own mere Motion, but by Virtue of an Order which he had received from God, who had deſtinated this *Oppreſſor* of his People to this *untimely* Kind of Death.

Shamgar the Son of Anath, which ſlew of the Philiſtines ſix hundred Men with an Ox Goad] Of what Tribe this valiant Perſon was, we are no where inform'd; but it is not unlikely, that he was of one of thoſe Tribes which border'd upon the Philiſtines, *Judah*, *Dan*, or *Ephraim*, becauſe what he did was againſt them. It is diſputed by ſome, whether he is to be reckon'd among the Number of the *Judges*; but for this, I think, there is no Foundation. *After Ehud was Shamgar*, i. e. he ſucceeded him in the Office of a *Judge*, for this is the natural Senſe of the Words; and *he alſo delivered Iſrael*, which is the very Phraſe whereby the *Judges* are deſcribed. It is not ſaid indeed from what Oppreſſions he delivered them; but he is a Deliverer who preſerves a Nation from being oppreſſed, as well as he who reſcues them from an Oppreſſion when they groan under it. This, in all Probability, was *Shamgar*'s Caſe, who, when the *Philiſtines* invaded his Country, gave them a Repulſe with the Loſs of 600 of their Men, which was enough to diſcourage them from all future Attempts. And indeed, the great Slaughter which he made among them, with a Weapon, in all Appearance, ſo incompetent for the Work, argues him to have been a Judge, and poſſeſs'd of a divine Power, as much as *Samſon* was, who ſlew a Thouſand of his Enemies *with the Jawbone of an Aſs*. See *Patrick*'s and *Le Clerc*'s Com.

CHAP. IV.

Jabin, *by his General* Siſera, *oppreſſes* Iſrael. Barak, *at* Deborah'*s Command, marches againſt him and routs his Army, and* Siſera *is killed by* Jael. Jabin *deſtroyed.*

Ver. 1. AND the children of Iſrael again did evil in the ſight of the Lord when Ehud was dead. 2 And the Lord ſold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in Haroſheth of the Gentiles. 3 And the children of Iſrael cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppreſſed the children of Iſrael. 4 And Deborah a propheteſs the wife of Lapidoth, ſhe judged Iſrael at that time. 5 And ſhe dwelt under the palm-tree of Deborah, between Ramah and Beth-el, in mount Ephraim: and the children of Iſrael came up to her for judgment. 6 And ſhe ſent and called Barak the ſon of Abinoam, out of Kedeſh-naphtali, and ſaid unto him, Hath not the Lord God of Iſrael commanded, *ſaying*, Go, and draw toward mount Tabor, and take with thee ten thouſand men of the children of Naphtali, and of the children of Zebulun? 7 And I will draw unto thee, to the river Kiſhon, Siſera the captain of Jabins army, with his chariots, and his multitude; and I will deliver him into thine hand. 8 And Barak ſaid unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go. 9 And ſhe ſaid, I will ſurely go with thee, notwithſtanding the journey that thou takeſt, ſhall not be for thine honour; for the Lord ſhall ſell Siſera into the hand of a woman. And Deborah aroſe and went with Barak to Kedeſh. 10 And Barak called Zebulun and Naphtali, to Kedeſh, and he went up with ten thouſand men at his feet: and Deborah went up with him. 11 Now Heber the Kenite, *which was* of the children of Hobab the father-in-law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedeſh. 12 And they ſhewed Siſera, that Barak the ſon of Abinoam was gone up to mount Tabor. 13 And Siſera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Haroſheth of the Gentiles, unto the river of Kiſhon. 14 And Deborah ſaid unto Barak, Up; for this *is* the day in which the Lord hath delivered Siſera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him. 15 And the Lord diſcomfited Siſera, and all *his* chariots, and all *his* hoſt with the edge of the ſword before Barak; ſo that Siſera lighted down off *his* chariot, and fled away on his feet. 16 But Barak purſued after the chariots, and after the hoſt, unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not a man left. 17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the houſe of Heber the Kenite. 18 And Jael went out to meet Siſera, and ſaid unto him, Turn in my Lord, turn in to me, fear not: and when he had turned in unto her, into the tent, ſhe covered him with a mantle. 19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty: and ſhe opened a bottle of milk, and gave him drink, and covered him. 20 Again he ſaid unto her, ſtand in the door of the tent, and it ſhall be when any man doth come and enquire of thee and ſay, Is there any man here? that thou ſhalt ſay, No. 21 Then Jabel Hebers wife took a nail of the tent, and took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: (for he was faſt aſleep and weary) ſo he died. 22 And behold, as Barak purſued Siſera, Jael went out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold Siſera lay dead, and the nail *was* in his temples. 23 So God ſubdued on that day Jabin the king of Canaan before the children of Iſrael. 24 And the hand of the children of Iſrael proſpered, and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin king of Canaan.

And the Lord ſold them into the Hand of Jabin King of Canaan] He was King of that Part of the Land where moſt of the *Canaanites*, ſtrictly ſo called, now dwelt, which ſeems to have been in the northern Part of *Canaan*. He was probably of the Poſterity of that *Jabin* whom *Joſhua* ſlew, *Joſh*. xi. 11. who watched all Opportunities to recover his antient Poſſeſſions, and to revenge his own and his Father's Quarrel upon the *Iſraelites*.

That reigned in Hazor] But *Hazor*, we read *Joſh*. xi. 11. was taken and burnt. But it might be retaken and rebuilt by the *Canaanites*; or it may denote the whole Territories of the Kingdom of *Hazor*, which now he reſtored to its former Largeneſs and Power, *Joſh*. xi. 10. the Names of Cities being frequently put for their Territories, as *Zorah*, Joſh. xv. 33. is put for the Fields belonging to it, *Judg*. xiii. 2. in which *Samſon*'s Parents lived, *Judg*. xiii. 25. and xvi. 31. and xviii. 2.

And Deborah a Propheteſs] The Words *Prophet* and *Propheteſs*, as *Poole* obſerves, are of very ambiguous Signification in both *Teſtaments*. Sometimes they denote Perſons extraordinarily inſpired by God, and endued with the Power of working Miracles, and foretelling Things to come; and ſometimes they are uſed for Perſons endued with *ſpecial*, though not miraculous Gifts, or Graces, for the better underſtanding and explaining the Word of God; and of this Sort were the Sons of the Prophets, or ſuch as were brought up in the Schools of the Prophets. As therefore we read nothing of any miraculous Action that *Deborah* did, ſhe perhaps was only a Woman of eminent Holineſs, and Prudence, and Knowledge of the holy Scriptures, by which ſhe was ſingularly qualified to *judge the People*, i. e. to determine Cauſes and Controverſies among them, according to the Word of God. For, though *Jabin* oppreſſed them ſorely, yet it was rather by rigorous Taxations, than infringing their Laws, which he ſtill ſuffer'd to be adminiſter'd by their own Officers: And of this he might take the leſs Notice, becauſe the ſupreme Judicature was exercis'd by a Woman, from whoſe Power and Authority he thought there was no Reaſon to apprehend any Danger; though this certainly gave her an Opportunity of endearing herſelf to the People, and made her, by this Means, the fitter Inſtrument to reſcue them from Oppreſſion.

Go and draw toward Mount Tabor] *Tabor* is a very remarkable Mountain in *Galilee*, not far from *Cadeſh* in the Tribe of *Zebulun*, and in the Confines of *Iſſachar* and *Naphtali*. It has its Name from its *Eminence* becauſe it riſes up in the midſt of a wide champaig Country, called the Valley of *Jezreel*, or the grea Plain. *Joſephus* tells us, that the Height of this Mountain is thirty *Stadia*, and that on the Top of it, there is a beautiful Plain of twenty *Stadia* in Circumferenc By all which it appears how commodious a Place thi Mountain was, to be the Rendezvous of *Barak*'s Forces, ſince it ſtood upon the Confines of ſo many different Tribes, was not acceſſible by the Enemy's Horſe and Chariots, and had on the Top of it, a ſpaciou Plain, where he might conveniently marſhal and diſcipline his Army. Mr. *Maundrell* tells us, that, Afte a very laborious Aſcent, we reached the higheſt Pa of the Mountain, which has a plain *Area* or Top fertile and delicious, and of an oval Figure, about on Furlong in Breadth, and two in Length. This *Are* is incloſed with Trees on all Parts, except toward th *South*, and from hence you have a Proſpect, whic (if nothing elſe) well rewards the Labour of aſcendin it; for it is impoſſible for the Eyes of Man to behol any greater Gratification of this Nature. The Top this Mountain was antiently environed with Walls, an Trenches, and other Fortifications, of which ſom Remains are ſtill viſible; and, for many Ages, it h been believed, that here it was that our bleſſed Savio was *transfigured*, tho' ſome later Writers have made Doubt of it. See *Calmet*, *Pool*, &c.

From Haroſheth of the Gentiles, unto the River Kiſh iſhon] *Haroſheth* is a Place ſituated upon the Lake enecbon, in the *Upper Galilee*, and is, in Scripture, cal-ed *Haroſheth of the Gentiles*, becauſe the People of ſe-eral Nations fled thither to be under *Jabin*'s Protection, hen they heard that he had poſſeſſed himſelf of that Country, and kept the *Iſraelites* out of it. See *Wells*'s Geogr.

Kiſhon, is a River which riſes out of Mount *Tabor*, nd, paſſing along the Valley of *Jezreel* (now the Plain f *Eſdraelon*) empties itſelf into the *Mediterranean* Sea. ome Geographers will needs have it, that this River uns two Ways, partly *weſtward*, into the *Me-iterranean*, and partly *eaſtward*, into the Sea of *Ga-lee*; but this is a Thing incredible, and what is known f no other River in the World; and therefore, if here be any Thing in it, the Matter muſt be this— That, from Mount *Tabor* (as it happens from many ther Hills) there flow Waters out of two of its Sides, ome ſhaping their Courſe *weſtward*, to the *Mediter-anean*, and others *eaſtward*, into the Sea of *Galilee*: o that there are two Spring-heads, and two diſtinct ivers, tho' both ariſing from the ſame Mountain, nd perhaps both called by the ſame Name. But what-ver becomes of the River that runs *eaſtward*, 'tis plain, om another Paſſage, that the *Kiſhon* which is men-oned in Scripture, ran *weſtward* into the *Mediterra-an* Sea; for, when *Elijah* had convinced the People, ſembled together at Mount *Carmel*, that *Baal* was not e true God, he enjoined them to ſeize all the Prieſts, nd to bring them down to the Brook *Kiſhon*, there o be ſlain, 1 *Kings* xviii. So that the Brook *Kiſhon*, hich riſes out of Mount *Tabor*, muſt run by Mount *armel*, which ſtands on the Sea-ſhore; and, as *Carmel* ands *Weſt* of Mount *Tabor*, the Courſe of the River, hich extends from the one to the other, muſt be ſo kewiſe. See *Wells*'s Geogr.

Jael the Wife of Heber the Kenite] *Heber* was of e Poſterity of *Hobab*, the Son of *Jethro*, Father-in-w of *Moſes*, and is here called a *Kenite*, becauſe ori-inally he deſcended from thoſe People who dwelt *weſt-ard* of the *Dead Sea*, and extended themſelves pretty r into *Arabia Petræa*. The Word *Ken* (from whence ey took their Name) ſignifies a *Neſt*, an *Hole*, or a *ave*; and to this the Prophet *Baalam* might allude, hen he addreſſes himſelf to them in theſe Words:— *trong is thy dwelling Place, and thou putteſt thy Neſt a Rock: Nevertheleſs the Kenite ſhall be waſted, until ſhur ſhall carry thee away captive*, Numb. xxiv. 21. heſe *Kenites* indeed were ſome of the People, whoſe ands God had promiſed to the Deſcendants of *Abra-am*; nevertheleſs, in Conſideration of *Jethro*, all that bmitted to the *Iſraelites*, were permitted to live in eir own Country. In *Numb.* x. 29. we find, that *Hobab* was invited by *Moſes* to accompany him into the and of *Canaan*, and, in all Probability, he accepted e Invitation. At their firſt Coming, they ſetled emſelves in the Territories of *Jericho*; but, having ontracted a particular Friendſhip with the Tribe of *udah*, they removed with them into the Country at fell to their Lot, *Judg.* i. 16. Every Family of em, however, did not ſo, for this *Heber* we find, r ſome Reaſons that are not mentioned, had ſetled s Habitation in the Tribe of *Naphtali*, Judg. i. 11. he *Kenites* indeed, tho' they were *Proſelites*, and orſhipped the true God according to the *Moſaic* Law, et being Strangers by Birth, and ſo not pretending to ny Right or Title to the Land of *Canaan*, held it beſt olicy, in thoſe troubleſome Times, to obſerve a *Neu-ality*, and maintain Peace, as well as they could, oth with the *Iſraelites* and *Canaanites*; and upon this oot it was, that there was a Peace with King *Jabin* and e Houſe of *Heber*, and that *Siſera*, in his Diſtreſs, fled o *Heber*'s Tent for Protection, and put Confidence in e ſeigned Civilities of his Wife. See *Howell*'s Hiſt. f the Bible.

Then Jael Heber's Wife took a Nail of the Tent, and ok an Hammer in her Hand, and went ſoftly unto him, nd ſmote the Nail into his Temples, &c.] There is, ys *Stackhouſe*, ſomething peculiar in relation to the act of *Jael*, and that is the Words of the *Propheteſs*, in her triumphant Song: *Bleſſed above Women ſhall Jael, the Wife of Heber, the Kenite, be; bleſſed ſhall ſhe be above Women in the Tent*; which ſome look upon as a Commendation of *Jael*, and, conſequently, an Approbation of the Murder of *Siſera*: But *Deborah* might only propheſy, how, and in what Manner, the *Iſraelites* would be affected towards that Woman, by whoſe Means (tho' perhaps not in the moſt commendable Way) they had been delivered from a very dangerous Enemy.

But what abſolves her moſt effectually with us, is, the Declaration which God had made in Favour of the *Iſraelites*, by the wonderful Defeat of *Jabin*'s Army, and the Direction and Impulſe wherewith he excited her to diſpatch his vanquiſhed General: Had ſhe been left to herſelf, ſhe would have been contented (one would think) to have let him laid ſtill, until *Barak*, who was in Purſuit of him, had come up, and ſurprized him. To fall upon him herſelf was an Enterprize exceedingly bold and hazardous, and above the Courage of her Sex; and therefore we may conclude, that, if it was God who inſpired her with this extraordinary Reſolution, ſhe was not to be blamed (notwithſtanding the *Peace* between *Jabin* and her Family) for being *obedient to the heavenly Impulſe*; becauſe all Obligations to Man ceaſe, when brought in Competition with our higher Obligations towards God.

Mr. *Pool* has another Way of accounting for the Commendation which is given to *Jael* in *Deborah*'s Song, and that is, by giving up the divine Inſpiration of it. ‘ It is not to be denied, *ſays he*, but that there ‘ are ſome Words, Paſſages, and Diſcourſes recorded ‘ in Scripture, which are not divinely inſpired, becauſe ‘ ſome of them were uttered by the *Devil*, and others ‘ by the holy Men of God, but miſtaken: Such is the ‘ Diſcourſe of *Nathan* to *David* (2 Sam. vii. 3.) which ‘ God preſently contradicted (Ver. 4, 5, *&c.*) and ‘ ſeveral Diſcourſes in *Job*, which God himſelf declares ‘ to be unſound; *ye have not ſpoken of me the Thing* ‘ *that is right, as my Servant Job hath*, Job xlii. 7. ‘ This being ſo, the worſt that any malicious Man can ‘ infer from this Place is, — That this Song, tho' in‘dicted by a good Man, or Woman, was not *divinely* ‘ inſpired, but only compoſed by a Perſon piouſly ‘ minded, and tranſported with Joy, for the Deliverance ‘ of God's People, but ſubject to Miſtake; who there‘fore, out of Zeal to commend the happy Inſtrument ‘ of ſo great a Deliverance, might eaſily overlook the ‘ *Indirectneſs* of the Means by which it was accom‘pliſhed, and commended that which ſhould have been ‘ diſliked. If it be urged, that the Song was com‘poſed by *Deborah*, a *Propheteſs*, and muſt conſequently ‘ be divinely inſpired, the Anſwer is, 1. That it is ‘ not certain what Kind of Propheteſs *Deborah* was, ‘ whether *extraordinary*, and infallible, or *ordinary*, ‘ and ſo liable to Miſtake. But, 2. That every Ex‘preſſion, even of a true, and extraordinary Prophet, ‘ was not divinely inſpired, as is evident from *Nathan*'s ‘ Miſtake above-mentioned, and from *Samuel*'s Error ‘ concerning *Eliab*, whom (for his outward Stature ‘ and Comelineſs) he took *to be the Lord's anointed*, ‘ 1 *Sam.* xvi. 6.’

In the *Epiſtle to the Hebrews*, *Barak* is reckoned among thoſe Worthies who were eminent for their Faith; and yet we find him here refuſing to obey the divine Summons, unleſs *Deborah* would go along with him. *Anſw.* Whoever, ſays *Stackhouſe*, looks into the Catalogue of the Worthies, whom the Author to the *Hebrews* enumerates, will ſoon perceive, that, as he is far from being exact in the Order wherein he places them, ſo, by the *Faith* for which he commends them, he means no more, than a Belief of what God had told them, and ready Obedience to his Commands, whenever they were ſignified to them by a proper Authority. *Deborah* was at that Time, a very remarkable Woman, famous for the Adminiſtration of Juſtice, and Determination of Controverſies among the People; but, notwithſtanding this, it would have been Raſhneſs in *Barak* to have gone upon ſo hazardous an Undertaking without any farther Aſſurance than this.’ He did not abſolutely refuſe to go, nay, he offered to go upon the firſt Notice, and for this his Faith is commended in Scripture; but then he was minded to have ſome farther Conviction, that this Notice was from God; and of which he could not have a better Proof, than if the *Propheteſs* herſelf would go, and ſhare with him the Fate of the Battle.

CHAP. V.

Deborah's Song.

Ver. 1. THEN ſang Deborah and Barak the ſon of Abinoam, on that day, ſaying, 2 Praiſe ye the Lord for the avenging of Iſrael when the people willingly offered themſelves. 3 Hear, O ye kings, give ear, O ye princes; I, *even* I will ſing unto the Lord, I will ſing *praiſe* to the Lord God of Iſrael. 4 Lord, when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water. 5 The mountains melted from before the Lord, *even* that Sinai from before the Lord God of Iſrael. 6 In the days of Shamgar the ſon of Anath, in the days of Jael, the high-ways were unoccupied, and the travellers walked through by-ways. 7 *The inhabitants* of the villages ceaſed, they ceaſed in Iſrael, until that I Deborah aroſe, that I aroſe a mother in Iſrael. 8 They choſe new gods; then *was* war in the gates: was there a ſhield or ſpear ſeen among forty thouſand in Iſrael? 9 My heart *is* towards the governors of Iſrael, that offered themſelves willingly among the people: Bleſs ye the Lord. 10 Speak ye that ride on white aſſes, ye that ſit in judgment, and walk by the way. 11 *They that are delivered* from the noiſe of archers in the places of drawing water; there ſhall they rehearſe the righteous acts of the Lord, *even* the righteous acts *towards the inhabitants* of his villages in Iſrael: then ſhall the people of the Lord go down to the gates. 12 Awake, awake Deborah: awake, awake, utter a ſong: ariſe Barak, and lead captivity captive, thou ſon of Abinoam. 13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty. 14 Out of Ephraim *was there* a root of them againſt Amalek; after thee Benjamin, among thy people: out of Machir came down governours, and out of Zebulun they that handle the pen of the writer. 15 And the princes of Iſſachar were with Deborah: even Iſſachar, and alſo Barak, he was ſent on foot into the valley: for the diviſions of Reuben *there were* great thoughts of heart. 16 Why abodeſt thou among the ſheep folds, to hear the bleatings of the flocks? for the diviſions of Reuben *there were* great ſearchings of heart. 17 Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-ſhoar, and abode in his breaches. 18 Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death, in the high places of the field. 19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo, they took no gain of money. 20 They fought from heaven, the ſtars in their courſes fought againſt Siſera. 21 The river of Kiſhon ſwept them away, that antient river, the river Kiſhon: O my ſoul, thou haſt troden down ſtrength. 22 Then were the horſe-hoofs broken, by the means of the pranſings, the pranſings of their mighty ones. 23 Curſe ye Meroz, (ſaid the angel of the Lord) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty. 24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent. 25 He aſked water, *and* ſhe gave *him* milk, ſhe brought forth butter in a lordly diſh. 26 She put her hand to the nail, and her right hand to the workmans hammer: and with the hammer ſhe ſmote Siſera, ſhe ſmote off his head, when ſhe had pierced, and ſtricken through his temples. 27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down dead. 28 The mother of Siſera looked out at a window and cried through the latteſs, Why *is* his chariot ſo long in coming? why tarry the wheels of his chariots? 29 Her wiſe ladies anſwered her, yea, ſhe returned anſwer to her ſelf, 30 Have they not ſped? have they *not* divided the prey, to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* for the necks of *them that take* the ſpoil? 31 So let all thine enemies periſh, O Lord: but *let* them that love him, *be* as the ſun when he goeth forth in his might. And the land had reſt forty years.

The High-ways were unoccupied] Partly becauſe of the *Canaanites*, who, beſides the publick Burdens and Tributes which they laid upon them, waited for all Opportunities to do them Miſchief ſecretly; their Soldiers waiting for Travellers in the common Roads, as is uſual in Time of War; and partly, becauſe of the Robbers even of their own People, who having caſt off the Fear and Worſhip of God, and there being no King or Ruler in *Iſrael* to reſtrain or puniſh them, and alſo being many of them reduced to great Want, through the Oppreſſion of the *Canaanites*, it is not ſtrange, if in thoſe Times of publick Diſorder, divers of the *Iſraelites* themſelves did break forth into Acts of Injuſtice and Violence, even againſt their Brethren, if they met them in convenient Places, which made Travellers ſeek for By-paths.

Was there a Shield or Spear ſeen among forty thouſand in Iſrael] The Meaning is not, that all the *Iſraelites* had no Arms, for here is mention made of *Shields* or *Spears*, and they might have Swords, and Bows, and Arrows, to offend their Enemies; but, either that they had but few Arms among them, being many Thouſands of them diſarmed by the *Canaanites*; or, that they generally neglected the Uſe of Arms, as being utterly diſpirited, and without all Hope of recovering their loſt Liberty, and being neceſſitated to other Employments for a Subſiſtence.

Then ſhall the People of the Lord go down to the Gates] That is, to the Gates of their Cities, which were the chief Places to which both City and Country reſorted for publick Buſineſs and Matters of Juſtice, from which they had been debarred by their Oppreſſors; but now they had free Acceſs and Paſſage, either in or out of the Gates, as their Occaſions required; and they who had been driven from their Cities, now returned to them in Peace and Triumph; ſo the Citizens Deliverance is celebrated here, as the Countrymen is in the Words preceding in the ſame Verſe.

Out of Ephraim was there a Root of them] *Deborah* here begins to relate the Carriage and Miſbehaviour of the ſeveral Tribes in this Expedition; and ſhe begins with *Ephraim*. The Words relate either, 1. To the *Ephraimites*; or, 2. To them that came forth to this Expedition. By *Root* ſhe ſeems to mean a *Branch*, as that Word is ſometimes uſed, as *Iſa.* xi. 10. and liii. 2. By y which alſo ſhe may note the Fewneſs of thoſe that ame out of *Ephraim*, that *fruitful Bough* conſiſting of any Branches, *Gen.* xlix. 2. yielding but one Branch, r Handful of Men to this Service.

For the Diviſions of Reuben there were great Thoughts f Heart] By *Diviſions* underſtand *Separations*, whereby hey were divided or ſeparated, not ſo much one from nother in Thoughts, Counſels, and Conduct in this War, (for they ſeem to be too well agreed in abiding t home with their Sheep, as it follows) as they were ivided and ſeparated from their Brethren no leſs in heir Deſigns and Affections, than in their Situation y the River *Jordan*; they would not join Intereſts d Forces with them in the common Cauſe. For this range and unnatural Behaviour there were *great houghts of Heart*, or *Searchings*, as it is in the next erſe; great and ſad Thoughts, Debates, and Per- lexities of Mind among the *Iſraelites*, to ſee themſelves eſerted by ſo great and potent a Tribe as *Reuben* was. *euben* being rich in Cattle, was unwilling to run the azard of ſo great a Loſs, by taking up Arms againſt potent an Enemy as *Jabin* was; and the Bleatings their Sheep were ſo loud in their Ears, that they uld not hear the Call of *Deborah* and *Barak* to this pedition.

They took no Gain of Money] Either 1. From *Siſe-* : They fought without Pay, whether from mere atred of the *Iſraelites*, and a Deſire to be revenged on them; or, from a full Hope and Confidence of ying themſeves abundantly out of *Iſrael*'s Spoils. Or, From the *Iſraelites*; ſo the Senſe is, they fell, loſt their Hopes of Money, and rich Spoils and Booty, hich they aſſured themſelves of; inſtead of gaining a ey, they loſt themſelves.

Curſe ye Meroz — curſe ye bitterly the Inhabitants reof] *Meroz* was a Place then, no doubt, eminent conſiderable, tho' now there be no Traces of it t to preſerve its Remembrance, which poſſibly might the Effect of this bitter Curſe; as in the ſame Man- God curſes *Amalek*, that he would *utterly blot out ir Remembrance*, &c. *Exod.* xvii. 14. *Deut.* xxv. 19. this Place, above all others, may be ſo ſeverely rſed; either becauſe it was near the Place of Battle, therefore had the greateſt Opportunity and Obliga- n to engage with and aſſiſt their Brethren; and their ying their Help was a great Diſcouragement to all ir Brethren, whoſe Hearts undoubtedly were greatly licted, and might have utterly fainted at this great iſcarriage, and ſcandalous Example; or for ſome er great Aggravation of their Cowardice and Trea- ry, which may be eaſily imagined, tho' not here reſſed.

Becauſe they came not to the Help of the Lord] By ſe Words underſtand either, 1. To the Help of the rd's People; for God takes what is done for or againſt People, as if it was done to himſelf, *Iſa.* xliii. 9. *Zech.* ii. *Matt.* xxv. 45. or, 2. Of the Lord himſelf, who tho' did not need, yet did expect and require their Help Concurrence. And it is thus expreſſed, to ſhew the plenеſs and Unreaſonableneſs of their cowardly De- tion of this Cauſe, becauſe it was the Cauſe of God, they had the Call of God to it, whom they knew be able to cruſh the Enemy whom they dreaded, and o had promiſed to do it.

CHAP. VI.

e Midianites *oppreſs* Iſrael. Gideon *called by n Angel to deliver them. He builds an Altar nd breaks down that of* Baal. *The* Midianites *ſſemble their Forces*; Gideon *prepares to meet hem; and is encouraged by the Miracle of the wet and dry Fleece.*

. 1. AND the children of Iſrael did evil in
the ſight of the Lord: and the
d delivered them into the hand of Midian
en years. 2 And the hand of Midian prevailed
inſt Iſrael: *and* becauſe of the Midianites the
children of Iſrael made them the dens which *are*
in the mountains, and caves and ſtrong holds. 3
And *ſo* it was when Iſrael had ſown, that the
Midianites came up, and the Amalekites, and
the children of the eaſt, even they came up
againſt them: 4 And they encamped againſt
them, and deſtroyed the increaſe of the earth,
till thou come unto Gaza, and left no ſuſtenance
for Iſrael, neither ſheep, nor ox, nor aſs. 5
For they came up with their cattle, and their
tents, and they came as graſhoppers for multitude,
for both they and their camels were without
number: and they entered into the land to deſtroy
it. 6 And Iſrael was greatly impoveriſhed, be-
cauſe of the Midianites; and the children of Iſrael
cried unto the Lord. 7 And it came to paſs
when the children of Iſrael cried unto the Lord,
becauſe of the Midianites; 8 That the Lord ſent a
prophet unto the children of Iſrael, which ſaid
unto them, thus ſaith the Lord God of Iſrael, I
brought you up from Egypt, and brought you
forth out of the houſe of bondage, 9 And I de-
livered you out of the hand of the Egyptians,
and out of the hand of all that oppreſſed you,
and drave them out from before you, and gave
you their land; 10 And I ſaid unto you, I *am*
the Lord your God, fear not the gods of the
Amorites in whoſe land ye dwell: but ye have not
obeyed my voice. 11 And there came an angel
of the Lord, and ſat under an oak which *was* in
Ophrah, that *pertained* unto Joaſh the Abiezrite:
and his ſon Gideon threſhed wheat by the wine-
preſs, to hide *it* from the Midianites. 12 And the an-
gel of the Lord appeared unto him, and ſaid unto
him, The Lord *is* with thee, thou mighty man of
valour. 13 And Gideon ſaid unto him, Oh my
Lord, if the Lord be with us, why then is all
this befallen us? and where *be* all his miracles
which our fathers told us of, ſaying, Did not the
Lord bring us up from Egypt? but now the
Lord hath forſaken us, and delivered us into the
hands of the Midianites. 14 And the Lord
looked upon him, and ſaid, Go in this thy might,
and thou ſhalt ſave Iſrael from the hand of the
Midianites: have not I ſent thee? 15 And he
ſaid unto him, O my Lord, wherewith ſhall I ſave
Iſrael? behold my family *is* poor in Manaſſeh,
and I *am* the leaſt in my fathers houſe. 16 And
the Lord ſaid unto him, Surely I will be with
thee, and thou ſhalt ſmite the Midianites, as one
man. 17 And he ſaid unto him, If now I have
found grace in thy ſight, then ſhew me a ſign
that thou talkeſt with me. 18 Depart not hence,
I pray thee, until I come unto thee, and bring
forth my preſent, and ſet *it* before thee. And
he ſaid, I will tarry until thou come again. 19
And Gideon went in, and made ready a kid, and
unleavened cakes of an ephah of flour: the fleſh
he put in a baſket, and he put the broth in the
pot, and brought *it* out unto him under the oak
and preſented *it*. 20 And the angel of God ſaid
unto him, Take the fleſh, and the unleavened cakes,
and lay *them* upon this rock, and pour out the
broth. And he did ſo. 21 Then the angel of
the Lord put forth the end of the ſtaff that *was*
in his hand, and touched the fleſh, and the un-
leavened cakes; and there roſe up fire out of the
rock, and conſumed the fleſh, and the unleavened
cakes: then the angel of the Lord departed out
of his ſight. 22 And when Gideon perceived
that

that he *was* an angel of the Lord, Gideon ſaid, Alas, O Lord God; for becauſe I have ſeen an angel of the Lord face to face. 23 And the Lord ſaid unto him, Peace *be* unto thee, fear not, thou ſhall not die. 24 Then Gideon built an altar there unto the Lord, and called it Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abiezrites. 25 And it came to paſs the ſame night, that the Lord ſaid unto him, Take thy fathers young bullock, even the ſecond bullock of ſeven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it: 26 And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the ſecond bullock, and offer a burnt-ſacrifice with the wood of the grove which thou ſhalt cut down. 27 Then Gideon took ten men of his ſervants, and did as the Lord had ſaid unto him: and *ſo* it was, becauſe he feared his fathers houſhold, and the men of the city, that he could not do *it* by day, that he did *it* by night. 28 And when the men of the city aroſe early in the morning, Behold, the altar of Baal was caſt down, and the grove was cut down, that *was* by it, and the ſecond bullock was offered upon the altar *that was* built. 29 And they ſaid one to another, Who hath done this thing? And when they enquired and asked, they ſaid Gideon the ſon of Joaſh hath done this thing. 30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die: becauſe he hath caſt down the altar of Baal, and becauſe he hath cut down the grove that *was* by it. 31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal? will ye ſave him? he that will plead for him, let him be put to death, whilſt *it is yet* morning: if he *be* a god, let him plead for himſelf, becauſe *one* hath caſt down his altar. 32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe he hath thrown down his altar. 33 Then all the Midianites and the Amalekites, and the children of the eaſt were gathered together, and went over and pitched in the valley of Jezreel. 34 But the Spirit of the Lord came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him. 35 And he ſent meſſengers throughout all Manaſſeh, who alſo was gathered after him, and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali, and they came up to meet them. 36 And Gideon ſaid unto God, If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid, 37 Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beſide*, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid, 38 And it was ſo: for he aroſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, a bowl-full of water. 39 And Gideon ſaid unto God, Let not thine anger be hot againſt me, and I will ſpeak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. 40 And God did ſo that night: for it was dry upon the fleece only, and there was dew on all the ground.

And the Hand of Midian prevailed againſt Iſrael] Altho' the Generality of the *Midianites* had been cut off by *Moſes* about two hundred Years before, yet many of them, doubtleſs, fled into the neighbouring Countries, whence afterwards they returned into their own Land, and in that Time might eaſily grow to a very great Number; eſpecially, when God furthered their Increaſe, that they might be a fit Scourge for his People *Iſrael* when they tranſgreſſed.

But, tho' the *Midianites* were the principal Perſons concerned in theſe Invaſions and Inroads, yet, beſides the *Amalekites*, they had other confederate Nations, who are called *the Children of the Eaſt*, Ver. 3, 33. by whom we may underſtand the *Ammonites* and *Moabites*, as lying *Eaſt* of the Land of *Iſrael*, if not the *Iſhmaelites* and others, that inhabited the Parts of *Arabia*. The *Children*, or People, *of the Eaſt*, in *Gen.* xxix. 1. denote the Inhabitants of *Meſopotamia*; but theſe ſeem to be too far diſtant to have any Part in theſe Excurſions; and therefore, ſince we read, *Gen* xxv. 6. that *Abraham* ſent away the Sons of his Concubines, particularly the Sons of *Keturah* (one whereof was *Midian*, the Father of the *Midianites*) *eaſtward into the Eaſt Country*, it may not improbably be inferred, that, by the *Children of the Eaſt*, in this Hiſtory of *Gideon*, are denoted the Deſcendants of the other Sons of *Keturah*, and of the other Brothers of *Midian*, who had ſettled themſelves in the *eaſtern* Parts, adjoining to *Midian*.

The Lord ſent a Prophet unto the Children of Iſrael] Who this Prophet was, we have no Manner of Intimation given us. The *Jews* generally fancy, that he was *Phineas*; but *Phineas* muſt, by this Time, have been above two hundred Years old, which far exceeded the *ſtated* Period of human Life then. St. *Auſtin* is of Opinion, that he was the ſame with the *Angel*, who, ſoon after appeared to *Gideon*; but it is far more likely, that God ſtill continued other Prophets among the *Iſraelites*, beſides the High-prieſt, to put them in Mind of their Duty, and to call them to Repentance when they forſook him; for, from the Caſe of *Deborah*, who is ſaid to have the Spirit of Prophecy, it appears, that at leaſt in extraordinary Caſes, God failed not to raiſe up ſuch Perſons among them. It is remarked, however, of this Prophet, (be he who he will) that he gave the *Iſraelites* no Hopes of the divine Aſſiſtance, but only upbraided them with their Sins: However, when he tells them that their Calamities were occaſion'd by their Idolatries, he plainly intimates, that if they would return to the true Worſhip of God, he would again look graciouſly upon them, and deliver them; and accordingly we find, that the Hiſtory of their Deliverance immediately follows.

And there came an Angel of the Lord] That this was not a mere Angel, appears from the incommunicable Name *Jehovah*, which he aſſumes, and whereby he ſuffers himſelf ſo frequently to be called, Ver. 14, 16, 23, 24, 25, 27. And therefore the *Jews*, according to their *Targum*, which ſtiles him the *Word of the Lord*, look upon this Angel, not merely as an heavenly Meſſenger ſent from God, but as the Son of God himſelf appearing in the Form of an Angel.

Take thy Father's young Bullock, even the ſecond Bullock of ſeven Years old] it is not unlikely that *Gideon's* Father, who was probably one of the Prieſts of *Baal*, kept divers of theſe Cattle, of different Ages and Bulk, for the Purpoſe of ſacrificing, to that Idol, either at his own or the People's Charge; and therefore it is added in the Text by way of Limitation, that he ſhould not take the oldeſt, or the greateſt, but the *ſecond*, viz. in Age, or Stature, and which is therefore ſingled out, becauſe it being *ſeven Years old* did begin with the *Midianitiſh* Oppreſſion, and, being now to be ſacrificed, did very properly ſignify, that the Period of that Calamity was come.

Then all the Midianites, &c. *pitched in the Valley of Jezreel*] The City of *Jezreel*, which gave Name to the Valley, belonged to the half Tribe of *Manaſſeh* on the *Weſt* of *Jordan*, and lay in the Confines of that half Tribe, and the Tribe of *Iſſachar*, as appears from *Joſh.* xix. 18. In the Hiſtory of the Kings of *Iſrael* this City is frequently made Mention of, where, by the Reaſon of the Pleaſantneſs of its Situation, ſome of them ha d a royal Palace, tho' their Capital was *Samaria*. *he Vale of Jezreel*, (which is now called the Plain of *ſdraelon*) is, according to Mr. *Maundrell*, of a vaſt Ex- nt, very fertile, but uncultivated, and only ſerving e *Arabs* for Paſturage: But ſome have ſuppoſed, that e Valley of *Jezreel* here mentioned, denotes ſome her leſſer Valley, lying between Mount *Hermon* and ount *Gilboa*.

Behold, I will put a Fleece of Wool in the Floor] He ppoſed that the Dew, which diſtilled from Heaven, as a divine Gift, as the Scripture after teſtifies, and erefore he deſired that it might be governed by God, at, tho' it commonly falls every where, it might ow by his extraordinary Providence, water only his leece: Some are apt to think, that he choſe a Fleece r his Purpoſe, not only becauſe it was ready at Hand, ut the better to expreſs, how the Land was *ſhorn* by e *Midianites*, even as the Sheep had been by him; d that when he begg'd the Dew (as a Sign of the ivine Favour) might fall upon the *Fleece*, it was to preſent the Kindneſs of God to him; and when he gg'd it might fall upon the whole Ground, it repre- nted his Favour to all the People. But there is a far- er Reaſon, why he might deſire to have the Miracle verted: For, as it is in the very Nature of Wool to aw Moiſture to it, ſome might be apt to think, at there was no great Matter in this; and therefore e requeſted of God a ſecond Miracle which was con- ary to the former.

C H A P. VII.

ideon's *Army of thirty two thouſand, leſſened to three hundred. A Dream and Interpretation of it.* Gideon's *Method of attacking the* Midianites; *who are terrified, fly, and deſtroy one another; their two Princes are taken.*

er. 1. THEN Jerubbaal (who *is* Gideon) and all the people that *were* with him, ſe up early, and pitched beſide the well of arod: ſo that the hoſt of the Midianites were on e north ſide of them by the hill of Moreh, in the alley. 2 And the Lord ſaid unto Gideon, The eople that *are* with thee, *are* too many for me give the Midianites into their hands, leſt ſrael vaunt themſelves againſt me, ſaying, Mine wn hand hath ſaved me. 3 Now therefore go , proclaim in the ears of the people, ſaying, hoſoever *is* fearful and afraid, let him return d depart early from mount Gilead: and there turned of the people twenty and two thouſand, d there remained ten thouſand. 4 And the ord ſaid unto Gideon, The people *are* yet too any: bring them down unto the water, and I ill try them for thee there: and it ſhall be, *that* whom I ſay unto thee, This ſhall go with thee, e ſame ſhall go with thee; and of whomſoever ſay unto thee, This ſhall not go with thee, the me ſhall not go. 5 So he brought down the eople unto the water: and the Lord ſaid unto ideon, every one that lappeth of the water with s tongue as a dog lappeth, him ſhalt thou t by himſelf; likewiſe every one that boweth wn upon his knees to drink. 6 And the umber of them that lapped, *putting* their hand their mouth, were three hundred men: but l the reſt of the people bowed down upon their nees to drink water. 7 And the Lord ſaid nto Gideon, By the three hundred men that pped, will I ſave you, and deliver the Midi- nites into thy hand: and let all the *other* people every man unto his place. 8 So the people ok victuals in their hand, and their trumpets: d he ſent all *the reſt of* Iſrael, every man unto his tent, and retained thoſe three hundred men: and the hoſt of Midian was beneath him in the valley. 9 And it came to paſs the ſame night, that the Lord ſaid unto him, Ariſe, get thee down unto the hoſt, for I have delivered it into thine hand. 10 But if thou fear to go down, go thou with Phurah thy ſervant down to the hoſt. 11 And thou ſhalt hear what they ſay, and afterward ſhall thine hands be ſtrengthened to go down unto the hoſt. Then went he down with Phurah his ſervant, unto the out-ſide of the armed men that *were* in the hoſt. 12 And the Midianites, and the Amalekites, and all the children of the eaſt, lay along in the valley like graſhoppers for multitude; and their camels *were* without number, as the ſand by the ſea-ſide for multitude. 13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the hoſt of Midian, and came unto a tent and ſmote it, that it fell, and overturned it, that the tent lay along. 14 And his fellow anſwered, and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſon of Joaſh, a man of Iſrael: *for* into his hand hath God delivered Midian and all the hoſt. 15 And it was *ſo*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worſhipped, and returned into the hoſt of Iſrael, and ſaid, Ariſe, for the Lord hath delivered into your hand the hoſt of Midian. 16 And he divided the three hundred men *into* three companies, and he put a trumpet in every mans hand, with empty pitchers, and lamps within the pitchers. 17 And he ſaid unto them, Look on me, and do likewiſe: and behold, when I come to the outſide of the camp, it ſhall be *that* as I do, ſo ſhall ye do. 18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* of the Lord, and of Gideon. 19 So Gideon and the hundred men that *were* with him, came unto the out-ſide of the camp, in the beginning of the middle watch; and they had but newly ſet the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands. 20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The ſword of the Lord, and of Gideon. 21 And they ſtood every man in his place, round about the camp: and all the hoſt ran, and cried, and fled. 22 And the three hundred blew the trumpets, and the Lord ſet every mans ſword againſt his fellow, even throughout all the hoſt: and the hoſt fled to Beth-ſhittah, in Zererath, *and* to the border of Abel-meholah, unto Tabbath. 23 And the men of Iſrael gathered themſelves together out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites. 24 And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan. 25 And they took two princes of the Midianites, Oreb and Zeeb; and they ſlew Oreb upon the rock Oreb, and

Zeeb they ſlew at the wine-preſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb, to Gideon on the other ſide Jordan.

Let him return and depart early from Mount Gilead] There was a *Mount Gilead* on the other Side *Jordan*; and therefore the *Mount Gilead* here mention'd muſt be another in the Tribe of *Manaſſeh*; and might be ſo called, either from ſome Reſemblance it had with the other *Mount Gilead*, or in Remembrance of their Father *Gilead*, or, that this might be a Memorial of their near Relation to their Brethren, notwithſtanding their being divided from them by *Jordan*; or, for ſome other Reaſon not now known at this Diſtance of Time. Or the Words may be render'd *towards Mount Gilead*; for the *Hebrew* Particle *Mim*, or *Mem*, is ſometimes render'd *toward*, of which ſee *Gen.* xi. 2. and xiii. 11. *Deut.* xxxii. 2. 2 *Sam.* vi. 2. and ſo it may be underſtood of the famous *Mount Gilead* beyond *Jordan*, which he may mention here, either, 1. Becauſe many of his Soldiers were of that half Tribe of *Manaſſeh* which dwelt there; and ſo it was moſt proper for them to return thither. Or, 2. Becauſe that was their ſafeſt Courſe, to get fartheſt from the Danger, which they feared. Or, 3. Becauſe tho' he would remove them from Danger, yet he would not have them diſperſed, but kept together in a Body about *Mount Gilead*; knowing that they who had not Courage enough to fight their Enemies, might have Valour enough to purſue them, when they were beaten by others; and ſuſpecting that the *Midianites*, if beaten, would probably fly that Way.

Every one that lappeth of the Water with his Tongue, as a Dog lappeth, him ſhalt thou ſet by himſelf, likewiſe every one that boweth down upon his Knees to drink] Interpreters are at a ſad Puzzle to conceive, for what poſſible Reaſon God made a Diſtinction, between the Soldiers who lapped Water in their Hands, and thoſe that laid themſelves down to drink. Some of the *Jewiſh* Doctors are of Opinion, that all, except three hundred, who lapped, had been accuſtomed to the Worſhip of *Baal*, which they unwarily diſcovered by their kneeling to drink, but this is a groundleſs and far fetched Conceit. The Notion of thoſe, who impute thoſe three hundred Mens lapping, *ſome* to their *Sloth* and *Lazineſs*, and *others* to their *Timorouſneſs*, and the great *Fear* they were in, of being ſurprized by the Enemy, is of no more Validity: For, tho' God, if he thought fit, might have employed the moſt daſtardly among them upon this Expedition, that the Glory of the Victory might entirely redound to himſelf; yet ſince, we are told, all the fearful Perſons were diſmiſſed before, and ſince it but badly befits the Character of the *Courageous* to be *lazy*; this Action of *Lapping* is rather to be accounted a Token of their Temperance, and of the Nobleneſs of their Spirit, which made them ſo deſirous to engage the Enemy, that they would not ſtay to drink, but (tho' they were very thirſty) contented themſelves to *moiſten their Mouths*, as we ſay, with a little Water; whereas the reſt indulged themſelves ſo far as to drink their Belly-full. But, after all, the true Reaſon and Deſign of this Method ſeems to be only this. — That God was minded to reduce *Gideon's* Army to a very ſmall Number, which might very likely be done by this Means: For, as the Seaſon of the Year was hot, and the Generality of the Soldiers weary, thirſty, and faint, it was moſt probable, that they would lie down (as indeed they did) and refreſh themſelves plentifully, and ſcarce to be expected, that any great Number would deny themſelves in this Manner.

In the Beginning of the Middle Watch] Tho' the *Romans*, in After-ages, divided the Night into four Watches, *Matt.* xiv. 25. yet in the eaſtern Parts, and more antient Times, it conſiſted but of *three*, whereof the firſt began at *ſix*, and continued four Hours. The *ſecond* therefore is called the *middle Watch*, and began at *eleven*; ſo that, we may ſuppoſe, that it was ſome Time after this, that *Gideon* alarmed the *Midianitiſh* Camp; and the Reaſons why they choſe this Part of the Night to do it in, are obvious, becauſe the Trumpets would then ſeem to ſound louder, and the Lights to ſhine brighter, and ſo both increaſe the Conſternation of the Enemy, and conceal the Smallneſs of his own Army.

And they took two Princes of the Midianites, Oreb and Zeeb] As the Language of the *Iſhmaelites*, the *Midianites*, and the *Amalekites*, who dwelt in *Arabia*, was originally the ſame, becauſe they all deſcended from *Abraham* their common Father; ſo we may infer, that there was little or no Difference at this Time. *Oreb*, in the *Hebrew*, ſignifies a *Crow*, and *Zeeb*, a *Wolf*; and theſe are no improper Words to repreſent the *Sagaciouſneſs* and *Fierceneſs*, which ſhould be in two ſuch great Commanders: Nor was it an uncommon Thing, for great Families, in antient Times, to derive their Names from ſuch like Creatures, (hence the *Corvini*, *Gracchi*, *Aquilini*, &c. among the *Romans*) either as *Omens* or *Monuments* of their undaunted Courage, and Dexterity in military Atchievements. But, after all, it ſeems every whit as probable, that theſe were only Nicknames which the *Iſraelites* gave theſe two Princes of *Midian*, to denote their Fierceneſs, and Rapaciouſneſs after Prey.

CHAP. VIII.

The Ephraimites *are diſpleaſed, but at length ſatisfied.* Gideon *purſues and kills the two* Kings *of* Midian; *puniſhes* Succoth *and* Penuel; *refuſes the Government*; *makes an Ephod of the Spoils, which proves an Occaſion of Idolatry*; *his Wives, Children, Death, and Burial.* Iſrael *revolts to Idolatry, and is ungrateful to* Gideon's *Family.*

Ver. 1. AND the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? and they did chide with him ſharply. 2 And he ſaid unto them, What have I done now in compariſon of you? *Is* not the gleaning of the grapes of Ephraim, better than the vintage of Abiezer? 3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? Then their anger was abated toward him, when he had ſaid that. 4 And Gideon came to Jordan, *and* paſſed over, he, and the three hundred men that *were* with him, faint, yet purſuing *them*. 5 And he ſaid unto the men of Succoth, give, I pray you, loaves of bread unto the people that follow me, for they *be* faint, and I am purſuing after Zebah and Zalmunna, kings of Midian. 6 And the princes of Succoth ſaid, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thine army? 7 And Gideon ſaid, Therefore when the Lord hath delivered Zeba and Zalmunna into mine hand, then I will tear your fleſh with the thorns of the wilderneſs, and with briers. 8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him, as the men of Succoth had anſwered *him*. 9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower. 10 Now Zebah and Zalmunna *were* in Karkor, and their hoſt with them, about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell an hundred and twenty thouſand men that drew ſword. 11 And Gideon went up by the way of them that dwelt in tents, on the eaſt of Nobah, and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure. 12 And when Zebah and Zalmunna fled, he purſued after

them, and took the two kings of Midian, Zebah
nd Zalmunna, and diſcomfited all the hoſt. 13
And Gideon the ſon of Joaſh returned from battle
before the ſun *was up*. 14 And caught a young
man of the men of Succoth, and enquired of
him: and he deſcribed unto him the princes of
Succoth, and the elders thereof, *even* threeſcore
nd ſeventeen men. 15 And he came unto
the men of Succoth, and ſaid, Behold, Zebah
nd Zalmunna, with whom ye did upbraid me,
aying, *Are* the hands of Zebah and Zalmunna
ow in thine hand, that we ſhould give bread
nto thy men *that are* weary? 16 And he took
he elders of the city, and thorns of the wilderneſs
nd briers, and with them he taught the men of
Succoth. 17 And he beat down the tower of
Penuel, and ſlew the men of the city. 18 Then
aid he unto Zeba and Zalmunna, What manner
f men *were they* whom ye ſlew at Tabor? And
hey anſwered, As thou *art* ſo *were* they, each
ne reſembled the children of a king. 19 And
e ſaid, They *were* my brethren, *even* the ſons
f my mother: *as* the Lord liveth, if ye had
aved them alive, I would not ſlay you. 20 And
e ſaid unto Jether his firſt-born, Up, *and* ſlay
hem: but the youth drew not his ſword: for
e feared, becauſe he *was* yet a youth. 21 Then
ebah and Zalmunna ſaid, Riſe thou, and fall
pon us: for as the man *is*, *ſo is* his ſtrength.
nd Gideon aroſe, and ſlew Zebah and Zal-
unna, and took away the ornaments, that *were*
n their camels necks. 22 Then the men of
ſrael ſaid unto Gideon, Rule thou over us, both
hou, and thy ſon, and thy ſons ſon alſo: for
hou haſt delivered us from the hand of Midian.
3 And Gideon ſaid unto them, I will not rule
ver you, neither ſhall my ſon rule over you:
e Lord ſhall rule over you. 24 And Gi-
eon ſaid unto them, I would deſire a requeſt
f you, that ye would give me every man
e ear-rings of his prey: (for they had golden
ar-rings, becauſe they *were* Iſhmaelites) 25
nd they anſwered, We will willingly give
em. And they ſpread a garment, and did
ſt therein every man the ear-rings of his prey.
6 And the weight of the golden ear-rings that
e requeſted, was a thouſand and ſeven hundred
ekels of gold, beſide ornaments, and collars, and
urple raiment that *was* on the kings of Midian,
nd beſide the chains that *were* about their camels
ecks. 27 And Gideon made an ephod thereof,
nd put it in his city, *even* in Ophrah; and all
rael went thither a whoring after it: which
ing became a ſnare unto Gideon, and to his
ouſe. 28 Thus was Midian ſubdued before
e children of Iſrael, ſo that they lifted up their
eads no more: and the country was in quietneſs
rty years in the days of Gideon. 29 And
rubbaal the ſon of Joaſh went and dwelt in his
n houſe. 30 And Gideon had threeſcore and
n ſons of his body begotten: for he had many
ives. 31 And his concubine that *was* in She-
em, ſhe alſo bare him a ſon, whoſe name he
lled Abimelech. 32 And Gideon the ſon of
aſh died in a good old age, and was buried in
e ſepulchre of Joaſh his father, in Ophrah of
e Abi-ezrites. 33 And it came to paſs aſſoon
Gideon was dead, that the children of Iſrael
rned again, and when a whoring after Baalim,
d made Baal-berith their god. 34 And the
children of Iſrael remembred not the Lord their
God, who had delivered them out of the hands
of all their enemies on every ſide: 35 Neither
ſhewed they kindneſs to the houſe of Jerubbaal,
namely Gideon, according to all the goodneſs
which he had ſhewed unto Iſrael.

And he ſaid unto Jether, his firſt-born, Up, and ſlay them] In antient Times, ſays *Patrick*, it was as much a Cuſtom for *great Men* to do *Execution* upon Offenders, as it is now an uſual Thing for them to pronounce *Sentence* upon them. They had not then (as we have now) ſuch Perſons as the *Romans* called *Carnifices*, or publick *Executioners*; and therefore *Saul* bade ſuch as waited on him kill the Prieſts; and *Doeg*, one of his chief Officers, did it, 1 *Sam.* xxii. 17, 18. But the Reaſon why *Gideon* would have had his Son do the Execution, was, that he might be early animated againſt the Enemies of *Iſrael*, even as *Hannibal* is reported, when he was a Boy, to have been incenſed againſt the *Romans*.

Beſide the Chains that were on their Camels Necks] *Le Clerc* obſerves, that the Word which we render *Chains*, is in the Original, *little Moons*, which the *Midianites* might wear ſtrung together about their Camels Necks, either by Way of *Ornament*, or *Superſtition*, becauſe they, as well as all other People of *Arabia*, were very zealous Worſhippers of the Moon.

And Gideon made an Ephod thereof] It is ſuggeſted by ſome, ſays *Stackhouſe*, that *Gideon* was as great an Offender as any, in his making an Ephod for the Purpoſe of Idolatry; but before we admit of ſo raſh a Cenſure, we ſhould enquire a little into the Nature of this Ephod, and for what poſſible Purpoſe it was at firſt made.

An Ephod, we know, is a common Veſtment belonging to Prieſts in general; but that of the High-Prieſt was of very great Value. This Veſtment, however, was not ſo peculiar to the Prieſts, but that ſometimes we find the Laity (as in the Caſe of *David* bringing home the Ark of God) allowed to wear it; and therefore ſome have imagined, that the Ephod, which *Gideon* made, was only a rich and coſtly *Robe of State*, which, on certain Occaſions, he might wear, to denote the Station he held in the *Jewiſh* Republick. But if his Intent was only to diſtinguiſh himſelf from others by ſuch a particular Veſtment, how this could give the People Occaſion of falling into Idolatry, or any Way *become a Snare to Gideon and his Houſe*, we cannot conceive.

Others therefore ſuppoſe, that the Word *Ephod* is a ſhort Expreſſion to denote the High-Prieſt's Breaſtplate, together with the *Urim* and *Thummim*; and hence, by an eaſy Figure, they are led to think that to *make an Ephod* is to eſtabliſh a Prieſthood; and thereupon conclude, that *Gideon*'s Crime, in *making this Ephod*, was not to eſtabliſh Idolatry, but only to inſtitute another Prieſthood, beſides that which God had inſtituted in *Aaron* and his Poſterity: And, to this Purpoſe, they ſuppoſe, that he erected a private Tabernacle, an Altar, a Mercy-ſeat, with Cherubims, &c. that, being now made the ſupreme Governor, he might conſult God at his own Houſe, in ſuch difficult Points as occurred in his Adminiſtration.

But, beſides that it is not eaſy to imagine, that a Man, familiar with God, and choſen by him, as *Gideon* was, ſhould, after ſo ſignal a Victory as he had obtained, immediately *apoſtatize*, as he muſt have done, had he ſet up an Oracle in his own Houſe; there ſeems to have been no Manner of Neceſſity for it, becauſe *Shiloh* (where the Tabernacle ſtood) was in the Tribe of *Ephraim*, which adjoined to that of *Manaſſeh*, whereunto *Gideon* belonged. Nor ſhould it be forgotten that this *Ephod* was *ſet up in Ophrah*, which Place *Gideon* quitted, as ſoon as he had reſigned his publick Employ, and retiring to a Country-houſe of his own, in all Probability he left this Ephod behind him: There is Reaſon therefore to believe, that the Deſign of ſetting it up, was merely to be a Monument of his remarkable Victory over the *Midianites*, in like Manner as other

Conquerors had done before him; only, as the Cuſtom was, to erect a Pillar, or hang up Trophies upon the like Occaſion, he choſe rather to make an *Ephod*, or Prieſt's Habit, (perhaps all of ſolid Gold) as a Token, that he aſcribed this Victory only to God, and triumphed in nothing ſo much, as in the Reformation of the true Religion by that Means. This was an Action of no bad Intent in *Gideon*, tho', in After-times, when the People began to return to Idolatry, and had this Fancy, among others, that God would anſwer them at *Ophrah*, where this *Ephod* was, as well as at his Tabernacle at *Shiloh*, it was perverted to a bad Purpoſe. But, as this Abuſe aroſe from the mad Caprice of the People, and not from any ill Intent in *Gideon*, he is no more chargeable therewith, than *Moſes* was with the idolatrous Worſhip which the *Iſraelites*, in future Ages, paid to the *Brazen Serpent*, which he, for very beneficial Purpoſes, at firſt ſet up.

CHAP. IX.

Abimelech *made King by the* Sechemites. *He murders all his Brethren, except* Jotham, *who, by a Parable rebukes them, and foretels their Ruin. The* Shechemites *and* Abimelech *quarrel; he deſtroys their City; he attacks* Thebes, *and is ſlain by a Woman.*

Ver. 1. AND Abimelech the ſon of Jerubbaal went to Shechem, unto his mothers brethren, and communed with them, and with all the family of the houſe of his mothers father, ſaying, 2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the ſons of Jerubbaal (*which are* threeſcore and ten perſons) reign over you, or that one reign over you? remember alſo that I *am* your bone and your fleſh. 3 And his mothers brethren ſpake of him in the ears of all the men of Shechem all theſe words: and their hearts inclined to follow Abimelech; for they ſaid, He *is* our brother. 4 And they gave him threeſcore and ten *pieces* of ſilver out of the houſe of Baal-berith: wherewith Abimelech hired vain and light perſons, which followed him. 5 And he went unto his fathers houſe at Ophrah, and ſlew his brethren the ſons of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left: for he hid himſelf. 6 And all the men of Shechem gathered together, and all the houſe of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem. 7 And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lift up his voice, and cried, and ſaid unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. 8 The trees went forth *on a time* to anoint a king over them, and they ſaid unto the olive-tree, Reign thou over us. 9 But the olive-tree ſaid unto them, Should I leave my fatneſs, wherewith by me they honour God and man, and go to be promoted over the trees? 10 And the trees ſaid to the fig-tree, Come thou, *and* reign over us. 11 But the fig-tree ſaid unto them, Should I forſake my ſweetneſs and my good fruit, and go to be promoted over the trees? 12 Then ſaid the trees unto the vine, Come thou, *and* reign over us. 13 And the vine ſaid unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? 14 Then ſaid all the trees unto the bramble, Come thou, *and* reign over us. 15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come *and* put your truſt in my ſhadow: and if not, let fire come out of the bramble and devour the cedars of Lebanon. 16 Now therefore, if ye have done truly, and ſincerely, in that ye have made Abimelech king; and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands: 17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: 18 And ye are riſen up againſt my fathers houſe this day, and have ſlain his ſons, threeſcore and ten perſons, upon one ſtone, and have made Abimelech the ſon of his maid-ſervant, king over the men of Shechem, becauſe he *is* your brother) 19 If ye then have dealt truly and ſincerely with Jerubbaal and with his houſe this day, *then* rejoice ye in Abimelech and let him alſo rejoice in you: 20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the houſe of Millo: and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech. 21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother. 22 When Abimelech had reigned three years over Iſrael, 23 Then God ſent an evil ſpirit between Abimelech and the men of Shechem, and the men of Shechem dealt treacherouſly with Abimelech: 24 That the cruelty *done* to the threeſcore and ten ſons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which ſlew them, and upon the men of Shechem which aided him in the killing of his brethren. 25 And the men of Shechem ſet liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech. 26 And Gaal the ſon of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. 27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the houſe of their god, and did eat and drink, and curſed Abimelech. 28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal, and Zebul his officer? ſerve the men of Hamor the father of Shechem: for why ſhould we ſerve him? 29 And would to God this people were under my hand; then would I remove Abimelech. And he ſaid to Abimelech, Increaſe thine army, and come out. 30 And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was kindled. 31 And he ſent meſſengers unto Abimelech privily, ſaying, Behold, Gaal the ſon of Ebed, and his brethren, be come to Shechem; and behold, they fortify the city againſt thee. 32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field. 33 And it ſhall be, *that* in the morning as ſoon as the ſun is up, thou ſhalt riſe early, and ſet upon the city: and behold, *when* he and the people that *is* with him come out againſt thee, then mayeſt thou do to them as thou ſhall find occaſion. 34 And Abimelech roſe up, and all the people that *were* with him by night, and they laid wait againſt Shechem in four companies. 35 And Gaal the ſon of Ebed went out, and ſtood

ood in the entring of the gate of the city: and
bimelech roſe up, and the people that *were*
ith him from lying in wait. 36 And when
Gaal ſaw the people, he ſaid to Zebul, Behold,
here come people down from the top of the
ountains. And Zebul ſaid unto him, Thou
eſt the ſhadow of the mountains as *if they were*
en. 37 And Gaal ſpake again, and ſaid, See
here come people down by the middle of the
nd, and another company come along by the
lain of Meonenim. 38 Then ſaid Zebul unto
im, Where *is* now thy mouth, wherewith thou
idſt, Who *is* Abimelech, that we ſhould ſerve
im? *is* not this the people that thou haſt de-
piſed? go out, I pray now, and fight with
hem. 39 And Gaal went out before the men
f Shechem, and fought with Abimelech. 40
nd Abimelech chaſed him, and he fled before
im, and many were overthrown *and* wounded,
en unto the entring of the gate. 41 And
bimelech dwelt at Arumah: and Zebul thruſt
ut Gaal and his brethren, that they ſhould not
well in Shechem. 42 And it came to paſs
n the morrow, that the people went out into
e field, and they told Abimelech. 43 And
e took the people, and divided them into three
mpanies, and laid wait in the field, and looked,
d behold the people *were* come forth out of
e city, and he roſe up againſt them, and ſmote
em. 44 And Abimelech, and the company
at *was* with him, ruſhed forward, and ſtood in
e entring of the gate of the city: and the two
her companies ran upon all *the people* that *were*
the fields, and ſlew them. 45 And Abi-
elech fought againſt the city all that day, and
e took the city, and ſlew the people that *was*
erein, and beat down the city, and ſowed it
ith ſalt. 46 And when all the men of the tower
f Shechem heard *that*, they entred into an hold
f the houſe of the god Berith. 47 And it was
ld Abimelech, that all the men of the tower
f Shechem were gathered together. 48 And
bimelech gat him up to mount Zalmon, he
d all the people that *were* with him; and Abi-
elech took an ax in his hand, and cut down a
ugh from the trees, and took it, and laid it on
is ſhoulder, and ſaid unto the people that *were* with
im, What ye have ſeen me do, make haſte *and* do
I *have done.* 49 And all the people likewiſe cut
own every man his bough, and followed Abi-
elech, and put *them* to the hold, and ſet the hold
n fire upon them: ſo that all the men of the
wer of Shechem died alſo, about a thouſand
en and women. 50 Then went Abimelech,
Thebez, and incamped againſt Thebez, and
ok it. 51 But there was a ſtrong tower within
e city, and thither fled all the men and women,
d all they of the city, and ſhut *it* to them, and
t them up to the top of the tower. 52 And
bimelech came unto the tower, and fought
ainſt it, and went hard unto the door of the
wer to burn it with fire. 53 And a certain
oman caſt a piece of a milſtone upon Abi-
elechs head, and all to brake his ſcull. 54
hen he called haſtily unto the young man
is armour-bearer, and ſaid unto him, Draw
y ſword, and ſlay me, that men ſay not of
e, A woman ſlew him. And his young man
ruſt him through, and he died. 55 And when
e men of Iſrael ſaw that Abimelech was dead,
they departed every man unto his place. 56
Thus God rendred the wickedneſs of Abimelech
which he did unto his father, in ſlaying his ſeventy
brethren. 57 And all the evil of the men of
Shechem, did God render upon their heads:
and upon them came the curſe of Jotham the ſon
of Jerubbaal.

And Abimelech the Son of Jerubbaal] What the Names of *Jerubbaal*'s other Sons were, we have no Mention made in ſacred Writ; but the Name of this one is particularly ſet down, becauſe the following Story depends upon it: And not only ſo, but his Mother perhaps might give him this Name (which ſignifies *my Father a King)* out of Pride and Arrogance, that ſhe might be looked upon as the Wife of *one*, who was thought to deſerve a Kingdom, tho' he did not accept of it: And it is not improbable, that the very Senſe of this might be one Means to inflame the Mind of her Son afterwards, to affect the Royal Dignity.

Slew his Brethren, the Sons of Jerubbaal, being threeſcore and ten Perſons, upon one Stone] This Stone ſome will have to be an *Altar*, which *Abimelech* dedicated to the Idol *Baal*, and erected in the ſame Place, where his Father *Gideon* had deſtroyed his Altar before; and ſo they account, that this Slaughter of his Sons was deſigned for an *expiatory* Sacrifice of their Father's Crime, in demoliſhing the Altar and Grove, dedicated to that *Idol.* But this is a little too far fetched, tho' there is hardly any other Reaſon to be given, why they ſhould all be murthered upon one and the ſame *Stone.*

Out of the Houſe of Baal-berith] The learned *Bochart* is of Opinion, that the *Baal* here mentioned, was the ſame with *Beroë*, the Daughter of *Venus* and *Adonis*, deſired in Marriage by *Neptune*, but given to *Bacchus*; and that ſhe gave her Name to *Berith* in *Phœnicia*, where ſhe was much worſhipped, and thence tranſlated a Goddeſs into other Parts. But, tho' the Word *Baal* (as he maintains) be frequently uſed in a *feminine* Senſe, yet it can hardly be imagined, but that the *ſacred* Hiſtorian, if he had been minded to expreſs a *Goddeſs*, might have found out ſome Way of diſtinguiſhing her; might have called her (for Inſtance) *Bahalah-berith*, the *Lady*, or *Goddeſs* of *Berith*, without making both the Words of a *maſculine* Termination. And therefore the moſt *ſimple* and natural Manner of explaining the Name, is, to take it in general for the God who preſides over Covenants and Contracts, to whom it belongs to maintain them, and to puniſh all thoſe that violate them. For it is to be obſerved, that the moſt *barbarous*, as well as the moſt *knowing*, the moſt *religious*, as well as the moſt *ſuperſtitious* Nations have always looked upon God as the Witneſs, as well as the Vindicator of Oaths and Covenants; that the *Greeks* had their *Zeus Horkios*, as well as the *Latins* their *Jupiter Piſtius*, or *Deus Fidius*, or *Fæcialis*, whom they looked upon as a God of Honeſty and Uprightneſs, always ſuperintending in Treaties and Alliances. And for this Reaſon not improbably, the Houſe of their God *Berith* was the Citadel, the Arſenal, and the Treaſury of the *Shechemites*, even as *Plutarch* informs us, that in the Temple of *Saturn*, the *Romans* repoſited both their Archives and their Wealth. See *Bochart*, *Pool*, *Calmet*, and *Jerieu.*

The Trees went forth on a Time to anoint a King over them] This is the firſt *Fable* that we find any where upon Record; and from hence it appears, that ſuch Fictions as theſe, wherein the moſt ſerious Truths are repreſented, were in Uſe among the *Jews* (as they are ſtill in the Eaſtern Countries) long before the Time of *Eſop*, or any other Author that we know of. Various are the Reaſons that may be aſſigned for the firſt Invention of them; but theſe two ſeem to be the principal; 1. Becauſe Men would ſuffer themſelves to be reprehended in this Guiſe, when they could not endure plain Words: And, 2. Becauſe they heard them with Delight and Pleaſure, and remembred them better, than any grave or rational Diſcourſes.

Then God ſent an evil Spirit (or Spirit of Diſcord) *be-*

tween Abimelech and the Men of Shechem] Which, in Scripture, is an uſual Form of Speech, and denotes not any *poſitive* Action, but a Permiſſion only, or, at moſt, a Direction from God. It is obſerved, however, that this Manner of Expreſſion may poſſibly have given Riſe to ſome Notions in the Theology of the *Heathens*, when they ſuppoſe, that the *Furies* are appointed by the Gods to ſow the Seeds of Diſcord among Men.

And a certain Woman caſt a Piece of a Millſtone upon Abimelech's Head] Thus *Plutarch* relates, that *Pyrrhus*, at the Siege of *Thebes*, was killed by a Woman's throwing a Piece of *Tile* upon his Head; but there is ſomething more remarkable in *Abimelech*'s Death by a Stone, becauſe, as he ſlew all his Brethren upon *one Stone*, for him to die by no other Inſtrument, carried ſome Stamp of his Sin upon it. The Manner of his Death, however, puts me in Mind of what the ſame Author records of the *Spartan* General, *Lyſander*, who fell ingloriouſly under the Walls of *Haliartus*. ‘Thus he died, ſays he, but not like *Cleombrotus*, who was ſlain, while he was gloriouſly making Head againſt an impetuous Enemy at *Leuctra*; not like *Cyrus*, or *Epaminondas*, who received a mortal Wound, while he was rallying his Men, and ſecuring to them the Victory. Theſe great Men died in their Callings. They died the Death of Kings and Commanders: Whereas he, like ſome common Soldier, or one of the forlorn Hope, caſt away his Life ingloriouſly; giving this Teſtimony to the antient *Spartaus*, that they did well to avoid ſtorming of Walls, in which the ſtouteſt Men may chance to fall by the Hand, not only of an abject Fellow, but by that of a Boy or a Woman, as they ſay *Achilles* was ſlain, in the Gates of *Troy*, by the Hands of effeminate *Paris*.’ See *Patrick*'s Com. and *Plutarch*'s Comp. of *Lyſander* and *Sylla*.

CHAP. X.

Tola *and* Jair, *ſucceſſively, judge* Iſrael. *The* Philiſtines *and* Ammonites *oppreſs* Iſrael; *but God, on their Repentance, takes Pity on them.*

Ver. 1. AND after Abimelech, there aroſe to defend Iſrael, Tolah the ſon of Puah the ſon of Dodo, a man of Iſſachar; and he dwelt in Shamir in mount Ephraim. 2 And he judged Iſrael twenty and three years, and died, and was buried in Shamir. 3 And after him aroſe Jair a Gileadite, and judged Iſrael twenty and two years. 4 And he had thirty ſons that rode on thirty aſs-colts, and they had thirty cities, which are called Havoth-jair unto this day, which *are* in the land of Gilead. 5 And Jair died, and was buried in Camon. 6 And the children of Iſrael did evil again in the ſight of the Lord, and ſerved Baalim, and Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines, and forſook the Lord, and ſerved not him. 7 And the anger of the Lord was hot againſt Iſrael, and he ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon. 8 And that year they vexed and oppreſſed the children of Iſrael: eighteen years, all the children of Iſrael that *were* on the other ſide Jordan, in the land of the Amorites which *is* in Gilead. 9 Moreover the children of Ammon paſſed over Jordan, to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim; ſo that Iſrael was ſore diſtreſſed. 10 And the children of Iſrael cried unto the Lord, ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim. 11 And the Lord ſaid unto the children of Iſrael, *Did* not I *deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtines? 12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſs you, and ye cried to me, and I delivered you out of their hand. 13 Yet ye have forſaken me and ſerved other gods; wherefore I will deliver you no more. 14 Go and cry unto the gods which ye have choſen; let them deliver you in the time of your tribulation. 15 And the children of Iſrael ſaid unto the Lord, We have ſinned, do thou unto us whatſoever ſeemeth good unto thee, deliver us only, we pray thee, this day. 16 And they put away the ſtrange gods from among them, and ſerved the Lord: and his ſoul was grieved for the miſery of Iſrael. 17 Then the children of Ammon were gathered together, and incamped in Gilead: and the children of Iſrael aſſembled themſelves together, and encamped in Mizpeh. 18 And the people *and* princes of Gilead ſaid one to another, What man *is he* that will begin to fight agaiuſt the children of Ammon? he ſhall be head over all the inhabitants of Gilead.

And the Children of Iſrael ſaid unto the Lord, We have ſinned, do thou unto us whatſoever ſeemeth good unto thee] This is the moſt remarkable Repentance and Reformation that we meet with in the Hiſtory of *Judges*; and it ſeems to be ſo ſerious, that, in the Times of thoſe three Governors who ſucceeded *Jepthah*, we read nothing of their relapſing into Idolatry. And, as their Repentance was ſincere, ſo the Expreſſion of the divine Compaſſion towards them, Ver. 16. *that his Soul was grieved for the Miſery of Iſrael*, is the ſtrongeſt that we meet with; tho' every one knows, that the divine Nature is not capable of *Grief*, properly ſo called, but the Meaning is, that he quite altered his former Intention, and, in much Mercy, reſolved, upon their Repentance, to deliver them.

And that Year they vexed and oppreſſed the Children of Iſrael eighteen Years] It may be rendered, *That Year they had vexed and oppreſſed the Children of Iſrael eighteen Years*, that was the *eighteenth Year*, namely, of that Vexation. This was the eighteenth Year of that Oppreſſion. And theſe eighteen Years are not to be reckoned from *Jair*'s Death, becauſe that would enlarge the Time of the Judges beyond juſt Bounds, as may appear from 1 *Kings* vi. 1. nor from *Jepthah*'s beginning to reign, becauſe he reigned but ſix Years, and in the Beginning thereof put an End to this Perſecution, but from the fourth Year of *Jair*'s Reign, the greateſt Part of which, it ſeems, was cotemporary with this Affliction. And altho' this Oppreſſion of the *Ammonites* and *Philiſtines*, and the Cauſe of it, the Idolatry of the *Iſraelites*, be not mentioned till after *Jair*'s Death, becauſe the ſacred Penman would deliver the whole Hiſtory of this Calamity entire, and together; yet they both happened before it; and *Jair*'s Death is mentioned before that, only by a *Prolepſis* or *Anticipation*, than which nothing is more frequent in Scripture. The Caſe of *Jair* and *Samſon* ſeem to be much alike. For, as it's ſaid of *Samſon*, that *he judged Iſrael in the Days* of the Tyranny *of the Philiſtines*, twenty Years, *Judg*. xv. 20. by which it is evident, that his Judicature, and their Dominion, were cotemporary. The like is to be conceived of *Jair*, that he began to judge *Iſrael*, and endeavoured to reform Religion, and purge out all Abuſes; but being unable to effect this through the Backwardneſs or Baſeneſs of the People, God would not enable him to deliver them, but gave them up to this ſad Oppreſſion; ſo that *Jair* could only perform one half of his Office, which was to determine Differences among the *Iſraelites*, but could not deliver them from their Enemies.

CHAP. XI.

The Hiſtory of Jepthah.

er. 1. NOW Jephthah the Gileadite as a
mighty man of valour, and he *was*
he ſon of an harlot: and Gilead begat Jephthah.
And Gileads wife bare him ſons, and his wifes
ons grew up, and they thruſt out Jephthah, and
id unto him, Thou ſhalt not inherit in our
athers houſe, for thou *art* the ſon of a ſtrange
oman. 3 Then Jephthah fled from his brethren,
nd dwelt in the land of Tob: and there were
athered vain men to Jephthah, and went out
ith him. 4 And it came to paſs in proceſs of time,
hat the children of Ammon made war againſt
ſrael. 5 And it was ſo, that when the children
f Ammon made war againſt Iſrael, the elders of
ilead went to fetch Jephthah out of the land of
ob: 6 And they ſaid unto Jephthah, Come
d be our captain, that we may fight with the
hildren of Ammon. 7 And Jephthah ſaid unto
e elders of Gilead, Did not ye hate me, and
xpel me out of my houſe? and why are ye
ome unto me now when ye are in diſtreſs? 8
nd the elders of Gilead ſaid unto Jephthah,
herefore we turn again to thee now, that
ou mayeſt go with us, and fight againſt the chil-
en of Ammon, and be our head over all the
habitants of Gilead. 9 And Jephthah ſaid
nto the elders of Gilead, If ye bring me home
ain to fight againſt the children of Ammon,
d the Lord deliver them before me; ſhall I
your head? 10 And the elders of Gilead ſaid
nto Jephthah, The Lord be witneſs between
, if we do not ſo according to thy words. 11
hen Jephthah went with the elders of Gilead,
d the people made him head and captain over
em: and Jephthah uttered all his words before
Lord in Miſpeh. 12 And Jephthah ſent
eſſengers unto the king of the children of Am-
on, ſaying, What haſt thou to do with me,
at thou art come againſt me to fight in my
nd? 13 And the king of the children of Am-
on anſwered unto the meſſengers of Jephthah,
cauſe Iſrael took away my land when they
me up out of Egypt, from Arnon even unto
bbock, and unto Jordan: now therefore reſtore
oſe *lands* again peaceably. 14 And Jephthah
t meſſengers again unto the king of the chil-
en of Ammon: 15 And ſaid unto him, Thus
th Jephthah, Iſrael took not away the land of
oab, nor the land of the children of Ammon:
But when Iſrael came up from Egypt, and
lked through the wilderneſs, unto the Red-ſea,
d came to Kadeſh; 17 Then Iſrael ſent meſ-
gers unto the king of Edom, ſaying, Let me,
ray thee, paſs through thy land: but the king
Edom would not hearken *thereto*. And in
manner they ſent unto the king of Moab;
he would not *conſent*: and Iſrael abode in
deſh. 18 Then they went along through the
derneſs, and compaſſed the land of Edom, and
land of Moab, and by the eaſt-ſide of the
d of Moab, and pitched on the other ſide
Arnon, but came not within the border of
oab: for Arnon *was* the border of Moab. 19
d Iſrael ſent meſſengers unto Sihon king of
Amorites, the king of Heſhbon; and Iſ-
l ſaid unto him, Let us paſs, we pray thee,
through thy land unto my place. 20 But Sihon
truſted not Iſrael to paſs through his coaſt: but
Sihon gathered all his people together, and
pitched in Jahaz, and fought againſt Iſrael. 21
And the Lord God of Iſrael delivered Sihon,
and all his people into the hand of Iſrael, and
they ſmote them: ſo Iſrael poſſeſſed all the land
of the Amorites, the inhabitants of that country.
22 And they poſſeſſed all the coaſts of the Amorites,
from Arnon even unto Jabbok, and
from the wilderneſs, even unto Jordan. 23
So now the Lord God of Iſrael hath diſpoſſeſſed
the Amorites from before his people Iſrael, and
ſhouldſt thou poſſeſs it? 24 Wilt thou not poſſeſs
that which Chemoſh thy God giveth thee to
poſſeſs? So whomſoever the Lord our God ſhall
drive out from before us, them will we poſſeſs. 25
And now *art* thou any thing better than Balak
the ſon of Zippor, king of Moab? did he ever
ſtrive againſt Iſrael, or did he ever fight againſt
them, 26 While Iſrael dwelt in Heſhbon
and her towns, and in Aroer and her towns,
and in all the cities that *be* along by the coaſts
of Arnon, three hundred years? Why therefore
did ye not recover *them* within that time? 27
Wherefore I have not ſinned againſt thee, but
thou doeſt me wrong to war againſt me: the
Lord the Judge be judge this day between the
children of Iſrael, and the children of Ammon.
28 Howbeit, the king of the children of Ammon
hearkned not unto the words of Jephthah
which he ſent him. 29 Then the ſpirit of the Lord
came upon Jephthah, and he paſſed over Gilead,
and Manaſſeh, and paſſed over Mizpeh of Gilead,
and from Mizpeh of Gilead he paſſed over *unto*
the children of Ammon. 30 And Jephthah
vowed a vow unto the Lord, and ſaid, If thou
ſhalt without fail deliver the children of Ammon
into mine hands, 31 Then it ſhall be, that whatſoever
cometh forth of the doors of my houſe to
meet me, when I return in peace from the
children of Ammon, ſhall ſurely be the Lords,
and I will offer it up for a burnt-offering. 32
So Jephthah paſſed over unto the children of Ammon
to fight againſt them, and the Lord delivered
them into his hands. 33 And he ſmote them
from Aroer, even till thou come to Minnith,
even twenty cities, and unto the plain of the
vineyards, with a very great ſlaughter. Thus the
children of Ammon were ſubdued before the children
of Iſrael. 34 And Jephthah came to Mizpeh,
unto his houſe, and behold, his daughter
came out to meet him with timbrels and with
dances, and ſhe *was his* only child: beſide
her he had neither ſon nor daughter. 35 And it
came to paſs when he ſaw her, that he rent his
cloaths, and ſaid, Alas, my daughter, thou haſt
brought me very low, and thou art one of them
that trouble me: for I have opened my mouth
unto the Lord, and I cannot go back. 36 And
ſhe ſaid unto him, My father, *if* thou haſt opened
thy mouth unto the Lord, do to me according
to that which hath proceeded out of thy mouth;
foraſmuch as the Lord hath taken vengeance for
thee of thine enemies, *even* of the children of
Ammon. 37 And ſhe ſaid unto her father, Let
this thing be done for me: Let me alone two
months, that I may go up and down upon the
mountains, and bewail my virginity, I and my
fellows. 38 And he ſaid, Go. And he ſent her

away *for* two months: and ſhe went with her companions, and bewailed her virginity upon the mountains. 39 And it came to paſs at the end of two months, that ſhe returned unto her father, who did with her, *according* to his vow which he had vowed: and ſhe knew no man. And it was a cuſtom in Iſrael, 40 *That* the daughters of Iſrael went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Thou ſhalt not inherit in our Father's Houſe, for thou art the Son of a ſtrange Woman] Several *Jewiſh* Doctors are of Opinion, ſays *Howell*, that the Word *Zonah* may ſignify, either one of another Tribe, or one of another Nation; and ſo *Joſephus* calls *Jeptha, a Stranger by the Mother's Side.* It is to be obſerved, however, that among the *Jews*, if ſuch Perſons as were deemed Strangers embraced the Law, their Children were capable to inherit among the reſt of their Brethren. *Jeptha* indeed, complains of the hard Uſage he met with, but it was upon this Occaſion, when his Country he found ſtood in need of him: For, had he been ununjuſtly diſpoſſeſſed of his Inheritance before, we can hardly ſuppoſe, that a Man of his Courage and martial Spirit, would have ſat down contented with his Excluſion. It is not to be doubted therefore, but that he was *the Son of an Harlot*, properly ſo called: But then the Queſtion is, Why God ſhould make Choice of a Perſon of his Character for ſo great an Inſtrument of his Glory? To which it may be replyed, 1*ſt*, That God has preſcribed Laws to Men, but none to himſelf; and can therefore alter his Diſpenſations as he pleaſes, according to the Circumſtances and Exigences of Things. 2*dly*, That as he chuſes to act by *ſecond* Cauſes, he always makes Uſe of ſuch Inſtruments, as (all Things conſidered) are propereſt for his Purpoſe, without regard to any Blemiſhes, for which they themſelves are not accountable: And, 3*dly*, That he might purpoſely diſpenſe with the Law in this Caſe, to ſhew, that thoſe who are *baſely born*, ought not to deſpond, but, by a virtuous and good Life expect a Share of God's Bleſſings.

Dwelt in the Land of Tob] We read no where elſe of this Country, ſays *Patrick*, which, very probably, was not far from *Gilead*, upon the Borders of the *Ammonites*, in the Entrance of *Arabia Deſerta*; or perhaps it is the ſame with what is called *Iſh-tob* (2 Sam. viii. 6, 8.) which was in *Syria*, and ſo near the *Ammonites*, that they hired Forces from thence, as well as from other Nations, to fight againſt *David*.

And Jepthah vowed a Vow unto the Lord] To make a Vow was an Act of religious Worſhip, and in itſelf no Way culpable; nay, not only the *Jews*, but other Nations looked upon it in this View: And therefore we find *Livy* ſo frequently telling us, that the *Roman* Generals were wont to vow to *Jupiter*, or *Apollo*, or ſome other God, that if, by their Help, they ſhould prove ſucceſsful, they would devote ſome Part of the Spoil they ſhould take in the War, to their Uſe, or build Temples, and dedicate them to their Honour.

Who did with her according to his Vow which he had vowed] There has been a great Controverſy among Commentators, whether this Daughter of *Jepthah*'s was really ſacrificed or no. To ſatisfy the Curious in this Point, I ſhall, ſays *Stackhouſe*, fairly ſtate the Arguments on both Sides; conſider a little on which they preponderate; and then enquire, in Caſe he did ſacrifice his Daughter, or, (as others will have it) devote her only to God's Service in a ſingle Life; whether the Thing was lawful for him to do; and what might poſſibly be the Motive of his doing it.

Thoſe who maintain the Negative, or more merciful Side of the Queſtion, argue in this Manner; That *Jepthah* was certainly a very good Man, becauſe we find him ranked among the *Worthies* of old, that are commemorated, with Honour, by the Author of the *Hebrews*; that he was an *Iſraelite*, and, as ſuch, lived under a Law which prohibited human Sacrifices by the ſevereſt Penalties; that had the Vow been intended in this Senſe, God would never have vouchſafed *Jepthah* ſo ſignal a Victory as he did, which muſt have terminated in the Violation of his own Laws; and therefore they conclude, that ſo kind and tender a Father as *Jepthah* is repreſented, would never have ſacrificed an innocent, dutiful, and obedient Child, as her whole Carriage ſeems to denote her, in Diſcharge of a raſh and inconſiderate Vow; eſpecially when, according to the Preſcription of the Law, he might have redeemed his Daughter at a Price ſo inconſiderable as *ten Shekels of Silver*.

It muſt be ſomething elſe therefore, ſay they, that *Jepthah* did unto his Daughter, and that (according to the Import of the Text) was to devote her to a State of Celibacy, or that ſhe might live in the State of a religious Nun, all the Days of her Life: For the Particle *Vah*, which we render *and*, *(it ſhall ſurely be the Lord's*, and *I will offer it up)* is a *Disjunctive* in this Place, as it is elſewhere, and ſignifies *or*; ſo that the true Verſion of the Paſſage ſhould be, *whatever cometh forth to meet me, ſhall ſurely be the Lord's*, or *I will offer it up for a Burnt-offering*; i. e. if it be an human Creature, I will dedicate it to the Service of God; if a Beaſt, of any Kind proper for a Sacrifice, I will inſtantly offer it up: For that in this Senſe the Vow is to be underſtood, is evident; from her going into the Mountains *to bewail her Virginity*, which, had ſhe been doomed to be ſacrificed, had not been near ſo proper, as to bewail her *untimely End*: Nor can we think that *Jepthah* would have ever ſuffered her to have made a Circuit of two Months among her Companions, for fear of making her Eſcape, or procuring ſome of her Friends and Acquaintance either to reſcue her, or intercede for her, had ſhe been deſtined to ſuffer Death upon her Return.

On the contrary, when ſhe returned to her Father, and *he had done to her according to his Vow*, it immediately follows, that *ſhe knew not Man*; which ſhews that the Purpoſe of his Vow was anſwered, by obliging her to a State of perpetual Virginity in ſome retired Place, where ſhe was excluded from all Society, except that *the Daughters of Iſrael*, thoſe eſpecially of her Acquaintance, went up, either to talk or converſe with her, or to celebrate her Praiſe, or to comfort her concerning her ſolitary Condition (for to all theſe Senſes may the Word *Letanoth* be applied) *four Days in the Year*, i. e. one Day in every Quarter.

Upon the whole therefore they infer, that *Jepthah*'s Daughter did not fall a Sacrifice, but was conſecrated to God, and his Service, devoted to a ſingle Life, and to remain a Recluſe all her Days; which could not but occaſion *Jepthah* no ſmall Grief and Trouble, becauſe by this Means his Family became extinct, and himſelf deſtitute of Iſſue, to inherit his Eſtate, and perpetuate his Name.

Theſe are ſome of the moſt plauſible Arguments, that are generally employed to prove, not the Sacrifice of *Jepthah*'s Daughter, but only her Obligation to a perpetual Virginity, in the Worſhip and Service of God.

Thoſe that maintain the Affirmative, or harſher Side of the Queſtion, *viz.* that *Jepthah*, in purſuance to his Vow, did actually ſacrifice his Daughter, form their Arguments in this Manner, — That the Times wherein *Jepthah* lived, were ſo ſadly addicted to Idolatry, that *to burn their Sons and their Daughters in the Fire to their Gods*, was a common Practice among the *Iſraelites*, as well as other Nations, and that the Manner in which he lived (before he was called to the Aſſiſtance of his Brethren) which was chiefly by Plunder and Rapine, and Bloodſhed, made him not incapable of vowing to ſacrifice the firſt of his *Domeſticks* that ſhould meet him upon his victorious Return; that the Vow is delivered in *general* and *indefinite* Terms, that *whatſoever*, viz. *ſhould come forth of the Doors of his Houſe to meet him*, that ſhould *ſurely be the Lord's*, and it ſhould be the Lord's, *by being offered up for a Burnt-offering*; that tho' the Particle *Vah* be ſometim ſed in a *disjunctive* Senſe, yet it can only be ſo, where Things are really diſtinct from each other, but cannot e admitted where the one manifeſtly includes the other, it is in the Paſſage before us; that therefore it is uch more congruous to all the Rules of good Senſe, underſtand the Words of *Jepthah* ſo, as that, by romiſing *whatſoever he met ſhould be the Lord's*, he bliged himſelf in general to conſecrate it to God, and at by promiſing farther, that *he would offer it up for Burnt-offering*, he ſpecified the Manner in which he tended to make that his Conſecration.

Vows of perpetual Virginity, *ſay they*, are Inſtitutions a modern Date; the Word of God knows nothing them, nor has this pretended Celibacy of *Jepthah*'s aughter, any Foundation in Scripture; and therefore, hen this Circumſtance is inſerted, that *ſhe knew no an*, it is not to ſignify, that ſhe lived a perpetual irgin, but only, that ſhe was ſo unhappy, as to leave e World in her Youth, and before ſhe had the Know- dge of a Man.

Had *Jepthah* meant no more, *ſay they*, by perform- g his Vow, than conſecrating his Daughter as a rpetual Virgin to the Service of God, what Cauſe s there for *rending his Cloaths*, and bemoaning him- f, as we find he did? Had *Jepthah* made only a Vow Celibacy for his Daughter, whereby ſhe was bound nothing more painful, than to lead a ſingle Life, hat Reaſon was there for bewailing this as a grievous alamity, which ſome Men account a Thing ſo glorious d honourable? Is the being ſhut up as a *Recluſe*, and tered into the Liſt of perpetual Virgins, a Matter ſuch bitter Complaint and Lamentation? Was this fore an Evil, an Evil ſo extraordinary, that not only fore ſhe underwent it, ſhe, and her Companions, ould, for two Months together, be allowed to bewail ; but that, after ſhe had undergone it, the *Daugh- s of Iſrael* ſhould be required to *lament it four Times Year*? If ſhe was actually put to Death, in Execu- on of her Father's Vow, it is eaſy then to underſtand, hy the particular Circumſtance of her dying without ue, when *ſhe was the only Daughter of her Father*, d he had no other Proſpect of Poſterity to keep up Family, ſhould be repreſented as a ſore Aggravation her violent and untimely Death: But it ſeems very ficult to account for that bitter Lamentation, made her Father, herſelf, by her Companions, and by the Daughters of *Iſrael*, in ſucceeding Times, if ſhe ffered no other, no ſeverer Puniſhment, than that of ing devoted to a *ſingle Life*.

Theſe are ſome of the moſt prevailing Arguments the affirmative Side; and for the Confirmation of em, it is farther alledged, that both *Joſephus*, and e *Chaldee* Paraphraſt, teſtify the ſame Thing; that e antient Doctors, both of the *Jewiſh* and *Chriſtian* urch, were of the ſame Opinion; and that, as to e Subſtance of the Fact, the Compilers of the *Homilies* our Church do perfectly agree with theſe antient Writers; ſo that, how deſirous ſoever we may be to ar *Jepthah* from the Imputation of ſo cruel, ſo im- ous, ſo unnatural an Act, as that of murdering his wn Daughter, yet if we will adhere to the more eaſy d obvious Conſtruction of the Words, and as they pear to us at firſt View; or if we retain any juſt teem or Veneration for the Senſe of Antiquity, we uſt neceſſarily conclude, that, when it is ſaid of him, at *he did with his Daughter according to his Vow, which had vowed*, the Meaning can be no leſs, than that he really put her to Death.

There is one Law which ſeems to be of ſome Mo- ent in the Caſe before us, and that is this — *If a an vow a Vow unto the Lord, or ſwear an Oath, to nd his Soul with a Bond, he ſhall not break his Word, ſhall do according to all that proceedeth out of his outh*: But then all ſober *Caſuiſts* are agreed, that a ow has only a *conſtructive*, not a *deſtructive* Force, . that it can only lay a *new* Obligation, where there none, or where there is one, *ſtrengthen* it; but that cannot cancel a former Obligation, or ſuperinduce e that is repugnant to it. Now, all our Obligations Obedience proceed from God: He has an uncontroulable Right to give Laws to his Creatures; but if Men, by entering into Vows, could free themſelves from the Obligation of his Laws, they might then, whenever they pleaſed, by their own Act, defeat his Authority. Whatever therefore, is in itſelf forbidden by God, and for that Reaſon unlawful; whatever is againſt the Precept of *natural* or *revealed* Religion; whatever is inconſiſtent with thoſe *relative* Duties, which Men owe to one another; whatever, in ſhort, is, in any Reſpect, ſinful, cannot, by being made the Matter of a Vow, become juſtifiable. So that he, who hath vowed a Vow, to do what cannot be done without Sin, is ſo far from being obliged to perform his Vow, that he is, notwithſtanding his Vow, obliged not to perform it, becauſe there is not only great Obliquity in making ſuch an unlawful Vow, but his Obliquity is ſo far from being leſſened, that it is aggravated by keeping it.

Since therefore the Thing, vowed by *Jepthah*, ſeems to have been in itſelf unlawful, ſince his Daughter was innocent, and had done nothing to deſerve Death; ſince the running out to meet her Father, with Joy and Congratulation, was an Act of Piety, which ſeemed to entitle her to his Love and Favour; ſince the natural Affection of a Father towards his Child muſt be ſtifled, before he could give Way to the Execution of the Sentence of Death upon her; ſince the ſacrificing of Children to their Gods was a Crime, for which the heathen Nations were deteſted, and puniſhed by God; ſince *Jepthah*'s offering his Daughter, as a Victim to the Lord, might reflect a Diſhonour upon the true God, as if he alſo delighted in ſuch Sacrifices; ſince theſe, I ſay, and ſeveral other Things might be urged in Aggravation of this Action, we may ſafely and confidently aver, with the *Jewiſh* Hiſtorian, *that the Sacrifice which* Jepthah *offered, was neither lawful, nor acceptable to God*; but on the contrary, a very impious Act, and abominable Crime, tho' it might proceed from a miſtaken Principle of Religion.

The religious Obſervation of Oaths and Vows has, at all Times, been eſteemed a Duty, incumbent on thoſe that made them, inſomuch, that, even when they have been procured by *Guile*, they have not been thought deſtitute of their Obligation. The *Gibeonites* certainly impoſed upon the Children of *Iſrael*, when they obtained from them a League of Amity and Friendſhip; and yet we may obſerve what Notions the *Iſraelites* had of this kind of Obligation, when, in their publick Conſultations, they ſay, *We have ſworn unto them by the Lord God of Iſrael, now therefore we may not touch them.* This was a remarkable Inſtance before *Jepthah*'s Days, and 'tis not improbable, that he might have it in his Remembrance, and imprudently make uſe of it, as a *Precedent* of the Irreverſibleneſs of Oaths, and of the inviolable Tye he was under, by reaſon of his Vow: But in ſucceeding Times, there is a Paſſage in Scripture, which comes nearer to the Caſe now before us. *Saul*, in the Day of Battle, perceiving his Enemies to give ground, out of the Abundance of Zeal, made a Vow to God, that whoever ſhould taſte any Food, before the Purſuit was over, ſhould certainly die, and, upon this Occaſion, his own Son *Jonathan* had like to have been made a Sacrifice, merely becauſe the Father would have been thought religious and auſtere in the Obſervation of his Oath, notwithſtanding he was plainly excuſed from the Obligation of it, as to his Son, who was both in another Place, and ignorant of his Father's Will, and under a Neceſſity of taking ſome ſmall Refreſhment, when he was ſo faint and hungry. What Wonder then if *Jepthah*, who, we have Reaſon to believe, was a Perſon much more religiouſly inclined than *Saul*, ſhould think himſelf under an Obligation to obſerve his Vow, even tho' it was to the Deſtruction of his own and only Daughter.

What the Acceptableneſs of *Abraham*'s offering his Son *Iſaac* was, he had read in the Book of *Moſes*; and this might poſſibly leſſen the Horror of the Fact he was going to commit. For, tho' *Abraham* had the poſitive Command of God for what he did, which *Jepthah* could not pretend to, ſo that there was a great Diſparity between their two Caſes, yet it was plain, from the Acceptableneſs of *Abraham*'s Offering, and the great Reward beſtowed on him for his intended Oblation, that the ſacrificing a beloved Child was not, in all Caſes, and under all Circumſtances, ſinful, but might be ſo *circumſtantiated*, as to be an Act of Piety, and approved in the Sight of God: And when this Example proved ſuch an Action, as to the Matter and Subſtance of it, not only lawful, but commendable, *Jepthah* might be led into an Opinion, that the Difference between his Caſe, and that of *Abraham*, was not ſo great, as what was laudable and almoſt *meritorious* in the one, ſhould be imputed as an unpardonable Crime to the other.

He had read in the Law likewiſe, that *when thou ſhalt vow a Vow unto the Lord, thou ſhalt not be ſlack to pay it*, and was ſenſible, that a wilful Neglect of this was an heinous Crime, a mocking of God, a diſſembling with Heaven, and an Act of Injuſtice and Unfaithfulneſs towards him, who is a ſevere *Exacter* of Vows, and is wont to avenge the Breach of them, by the Infliction of the ſoreſt Puniſhments; and upon theſe *Premiſes* he might poſſibly argue with himſelf in this Manner; — 'Tho' I know that the Performance of my Vow will be accompanied with Murther, yet I conſider likewiſe, that my not performing it will be attended with downright *Perjury*. Seeing then there is a Neceſſity of Sinning, one Way or other, I am reſolved to chuſe the former; for tho' that be an Injury to my Daughter, yet the other is an Affront to God. My Child is dear to me indeed; but my God, my Father, is much more ſo. 'Tis better therefore to be cruel, than *impious*; to be guilty of Bloodſhed, than to be perjured, and falſe to the Lord of Heaven and Earth. *I have opened my Mouth to the Lord, and I cannot go back.* I muſt not reverſe, I dare not revoke the ſacred Promiſe which I have made to the Almighty: But my firm and unſhaken Purpoſe is to perform it.' Thus the miſtaken Senſe of the indiſſoluble Obligation, which his Vow had laid upon him, blinded his Eyes, and ran him upon this fatal Rock.

He could not but know, that no Vow was *obligatory*, where the Matter of it is unlawful in itſelf, or, that which was lawful in itſelf, can poſſibly be made otherwiſe by the Interpoſition of a Vow: Nay, he could not but know, that to act unlawfully, in Virtue of a Vow, was a double Sin, ſince not only the Vow itſelf was ſinful, but the Act, conſequent thereupon, was ſinful likewiſe; and yet ſo blind ſometimes is the Zeal of an *erroneous* Conſcience, that it will not ſuffer Men to perceive, at leaſt to be governed by, the moſt rational and ſelf-evident Principles.

Upon the Whole, therefore, we may conclude, that, how great ſoever this Sin of *Jepthah*'s was, yet, properly ſpeaking, it was the Sin of Ignorance, and the Effect of a miſguided Conſcience. By the bitter Complaint which he uttered at the firſt Sight of his Daughter coming out to meet him, it is evident, that he was under great Trouble and Perplexity; and, as ſhe had done nothing to alienate his Affections from her, but in this very act of meeting him, had done ſomething to engage his Affections more ſtrongly towards her, the Bowels of a Father muſt neceſſarily yearn to ſave the Life of a loving and beloved Child. The generous Offer which ſhe made him, that he might do to her whatever he pleaſed, *according to his Vow*, tho' it made the doing of it leſs *unjuſt*, could not but add a freſh Sting to his Grief, and, if he had any Generoſity in his Breaſt, make him do it with the more Reluctancy. No one, who is a Parent; no one, who hath felt the Workings of Nature towards his own Iſſue; no one, who hath ſuffered, or hath feared the Loſs of an only Child, but muſt be ſenſible, what Pangs of Sorrow, what Meltings of Compaſſion, what Agonies of Grief muſt pierce the Soul of *Jepthah*, when he imagined himſelf under the ſad Neceſſity of ſacrificing his own, his only, his Virgin-daughter, whom he could not offer up for a Burnt-offering, without ſacrificing, at the ſame Time, all the Propenſions of Nature, all the Eaſe and Pleaſure of his Life, all the Proſpect of keeping up his Family. Nothing leſs, than a miſtaken Opinion of the indiſpenſible Obligation of his Vow, could prevail with him, thus to over-rule the ſtrong Motives of Intereſt and Inclination, and a Miſtake which took its Riſe from ſo good a Principle, muſt, without Queſtion, at leaſt extenuate the Guilt in the Judgment both of good-natured Men, and of an all-merciful God.

CHAP. XII.

The Ephraimites *wage War againſt* Jephthah; *defeated, and diſcovered by the Word* Shibboleth. Jephthah'*s Death.* Ibzan, Elon, Abdon, *Judges.*

Ver. 1. AND the men of Ephraim gathered themſelves together, and went northward, and ſaid unto Jephthah, Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? we will burn thine houſe upon thee with fire. 2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands. 3 And when I ſaw that ye delivered *me* not, I put my life in my hands, and paſſed over againſt the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight againſt me? 4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitives of Ephraim, among the Ephraimites, *and* among the Manaſſites. 5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped, ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay: 6 Then ſaid they unto him, Say now Shibboleth: and he ſaid Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites forty and two thouſand. 7 And Jephthah judged Iſrael ſix years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead. 8 And after him, Ibzan of Beth-lehem judged Iſrael. 9 And he had thirty ſons, and thirty daughters, *whom* he ſent abroad, and took in thirty daughters from abroad for his ſons. And he judged Iſrael ſeven years. 10 Then died Ibzan, and was buried at Beth-lehem. 11 And after him, Elon a Zebulonite judged Iſrael, and he judged Iſrael ten years. 12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun. 13 And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael. 14 And he had forty ſons, and thirty nephews, that rode on threeſcore and ten aſs-colts: and he judged Iſrael eight years. 15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Ye Gileadites are Fugitives of Ephraim, among the Ephraimites, and among the Manaſſites] According to this Tranſlation, theſe Words are a ſcoffing and contemptuous Expreſſion of the *Ephraimites* concerning the *Gileadites*, whom they call Fugitives of *Ephraim*; the Word *Ephraim* being here taken largely, as it is elſewhere, *Iſa.* viii. 2, 5. ſo as it comprehends the other neighbouring Tribes, of which *Ephraim* was, in ſome Sort, the Chief or Head; and eſpecially their Brethren of *Manaſſeh*, who lived next to them, and were deſcended from the ſame Father *Joſeph*; by Reaſon whereof

hereof both theſe Tribes are reckoned for one, and alled by the Name of *the Tribe of Joſeph.* And this arge Signification of *Ephraim* may ſeem probable from he following Words, where, inſtead of *Ephraim*, is ut the *Ephraimites*, and the *Manaſſites*. By *Gileadites* ere they ſeem principally to mean the *Manaſſites* beond *Jordan*, who dwelt in *Gilead*, as appears from *Deut.* iii. 13. *Joſh.* xvii. 1, 5, 6. And altho' other *Gileadites* were joined with them, yet they vent their Paſon againſt theſe; principally becauſe they envied them oſt; partly, becauſe they ſeemed to have a chief Hand in the Victory, *Judg.* xi. 29. and partly, becauſe hey were more nearly related to them, and therefore ore obliged to deſire their Conjunction with them in e War. Theſe they here opprobriouſly call *Fugitives*, at is, ſuch as had deſerted their Brethren of *Ephraim* d *Manaſſeh*, and for ſome worldly Advantage planted emſelves beyond *Jordan*, at a Diſtance from their rethren, and were alienated in Affection from them, d carried on a diſtinct and ſeparate Intereſt of their wn; as appears by their monopolizing the Glory of is Succeſs to themſelves, and excluding their Brethren om it. According to the *Hebrew*, the Words lie, d may be rendered thus. *Therefore*, they ſaid, *Fuitives of Ephraim are ye*, that is, ye *Ephraimites* are ere Run-aways; for the Words next foregoing are, *Men of Gilead ſmote Ephraim.* And having told u what they ſaid, becauſe the Pronoun *they* was amguous, he adds by Way of Explication, who ſaid it, en the *Gileadites* (and they ſaid it when they had got Advantage over them, and were got between them d Home, as the next Verſe ſhews) being between *phraim* and *Manaſſeh*; that is, having taken the ſſages of *Jordan*, as it follows, which lay between *hraim* and that Part of *Manaſſeh* which was beyond *rdan.* Or theſe latter Words may be rendred thus, *d the Gileadites were between Ephraim and Manaſſeh.* there is only an *Ellipſis* of two ſmall Words, which often defective, and to be underſtood in Scripture. thus, *And the Gileadites were in the Midſt of the Eraimites, and in the Midſt of the Manaſſites*, namely, *ſe Manaſſites* who ordinariſy lived within *Jordan*, who ibly were Confederates in this Quarrel. And ſo the eaning is, they followed cloſe after them, overtook m, fell upon the Midſt of them, and ſmote them, then ſent a Party to intercept them at the Paſſages *Jordan*, as it here follows.

And they ſaid unto him, Say now Shibboleth; and he d Sibboleth] Nothing is more notorious, than that ple of the ſame Nation, who ſpeak the ſame *Lange*, differ very much in the *Pronunciation* of it, in eral Parts of the Country. In *Paleſtine*, the People *Galilee*, and thoſe that lived at *Jeruſalem*, ſpake the e Tongue, and yet, in the Time of *Chriſt*, the er could tell St. *Peter*, that *his Speech bewrayed*, Matt. xxvi. 73. In *Greece* all ſpake *Greek*, and the *Ionians*, *Atticks*, *Dorians*, and *Æolians* pronced very differently. And here, tho' the *Gilead-* and *Ephraimites* were all of one Nation, yet the er, we find, could not pronounce the Letter *Schin.* ere were doubtleſs therefore many other Words ich they could not frame their Mouths to ſpeak, as *Gileadites* did, but this *one* was choſen, becauſe it fit for the Purpoſe. For, as *Shibboth* ſignifies *ds of Water*, the *Gileadites*, when they ſaw any *raimite* appear, might put this Teſt to him, and bid ſay, *Let me paſs over the Water.*

C H A P. XIII.

Philiſtines *oppreſs* Iſrael. *An Angel appears o* Manoah'*s Wife, and afterwards to him.* Manoah'*s Sacrifice, and the Angel's Aſcent in he Flame.* Samſon *born.*

. 1. AND the children of Iſrael did evil again in the ſight of the Lord, and Lord delivered them into the hand of the liſtines forty years. 2 And there was a certain n of Zorah, of the family of the Danites, whoſe name *was* Manoah, and his wife *was* barren and bare not. 3 And the angel of the Lord appeared unto the woman, and ſaid unto her, Behold, now, thou *art* barren and beareſt not: but thou ſhalt conceive and bear a ſon. 4 Now therefore beware, I pray thee, and drink not wine, nor ſtrong drink, and eat not any unclean *thing*. 5 For lo, thou ſhalt conceive and bear a ſon, and no raſor ſhall come on his head: for the child ſhall be a Nazarite unto God from the womb: and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines. 6 Then the woman came and told her huſband, ſaying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I aſked him not whence he *was*, neither told he me his name. 7 But he ſaid unto me, Behold, thou ſhalt conceive and bear a ſon; and now drink no wine nor ſtrong drink, neither eat any unclean *thing*: for the child ſhall be a Nazarite to God, from the womb to the day of his death. 8 Then Manoah intreated the Lord, and ſaid, O my Lord, let the man of God which thou didſt ſend, come again unto us, and teach us what we ſhall do unto the child that ſhall be born. 9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her huſband *was* not with her. 10 And the woman made haſte, and ran and ſhewed her huſband, and ſaid unto him, Behold, the man hath appeared unto me, that came unto me the *other* day. 11 And Manoah aroſe, and went after his wife, and came to the man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? and he ſaid, I *am*. 12 And Manoah ſaid, Now let thy words come to paſs: How ſhall we order the child, and *how* ſhall we do unto him? 13 And the angel of the Lord ſaid unto Manoah, Of all that I ſaid unto the woman let her beware. 14 She many not eat of any *thing* that cometh of the vine, neither let her drink wine or ſtrong drink, nor eat any unclean *thing*: all that I commanded her, let her obſerve. 15 And Manoah ſaid unto the angel of the Lord, I pray thee, let us detain thee, until we ſhall have made ready a kid for thee. 16 And the angel of the Lord ſaid unto Manoah, though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the Lord: for Manoah knew not that he *was* an angel of the Lord. 17 And Manoah ſaid unto the angel of the Lord, What *is* thy name, that when thy ſayings come to paſs, we may do thee honour? 18 And the angel of the Lord ſaid unto him, Why aſkeſt thou thus after my name, ſeeing it *is* ſecret? 19 So Manoah took a kid with a meat-offering, and offered *it* upon a rock unto the Lord: and *the angel* did wondrouſly, and Manoah and his wife looked on. 20 For it came to paſs when the flame went up toward heaven from off the altar, that the angel of the Lord aſcended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground. 21 (But the angel of the Lord did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the Lord. 22 And Manoah ſaid unto his wife, We ſhall ſurely die, becauſe we have ſeen God. 23 But his wife ſaid unto him, If the Lord were pleaſed to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have ſhewed us all theſe *things*, nor would as at this time have told us *ſuch things* as theſe. 24 And the woman bare a ſon, and called his name Samſon: and the child grew, and the Lord bleſſed him. 25 And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eſhtaol.

And the Lord delivered them into the Hand of the Philiſtines forty Years] They are not to be computed from the Death of *Abdon*, the laſt Judge, but before, as is evident from Ver. 5. where it is declared, that *Iſrael* was under the Power of the *Philiſtines*; and from Ch. xv. 20. where only twenty of theſe Years are ſaid to have been in *Samſon*'s Days. And it's probably conceived, that the great Slaughter of the *Ephraimites* made by *Jepthah*, greatly encouraged the *Philiſtines* to riſe againſt *Iſrael* when one of their chief Bulwarks was ſo much weakened; and therefore that the *Philiſtines* began to domineer over them not long before *Jepthah*'s Death.

The Child ſhall be a Nazarite unto God from the Womb] A *Nazarite* was one, who, under the *Levitical* Law, either to attain the Favour, or avert the Judgments, or acknowledge the Mercies of Almighty God, vowed a Vow of particular Purity, and *ſeparated* himſelf (for ſo the Word ſignifies) in an extraordinary Manner, to the Service of God. The Time of this Vow laſted uſually for eight Days, ſometimes for a Month, and, in ſome Caſes, for a whole Year. During this Time, the Perſons (for Women, as well as Men, might enter into this Engagement) bound themſelves to abſtain from Wine, and all ſtrong Liquors, not to cut the Hair of their Heads, nor to come near a dead Corpſe, nor aſſiſt at a Funeral; nay the Matter was carried ſo high, that if any happened to die ſuddenly in their Preſence, the whole Ceremony of this *Separation* was to begin entirely a-new. After the Time that their Separation was expired, they went to offer ſuch Sacrifices as the Law required, and then, being abſolved from their Vow by the Prieſt, they might drink Wine, and uſe the ſame Freedom that other People did. *Samſon's Nazaritiſm* (to which he was conſecrated by his Parents) was to laſt the whole Time of his Life; but his frequent Intercourſe with the *Philiſtines*, and the great Havock and Slaughter that he ſo often made among them, would induce one to think, that he had a particular Diſpenſation, exempting him from the Obſervation of ſome of the foregoing Rules.

And no Razor ſhall come upon his Head] Long Hair was eſteemed very much among the *Jews*, and ſuch Perſons as were made *Nazarites* by their Parents and conſecrated to God from the Womb, were required to wear their Hair long and uncut, becauſe it was a Token not only of Beauty, but of Majeſty and Veneration.

The Angel of the Lord aſcended in a Flame of the Altar] This ſhews that Angels Bodies, which the *Platoniſts* called *Vehicles*, are not ſubject to the Laws of *Gravity*, as ours are. After our Saviour's Reſurrection, the Hiſtory of the Goſpel informs us how immediately, and in an Inſtant, his Body could move from Place to Place, and therefore it is no Wonder, that *Manoah* and his Wife ſhould diſcover the Perſon that appeared to them, to be an Angel by the Manner of his Aſcenſion.

The Camp of Dan, mentioned in the laſt Verſe, was probably that Place where the *Danites* pitched their Camp, in their Expedition and Enterprize againſt *Laiſh*, Judg. xviii. 11. for it is not at all likely, that the *Philiſtines*, who had the *Iſraelites*, at that Time, under their Subjection, ſhould ſuffer them to have any ſtanding Camp. And this, by the Bye, is a good Argument, that the Story of *Micah*, and of the *Danites* Expedition, was tranſacted before *Samſon*'s Time, tho' the Compilers of the *Bible* have placed it afterwards.

Zorah and *Eſhtaol* were Towns in the Tribe of *Dan*, whereof *Zorah* lay on the Frontiers of *Judah*, and for this Reaſon *Rehoboam*, upon the Revolt of the Ten Tribes, ſeems to have kept this Place, tho' lying in one of theſe Tribes, and to have fortified it for a Barrier Town, on that Side of the Kingdom of *Judah*, as he did alſo *Aijalon*, another Town belonging to the ſame Tribe.

CHAP. XIV.

Samſon *deſires a Wife of the* Philiſtines; *kills a Lion, in the Carcaſe of which he afterwards found Honey. His Marriage; his Riddle, which his Wife extorts from him and diſcovers. He kills thirty* Philiſtines, *and with their Raiment performs his Contract. His Wife given to another.*

Ver. 1. AND Samſon went down to Timnath, and ſaw a woman in Timnath, of the daughters of the Philiſtines. 2 And he came up and told his father, and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines, now therefore get her for me to wife. 3 Then his father and his mother ſaid unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines? And Samſon ſaid unto his father, Get her for me, for ſhe pleaſeth me well. 4 But his father and his mother knew not that it *was* of the Lord that he ſought an occaſion againſt the Philiſtines: for at that time the Philiſtines had dominion over Iſrael. 5 Then went Samſon down, and his father, and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared againſt him. 6 And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, *and he* had nothing in his hand: but he told not his father or his mother what he had done. 7 And he went down, and talked with the woman, and ſhe pleaſed Samſon well. 8 And after a time, he returned to take her, and he turned aſide to ſee the carcaſe of the lion: and behold, *there was* a ſwarm of bees, and honey in the carcaſe of the lion. 9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion. 10 So his father went down unto the woman, and Samſon made there a feaſt; for ſo uſed the young men to do. 11 And it came to paſs when they ſaw him, that they brought thirty companions to be with him. 12 And Samſon ſaid unto them, I will now put forth a riddle unto you: if you can certainly declare it me within the ſeven days of the feaſt, and find *it* out, then I will give you thirty ſheets, and thirty change of garments. 13 But if y cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle, that w may hear it. 14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs. And they could not in three days expound the riddle. 15 And

came to paſs on the ſeventh day that they ſaid
nto Samſons wife, Entice thy huſband, that he
ay declare unto us the riddle, leſt we burn thee
d thy fathers houſe with fire: have ye called
to take that we have? *is it* not *ſo*? 16 And
mſons wife wept before him, and ſaid, Thou
oſt but hate me, and loveſt me not: thou haſt
t forth a riddle unto the children of my people,
d haſt not told *it* me. And he ſaid unto her
ehold, I have not told *it* my father, nor my
other, and ſhall I tell *it* thee? 17 And ſhe
ept before him the ſeven days, while their feaſt
ſted: and it came to paſs on the ſeventh day,
at he told her, becauſe ſhe lay ſore upon him:
d ſhe told the riddle to the children of her
ople. 18 And the men of the city ſaid unto
m on the ſeventh day before the ſun went
wn, What *is* ſweeter than honey? and what *is*
onger than a lion? And he ſaid unto them
ye had not plowed with my heifer, ye had not
und out my riddle. 19 And the Spirit of the
ord came upon him, and he went down to Aſh-
lon, and ſlew thirty men of them, and took
eir ſpoil, and gave change of garments unto
em which expounded the riddle: and his anger
s kindled, and he went up to his fathers houſe.
But Samſons wife was *given* to his companion
om he had uſed as his friend.

And Samſon went down to Timnath] It is not impro- bly thought, that the Place which is called *Timnath*, h. xv. 10. and *Timnatha*, Joſh. xix. 43. was the e with this. It was aſſigned at firſt to the Tribe *Judah*, but afterwards to the Tribe of *Dan*, and , in all Likelihood, the Place whither *Judah*, the riarch of the Tribe, that was called after him, went to his Sheep-ſhearer, *Gen.* xxxvii. 12. See *Wells*'s ogr.

Behold, there was a Swarm of Bees, and Honey in Carcaſe of the Lion] Bees are obſerved by *Ariſtotle* d others to abhor ſtinking Smells, and to abſtain m Fleſh; which has made ſome think it ſtrange, t a Swarm of Bees ſhould be found in the Carcaſe a Lion: But it is no hard Matter to ſuppoſe, that her Time had conſumed, or Birds and Beaſts de- ured all the Fleſh, ſo that nothing was left of the on but the Skeleton, in which the Bees did not breed r the Notion of Inſects breeding in that Manner is quite exploded) but only ſetled themſelves, when y *ſwarmed*, as they have ſometimes done in dead ens Sculls, and in their Tombs. See *Bochart* and C erc's Com.

When they ſaw him, they brought thirty Companions be with him] During the Time of the *Marriage-* ſt, which, for a Virgin, laſted ſeven, but for a idow, only three Days, it was cuſtomary among *Jews*, to have a choſen Set of young Men, whom *Greeks* called *Paranymphs*, and the *Hebrews Sche- bim*, to keep the Bridegroom Company; as alſo a tain Number of young Women were about the de all this Time. Theſe young Men were gene- y of the Bridegroom's Relations and Acquaintance; , at *Samſon*'s Marriage, they belonged to his Wife's mily, and were ſent (as ſome of the *Jews* think) ſo much to do him Honour at the Time of his ptials, as to be a *Guard* over him, leſt he ſhould ke any Diſturbance, of which the *Philiſtines* were id, when they underſtood that he was a Man of much Strength and Might. See *Lamy*'s Introd. and lmet's Diſſert. ſur les Marriag. des Hebr.

Out of the Eater came forth Meat, and out of the ong came forth Sweetneſs] This Riddle, which *Sam-* propoſed at his Nuptials, is ſomewhat ſingular. As Men and Women were not permitted to be toge- r in theſe *Eaſtern* Countries, they could not amuſe mſelves with their Converſation, and as they could not ſpend their Time merely in dull eating and drinking, it is hence preſumed that their Cuſtom was, in their Compotations and Feaſts, (as we find it afterwards among the *Greeks*) to propoſe Queſtions, and hard Problems to be reſolved, in order to exerciſe the Wit and Sagacity of the Company. (*Selden* de Uxore Hebr.) But as to this Riddle of *Samſon*'s, ſome People are apt to find Exceptions. The Oppoſition, ſay they, is manifeſt in the former Part of it, but not in the latter; for *Weakneſs* is oppoſed to *Strength*, not *Sweetneſs*, whoſe oppoſite is *Bitterneſs*, or *Sharpneſs*. But *Bochart* has ingeniouſly obſerved, that theſe two Words *ſtrong* and *ſharp*, are often uſed promiſcuouſly. For, in the *Arabick* Language, the Word *Mirra*, which ſignifies *Strength*, comes from *Marre*, which ſignifies to be *ſharp* or *bitter*; and ſo it is in the *Latin*, where *Acer*, a *ſharp Man*, is as much as a valiant Man, one who *eagerly* (as we ſpeak) engages his Enemy, and (what is more) we find in ſome of the beſt Authors, this particular Epithet applied to Lions --- *Genus acre Leonum* Ovid Faſt. And therefore the *Antitheſis* of the Words is this --- *Food came from the Devourer, and Sweetneſs from what is eager or ſharp*, i. e. violent and fierce. See *Patrick*'s and *Le Clerc*'s Com.

He went down to Aſkelon] It is a City in the Land of the *Philiſtines*, ſituated between *Azoth* and *Gaza*, upon the Coaſt of the *Mediterranean* Sea, about five hundred and twenty Furlongs diſtant from *Jeruſalem*. It is ſaid to have been of great Note among the *Gentiles*; for a Temple dedicated to *Dirceto*, the Mother of *Semiramis*, here worſhipped in the Form of a *Mermaid*; and for another Temple of *Apollo*, where *Herod*, the Father of *Antipater*, and Grandfather of *Herod the Great*, ſerved as Prieſt. The Place ſubſiſts to this Day, but is now very inconſiderable. Some Mention there is made of the Wine of *Aſkelon*, and the Cypreſs Tree, (a Shrub that was antiently in great Eſteem, and very common in this Place) but modern Travellers ſay no ſuch Thing of it now. See *Calmet*'s Dict. and *Wells*'s Geogr.

And ſlew thirty Men of them, and took their Spoil] It may well be queſtioned, ſays *Patrick*, upon what Occaſion *Samſon* could meet with thirty *Philiſtines*, all cloathed in their new and beſt Attire, even tho' we allow that he went with a Diſpoſition to quarrel with them, and ſlay them; but then it is but ſuppoſing, that, at this Time, there was a Merry-making, either in the Fields, or in the City, at ſome publick Solemnity, when great Companies uſed to be gathered together, and appear in their beſt Apparel, and the Thing is done.

CHAP. XV.

Samſon *burns the* Philiſtines *Corn with Foxes and Firebrands; for which they burn his Wife and her Father; he, in Return, ſmites them Hip and Thigh; kills a Thouſand of them with the Jawbone of an Aſs.*

Ver. 1. BUT it came to paſs within a while
after in the time of wheat-harveſt,
that Samſon viſited his wife with a kid, and he
ſaid, I will go in to my wife into the chamber.
But her father would not ſuffer him to go in. 2
And her father ſaid, I verily thought that thou
hadſt utterly hated her, therefore I gave her to
thy companion: *is* not her younger ſiſter fairer
than ſhe? take her, I pray thee, inſtead of her.
3 And Samſon ſaid concerning them, Now I ſhall
be more blameleſs than the Philiſtines, though I
do them a diſpleaſure. 4 And Samſon went and
caught three hundred foxes, and took fire-brands,
and turned tail to tail, and put a fire-brand in the
midſt between two tails. 5 And when he had
ſet the brands on fire, he let *them* go into the
ſtanding corn of the Philiſtines, and burnt up
both the ſhocks, and alſo the ſtanding corn, with

the vineyards, *and* olives. 6 Then the Philiſtines ſaid, Who hath done this? And they anſwered, Samſon the ſon in law of the Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up, and burnt her and her father with fire. 7 And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that I will ceaſe. 8 And he ſmote them hip and thigh with a great ſlaughter; and he went down and dwelt in the top of the rock Etam. 9 Then the Philiſtines went up, and pitched in Judah, and ſpread themſelves in Lehi. 10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To bind Samſon are we come up, to do to him as he hath done to us. 11 Then three thouſand men of Judah went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? what *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them. 12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me your ſelves. 13 And they ſpake unto him, ſaying, No: but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock. 14 *And* when he came unto Lehi, the Philiſtines ſhouted againſt him: and the ſpirit of the Lord came mightily upon him, and the cords that *were* upon his arms, became as flax that was burnt with fire, and his bands looſed from off his hands. 15 And he found a new jaw-bone of an aſs, and put forth his hand and took it, and ſlew a thouſand men therewith. 16 And Samſon ſaid, With the jaw-bone of an aſs, heaps upon heaps, with the jaw of an aſs have I ſlain a thouſand men. 17 And it came to paſs when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place Ramath-lehi. 18 And he was ſore athirſt, and called on the Lord, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed? 19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof, En-hakkore, which *is* in Lehi unto this day. 20 And he judged Iſrael in the days of the Philiſtines twenty years.

And Samſon went and caught three hundred Foxes, and took Fire-brands, and turned Tail to Tail, and put a Fire-brand in the Midſt between two Tails] A certain anonymous Author, in a Diſſertation upon *Samſon*'s Foxes, has ſolved the whole Difficulty of that Piece of Hiſtory, if we will but admit of his Suppoſitions. He ſuppoſes, that the Word *Schualim*, which we render *Foxes*, ſhould, with a little Variation, be written *Shoalim*, which denotes *Sheaves*, or rather *Shocks of Corn*, and that the Word *Zanab*, which, in our Tranſlation, is a *Tail*, equally ſignifies the *extreme* or *outermoſt Part* of any Thing. Thus, in an Orchard planted in the Form of a *Quincunx*, the furthermoſt Tree is called *Zanab*; and, in like Manner, the *extreme* or *outſide* Shocks in a Field may be ſo called here; and then the Senſe of the Words will be, 'That *Samſon*, at different 'Places, ſet Fire to three hundred Shocks of Corn, 'which ſtood in the out-parts of the Fields belonging 'to the *Philiſtines*, and ſo by the Fire's ſpreading from 'Shock to Shock, deſtroyed, in a Manner, all their 'Corn.'

But without entertaining any novel Interpretation, and which, upon Examination, perhaps will hardly bear the Teſt, we may adventure to ſay, that theſe three hundred Foxes, which *Samſon* is ſaid to have caught, are not, even in a literal Senſe, ſo incredible a Thing, nor ſo liable to Ridicule, as ſome may imagine. For we are to conſider, (as the learned *Bochart*, from the Account of ſeveral Travellers, evinces) that the whole Country, eſpecially that Part of it which belonged to the Tribe of *Gad*, ſo abounded with Foxes, that from them ſeveral Places took their Names: That, under thr Name of Foxes, may not improperly be comprehended a Creature, very much like them, called *Thoes*, which go in Herds, ſo that two hundred of them have been ſeen together at once; that the Manner of catching them was not (as we may imagine) by hunting only, but by Snares and Nets; and that *Samſon* did not this by himſelf alone, in a Day and Night's Time, but that, being aſſiſted by his Servants and Neighbours (as he was a Man of conſiderable Eminence in his Country) he might poſſibly be ſome Weeks in accompliſhing his Deſign. His Deſign, however, will not appear ſo *romantick*, if we conſider what Collections have been made of Creatures much wilder, and rarer than Foxes; that *Lucius Sylla*, when he was *Prætor*, ordered to be ſhewn on the Ampitheatre, an hundred Lions; *Julius Cæſar*, when he was *Dictator*, four hundred; and that the Emperor *Probus*, at one Spectacle, exhibited a thouſand Oſtriches, a thouſand Stags, an hundred *Lybian*, an hundred *Syrian* Leopards, and an infinite Number of other ſtrange Creatures: And why then ſhould it be thought a Thing ſo incredible, as to need the Intervention of a Miracle (as ſome contend) for *Samſon*, with the Aſſiſtance of his Friends, who might be let into his Deſign, to get together, in ſome Time, three hundred Foxes, in a Country that every where abounded with them?

Foxes (we are none of us ignorant) are very apt to do a great deal of Miſchief wherever they abound; and therefore *Samſon* might have this farther Aim in collecting ſo many, *viz.* that thereby he might clear his Country of ſuch noxious Animals, and at the ſame Time, that he very well knew, that no Creature could be more convenient for his Purpoſe of annoying and detrimenting his Enemies. For, as theſe Creatures are very ſwift of Foot, and have a natural Dread of Fire, they could not well fail (when once they were turned into it) of ſetting the ſtanding Corn in a Blaze, and then, as they were tied in Couples, Tail to Tail, this would make them draw one againſt the other, and ſo being retarded in their Flight, and ſtaying longer in a Place, they would give the Fire more Time to ſpread itſelf, and make the Conflagration univerſal.

Upon the Whole therefore we may conclude, that the muſtering up ſuch a Number of Foxes, in order to burn up the *Philiſtines* Corn, was neither a fooliſh nor impracticable Thing, ſuppoſing *Samſon* was at Liberty to proſecute his Revenge in this Manner: But for his Righteouſneſs in this, we are no ways accountable, unleſs, his being conſidered as a *Chief* among the *Iſraelites*, (whom God had raiſed up to annoy the *Philiſtines*, and in ſuch Methods as this, rather than open *War*, to weaken them by his perſonal Valour and Strength) may be admitted in Juſtification of what he did.

And Samſon ſaid, With the Jaw-bone of an Aſs, Heaps upon Heaps, with the Jaw-bone of an Aſs I have ſlain a thouſand Men] We muſt here have Recourſe to the ſupernatural Aid of God. For, tho' Aſſes in *Syria* (as the Learned affirm) are both ſtronger, and larger, than what we have with us, and their Bones, conſequently, better fitted for ſuch hard Services as this; yet it muſt be owned, that it was by the wonderful Strength that God infuſed into him, and not any Aptitude of the Inſtrument he made uſe of, that he as enabled to do all this Execution, which is only credible to thoſe, who do not conſider the Power of God, who can raiſe our natural Strength to what De- ree he pleaſes, and, at the ſame Time, infeeble the pirit of thoſe who oppoſe his Deſigns, in ſuch a lanner, as that they ſhall have no Power to help them- lves.

It muſt be owned, however, that there are ſome ircumſtances in this Tranſaction, that might poſſibly timidate the *Philiſtines*, and thereby contribute to fa- litate the Slaughter which *Samſon* made among them. The People of *Judah* had now prevailed with him to ſuffer nſelf, to be bound and led to the *Philiſtines* Camp: he *Philiſtines*, as ſoon as they ſaw him coming, ran t with Joy to receive him, and very likely forgot take their Arms with them, as knowing for Certainty, at he was ſafe enough now, and bound, as we ſay, his good Behaviour. But when, contrary to their xpectation, they ſaw him firſt break the Cords ſo ea- y and ſuddenly, and then coming upon them with ch Fury and Vengeance, 'tis not unlikely, that this ight put them in no ſmall Confuſion, and as they aggled about in their Flight, give him the Opportuni- of ſlaying them, one by one, as he came up with them. This, we muſt allow, is the higheſt Inſtance of per- al Proweſs, that we may any where read of; and t profane Hiſtorians inform us of other Men, who, their natural Courage, unaſſiſted by any divine wer (as the Scripture informs us *Samſon* was) have de great Havock among their Enemies: For *Flavius piſcus* reports, that, in the *Sarmatick* War, *Aurelian* forty-eight Men in one Day, and in ſeveral Days o, which diminiſhes the Wonder of this Atchieve- nt of *Samſon's* not a little, eſpecially conſidering, t the *Philiſtines*, in their Surprize, might think that was all a Trick and Management of his *Conductors*, get ſo many unarmed Men into their Power, and t they too were ready to fall upon them, and ſt him, in caſe they ſhould make any Oppoſition inſt their *Champion*.

But God clave an hollow Place that was in the Jaw, there came Water there-out] That *Samſon*, after ong a Fatigue, ſhould be almoſt ready to die with irſt, is no ſtrange Thing at all, but the Queſtion how, in a Place, where no Water was, he came to e his Thirſt allayed? The *Hebrew* Word *Mactes*, s properly ſignify the *Socket*, in which the great eth in the Jaw are faſtened; and, from hence *Bo- rt*, among many others, endeavours to maintain, Arguments, that God made one of theſe Teeth drop of the Jaw, wherewith *Samſon* had done all this ecution, and immediately a Stream of Water guſhed from thence: But, with all due Deference to the rning of ſo great a Man, 'tis ſomewhat ſtrange, t he ſhould not obſerve, that ſuch a Miracle as this, ld be inconſiſtent with the Words which follow, *refore he called the Name thereof*, i. e. of the Foun- of Water which guſhed out, *Enhakhor*, or *the Well him that cried to God, which is in Lehi, even unto Day*. *Lehi* is here therefore the proper Name of ace. This Place had doubtleſs its Appellation from Adventure of *Samſon's* with the Jaw-bone, and n this Place God cauſed a Spring to ariſe, that he ht allay his Hero's Thirſt. For, it is incongruous think, that the Jaw of an Aſs, or any other Crea- , could have ſubſiſted to the Time, when the Au- of this Book of *Judges* lived; or, (if, all this le, none ſhould have had the Curioſity to take away wonderful Bone) that God ſhould, out of the Socket one of its Teeth, cauſe a Stream of Water to flow, one continued, uſeleſs Miracle.

muſt be a Miſtake then in our Verſion, to render Words, *God clave an hollow Place*, which was in Jaw, when, (according to the Senſe of the Antients n this Place) they ſhould be tranſlated, *which was Lehi*. For the Truth of the Matter is, that tho' Jaw be long extinct and gone, yet thoſe who have elled through this Part of *Paleſtine*, do inform us, in the Suburbs of *Eleutheropolis*, where *Lehi* very y ſtood, the Fountain which aroſe upon this Occaſion, is ſtill remaining, and called *the Fountain of the Jaw*, to this Day.

But be that as it will, whether the Water which refreſhed *Samſon* in this his Diſtreſs, came from the Jawbone, or (as others think) from a Clift in a Rock, or an Hollow in the Earth, the Miracle is the ſame, tho' it may not be improper (whenever we can, by an eaſier Interpretation) to take away Occaſion from thoſe, that ſeek Occaſion to diſparage the Oracles of God.

CHAP. XVI.

Samſon *carries away the Gates of* Gaza. Delilah *prevails on* Samſon *to diſcover his Strength. He is taken, and his Eyes put out; which he revenges by pulling down the Houſe on the* Philiſtines. *His Death and Burial.*

Ver. 1. THEN went Samſon to Gaza, and
ſaw there an harlot, and went in unto
her. 2 *And it was told* the Gazites, ſaying, Sam-
ſon is come hither. And they compaſſed *him*
in, and laid wait for him all night in the gate
of the city, and were quiet all the night, ſaying,
In the morning when it is day, we ſhall kill him.
3 And Samſon lay till midnight, and aroſe at
midnight, and took the doors of the gate of the
city, and the two poſts, and went away with
them, bar and all, and put *them* upon his
ſhoulders, and carried them up to the top of an
hill that *is* before Hebron. 4 And it came to
paſs afterward, that he loved a woman in the
valley of Sorek, whoſe name *was* Delilah. 5
And the Lords of the Philiſtines came up unto
her, and ſaid unto her, Entice him, and ſee
wherein his great ſtrength *lieth*, and by what
means we may prevail againſt him, that we may
bind him to afflict him: and we will give thee
every one of us, eleven hundred *pieces* of ſilver.
6 And Delilah ſaid to Samſon, Tell me, I pray
thee, wherein thy great ſtrength *lieth*, and where-
with thou mighteſt be bound to afflict thee. 7
And Samſon ſaid unto her, If they bind me with
ſeven green withs, that were never dried, then
ſhall I be weak, and be as another man. 8 Then
the lords of the Philiſtines brought up to her
ſeven green withs, which had not been dried, and
ſhe bound him with them. 9 (Now *there were*
men lying in wait, abiding with her in the
chamber) And ſhe ſaid unto him, The Philiſtines
be upon thee Samſon. And he brake the withs,
as a thread of tow is broken when it toucheth the
fire: ſo his ſtrength was not known. 10 And
Delilah ſaid unto Samſon, Behold, thou haſt
mocked me, and told me lies: now tell me,
I pray thee, wherewith thou mighteſt be bound.
11 And he ſaid unto her, If they bind me faſt
with new ropes that never were occupied, then
ſhall I be weak, and be as another man. 12
Delilah therefore took new ropes, and bound
him therewith, and ſaid unto him, the Philiſtines
be upon thee, Samſon. (And *there were* liers in
wait abiding in the chamber) And he brake them
from off his arms like a thread. 13 And Delilah
ſaid unto Samſon, Hitherto thou haſt mocked
me, and told me lies: tell me wherewith thou
mighteſt be bound. And he ſaid unto her, If
thou weaveſt the ſeven locks of my head with
the web. 14 And ſhe faſtened *it* with the pin,
and ſaid unto him, the Philiſtines *be* upon thee,
Samſon. And he awaked out of his ſleep, and
went

went away with the pin of the beam, and with
the web. 15 And ſhe ſaid unto him, How canſt
thou ſay, I love thee, when thine heart *is* not
with me? Thou haſt mocked me theſe three
times, and haſt not told me wherein thy great
ſtrength *lieth*. 16 And it came to paſs, when
ſhe preſſed him daily with her words, and urged
him, *ſo* that his ſoul was vexed unto death; 17
That he told her all his heart, and ſaid unto her,
There hath not come a raſor upon mine head;
for I *have been* a Nazarite unto God from my
mothers womb: If I be ſhaven, then my ſtrengh
will go from me, and I ſhall become weak, and
be like any *other* man. 18 And when Delilah ſaw
that he had told her all his heart, ſhe ſent and
called for the lords of the Philiſtines, ſaying,
Come up this once, for he hath ſhewed me all
his heart. Then the lords of the Philiſtines came
up unto her, and brought money in their hand.
19 And ſhe made him ſleep upon her knees,
and ſhe called for a man, and ſhe cauſed him to
ſhave off the ſeven locks of his head, and ſhe
began to afflict him, and his ſtrength went from
him. 20 And ſhe ſaid, the Philiſtines *be* upon
thee, Samſon. And he awoke out of his ſleep,
and ſaid, I will go out as at other times before,
and ſhake my ſelf. And he wiſt not that the
Lord was departed from him. 21 But the Phili-
ſtines took him, and put out his eyes, and brought
him down to Gaza, and bound him with fetters
of braſs, and he did grind in the priſon-houſe. 22
Howbeit the hair of his head began to grow
again, after he was ſhaven. 23 Then the lords
of the Philiſtines gathered them together, for
to offer a great ſacrifice unto Dagon their god,
and to rejoice: for they ſaid, Our god hath
delivered Samſon our enemy into our hand. 24
And when the people ſaw him, they praiſed
their god: for they ſaid, Our god hath delivered
into our hands our enemy, and the deſtroyer of
our country, which ſlew many of us. 25 And
it came to paſs when their hearts were merry,
that they ſaid, Call for Samſon, that he may
make us ſport. And they called for Samſon out
of the priſon-houſe; and he made them ſport:
and they ſet him between the pillars. 26 And
Samſon ſaid unto the lad that held him by the hand,
Suffer me that I may feel the pillars whereupon
the houſe ſtandeth that I may lean upon them.
27 Now the houſe was full of men and women;
and all the lords of the Philiſtines *were* there:
and *there were* upon the roof about three thouſand
men and women, that beheld while Samſon
made ſport. 28 And Samſon called unto the
Lord, and ſaid, O Lord God, remember me,
I pray thee, and ſtrengthen me, I pray thee,
only this once, O God, that I may be at once a-
venged of the Philiſtines for my two eyes. 29
And Samſon took hold of the two middle pillars,
upon which the houſe ſtood, and on which it
was born up, of the one with his right hand, and
of the other with his left. 30 And Samſon ſaid,
Let me die with the Philiſtines: and he bowed
himſelf with *all his* might; and the houſe fell
upon the lords, and upon all the people that
were therein: ſo the dead which he ſlew at his
death, were more than *they* which he ſlew in his
life. 31 Then his brethren, and all the houſe
of his father, came down and took him, and
brought *him* up, and buried him between Zorah,
and Eſhtaol, in the burying-place of Manoah his
father: and he judged Iſrael twenty years.

Then went Samſon to Gaza] This City, *Calmet* obſerves, was, by *Joſhua*, made Part of the Tribe of *Judah*, but, after him, it fell into the Hands of the *Philiſtines*, and was one of their five *Principalities*, ſituated between *Raphia* and *Aſkelon*, towards the ſouthern Extremity of the promiſed Land. The advantageous Situation of this Place was the Cauſe of the many Revolutions to which it became ſubject. At firſt of all it belonged to the *Philiſtines*, but, in *Joſhua*'s Time, was conquered by the *Hebrews*. In the Reigns of *Jotham* and *Ahaz*, it recovered its Liberty, but was conquered by *Hezekiah*. It was made ſubject to the *Chaldeans*, when they reduced *Syria* and *Phœnicia*; and afterwards fell into the Hands of the *Perſians*. They were Maſters of it, when *Alexander* beſieged, took, and demoliſhed it. It afterwards roſe again (but not near the ſame Magnitude) under the Name of *Majuma*, which underwent as many Viciſſitudes as the former. The Kings of *Egypt* had it for ſome Time in Poſſeſſion; *Antiochus the Great* took and ſacked it; the *Aſmoneans*, or *Maccabees*, took it ſeveral Times from the *Syrians*; *Alexander Jannæus*, King of the *Hebrews*, deſtroye it; *Gabinius* repaired it; *Auguſtus* gave it to *Herod th Great*; *Conſtantine* gave it the Name of *Conſtantia*, with many independent Privileges, in Honour of hi Son; but the Emperor *Julian* deſtroyed, and depriv it of all.

And carried them up to the Top of an Hill that is before Hebron] The Word which we render *before*, ſay *Patrick*, does equally ſignify *in the Sight of* Hebron and therefore, ſince the Diſtance between *Gaza* and *Hebron* is no leſs than twenty Miles, it is more probable that the Hill, where *Samſon* left theſe Gate lay between the two Cities, and in View of both, th the Inhabitants of one City might behold them to the Confuſion, and they of the other to their Encouragem to hope for a future Deliverance.

He loved a Woman in the Valley of Sorek, who Name was Delilah] It is certain, that *Sorek* was Place in the Land of *Judea*, famous for choice Wine as may be gathered from *Gen.* xlvi. 11. *Iſa.* v. 12 and *Jer.* ii. 21. and lay not above a Mile and an hal from *Eſcol*, from whence the Spies brought a Bunch o Grapes for a Sample of the Fruitfulneſs of the Country but whether *Delilah*, who is ſaid to live here, was Woman of *Iſrael*, or one of the Daughters of the *Ph liſtines*, (who at this Time were Rulers in the Country of *Judah*) or whether ſhe was his Wife, or an Har only, is not expreſſed in her Story. St. *Chryſoſtom* an others are of Opinion, that he was married to her but if ſo, ſome Mention, one would think, there ſhou have been of the Marriage-ceremonies in this, as w as in his former Wife's Caſe: Nor can we think, th the *Philiſtines* would have been ſo bold, as to attem to draw her into their Party, and to bribe her to b tray him into their Hands, had ſhe been his lawf Wife. It appears indeed, by her whole Behaviour that ſhe was a mercenary Woman, who would do a Thing to get Money, and accordingly *Joſephus* c her a common Proſtitute of the *Philiſtines*. See *P trick*'s and *Pool*'s Com.

We will give thee, every one of us, eleven hundr Pieces of Silver] The Princes of the *Philiſtines*, ſa *Howell*, from their five chief Cities, *Accarod*, *Aſkal Gaza*, *Azoth*, and *Gath*, 1 Sam. vi. 17. are ſuppoſe to be five in Number, ſo that, if they made her common Purſe (as we ſay) of five Times eleven hun dred Pieces, or 5500 Shekels of Silver, it would amou to about 343l. 15s.

If thou weaveſt the ſeven Locks of my Head. A ſhe faſtened it with the Pin] A learned Commentat is of Opinion, that *Samſon*'s Hair, being very long, w interwoven with the Threads and Warp of a Web Cloth. And to this Purpoſe he ſuppoſes, that in t Room where he ſometimes ſlept upon a Couch, the might ſtand very near a Loom, wherewith *Delilah* (the Cuſtom then was) at her leiſure Hours, might wo d divert herſelf, and that now by his Permiſſion and onnivance, ſhe might take the Locks of his Hair, ork it into the Web, and, to hinder it from being lled out, ſecure it with an iron Pin thruſt into the am, but that *Samſon*, when he awoke, took the oom along with him at his Hair. And indeed, with- t ſome ſuch Suppoſition as this, we cannot very ell tell what to make of his going away with *the Pin the Beam, and with the Web.* See *Le Clerc*'s Com.

And he did grind in the Priſon-houſe] Before the vention of *Wind* and *Water-mills*, Men made uſe of *and-mills*, wherewith to grind their Corn; and, as is was a very laborious Work, we find Maſters (eſ- cially in moſt *comic* Authors) threatened their Servants ith it, in Caſe of any Delinquency. It was the Work deed of *Malefactors*, as well as Slaves; and therefore ſeems very probable, that, in this Priſon, where *mſon* was put, there was a publick Mill, as *Socrates* ls us, there were ſeveral afterwards in *Rome*, in the ime of *Theodoſius*. So that from this, and ſome other rcumſtances, we may learn, that the *Philiſtines* Pur- ſe was, not to put *Samſon* to Death, (even as they d promiſed *Delilah* they would not) but to puniſh m in a Manner (*viz.* with Blindneſs, hard Labour, d Inſults) much worſe, and more intolerable, than eath itſelf. See *Le Clerc*.

Dagon their God] The Word *Dagon* is taken from e *Phœnician* Root *Dag*, which ſignifies a Fiſh; and cordingly the Idol is uſually repreſented (as the Hea- ens do *Tritons* and *Syrens*) in the Shape of a Woman, ith the lower Parts of a Fiſh — *deſinit in Piſcem mu- r formoſa ſupernè*. For this Reaſon learned Men ve imagined, that *Dagon* was the ſame as *Derceto*, hich the People of *Aſkelon* worſhipped, and near which ace was a great Pond full of Fiſh, conſecrated to this oddeſs, from which the Inhabitants ſuperſtitiouſly ab- ined, out of a fond Belief that *Venus*, having here- fore caſt herſelf into this Pond, was *metamorphoſed* into Fiſh. The learned *Jurieu* is of another Opinion, z. That *Dagon*, whoſe Termination is maſculine, th in ſacred and profane Writings, is always repre- nted as a *Male Deity*, and may therefore very pro- rly be thought to be the *Neptune* of the Antients. e *Phœnicians* in particular (from whom both the *reeks* and *Romans* borrowed their Gods) living upon e Sea-coaſt, and by their Navigation and Commerce, ining great Advantages from that Element, can hardly ſuppoſed to want a Deity to preſide over it. *Saturn*, d his three Sons, *Jupiter*, *Neptune*, and *Pluto*, were eir principal Idols: And, as *Saturn* was their *Moloch*, *piter* their *Baal*, and *Pluto* their *Baal-zebub*; ſo ve we Reaſon to preſume, that *Neptune* was their *agon*. This however, will not hinder us from ſup- ſing, that there might be two Deities, a *Male* and a *male*, worſhipped in the ſame Country, and under e ſame Figure or Form; and that as the Pagan Theo- gy gives *Jupiter* a *Juno*, to be his Conſort in Heaven; d *Pluto* a *Proſerpine* to keep him Company in Hell; *Neptune* had his *Amphitrite* to be the Partner of his uid Empire in the Sea. According to this Suppoſi- on, the *Dagon* of *Gaza* or *Aſhdod* muſt be *Neptune*, d the *Derceto* of *Aſkelon* a few Leagues diſtant, *Am- itrite*, the Daughter of *Doris* and *Oceanus*. Nor n it be thought incongruous to ſuppoſe farther, that e univerſal God of the Sea might, in one Place, be preſented as a *Male* (as at *Aſhdod*), and, in another s at *Aſkelon*) as a *Female*, to ſignify the Fecundity of at Element, which produces and nouriſhes ſo many reatures. See *Le Clerc*, *Calmet*, and *Jurieu*.

And Samſon took hold of the two Pillars upon which e Houſe ſtood] The moſt general Opinion is, that is was a Structure which the *Philiſtines* made uſe of, on ſuch Occaſions as this, built all of Wood, and ſup- orted by wooden Pillars, in the Form of the Theatres, hich, in after Times, were in great Requeſt among e *Romans*. Towards the Middle of this Building, e may ſuppoſe, that there were two large Beams, on which the Weight of the whole Structure lay; d that theſe Beams were ſupported by two Pillars, hich ſtood in a Manner contiguous to each other. So that as ſoon as *Samſon* had moved and unſetled theſe, down muſt the Principals, and, with them, the whole Building comes. The only remaining Difficulty is, how a Building, made of Wood, and ſupported by two Pillars only, ſhould be able to contain ſuch a Multitude of Men and Women. But whoever reads *Pliny*'s *Natural Hiſtory*, will therein find a Deſcription of a *Theatre* built by *Curio*, capable of containing a much greater Number of People, than the *Philiſtines* are here ſaid to be, and yet, what was a Wonder much greater than the two Pillars here, they each of them depended upon, and were turned round, by one Hinge only, which had it happened to ſlip, muſt have occaſioned, as our Author tells us, a much greater Slaughter than what was at the Battle of *Cannæ*; as, by the actual Fall of an Amphitheatre, built by *Atilius*, no fewer than 50,000 Perſons, as *Tacitus* relates the Story, were killed, wounded, and maimed: Which is enough, one would to think, to ſilence the Cavils of thoſe who are apt to fancy, that a Building of ſuch a Capacity could not be ſo contrived, as to rely only on two Supporters.

And Samſon ſaid, Let me die with the Philiſtines] It is made a Queſtion among Caſuiſts and Divines, whether *Samſon* ought to have died in this Manner, with a Spirit of Revenge, and Self-murther? St. *Auſtin* excuſes him indeed, but it is upon the Suppoſition that he was urg'd thereunto by the inward Motions of him who is the great Arbiter of our Life and Death; and St. *Bernard* affirms, that, if he had not a peculiar Inſpiration of the Holy Ghoſt to move him to this, he could not, without Sin, have been the Author of his own Death; but others maintain, that, without having Recourſe to this *ſupernatural* Motive, this Action of his might be vindicated from his Office, as being the *Judge* and *Defender* of *Iſrael*, and that he might therefore devote his Life to the publick Good (as ſome Heathens have merited the Commendations of Poſterity by ſo doing) without having any Thing in View, but the Death of his Enemies, and the Deliverance of his own People. See *Calmet*'s Dict.

Then his Brethren, and all the Houſe of his Father, came down, and took him, and brought him up, and buried him] How the People of *Gaza* came to permit *Samſon*'s Relations to come and take away his Body, is not ſo obvious to conceive. In all Nations there was formerly ſo much Humanity, as not to prohibit Enemies from interring their Dead, nor did any of the *Iſraelites* join with *Samſon* in his Enterprizes; he ſtood alone in what he did: But this laſt Slaughter which he had made among them, might have provok'd them, one would think, to ſome Acts of Outrage even to his dead Body. It is to be obſerv'd however, that inſtead of any Acts of Violence, they might perhaps be much humbled and mollified by the late Diſaſter; and might fear, that if they deny'd him Burial, the God of *Iſrael*, who had given him ſuch extraordinary Strength in his Life-time, would not fail to take Vengeance of them. And therefore dreading his very Corps, they were deſirous to be quit of it (even as they were of the *Ark* afterwards) and glad that any came to take ſuch a formidable Object out of their Sight. See *Patrick*'s and *Le Clerc*'s Com.

CHAP. XVII.

The Hiſtory of Micah *and his* Teraphim.

Ver. 1. AND there was a man of mount Ephraim, whoſe name *was* Micah.
2 And he ſaid unto his mother, The eleven
hundred *ſhekels* of ſilver, that were taken from
thee, about which thou curſedſt, and ſpakedſt
alſo in mine ears; behold, the ſilver *is* with me,
I took it. And his mother ſaid, Bleſſed *be thou*
of the Lord my ſon. 3 And when he had reſtored
the eleven hundred *ſhekels* of ſilver to his mother,
his mother ſaid, I had wholly dedicated the ſilver

unto the Lord, from my hand, for my ſon, to make a graven image, and a molten image: now therefore I will reſtore it unto thee. 4 Yet he reſtored the money unto his mother, and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the houſe of Micah. 5 And the man Micah had an houſe of gods, and made an ephod, and teraphim, and conſecrated one of his ſons, who became his prieſt. 6 In thoſe days *there was* no king in Iſrael, *but* every man did *that which was* right in his own eyes. 7 And there was a young man out of Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he ſojourned there. 8 And the man departed out of the city from Beth-lehem-judah, to ſojourn where he could find *a place:* and he came to mount Ephraim to the houſe of Micah, as he journeyed. 9 And Micah ſaid unto him, Whence comeſt thou? And he ſaid unto him, I *am* a Levite of Beth-lehem judah, and I go to ſojourn where I may find *a place.* 10 And Micah ſaid unto him, Dwell with me, and be unto me a father and a prieſt, and I will give thee ten *ſhekels* of ſilver by the year, and a ſuit of apparel, and thy victuals. So the Levite went in. 11 And the Levite was content to dwell with the man, and the young man was unto him as one of his ſons. 12 And Micah conſecrated the Levite, and the young man became his prieſt, and was in the houſe of Micah. 13 Then ſaid Micah, Now know I that the Lord will do me good, ſeeing I have a Levite to *my* prieſt.

And the Man Micah had an Houſe of Gods, and made an Ephod, and Teraphim, and conſecrated one of his Sons, which became his Prieſt.] That the Divine Service might be perform'd with a greater Reſemblance of what was done at the Tabernacle in *Shiloh*, he made *prieſtly Ornaments*; for ſo ſome learned Men take the *Ephod* to comprehend, not only the Breaſt-plate adjoining to it, but all the reſt of the Veſtments uſed by the High-prieſt. His Intention was to ſet up an Oracle in his own Houſe, in Imitation of the Sanctuary of *Moſes*; and therefore, to make the Conformity the greater, 'tis ſuppos'd that he erected a kind of *Ark*, whereon he plac'd his two *Teraphims*, to anſwer to the two *Cherubims* in the Tabernacle, as he caus'd the Prieſt, who officiated for him to wear an *Ephod*, in the Manner that the High-prieſt did, when he conſulted God. Mr. *Selden* well obſerves, that the Worſhip of the true God, and of Idols, was here blended together. The *Ephod* and the *Levite*, which *Micah* afterwards provided, were intended, no doubt, for the Service of the true God, but the *graven Image* and *Teraphim*, by which the Children of *Dan* deſired the *Levite* to enquire of God, belong'd unto *Demons*. They neither truſted to the *Ephod* alone, which related to God, nor to their *Teraphim* alone, which was their own Invention, but thought it neceſſary, to join both together in divine Worſhip: And thus began Idolatry in *Iſrael* by the Superſtition of an old Woman, who put this in her Son's Head. This Woman many of the *Jews* ſuppoſe to be the ſame with *Delilah*, who, having got ſo much Money of every one of the Lords of the *Philiſtines*, thought it expedient to employ ſome of it in expreſſing her Devotion. But this is an idle Conceit, that has no other Foundation than *Delilah*'s being mention'd in the foregoing Chapter; whereas *Micah* was ſome hundred Years prior, and lived, as the Learned ſuppoſe, during the forty Years Peace which *Othniel*, *Caleb*'s Son-in-law, had procured for *Iſrael*. And the Reaſon why *Samuel*, or whoever was the Author of this Book, places them here, is, becauſe he was not willing to break the Thread of his Hiſtory by intermixing theſe Matters with it, but reſerv'd them to be related apart by themſelves. See *Patrick*'s Com. and *Jurieu*'s Hiſt.

What *Micah*'s Intention might be in ſetting up a *Teraphim*, and other Kind of Images in *his Houſe*, Commentators are not ſo well agreed. Thoſe that are willing to apologize for the Thing, are ready to ſay, that, as he lived in a Time of great Trouble and Confuſion, wherein the publick Worſhip of God was much neglected, if not totally diſuſed, his Deſign was, to erect a Kind of *domeſtick Tabernacle*, wherein he might ſerve God *in private*, ſince he could not, without much Difficulty, do it *in publick*; and that the ſacred Habiliments he made, his *Ephod*, his *Teraphim*, &c. were no more than what he had ſeen at *Shiloh*: But ſince the Laws of God condemn the making Images of any Kind, as Objects of Adoration; the ſetting up any religious Worſhip, different from what he had eſtabliſhed; the offering Sacrifices, or performing any publick Service, any where, but in the Tabernacle; and the employing any Prieſts in his Worſhip, but ſuch as were of the Race of *Aaron*; 'tis certain that *Micah* was guilty of a Violation of all theſe Prohibitions, and, in the Matter of theſe *graven* and *molten* Images, cannot be excuſed from the Crime of Idolatry. And indeed, unleſs he intended to patronize that, what Reaſon could he have to make any Innovations in Religion, ſince (according as we date this Action) either *Phineas*, or *Eli*, were then in the High-prieſt's Office at *Shiloh*, where the publick Service was preſerved in all its *Formality*, and from whence *Micah*, who lived in the Mountains of *Ephraim*, was not ſo very diſtant, but that he might have gone thither upon ſolemn Occaſions?

CHAP. XVIII.

The Expedition of the Danites, *and their Dealings with* Micah.

Ver. 1. IN thoſe days *there was* no king in Iſrael: and in thoſe days the tribe of the Danites ſought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Iſrael. 2 And the children of Dan ſent of their family five men from their coaſts, men of valour, from Zorah, and from Eſhtaol, to ſpie out the land, and to ſearch it; and they ſaid unto them, Go ſearch the land: who when they came to mount Ephraim, to the houſe of Micah, they lodged there. 3 When they *were* by the houſe of Micah, they knew the voice of the young man the Levite: and they turned in thither, and ſaid unto him, Who brought thee hither? and what makeſt thou in this *place?* and what haſt thou here? 4 And he ſaid unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his prieſt. 5 And they ſaid unto him, Aſk counſel, we pray thee, of God, that we may know whether our way which we go ſhall be proſperous. 6 And the prieſt ſaid unto them, Go in peace: before the Lord *is* your way wherein ye go. 7 Then the five men departed, and came to Laiſh, and ſaw the people that *were* therein, how they dwelt careleſs, after the manner of the Zidonians, quiet and ſecure, and *there was* no magiſtrate in the land that might put *them* to ſhame in *any* thing: and they *were* far from the Zidonians, and had no buſineſs with *any* man. 8 And they came unto their brethren to Zorah and Eſhtaol: and their brethren ſaid unto them, What *ſay* ye? 9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and behold, it *is* very good: and *are* ye ſtill? be not

ſlothful

othful to go, *and* to enter to poſſeſs the land.
o When ye go, ye ſhall come unto a people
cure, and to a large land: for God hath given
into your hands: a place where *there is* no
ant of any thing that *is* in the earth. 11 And
here went from thence of the family of the
Danites out of Zorah and out of Eſhtaol, ſix
undred men, appointed with weapons of war.
2 And they went up, and pitched in Kirjath-
arim in Judah: wherefore they called that place
Mahaneh-dan unto this day: behold, *it is* behind
irjath jearim. 13 And they paſſed thence unto
ount Ephraim, and came unto the houſe of
Micah. 14 Then anſwered the five men that
ent to ſpie out the country of Laiſh, and ſaid
nto their brethren, Do ye know that there is in
heſe houſes an ephod and teraphim? and a graven
nage, and a molten image? Now therefore
onſider what ye have to do, 15 And they turned
hitherward, and came to the houſe of the young
an the Levite, *even* unto the houſe of Micah,
d ſaluted him. 16 And the ſix hundred men
ppointed with their weapons of war, which *were*
f the children of Dan, ſtood by the entring of
e gate. 17 And the five men that went to
ie out the land, went up, *and* came in thither,
d took the graven image, and the ephod, and
e teraphim, and the molten image: and the
rieſt ſtood in the entring of the gate, with the
 hundred men *that were* appointed with weapons
 war. 18 And theſe went into Micahs houſe,
d fetched the carved image, the ephod, and
e teraphim, and the molten image: then ſaid
e prieſt unto them, What do ye? 19 And
ey ſaid unto him, Hold thy peace, lay thine
nd upon thy mouth, and go with us, and be
 us a father, and a prieſt: *is it* better for thee
 be a prieſt unto the houſe of one man, or
at thou be a prieſt unto a tribe and a family in
rael? 20 And the prieſts heart was glad, and
 took the ephod, and the teraphim, and the
aven image, and went in the midſt of the peo-
e. 21 So they turned and departed, and put
e little ones, and the cattel, and the carriage
efore them. 22 *And* when they were a good
ay from the houſe of Micah, the men that *were*
 the houſes near to Micahs houſe, were gathered
gether, and overtook the children of Dan. 23
nd they cried unto the children of Dan: and
ey turned their faces, and ſaid unto Micah,
hat aileth thee, that thou comeſt with ſuch a
mpany? 24 And he ſaid, Ye have taken away
y gods which I made, and the prieſt, and ye
e gone away: and what have I more? and
hat *is* this *that* that ye ſay unto me, What aileth
ee? 25 And the children of Dan ſaid unto him,
t not thy voice be heard among us, leſt angry
llows run upon thee, and thou loſe thy life,
th the lives of thy houſhold. 26 And the chil-
en of Dan went their way: and when Micah
w that they *were* too ſtrong for him, he turned
d went back unto his houſe. 27 And they
ok *the things* which Micah had made, and the
ieſt which he had, and came unto Laiſh, unto a
ople *that were* at quiet and ſecure: and they
ote them with the edge of the ſword, and
rnt the city with fire. 28 And *there* was
 deliverer, becauſe it *was* far from Zidon, and
ey had no buſineſs with *any* man; and it *was*
 the valley that *lieth* by Beth-rehob: and they
built a city, and dwelt therein. 29 And they
called the name of the city Dan, after the name
of Dan their father, who was born unto Iſrael:
howbeit, the name of the city *was* Laiſh at the
firſt. 30 And the children of Dan ſet up the
graven image: and Jonathan the ſon of Ger-
ſhom, the ſon of Manaſſeh, he and his ſons,
were prieſts to the tribe of Dan, until the day of the
captivity of the land. 31 And they ſet them up
Micahs graven image, which he made, all the
time that the houſe of God was in Shiloh.

And the Children of Dan ſet up the graven Image; and Jonathan — and his Sons, were Prieſts to the Tribe of Dan, until the Day of the Captivity of the Land] The Queſtion is, what we are to underſtand by *the Captivity of the Land?* Now there are two Times mention'd in Scripture, when the Children of *Iſrael* were carried away captive; *1ſt.* By *Tiglath-Pileſer*, when he *took Hazor, and Gilead, and Galilee, all the Land of Naphtali, and carried them into Aſſyria*, 2 Kings xv. 29. and, *2dly.* By *Salmanaſſar*, who *carried Iſrael away and placed them in Halah, and in Habor, by the River Gozan, and in the Cities of the Medes*, 2 Kings xviii. 11. And to one of theſe, the Words of the Text are ſuppos'd by ſome learned Men to refer; but then it muſt neceſſarily follow, that this Book was written in later Times, even after the former of theſe Captivities at leaſt. It can hardly be ſuppos'd however, that theſe Images ſhould be ſuffer'd to continue in the Days of *David*, who was a Man after God's own Heart, and ſtudied to advance true Religion to the utmoſt of his Power all the Country over, from *Dan* to *Beerſheba*; and therefore others, with good Reaſon conclude, that by the *Captivity of the Land* is meant the taking of the Ark by the *Philiſtines*, and carrying it captive into the Temple of *Dagon*; for ſo the *Pſalmiſt* expreſly calls that unlucky Event. *Pſ.* lxxviii. 60, 61.

CHAP. XIX.

The tragical Story of the Levite and his Concubine.

Ver. 1. AND it came to paſs in thoſe days,
when *there was* no king in Iſrael,
that there was a certain Levite ſojourning on the
ſide of mount Ephraim, who took to him a con-
cubine out of Beth-lehem-judah. 2 And his con-
cubine played the whore againſt him, and went
away from him unto her fathers houſe to Beth-
lehem-judah, and was there four whole months.
3 And her huſband aroſe, and went after her to
ſpeak friendly unto her, *and* to bring her again,
having his ſervant with him, and a couple of aſſes:
and ſhe brought him into her fathers houſe, and
when the father of the damſel ſaw him, he re-
joiced to meet him. 4 And his father-in-law the
damſels father retained him, and he abode with
him three days: ſo they did eat and drink, and
lodged there. 5 And it came to paſs on the
fourth day, when they aroſe early in the morning
that he aroſe up to depart: and the damſels father
ſaid unto his ſon-in-law, Comfort thine heart
with a morſel of bread, and afterward go your
way. 6 And they ſat down and did eat and drink
both of them together: for the damſels father
had ſaid unto the man, Be content, I pray thee,
and tarry all night, and let thine heart be merry.
7 And when the man roſe up to depart, his father-
in-law urged him: therefore he lodged there a-
gain. 8 And he roſe early in the morning on
the fifth day to depart: and the damſels father
ſaid, Comfort thine heart, I pray thee. And

they tarried until afternoon, and they did eat both of them. 9 And when the man roſe up to depart, he and his concubine, and his ſervants; his father-in-law, the damſels father ſaid unto him, Behold, now the day draweth towards evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayeſt go home. 10 But the man would not tarry that night, but he roſe up and departed, and came over againſt Jebus, (which *is* Jeruſalem) and *there were* with him two aſſes ſaddled, his concubine alſo *was* with him. 11 *And* when they *were* by Jebus, the day was far ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in unto this city of the Jebuſites, and lodge in it. 12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a ſtranger, that *is* not of the children of Iſrael; we will paſs over to Gibeah. 13 And he ſaid unto his ſervant, Come, and let us draw near to one of theſe places to lodge all night, in Gibeah or in Ramah. 14 and they paſſed on and went their way, and the ſun went down upon them, *when they were* by Gibeah, which *belongeth* to Benjamin. 15 And they turned aſide thither, to go in *and* to lodge in Gibeah: and when he went in, he ſet him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging. 16 And behold, there came an old man from his work out of the field at even, which *was* alſo of mount Ephraim; and he ſojourned in Gibeah, but the men of the place *were* Benjamites. 17 And when he had lift up his eyes, he ſaw a wayfaring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou? 18 And he ſaid unto him, We *are* paſſing from Beth-lehem-judah, toward the ſide of mount Ephraim, from thence *am* I: and I went to Beth-lehem judah, but I *am now* going to the houſe of the Lord, and there *is* no man that receiveth me to houſe. 19 Yet there is both ſtraw and provender for our aſſes; and there is bread and wine alſo for me and for thy handmaid, and for the young man *which is* with thy ſervants: *there is* no want of any thing. 20 And the old man ſaid, Peace *be* with thee; howſoever, *let* all thy wants *lie* upon me; only lodge not in the ſtreet. 21 So he brought him into his houſe, and gave provender unto his aſſes: and they waſhed their feet, and did eat and drink. 22 *Now* as they were making their hearts merry, behold, the men of the city, certain ſons of Belial, beſet the houſe round about, *and* beat at the door, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him. 23 And the man, the maſter of the houſe, went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly. 24 Behold, *here is* my daughter a maiden, and his concubine, them will I bring out now, and humble ye them, and do with them what ſeemeth good unto you: but unto this man do not ſo vile a thing. 25 But the men would not hearken to him: ſo the man took his concubine, and brought her forth unto them; and they knew her, and abuſed her all the night, until the morning: and when the day began to ſpring, they let her go. 26 Then came the woman in the dawning of the day, and fell down at the door of the mans houſe, where her lord *was*, till it was light. 27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and behold the woman his concubine was fallen down at the door of the houſe, and her hands *were* upon the threſhold. 28 And he ſaid unto her, Up, and let us be going: but none anſwered. Then the man took her *up* upon an aſs, and the man roſe up, and gat him unto his place. 29 And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael. 30 And it was ſo, that all that ſaw it, ſaid, There was no ſuch deed done nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, unto this day: conſider of it, take advice, and ſpeak *your minds*.

And he ſojourned in Gibeah] *Gibeah* lay North of *Jeruſalem*, about twenty or thirty Furlongs from it, and was built upon an Hill, as its Name imports. See *Wells*'s Geogr. of the *O. T.*

CHAP. XX.

The other Tribes make War upon the Benjamites, *and, having loſt two Battles, in the third deſtroy almoſt the whole Tribe.*

Ver. 1. THEN all the children of Iſrael went out, and the congregation was gathered together, as one man, from Dan even to Beer-ſheba, with the land of Gilead, unto the Lord in Mizpeh. 2 And the chief of all the people, *even* of all the tribes of Iſrael preſented themſelves in the aſſembly of the people of God, four hundred thouſand footmen that drew ſword. 3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh) Then ſaid the children of Iſrael, Tell *us*, how was this wickedneſs? 4 And the Levite, the huſband o the woman that was ſlain, anſwered and ſaid, I came into Gibeah, that *belongeth* to Benjamin, I and my concubine to lodge. 5 And the me of Gibeah roſe up againſt me, and beſet the houſ round about upon me by night, *and* thought t have ſlain me: *and* my concubine have they forced, that ſhe is dead. 6 And I took my concubine, and cut her in pieces, and ſent he throughout all the country of the inheritance o Iſrael: for they have commited lewdneſs an folly in Iſrael. 7 Behold, ye *are* all children o Iſrael, give here your advice and counſel. And all the people aroſe as one man, ſaying We will not any *of us* go to his tent, neither wi we any *of us* turn into his houſe. 9 But now this *ſhall be* the thing which we will do to Gibeah *we will go up* by lot againſt it: 10 And we wi take ten men of an hundred throughout all th tribes of Iſrael, and an hundred of a thouſand and a thouſand out of ten thouſand, to fetc victual for the people, that they may do, whe they come to Gibeah of Benjamin, according all the folly that they have wrought in Iſrael. So all the men of Iſrael were gathered againſt th city, knit together, as one man. 12 And th tribes of Iſrael ſent men through all the tribes

njamin, ſaying, What wickedneſs *is* this that
done among you? 13 Now therefore deliver
the men, the children of Belial, which *are* in
beah, that we may put them to death, and put
ay evil from Iſrael. But the children of Benja-
in would not hearken to the voice of their
ethren the children of Iſrael: 14 But the chil-
en of Benjamin gathered themſelves together
t of the cities unto Gibeah, to go out to battle
ainſt the children of Iſrael. 15 And the chil-
en of Benjamin were numbered at that time
t of the cities twenty and ſix thouſand men that
ew ſword, beſide the inhabitants of Gibeah,
hich were numbered ſeven hundred choſen men.
Among all this people *there were* ſeven hundred
oſen men left-handed, every one could ſling
nes at an hair-*breadth*, and not miſs. 17 And
e men of Iſrael, beſide Benjamin, were numbred
r hundred thouſand men that drew ſword;
theſe *were* men of war. 18 And the children
Iſrael aroſe, and went up to the houſe of God
d aſked counſel of God, and ſaid, Which of
ſhall go up firſt to the battle againſt the chil-
en of Benjamin? And the Lord ſaid, Judah
ll go up firſt. 19 And the children of Iſrael
ſe up in the morning, and encamped againſt
beah. 20 And the men of Iſrael went out to
ttle againſt Benjamin, and the men of Iſrael
t themſelves in aray to fight againſt them at
beah. 21 And the children of Benjamin came
th out of Gibeah, and deſtroyed down to the
ound of the Iſraelites that day, twenty and two
ouſand men. 22 And the people the men of
ael encouraged themſelves, and ſet their battle
ain in aray in the place where they put them-
ves in aray the firſt day. 23 (And the chil-
en of Iſrael went up and wept before the Lord
til even, and aſked counſel of the Lord, ſaying,
all I go up again to battle againſt the children
Benjamin my brother? And the Lord ſaid,
up againſt him.) 24 And the children of
ael came near againſt the children of Benjamin
ſecond day. 25 And Benjamin went forth
ainſt them out of Gibeah the ſecond day, and
ſtroyed down to the ground of the children of
ael again, eighteen thouſand men; all theſe
ew the ſword. 26 Then all the children of
Iſrael, and all the people went up, and came
to the houſe of God, and wept, and ſat there
fore the Lord, and faſted that day until even,
d offered burnt-offerings and peace-offerings
fore the Lord. 27 And the children of Iſrael
quired of the Lord, (for the ark of the covenant
God, *was* there in thoſe days, 28 And Phi-
has the ſon of Eleazar, the ſon of Aaron, ſtood
fore it in thoſe days) ſaying, Shall I yet again
out to battle againſt the children of Benjamin
y brother, or ſhall I ceaſe? And the Lord ſaid,
up; for to morrow I will deliver them into
ne hand. 29 And Iſrael ſet liers in wait round
out Gibeah. 30 And the children of Iſrael
nt up againſt the children of Benjamin on the
rd day, and put themſelves in aray againſt
beah, as at other times. 31 And the children
Benjamin went out againſt the people, *and*
re drawn away from the city, and they began
ſmite of the people, *and* kill as at other times,
the high-ways, of which one goeth up to the
uſe of God, and the other to Gibeah in the
ld, about thirty men of Iſrael. 32 And the
children of Benjamin ſaid, They *are* ſmitten down
before us as at the firſt. But the children of Iſ-
rael ſaid, Let us flee, and draw them from the
city, unto the high-ways. 33 And all the men
of Iſrael roſe up out of their place, and put them-
ſelves in aray at Baal-tamar: and the liers in wait
of Iſrael came forth out of their places, *even* out of
the meadows of Gibeah. 34 And there came againſt
Gibeah ten thouſand choſen men out of all Iſrael, and
the battle was ſore: but they knew not that evil
was near them. 35 And the Lord ſmote Benja-
min before Iſrael: and the children of Iſrael de-
ſtroyed of the Benjamites that day, twenty and
five thouſand and an hundred men; all theſe
drew the ſword. 36 So the children of Benjamin
ſaw that they were ſmitten: for the men of Iſrael
gave place to the Benjamites, becauſe they truſted
unto the liers in wait which they had ſet beſide
Gibeah. 37 And the liers in wait haſted, and
ruſhed upon Gibeah, and the liers in wait drew
themſelves along, and ſmote all the city with the
edge of the ſword. 38 Now there was an ap-
pointed ſign between the men of Iſrael and the
liers in wait, that they ſhould make a great
flame with ſmoke to riſe up out of the city. 39
And when the men of Iſrael retired in the battle,
Benjamin began to ſmite *and* kill of the men of
Iſrael about thirty perſons; for they ſaid, Surely
they are ſmitten down before us, as *in* the firſt
battle. 40 But when the flame began to ariſe
up out of the city with a pillar of ſmoke, the
Benjamites looked behind them, and behold
the flame of the city aſcended up to heaven. 41
And when the men of Iſrael turned again, the
men of Benjamin were amazed: for they ſaw that
evil was come upon them. 42 Therefore they
turned *their backs* before the men of Iſrael, unto
the way of the wilderneſs, but the battle overtook
them: and them which *came* out of the cities they
deſtroyed in the midſt of them. 43 *Thus* they in-
cloſed the Benjamites round about, *and* chaced them,
and trode them down with eaſe over againſt Gi-
beah toward the ſun-riſing. 44 And there fell of
Benjamin eighteen thouſand men; all theſe *were*
men of valour. 45 And they turned and fled
toward the wilderneſs unto the rock of Rimmon:
and they gleaned of them in the high ways, five
thouſand men, and purſued hard after them unto
Gidom, and ſlew two thouſand men of them.
46 So that all which fell that day of Benjamin,
were twenty and five thouſand men that drew
the ſword; all theſe *were* men of valour. 47
But ſix huudred men turned and fled to the wilder-
neſs unto the rock Rimmon, and abode in the
rock Rimmon four months. 48 And the men
of Iſrael turned again upon the children of Benja-
min, and ſmote them with the edge of the ſword,
as well the men of *every* city, as the beaſt, and
all that came to hand: alſo they ſet on fire all the
cities that they came to.

As this Chapter contains a plain Narrative of Matters of Fact, and nothing of Difficulty occurs in it, we ſhall proceed to the next.

CHAP. XXI.

The People bewail the Deſolation of the Tribe of Benjamin, *and adviſe the Remnant of it in what Manner they ſhould recruit it.*

Ver. 1. NOW the men of Iſrael had ſworn
in Mizpeh, ſaying, There ſhall
not

not any of us give his daughter unto Benjamin to wife. 2 And the people came to the houſe of God, and abode there till even before God, and lift up their voices, and wept ſore: 3 And ſaid, O Lord God of Iſrael, why is this come to paſs in Iſrael, that there ſhould be to day one tribe lacking in Iſrael? 4 And it came to paſs on the morrow, that the people roſe early, and built there an altar, and offered burnt-offerings, and peace-offerings. 5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael, that came not up with the congregation unto the Lord? for they had made a great oath concerning him that came not up to the Lord to Mizpeh; ſaying, He ſhall ſurely be put to death. 6 And the children of Iſrael repented them for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day: 7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the Lord, that we will not give them of our daughters to wives? 8 And they ſaid, What one *is there* of the tribes of Iſrael, that came not up to Mizpeh to the Lord; and behold, there came none to the camp from Jabeſh-gilead, to the aſſembly. 9 For the people were numbered, and behold, *there were* none of the inhabitants of Jabeſh-gilead there. 10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children. 11 And this *is* the thing that ye ſhall do, Ye ſhall utterly deſtroy every male, and every woman that hath lien by man. 12 And they found among the inhabitants of Jabeſh-gilead, four hundred young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan. 13 And the whole congregation ſent *ſome* to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call peaceably unto them. 14 And Benjamin came again at that time; and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: yet ſo they ſufficed them not. 15 And the people repented them for Benjamin, becauſe that the Lord had made a breach in the tribes of Iſrael. 16 Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain, ſeeing the women are deſtroyed out of Benjamin? 17 And they ſaid, *There muſt be* an inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael. 18 Howbeit, we may not give them wives of our daughters: for the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin. 19 Then they ſaid, Behold, *there is* a feaſt of the Lord in Shiloh yearly *in a place* which *is* on the north-ſide of Beth-el, on the eaſt-ſide of the high way that goeth up from Beth-el to Shechem, and on the ſouth of Lebonah. 20 Therefore they commanded the children of Benjamin, ſaying, Go and lie in wait in the vineyards: 21 And ſee, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. 22 And it ſhall be, when their fathers or their brethren come unto us to complain, that we will ſay unto them, Be favourable unto them for our ſakes: becauſe we reſerved not to each man his wife in the war: for ye did not give unto them at this time, *that* you ſhould be guilty. 23 And the children of Benjamin did ſo, and took *them* wives according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. 24 And the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance. 25 In thoſe days *there was* no king in Iſrael: every man did *that which was* right in his own eyes.

Behold, there is a Feaſt of the Lord in Shiloh yearly.] All the three great Feſtivals were to be obſerved in the Place where God ſetled his Habitation, which was now at *Shiloh*; and therefore, ſome are of Opinion, that the Feaſt, here mentioned, was one of theſe; particularly, they think it was the *Feaſt of Tabernacles*, becauſe this was a Seaſon of great Joy, for having newly gathered their Vintage, and the only Seaſon wherein the *Jewiſh* Virgins were allowed to dance. At this Time they dwelt in Booths too, behind which the *Benjamites* (as they fancy) might very conveniently conceal themſelves, and ſo watch an Opportunity of carrying away the Virgins. But what ſeems to make againſt this Opinion is, that at any of theſe publick Feſtivals, the Concourſe of People would have been too great for a Deſign of this Nature to be put in Execution, ſince the Violence, which of Courſe muſt have been offered to the young Women, would hardly have met with a general Connivance. 'Tis much more probable therefore, that this was ſome Feſtival peculiar to the People of *Shiloh*, which the *Benjamites* perhaps might know nothing of, and were therefore put in Mind of it by *the Elders of the Congregation*. *Joſephus* tells us, that it was celebrated thrice every Year: And on this Feſtival it might be a Cuſtom for the young Women to go out into the Fields, and there dance by themſelves, which might give their Raviſhers the very Opportunity they wanted. See *Le Clerc*'s Com.

A N
EXPOSITION
O F
The Book of *RUTH*.

The ARGUMENT.

he Book of Ruth, *which takes its Title from the Perſon, whoſe Story is there principally recorded, is properly an Appendix to the Book of* Judges, *and an Introduction to that of* Samuel, *and is therefore not only placed between them, but ſuppoſed to be wrote by one and the ſame Hand. Its Subject is very different from the reſt, and is therefore made a diſtinct Treatiſe. It is indeed of ſo private a Nature, that, at the Time of its being wrote, the Generality of the People might have thought it not worth recording; but we* Chriſtians *may plainly ſee the Wiſdom of God in having it done. It had been foretold to the* Jews, *that the* MESSIAH *ſhould be of the Tribe of* Judah, *and it was afterwards revealed farther, that he ſhould be of the Family of* David: *And therefore it was neceſſary, for the full underſtanding theſe Prophecies, that the Hiſtory of the Family of* David, *in that Tribe, ſhould be written before theſe Prophecies were revealed, that ſo there might not be the leaſt Suſpicion of any Fraud or Deſign. And thus this Book, theſe Prophecies, and the Accompliſhment of them, ſerve to illuſtrate, and explain each other.*

CHAP. I.

limelech *and his Family, being forc'd by Famine, go into the Land of* Moab, *where he and his two Sons die.* Naomi *returns, and* Ruth *with her.*

er. 1. NOW it came to paſs in the days
when the judges ruled, that there
as a famine in the land: and a certain man of
eth-lehem-judah went to ſojourn in the country
f Moab, he and his wife, and his two ſons. 2
nd the name of the man *was* Elimelech, and
e name of his wife Naomi, and the name of
is two ſons Mahlon, and Chilion, Ephrathites
f Beth-lehem-judah: and they came into the
ountry of Moab, and continued there. 3 And
limelech, Naomis huſband died, and ſhe was
ft, and her two ſons. 4 And they took them
ives of the women of Moab: the name of the
ne *was* Orpah, and the name of the other Ruth:
nd they dwelled there about ten years. 5 And
ahlon and Chilion died alſo both of them; and
e woman was left of her two ſons, and her
uſband. 6 Then ſhe aroſe with her daughters-in-law,
-law, that ſhe might return from the country of
oab: for ſhe had heard in the country of Moab,
ow that the Lord had viſited his people, in
iving them bread. 7 Wherefore ſhe went forth
ut of the place where ſhe was, and her two
aughters in-law with her: and they went on the
ay to return unto the land of Judah. 8 And
aomi ſaid unto her two daughters-in-law, Go,
eturn each to her mothers houſe: the Lord deal
indly with you, as ye have dealt with the dead,
nd with me. 9 The Lord grant you that you
ay find reſt, each *of you* in the houſe of her
uſband. Then ſhe kiſſed them: and they lift
up their voice and wept. 10 And they ſaid unto
her, Surely we will return with thee unto thy
people. 11 And Naomi ſaid, Turn again my
daughters: why will ye go with me? *are* there
yet *any more* ſons in my womb, that they may
be your huſbands? 12 Turn again, my daughters,
go *your way*, for I am too old to have an huſband:
if I ſhould ſay, I have hope, *if* I ſhould
have a huſband alſo to night, and ſhould alſo
bear ſons: 13 Would ye tarry for them till they
were grown? would ye ſtay for them from
having huſbands? nay my daughters: for it grieveth
me much for your ſakes, that the hand of
the Lord is gone out againſt me. 14 And they
lift up their voice, and wept again: and Orpah
kiſſed her mother-in-law, but Ruth clave unto
her. 15 And ſhe ſaid, Behold, thy ſiſter in-law
is gone back unto her people, and unto her
gods: return thou after thy ſiſter-in-law. 16
And Ruth ſaid, Intreat me not to leave thee, *or*
to return from following after thee: for whither
thou goeſt, I will go; and where thou lodgeſt, I
will lodge: thy people *ſhall be* my people, and
thy God my God: 17 Where thou dieſt, will I
die, and there will I be buried: the Lord do ſo to
me, and more alſo, *if ought* but death part thee
and me. 18 When ſhe ſaw that ſhe was ſtedfaſtly
minded to go with her, then ſhe left ſpeaking
unto her. 19 So they two went until they came
to Beth-lehem. And it came to paſs when they
were come to Beth-lehem, that all the city was
moved about them, and they ſaid, *Is* this Naomi?
20 And ſhe ſaid unto them, Call me not Naomi,
Call me Mara: for the Almighty hath dealt very
bitterly with me. 21 I went out full, and the

Lord hath brought me home again empty: why *then* call ye me Naomi, ſeeing the Lord hath teſtified againſt me, and the Almighty hath afflicted me? 22 So Naomi returned, and Ruth the Moabiteſs her daughter-in-law with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harveſt.

And the Name of the Man was Elimelech] *Solomon Jarchi*, in his Commentary upon *Ruth*, tells us, That *Elimelech* was a Man of Quality, and one who had a great Eſtate; that in a Time of Dearth he was very hard-hearted to the Poor, which drew down upon him the Vengeance of God, whereby he was reduced to Poverty himſelf. Thus far there is nothing improbable in the Story; but the remaining Part of it has the true Stamp of a *Jewiſh* Fiction. His high Birth and great Abilities (continues that Author) recommended him, in ſpite of his Diſtreſs, to *Eglon*, King of *Moab*, with whom, in Time, he became ſo great a Favourite, that he beſtowed upon his Son *Mahlon*, his own Daughter *Ruth*. In the *Talmud* we have the Family of *Naomi* ſet out, wherein ſhe is ſaid to be the Daughter of *Salmon*, one of the Princes of the Houſe of *Judah*. As to *Orpah*, the Wife of *Chilion*, I am able to ſay nothing of her Parentage; but after the Demiſe of her firſt Huſband, the *Rabbins* will needs have that ſhe married a ſecond Huſband, and had by him the famous Giant *Goliah*. Among the antient Chriſtians, this Story was ſo well received, that *Prudentius* mentions it without Scruple, and as if it were an undoubted Matter of Fact. For my Part, I make no Queſtion that *Elimelech* was well deſcended, but I think, with Mr. *Le Clerc*, that his being a rich Man is not a neceſſary Conſequence of that Opinion.

And Orpah kiſſed her Mother-in-law] The *Jews* reckon three Sorts of Kiſſes, which are lawful and commendable, all others being eſteemed wanton. Of theſe the firſt is in Token of Reverence or Reſpect to a Perſon's Dignity, as *Samuel* kiſſed *Saul* after he had anointed him King. The ſecond is the Kiſs of Meeting, when Friends after a long Abſence come together; thus *Moſes* and *Aaron* kiſſed each other when they met in the Wilderneſs, after the former had remained ſo long an Exile in the Land of *Midian*. To theſe *Druſus* would add the Kiſs of Prayer; but it is doubtful whether that was in uſe among the antient *Jews* or no, *Buxtorf*, who was very well acquainted with their Cuſtoms, being of a contrary Opinion.

Thy People ſhall be my People, and thy God my God] It is much diſputed whether the Sons of *Elimelech* offended againſt the Law in marrying theſe Daughters of *Moab* or no. In the firſt Place it is certain, that, ſimply, to marry a *Moabiteſs* was againſt the *Moſaic* Inſtitution: But then it is to be queſtioned, firſt, Whether theſe Women were not Proſelites to the *Jewiſh* Faith? Secondly, Whether the *Moſaic* Law did, in this Reſpect, bind the *Hebrews* when out of their own Land? Neither of theſe I ſhall trouble the Reader about at preſent, but only obſerve, That if both of theſe young Women were Converts, yet *Orpah* plainly returned to the Religion of her Country, otherwiſe ſhe would not have been ſpoken of by *Naomi* as going back, not only to her People, but to her Gods; but *Ruth* either expreſſed a hearty Deſire to become a true Worſhipper of God, or elſe ſhe declared her fixed Intention to continue in the true Faith, that is, in the Faith taught her by *Naomi*. The *Chaldee* Paraphraſt will needs have it, that *Naomi* took this Opportunity to inform *Ruth* of the Difficulty there was in adhering to the *Jewiſh* Law, and in obeying exactly all the Precepts delivered by *Moſes*, which, according to the *Jewiſh* Account, are no leſs than ſix hundred and thirteen. But *Ruth* was not to be affrighted; on the contrary, ſhe anſwered, Whatſoever thy People obſerve, I will do the ſame, as if I had been one of them from the Beginning.

Call me not Naomi, call me Mara] *Naomi* ſignifies *pleaſant*, and *Mara bitter*.

CHAP. II.

Ruth *gleans in the Field of* Boaz, *who takes Knowledge of her, and ſhews her Favour.*

Ver. 1. AND Naomi had a kinſman of her huſbands, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz. 2 And Ruth the Moabiteſs ſaid unto Naomi, Let me now go to the field, and glean ears of corn after *him*, in whoſe ſight I ſhall find grace. And ſhe ſaid unto her, Go, my daughter. 3 And ſhe went and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech. 4 And behold, Boaz came from Beth-lehem, and ſaid unto the reapers, The Lord *be* with you: and they anſwered him, The Lord bleſs thee. 5 Then ſaid Boaz unto his ſervant that was ſet over the reapers, Whoſe damſel *is* this? 6 And the ſervant that was ſet over the reapers, anſwered and ſaid, *It is* the Moabitiſh damſel that came back with Naomi out of the country of Moab: 7 And ſhe ſaid, I pray you, let me glean, and gather after the reapers amongſt the ſheaves: ſo ſhe came, and hath continued even from the morning until now, that ſhe tarried a little in the houſe. 8 Then ſaid Boaz unto Ruth, Heareſt thou not my daughter? Go not to glean in another field, neither go from hence, but abide here faſt by my maidens. 9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they ſhall not touch thee? and when thou art athirſt, go unto the veſſels and drink of *that* which the young men have drawn. 10 Then ſhe fell on her face, and bowed her ſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldſt take knowledge of me, ſeeing I *am* a ſtranger? 11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed me, all that thou haſt done unto thy mother-in-law, ſince the death of thine huſband: and *how* thou haſt left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou kneweſt not heretofore. 12 The Lord recompenſe thy work, and a full reward be given thee of the Lord God of Iſrael, under whoſe wings thou art come to truſt. 13 Then ſhe ſaid, Let me find favour in thy ſight, my Lord, for thou haſt comforted me, and for that thou haſt ſpoken friendly unto thy handmaid, though I be not like unto one of thine handmaidens. 14 And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vinegar. And ſhe ſet beſide the reapers: and he reached her parched *corn*, and ſhe did eat, and was ſufficed, and left. 15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean even among the ſheaves, and reproach her not. 16 And let fall alſo *ſome* of the handfuls of purpoſe for her, and leave *them* that ſhe may glean *them*, and rebuke her not. 17 So ſhe gleaned in the field until even, and beat out that ſhe had gleaned: and it was about an ephah of barley. 18 And ſhe took *it* up, and went into the city: and her mother-in-law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, after ſhe was ſufficed. 19 And mother-in-law ſaid unto her, Where haſt thou ned to day? and where wroughteſt thou? ed be he that did take knowledge of thee. d ſhe ſhewed her mother-in-law with whom had wrought, and ſaid, The mans name whom I wrought to day, *is* Boaz. 20 And mi ſaid unto her daughter-in-law, Bleſſed *be* of the Lord, who hath not left off his kindneſs the living and to the dead. And Naomi ſaid o her, The man *is* near of kin unto us, one our next kinſmen. 21 And Ruth the Mo- eſs ſaid, He ſaid unto me alſo, Thou ſhalt p faſt by my young men, until they have ed all my harveſt. 22 And Naomi ſaid unto h her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they t thee not in any other field. 23 So ſhe kept by the maidens of Boaz to glean, unto the d of barley-harveſt, and of wheat-harveſt; and t with her mother-in-law.

His Name was Boaz] Who this *Boaz* was, appears ly from the Genealogy at the End of the Book: begat *Judah*, *Judah* begat *Pharez*, and *Pharez* *Hezron*, before the Deſcendants of *Jacob* went n into *Egypt*, and *Hezron* begat *Ram* or *Aram*, and m begat *Aminadab*, and *Aminadab* begat *Nahſhon*: theſe, from *Hezron*, were born in *Egypt*; for we d by the Books of *Moſes* that he was the principal ſon in his Tribe, in the ſecond Year after the Chil- n of *Iſrael* came out of that Country, and *Nahſhon* at *Salmon*, who was born, probably, in the Wilder- s, and this *Salmon* married *Rahab*, who put *Jericho* o the Hands of the *Iſraelites*; by her he had *Boaz*, whom we are ſpeaking, who appears not only to ve been a Man of conſiderable Eſtate, but alſo a ſon of great Worth and eminent Piety; but it is no means probable, that he was the ſame with *Ib-*, a Judge in *Iſrael*, as the *Targum* will have it: For, he had ſuch Authority, he would not in all Probabi- y, have ſat down in the Gate, and have ſummoned e Kinſman of *Ruth* before the Elders; for the ſupreme giſtrate in *Iſrael* had a Kind of dictatorial Power, d decided all Cauſes not only by his Will, indeed, t according to the Law, and without any of the inary Forms of Juſtice. How nearly he was allied *Ruth*, as the Widow of *Elimelech*'s Son, is not clear m the ſacred Text; and therefore it would be a ſte of Time to enquire about it.

At Meal-time, come thou hither, and eat of the Bread, dip thy Morſel in the Vinegar] It has been queſtioned at we are to underſtand by the ſhort Bill of Fare he e her, when he told her ſhe might do as his People , the only two Articles mentioned therein being ad and Vinegar? Under Bread we know well enough, t all Sort of Victuals was antiently contained; and der Vinegar, it ſeems reaſonable to think the ſeveral ts of Sauce then in Uſe might be ranked; and that egar itſelf was much in Uſe among the Antients, and oned among the Neceſſaries of Life, might be prov'd m profane Authors. The Phraſe, as ſet down in the t, is ſtrong and expreſſive, as the *Eaſtern* Phraſes erally were, and ſtill are; for, among the *Perſians*, , to this Day, continue to live after the Manner of antient Patriarchs, the uſual Complement to angers is, *Wilt thou not eat Bread and Salt with me?* der which they comprehend boiled, roaſted, and iled Fleſh, with Milk, Butter, and Whey. One ng is very remarkable as to this Part of the Rela- n, viz. That the *Jews* will have it relate to the *Meſ-*, merely becauſe of the mention of Vinegar, which y alludes to his Sufferings. I will not take upon to juſtify their Interpretation; but this I think may ſafely affirmed, that the *Jews* very fooliſhly upbraid Chriſtians with worſhipping a ſuffering Saviour, n here, and elſewhere, they poſitively aſſert, that ring is Part of the Character of the *Meſſiah*.

CHAP. III.

Naomi's *Contrivance to get* Ruth *married to* Boaz; Boaz *accepts the Right of Redemption, and marries her.*

Ver. 1. THEN Naomi her mother-in-law ſaid unto her, My daughter, ſhall I not ſeek reſt for thee, that it may be well with thee? 2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? Behold, he winnoweth barley to night in the threſhing-floor. 3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thy ſelf known unto the man, until he ſhall have done eating and drinking. 4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou ſhalt do. 5 And ſhe ſaid unto her, All that thou ſayeſt unto me I will do. 6 And ſhe went down unto the floor, and did according to all that her mother-in-law bade her. 7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down. 8 And it came to paſs at midnight, that the man was afraid, and turned himſelf: and behold, a woman lay at his feet. 9 And he ſaid Who *art* thou? and ſhe anſwered, I *am* Ruth thine handmaid: ſpread therefore thy ſkirt over thine handmaid, for thou *art* a near kinſman. 10 And he ſaid, Bleſſed *be* thou of the Lord my daughter: *for* thou haſt ſhewed more kindneſs in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich. 11 And now my daughter, fear not, I will do to thee all that thou requireſt: for all the city of my people doth know, that thou *art* a vertuous woman. 12 And now it is true, that I *am thy* near kinſman: howbeit there is a kinſman nearer than I. 13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman, well, let him do the kinſmans part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the Lord liveth: lie down until the morning. 14 And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another. And he ſaid, Let it not be known that a woman came into the floor. 15 Alſo he ſaid, Bring the vail that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her: and ſhe went into the city. 16 And when ſhe came to her mother-in-law, ſhe ſaid, Who *art* thou, my daughter? And ſhe told her all that the man had done to her. 17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid unto me, Go not empty unto thy mother-in-law. 18 Then ſaid ſhe, Sit ſtill, my daughter, until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

And it ſhall be when he lieth down, that thou ſhalt mark the Place where he ſhall lie, and thou ſhalt go in, and uncover his Feet, and lay thee down] Ludicrous Writers, who delight in turning the Scriptures into

Jeſt, ſpeak of no Part of it more frequently than this which is now before us. They pretend to wonder how a pious old Woman, ſuch as *Naomi* is repreſented to be, ſhould put her Daughter-in-law *Ruth*, a virtuous young Woman, upon ſo indecent an Expedient as this, of going to Bed to a Man when he was aſleep, in order to procure him for a Huſband. And they pretend to be no leſs amazed, that *Ruth*, who has ſo excellent a Character throughout this whole Book, ſhould, nevertheleſs, comply with her Advice without the leaſt Heſitation. They go on to multiply their Cavils, by running over the ſeveral Circumſtances relating to this Tranſaction; and when they have done, they very modeſtly conclude, they have either ruined the Credit of the Perſons, or the Story. But the Miſtake lies in them, and not in the Writer of the Book of *Ruth*. For, ſuppoſing *Boaz* to have been the Huſband of *Ruth*, and to have lived ſeparately from her a long while, would any conſiderate Perſon, at this Day, blame *Naomi* for taking the Steps ſhe did in order to bring them together again? Yet, when this Caſe is truly ſtated, and the Nature of the *Moſaic* Law is conſidered, we ſhall find this Buſineſs very little different from the Suppoſition I have mentioned. What in our Bible is tranſlated *Kinſman*, is, in the *Hebrew*, *Goel*, a *Redeemer*, he who had a Right of redeeming the Lands, and who was obliged, if he would do ſo, to take the Wife of the Perſon deceaſed. Moſt evident it is, that *Naomi* regarded *Boaz* in this Light, and therefore all ſhe aimed at was, to engage him, notwithſtanding *Ruth*'s Poverty, to perform his Duty towards her, and to take her for a Wife; and ſo the *Jewiſh* Criticks agree the Phraſe, *ſpread thy Skirt over me*, which *Ruth* made uſe of to *Boaz*, when he diſcovered her, really means; ſo that in this Caſe, there was no Crime intended, and therefore the Woman cannot be ſaid to have acted immodeſtly. Beſides, theſe were Things, tho' ſtrange to us, yet notorious among them, juſt as the common Maxims of Law are with us; and therefore the Reaſon of the Thing, and the beneficial Conſequences attending it, might very well prevail upon *Ruth* to execute the Commands of her Mother-in-law; on the other Hand, as there was no Ill meant, ſo there was no Ill done. *Boaz*, who was a very old Man at this Time, gave *Ruth* his Reaſons why he could not comply with her Requeſt, becauſe ſhe and *Naomi* were miſtaken in the Matter; he was not the *Goel*, but there was another before him; what he could do therefore to ſatisfy her, he did, for he promiſed, in Caſe the other refuſed, that he would then take her, and commended her highly for neglecting young Men, and making Suit to him. And this accounts for what he ſaid to her, about not letting it be known that a Woman had been in the Floor; for, as by the Law he was not obliged to marry her, nor indeed could, unleſs the other relinquiſhed, ſo he was afraid, that *Ruth*'s Ignorance, in this Reſpect, might betray her to Shame, tho' it had not involved her in Guilt. Let theſe Things be weighed, and let it be remembered, that if the ſame Thing were urged in Reſpect to a Paſſage in prophane Hiſtory, no farther Difficulty would be made about it.

CHAP. IV.

Boaz *calls the near Kinſman into Judgment, who refuſing the Redemption,* Boaz *marries* Ruth.

Ver. 1. THEN went Boaz up to the gate, and ſat him down there: and behold, the kinſman of whom Boaz ſpake, came by; unto whom he ſaid, Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, and ſat down. 2 And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down. 3 And he ſaid unto the kinſman, Naomi that is come again out of the country of Moab ſelleth a parcel of land, which *was* our brother Elimelechs, 4 And I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beſides thee, and I *am* after thee. And he ſaid, I will redeem *it*. 5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead, to raiſe up the name of the dead upon his inheritance. 6 And the kinſman ſaid, I cannot redeem *it* for my ſelf, leſt I mar mine own inheritance: redeem thou my right to thy ſelf, for I cannot redeem *it*. 7 Now this *was the manner* in former time in Iſrael, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his ſhoe, and gave *it* to his neighbour: and this *was* a teſtimony in Iſrael. 8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe. 9 And Boaz ſaid unto the elders, and *unto* all the people, Ye *are* witneſſes this day, that I have bought all that *was* Elimelechs, and all that *was* Chilions and Mahlons, of the hand of Naomi. 10 Moreover, Ruth the Moabiteſs, the wife of Mahlon have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witneſſes this day. 11 And all the people that *were* in the gate, and the elders ſaid, *We are* witneſſes: The Lord make the woman that is come into thine houſe, like Rachel and like Leah, which two did build the houſe of Iſrael: and do thou worthily in Ephratah, and be famous in Beth-lehem. 12 And let thy houſe be like the houſe of Pharez, (whom Tamar bare unto Judah) of the ſeed which the Lord ſhall give thee of this young woman. 13 So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the Lord gave her conception, and ſhe bare a ſon. 14 And the woman ſaid unto Naomi, Bleſſed *be* the Lord which hath not left thee this day without a kinſman, that his name may be famous in Iſrael. 15 And he ſhall be unto thee a reſtorer of *thy* life, and a nouriſher of thine old age: for thy daughter-in-law which loveth thee, which is better to thee than ſeven ſons, hath born him. 16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it. 17 And the women her neighbours gave it a name, ſaying, There is a ſon born to Naomi, and they called his name Obed: he *is* the father of Jeſſe, the father of David. 18 Now theſe *are* the generations of Pharez: Pharez begat Hezron. 19 And Hezron begat Ram, and Ram begat Amminadab, 20 And Amminadab begat Nahſhon, and Nahſhon begat Salmon, 21 And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jeſſe, and Jeſſe begat David.

And he took Men of the Elders of the City, and ſai Sit ye down here] It has been already obſerved, that in the moſt antient Times, the chief Buſineſs in all Cities was tranſacted in their Gates; and the *Chaldee* Paraphraſt actually ſuppoſes that a Court of Juſtice was then ſitting here; *He went*, ſays he, *to the Gate of Judgment where the* Sanhedrim *ſat*. But this Author ſeems to carry the Matter too far; for the Text does not ſay, that he *found* ten Elders, but that he *took* them, that is, entreated them to ſit down, and according their Duty was, to hear and arbitrate between him and his Kinſman. How many Elders there were in a City, is a Point undetermined by Criticks. *Joſephus* ſeems to think there were but ſeven; but this does not tally with the Narration before us, ſeeing *Boaz*, in this Caſe, invited Ten to judge, or rather to be Witneſſes in this Matter; for upon the Whole, it did not turn upon a Decree made, but by an amicable Agreement between the Parties, to which the ten Elders, and the other People who were aſſembled, became Witneſſes. Neither can it be denied, that this was a very proper Method to prevent future Law-ſuits and Controverſies; for, here was the Right to Land and to a Wife transferred from one to another; and theſe being Things the moſt ſolemn and important in their Nature, it was highly reaſonable that they ſhould not be done before a few, but in the Sight of many, ſo as that the Matter of Fact might be ſetled beyond Diſpute; and this Proceeding was ſo highly approved, that it continued long after; and the Eſpouſals of the *Jews* are made with theſe Ceremonies even at this Day.

And all the People that were in the Gate, and the Elders ſaid, We are Witneſſes] The *Jews* are to this Day ſo ſcrupulous on this Point of having ſufficient Witneſſes to their Marriages, that they take Care to have the Contract conceived in the ſtrongeſt Terms, and to have it read before the married Parties, in the Preſence of a great Number of People, and as this is certainly a very old Rite, our Readers perhaps will not be diſpleaſed to ſee the Form of ſuch a Contract as it is preſerved in *Buxtorf's Syn. Jud.* It runs thus: ‘Upon the ſixth Day of the Week, the fourth of the Month *Sivan*, in the five thouſand two hundred fifty and fourth Year of the Creation of the World, according to the Computation which we uſe here at *Maſiſtia*, a Place which is ſituate near the Sea-ſhore, the Bridegroom *Rabbi Moſes*, the Son of *Rabbi Jelendah*, ſaid unto the Bride *Clavona*, the Daughter of *Rabbi David*, the Son of *Rabbi Moſes*, and Citizen of *Liſbon*, Be unto me a Wife according to the Law of *Moſes* and *Iſrael*; and I according to the Word of God, will worſhip, honour, maintain and govern thee according to the Manner of the Huſbands among the *Jews*, who do worſhip, honour, maintain and govern their Wives faithfully: I alſo do beſtow on thee the Dowry of thy Virginity two hundred Deniers in Silver, which belong unto thee by the Law: And moreover, thy Food, thy Apparel, and ſufficient Neceſſaries; as likewiſe Knowledge of thee, according to the Cuſtom of the Earth.

AN EXPOSITION OF The First Book of *SAMUEL*.

The ARGUMENT.

This Book, as well as the following, bear the Name of Samuel, *becauſe they contain a Relation of his Anceſtors, his Birth, Education, his younger Years, Life and Actions, Government and Death, as likewiſe the Lives of thoſe Kings, who, by the Command of God, were by him anointed over* Iſrael. *The* Septuagint, *and old* Latin *Interpretation, join theſe two Books of* Samuel *with the two following, and call them the* four Books of Kings, *becauſe in theſe four Books are related the Lives, and principal Actions of all the Kings that reigned over the* Jews, *from the firſt to the laſt, in whom the* Monarchical Government *ceaſed, and was extinguiſhed in* Iſrael *by a juſt Judgment of God.*

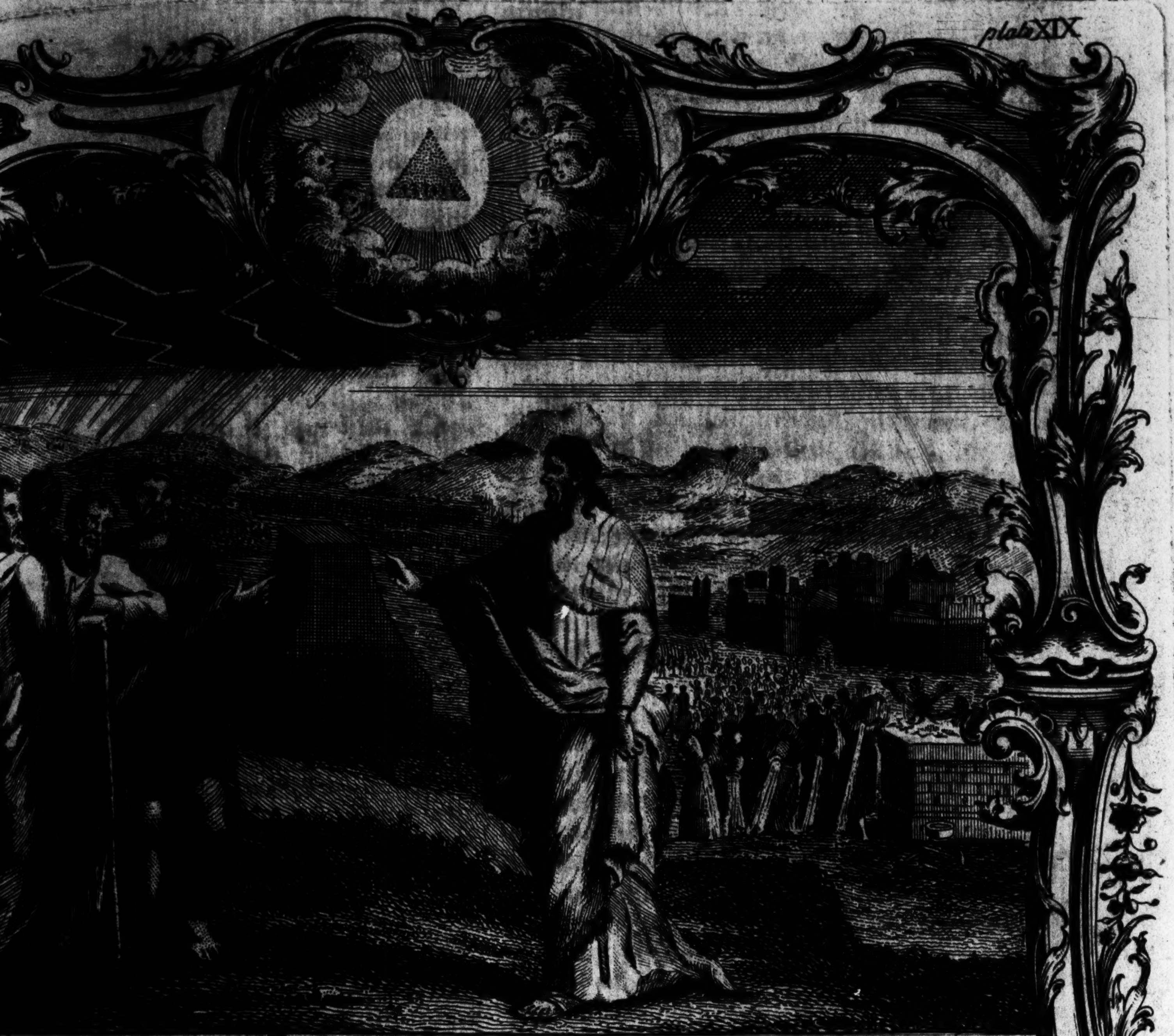
This firſt Book of Samuel *contains the Hiſtory of the Events of eighty Years, whereof forty paſt under the Government of* Eli *the High-Prieſt, Ch.* iv. 18. *and the other forty under the Government of* Samuel *and* Saul, *Acts* xiii. 21.

CHAP. I.

Elkanah *and his two Wives.* Hannah'*s Prayer*; *in Conſequence of which* Samuel *is born, and preſented to the Lord.*

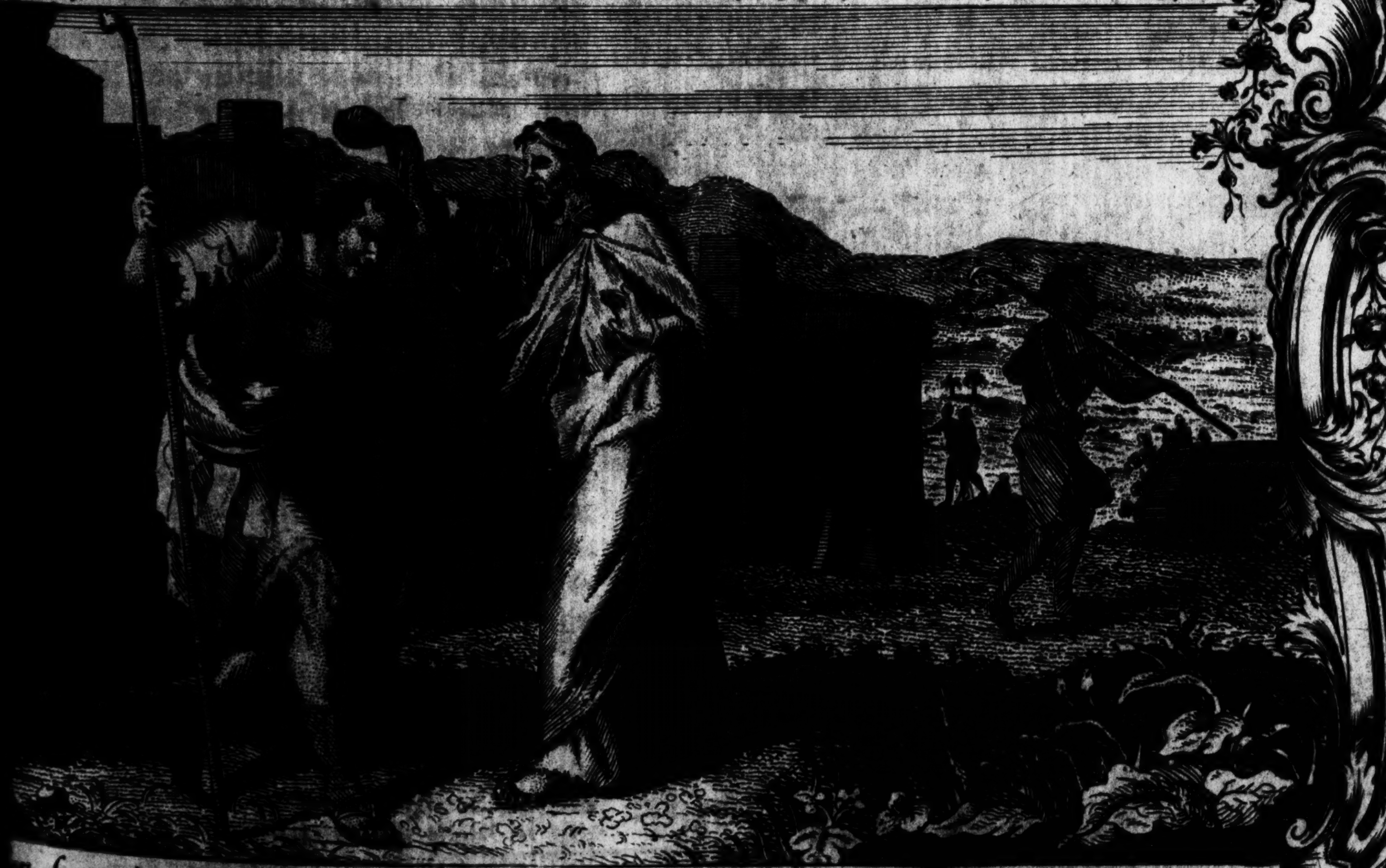
Ver. 1. NOW there was a certain man of
Ramathaim-zophim, of mount
Ephraim, and his name *was* Elkanah, the ſon
of Jeroham, the ſon of Elihu, the ſon of Tohu,
the ſon of Zuph, an Ephrathite: 2 And he had
two wives, the name of one *was* Hannah, and
the name of the other Peninnah: and Peninnah
had children, but Hannah had no children. 3
And this man went up out of his city yearly, to
worſhip and to ſacrifice unto the Lord of hoſts
in Shiloh; and the two ſons of Eli, Hophni and
Phinehas, the prieſts of the Lord *were* there. 4
And when the time was that Elkanah offered, he
gave to Peninnah his wife, and to all her
ſons and daughters portions. 5 But unto Hannah
he gave a worthy portion: for he loved Hannah,
but the Lord had ſhut up her womb; 6 And
her adverſary alſo provoked her ſore, for to make
her fret, becauſe the Lord had ſhut up her womb.
7 And *as* he did ſo year by year, when ſhe went
up to the houſe of the Lord, ſo ſhe provoked
her; therefore ſhe wept, and did not eat. 8
Then ſaid Elkanah her huſband to her, Hannah,
why weepeſt thou? and why eateſt thou not?
and why is thy heart grieved? *am* not I better
to thee than ten ſons? 9 So Hannah roſe up after
they had eaten in Shiloh, and after they had
drunk: (now Eli the prieſt ſat upon a ſeat by a
poſt of the temple of the Lord) 10 And ſhe
was in bitterneſs of ſoul, and prayed unto the
Lord, and wept ſore. 11 And ſhe vowed a vow,
and ſaid, O Lord of hoſts, if thou wilt indeed
look on the affliction of thine handmaid, and re-
member me, and not forget thine handmaid, but
wilt give unto thine handmaid a man-child, then
I will give him unto the Lord all the days of his
life, and there ſhall no raſor come upon his head.
12 And it came to paſs as ſhe continued praying
before the Lord, that Eli marked her mouth. 13
Now Hannah ſhe ſpake in her heart, only her
lips moved, but her voice was not heard: there-
fore Eli thought ſhe had been drunken. 14
And Eli ſaid unto her, How long wilt thou be
drunken? put away thy wine from thee. 15
And Hannah anſwered and ſaid, No, my lord, I
am a woman of a ſorrowful ſpirit: I have drunk
neither wine nor ſtrong drink, but have poured
out my ſoul before the Lord. 16 Count not thin
handmaid for a daughter of Belial: for out of th
abundance of my complaint and grief have
ſpoken hitherto. 17 Then Eli anſwered an
ſaid, Go in peace: and the God of Iſrael gra
thee thy petition that thou haſt aſked of him. 1
And ſhe ſaid, let thine handmaid find grace in th
ſight. So the woman went her way, and di
eat, and her countenance was no more *ſad.* 1
And they roſe up in the morning early, an
worſhipped before the Lord, and returned, an
came to their houſe to Ramah: and Elkana
knew Hannah his wife, and the Lord rememb
her. 20 Wherefore it came to paſs when th
time was come about, after Hannah had conceiv
that ſhe bare a ſon, and called his name Samue
ſaying, Becauſe I have aſked him of the Lor
21 And the man Elkanah and all his hou
went up to offer unto the Lord, the yearl
ſacrifice, and his vow. 22 But Hannah we
not up; for ſhe ſaid unto her huſband, *I wi*
not go up until the child be weaned, and *then*

plate XIX



Samuel the 1ſt.
Chap. VII. Verſe 5 & 6.

Samuel said, Geather all Israel
zpeh, & I will pray for you unto
ord.—And they gathered to-
er to Mizpeh, & drew water, &
poured it out before the Lord, and
fasted on that day, & said there, We
have ſinned againſt ye Lord, & Samuel
judged ye Children of Israel in Mizpeh.



Samuel the 1ſt.
Chap. X. Verſe 1ſt.

n Samuel took a Vial
Oil, and poured it upon
s head, and Kiſsed him
and said, is not because
the Lord hath anointed thee
to be Captain over his inheritance

ill bring him, that he may appear before the ord, and there abide for ever. 23 And Elkanah er huſband ſaid unto her, Do what ſeemeth thee ood, tarry until thou have weaned him, only the ord eſtabliſh his word: ſo the woman abode, and ave her ſon ſuck until ſhe weaned him. 24 nd when ſhe had weaned him, ſhe took him p with her, with three bullocks, and one ephah f flour, and a bottle of wine, and brought im unto the houſe of the Lord in Shiloh: and he child *was* young. 25 And they ſlew a ullock, and brought the child to Eli. 26 And he ſaid, O my lord, *as* thy ſoul liveth, my lord, *am* the woman that ſtood by thee here, pray- g unto the Lord. 27 For this child I prayed; nd the Lord hath given me my petition which aſked of him: 28 Therefore alſo I have lent im to the Lord as long as he liveth, he ſhall lent to the Lord. And he worſhipped the Lord ere.

Now there was a certain Man of Ramathaim-Zophim] *amah* ſignifies an *Eminence*, or high Situation; and therefore an Appellation given to ſeveral Places that built in this Manner. This is ſaid to have ſtood on Mount *Ephraim*, thereby to diſtinguiſh it from her Towns, in different Tribes, of the ſame Denomi- tion; and the Reaſon why it is here called *Ramathaim*, the *Dual* Number, is, as ſome imagine, becauſe it s built upon two Hills, which made it appear as a uble City, and, becauſe it was ſituated on high, d had a Watch-tower built in it, it therefore had the itle of *Zophim* added to it. It ſtood upon the Road t led from *Samaria* to *Jeruſalem*; and, for this eaſon, as well as its advantageous Situation, *Baaſha*, ing of *Iſrael*, cauſ'd it to be fortified, that there ight be no Paſſage out of the Land of *Judah* into t of *Iſrael*, 1 Kings xv. 17. and 2 *Chron*. xvi. 1. t in St. *Jerom*'s Days it was no more than a ſmall illage. Here it was that *Samuel* paſs'd a great Part his Time; for his Mother's Dedication of him to Service of God did not confine him to *Shiloh*, af- that God had called him out to a publick Employ, d appointed him his Reſidence in a Place more con- nient for the Execution of it. The Truth is, after Captivity of the Ark, and the Death of *Eli*, all gious Ceremonies ſeem to have ceas'd at *Shiloh*; for ich Reaſon it is ſaid, that *Samuel* built an Altar at *mah*, the Place of his Reſidence, to the Intent that People might reſort to him, either to receive Judg- nt, or to offer Sacrifices, which, tho' it was con- ry to the Law of *Moſes*, ſeem'd to be a Caſe of ceſſity; becauſe the *Ark* being at one Place, and the *bernacle* at another, neither of them could be properly orted to, either for ſacrificing, or any other Part of blick Worſhip. See *Patrick*'s, *Le Clerc*'s, and *Cal*- 's Com.

And this Man went up out of his City yearly to wor- p] The Precept is exactly thus — *Three Times in Year all thy Males ſhall appear before the Lord thy* d, Exod. xviii. 17. which were at the Feaſt of the ſover, the Pentecoſt, and that of the Tabernacles; Women were exempted from this Attendance, and refore it was an extraordinary Act of Piety for *Elka-* to take his two Wives with him.

And when the Time was that Elkanah offered, he gave Peninnah his Wife — Portions] The Blood of this ace-offering (*Calmet* obſerves) was ſhed at the Foot the Altar, the Fat was burnt, the Breaſt and right oulder were the Prieſt's Perquiſite, and all the reſt ong'd to the Perſon who brought the Victim. With s he made a *Feaſt of Charity*, to which he called his iends and Relations, and, in ſeveral Places of Scrip- e, God reminds him to invite the *Levite*, the Poor, Fatherleſs and the Widow.

CHAP. II.

Hannah*'s Song. The wicked Practices of* Eli*'s Sons.* Samuel*'s Miniſtry. God reveals to* Samuel *the Fate of* Eli*'s Houſe.*

Ver. 1. AND Hannah prayed, and ſaid, My heart rejoyceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: becauſe I rejoice in thy ſalvation. 2 *There is* none holy as the Lord: for *there is* none beſide thee: neither *is there* any rock like our God. 3 Talk no more ſo exceeding proudly, let *not* arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions are weighed. 4 The bows of the mighty men *are* broken, and they that ſtumbled, are girt with ſtrength. 5 *They that were* full, have hir'd out themſelves for bread; and *they that were* hungry, ceaſed: ſo that the barren hath bore ſeven; and ſhe that hath many children is waxed feeble. 6 The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. 7 The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. 8 He raiſeth up the poor out of the duſt, *and* lifteth up the beggar from the dunghil, to ſet them among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the Lords, and he hath ſet the world upon them. 9 He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs; for by ſtrength ſhall no man prevail. 10 The adverſaries of the Lord ſhall be broken to pieces: out of heaven ſhall he thunder upon them: the Lord ſhall judge the ends of the earth, and he ſhall give ſtrength unto his king, and exalt the horn of his anointed. 11 And Elkanah went to Ramah to his houſe; and the child did miniſter unto the Lord before Eli the prieſt. 12 Now the ſons of Eli *were* ſons of Belial, they knew not the Lord. 13 And the prieſts cuſtom with the people *was, that* when any man offered ſacrifice, the prieſts ſervant came, while the fleſh was in ſeething, with a fleſh-hook of three teeth in his hand: 14 And he ſtrook *it* into the pan, or kettle, or caldron, or pot; all that the fleſh-hook brought up, the prieſt took for himſelf: ſo they did in Shiloh, unto all the Iſraelites that came thither. 15 Alſo before they burnt the fat, the prieſts ſervant came, and ſaid to the man that ſacrificed, Give fleſh to roaſt for the prieſt; for he will not have ſodden fleſh of thee, but raw. 16 And *if* any man ſaid unto him, Let them not fail to burn the fat preſently, and *then* take *as much* as thy ſoul deſireth: then he would anſwer him, *Nay*, but thou ſhalt give *it me* now: and if not, I will take *it* by force. 17 Wherefore the ſin of the young men was very great before the Lord: for men abhorred the offering of the Lord. 18 But Samuel miniſtred before the Lord *being* a child, girded with a linen ephod. 19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when ſhe came up with her huſband, to offer the yearly ſacrifice. 20 And Eli bleſſed Elkanah, and his wife, and ſaid, The Lord give thee ſeed of this woman, for the loan which is lent to the Lord. And they went unto their own home. 21 And the Lord viſited Hannah, ſo that ſhe conceived, and bare three ſons, and two daughters: and the child Samuel grew before the Lord. 22

Now Eli was very old, and heard all that his
ſons did unto all Iſrael, and how they lay with
the women that aſſembled at the door of the
tabernacle of the congregation. 23 And he ſaid
unto them, Why do ye ſuch things? for I hear
of your evil dealings, by all this people. 24
Nay, my ſons: for *it is* no good report that I
hear; ye make the Lords people to tranſgreſs.
25 If one man ſin againſt another, the judge
ſhall judge him: but if a man ſin againſt the
Lord, who ſhall intreat for him? Notwithſtanding
they hearkned not unto the voice of their father,
becauſe the Lord would ſlay them. 26 (And
the child Samuel grew on, and was in favour
both with the Lord, and alſo with men.) 27
And there came a man of God unto Eli, and ſaid
unto him, Thus ſaith the Lord, Did I plainly
appear unto the houſe of thy father, when they
were in Egypt in Pharaohs houſe? 28 And did I
chooſe him out of all the tribes of Iſrael *to be* my
prieſt, to offer upon mine altar, to burn incenſe,
to wear an ephod before me? and did I give unto
the houſe of thy father all the offerings made by
fire of the children of Iſrael? 29 Wherefore kick
ye at my ſacrifice, and at mine offering, which
I have commanded *in my* habitation, and honoureſt
thy ſons above me, to make your ſelves fat with
the chiefeſt of all the offerings of Iſrael my people?
30 Wherefore the Lord God of Iſrael ſaith, I ſaid
indeed, *that* thy houſe, and the houſe of thy
father ſhould walk before me for ever: But now
the Lord ſaith, Be it far from me; for them
that honour me, I will honour, and they that
deſpiſe me, ſhall be lightly eſteemed. 31 Behold,
the days come that I will cut off thine arm, and
the arm of thy fathers houſe, that there ſhall
not be an old man in thine houſe. 32 And
thou ſhalt ſee an enemy *in my* habitation, in all
the wealth which *God* ſhall give Iſrael: and there
ſhall not be an old man in thine houſe for ever.
33 And the man of thine, *whom* I ſhall not cut off
from mine altar, *ſhall be* to conſume thine eyes, and
to grieve thine heart: and all the increaſe of thine
houſe ſhall die in the flower of their age. 34 And
this *ſhall be* a ſign unto thee that ſhall come upon
thy two ſons, on Hophni and Phinehas: in one
day they ſhall die both of them. 35 And I will
raiſe me up a faithful prieſt, *that* ſhall do ac-
cording to *that* which *is* in mine heart, and in
my mind: and I will build him a ſure houſe,
and he ſhall walk before mine anointed for ever.
36 And it ſhall come to paſs, *that* every one
that is left in thine houſe ſhall come *and* crouch
to him for a piece of ſilver, and a morſel of bread,
and ſhall ſay, Put me (I pray thee) into one of
the prieſts offices, that I may eat a piece of
bread.

And there came a Man of God unto Eli] Who this Prophet was, Commentators are at a Loſs to know. Some imagine it was *Phineas*, the Son of *Eleazar*; but *Phineas* very probably was dead long before this Time. Others therefore will needs have it to be *Elkanah*, *Samuel*'s Father; and ſome *Samuel* himſelf: But we no where read, that the Father was endu'd with the Spirit of Prophecy, and the Son was then certainly too young and unacquainted with the Voice of God. The ſafeſt Way therefore is, to own our Ignorance of what the ſacred Hiſtorian hath not thought proper to diſcover to us.

And I will raiſe me up a faithful Prieſt] The High-prieſthood was originally ſetled upon *Eleazar*, the Son of *Aaron*, by a divine Decree; but that Decree being conditional only, 'tis reaſonable to preſume that there was ſome great Offence or other in *Eleazar*'s Family, (tho' not recorded in Scripture) which provok'd God to remove it into the Family of *Ithamar*, who was *Aaron*'s youngeſt Son, and from whom *Eli* deſcended; and here, for the abominable Practices of his Sons, which he was too negligent to reſtrain, God threatens to tranſlate the Prieſthood back again, from the Family of *Ithamar* to that of *Eleazar*, which accordingly happen'd in the Reign of King *Solomon*, who depos'd *Abiathar*, the laſt of *Eli*'s Line, from the Pontificate, and ſet up *Zadock* in his Stead. See *Pool*'s Annot.

CHAP. III.

The Manner in which God firſt revealed himſelf to Samuel. *The Deſtruction of* Eli's *Houſe foretold.*

Ver. 1. AND the child Samuel miniſtred unto
the Lord before Eli: and the word
of the Lord was precious in thoſe days; *there*
was no open viſion. 2 And it came to paſs at
that time, when Eli *was* laid down in his place,
and his eyes began to wax dim, *that* he could
not ſee; 3 And ere the lamp of God went out
in the temple of the Lord, where the ark of God
was, and Samuel was laid down *to ſleep*: 4
That the Lord called Samuel, and he anſwered,
Here *am* I. 5 And he ran unto Eli, and ſaid,
Here *am* I, for thou calledſt me. And he ſaid,
I called not; lie down again. And he went and
lay down. 6 And the Lord called yet again,
Samuel. And Samuel aroſe and went to Eli, and
ſaid, Here *am* I, for thou didſt call me. And
he anſwered, I called not my ſon; lie down a-
gain. 7 Now Samuel did not yet know the
Lord, neither was the word of the Lord ye
revealed unto him. 8 And the Lord calle
Samuel again the third time. And he aroſe and
went to Eli, and ſaid, Here *am* I, for thou didſ
call me. And Eli perceived that the Lord had
called the child. 9 Therefore Eli ſaid unto
Samuel, Go, lie down: and it ſhall be, if he
call thee, that thou ſhalt ſay, Speak Lord, for
thy ſervant heareth. So Samuel went and lay
down in his place. 10 And the Lord came,
and ſtood and called as at other times, Samuel,
Samuel. Then Samuel anſwered, Speak, for thy
ſervant heareth. 11 And the Lord ſaid to
Samuel. Behold, I will do a thing in Iſrael, a
which both the ears of every one that heareth it,
ſhall tingle. 12 In that day, I will perform a-
gainſt Eli all *things* which I have ſpoken con-
cerning his houſe: when I begin, I will alſo
make an end. 13 For I have told him that I
will judge his houſe for ever, for the iniquity
which he knoweth: becauſe his ſons made them-
ſelves vile, and he reſtrained them not. 14 And
therefore I have ſworn unto the houſe of Eli
that the iniquity of Eli's houſe ſhall not be purge
with ſacrifice, nor offering for ever. 15 And
Samuel lay until the morning, and opened the doo
of the houſe of the Lord: and Samuel feared to
ſhew Eli the viſion. 16 Then Eli called Samuel
and ſaid, Samuel my ſon. And he anſwered
Here *am* I. 17 And he ſaid, What *is* the thing
that *the LORD* hath ſaid unto thee? I pra
thee hide *it* not from me: God do ſo to thee
and more alſo, if thou hide *any* thing from me
of all the things that he ſaid unto thee. 18 And
Samuel told him every whit, and hid nothing
from him. And he ſaid, It *is* the Lord: le
hi

im do what ſeemeth him good. 19 And amuel grew, and the Lord was with him, and d let none of his words fall to the ground. 20 nd all Iſrael from Dan even to Beerſheba knew at Samuel *was* eſtabliſhed *to be a* prophet of e Lord. 21 And the Lord appeared again Shiloh: for the Lord revealed himſelf to Samuel in Shiloh, by the word of the Lord.

And the Word of the Lord was precious in thoſe Days; ere was no open Viſion] Whatever Revelations God ight impart to ſome pious Perſons privately, there as none at this Time, publickly acknowledg'd for a rophet, unto whom the People might reſort to know e Mind of God; nay, ſo little acquainted were theſe ges with the prophetick Spirit, that we read of no ore than two Prophets, *Judges* iv. 4. and vi. 8. in the Days of the Judges. See *Patrick*'s Com.

CHAP. IV.

e Iſraelites *beaten by the* Philiſtines, *the Ark taken, and* Eli's *Sons ſlain.* Eli *upon hearing the News, falls backwards and breaks his Neck, and* Phineas's *Wife dies in Travail.*

er. 1. AND the word of Samuel came to all Iſrael. Now Iſrael went out ainſt the Philiſtines to battel, and pitched beſide benezer: and the Philiſtines pitched in Aphek. And the Philiſtines put themſelves in aray ainſt Iſrael: and *when* they joined battle, Iſrael as ſmitten before the Philiſtines: and they ſlew the army in the field about four thouſand men. And when the people were come into the camp, e elders of Iſrael ſaid, Wherefore hath the ord ſmitten us to day before the Philiſtines? et us fetch the ark of the covenant of the Lord t of Shiloh unto us, that when it cometh aong us, it may ſave us out of the hand of our emies. 4 So the people ſent to Shiloh, that ey might bring from thence the ark of the venant of the Lord of hoſts, which dwelleth *tween* the cherubims: and the two ſons of Eli, ophni and Phinehas, *were* there, with the ark the covenant of God. 5 And when the ark the covenant of the Lord came into the camp, l Iſrael ſhouted with a great ſhout, ſo that the rth rang again. 6 And when the Philiſtines eard the noiſe of the ſhout, they ſaid, What *eaneth* the noiſe of this great ſhout in the camp the Hebrews? And they underſtood that the k of the Lord was come into the camp. 7 nd the Philiſtines were afraid, for they ſaid, od is come into the camp. And they ſaid, Wo nto us; for there hath not been ſuch a thing eretofore. 8 Wo unto us: who ſhall deliver s out of the hand of theſe mighty Gods? theſe *e* the Gods that ſmote the Egyptians with all e plagues in the wilderneſs. 9 Be ſtrong, and uit your ſelves like men, O ye Philiſtines, that e be not ſervants unto the Hebrews, as they ave been to you: quit your ſelves like men, nd fight. 10 And the Philiſtines fought, and rael was ſmitten, and they fled every man nto his tent: and there was a very great ſlaughter, or there fell of Iſrael thirty thouſand foot-men. 1 And the ark of God was taken; and the two ons of Eli, Hophni, and Phinehas, were ſlain. 2 And there ran a man of Benjamin out of the rmy, and came to Shiloh the ſame day with his cloaths rent, and with earth upon his head. 13 And when he came, lo, Eli ſat upon a ſeat by the way-ſide, watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out. 14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? And the man came in haſtily, and told Eli. 15 Now Eli *was* ninety and eight years old; and his eyes were dim, that he could not ſee. 16 And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he ſaid, What is there done, my ſon? 17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons alſo, Hophni and Phinehas are dead, and the ark of God is taken. 18 And it came to paſs, when he made mention of the ark of God, that he fell from off his ſeat backward by the ſide of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Iſrael forty years. 19 And his daughter-in-law Phinehas wife was with child *near* to be delivered: and when ſhe heard the tidings that the ark of God was taken, and that her father-in-law, and her huſband were dead, ſhe bowed her ſelf and travailed; for her pains came upon her. 20 And about the time of her death, the women that ſtood by her, ſaid unto her, Fear not, for thou haſt born a ſon. But ſhe anſwered not, neither did ſhe regard *it*. 21 And ſhe named the child I-chabod, ſaying, The glory is departed from Iſrael: (becauſe the ark of God was taken, and becauſe of her father-in-law and her huſband) 22 And ſhe ſaid, The glory is departed from Iſrael: for the ark of God is taken.

Now Iſrael went out againſt the Philiſtines to Battle, and pitched beſide Eben-ezer] This Place is here mention'd *prophetically*; for it had not this Name till about twenty Years after, 1 *Sam.* vii. 12. when *Samuel* fought with the *Philiſtines*, and gave them a total Overthrow, and ſet up a Monument of his Victory (for the proper Name ſignifies *the Stone of Help*) in the Field of Battle, which lay on the North Border of *Judah*, not far from *Mizpeh*; and *Aphek*, where the *Philiſtines* encamp'd muſt not be far diſtant from it. See *Wells*'s Geogr. of the *O. T.*

And he had judged Iſrael forty Years] The *Septuagint*, and ſome other Manuſcripts, make the Term of *Eli*'s Magiſtracy to be no more than twenty Years; and, to reconcile this with the *Hebrew* Text, ſome ſuppoſe, either that he had *Samſon* join'd in the Government with him for the firſt twenty Years of his Adminiſtration, or his Sons, for the laſt; but there is no Reaſon for the Solution of a Difficulty, which ariſes from nothing elſe, but a Fault in the Text of the *Septuagint*. See *Calmet*'s Com.

CHAP. V.

The Philiſtines *bring the Ark into the Houſe of* Dagon; Dagon *falls upon the Threſhold and is maim'd. They are ſmitten with Emerods.*

Ver. 1. AND the Philiſtines took the ark of God, and brought it from Ebenezer unto Aſhdod. 2 When the Philſtines took the ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon. 3 And when they of Aſhdod aroſe early on the morrow, behold, Dagon *was* fallen upon his face to the earth, before the ark of the Lord: and they took Dagon, and ſet him in his place again. 4 And when they aroſe early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord: and the head of Dagon, and both the palms of his hands *were* cut off upon the threſhold, only *the ſtump of* Dagon was left to him. 5 Therefore neither the prieſts of Dagon nor any that come into Dagons houſe, tread on the threſhold of Dagon in Aſhdod, unto this day. 6 But the hand of the Lord was heavy upon them of Aſhdod, and he deſtroyed them, and ſmote them with emerods, *even* Aſhdod and the coaſts thereof. 7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us, and upon Dagon our God. 8 They ſent therefore, and gathered all the lords of the Philiſtines unto them, and ſaid, What ſhall we do with the ark of the God of Iſrael? and they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither*. 9 And it was *ſo*, that after they had carried it about, the hand of the Lord was againſt the city with a very great deſtruction: and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts. 10 Therefore they ſent the ark of God to Ekron: and it came to paſs as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people. 11 So they ſent and gathered together all the lords of the Philiſtines and ſaid, Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was a deadly deſtruction throughout all the city; the hand of God was very heavy there. 12 And the men that died not, were ſmitten with the emerods: and the cry of the city went up to heaven.

When the Philiſtines took the Ark of God, they brought it into the Houſe of Dagon] It was a Cuſtom among the Heathens, as *Saurin* obſerves, to carry in Triumph the Images of the Gods of ſuch Nations as they had vanquiſh'd. *Iſaiah* propheſies of *Cyrus*, that in this Manner he would treat the Gods of *Babylon*: — *Bel boweth down, Nebo ſtoopeth; their Idols were upon the Beaſts, and upon the Cattle — And themſelves are gone into Captivity*, Iſa. xlvi. 1, 2. *Daniel* foretels of *Ptolomy Euergetes*, that he would *carry captive into Egypt the Gods of the Syrians, with their Princes*, Dan. xi. 8. And the like Predictions are to be met with in *Jeremiah*, xlviii. 7. and in *Amos* i. 15. We need leſs wonder therefore that we find *Plutarch*, in the Life of *Marcellus*, telling us that he took away, out of the Temples of *Syracuſe*, the moſt beautiful Pictures and Statues of their Gods; and that, afterwards, it became a Reproach to *Marcellus*, and rais'd the Indignation of other Nations againſt *Rome*: That he carried along with him, not *Men* only, but the very *Gods* captive, and in Triumph.

And when the People of Aſhdod —] The *Philiſtines* were Deſcendants from *Mizraim*, the Father of the *Egyptians*, and ſo, in all Probability, having their firſt Settlement in *Egypt*, or the Parts adjoining, lay to the South-weſt of the Land of *Canaan*. In Proceſs of Time however, they made Inroads upon *Canaan*, and, in *Abraham*'s Days, had got Poſſeſſion of a good Part of the Territories which lay along the Coaſts of the *Mediterranean Sea*. This Tract of Ground was divided into five Principalities, or little Kingdoms, *viz. Gaza, Aſkelon, Aſhdod, Gath*, and *Ekron*; which, for the better underſtanding ſome Particulars related of the Ark, during its Stay in that Country, it will not be improper to deſcribe all together. The City of *Gaza* (from which the Territory took its Name) ſtood, as it were on the very ſouth-weſt Angle, or Corner of the Land of *Canaan*. To the North of *Gaza*, lay the City of *Aſkelon*, called by the *Greeks Aſcalon*, and of great Note among the *Gentiles* for the Temple dedicated to *Dirceto*, the Mother of *Semiramis*, who was worſhipp'd in the Form of a *Mermaid*. To the North of *Aſkelon* lay *Aſhdod*, called by the *Greeks, Azotus*; and famous for the Temple of the God *Dagon*. Still more to the North lay *Gath*, memorable for being the Birth-place of the Giant *Goliah*, whom *David* ſlew; and of ſeveral others of the ſame gigantick Race. It was diſmantled by *Ozias*, King of *Judah*, and finally laid waſte by *Hazael* King of *Syria*. However, it recover'd itſelf, and retain'd its old Name in the Days of *Euſebius* and St. *Jerome*, who place it about four Miles from *Eleutheropolis*, in the Way to *Lydda*. The moſt northern of theſe Cities, ſtill upon the Coaſt of the *Mediterranean Sea*, was *Ekron*, called by the *Greeks, Accaron*, a Place of great Wealth and Power, and famous for the idolatrous Worſhip of *Beelzebub*, who had here a celebrated Temple and Oracle. See *Wells*'s Geogr.

Therefore neither the Prieſts of Dagon, nor any that came into Dagon's Houſe, tread on the Threſhold of Dagon] It is ſomewhat ſtrange, that when the *Philiſtines* ſaw their *Dagon* caſt down before the Ark of God, with his Head and Hands broken off, they ſhould not thence infer, that he was no more than a vain Idol: But inſtead of that, we find them honouring the very Threſhold, whereby he receiv'd his Maims, as if they had been conſecrated, or ſome Divinity infus'd into them, from the mere Touch of this Idol. This is a ſore Inſtance of Blindneſs and Infatuation; but it is no more than what other heathen Nations fell into. For, whether the Cuſtom took its firſt Riſe from this Practice of the *Philiſtines*, or no, 'tis certain, that among the *Romans*, the Threſhold was conſecrated to the Goddeſs *Veſta*, and thoſe which belong'd to Temples were always held in the higheſt Veneration. Nay, at this very Day there are ſome *Moſques* in *Perſia*, whoſe *Threſholds* are cover'd with Plates of Silver, and which the People are not allow'd to tread on; for that is a Crime which cannot be expiated without undergoing very ſevere Pains and Penalties. See *Calmet*'s Com.

Smote them with Emerods] The Word *Apholim* which only occurs here, and in the xxviiith Chapter of *Deuteronomy*, is, by different Interpreters, ſuppos'd to ſignify different Things. Some take it for a *Dyſentery*, others for what they call *Procidentia ani*; ſome for a *Cancer*, and others for ſomething *Venereal* in that Part. The Scripture tells us expreſly, that *God ſmote his Enemies in the hinder Parts*, Pſ. lxxviii. 66. And therefore our Tranſlation is not amiſs, which ſuppoſes their Malady to have been ſuch painful Tumors in the Fundament, as very frequently turn into Ulcers. See *Patrick*'s and *Calmet*'s Com.

CHAP. VI.

The Philiſtines *counſel to ſend back the Ark; they place it on a new Cart drawn by two Milch Kine, which bring it to* Beth-ſhemeſh, *the Men whereof are ſmitten for their profane Curioſity.*

Ver. 1. AND the ark of the Lord was in the country of the Philiſtines ſeven months. 2 And the Philiſtines, called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the Lord? tell us wherewith we ſhall ſend it to his place. 3 And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a treſpaſs-offering:

ffering: then ye ſhall be healed, and it ſhall be
nown to you, why his hand is not removed
rom you. 4 Then ſaid they, What *ſhall be* the
reſpaſs-offering which we ſhall return to him?
They anſwered, Five golden emerods, and five
golden mice, *according to* the number of the
ords of the Philiſtines: for one plague *was* on
ou all, and on your lords. 5 Wherefore ye
ſhall make images of your emerods, and images
f your mice that mar the land, and ye ſhall give
lory unto the God of Iſrael: peradventure he
ill lighten his hand from off you, and from off
our gods, and from off your land. 6 Where-
ore then do ye harden your hearts, as the Egyp-
ians and Pharaoh hardned their hearts? when he
ad wrought wonderfully among them, did they not
t the people go, and they departed? 7 Now
herefore make a new cart, and take two milch-kine
n which there hath come no yoke, and tie the
kine to the cart, and bring their calves home
rom them: 8 And take the ark of the Lord,
nd lay it upon the cart, and put the jewels of
old which ye return him *for* a treſpaſs-offering,
a coffer by the ſide thereof, and ſend it away,
at it may go. 9 And ſee, if it goeth up by
e way of his own coaſt to Beth-ſhemeſh, *then*
e hath done us this great evil: but if not, then
e ſhall know that *it is* not his hand *that* ſmote
; it *was* a chance *that* hapned to us. 10 And
e men did ſo: and took two milch kine, and
ed them to the cart, and ſhut up their calves at
ome: 11 And they laid the ark of the Lord
pon the cart, and the coffer with the mice of
old, and the images of their emerods. 12 And
e kine took the ſtraight way to the way of Beth-
emeſh, *and* went along the high-way, lowing
they went, and turned not aſide to the right
and or to the left; and the lords of the Philiſtines
ent after them unto the border of Beth-ſhemeſh.
3 And *they of* Beth-ſhemeſh *were* reaping their
heat-harveſt in the valley: and they lifted up
eir eyes, and ſaw the ark, and rejoiced to ſee
. 14 And the cart came into the field of Jo-
ua a Beth-ſhemite, and ſtoo[illegible]here where *there*
as a great ſtone: and they clave the wood of
e cart, and offered the kine a burnt-offering
nto the Lord. 15 And the Levites took down
e ark of the Lord, and the coffer that *was* with it,
herein the jewels of gold *were*, and put *them*
the great ſtone: and the men of Beth-ſhemeſh
ffered burnt-offerings, and ſacrificed ſacrifices
e ſame day unto the Lord. 16 And when the
e lords of the Philiſtines had ſeen *it*, they
turned to Ekron the ſame day. 17 And theſe
e the golden emerods which the Philiſtines
turned *for* a treſpaſs-offering unto the Lord;
r Aſhdod one, for Gaza one, for Aſkelon one,
r Gath one, for Ekron one. 18 And the
lden mice, *according to* the number of all the
ies of the Philiſtines *belonging* to the five lords,
h of fenced cities, and of country villages,
en unto the great *ſtone of* Abel, whereon
y ſet down the ark of the Lord: *which ſtone*
maineth unto this day, in the field of Joſhua
e Beth-ſhemite. 19 And he ſmote the men
Beth-ſhemeſh, becauſe they had looked into
e ark of the Lord, even he ſmote of the people
y thouſand and threeſcore and ten men: and
e people lamented, becauſe the Lord had
itten *many* of the people with a great ſlaughter.
20 And the men of Beth-ſhemeſh ſaid, Who is
able to ſtand before this holy Lord God? and
to whom ſhall he go up from us? 21 And
they ſent meſſengers to the inhabitants of Kirjath-
jearim, ſaying, The Philiſtines have brought a-
gain the ark of the Lord; come ye down, *and*
fetch it up to you.

Take two milch Kine, on which there hath been no Yoke] It was, ſays *Howell*, no bad Policy in the *Philiſtines* to take milch Kine, that had never been yok'd before, to draw the Cart, in order to know whether there was the Hand of God in what had befallen them. As theſe Creatures were unacquainted with the Yoke, it would be a Wonder if they ſhould go jointly together, and not thwart, or draw counter to each other, it would be a Wonder if their natural Affection would not incline them to return to their Calves which were left behind; and it would be ſtill a greater Wonder, if, when they were ſo many different Ways to take, they ſhould go directly forward to *Judea*, without any Deviation. And therefore it was a Matter of no ſmall Sagacity for them to make this Experiment; beſides, that it was a receiv'd Opinion among the Heathens, that, in the Motions of an Heifer, or Cow that was never yok'd, there was ſomething *ominous*, and declarative of the Divine Will.

He ſmote of the People fifty thouſand and threeſcore and ten Men] *Cornelius a Lap.* very learnedly at firſt determines the Number of the People ſlain for this profane Curioſity to be but ſeventy, following therein the Opinion of St. *Jerom*, *Joſephus* and the *Hebrews*, That *God ſmote ſeventy of the fifty thouſand* Bethſhemites. But afterwards inclining too much to the *Septuagint* and the *Chaldee* Paraphraſe, will have them amount to fifty thouſand and ſeventy Men, that were ſlain; but with little Reaſon. The learned *Bochart* could not without Horror read what the Verſions make the Scripture ſay here. For he could not imagine that God, who is Goodneſs itſelf, could have made ſuch a Slaughter of thoſe who had receiv'd the Ark with Joy at its Return, and offered ſeveral Sacrifices to God on that Account. Beſides, he could not conceive that there could have been ſuch a Multitude of People in a Village on the Borders of *Judea*: Theſe Conſiderations inclined him to believe the Opinion of *Joſephus*, who ſays, that God only ſmote Seventy Men; and he proves that the Text ſays no other Thing, and that it ſhould be tranſlated, *And he ſmote threeſcore and ten Men of the People of Bethſhemeſh*, viz. fifty Men of a Thouſand, which anſwers exactly to the *Hebrew*. And he ſhews it is not uſual in the *Hebrew* Tongue to make Thouſands go before inferior Numbers to make up a total Sum; but that they conſtantly begin with the leſs Number, and end with the greater, as St. *Jerom* has likewiſe obſerved in ſpeaking of *Daniel's Seventy Weeks*.

CHAP. VII.

The Ark remov'd to Kirjath-jearim. *The* Iſraelites *repent at* Mizpeh. *Upon* Samuel's *Prayer, the* Philiſtines *are diſcomfited.* Samuel *takes a Circuit yearly to judge* Iſrael.

Ver. 1. AND the men of Kirjath-jearim came,
and fetcht up the ark of the Lord,
and brought it into the houſe of Abinadab in
the hill, and ſanctified Eleazar his ſon, to keep
the ark of the Lord. 2 And it came to paſs
while the ark abode in Kirjath-jearim, that the
time was long; for it was twenty years: and all
the houſe of Iſrael lamented after the Lord. 3 And
Samuel ſpake unto all the houſe of Iſrael, ſaying,
If ye do return unto the Lord with all your hearts,
then put away the ſtrange gods, and Aſhtaroth
from among you, and prepare your hearts unto
the

the Lord, and ſerve him only: and he will deliver you out of the hand of the Philiſtines. 4 Then the children of Iſrael did put away Baalim, and Aſhtaroth, and ſerved the Lord only. 5 And Samuel ſaid, Gather all Iſrael to Mizpeh, and I will pray for you unto the Lord. 6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the Lord, and faſted on that day, and ſaid there, We have ſinned againſt the Lord. And Samuel judged the children of Iſrael in Mizpeh. 7 And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up againſt Iſrael: and when the children of Iſrael heard *it*, they were afraid of the Philiſtines. 8 And the children of Iſrael ſaid to Samuel, Ceaſe not to cry unto the Lord our God for us, that he will ſave us out of the hand of the Philiſtines. 9 And Samuel took a ſucking lamb, and offered *it for* a burnt-offering, wholly unto the Lord; and Samuel cried unto the Lord for Iſrael, and the Lord heard him. 10 And as Samuel was offering up the burnt-offering, the Philiſtines drew near to battle againſt Iſrael: but the Lord thundred with a great thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten before Iſrael. 11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them, until *they came* under Beth-car. 12 Then Samuel took a ſtone, and ſet *it* between Mizpeh and Shen, and called the name of it Eben-ezer, ſaying, Hitherto hath the Lord helped us. 13 So the Philiſtines were ſubdued and they came no more into the coaſt of Iſrael: and the hand of the Lord was againſt the Philiſtines, all the days of Samuel. 14 And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out of the hands of the Philiſtines: and there was peace between Iſrael and the Amorites. 15 And Samuel judged Iſrael all the days of his life. 16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places. 17 And his return *was* to Ramah; for there *was* his houſe: and there he judged Iſrael, and there he built an altar unto the Lord.

Gather all Iſrael to Mizpeh] The *Mizpeh* here mention'd (as appears from the Circumſtances of the Story) muſt be different from that which is remark'd in the Hiſtory of *Jepthah*. There is indeed another *Mizpeh*, which is mention'd among the Cities of *Judah* (Joſh. xv. 38) and a third, among thoſe of *Benjamin* (Joſh. xviii. 26.) Some are of Opinion, that theſe two Cities are one and the ſame, and are only ſuppos'd to be two, becauſe they lie in the Confines of each Tribe; but, if they are not the ſame, it ſeems moſt probable, that the *Mizpeh* in the Tribe of *Benjamin*, was the City which is here ſpoken of. And we may obſerve farther, that, as *Mizpeh* is ſaid to be ſituated not far from *Ebenezer*, and probably on the *Eaſt*, or *North* Side; ſo *Shen* (if it be the Name of a Place, and not rather of ſome *ſharp Rock* thereabouts) was ſituated not far from it, on the oppoſite *i. e.* on the *Weſt*, or *South-weſt* Side, to which *Bethcar* muſt needs be contiguous. See *Well*'s Geogr. of the *O. T.*

CHAP. VIII.

The bad Conduct of Samuel'*s Sons, occaſions the* Iſraelites *to requeſt a King. The Manner of a King.*

Ver. 1. AND it came to paſs when Samuel was old, that he made his ſons judges over Iſrael. 2 Now the name of his firſt-born was Joel, and the Name of his ſecond, Abiah: *they were* judges in Beer-ſheba. 3 And his ſons walked not in his ways, but turned aſide after lucre, and took bribes, and perverted judgment. 4 Then all the elders of Iſrael gathered themſelves together, and came to Samuel unto Ramah, 5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways: now make us a king to judge us like all the nations. 6 But the thing diſpleaſed Samuel, when they ſaid, Give us a king to judge us: and Samuel prayed unto the Lord. 7 And the Lord ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them. 8 According to all the works which they have done ſince the day that I brought them up out of Egypt, even unto this day, wherewith they have forſaken me, and ſerved other gods: ſo do they alſo unto thee. 9 Now therefore hearken unto their voice: howbeit yet proteſt ſolemnly unto them, and ſhew them the manner of the king that ſhall reign over them. 10 And Samuel told all the words of the Lord unto the people that aſked of him a king. 11 And he ſaid, This will be the manner of the king that ſhall reign over you: He will take your ſons, and appoint *them* for himſelf, for his chariots, and *to be* his horſe-men, and *ſome* ſhall run before his chariots. 12 And he will appoint him captains over thouſands, and captains over fifties, and *will ſet them* to ear his ground, and to reap his harveſt, and to make his inſtruments of war, and inſtruments of his chariots. 13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers. 14 And he will take your fields, and your vineyards, and your olive-yards, *even* the beſt *of them*, and give *them* to his ſervants. 15 And he will tak the tenth of your ſeed, and of your vineyards, and give to his [illegible]cers, and to his ſervants. 16 And he will take your men-ſervants, and your maid-ſervants, and your goodlieſt young-men, and your aſſes, and put *them* to his work. 17 He wil take the tenth of your ſheep: and ye ſhall b his ſervants. 18 And ye ſhall cry out in tha day, becauſe of your king which ye ſhall hav choſen you; and the Lord will not hear you i that day. 19 Neverthele ſs, the people refuſed to obey the voice of Samuel; and they ſaid, Nay, but we will have a king over us: 20 That w alſo may be like all the nations, and that our kin may judge us, and go out before us, and figh our battles. 21 And Samuel heard all the word of the people, and he rehearſed them in the ea of the Lord. 22 And the Lord ſaid to Samuel Hearken unto their voice, and make them a king And Samuel ſaid unto the men of Iſrael, Go y every man unto his city.

And his Sons walked not in his Ways] It poſſibl may be made a Queſtion, ſays *Patrick*, why God di not puniſh *Samuel* as he did *Eli*, for the Wickedneſs o his Sons? But to this it may be anſwer'd, That *Samuel'* Sons were not ſo bad as thoſe of *Eli*, ſince taking Bribe privately, was not like openly profaning the *Tabernac* and making the Worſhip of God contemptible. An beſides this, it is poſſible, *Samuel* might be ignorant o th he Corruption of his Sons; ſince he liv'd at *Ramah*, nd they at *Beer-ſheba*.

This ſhall be the Manner of the King] The Rules of Conduct which God preſcribes to the Perſon that ſhould any Time be King over *Iſrael*, are of a quite diffeent Sort to theſe Practices. See *Deut* xvii. 16, &c. o that *Samuel* does not, in the Words before us, define hat are the juſt Rights of Kings, but deſcribes only ch Practices as the Kings of the *Eaſt*, who were *eſpotick* Princes, and look'd upon their Subjects as ſo any Slaves, were generally accuſtom'd to: And the rophet had Reaſon to draw him in thoſe black Colours, ecauſe the *Iſraelites* deſired ſuch an one as their Neighours had, who were all under the abſolute Dominion f their Princes. See *Le Clerc*'s and *Calmet*'s Com.

And they ſaid, Nay, but we will have a King over us] 's generally ſuppos'd, ſays *Howel*, that what made e *Iſraelites* ſo urgent at this Time for a King, was a eſent Streight they thought themſelves in, for want of able Leader: For *Nahaſh*, the King of the *Amoites*, coming up to *Jabeſh-Gilead*, and encamping bere it, had put the Inhabitants into ſuch a Fright, at, without more to do, they offered to ſurrender upon erms, telling him, that *they would become Subjects to m, if he would make a League with them*, Ch. xi. 1. ut the haughty *Amorite*, in Contempt of *Iſrael*, let em know, that if they would make a League with m, the Condition thereof ſhould be, *that they ſhould me out to him, and let him thruſt out all their right yes, and lay it for a Reproach upon all Iſrael*. The lders of *Jabeſh*, in this ſad Circumſtance, demanded ven Days Reſpite, that they might ſend Meſſengers inall the Coaſts of *Iſrael*, and if in that Time no Succours riv'd, they would ſubmit. This, it is thought, was e Reaſon for their preſſing ſo hard at this Time upon *muel* for a King; whereas their Duty was, to have quired of the Lord (as they had done at other Times) ho it was that he would be pleas'd to conſtitute their *neral* in this Exigence, to lead out their Forces againſt eir Enemies.

CHAP. IX.

ul, *not being able to find his Father's Aſſes, by the Advice of his Servant, goes to* Samuel, *who entertains him.*

r. 1. NOW there was a man of Benjamin, whoſe name *was* Kiſh, the ſon of biel, the ſon of Zeror, the ſon of Bechorath, e ſon of Aphiah, a Benjamite, a mighty man power. 2 And he had a ſon, whoſe name *was* ul, a choice young man, and a goodly: and *re was* not among the children of Iſrael a odlier perſon than he: from his ſhoulders and ward, *he was* higher then any of the people. And the aſſes of Kiſh Sauls father, were loſt; d Kiſh ſaid to Saul his ſon, Take now one of e ſervants with thee, and ariſe, go ſeek the es. 4 And he paſſed through mount Ephraim, d paſſed through the land of Shaliſha, but ey found *them* not: then they paſſed through e land of Shalim, and *there they were* not: and paſſed through the land of the Benjamites, but ey found *them* not. 5 *And* when they were me to the land of Zuph, Saul ſaid to his vant that *was* with him, Come, and let us turn; leſt my father leave *caring* for the aſſes, d take thought for us. 6 And he ſaid unto m, Behold now, *there is* in this city a man of od, and *he is* an honourable man; all that he ith, cometh ſurely to paſs: now let us go thither; radventure he can ſhew us our way that we ould go. 7 Then ſaid Saul to his ſervant, t behold, *if* we go, what ſhall we bring the an? for the bread is ſpent in our veſſels, and *there is* not a preſent to bring to the man of God: what have we? 8 And the ſervant anſwered Saul again, and ſaid, Behold, I have here at hand the fourth part of a ſhekel of ſilver: *that* will I give to the man of God, to tell us our way. 9 (Beforetime in Iſrael, when a man went to enquire of God, thus he ſpake, Come, and let us go to the ſeer: for *he that is* now *called* a prophet, was beforetime called a ſeer.) 10 Then ſaid Saul to his ſervant, Well ſaid, come let us go: ſo they went unto the city where the man of God *was*. 11 *And* as they went up the hill to the city, they found young maidens going out to draw water, and ſaid unto them, Is the ſeer here? 12 And they anſwered them, and ſaid, He is; behold, *he is* before you: make haſte now, for he came to day to the city; for *there is* a ſacrifice of the people to day in the high place. 13 Aſſoon as ye be come into the city, ye ſhall ſtraightway find him, before he go up to the high place to eat: for the people will not eat until he come, becauſe he doth bleſs the ſacrifice, *and* afterwards they eat that be bidden. Now therefore get you up, for about this time ye ſhall find him. 14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out againſt them, for to go up to the high place. 15 Now the Lord had told Samuel in his ear a day before Saul came, ſaying, 16 To morrow about this time I will ſend thee a man out of the land of Benjamin, and thou ſhalt anoint him *to be* captain over my people Iſrael, that he may ſave my people out of the hand of the Philiſtines: for I have looked upon my people, becauſe their cry is come unto me. 17 And when Samuel ſaw Saul, the Lord ſaid unto him, Behold the man whom I ſpake to thee of: this ſame ſhall reign over my people. 18 Then Saul drew near to Samuel in the gate, and ſaid, Tell me, I pray thee, where the ſeers houſe *is*. 19 And Samuel anſwered Saul, and ſaid, I *am* the ſeer: go up before me unto the high place, for ye ſhall eat with me to day; and to morrow I will let thee go, and will tell thee all that *is* in thine heart. 20 And as for thine aſſes that were loſt three days ago, ſet not thy mind on them, for they are found: and on whom *is* all the deſire of Iſrael? *is it* not on thee, and on all thy fathers houſe? 21 And Saul anſwered and ſaid, *Am* not I a Benjamite, of the ſmalleſt of the tribes of Iſrael? and my family is the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou ſo to me? 22 And Samuel took Saul and his ſervant, and brought them into the parlour, and made them ſit in the chiefeſt place among them that were bidden, which *were* about thirty perſons. 23 And Samuel ſaid unto the cook, bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee. 24 And the cook took up the ſhoulder, and *that* which *was* upon it, and ſet *it* before Saul: and *Samuel* ſaid, Behold, that which is left, ſet *it* before thee, *and* eat; for unto this time hath it been kept for thee, *ſince* I ſaid, I have invited the people: ſo Saul did eat with Samuel that day. 25 And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe. 26 And they aroſe early: and it came to paſs about the ſpring of the day, that Samuel called Saul to the top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, and they went out both of them, he and Samuel abroad. 27 *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us, (and he paſſed on) but ſtand thou ſtill a while, that I may ſhew thee the word of God.

For there is a Sacrifice of the People to day in the high Place] In ſeveral Places of Scripture, the *Canaanites* are ſaid to have had their High Places, whereon they worſhipp'd their *Idols*, but this is the firſt Inſtance of any belonging to the People of God; and 'tis the Opinion of ſome learned Men, that this Appointment of a *private* or *inferior* Place of Worſhip (even while the Ark and Tabernacle were in Being) by ſo great an Authority, as that of *Samuel*, gave Riſe to the Inſtitution of *Synagogues* and *Proſeuchas* in ſo many Places of the Kingdom afterwards. See *Patrick*'s Com.

Bid the Servant paſs on before us] This, ſays *Howel*, was with Deſign to let *Saul* underſtand, that what he was going to do, was by the divine Order and Appointment; and that, when it ſhould come to the caſting of Lots (as it did afterwards, 1 *Sam.* x. 20) he might perceive that he was choſen King by Chance of a Lot. There might be likewiſe this further Reaſon for *Samuel*'s bidding *Saul* to ſend away his Servant, *viz.* leſt the People ſuſpecting *Samuel* to do this by his own Will, more than by God's Appointment, might be inclinable to mutiny. Since this royal Unction then was only deſign'd for *Saul*'s private Satisfaction, it was neceſſary not to have it publiſh'd, before the People had proceeded to a publick Election of their King.

CHAP. X.

Samuel *anoints* Saul, *and confirms him by a Prediction of three Signs.* Saul's *Heart is changed, and he propheſies.*

Ver. 1. THEN Samuel took a vial of oyl, and poured *it* upon his head, and kiſſed him, and ſaid, *Is it* not becauſe the Lord hath anointed thee *to be* captain over his inheritance? 2 When thou art departed from me to day, then thou ſhalt find two men by Rachels ſepulchre, in the border of Benjamin, at Zelzah: and they will ſay unto thee, the aſſes which thou wenteſt to ſeek are found: and lo, thy father hath left the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon? 3 Then ſhalt thou go on forward from thence, and thou ſhall come to the plain of Tabor, and there ſhall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine. 4 And they will ſalute thee, and give thee two *loaves* of bread, which thou ſhalt receive of their hands. 5 After that, thou ſhalt come to the hill of God, where *is* the garriſon of the Philiſtines: and it ſhall come to paſs when thou art come thither to the city, that thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery and a tabret, and a pipe, and a harp before them, and they ſhall propheſie. 6 And the ſpirit of the Lord will come upon thee, and thou ſhalt propheſie with them, and ſhall be turned into another man. 7 And let it be when theſe ſigns are come unto thee, *that* thou do as occaſion ſhall ſerve thee, for God *is* with thee. 8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings: ſeven days ſhalt thou tarry, till I come to thee, and ſhew thee what thou ſhalt do. 9 And it was *ſo*, that when he had turned his back to go from Samuel, God gave him another heart: and all thoſe ſigns came to paſs that day. 10 And when they came thither to the hill, behold, a company of prophets met him, and the Spirit of God came upon him, and he propheſied among them. 11 And it came to paſs, when all that knew him before-time, ſaw, that behold, he propheſied among the prophets, then the people ſaid one to another, What *is* this *that* is come unto the ſon of Kiſh? *is* Saul alſo among the prophets? 12 And one of the ſame place anſwered, and ſaid, But who *is* their father? Therefore it became a proverb, *Is* Saul alſo among the prophets? 13 And when he had made an end of propheſying, he came to the high place. 14 And Sauls uncle ſaid unto him, and to his ſervant, Whither went ye? and he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel. 15 And Sauls uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you. 16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom, whereof Samuel ſpake, he told him not. 17 And Samuel called the people together, unto the Lord to Mizpeh; 18 And ſaid unto the children of Iſrael, Thus ſaith the Lord God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppreſſed you. 19 And ye have this day rejected your God, who himſelf ſaved you out of all your adverſities, and your tribulations: and ye have ſaid unto him, *Nay*, but ſet a king over us. Now therefore preſent your ſelves before the Lord by your tribes, and by your thouſands. 20 And when Samuel had cauſed all the tribes of Iſrael to come near, the tribe of Benjamin was taken. 21 When he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken: and when they ſought him, he could not be found. 22 Therefore they inquired of the Lord further, if the man ſhould yet come thither: and the Lord anſwered, Behold, he hath hid himſelf, among the ſtuff. 23 And they ran and fetched him thence: and when he ſtood among the people, he was higher than any of the people, from his ſhoulders and upward. 24 And Samuel ſaid to all the people, See ye him whom the Lord hath choſen, that *there is* none like him among all the people? and all the people ſhouted, and ſaid, God ſave the king. 25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid it up before the Lord: and Samuel ſent all the people away every man to his houſe. 26 And Saul alſo went home to Gibeah, and there went with him a band of men, whoſe hearts God had touched. 27 But the children of Belial ſaid, How ſhall this man ſave us? and they deſpiſed him, and brought him no preſents: but he held his peace.

Then Samuel took a Vial of Oil, and poured it upon his Head] We read, ſays *Patrick*, of no expreſs Com- and for the anointing of Kings, and yet it is plain, om the Parable of *Jotham*, Judg. ix. 8. that it was a uſtom two hundred Years before this Time. Why il, rather than any other Liquid, was the Symbol of nveying a regal Authority, we are no where inform'd. Tis true, that God directed *Moſes* to conſecrate *Aaron* the High-Prieſt's Office, by anointing his Head ith Oil, *Exod.* xxix. 7. But the anointing of Kings, e may preſume, was of a prior Date. *Unction* in- ed, in the Days of *Jacob*, was the common Method ſetting apart from common Uſe even Things inani- ate, *Gen.* xxviii. 18. And therefore it may well be ppoſed, that Perſons of ſuch Deſignation, as Kings ere, were all along admitted by the ſame Ceremony, hich might be of Divine Appointment, perhaps at the ſt Inſtitution of Government, in the *Antediluvian* orld, and thence handed down, by a long *Tradition*, future Generations. This Rite of Unction, in rt, was ſo much the Divine Care, that we find God ving *Moſes* a Preſcription how to make the conſe- ating Oil, *Exod.* xxx. 23. But tho' *Solomon* was anoint- with Oil taken from the *Tabernacle*, yet, ſince *Sa- ul* was no Prieſt, and could not therefore have Ac- ſs to the Tabernacle, which at this Time was at me Diſtance from him, it is more reaſonable to think o' ſome *Jewiſh* Doctors will have it otherwiſe) that at he made uſe Uſe of upon this Occaſion, was no re than common Oil.

And they deſpiſed him, and brought him no Preſents] was a conſtant Cuſtom among the *Eaſtern* Nations, s *Calmet*, and is even to this Day, whenever they proached the Prince, to preſent him with ſomething: t here, in the Caſe of *Saul*, at his firſt Acceſſion to Throne, it was the proper Method of recognizing n. The *Chaldee* Paraphraſe ſays, that *they did not e to ſalute him*, or *wiſh him an happy Reign*: But is the ſame Thing, becauſe the firſt Salutation of- ed to a King, was always attended with Preſents, ich carried with them a Sign of Peace and Friendſhip, Congratulation and Joy, and of Subjection and Obe- nce.

But he held his Peace] In this, ſays *Howel*, *Saul* ed a very wiſe and politick Part, as being very un- lling to begin his Reign with any Diſorder or Tu- lt, which his juſt Reſentment of ſuch an Affront ght perhaps have occaſioned. Theſe *Sons of Belial* they are termed) were, very likely, Perſons of e Rank and Quality, and therefore they deſpiſed ul, for his having been related to a ſmall Tribe, and ung from an obſcure Family. If then he had taken tice of this Affront, and not revenged it, he had wn himſelf *mean ſpirited*; and if he had reſented it, it deſerved, he might both have provoked a Party inſt him, and, at his firſt ſetting out, incurred the nſure of Raſhneſs and Cruelty: A Prejudice, which, the future Courſe of his Reign, would be far from ng him any good.

CHAP. XI.

haſh *offers the People of* Jabeſh-Gilead *reproachful Conditions; they deſire Time to ſend for Aſſiſtance;* Saul *delivers them, and is confirmed King.*

1. THEN Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gi- d: and all the men of Jabeſh ſaid unto Nahaſh, ke a covenant with us, and we will ſerve thee. And Nahaſh the Ammonite anſwered them, this *condition* will I make *a covenant* with , that I may thruſt out all your right eyes, d lay it *for* a reproach upon all Iſrael. 3 d the elders of Jabeſh ſaid unto him, Give us en days reſpite, that we may ſend meſſengers o all the coaſts of Iſrael: and then if *there be* man to ſave us, we will come out to thee. 4 Then came the meſſengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lift up their voices, and wept. 5 And behold, Saul came after the herd out of the field, and Saul ſaid, What *aileth* the people that they weep? and they told him the tidings of the men of Jabeſh. 6 And the Spirit of God came upon Saul, when he heard thoſe tidings, and his anger was kindled greatly. 7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after Samuel, ſo ſhall it be done unto his oxen: and the fear of the Lord fell on the people, and they came out with one conſent. 8 And when he numbred them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand. 9 And they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To morrow by *that time* the ſun be hot, ye ſhall have help. And the meſſengers came and ſhewed *it* to the men of Jabeſh, and they were glad. 10 Therefore the men of Jabeſh ſaid, To morrow we will come out unto you, and ye ſhall do with us all that ſeemeth good unto you. 11 And it was *ſo* on the morrow, that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning watch, and ſlew the Ammonites, until the heat of the day: and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together. 12 And the people ſaid unto Samuel, Who *is* he that ſaid, Shall Saul reign over us? bring the men, that we may put them to death. 13 And Saul ſaid, There ſhall not a man be put to death this day: for to day the Lord hath wrought ſalvation in Iſrael. 14 Then ſaid Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. 15 And all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal: and there they ſacrificed ſacrifices of peace-offerings, before the Lord: and there Saul and all the men of Iſrael rejoiced greatly.

Then Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead] This Town lay on the Eaſt-ſide of *Jordan*, and not far diſtant from the *Ammonites*, who beſieged it. It was in Being in the Times of *Euſebius* and St. *Jerom*, and was ſituate upon a Hill about ſix Miles diſtant from *Pella*, as one goes to *Geraſa*. It is ſometimes in Scripture ſimply called *Jabeſh*, and what the Inhabitants are farther remarkable for, is their grateful Remembrance of the Benefits they had receiv'd from *Saul*, when, after his Death, having heard, that the *Philiſtines had faſtened his Body to the Wall of Bethſhan, they went all Night, and took the Body of Saul, and the Bodies of his Sons from the Wall, and came to Jabeſh, and burnt them there, and took their Bones, and buried them under a Tree at Jabeſh, and faſted ſeven Days*; for which they were highly commended by *David*, 2 Sam. ii. 5. See *Wells*'s Geogr.

On this Condition will I make a Covenant with you, that I may thruſt out all your right Eyes, and lay it for a Reproach upon all Iſrael] The Reaſon why *Nahaſh* was for having their right Eyes put out, was not only to bring a *Reproach upon Iſrael*, as himſelf declares, but to diſable them likewiſe from ſerving in War; for, as the Manner of fighting in thoſe Days was chiefly with Bow and Arrow, Sword or Shield, the Loſs of the Right Eye made them incapable of either; becauſe, in Combat, the left Eye is covered with the Shield, and in ſhooting with the Bow, 'tis uſual to wink with it, ſo that depriving them of their Right Eye made them uſeleſs in War: And yet this barbarous King thought it not proper to put out both their Eyes; for then he would have made them utterly incapable of doing him the Service, or of acquiring the Tribute for him, which he expected from them.

Give us ſeven Days Reſpite] It may ſeem a little ſtrange, ſays *Patrick*, that this barbarous Prince ſhould be willing to allow the *Jabeſhites* the Reſpite of ſeven Days; but *Joſephus* aſſigns this Reaſon for it, *viz.* that he had ſo mean an Opinion of the People, that he made no Difficulty to comply with their Requeſt. *Saul* had indeed been appointed King, but having not yet taken upon him the Government, he liv'd, juſt as he did before, in a private Condition, 1 *Sam.* xi. 5. So that had he, upon this Notice, endeavoured to levy an Army, he could ſcarce think it poſſible to be done in ſo ſhort a Space as ſeven Days; and therefore he thought he might grant them theſe Conditions without any Danger, and without driving them to Deſperation, as he might have done, had he denied them their Requeſt.

CHAP. XII.

Samuel *challenges the People to lay any Thing to his Charge; reaſons with them about the great Things God had done for* Iſrael*; ſhews them their Wickedneſs in aſking a King, which he confirms by calling down a Storm of Thunder and Rain.*

Ver. 1. AND Samuel ſaid unto all Iſrael, Behold, I have hearkened unto your voice in all that ye ſaid unto me, and have made a king over you. 2 And now behold, the king walketh before you: and I am old, and grayheaded, and behold, my ſons *are* with you: and I have walked before you from my childhood unto this day. 3 Behold, here I *am*, witneſs againſt me before the Lord, and before his anointed: whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* bribe to blind mine eyes therewith? and I will reſtore it you. 4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any mans hand. 5 And he ſaid unto them, The Lord *is* witneſs againſt you, and his anointed *is* witneſs this day, that ye have not found ought in my hand. And they anſwered, *He is* witneſs. 6 And Samuel ſaid unto the people, *It is* the Lord that advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt. 7 Now therefore ſtand ſtill, that I may reaſon with you before the Lord, of all the righteous acts of the Lord, which he did to you and to your fathers. 8 When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. 9 And when they forgat the Lord their God, he ſold them into the hand of Siſera, captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them. 10 And they cried unto the Lord, and ſaid, We have ſinned, becauſe we have forſaken the Lord, and have ſerved Baalim and Aſhtaroth: but now deliver us out of the hand of our enemies, and we will ſerve thee. 11 And the Lord ſent Jerubbaal, and Bedan, and Jephthath, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe. 12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, Nay, but a king ſhall reign over us; when the Lord your God *was* your king. 13 Now therefore, behold the king whom ye have choſen, and whom ye have deſired: and behold, the Lord hath ſet a king over you. 14 If ye will fear the Lord, and ſerve him, and obey his voice, and not rebel againſt the commandment of the Lord, then ſhall both ye, and alſo the king that reigneth over you, continue following the Lord your God. 15 But if ye will not obey the voice of the Lord, but rebel againſt the commandment of the Lord, then ſhall the hand of the Lord be againſt you, as *it was* againſt your fathers. 16 Now therefore ſtand and ſee this great thing which the Lord will do before your eyes. 17 *Is it* not wheat-harveſt to day? I will call unto the Lord, and he ſhall ſend thunder and rain: that ye may perceive and ſee that your wickedneſs *is* great, which ye have done in the ſight of the Lord, in aſking you a king. 18 So Samuel called unto the Lord, and the Lord ſent thunder and rain that day: and all the people greatly feared the Lord and Samuel. 19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the Lord thy God, that we die not: for we have added unto all our ſins *this* evil, to aſk us a king. 20 And Samuel ſaid unto the people, Fear not; (ye have done all this wickedneſs: yet turn not aſide from following the Lord, but ſerve the Lord with all your heart; 21 And turn ye not aſide: for then *ſhould ye go* after vain *things*, which cannot profit nor deliver, for they *are* vain) 22 For the Lord will not forſake his people, for his great names ſake: becauſe it hath pleaſed the Lord to make you his people. 23 Moreover, as for me, God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you: but I will teach you the good and the right way. 24 Only fear the Lord, And ſerve him in truth with all your heart: for conſider how great thing he hath done for you. 25 But if ye ſhall ſtill d wickedly, ye ſhall be conſumed, both ye an your king.

Is it not Wheat-harveſt to-day] It is an Obſervatio of St. *Jerom*, that this Harveſt in *Judea* began abou the End of *June*, or the Beginning of *July*, in whic Seaſon, Thunder and Rain was never known, but onl in the Spring and Autumn, the one called the *former* and the other *the latter Rain*; and therefore *Samuel* b this Preamble, *Is it not Wheat-Harveſt to Day?* mean to ſignify the Greatneſs of the Miracle God was goin to work; that he could in an Inſtant, and in a Tim when they leaſt expected it, deprive them of all th Comforts of Life, as they juſtly deſerved, for their rejecting him, and his Prophet, who was ſo powerful wit him, as, by his Prayers to produce ſuch Wonders.

CHAP. XIII.

Saul *appoints his Guard.* Jonathan *ſmites a Garriſon of the* Philiſtines. *The* Iſraelites *diſtreſſe* Saul, *weary of waiting for* Samuel, *ſacrifices for which* Samuel *reproves him.*

Ver. 1. SAUL reigned one year, and when h had reigned two years over Iſrael, Saul choſe him three thouſand *men* of Iſrael *whereof* two thouſand were with Saul in Michma an

and in mount Beth-el, and a thouſand were with
Jonathan in Gibeah of Benjamin: and the reſt of
the people he ſent every man to his tent. 3
And Jonathan ſmote the gariſon of the Philiſtines
that *was* in Geba, and the Philiſtines heard *of it*:
and Saul blew the trumpet throughout all the
and, ſaying, Let the Hebrews hear. 4 And
ll Iſrael heard ſay, *that* Saul had ſmitten a
gariſon of the Philiſtines, and *that* Iſrael alſo was
had in abomination with the Philiſtines: and the
people were called together after Saul to Gilgal. 5
And the Philiſtines gathered themſelves together,
o fight with Iſrael, thirty thouſand chariots, and
ix thouſand horſe-men, and people as the ſand
which *is* on the ſea-ſhore in multitude: and they
ame up, and pitched in Michmaſh, eaſt-ward
rom Beth-aven. 6 When the men of Iſrael
aw that they were in a ſtraight, (for the people
ere diſtreſſed) then the people did hide them-
elves in caves, and in thickets, and in rocks, and
n high places, and in pits. 7 And *ſome of* the
Hebrews went over Jordan to the land of Gad
nd Gilead: as for Saul, he *was* yet in Gilgal,
nd all the people followed him trembling. 8
And he tarried ſeven days, according to the ſet
me that Samuel *had appointed*: but Samuel came
ot to Gilgal, and the people were ſcattered from
im. 9 And Saul ſaid, Bring hither a burnt-
ffering to me, and peace-offerings. And he
ffered the burnt-offering. 10 And it came to
ſs, that aſſoon as he had made an end of
ffering the burnt-offering, behold, Samuel came,
nd Saul went out to meet him, that he might
lute him. 11 And Samuel ſaid, What haſt
hou done? And Saul ſaid, Becauſe I ſaw that
e people were ſcattered from me, and *that*
hou cameſt not within the days appointed, and
at the Philiſtines gathered themſelves together
Michmaſh: 12 Therefore ſaid I, The Phili-
ines will come down now upon me to Gil-
l, and I have not made ſupplication unto the
ord: I forced my ſelf therefore, and offered a
urnt-offering. 13 And Samuel ſaid to Saul,
hou haſt done fooliſhly: thou haſt not kept the
ommandment of the Lord thy God, which he
ommanded thee: for now would the Lord have
tabliſhed thy kingdom upon Iſrael for ever.
4 But now thy kingdom ſhall not continue: the
ord hath ſought him a man after his own heart,
nd the Lord hath commanded him *to be* captain
ver his people, becauſe thou haſt not kept *that*
hich the Lord commanded thee. 15 And
muel aroſe, and gat him up from Gilgal, unto
ibeah of Benjamin: and Saul numbered the
ople *that were* preſent with him, about ſix
undred men. 16 And Saul and Jonathan his
n, and the people *that were* preſent with them
bode in Gibeah of Benjamin: but the Philiſtines
camped in Michmaſh. 17 And the ſpoilers
me out of the camp of the Philiſtines in three
mpanies: one company turned unto the way
at leadeth to Ophrah, unto the land of Shual.
8 And another company turned the way *to*
eth-horon: and another company turned *to* the
ay of the border, that looketh to the valley of
eboim toward the wilderneſs. 19 Now there was
o ſmith found throughout all the land of Iſrael:
or the Philiſtines ſaid, Leſt the Hebrews make
em ſwords or ſpears) 20 But all the Iſraelites
ent down to the Philiſtines, to ſharpen every
man his ſhare and his coulter, and his ax, and
his mattock. 21 Yet they had a file for the
mattocks, and for the coulters, and for the forks,
and for the axes, and to ſharpen the goads. 22
So it came to paſs in the day of battel, that there
was neither ſword nor ſpear found in the hand
of any of the people that *were* with Saul and
Jonathan: but with Saul and with Jonathan his
ſon was there found. 23 And the gariſon of
the Philiſtnes went out to the paſſage of Mich-
maſh.

And the Philiſtines gathered themſelves together to fight againſt Iſrael, thirty thouſand Chariots] The Words in the Original, and in our Tranſlation, are *thirty Thouſand*; but the *Syriack* and *Arabick* Verſions, make them no more than *three thouſand*. And whoever conſiders, that *Pharaoh*, when he had muſtered all his Forces could bring but 600 of theſe Chariots into the Field, and all the other Princes, whoſe Equipages are related in Scripture, much fewer, muſt needs think it a Thing incredible, that the *Philiſtines*, out of their ſmall Territories, which extended no further than the two Tribes of *Simeon* and *Dan*, along the Coaſts of the *Mediterranean Sea*, could ever be able to raiſe ſo vaſt an Armament; no, not all the Nations that they could poſſibly call in to their Aſſiſtance. For, beſides that, in the Account of all Armies, the *Cavalry* is always more numerous than the Chariots of War, (which is different here) the largeſt Armies, that we ever read of, were able to compaſs a very few of theſe Chariots, in compariſon of the Number here ſpecified. *Mithridates*, in his vaſt Army, had but a *hundred*; *Darius* but *two*; and *Antiochus Epiphanes* (2 Macc. xiii. 2.) but *three*. So that we muſt either ſay, that the Tranſcribers made a Miſtake in the *Hebrew* Copy, or (with ſome other Commentators) ſuppoſe, that theſe *thirty thouſand Chariots* were not *Chariots of War*, but moſt of them Carriages only, for the Conveyance of the Baggage belonging to ſuch a vaſt Multitude of Men, or for the Deportation of the Plunder. See *Le Clerc*'s Com. and Univ. Hiſt.

And they came up, and pitched in Michmaſh] *Euſebius* and St. *Jerom* inform us, that in their Time, there was a large Town of that Name, lying about nine Miles from *Jeruſalem*, near *Ramah*; and the Text tells us, that it was *eaſtward from Beth-aven*. Now *Beth-aven*, which ſignifies the *Houſe of Iniquity*, is ſuppoſed to be the ſame with *Bethel*, and was ſo called after that *Jeroboam*, the Son of *Nebat*, had ſet up his golden Calves to be worſhipped here: But, as *Bethel* lay to the Eaſt of *Michmaſh*, and not *Michmaſh* to the Eaſt of *Bethel*, as the Text ſeems to ſay, the Tranſlation ſhould be, that they encamped at *Michmaſh*, *having Beth-aven on the Eaſt*, i. e. they ſeized on that Poſt, which *Saul* had before in *Michmaſh*, *on Mount Bethel*, Ver. 2. See *Calmet*'s Com.

CHAP. XIV.

Jonathan *miraculouſly ſmites the* Philiſtines *Gariſon. God ſtrikes a Terror through their Hoſt. By* Saul's *unadviſed Oath, the Victory is render'd incomplete, and* Jonathan *had like to have loſt his Life, but is reſcued by the People.*

Ver. 1. NOW it came to paſs upon a day,
that Jonathan the ſon of Saul ſaid
unto the young man that bare his armour, Come,
and let us go over to the Philiſtines gariſon, that
is on the other ſide: but he told not his father.
2 And Saul tarried in the uttermoſt part of
Gibeah, under a pomegranate-tree, which *is* in
Migron: and the people that *were* with him *were*
about ſix hundred men; 3 And Ahiah the ſon
of Ahitub, I-chabods brother, the ſon of Phinehas,
the

the ſon of Eli, the Lords prieſt in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone. 4 And between the paſſages, by which Jonathan ſought to go over unto the Philiſtines garriſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh. 5 The forefront of the one *was* ſituate north-ward over againſt Michmaſh, and the other ſouth-ward over againſt Gibeah. 6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the gariſon of theſe uncircumciſed; it may be that the Lord will work for us: for *there is* no reſtraint to the Lord, to ſave by many or by few. 7 And his armour-bearer ſaid unto him, Do all that *is* in thine heart: turn thee, behold, I *am* with thee according to thy heart. 8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we will diſcover our ſelves unto them. 9 If they ſay thus unto us, Tarry until we come to you; then we will ſtand ſtill in our place, and will not go up unto them. 10 But if they ſay thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and this *ſhall be* a ſign unto us. 11 And both of them diſcovered themſelves unto the gariſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of the holes, where they had hid themſelves. 12 And the men of the gariſon anſwered Jonathan and his armour bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me; for the Lord hath delivered them into the hand of Iſrael. 13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer ſlew after him. 14 And that firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land, *which* a yoke *of oxen might plow.* 15 And there was trembling in the hoſt, in the field, and among all the people: the gariſon, and the ſpoilers, they alſo trembled, and the earth quaked: ſo it was a very great trembling. 16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another.* 17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us. And when they had numbred, behold Jonathan and his armour-bearer *were* not *there.* 18 And Saul ſaid unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Iſrael) 19 And it came to paſs while Saul talked unto the prieſt, that the noiſe that *was* in the hoſt of the Philiſtines went on, and increaſed: and Saul ſaid unto the prieſt, Withdraw thine hand. 20 And Saul and all the people that *were* with him, aſſembled themſelves, and they came to the battle: and behold, every mans ſword was againſt his fellow, *and there* was a very great diſcomfiture. 21 Moreover the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *from the country* round about, even they alſo *turned* to be with the Iſraelites, that *were* with Saul and Jonathan. 22 Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battle. 23 So the Lord ſaved Iſrael that day: and the battle paſſed over unto Beth-aven. 24 And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying, Curſed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies: ſo none of the people taſted any food. 25 And all *they* of the land came to a wood, and there was honey upon the ground. 26 And when the people were come into the wood, behold the honey dropped, but no man put his hand to his mouth: for the people feared the oath. 27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened. 28 Then anſwered one of the people, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were faint. 29 Then ſaid Jonathan, My father hath troubled the land: ſee, pray you, how mine eyes have been enlightned because I taſted a little of this honey: 30 Ho much more, if haply the people had eaten free to day of the ſpoil of their enemies which the found? for had there not been now a muc greater ſlaughter among the Philiſtines? 31 An they ſmote the Philiſtines that day from Mic maſh to Aijalon; and the people were very fai 32 And the people flew upon the ſpoil, an took ſheep, and oxen, and calves, and ſlew th on the ground: and the people did eat *them* wi the bloud. 33 Then they told Saul, ſayin Behold, the people ſin againſt the Lord, in th they eat with the blood. And he ſaid, Ye ha tranſgreſſed; roll a great ſtone unto me this d 34 And Saul ſaid, Diſperſe your ſelves amo the people, and ſay unto them, Bring me hith every man his ox, and every man his ſheep, a ſlay *them* here and eat; and ſin not againſt Lord in eating with the blood. And all people brought every man his ox with him night, and ſlew *them* there. 35 And Saul b an altar unto the Lord: the ſame was the altar that he built unto the Lord. 36 A Saul ſaid, Let us go down after the Philiſti by night, and ſpoil them until the morning li and let us not leave a man of them. And ſaid, Do whatſoever ſeemeth good unto t Then ſaid the prieſt, Let us draw near hi unto God. 37 And Saul aſked counſel of G Shall I go down after the Philiſtines? wilt deliver them into the hand of Iſrael? but he ſwered him not that day. 38 And Saul draw ye near hither all the chief of the peo and know and ſee wherein this ſin hath been day. 39 For *as* the Lord liveth, which ſa Iſrael, though it be in Jonathan my ſon, ſhall ſurely die. But *there was* not a man am all the people that anſwered him. 40 Then he unto all Iſrael, Be ye on one ſide, and Jonathan my ſon will be on the other And the people ſaid unto Saul, Do what ſee good unto thee. 41 Therefore Saul ſaid the Lord God of Iſrael, Give a perfect *lot*. Saul and Jonathan were taken: but the p eſcaped. 42 And Saul ſaid, Caſt *lots* be and Jonathan my ſon. And Jonathan was taken. 43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo, I muſt die. 44 And Saul anſwered, God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan. 45 And the people ſaid unto Saul, Shall Jonathan who hath wrought this great ſalvation in Iſ- God forbid: *as* the Lord liveth, there ſhall one hair of his head fall to the ground; for hath wrought with God this day. So the people reſcued Jonathan, that he died not. 46 Then Saul went up from following the Philiſtines: and the Philiſtines went to their own place. 47 Saul took the kingdom over Iſrael, and fought againſt all his enemies on every ſide, againſt ab, and againſt the children of Ammon, and inſt Edom, and againſt the kings of Zobah, againſt the Philiſtines: and whitherſoever turned himſelf he vexed *them*. 48 And he ered an hoſt, and ſmote the Amalekites, and vered Iſrael out of the hands of them that led them. 49 Now the ſons of Saul were athan, and Iſhui, and Melchi-ſhua: and the of his two daughters *were theſe*; the name the firſt-born Merab, and the name of the ger Michal: 50 And the name of Sauls wife Ahinoam the daughter of Ahimaaz, and name of the captain of his hoſt *was* Abner, ſon of Ner, Sauls uncle. 51 And Kiſh the father of Saul; and Ner the father of was the ſon of Abiel. 52 And there was war againſt the Philiſtines all the days of l: and when Saul ſaw any ſtrong man, or valiant man, he took him unto him.

nd Jonathan ſaid unto the young Man that bear his our, Come, and let us go over unto the Garriſon of e Uncircumciſed] This Action of *Jonathan*'s, conered in itſelf, ſays *Patrick*, was doubtleſs a very raſh empt, and contrary to the Laws of War, which bit all under Command (as he was) from enga- the Enemy, or entring upon any Enterprize with- the *General*'s Order; but what may be very juſtly in Excuſe of it is, That he had a Divine Incitation, ch he might very probably feel, upon Sight of the *liſtines* appearing as if they intended to aſſault *Gi-*, and upon the Information, which he might re-, of the great Spoil which the *three Parties* made the poor People in the Country.

d Saul anſwered, God do ſo, and more alſo; for ſhalt ſurely die, Jonathan] To this, *Joſephus* in-ces the Son making his Father an Anſwer, not e that which *Jepthah*'s Daughter, upon a like Oc-, returned to him: ‘ That Death, *ſays he*, ſhall welcome to me, which acquits my Father of the bligation of a religious Vow, and only befals me, Conſequence of ſo glorious a Victory to him that e me Being. I have lived long enough, ſince I e lived to ſee the Pride and Inſolence of the *Phi-* brought down by the *Hebrews*, which will ve me for a Conſolation in all my other Sufferings.’ the Hiſtorian tells us farther, that the whole Mul- were ſo charmed with the Piety and Bravery of oung Man, that, in an Extaſy of Tenderneſs and paſſion, they took him away out of the Hands of cenſed Father, with an Oath, *that they would ffer an Hair of that Perſon's Head to be touched, d been ſo inſtrumental in a Victory, that tended to reſervation of them all.*

CHAP. XV.

l ſends Saul *to deſtroy* Amalek; *which he forms, but ſpares* Agag, *and the beſt of the Spoil.* Samuel *reproves* Saul, *and kills* Agag.

Ver. 1. SAmuel alſo ſaid unto Saul, The Lord ſent me to anoint thee *to be* king over his people, over Iſrael: now therefore hearken thou unto the voice of the words of the Lord. 2 Thus ſaith the Lord of hoſts, I remember *that* which Amalek did to Iſrael, how he laid *wait* for him in the way when he came up from Egypt. 3 Now go, and ſmite Amalek, and utterly deſtroy all that they they have, and ſpare them not; but ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſs. 4 And Saul gathered the people together, and numbered them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah. 5 And Saul came to a city of Amalek, and laid wait in the valley. 6 And Saul ſaid unto the Kenites, Go, depart, get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed kindneſs to all the children of Iſrael when they came up out of Egypt. So the Kenites departed from among the Amalekites. 7 And Saul ſmote the Amalekites from Havilah, *until* thou comeſt to Shur, that *is* over againſt Egypt. 8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword. 9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly deſtroy them: but every thing *that was* vile and refuſe, that they deſtroyed utterly. 10 Then came the word of the Lord unto Samuel, ſaying, 11 It repenteth me that I have ſet up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night. 12 And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and behold, he ſet him up a place, and is gone about, and paſſed on, and gone down to Gilgal. 13 And Samuel came to Saul; and Saul ſaid unto him, Bleſſed *be* thou of the Lord: I have performed the commandment of the Lord. 14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine ears, and the lowing of the oxen which I hear? 15 And Saul ſaid, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep and of the oxen, to ſacrifice unto the Lord thy God, and the reſt we have utterly deſtroyed. 16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the Lord hath ſaid to me this night. And he ſaid unto him, Say on. 17 And Samuel ſaid, When thou *waſt* little in thine own ſight, *waſt* thou not *made* the head of the tribes of Iſrael, and the Lord anointed thee king over Iſrael? 18 And the Lord ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners the Amalekites, and fight againſt them until they be conſumed. 19 Wherefore then didſt thou not obey the voice of the Lord, but didſt fly upon the ſpoil, and didſt evil in the ſight of the Lord? 20 And Saul ſaid unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites. 21 But the people took of the ſpoil,

ſpoil, ſheep and oxen, the chief of the things
which ſhould have been utterly deſtoyed, to
ſacrifice unto the Lord thy God in Gilgal. 22
And Samuel ſaid, Hath the Lord *as great* delight
in burnt-offerings and ſacrifices, as in obeying
the voice of the Lord? Behold, to obey *is* better
than ſacrifice; *and* to hearken, than the fat of
rams. 23 For rebellion *is as* the ſin of witchcraft,
and ſtubbornneſs *is as* iniquity and idolatry:
becauſe thou haſt rejected the word of the Lord,
he hath alſo rejected thee from *being* king. 24
And Saul ſaid unto Samuel, I have ſinned: for
I have tranſgreſſed the commandment of the Lord
and thy words: becauſe I feared the people, and
obeyed their voice. 25 Now therefore, I pray
thee, pardon my ſin, and turn again with me,
that I may worſhip the Lord. 26 And Samuel
ſaid unto Saul, I will not return with thee: for
thou haſt rejected the word of the Lord, and the
Lord hath rejected thee from being king over
Iſrael. 27 And as Samuel turned about to go
away, he laid hold upon the ſkirt of his mantle,
and it rent. 28 And Samuel ſaid unto him,
The Lord hath rent the kingdom of Iſrael from
thee this day, and hath given it to a neighbour
of thine, *that is* better than thou. 29 And alſo
the ſtrength of Iſrael will not lie, nor repent:
for he *is* not a man that he ſhould repent. 30
Then he ſaid, I have ſinned; *yet* honour me
now I pray thee, before the elders of my people,
and before Iſrael, and turn again with me, that
I may worſhip the Lord thy God. 31 So
Samuel turned again after Saul, and Saul worſhipped
the Lord. 32 Then ſaid Samuel, Bring
you hither to me Agag the king of the Amalekites:
and Agag came unto him delicately.
And Agag ſaid, Surely the bitterneſs of death
is paſt. 33 And Samuel ſaid, As thy ſword
hath made women childleſs, ſo ſhall thy mother
be childleſs among women. And Samuel hewed
Agag in pieces before the Lord in Gilgal. 34
Then Samuel went to Ramah, and Saul went up
to his houſe to Gibeah of Saul. 35 And Samuel
came no more to ſee Saul until the day of
his death: nevertheleſs, Samuel mourned for
Saul: and the Lord repented that he had made
Saul king over Iſrael.

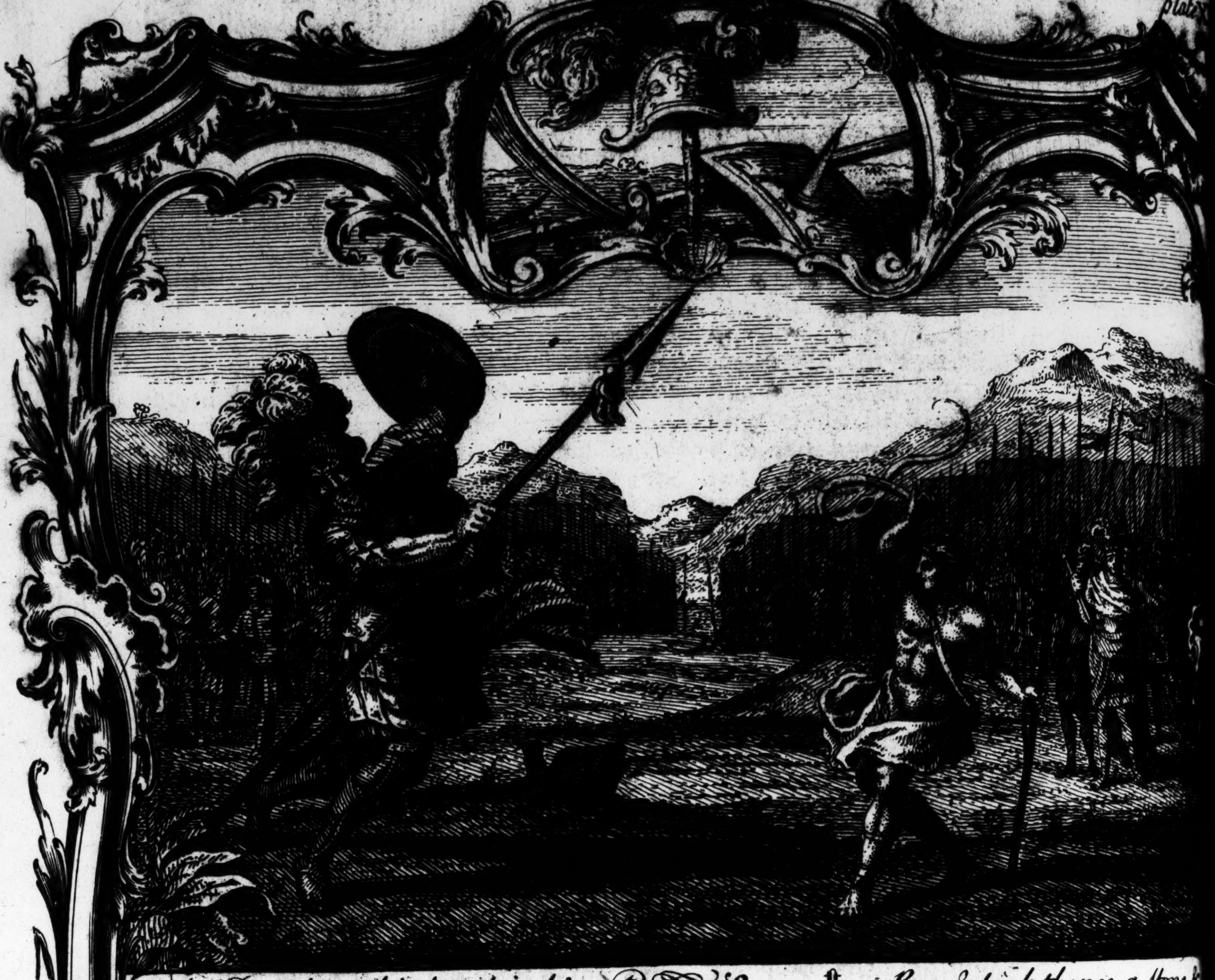
But Saul and the People ſpared Agag] *Joſephus* ſeems to hint, that *Saul* ſaved this *Amalekite* King alive, becauſe he was taken with the Comelineſs and Majeſty of his Perſon; but others rather think, that he intended him to decorate his Triumph. For when it is ſaid of *Saul*, that he came to *Carmel* after this Victory, and *ſet him up a Place*, 1 Sam. xv. 12. the Word *Jah*, they ſay, will ſignify an *Arch*, as well as any Thing eiſe; and thence they conclude, tbat *Saul*'s Purpoſe was to erect a triumphal Arch, in Memory of his Defeat of the *Amalekites*; and that he kept their King alive, to be led captive in that magnificent Proceſſion, wherein he was to make a Diſplay of his Victory.

CHAP. XVI.

Samuel *anoints* David *King*. Saul *is troubled with an Evil Spirit, which departs from him upon* David'*s playing upon his Harp*.

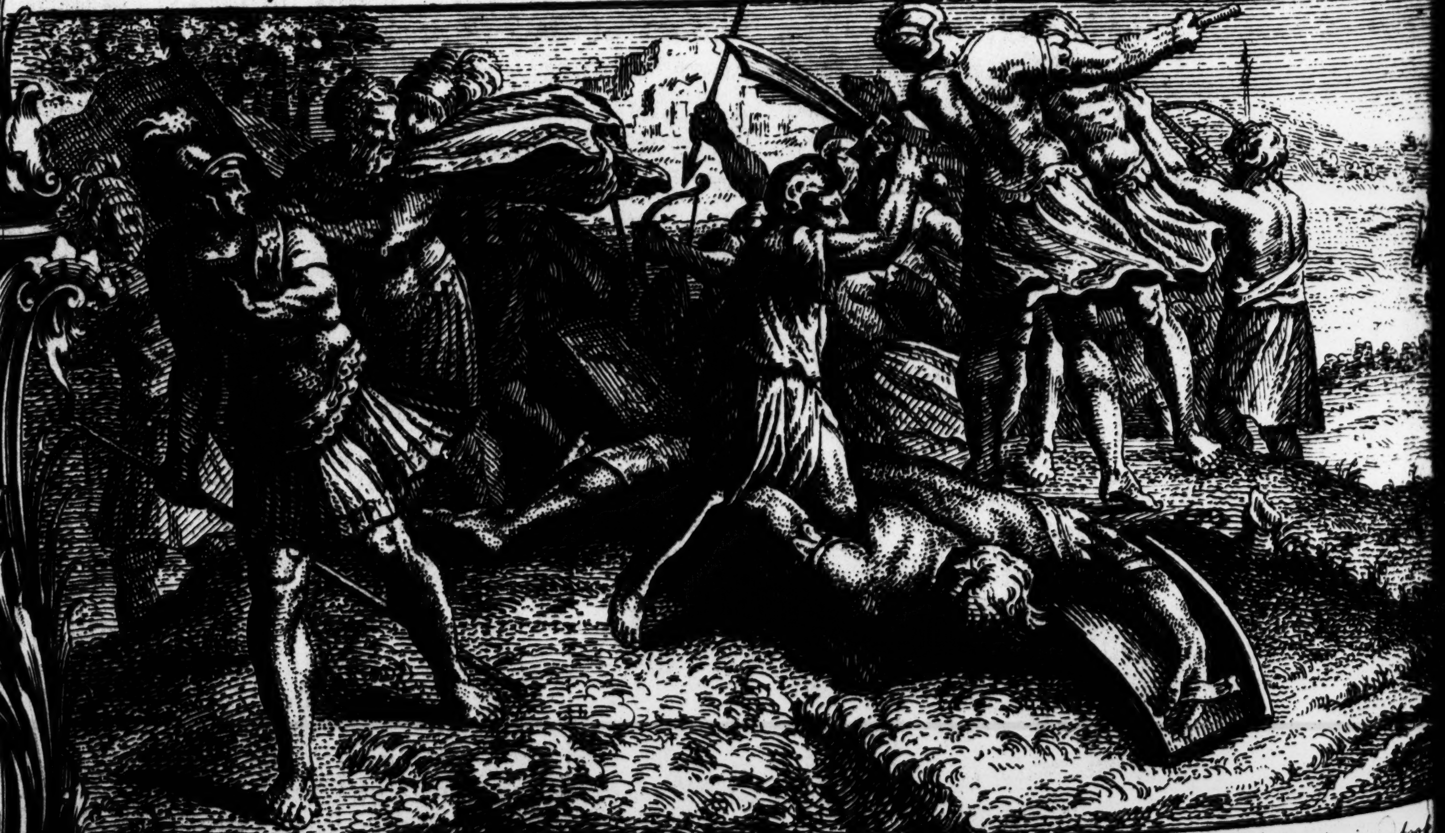
Ver. 1. AND the Lord ſaid unto Samuel,
How long wilt thou mourn for
Saul, ſeeing I have rejected him from reigning
over Iſrael? fill thine horn with oyl, and go, I
will ſend thee to Jeſſe the Beth-lehemite: for I
have provided me a king among his ſons. 2
And Samuel ſaid, How can I go? If Saul hear *it*,
he will kill me. And the Lord ſaid, take an heifer
with thee, and ſay, I am come to ſacrifice to the
Lord. 3 And call Jeſſe to the ſacrifice, and I
will ſhew thee what thou ſhalt do: and thou
ſhalt anoint unto me *him* whom I name unto thee.
4 And Samuel did that which the Lord ſpake,
and came to Beth-lehem: and the elders of the
town trembled at his coming, and ſaid, Comeſt
thou peaceably? 5 And he ſaid, Peaceably: I
am come to ſacrifice unto the Lord: ſanctifie
your ſelves, and come with me to the ſacrifice.
And he ſanctified Jeſſe and his ſons, and called
them to the ſacrifice. 6 And it came to paſs
when they were come, that he looked on Eliab,
and ſaid, Surely the Lords anointed *is* before him.
7 But the Lord ſaid unto Samuel, Look not on
his countenance, or on the height of his ſtature;
becauſe I have refuſed him: for *the LORD
ſeeth* not as man ſeeth: for man looketh on the
outward appearance, but the Lord looketh on
the heart. 8 Then Jeſſe called Abinadab, and
made him paſs before Samuel: and he ſaid,
Neither hath the Lord choſen this. 9 Then
Jeſſe made Shammah to paſs by: and he ſaid,
Neither hath the Lord choſen this. 10 Again
Jeſſe made ſeven of his ſons to paſs before Samuel:
and Samuel ſaid unto Jeſſe, The Lord
hath not choſen theſe. 11 And Samuel ſaid
unto Jeſſe, Are here all *thy* children? And he
ſaid, There remaineth yet the youngeſt, and
behold, he keepeth the ſheep. And Samuel
ſaid unto Jeſſe, Send and fetch him: for we
will not ſit down till he come hither. 12 And
he ſent, and brought him in: Now he *was* ruddy,
and withall of a beautiful countenance, and goodly
to look to. And the Lord ſaid, Ariſe, anoint
him: for this *is* he. 13 Then Samuel took the
horn of oyl, and anointed him in the midſt of
his brethren: and the Spirit of the Lord came
upon David, from that day forward: ſo Samuel
roſe up and went to Ramah. 14 But the Spirit
of the Lord departed from Saul, and an evil
ſpirit from the Lord troubled him. 15 And
Sauls ſervant ſaid unto him, Behold now, an evil
ſpirit from God troubleth thee. 16 Let our
lord now command thy ſervants *which are* before
thee, to ſeek out a man *who is* a cunning player
on a harp: and it ſhall come to paſs when the
evil ſpirit from God is upon thee, that he ſhall
play with his hand, and thou ſhalt be well. 17
And Saul ſaid to his ſervants, Provide me now
a man that can play well, and bring *him* to me.
18 Then anſwered one of the ſervants, and ſaid,
Behold, I have ſeen a ſon of Jeſſe the Beth-lehemite,
that is cunning in playing, and a mighty
valiant man, and a man of war, and prudent in
matters, and a comely perſon, and the Lord
is with him. 19 Wherefore Saul ſent meſſengers
unto Jeſſe, and ſaid, Send me David thy ſon,
which *is* with the ſheep. 20 And Jeſſe took
an aſs *laden* with bread, and a bottle of wine,
and a kid, and ſent *them* by David his ſon unto
Saul. 21 And David came to Saul, and ſtood
before him; and he loved him greatly, and he
became his armour-bearer. 22 And Saul ſent
to Jeſſe, ſaying, Let David, I pray thee, ſtand
before

plate



And David put his hand in his Bag, & took thence a Stone, & flung it, & smote the Philistine in his forehead, that y^e Stone ſunk into his forehead; that he fell upon his face to the Earth.

Samuel the 1st
Chap. XVII, Verſe 49



Therefore David ran & ſtood upon the Philistine, and took his ſword, & drew it out of the ſheath thereof, & ſlew him, & cut of his head therewith. & when the Philistines ſaw their Champion was dead, they fled.

Samuel the 1st
Chap. XVII Verſe 51

B Cole Sculp

before me: for he hath found favour in my ſight.
23 And it came to paſs, when the *evil* ſpirit
from God was upon Saul, that David took an
harp, and played with his hand: ſo Saul was refreſhed,
and was well, and the evil ſpirit departed
from him.

Then Samuel took the Horn of Oil, and anointed him in the Midſt of his Brethren] For this, it is pretended that, as this Unction was a ſolemn Act, and the only Title which *David* had to the Kingdom, it was neceſſary to have it done in the Preſence of ſome Witneſſes, for which none were more proper than thoſe of his own Family. But it is plain from his Brother *Eliab*'s treating him after this (Ch. xvii. 28.) that he was not privy to his being anointed King *elect* over God's People; and therefore, ſince the Words will equally bear the Senſe of *from* the Midſt, as well as in the Midſt of his Brethren, it is more reaſonable to ſuppoſe, that, as this was the *Ceremony* of his Deſignation to the Kingdom only, few or none (except his Father perhaps) was admitted. And there was the leſs Reaſon for Witneſſes upon this Occaſion, becauſe *David* never did claim the Crown till after *Saul*'s Deceaſe, and was then, at two ſeveral Times, 1*ſt*. When he was made King over the Tribe of *Judah*; and 2*dly*. When made King over all the Tribes of *Iſrael*, anointed publickly. See *Calmet*'s and *Patrick*'s Com. and *Howel*'s Notes.

But, with all Deference to the Judgment of theſe learned Gentlemen, I muſt be of Opinion, that *Samuel* did (according to the literal Meaning of the Words) *anoint David in the Midſt of his Brethren*; and that their Argument to prove the contrary, from *Eliab*'s contemptuous Treatment of him afterwards, is fallacious. For, as *Eliab* appears to be of a haughty diſdainful Temper, tho' he was conſcious that *Samuel* had anointed *David*, yet as a conſiderable Time had elapſed between that Tranſaction, and their Meeting in the Army, and that *David* was actually tending the Sheep when his Father ſent him to viſit his Brethren, *Eliab* might, very probably, take that Opportunity to uſe him in the haughty Manner we read he did, and to vent his Spleen againſt him for being prefer'd by *Samuel*, tho' the youngeſt, to him, who was the Eldeſt Son of his Father, in the grand Affair of the Unction. Nor can I conceive it poſſible that *Eliab* ſhould be ignorant of the Tranſaction between *Samuel* and *David*, ſince not only he, but every one of the Brothers were called for upon this Occaſion, and paſſed before *Samuel*, who, not chuſing either of them, and being told that there was another in the Field, orders him to be ſent for, and adds, *We will not ſet down till he comes. We*, that is, we who are preſent, Father, Brothers, and myſelf. This ſeems to me the moſt eaſy and natural Conſtruction of the Words: Nor is it incongruous to ſuppoſe, that *Samuel* might enjoin them all Silence, upon this momentous Occaſion. *J. M.*

But the Spirit of the Lord departed from Saul, and an evil Spirit from the Lord troubled him] *Joſephus*, and many late Authors are of Opinion, that this evil Spirit was a deep Melancholy which *Saul* had contracted upon his being rejected by God, and deprived by *Samuel*.

CHAP. XVII.

Goliah's *Challenge, which* David *accepts, and kills him.*

Ver. 1. NOW the Philiſtines gathered together
their armies to battle, and
were gathered together at Shochoh, which *belongeth*
to Judah, and pitched between Shochoh and
Azekah, in Ephes-dammim. 2 And Saul and
the men of Iſrael were gathered together, and
pitched by the valley of Elah, and ſet the battle
in array againſt the Philiſtines. 3 And the Philiſtines
ſtood on a mountain on the one ſide, and
Iſrael ſtood on a mountain on the other ſide: and
there was a valley between them. 4 And there
went out a champion out of the camp of the
Philiſtines, named Goliath, of Gath, whoſe height
was ſix cubits and a ſpan. 5 And *he had* an
helmet of braſs upon his head, and he *was* armed
with a coat of mail: and the weight of the coat
was five thouſand ſhekels of braſs. 6 And *he
had* greaves of braſs upon his legs, and a target
of braſs between his ſhoulders. 7 And the ſtaff
of his ſpear *was* like a weavers beam, and his
ſpears head *weighed* ſix hundred ſhekels of iron:
and one bearing a ſhield, went before him. 8
And he ſtood and cried unto the armies of Iſrael,
and ſaid unto them, Why are ye come out
to ſet *your* battle in array? *am* not I a Philiſtine,
and you ſervants to Saul? chooſe you a man
for you, and let him come down to me. 9 If
he be able to fight with me, and to kill me, then
will we be your ſervants: but if I prevail againſt
him, and kill him, then ſhall ye be our ſervants,
and ſerve us. 10 And the Philiſtine ſaid, I defie
the armies of Iſrael this day; give me a man,
that we may fight together. 11 When Saul and
all Iſrael heard thoſe words of the Philiſtine, they
were diſmayed and greatly afraid. 12 Now
David *was* the ſon of that Ephrathite of Beth-lehem-judah,
whoſe name *was* Jeſſe, and he had
eight ſons: and the man went among men *for*
an old man in the days of Saul. 13 And the
three eldeſt ſons of Jeſſe went, *and* followed Saul
to the battle: and the names of his three ſons that
went to the battle, *were* Eliab the firſt-born, and
next unto him, Aminadab, and the third Shammah.
14 And David *was* the youngeſt: and
the three eldeſt followed Saul. 15 But David
went, and returned from Saul, to feed his fathers
ſheep at Beth-lehem. 16 And the Philiſtine
drew near, morning and evening, and preſented
himſelf forty days. 17 And Jeſſe ſaid unto
David his ſon, Take now for thy brethren an
ephah of this parched *corn*, and theſe ten loaves,
and run to the camp to thy brethren. 18 And
carry theſe ten cheeſes unto the captain of *their*
thouſand, and look how thy brethren fare, and
take their pledge. 19 Now Saul, and they, and
all the men of Iſrael *were* in the valley of Elah,
fighting with the Philiſtines. 20 And David
roſe up early in the morning, and left the ſheep
with a keeper, and took, and went, as Jeſſe
had commanded him; and he came to the trench,
as the hoſt was going forth to the fight, and
ſhouted for the battel. 21 For Iſrael and the
Philiſtines had put the battle in aray, army againſt
army. 22 And David left his carriage in
the hand of the keeper of the carriage, and ran into
the army, and came and ſaluted his brethren. 23
And as he talked with them, behold, there came
up the champion (the Philiſtine of Gath, Goliah
by name) out of the armies of the Philiſtines, and
ſpake according to the ſame words: and David
heard *them*. 24 And all the men of Iſrael, when
they ſaw the man, fled from him, and were ſore
afraid. 25 And the men of Iſrael ſaid, Have ye
ſeen this man that is come up? ſurely to defie
Iſrael is he come up: and it ſhall be *that* the man
who killeth him, the king will inrich him with great
riches, and will give him his daughter, and make
his fathers houſe free in Iſrael. 26 And David
ſpake to the men that ſtood by him, ſaying,
What ſhall be done to the man that killeth this
Philiſtine, and taketh away the reproach from
Iſrael?

Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defie the armies of the living God? 27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him. 28 And Eliab his eldeſt brother heard when he ſpake unto the men; and Eliabs anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down, that thou mighteſt ſee the battel. 29 And David ſaid, What have I now done? *Is there* not a cauſe? 30 And he turned from him towards another, and ſpake after the ſame manner: and the people anſwered him again after the former manner. 31 And when the words were heard, which David ſpake, they rehearſed *them* before Saul: and he ſent for him. 32 And David ſaid to Saul, Let no mans heart fail becauſe of him; thy ſervant will go and fight the Philiſtine. 33 And Saul ſaid to David, Thou art not able to go againſt the Philiſtine, to fight with him: for thou *art but* a youth, and he a man of war from his youth. 34 And David ſaid unto Saul, Thy ſervant kept his fathers ſheep, and there came a lion, and a bear, and took a lamb out of the flock: 35 And I went out after him, and ſmote him, aad delivered *it* out of his mouth: and when he aroſe againſt me, I caught *him* by his beard, and ſmote him and ſlew him. 36 Thy ſervant ſlew both the lion and the bear: and this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the armies of the living God. 37 David ſaid moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid unto David, Go, and the Lord be with thee. 38 And Saul armed David with his armour, and he put an helmet of braſs upon his head, alſo he armed him with a coat of mail. 39 And David girded his ſword upon his armour, and he aſſayed to go, for he had not proved *it*: and David ſaid unto Saul, I cannot go with theſe: for I have not proved *them*. And David put them off him. 40 And he took his ſtaff in his hand, and choſe him five ſmooth ſtones out of the brook, and put them in a ſhepherds bag which he had, even in a ſcrip, and his ſling was in his hand, and he drew near to the Philiſtine. 41 And the Philiſtine came on and drew near unto David, and the man that bare the ſhield *went* before him. 42 And when the Philiſtine looked about and ſaw David, he diſdained him: for he was *but* a youth, and ruddy, and of a fair countenance. 43 And the Philiſtine ſaid unto David, *Am* I a dog, that thou comeſt to me with ſtaves? and the Philiſtine curſed David by his gods. 44 And the Philiſtine ſaid unto David, Come to me, and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field. 45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield; but I come to thee in the name of the Lord of hoſts, the God of the armies of Iſrael, whom thou haſt defied. 46 This day will the Lord deliver thee into mine hand, and I will ſmite thee, and take thine head from thee, and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the air, and to the wild beaſts of the earth; that all the earth may know that there is a God in Iſrael. 47 And all this aſſembly ſhall know that the Lord ſaveth not with ſword and ſpear: for the battle *is* the Lords, and he will give you into our hands. 48 And it came to paſs when the Philiſtine aroſe, and came and drew nigh to meet David, that David haſted, and ran toward the army to meet the Philiſtine. 49 And David put his hand in his bag, and took thence a ſtone, and ſlang it, and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead; and he fell upon his face to the earth. 50 So David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine and ſlew him; but *there was* no ſword in the hand of David. 51 Therefore David ran and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled. 52 And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philiſtines fell down by the way to Shaarim, even unto Gath, and unto Ekron. 53 And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents. 54 And David took the head of the Philiſtine, and brought it to Jeruſalem; but he put his armour in his tent. 55 And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe ſon *is* this youth? And Abner ſaid, *As* thy ſoul liveth, O king, I cannot tell. 56 And the king ſaid, Enquire thou whoſe ſon the ſtripling *is*. 57 And as David returned from the ſlaughter of the Philiſtine, Abner took him and brought him before Saul, with the head of the Philiſtine in his hand. 58 And Saul ſaid unto him, Whoſe ſon *art* thou, *thou* young man? And David anſwered, *I am* the ſon of thy ſervant Jeſſe the Beth-lehemite.

And pitched between Shocoh and Azekah] Shocoh and *Azekah* lay to the South of *Jeruſalem*, about four Leagues from it, and five Eaſt of *Bethlehem*; and the Valley of *Elah* muſt conſequently lie not far from them; tho' later Travellers place it at no more than a League's Diſtance from *Jeruſalem*.

Whoſe Height was ſix Cubits and a Span] So that, taking a Cubit to be twenty Inches and a half, and a Span to be three Inches, and a little more, the Whole will amount to about twelve Feet and an half: A Stature above as tall again as uſual! The loweſt Computation of the Cubit however brings it to near *ten Feet*, which is the Standard we have ſet it at; tho' it muſt not be diſſembled, that both the *Septuagint* and *Joſephus* have reduc'd it to little more than *eight Feet*, which but badly comports with the Weight and Vaſtneſs of his Armour, tho' it might ſuit their Deſign perhaps in accommodating their Account to the Credibility of their Heathen Readers. But be that as it will, ſeveral Authors (to ſhew this vaſt Size of the Man not to be beyond the Bounds of Probability) have written *ex profeſſo de Gigantibus*; among whom *Hermannus Corringius* has demonſtrated, that the antient *Germans* were of a prodigious Size, even as *Cæſar* teſtifies of them, by calling them *immani Corporum magnitudine Homines*, Men of a huge Greatneſs of Body. Nay, even *Joſephus* himſelf, who is quoted for denying the Exiſtence of Giants, furniſhes us with an Argument in their Behalf, when he gives us an Account of ſome Bones of a prodigious Size which were found in *Hebron*; as *Acoſta*, in his Hiſtory of the *Indies*, makes Mention of Bones of an incredible Bigneſs and of a Race of Giants of ſuch a Height, that an ordinary Man could ſcarce reach to their Knees. See *Le Clerc*'s and *Patrick*'s Com. and *Calmet*'s Dict.

And Jeſſe ſaid unto David his Son, Take now for thy Brethren an Ephah of this parched Corn] In thoſe Days it was cuſtomary for Men to ſerve their King and Country in the Wars at their own Expence; and therefore *Jeſſe* ſent a Supply of Proviſions to ſuch of his Sons as were in the Service: But, ſince he had other Sons at home, while *David* was chiefly in the Field, it ſeems to be a Divine Direction, that he ſent him from the Sheep upon this Errand.

The Stone ſunk into his Forehead] If it ſhould be aſk'd, how this could poſſibly be when *Goliah* was arm'd ſo completely, and, in particular is ſaid to have had *an Helmet of Braſs upon his Head?* 'Tis but ſuppoſing, hat this arrogant Champion, in Diſdain of this inferior Combatant, might come negligently towards him, and is Forehead bare. 'Tis highly probable, that when e made this menacing Speech to *David*, he might urn back his Helmet, both to ſpeak, and be more di- tinctly heard; and there was no ſuch Terror in *David*'s Appearance, as might induce him to cover his Fore- ead again. But, admitting he did, 'tis but ſuppoſing, hat *David* levell'd his Stone ſo right as to hit the Place nd Head together. To make theſe Suppoſitions more robable, we need only remember that we read in *udges*, Ch. xx. 16. of no leſs than *ſeven hundred Men* n one Place, that were ſo expert with their Left Hands, hat every one could ſling Stones to an Hair's Breadth, nd not miſs; or what we read in *Diodorus Siculus*, of me *Slingers*, who threw Stones with ſuch a Violence, at nothing could reſiſt their Impreſſion; and that, hen they made uſe of Lead inſtead of Stone, the very ead would melt in the Air, as it flew, by Reaſon of e Rapidity of the Motion which they gave it. See *atrick*'s and *Calmet*'s Com.

CHAP. XVIII.

onathan *contracts a Friendſhip with* David; *whoſe Praiſe* Saul *envies, and ſeeks to kill him; but gives him his Daughter* Michal *in Marriage.*

er. 1. AND it came to paſs when he had made an end of ſpeaking unto Saul, at the ſoul of Jonathan was knit with the ſoul f David, and Jonathan loved him as his own ul. 2 And Saul took him that day, and would t him go no more home to his fathers houſe. Then Jonathan and David made a covenant, ecauſe he loved him as his own ſoul. 4 And onathan ſtript himſelf of the robe that *was* upon im, and gave it to David, and his garments en to his ſword, and to his bow, and to his rdle. 5 And David went out whitherſoever ul ſent him, *and* behaved himſelf wiſely: and ul ſet him over the men of war, and he was cepted in the ſight of all the people, and alſo the ſight of Sauls ſervants. 6 And it came paſs as they came when David was returned om the ſlaughter of the Philiſtine, that the omen came out of all cities of Iſrael, ſinging d dancing, to meet king Saul, with tabrets, th joy, and with inſtruments of muſick. 7 nd the women anſwered *one another* as they yed, and ſaid, Saul hath ſlain his thouſands, d David his ten thouſands: 8 And Saul was ry wroth, and the ſaying diſpleaſed him; and ſaid, They have aſcribed unto David ten thou- nds, and to me they have aſcribed *but* thouſands: d *what* can he have more but the kingdom? And Saul eyed David from that day forward. And it came to paſs on the morrow, that the il ſpirit from God came upon Saul, and he opheſied in the midſt of the houſe: and David played with his hand, as at other times: and *there was* a javelin in Sauls hand. 11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it*: and David avoided out of his preſence twice. 12 And Saul was afraid of David, becauſe the Lord was with him, and was departed from Saul. 13 Therefore Saul removed him from him, and made him his captain over a thouſand; and he went out and came in before the people. 14 And David behaved himſelf wiſely in all his ways; and the Lord *was* with him. 15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him. 16 But all Iſrael and Judah loved David, becauſe he went out and came in before them. 17 And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lords battels: for Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him. 18 And David ſaid unto Saul, Who *am* I? and what *is* my life, *or* my fathers family in Iſrael, that I ſhould be ſon-in-law to the king? 19 But it came to paſs, at the time when Merab Sauls daughter ſhould have been given to David, that ſhe was given unto Adriel the Meholathite to wife. 20 And Michal Sauls daughter loved David: and they told Saul, and the thing pleaſed him. 21 And Saul ſaid, I will give him her, that ſhe may be a ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt this day be my ſon-in-law, in *the one of* the twain. 22 And Saul commanded his ſervants, *ſaying*, Commune with David ſecretly, and ſay, Behold, the king hath delight in thee, and all his ſervants love thee: now therefore be the kings ſon-in-law. 23 And Sauls ſervants ſpake thoſe words in the ears of David: and David ſaid, Seemeth it to you *a light thing* to be a kings ſon-in-law, ſeeing that I *am* a poor man, and lightly eſteemed? 24 And the ſervants of Saul told him, ſaying, On this manner ſpake David. 25 And Saul ſaid, Thus ſhall ye ſay to David, The king deſireth not any dowry; but an hundred fore-ſkins of the Philiſtines, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philiſtines. 26 And when his ſervants told David theſe words, it pleaſed David well to be the kings ſon-in-law: and the days were not expired. 27 Wherefore David aroſe and went, he and his men, and ſlew of the Philiſtines two hundred men; and David brought their fore-ſkins, and they gave them in full tale to the king, that he might be the kings ſon-in-law: and Saul gave him Michal his daughter to wife. 28 And Saul ſaw and knew that the Lord *was* with David, and *that* Michal Sauls daughter loved him. 29 And Saul was yet the more afraid of David; and Saul became Davids enemy continually. 30 Then the princes of the Philiſtines went forth: and it came to paſs after they went forth, *that* David behaved himſelf more wiſely than all the ſervants of Saul, ſo that his name was much ſet by.

But it came to paſs at the Time when Merab Saul's Daughter ſhould have been given to David, that ſhe was given to Adriel] This was an high Affront to *David*, and one of the greateſt Injuries that could be done him: however, for the preſent, he thought proper to diſſemble it. How *Jonathan* reſented this Uſage, we are no where told. It is likely, that his Duty to his Father made him prevail with *David* to take it patiently, as coming from a Man, who was ſometimes beſides himſelf, and knew not well what he did; and that *David* might be the more inclinable to do this, as having ſome Intimations given him of the good Eſteem which the ſecond Daughter began to entertain of him.

The King deſireth not any Dowry, but an hundred Fore-ſkins of the Philiſtines] The Reaſon, ſays *Calmet*, why *Saul* exacted the *Foreſkins* of *David*, was to prevent all Cheat or Colluſion in the Matter, and that he might be ſure they were *Philiſtines* only, whom he kill'd. Had he demanded the Heads only of ſo many Men, *David* (he might think) might perhaps cut off thoſe of his own Subjects, and bring them inſtead of *Philiſtines*: But now, the *Philiſtines* being the only neighbouring People who were uncircumcis'd, (for the *Arabians*, as deſcended from *Iſhmael*, and all the other Nations which ſprung from *Eſau*, were circumcis'd, as well as the *Hebrews*) in producing their Foreſkins, there could be no Deception. Beſides that, this would be a groſs Inſult upon the *Philiſtines* in general, to whom *Saul* was deſirous to make *David* as odious as poſſible, that, at one Time or other, he might fall into their Hands.

CHAP. XIX.

Jonathan *informs* David *of his Father's Intention to kill him, and perſuades* Saul *to a Reconciliation.* David's *Succeſs in War enrages* Saul *againſt him.*

Ver. 1. AND Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould kill David. 2 But Jonathan Sauls ſon delighted much in David: and Jonathan told David, ſaying, Saul my father ſeeketh to kill thee: now therefore, I pray thee, take heed to thy ſelf until the morning, and abide in a ſecret *place*, and hide thy ſelf: 3 And I will go out and ſtand beſide my father in the field where thou *art*, and I will commune with my father of thee; and what I ſee, that I will tell thee. 4 And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant, againſt David: becauſe he hath not ſinned againſt thee, and becauſe his works *have been* to thee-ward very good. 5 For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought a great ſalvation for all Iſrael: thou ſaweſt *it*, and didſt rejoice: wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe? 6 And Saul hearkned unto the voice of Jonathan: and Saul ſware, *As* the Lord liveth, he ſhall not be ſlain. 7 And Jonathan called David, and Jonathan ſhewed him all thoſe things: and Jonathan brought David to Saul, and he was in his preſence, as in times paſt. 8 And there was war again: and David went out, and fought with the Philiſtines, and ſlew them with a great ſlaughter; and they fled from him. 9 And the evil ſpirit from the Lord was upon Saul, as he ſet in his houſe with his javelin in his hand: and David played with *his* hand. 10 And Saul ſought to ſmite David even to the wall with the javelin: but he ſlipt away out of Sauls preſence, and he ſmote the javelin into the wall: and David fled, and eſcaped that night. 11 Saul alſo ſent meſſengers unto Davids houſe, to watch him, and to ſlay him in the morning: and Michal Davids wife told him, ſaying, If thou ſave not thy life to night, to morrow thou ſhalt be ſlain. 12 So Michal let David down through a window: and he went and fled, and eſcaped. 13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolſter, and covered *it* with a cloth. 14 And when Saul ſent meſſengers to take David, ſhe ſaid, He *is* ſick. 15 And Saul ſent the meſſengers *again* to ſee David, ſaying, Bring him up to me in the bed, that I may ſlay him. 16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolſter. 17 And Saul ſaid unto Michal, why haſt thou deceived me ſo, and ſent away mine enemy, that he is eſcaped? and Michal anſwered Saul, He ſaid unto me, Let me go; why ſhould I kill thee? 18 So David fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth. 19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah. 20 And Saul ſent meſſengers to take David: and when they ſaw the company of the prophets propheſying, and Samuel ſtanding *as* appointed over them, the Spirit of God was upon the meſſengers of Saul, and they alſo propheſied. 21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe: and Saul ſent meſſengers again the third time, and they propheſied alſo. 22 Then went he alſo to Ramah, and came to a great well that *is* in Secho: and he aſked and ſaid, Where *are* Samuel and David? And *one* ſaid, Behold, *they be* at Naioth in Ramah. 23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him alſo, and he went on and propheſied, until he came to Naioth in Ramah. 24 And he ſtript off his cloaths alſo, and propheſied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they ſay, Is Saul alſo among the prophets?

And it was told Saul, ſaying, Behold, David is at Naioth in Ramah] When theſe Schools of the Prophets were firſt inſtituted, is no where indicated in Scripture: But, as the firſt Mention we find of them is in *Samuel*'s Time, we can hardly ſuppoſe, that they were ſuperior to it. It may be preſum'd therefore, that the ſad Degeneracy of the Prieſthood at firſt occaſion'd the Inſtitution of theſe Places, for the better Education of thoſe that were to ſucceed in the ſacred Miniſtry, whether as *Prophets* or *Prieſts* according to the Places that are ſpecified in Scripture, (1 *Sam.* x. 5, 10. xix. 20. 2 *Kings* ii. 5. iv. 38.) they were firſt erected in the Cities of the *Levites*, which, for the more convenient Inſtruction of the People, were diſpers'd up and down in the ſeveral Tribes of *Iſrael*. In theſe Places the Prophets had convenient Colleges built (whereof *Najah*, or *Naioth*, ſeems to be one) for their Abode; and, living in Communities, had ſome one of diſtinguiſh'd Note (very probably of *divine Election*) ſet over them to be their Head or *Preſident*. Here it was, that they ſtudied the Law, and learn'd to expound the ſeveral Precepts of it. Here it was, that, by a previous Exerciſe, they qualified themſelves for the Reception of the Spirit of *Prophecy*, whenever it ſhould pleaſe God to ſend it upon them. Here it was, that they were inſtructed in the ſacred Art of *Pſalmody*, or (as the Scripture calls it) in *propheſying with Harps, with Pſalteries, and Cymbals*: And hence it was, that, when any Bleſſings were to be promis'd, Judgments denounc'd, or extraordinary Events predicted, the Meſſengers were generally choſen. So that the Colleges were Seminaries of divine Knowledge, and Nurſeries of that Race of Prophets, which ſucceeded from *Samuel* to the Time of *Malachi*. See *Stilling fleet*'s Orig. Sacræ, *Wheatly* on the Schools of the Prophets, and *Jacob Abting* de Repub. Hebr.

And he went on, and propheſied] This is a Word of an extenſive Signification, and may ſometimes denote ſuch Actions, Motions, and Diſtortions, as Prophets, in their Inſpirations, are wont to expreſs; which perhaps may be very juſtly applied to *Saul* upon this Occaſion. But the Generality of Interpreters, in this Place, take *propheſying* to be *Saul*'s ſinging of Pſalms, or Hymns of Thankſgiving and Praiſe, which even againſt his Will he was compell'd to do, to teach him the Vanity of his Deſigns againſt *David*, and that in them he fought againſt God himſelf.

And he ſtript off his Cloaths alſo — and lay down naked, all that Day, and all that Night] The Words in the Original, which we render *naked*, or *to be naked*, ſignify no more, than either to have Part of the Body uncover'd, or to be without a Gown, or upper Garment, which the *Romans* call'd *Toga*, and (according to the Cuſtom of the *Eaſtern* People) was wont to be put on when they went abroad, or made any publick Appearance. And therefore it was ſome ſuch Veſtment as this, which *Saul*, upon this Occaſion put off; and that this was enough to denominate him *naked*, is manifeſt from what *Aurelius Victor*, ſpeaking of thoſe who were ſent to *Lucius Quintus Cincinnatus*, to bring him to the Senate to be made Dictator, ſays, That they found him *naked*, plowing on the other Side of the *Tyber*; whereas *Livy*, who relates the ſame Story, obſerves, that he call'd to his Wife *Rucca*, for his Gown, or *Toga*, that he might appear fit to keep them Company. See *Eſſay towards a new Tranſlation*.

CHAP. XX.

David *conſults with* Jonathan *for his Safety. Their Covenant renewed by Oath.* Saul, *miſſing* David *at his Table, ſeeks to ſlay* Jonathan.

Ver. 1. AND David fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquity? and what *is* my ſin before thy father, that he ſeeketh my life? 2 And he ſaid unto him, God forbid; thou ſhalt not die: behold, my father will do nothing either great or ſmall, but that he will ſhew it me: and why ſhould my father hide this thing from me? it *is* not *ſo*. And David ſware moreover, and ſaid, Thy father certainly knoweth that I have found grace in thine eyes; and he ſaith, Let not Jonathan know this, leſt he be grieved: but truly *as* the Lord liveth, and *as* thy ſoul liveth, *there is* but a ſtep between me and death. 4 Then ſaid Jonathan unto David, Whatſoever thy ſoul deſireth, I will even do *it* for thee. 5 And David ſaid unto Jonathan, Behold, to morrow *is* the new-moon, and I ſhould not fail to ſit with the king at meat: but let me go, that I may hide myſelf in the field unto the third *day* at even. 6 If thy father at all miſs me, then ſay, David earneſtly aſked *leave* of me, that he might run to Beth-lehem his city: for *there is* a yearly ſacrifice there for all the family. 7 If he ſay thus, *it is* well; thy ſervant ſhall have peace; but if he be very wroth, *then* be ſure that evil is determined by him. 8 Therefore thou ſhalt deal kindly with thy ſervant; for thou haſt brought thy ſervant into a covenant of the Lord with thee: notwithſtanding, if there be in me iniquity, ſlay me thyſelf; for why ſhouldſt thou bring me to thy father? 9 And Jonathan ſaid, Far be it from thee: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee? 10 Then ſaid David to Jonathan, Who ſhall tell me? or what *if* thy father anſwer thee roughly? 11 And Jonathan ſaid unto David, Come, and let us go out into the field. And they went out both of them into the field. 12 And Jonathan ſaid unto David, O Lord God of Iſrael, when I have ſounded my father, about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then ſend not unto thee, and ſhew it thee; 13 The Lord do ſo and much more to Jonathan: but if it pleaſe my father *to do* thee evil, then I will ſhew it thee, and ſend thee away, that thou mayeſt go in peace: and the Lord be with thee, as he hath been with my father. 14 And thou ſhalt not only, while yet I live, ſhew me the kindneſs of the Lord, that I die not: 15 But *alſo* thou ſhalt not cut off thy kindneſs from my houſe for ever: no not when the Lord hath cut off the enemies of David, every one from the face of the earth. 16 So Jonathan made *a covenant* with the houſe of David, *ſaying*, Let the Lord even require *it* at the hand of David's enemies. 17 And Jonathan cauſed David to ſwear again, becauſe he loved him: for he loved him as he loved his own ſoul. 18 Then Jonathan ſaid to David, To morrow *is* the new-moon: and thou ſhalt be miſſed, becauſe thy ſeat will be empty. 19 And *when* thou haſt ſtayed three days, *then* thou ſhalt go down quickly, and come to the place where thou didſt hide thyſelf, when the buſineſs was *in hand*, and ſhalt remain by the ſtone Ezel. 20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark. 21 And behold, I will ſend a lad, *ſaying*, Go, find out the arrows. If I expreſly ſay unto the lad, behold, the arrows *are* on this ſide of thee, take them; then come thou: for *there is* peace to thee, and no hurt; *as* the Lord liveth. 22 But if I ſay thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the Lord hath ſent thee away. 23 And *as touching* the matter which thou and I have ſpoken of, behold, the Lord *be* between thee and me for ever. 24 So David hid himſelf in the field: and when the new-moon was come, the king ſat him down to eat meat. 25 And the king ſat upon his ſeat, as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe, and Abner ſat by Sauls ſide, and Davids place was empty. 26 Nevertheleſs, Saul ſpake not any thing that day: for he thought, Some thing hath befallen him, he *is* not clean; ſurely he *is* not clean. 27 And it came to paſs on the morrow, *which was* the ſecond *day* of the month, that Davids place was empty: and Saul ſaid unto Jonathan his ſon, Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to day? 28 And Jonathan anſwered Saul, David earneſtly aſked *leave* of me, *to go* to Beth-lehem: 29 And he ſaid, Let me go, I pray thee, for our family hath a ſacrifice in the city, and my brother, he hath commanded me *to be there*; and now if I have found favour in thine eyes, let me get away, I pray thee, and ſee my brethren: Therefore he cometh not unto the kings table. 30 Then Sauls anger was kindled againſt Jonathan, and he ſaid unto him, Thou ſon of the perverſe rebellious *woman*, do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion, and unto the confuſion of thy mothers nakedneſs? 31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed nor thy kingdom: wherefore now ſend and fetch him unto me, for he ſhall ſurely die. 32 And Jonathan anſwered Saul his father, and ſaid unto him, Wherefore ſhall he be ſlain? what hath he done? 33 And Saul caſt a javelin at him to ſmite him: whereby Jonathan knew that it was determined of his father to ſlay David. 34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe his father had done him ſhame. 35 And it came to paſs in the morning that Jonathan went out into the field at the time appointed with David, and a little lad with him. 36 And he ſaid unto his lad, Run, find out now the arrows which I ſhoot. *And* as the lad ran he ſhot an arrow beyond him. 37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee? 38 And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not. And Jonathans lad gathered up the arrows, and came to his maſter. 39 But the lad knew not any thing: only Jonathan and David knew the matter. 40 And Jonathan gave his artillery unto his lad, and ſaid unto him, Go, carry *them* to the city. 41 *And* as ſoon as the lad was gone, David aroſe out of *a place* toward the ſouth, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, until David exceeded. 42 And Jonathan ſaid to David, Go in peace, foraſmuch as we have ſworn both of us in the name of the Lord, ſaying, the Lord be between me and thee, and between my ſeed, and thy ſeed for ever. And he aroſe and departed: and Jonathan went into the city.

Behold, To-morrow is the New-Moon] The *Jewiſh* Months were *Lunar*, and never began before the Moon appeared above the Horizon; for which Purpoſe, there were certain Perſons placed upon the Mountains, ſome Time before the new Moon was expected, to give Notice by the Sound of a Horn when it firſt appeared, that ſo the News thereof might be immediately carried to *Jeruſalem*. But, leſt there ſhould be any Miſtake in this Method of making their Obſervation, from this Example of *Saul*'s, it is ſuppoſed, that they celebrated this Feſtival for two Days together. Whether the *Heathens* had this Rite from the *Jews* or no, 'tis certain, that other Nations had Feaſts at the Beginning of every Month, and that, with the *Romans*, the *Calends*, in particular, were feſtival Days, conſecrated to *Juno*, to whom Sacrifices at this Time were offered. See *Calmet*'s Com.

And David's Place was empty] That ſitting at Table was an antienter Cuſtom, than either lying or leaning at Meat, is obvious from this Paſſage. The *Egyptians*, when they eat at *Joſeph*'s Entertainment, ſat at Table, and ſo did the *Hebrews*. *Homer* introduces his Heroes in this Poſture; and that this was the known Cuſtom among the antient People of *Italy*, *Virgil*, in theſe Words, teſtifies: — *Perpetuis ſoliti Patres conſidere Menſis*, Æned. vii. It is not to be diſſembled, however, that very early, and even in the Times of *Saul*, the Uſe of Table-beds, or Beds to lie, or lean upon at Meals, had obtained among the *Jews*; for, when the Witch of *Endor*, with much Entreaty, prevailed with *Saul* to take a little Refreſhment, 'tis ſaid, that *he aroſe from the Earth, and ſat upon the Bed*. See *Calmet*'s Com.

Saul ſaid unto Jonathan, Wherefore cometh not the Son of Jeſſe to Meat] It may ſeem a little ſtrange, ſays *Calmet*, that *Saul*, who had ſo often endeavoured to kill *David*, and was now juſt returned from an Expedition, undertaken againſt his Life, ſhould ever expect to ſee him at his Table any more. But he might think perhaps, that *David* was inclinable to overlook all that was paſt, as the Effect of his Phrenzy and Melancholy; that now he had been propheſying at *Naioth*, he was returned to a ſound Mind, and become a new Man; and that, becauſe, after the firſt Javelin darted at him, *David* had ventured into his Preſence again, he might, for the future, be guilty of the like Indiſcretion.

CHAP. XXI.

David *comes to* Nob, *where* Ahimelech *gives him hallowed Bread, and* Goliah*'s Sword*; *goes to* Gath, *where he feigns himſelf mad.*

Ver. 1. THEN came David to Nob, to Ahimelech the prieſt: and Ahimelech
was afraid at the meeting of David, and ſaid unto
him, Why *art* thou alone, and no man with thee?
2 And David ſaid unto Ahimelech the prieſt,
The king hath commanded me a buſineſs, and
hath ſaid unto me, Let no man know any thing
of the buſineſs whereabout I ſend thee, and what
I have commanded thee: and I have appointed *my*
ſervants to ſuch and ſuch a place. 3 Now therefore what is under thine hand? give *me* five *loaves*
of bread in mine hand, or what there is preſent.
4 And the prieſt anſwered David, and ſaid,
There is no common bread under mine hand, bu
there is hallowed bread; if the young men have
kept themſelves at leaſt from women. 5 And
David anſwered the prieſt, and ſaid unto him,
Of a truth, women *have been* kept from us abou
theſe three days, ſince I came out, and the veſſels
of the young men are holy, and *the bread is* in a
manner common, yea, though it were ſanctified
this day in the veſſel. 6 So the prieſt gave him hallowed *bread*; for there was no bread there, but the
ſhew-bread that was taken from before the Lord,
to put hot bread in the day when it was take
away. 7 Now a certain man of the ſervants of Saul
was there that day, detained before the Lord;
and his name *was* Doeg an Edomite, the chiefeſ
of the herd-men that *belonged* to Saul. 8 And
David ſaid unto Ahimelech, And is there no
here under thine hand ſpear or ſword? for I have
neither brought my ſword, nor my weapons wit
me, becauſe the kings buſineſs required haſte.
And the prieſt ſaid, The ſword of Goliah th
Philiſtine, whom thou ſleweſt in the valley o
Elah, behold, it *is here* wrapt in a cloth behin
the ephod: if thou wilt take that, take *it*: fo
there is no other ſave that, here. And Davi
ſaid, *There is* none like that, give it me. 1
And David aroſe, and fled that day for fear o
Saul, and went to Achiſh the king of Gath. 1
And the ſervants of Achiſh ſaid unto him, *Is* no
this David the king of the land? did they no
ſing one to another of him in dances, ſaying
Saul hath ſlain his thouſands, and David his te
thouſands? 12 And David laid up theſe word
in his heart, and was ſore afraid of Achiſh th
king of Gath. 13 And he changed his behaviou
before them, and feigned himſelf mad in the
hands, and ſcrabbled on the doors of the gat
and let his ſpittle fall down upon his beard.
Then ſaid Achiſh unto his ſervants, Lo, you ſ
th

the man is mad: wherefore *then* have ye brought him to me? 15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my preſence? ſhall this *fellow* come into my houſe.

And Abimelech ſaid unto him, Why art thou alone, nd no Man with thee] The Words of our bleſſed Saviour, in *Mark* ii. 25. are theſe. — *Have ye never read what David did, when he had need, he, and they that were with him, how he went into the Houſe of God, in the Days of Abiathar, the High-Prieſt, and did eat the Shew-bread, and gave alſo to them that were with him?* Now there are two Things which the Author of this Book of *Samuel* aſſerts, quite contrary to what our Saviour declares, *viz.* 1ſt, That *David was alone, and o Man with him.* And, 2dly, That *Abimelech* was t that Time High-Prieſt; whereas our Saviour affirms, oth that *David* had Company along him, and that *biathar* was then in the Pontificate. Now, 1ſt, at *David* had Company with him, and that *Abimelech* new it, is evident from his Words in the 4th Verſe; *There is no common Bread in my Hand, but there is hal- wed Bread*, if the young Men *have kept themſelves at aſt from Women*; and therefore *Abimelech*'s Meaning uſt be, that *David* had no Guards to attend him, as it as uſual for Perſons of his Quality to have; or, at leaſt, oſe that were with him might be ordered to keep at Diſtance, and ſo *Abimelech* (when he uttered theſe Words) might not ſee them, tho' when he came into cloſer Conference with *David*, *David* might inform m what Retinue he had brought, and conſequently, at all the Shew-bread was no more than what they anted for their preſent Support. 2dly, Tho' it be anted, that the Name of *High-Prieſt*, in its ſtricteſt nſe, did not at this Time belong to *Abiathar*, yet ce it is generally agreed, that he was the *Sagan*, (as e *Jews* of latter Days call him, who is the High-Prieſt's *icar*) he might well enough (in a qualified Senſe) be lled the *High-Prieſt*; eſpecially conſidering his imme- ate Succeſſion to his Father, and how ſhort his Fa- er's Continuance in the Office was, after this Inter- w with *David*. Nor can we ſee any great Impro- iety in ſaying, that ſuch a Thing was done *in the ys of Abiathar the High-Prieſt*, tho' done ſomewhat fore he was inveſted with that Dignity; any more an in ſaying, that ſuch a Thing happened in the Days *Henry* VIII. which ſtrictly came to paſs ſome Days fore he began to reign. See *Patrick*'s Com.

And David ſaid unto Abimelech the High-Prieſt, the ng hath commanded me a Buſineſs] It muſt be own'd, s *Patrick*, that *David*, in this Pretence, did not ak direct Truth, nor are we from hence to take Ex- ple for ſpeaking Lies; but one Thing may be ſaid his Excuſe; that, as he ſaw *Doeg* there, who he ew would inform *Saul* of what paſſed between him *Abimelech*, his Pretence of Buſineſs was on Purpoſe furniſh the High-Prieſt (if he were called to an Ac- unt) with a better Apology for his Reception of *vid*, ſince he knew no other, but that he came Ex- ſs from the King: And accordingly we may obſerve, t *Abimelech* inſiſts on that chiefly. 'Tis a melancholy nſideration, however, that the Wickedneſs of the orld ſhould be ſuch, as even to put excellent Men netimes upon the Neceſſity of Lying to preſerve their es, which cannot be ſafe without it.

C H A P. XXII.

vid *eſcapes to* Adullam, *where his Relations and Friends reſort to him.* Saul *hunts after* David, *and is informed by* Doeg *of what paſſed between* Ahimelech *and him.* Doeg, *by* Saul's *Command, kills the Prieſts, and deſtroys* Nob *their City.*

. 1. DAvid therefore departed thence, and eſcaped to the cave Adullam: and en his brethren, and all his fathers houſe heard they went down thither to him. 2 And every one *that was* in diſtreſs, and every one that *was* in debt, and every one *that was* diſcontented, gathered themſelves together unto him, and he became a captain over them: and there were with him about four hundred men. 3 And David went thence to Mizpeh of Moab, and he ſaid unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me. 4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. 5 And the prophet Gad ſaid unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the foreſt of Hareth. 6 When Saul heard that David was diſcovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah, having his ſpear in his hand, and all his ſervants *were* ſtanding about him) 7 Then Saul ſaid unto his ſervants that ſtood about him, Hear now, ye Benjamites, will the ſon of Jeſſe give every one of you fields, and vineyards, *and* make you all captains of thouſands, and captains of hundreds: 8 That all of you have conſpired againſt me, and *there is* none that ſheweth me that my ſon hath made a league with the ſon of Jeſſe, and *there is* none of you that is ſorry for me, or ſheweth unto me that my ſon hath ſtirred up my ſervant againſt me, to lie in wait, as at this day? 9 Then anſwered Doeg the Edomite, (which was ſet over the ſervants of Saul) and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech the ſon of Ahitub. 10 And he inquired of the Lord for him: and gave him victuals, and gave him the ſword of Goliah the Philiſtine. 11 Then the king ſent to call Ahimelech the prieſt the ſon of Ahitub, and all his fathers houſe, the prieſts that *were* in Nob: and they came all of them to the king. 12 And Saul ſaid, Hear now, thou ſon of Ahitub: And he anſwered, Here I *am*, my lord. 13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, and haſt inquired of God for him, that he ſhould riſe againſt me, to lie in wait, as at this day? 14 Then Ahimelech anſwered the king, and ſaid, And who *is ſo* faithful among all thy ſervants, as David, which is the kings ſon-in-law, and goeth at thy bidding, and is honourable in thine houſe? 15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this, leſs or more. 16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou and all thy fathers houſe. 17 And the king ſaid unto the footmen that ſtood about him, Turn and ſlay the prieſts of the Lord; becauſe their hand alſo *is* with David, and becauſe they knew when he fled, and did not ſhew it to me. But the ſervants of the king would not put forth their hand to fall upon the prieſts of the Lord. 18 And the king ſaid unto Doeg, Turn thou and fall upon the prieſts. And Doeg the Edomite turned, and he fell upon the prieſts, and ſlew on that day fourſcore and five perſons that did were a linen ephod. 19 And Nob, the city of the prieſts, ſmote he with the edge of the ſword, both men and women, children and ſucklings, and oxen, and aſſes, and ſheep, with the edge of the ſword. 20 And one of the ſons of Ahimelech the ſon of Ahitub, named Abiathar, eſcaped and fled after David. 21 And Abiathar ſhewed David, that Saul had ſlain the Lords prieſts. 22 And David ſaid unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul: I have occaſioned *the death* of all the perſons of thy fathers houſe. 23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be in* ſafeguard.

But the Servants of the King would not put forth their Hand to fall upon the Prieſts of the Lord] In this they were to be commended: But much more Praiſe they would have deſerved, if they had offered up their Petition for theſe innocent People; if they had remonſtrated to the King, that he was going to commit a Thing, that was contrary to all Laws, both *divine* and *human*; and if (when they ſaw that neither their Reaſons nor Petitions availed) they had looked upon this Order, as the Effect of the King's diſtracted Fits, and accordingly ſeized and ſecured him, until the Prieſts had made their Eſcape, and he returned to a better Mind. For, to ſtand wringing their Hands, while they ſaw ſo many innocent Creatures murthered, and foreign Soldiers made the Inſtruments of the King's Cruelty, was much the ſame Thing, as to betray all divine and human Rights merely to pleaſe a Tyrant. See *Le Clerc*'s Com.

And Nob, the City of the Prieſts, ſmote he with the Edge of the Sword, both Men and Women, &c.] *Joſephus* informs us, that *Doeg*, taking ſome Men as wicked as himſelf, to his Aſſiſtance, ſlew in all *three hundred and eighty five Perſons*, and, in Addition to theſe, 'tis thought by ſome, that the *Gibeonites*, (upon whoſe Account there was a ſore Famine in the Days of *David*) who might now be at *Nob*, in Attendance upon the Prieſts, were at this Time ſlain. 'Tis certain, *Saul* was become a mere Tyrant, and againſt thoſe poor People acted more cruelly than he did againſt the *Amalekites*, ſome of whom he ſpared even contrary to God's Command; but in this Caſe he let none eſcape, on purpoſe to deter others from giving the leaſt Shelter or Aſſiſtance to *David*, and to incite them rather to come, and give Information, wherever his Haunts, or Lurking-places were.

CHAP. XXIII.

Keilah *being invaded,* David *relieves it; is forewarn'd by God of the* Keilites *Treachery, and departs from them.*

Ver. 1. THEN they told David, ſaying, Behold the Philiſtines fight againſt Keilah, and they rob the threſhing-floors. 2 Therefore David inquired of the Lord, ſaying, Shall I go and ſmite theſe Philiſtines? And the Lord ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah. 3 And Davids men ſaid unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah againſt the armies of the Philiſtines? 4 Then David enquired of the Lord yet again. And the Lord anſwered him and ſaid, Ariſe go down to Keilah; for I will deliver the Philiſtines into thine hand. 5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattle, and ſmote them with a great ſlaughter: ſo David ſaved the inhabitants of Keilah. 6 And it came to paſs when Abiathar the ſon of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand. 7 And it was told Saul that David was come to Keilah: and Saul ſaid, God hath delivered him into mine hand; for he is ſhut in, by entring into a town that hath gates and bars. 8 And Saul called all the people together to war, to go down to Keilah, to beſiege David and his men. 9 And David knew that Saul ſecretly practiſed miſchief againſt him; and he ſaid to Abiathar the prieſt, Bring hither the ephod. 10 Then ſaid David, O Lord God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake. 11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy ſervant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſervant. And the Lord ſaid, He will come down. 12 Then ſaid David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord ſaid, They will deliver *thee* up. 13 Then David and his men, *which were* about ſix hundred, aroſe and departed out of Keilah, and went whitherſoever they could go: and it was told Saul that David was eſcaped from Keilah, and he forbare to go forth. 14 And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph: and Saul ſought him every day, but God delivered him not into his hand. 15 And David ſaw, that Saul was come out to ſeek his life, and David *was* in the wilderneſs of Ziph in a wood. 16 And Jonathan Sauls ſon aroſe, and went to David into the wood, and ſtrengthened his hand in God. 17 And he ſaid unto him, Fear not: for the hand of Saul my father ſhall not find thee, and thou ſhalt be king over Iſrael, and I ſhall be next unto thee; and that alſo Saul my father knoweth. 18 And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his houſe. 19 Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood, in the hill of Hachilah, which *is* o the ſouth of Jeſhimon? 20 Now therefore, O king, come down according to all the deſire o thy ſoul to come down, and our part *ſhall b* to deliver him into the kings hand. 21 An Saul ſaid, Bleſſed *be* ye of the Lord; for ye hav compaſſion on me. 22 Go, I pray you, pre pare yet, and know and ſee his place where hi haunt is, *and* who hath ſeen him there: for it i told me *that* he dealeth very ſubtilly. 23 Se therefore and take knowledge of all the lurking places where he hideth himſelf, and come ye a gain to me with the certainty, and I will go wi you: and it ſhall come to paſs, if he be in th land, that I will ſearch him out throughout all th thouſands of Judah. 24 And they aroſe, an went to Ziph before Saul: but David and his me *were* in the wilderneſs of Maon, in the plain the ſouth of Jeſhimon. 25 Saul alſo and his me went to ſeek *him*; and they told David: whe fore he came down into a rock, and abode in t wilderneſs of Maon, and when Saul heard *th* he purſued after David in the wilderneſs Maon. 26 And Saul went on this ſide of t mountain, and David and his men on that ſi of the mountain: and David made haſte to g away for fear of Saul; for Saul and his men co paſſed David and his men round about to ta them. 27 But there came a meſſenger u Saul, ſaying, Haſte thee, and come; for t Philiſtines have invaded the land. 28 Whereſ Saul returned from purſuing after David, a went againſt the Philiſtines: therefore they cal th hat place Sela-hammah-lekoth. 29 And David vent up from thence, and dwelt in ſtrong holds t En-gedi.

And remained in a Mountain in the Wilderneſs of Ziph] n *Joſh.* xv. 55. we read of a Town of this Name, vhere Mention is likewiſe made of *Carmel* and *Maon*, nd therefore it probably was adjacent to them. And ere, in the Story of *David*, we find *Carmel* and *Maon* nentioned as adjoining to *Ziph*, ſo that it is not to be oubted, but that by *Ziph* in the Wilderneſs, where *David* now concealed himſelf, we are to underſtand he *Ziph* which was in the Neighbourhood of *Carmel* nd *Maon*, in the ſouthern Part of the Tribe of *Judah*, nd (according to St. *Jerom*) about eight Miles from *Hebron.* See *Wells*'s Geogr.

And David went up from thence, and dwelt in the rong Holds of En-gedi] *En-gedi* (now called *Anguedi*) n the Days of St. *Jerom*, was a large Village, ſituate n the Deſarts, which lay upon the Weſtern Coaſts of he *Salt*, or *Dead Sea*, not very far from the Plains of *ericho*: And, as the Country thereabouts abounded vith Mountains, and theſe Mountains had vaſt Caves n them, it was a very commodious Place for *David* to etire to, and conceal himſelf in. *Euſebius* makes it famous for excellent *Balm*; and *Solomon* in his Song for Vineyards, which, in all Probability, were planted by is Father, during his Retirement in this Place, and herefore ſo peculiarly celebrated by the Son. See *Calmet*'s Com. and *Wells*'s Geogr.

CHAP. XXIV.

David, *in a Cave at* En-gedi, *having cut off* Saul's *Skirt, ſpares his Life; and thereby demonſtrates his own Innocence.*

er. 1. AND it came to paſs when Saul was returned from following the Philiſtines, hat it was told him, ſaying, Behold, David *is* the wilderneſs of En-gedi. 2 Then Saul took ree thouſand choſen men out of all Iſrael, and ent to ſeek David and his men upon the rocks of e wild goats. 3 And he came to the ſheepcotes the way, where *was* a cave, and Saul went in cover his feet: and David and his men remaind in the ſides of the cave. 4 And the men of avid ſaid unto him, Behold the day of which the ord ſaid unto thee, Behold I will deliver thine nemy into thine hand, that thou mayeſt do to im as it ſhall ſeem good unto thee. Then David oſe, and cut off the ſkirt of Sauls robe privily. And it came to paſs afterward, that Davids eart ſmote him, becauſe he had cut off Sauls ſkirt. And he ſaid unto his men, The Lord forbid, at I ſhould do this thing unto my maſter the ords anointed, to ſtretch forth mine hand againſt m, ſeeing he *is* the anointed of the Lord. 7 o David ſtayed his ſervants with theſe words, d ſuffered them not to riſe againſt Saul: but Saul ſe up out of the cave, and went on *his* way. 8 avid alſo aroſe afterwards, and went out of the ve, and cried after Saul, ſaying, My lord the e king. And when Saul looked behind him, avid ſtooped with his face to the earth and bowed mſelf. 9 And David ſaid to Saul, Wherefore areſt thou mens words, ſaying, Behold, David eketh thy hurt? 10 Behold, this day thine eyes ve ſeen, how that the Lord had delivered thee day into mine hand in the cave: and *ſome* bade e kill thee, but *mine eye* ſpared thee, and I ſaid, will not put forth mine hand againſt my lord; r he *is* the Lords anointed. 11 Moreover, my ther, ſee, yea ſee the ſkirt of thy robe in my nd: for in that I cut off the ſkirt of thy robe, and killed thee not; know thou and ſee, that *there is* neither evil nor tranſgreſſion in mine hand, and I have not ſinned againſt thee; yet thou hunteſt my ſoul, to take it. 12 The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand ſhall not be upon thee. 13 As ſaith the proverb of the ancients, Wickedneſs proceedeth from the wicked: but mine hand ſhall not be upon thee. 14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea? 15 The Lord therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and deliver me out of thine hand. 16 And it came to paſs when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, *Is* this thy voice, my ſon David? And Saul lift up his voice and wept. 17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil. 18 And thou haſt ſhewed this day how that thou haſt dealt well with me: foraſmuch as when the Lord had delivered me into thine hand, thou killedſt me not. 19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good, for that thou haſt done unto me this day. 20 And now behold, I know well that thou ſhall ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand. 21 Swear now therefore unto me by the Lord, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my fathers houſe. 22 And David ſware unto Saul: and Saul went home; but David and his men gat them up unto the hold.

Then David aroſe, and cut off the Skirt of Saul's Robe privily] If it be aſked, ſays *Pool*, how *David* could do this without *Saul*'s perceiving it? The Anſwer may be, that this poſſibly might be ſome upper looſe Garment, which *Saul* might put off, and lay aſide at ſome Diſtance from him, upon this Occaſion; and that as there were ſeveral Rooms, or particular Cells, in theſe large Caverns, which might have ſecret Paſſages from one another, *Saul*, at the Mouth of one of theſe Cells, might lay down this upper Garment, which *David* perceiving, and knowing all the Paſſages of the Place, might go ſome ſecret Way, and cut off ſome ſmall Part of it. Nor could the Noiſe, which *David*'s Motion might make, be well heard by *Saul*, becauſe it muſt have been drown'd by a much greater Noiſe, which *Saul*'s Army, waiting for him at the Mouth of the Cave, may be ſuppoſed to make.

Swear now therefore unto me by the Lord, that thou wilt not cut off my Seed after me — and David ſwear unto Saul] But how did *David* abſolve his Promiſe, or keep his Oath with *Saul*, when, in 2 *Sam.* xxi. 8. he ſlew ſo many of his Sons? The Reply, that is uſually made to this, is, — That this Promiſe, or Oath of *David*'s, could never be *abſolute* and *unconditional*, becauſe, upon Suppoſition that any of *Saul*'s Family had become *rebellious*, they nevertheleſs had been obnoxious to the Sword of Juſtice; that, tho' *David* could bind himſelf with his Oath, yet he could not bind God, to whoſe Will and Pleaſure all private Obligations muſt be ſubmitted; and (what is more) that this Execution was not done by *David*'s Order, but at the Deſire of the *Gibeonites*, to whom God had promiſed that Satisfaction ſhould be made for *Saul*'s bloody Endeavours to deſtroy them. See *Patrick*'s Com. and *Pool*'s Annot.

CHAP. XXV.

Samuel *dies.* Nabal'*s churliſh Anſwer to* David'*s Meſſengers, makes him reſolve to deſtroy his whole*

whole Family; but is prevented by the Interceſſion of Abigail.

Ver. 1. AND Samuel died, and all the Iſraelites were gathered together and lamented him, and buried him in his houſe at Ramah. And David aroſe and went down to the wilderneſs of Paran. 2 And *there was* a man in Maon whoſe poſſeſſions *were* in Carmel, and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats; and he was ſhearing his ſheep in Carmel. 3 Now the name of the man *was* Nabal, and the name of his wife, Abigail: and ſhe *was* a woman of good underſtanding, and of a beautiful countenance; but the man *was* churliſh and evil in his doings, and he *was* of the houſe of Caleb. 4 And David heard in the wilderneſs, that Nabal did ſhear his ſheep. 5 And David ſent out ten young men, and David ſaid unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name. 6 And thus ſhall ye ſay to him that liveth *in proſperity*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt. 7 And now I have heard that thou haſt ſhearers: now thy ſhepherds which were with us, we hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel. 8 Aſk thy young men, and they will ſhew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatſoever cometh to thine hand, unto thy ſervants, and to thy ſon David. 9 And when Davids young men came, they ſpake to Nabal according to all thoſe words in the name of David, and ceaſed. 10 And Nabal anſwered Davids ſervants, and ſaid, What *is* David? and who *is* the ſon of Jeſſe? there be many ſervants now adays that break away every man from his maſter. 11 Shall I then take my bread and my water, and my fleſh that I have killed for my ſhearers, and give *it* unto men, whom I know not whence they *be?* 12 So Davids young men turned their way, and went again, and came and told him all thoſe ſayings. 13 And David ſaid unto his men, Gird you on every man his ſword. And they girded on every man his ſword, and David alſo girded on his ſword: and there went up after David about four hundred men, and two hundred abode by the ſtuff. 14 But one of the young men told Abigail Nabals wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he railed on them. 15 But the men *were* very good unto us, and we were not hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields. 16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep. 17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him. 18 Then Abigail made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes. 19 And ſhe ſaid unto her ſervants, Go on before me, behold, I come after you: but ſhe told not her huſband Nabal. 20 And it was *ſo, as* ſhe rode on the aſs, that ſhe came down by the covert of the hill, and behold, David and his men came down againſt her, and ſhe met them. 21 (Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good. 22 So and more alſo do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light, any that piſſeth againſt the wall.) 23 And when Abigail ſaw David, ſhe haſted, and lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground. 24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me *let this* iniquity *be*, and let thine handmaid, I pray thee, ſpeak in thine audience, and hear the words of thine handmaid. 25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal; for as his name *is*, ſo *is* he; Nabal *is* his name, and folly *is* with him; but I thine handmaid ſaw not the young men of my lord, whom thou didſt ſend. 26 Now therefore my lord, *as* the Lord liveth, and *as* thy ſoul liveth, ſeeing the Lord hath withholden thee from coming to *ſhed* blood, and from avenging thyſelf with thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal. 27 And now this bleſſing which thine hand-maid hath brought unto my lord, let it even be given unto the young men that follow my lord. 28 I pray thee, forgive the treſpaſs of thine handmaid: for the lord will certainly make my lord a ſure houſe; becauſe my lord fighteth the battles of the Lord, and evil hath not been found in thee *all* thy days. 29 Yet a man is riſen to purſue thee, and to ſeek thy ſoul; but the ſoul of my lord ſhall be found in the bundle of life with the Lord thy God; and the ſouls of thine enemies, them ſhall he ſling out, *as out* of the middle of a ſling. 30 And it ſhall come to paſs when the Lord ſhall have done to my lord, according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael; 31 That this ſhall be no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf; but when the Lord ſhall have dealt well with my lord, then remember thine handmaid. 32 And David ſaid to Abigail, Bleſſed *be* the Lord God of Iſrael, which ſent thee this day to meet me: 33 And bleſſed *be* thy advice, and bleſſed *be* thou, which haſt kept me this day from coming to *ſhed* blood, and from avenging myſelf with mine own hand. 34 For in very deed *as* the Lord God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to mee me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt th wall. 35 So David received of her hand, *th* which ſhe had brought him, and ſaid unto her Go up in peace to thine houſe; ſee, I hav hearkned to thy voice, and have accepted th perſon. 36 And Abigail came to Nabal: and be hold, he held a feaſt in his houſe, like the fea of a king; and Nabals heart *was* merry withi him, for he *was* very drunken: wherefore ſh told him nothing, leſs or more, until the mor

in

ing light. 37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* a ſtone. 38 And it came to paſs about ten days *after*, that the Lord ſmote Nabal, that he died. 39 And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the Lord that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the Lord hath returned the wickedneſs of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to wife. 40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee to take thee to him to wife. 41 And ſhe aroſe, and bowed herſelf on *her* face to the earth, and ſaid, Behold, *let* thine handmaid *be* a ſervant to waſh the feet of the ſervants of my lord. 42 And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of hers that went after her; and ſhe went after the meſſengers of David, and became his wife. 43 David alſo took Ahinoam of Jezreel, and they were alſo both of them his wives. 44 But Saul had given Michal his daughter, Davids wife, to Phalti the ſon of Laiſh, which *was* of Gallim.

And Samuel died] The *Jews* are of Opinion, that *Samuel* died only four Months before *Saul:* But, by the Generality of Chriſtian Chronologers, he is ſuppoſed to have died about two Years before the Death of that Prince, and in the ninety-eighth Year of his Age; wenty of which had been ſpent in the Government f *Iſrael* (tho' Sir *John Marſham* will have it no more han ſixteen) before *Saul*'s Inauguration, after which, e lived about eighteen. He was firſt interr'd at *Ramah*, but, in the Time of the Emperor *Arcadius*, his Body was tranſported from *Paleſtine* to *Conſtantinople*; nd (as St. *Jerom* informs us) received both by the Clergy and Laity with a Joy unſpeakable, and Honours lmoſt infinite. He was, indeed, while he lived, an xcellent Governor, and, through his whole Adminiſtration, above Vanity, Corruption, or any private Views. Thoſe, that attend to his Life, may obſerve, hat he was modeſt without Meanneſs, mild without Weakneſs, firm without Obſtinacy, and ſevere without Harſhneſs. See his Character deſcribed by the Author f *Eccleſiaſticus*, Ch. xlvi. 13, *&c.* But, beſides the Things that are recorded of this Prophet in the firſt Book f *Samuel*, there are ſome other Paſſages concerning him n the firſt Book of *Chronicles*; as, That he enriched he Tabernacle with ſeveral Spoils, which he took from he Enemies of *Iſrael* during his Adminiſtration, Ch. xvi. 28, That he aſſiſted in regulating the Diſtribution f the *Levites*, which *David* afterwards preſcribed for he Service of the Temple, Ch. ix. 22. And, laſtly, hat he wrote the Hiſtory of *David*, in Conjunction with the Prophets *Nathan* and *Gad:* But, as he was ead before *David* came to the Throne, this can be eant only of the Beginning of that Hiſtory, which by he other two Prophets might be continued and conluded. There is great Probability, indeed, that he compoſed the twenty four firſt Chapters of the firſt Book f *Samuel*, which contain the Beginning of *David*'s Life, and ſeveral hiſtorical Facts, wherein he himſelf ad a large Share; but as for the latter Part of it, it as impoſſible for him to write it, becauſe, in the Beginning of the xxvth Chapter, there is mention made of is Death.

Then Abigail made haſte, and took two hundred Loaves, nd two Bottles of Wine] It muſt be obvious to every eader, that *two Bottles of Wine* would bear no Proportion to the other Parts of the Preſent, nor anſwer the Exigencies which *David*'s Army might be in, if they be nderſtood of ſuch Bottles as are now in Uſe among us: But, in theſe *Eaſtern* Countries, they uſed to carry and keep their Wine and Water in Leathern Bags, made on purpoſe to hold liquid Things. Such were the Bottles the *Gibeonites* brought to *Joſhua*'s Camp; and of ſuch as thoſe it is not unlikely, that our Saviour ſpeaks, *Matt.* ix. 17. where in the Marginal Note of our old *Bible*, *Bottles* are explained by Bags of Leather, two Skins or Borrochios, wherein Wine was carried on Aſſes or Camels. And that two ſuch Veſſels as theſe might hold a Quantity of Wine proportionate to the reſt of the Preſent, which *Abigail* carried with her, needs not to be diſputed. See *Howell*'s Hiſt.

CHAP. XXVI.

Saul *being intrenched,* David *comes to the Camp, finds the Army aſleep, and is adviſed to kill* Saul, *but only takes his Spear and Cruſe, and departs.*

Ver. 1. AND the Ziphites came unto Saul to Gibeah, ſaying, Doth not David hide himſelf in the hill of Hachilah *which is* before Jeſhimon? 2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph. 3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon by the way: but David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs. 4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed. 5 And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the ſon of Ner, the captain of his hoſt: and Saul lay in the trench, and the people pitched round about him. 6 Then anſwered David and ſaid to Ahimelech the Hittite, and to Abiſhai the ſon of Zeruiah brother to Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee. 7 So David and Abiſhai came to the people by night, and behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter, but Abner and the people lay round about him. 8 Then ſaid Abiſhai to David, God hath delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with the ſpear, even to the earth at once, and I will not *ſmite* him the ſecond time. 9 And David ſaid to Abiſhai, deſtroy him not: for who can ſtretch forth his hand againſt the Lords anointed, and be guiltleſs. 10 David ſaid furthermore, *As* the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battle, and periſh. 11 The Lord forbid that I ſhould ſtretch forth mine hand againſt the Lords anointed: but I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go. 12 So David took the ſpear and the cruſe of water from Saul's bolſter, and they gat them away, and no man ſaw *it*, nor knew it, neither awaked: for they *were* all aſleep, becauſe a deep ſleep from the Lord was fallen upon them. 13 Then David went over to the other ſide, and ſtood on the top of an hill afar off, (a great ſpace *being* between them) 14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not, Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king? 15 And David ſaid to Abner, *Art* not thou a valiant man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord. 16 This thing *is* not good that thou haſt done: *as* the Lord liveth, ye *are* worthy to die, becauſe you have not kept your maſter the Lords anointed: and now ſee where the kings ſpear *is*, and the cruſe of water, that *was* at his bolſter. 17 And Saul knew Davids voice, and ſaid, *Is* this thy voice, my ſon David? and David ſaid, *It is* my voice, my lord, O king. 18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand? 19 Now therefore, I pray thee, let my lord the king hear the words of his ſervant: If the Lord have ſtirred thee up againſt me, let him accept an offering: but if *they be* the children of men, curſed *be* they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, ſaying, Go ſerve other gods. 20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a partridge in the mountains. 21 Then ſaid Saul, I have ſinned: return, my ſon David, for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. 22 And David anſwered and ſaid, Behold the kings ſpear, and let one of the young men come over and fetch it. 23 The Lord render to every man his righteouſneſs, and his faithfulneſs: for the Lord delivered thee into *my* hand to day, but I would not ſtretch forth mine hand againſt the Lords anointed. 24 And behold, as thy life was much ſet by this day in mine eyes; ſo let my life be much ſet by in the eyes of the Lord, and let him deliver me out of all tribulation. 25 Then Saul ſaid to David, Bleſſed *be* thou, my ſon David: thou ſhalt both do great *things*, and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his place.

So David and Abiſhai came to the People by Night] This, ſays *Pool*, may ſeem a bold and ſtrange Attempt, for two Perſons to go into the Midſt of an Army of three thouſand Men: But, in Anſwer to this, many Things may be conſidered: As that, according to the Accounts of many credible Hiſtorians, ſeveral gallant Men have attempted Things of no leſs Danger and Difficulty than this was; that *David* had all along Aſſurance given him, that God would preſerve him in all Dangers to ſucceed in the Kingdom; and that, at this Time, he might have a particular Impulſe and Incitement from God to go upon this Enterprize, and might poſſibly be informed by him, that he had caſt them into a deep Sleep, that he might give him this ſecond Opportunity of manifeſting to *Saul* his Innocence, and the Juſtice of his Cauſe. Not to ſay, that as Secrecy, at this Time, was the great Point, *David* might think himſelf ſafer, in this Reſpect, with one ſingle Companion, than with more.

CHAP. XXVII.

David *retires to* Gath, *and* Saul *ſeeks no more after him.* Achiſh *gives* David Ziklag.

Ver. 1. AND David ſaid in his heart, I ſhall now periſh one day by the hand of Saul: *there is* nothing better for me, than that I ſhould ſpeedily eſcape into the land of the Philiſtines; and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: ſo ſhall I eſcape out of his hand. 2 And David aroſe, and he paſſed over with his ſix hundred men that *were* with him, unto Achiſh the ſon of Maoch king of Gath. 3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs, Nabals wife. 4 And it was told Saul that David was fled to Gath, and he ſought no more again for him. 5 And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee? 6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day. 7 And the time that David dwelt in the country of the Philiſtines, was a full year and four months. 8 And David and his men went up and invaded the Geſhurites, and the Gezrites, and the Amalekites: for thoſe *nations were* of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt. 9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh. 10 And Achiſh ſaid, Whither have we made a rode to day? And David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the Jerahmeelites, and againſt the ſouth of the Kenites. 11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner, all the while he dwelleth in the country of the Philiſtines. 12 And Achiſh believed David, ſaying, He hath made his people Iſrael utterly to abhor him; therefore he ſhall be my ſervant for ever.

Then Achiſh gave him Ziklag] *Ziklag* was ſituate in the extreme Parts of *Judah* ſouthwards, not far from *Hormah*, where the *Iſraelites* received a Defeat while they ſojourned in the Wilderneſs. In the Diviſion of the Land of *Cnnaan*, it was firſt given to the Tribe of *Judah*, Joſh. xv. 31. and afterwards to that of *Simeon*, Joſh. xix. 5. But the *Philiſtines* ſeem all along to have kept Poſſeſſion, ſo that it never came into the Hands of either Tribe, until, by the Gift of *Achiſh*, it became the peculiar Poſſeſſion of *David*, and his Succeſſors. Why *David* deſired of *Achiſh* the Liberty to retire to this Place, was to avoid the Envy, which the Number of his Attendants might poſſibly occaſion; to ſecure his People from the Infection of *Idolatry*, to enjoy the free Exerciſe of his own Religion; and to gain an Opportunity of enterprizing ſomething againſt the Enemies of God, without the Knowledge or Obſervation of the *Philiſtines*.

And David and his Men went up and invaded the— Amalekites] In 1 *Sam.* xv. 7. we read, that *Saul ſmote the Amalekites, and utterly deſtroyed all the People with the Edge of the Sword*; and yet we find *David* here making frequent Incurſions upon the *Amalekites*; and therefore the Meaning of the former Paſſage muſt be, that *Saul* deſtroyed as many of them as fell into his Hands; for ſeveral of them might make their Eſcape from *Saul*, into the Deſarts that lay towards *Arabia Felix*, and upon his Retreat, return and repoſſeſs their old Habitation. See *Le Clerc*'s Com.

And David ſaid, againſt the South of Judah, and againſt the South of the Jerahmeelites, and againſt the South of the Kenites] By which Nations, *David*, ſays *Pool*, in Reality meant the *Geſhurites*, and the *Gezerites*, who were both of them Relicts of the *Canaanites*, whom God ordered to be extirpated, and who did, in Truth, live to the South of *Judah*; but *Achiſh* underſtood him in a quite contrary Senſe, *viz.* that he had fallen upon his own Countrymen. So that, ſince the Formality of a Lie conſiſts in our impoſing upon thoſe with whom we converſe, we cannot but allow, that tho' *David*'s Anſwer cannot be called a downright Lie, yet it is an *Equivocation*, with an Intent to deceive, badly comporting with that Honeſty and Simplicity which became *David*, both as a Prince, and a Profeſſor of the true Religion, wherein he is no way to be excuſed, and much leſs to be imitated.

CHAP. XXVIII.

Saul *and the Witch of* Endor.

Ver. 1. AND it came to paſs in thoſe days, that the Philiſtines gathered their armies together for warfare to fight with Iſrael: and Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battel, thou and thy men. 2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do. And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever. 3 Now Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city: and Saul had put away thoſe that had familiar ſpirits, and the wizards out of the land. 4 And the Philiſtines gathered themſelves together, and came and pitched in Shunem: and Saul gathered all Iſrael together, and they pitched in Gilboa. 5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled. 6 And when Saul enquired of the Lord, the Lord anſwered him not, neither by dreams, nor by Urim, nor by prophets. 7 Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants ſaid to him, Behold, *there is* a woman that hath a familiar ſpirit at En-dor. 8 And Saul diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he ſaid, I pray thee divine unto me by the familiar ſpirit, and bring me *him* up whom I ſhall name unto thee. 9 And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards out of the land: wherefore then layeſt thou ſnare for my life, to cauſe me to die? 10 And Saul ſware to her by the Lord, ſaying, *As* he Lord liveth, there ſhall no puniſhment happen to thee for this thing. 11 Then ſaid the oman, Whom ſhall I bring up unto thee? And e ſaid, Bring me up Samuel. 12 And when he woman ſaw Samuel, ſhe cried with a loud oice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul. 3 And the king ſaid unto her, Be not afraid: or what ſaweſt thou? And the woman ſaid unto aul, I ſaw gods aſcending out of the earth. 14 nd he ſaid unto her, What form *is* he of? nd ſhe ſaid, An old man cometh up; and he covered with a mantle, and Saul perceived at it *was* Samuel, and he ſtooped with *his* face o the ground, and bowed himſelf. 15 And amuel ſaid to Saul, Why haſt thou diſquieted e, to bring me up? And Saul anſwered, I am re diſtreſſed; for the Philiſtines make war ainſt me, and God is departed from me, and anſwereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayeſt make known unto me what I ſhall do. 16 Then ſaid Samuel, Wherefore then doſt thou aſk of me, ſeeing the Lord is departed from thee, and is become thine enemy? 17 And the Lord hath done to him, as he ſpake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David: 18 Becauſe thou obeyedſt not the voice of the Lord, nor executedſt his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. 19 Moreover the Lord will alſo deliver Iſrael with thee, into the hand of the Philiſtines: and to morrow *ſhalt* thou and thy ſons *be* with me: the Lord alſo ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines. 20 Then Saul fell ſtraightway all along on the earth, and was ſore afraid, becauſe of the words of Samuel, and there was no ſtrength in him: for he had eaten no bread all the day, nor all the night. 21 And the woman came unto Saul, and ſaw that he was ſore troubled, and ſaid unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou ſpakeſt unto me. 22 Now therefore, I pray thee, hearken thou alſo unto the voice of thine handmaid, and let me ſet a morſel of bread before thee; and eat, that thou mayeſt have ſtrength, when thou goeſt on thy way. 23 But he refuſed, and ſaid, I will not eat; but his ſervants together with the woman, compelled him, and he hearkened unto their voice: ſo he aroſe from the earth, and ſat upon the bed. 24 And the woman had a fat calf in the houſe, and ſhe haſted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof. 25 And ſhe brought *it* before Saul, and before his ſervants, and they did eat: then they roſe up, and went away that night.

And the Philiſtines gathered themſelves together, and came and pitched in Shunem] *Shunem* was a City in the Borders of the Tribe of *Iſſachar*, about five Miles to the South of Mount *Hermon*, acording to St. *Jerom* and *Euſebius*; who tells us likewiſe that *Gilboa* was a Ridge of Mountains, ſix Miles diſtant from *Scythopolis*, antiently called *Bethſham*; and that *Endor* was a Town in the Valley of *Jezreel*, at the Foot of Mount *Gilboa*. See *Wells's* Geogr. and *Le Clerc*'s Com.

And Saul perceived that it was Samuel] Mr. *Stackhouſe* has a Diſſertation upon this Appearance of *Samuel* to *Saul*, and proves by undeniable Arguments that it was a real Apparition, not of the *Devil*, or any of his *Imps*, as ſome affirm, but of *Samuel* himſelf. He ſays, that, whatever *Incongruity* may be ſuppoſed in the real Appearance of *Samuel*, it is not near ſo much, as to find one of the *apoſtate* Spirits of *Hell* expreſſing ſo much Zeal for the Service of God of *Heaven*, and upbraiding *Saul* with thoſe very Crimes which he himſelf tempted him to commit; as to find this wicked and impure Spirit making Uſe of the Name of God (that ſacred and tremendous Name, whoſe very Pronunciation was enough to make him quake and ſhiver) no leſs than ſix Times in this Intercourſe with *Saul*, without any Manner of Uneaſineſs or Heſitation; as to find this Angel of Darkneſs, and *Father of Lies*, prying into the Womb of *Futurity*, and determining the moſt caſual Events poſitively and preciſely: For, what *Genius* (however exalted and improved) without a divine *Revelation*, could be able to foretel Things, that were lodged in God's own Breaſt, *viz.* the preciſe Time of the two Armies engaging, the Succeſs and Conſequence of the Victory, and the very Names that were to fall in Battle? This is what the Apparition plainly revealed to *Saul*: And yet this, we dare maintain, is more than any *finite* Underſtanding, by its own mere Capacity, could ever have been able to find out.

But if we are to take the Scripture in its plain and literal Senſe, read we over the Story of *Saul* and the Witch of *Endor* never ſo often, we ſhall not ſo much as once find the Devil mentioned in it. And therefore, 'tis ſomewhat wonderful, that he ſhould be brought upon the Stage by many learned Men, merely to ſolve a Difficulty, which, upon Examination appears to be none at all. But now, on the other Hand it appears, that, thro' the whole Narration, *Samuel* is the only Thing that is mentioned. 'Tis *Samuel* whom *Saul* deſires to be called up; *Samuel*, who appeared to the Woman; *Samuel*, whom the Woman deſcribes; *Samuel*, whom *Saul* perceives and bows himſelf to, with whom he converſes ſo long, and, *becauſe of whoſe Words*, *he was* afterwards ſo *ſore afraid*.

The Scripture indeed ſpeaks ſometimes according to the *Appearance* of Things, and may call that by the Name of *Samuel*, which was only the *Semblance* or *Phantom* of him: But that this cannot be the Senſe of the Matter here, we have the Teſtimony of the wiſe Son of *Sirach*, (an excellent Interpreter of *Canonical* Scripture) who tells us expreſly, that *Samuel*, *after his Death propheſied*, *and ſhewed the King his End*; purſuant to what we read in the Verſion of the *Septuagint*, viz. that *Saul aſked Counſel of one*, *that had a familiar Spirit*, *and Samuel anſwered him*, 1 Chron. x. 13. So that, upon the Whole, we may be allowed to conclude, that it was the real Soul of *Samuel*, cloathed in ſome viſible *Form*, which, at this Time, appeared to the King of *Iſrael*: But by what *Means*, or for what *Purpoſes*, it appeared, is the other Queſtion we are now to determine.

Several of the Fathers of the Chriſtian Church were of Opinion, that the Devil had a certain limited Power over the Souls of the Saints before *Jeſus Chriſt deſcended into Hell*, and reſcued them from the Tyranny of that Prince of Darkneſs. St. *Auſtin*, in particular, thinks, that there is no Abſurdity in ſaying, that the Devil was as able to call up *Samuel*'s Soul, as he was to preſent himſelf *among the Sons of God*, or ſet our Saviour on one of the *Pinacles of the Temple*; and a learned *Jewiſh* Doctor ſuppoſes, that Devils have ſuch a Power over human Souls, for the Space of a Year after their Departure, as to make them aſſume what Bodies they pleaſe; and thereupon he concludes, (but very erroneouſly) that it was not a Year, from the Time of *Samuel*'s Death, to his Appearance. But theſe are ſuch wild and extravagant Fancies, as deſerve no ſerious Confutation. 'Tis abſurd to ſay, that the Souls of Saints (ſuch as we are now ſpeaking of) were ever in Hell, and more abſurd to ſay, that, if they are in Heaven, it is in the Power of any *magical*, nay, of any *diabolical* Incantations, to call them down from thence. Great, without all Doubt, is the Power of *apoſtate* Angels; but miſerable, we may ſay, would the State of the Bleſſed be, if the other had any Licence to diſturb their Happineſs, when, and as long, as they pleaſed. For, 'God forbid, ſays *Tertullian*, that we ſhould believe, that the Soul of an holy Man, much leſs of a Prophet, ſhould be ſo far under his Diſpoſal, as to be brought up at Pleaſure by the Power of the Devil.'

Since the *Devil* then has no Power to diſturb the Happineſs of *Souls* departed, this Apparition of *Samuel* could not proceed from any *magical* Enchantments of the Sorcereſs, but muſt have been effected by the ſole Power and Appointment of God, who is the ſovereign Lord both of the Living and of the Dead: And, accordingly we may obſerve from the Surprize, which the Woman diſcover'd upon *Samuel*'s ſudden appearing, that the Power of her *Magick* was not concern'd therein, but that it was the Effect of ſome ſuperior Hand. Now it is plain, from the Narration in the Text, that the Woman ſaw ſomething ſhe was not accuſtom'd to ſee. Her *Necromancy* had ordinarily Power over *Dæmons* only, or ſuch wretched Spirits as were ſubject to the Devil's Tyranny; but on this Occaſion, ſhe ſaw an Object, ſo auguſt, ſo terrible, ſo majeſtick, ſo contrary indeed to any Thing ſhe had ever rais'd before, and that coming upon her before ſhe had begun her Enchantments, that ſhe could not forbear being frighten'd, and *crying out with a loud Voice*, as being fully ſatisfied, that the Apparition came from God.

'But, ſince the Scripture aſſures us, that God had 'wholly withdrawn himſelf from *Saul*, and would 'anſwer him neither by *Prophets* nor by *Dreams*; 'how can we imagine, that he ſhould, all on a ſudden 'become ſo kind, as to ſend *Samuel* to him, or that '*Samuel* ſhould be in any Diſpoſition to come, when 'it was impoſſible for him to do any Good by his 'coming?'

Now there ſeems to be ſome *Analogy* between God's dealing with *Saul* in this Particular, and his former Treatment of the Prophet *Balaam*. *Balaam* was for diſobeying the Orders which God had given him to bleſs the *Iſraelites*, and was for ſearching into *magical* Secrets for what he could not obtain of God, *viz.* a Power to change into Curſes the Bleſſings which God pronounc'd by his Mouth. In this Caſe there was but ſmall Likelihood, that God would continue to communicate himſelf to a Perſon ſo unworthy of any extraordinary Revelation; and yet he did it: But then it was with a Deſign to reveal to him, thoſe very Miſeries, from which his *mercenary* Mind was ſo deſirous to reſcue the *Midianites*. The Application is eaſy: And it farther ſuggeſts this Reaſon, why God appointed *Samuel*, at this Time, to appear unto *Saul*, viz. that, thro' him, he might give him a *Meeting* where he leaſt of all expected one; and might ſhew him, that the Fate, which his own Diſobedience had brought upon him, was determin'd; that there was no reverſing the Decrees of Heaven, no procuring Aid againſt the *Almighty*'s Power, no *fleeing* (tho' it were to *Hell*) *from his Preſence*, no hiding himſelf in *Darkneſs* from his Inſpection, *with whom Darkneſs is no Darkneſs at all*, *but the Night is as clear as the Day*, *and the Darkneſs and Light are both alike*, Pſ. cxxxix. 12.

That the Souls of Men *departed* have a *Capacity*, and, no doubt, an *Inclination* to be employ'd in the Service of Men *alive*, as having the ſame Nature and Affections, and being more ſenſible of our Infirmities, than any *pure* and *abſtracted* Spirits are, can hardly be conteſted; that, in their abſent State, they are embodied with *ærial* or *ætherial* Vehicles, which they can condenſe, or rarify at Pleaſure, and ſo appear, or not appear to human Sight, is what ſome of the greateſt Men, both of the *Heathen* and *Chriſtian* Religion, have maintained; and that frequent Apparitions of this Kind have happened, ſince the World began, cannot be denied by any one, that is converſant in Hiſtory. If therefore the Wiſdom of God thought proper to diſpatch a Meſſenger to *Saul* upon this Occaſion; there may be ſome Account given, why the Soul of *Samuel* (upon the Suppoſition it was left to his *Option*) ſhould rather be deſirous of being ſent upon that Errand: For, whatever may be ſaid in Diminution of *Saul*'s religious Character, 'tis certain, that he was a brave Prince and Commander; had lived in ſtrict Intimacy with *Samuel*; profeſſed a very great Eſteem for him in all Things; and was, by *Samuel*, not a little lamented, when he had fallen from his Obedience to God. Upon theſe Conſiderations we may imagine, that the Soul of *Samuel* might have ſuch a Kindneſs for him, as to be ready to appear to him in the Depth of his Diſtreſs, in order to ſettle his Mind, by telling him the Upſhot of the whole Matter, *viz.* that he ſhould loſe the Battle, and he and his Sons be ſlain; that ſo he might give a Specimen (as the *Jews* love to ſpeak in Commendation of him) of the braveſt Valour, that ever was atchieved by any Commander; fight boldly when he was ſure to die; and ſell his Life at as dear a Price as poſſible; that ſo in his Death, he might be commemorated with Honour, and deſerve the *Threnodia*, which his *Son-in-law* made on him; *The Beauty of Iſrael is ſlain upon the high Places. How are the Mighty fallen!*

…from the Blood of the ſlain, from the Fat of the …y, the Bow of Jonathan turned not back, and the …d of Saul returned not empty. How are the Mighty …n in the Midſt of the Battle! 2 Sam. i. 19.

CHAP. XXIX.

…vid, offering to march with the Philiſtines, *is [illegible] againſt by their Princes*; Achiſh *pleads for him, and unwillingly diſmiſſes him.*

Ver. 1. NOW the Philiſtines gathered together all their armies to Aphek: and the Iſraelites pitched by a fountain which *is* in Jezreel. 2 And the lords of the Philiſtines paſſed on by hundreds, and by thouſands: but David and his men paſſed on in the rere-ward with Achiſh. 3 Then ſaid the princes of the Philiſtines, What *do* theſe Hebrews *here?* And Achiſh ſaid unto the princes of the Philiſtines, *Is* not this David the ſervant of Saul the king of Iſrael, which hath been with me theſe days or theſe years, and I have found no fault in him ſince he fell *unto me*, unto this day? 4 And the princes of the Philiſtines were wroth with him, and the princes of the Philiſtines ſaid unto him, Make this fellow return, that he may go again to his place which thou haſt appointed him, and let him not go down with us to battel, leſt in the battel he be an adverſary to us: for wherewith ſhould he reconcile himſelf unto his maſter? *ſhould it* not *be* with the heads of theſe men? 5 *Is* not this David, of whom they ſang one to another in dances, ſaying, Saul ſlew his thouſands, and David his ten thouſands? 6 Then Achiſh called David, and ſaid unto him, Surely *as* the Lord liveth, thou haſt been upright, and thy going out and thy coming in with me in the hoſt, *is* good in my ſight: for I have not found evil in thee ſince the day of thy coming unto me unto this day: nevertheleſs, the lords favour thee not. 7 Wherefore now return, and go in peace, that thou diſpleaſe not the lords of the Philiſtines. 8 And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant, ſo long as I have been with thee unto this day, that I may not go fight againſt the enemies of my lord the king? 9 And Achiſh anſwered and ſaid to David, I know that thou *art* good in my ſight, as an angel of God: notwithſtanding, the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battel. 10 Wherefore now riſe up early in the morning, with thy maſters ſervants that are come with thee: and aſſoon as ye be up early in the morning, and have light, depart. 11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines; and the Philiſtines went up to Jezreel.

…And David ſaid unto Achiſh, but what have I done that I may not go fight againſt the Enemies of my Lord the King] It may ſeem a little ſtrange, perhaps, that *David*, who in this, and ſeveral other Inſtances, was doubtleſs culpable in the Eyes of God, ſhould, nevertheleſs be ſtiled in Scripture *the Man after his own Heart:* but whoever obſerves the Occaſion of that Expreſſion, will find, that it ought to be taken in a comparative Senſe only, and in Derogation indeed to *Saul*, whoſe Tranſgreſſion in ſparing *Amalek*, the Prophet *Samuel* was then reproving; that, in executing his Decrees upon the idolatrous Nations round about him, *David* would be more punctual, and not ſo remiſs as *Saul* had been; and, in reſpect, would conform to the Divine Will, or be *the Man after God's own Heart*: This ſeems to be the primary Senſe of the Words, tho' the common Solution, *viz.* that, tho' *David* was a great and grievous Sinner, yet the Severity of his Repentance cleared him in the Sight of God, and made amends for the Enormity of his Tranſgreſſions, be not much amiſs.

CHAP. XXX.

The Amalekites *ſpoil* Ziklag, *and carry away* David*'s Wives; he purſues and overtakes them, and recovers all; makes an Order for dividing the Spoil; and ſends Preſents to his Friends.*

Ver. 1. AND it came to paſs when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the ſouth and Ziklag, and ſmitten Ziklag, and burnt it with fire: 2 And had taken the women captives, that *were* therein; they ſlew not any, either great or ſmall, but carried *them* away, and went on their way. 3 So David and his men came to the city, and behold, *it was* burnt with fire, and their wives, and their ſons, and their daughters were taken captives. 4 Then David and the people that *were* with him, lift up their voice and wept, until they had no more power to weep. 5 And Davids two wives were taken captives, Ahinoam the Jezreeliteſs, and Abigail the wife of Nabal the Carmelite. 6 And David was greatly diſtreſſed; for the people ſpake of ſtoning him, becauſe the ſoul of all the people was grieved, every man for his ſons, and for his daughters: but David encouraged himſelf in the Lord his God. 7 And David ſaid to Abiathar the prieſt Ahimelechs ſon, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David. 8 And David enquired at the Lord, ſaying, Shall I purſue after this troop? Shall I overtake them? And he anſwered him, Purſue; for thou ſhalt ſurely overtake *them*, and without fail recover *all*. 9 So David went, he and the ſix hundred men that *were* with him, and came to the brook Beſor, where thoſe that were left behind, ſtayed. 10 But David purſued, he and four hundred men: (for two hundred abode behind, which were ſo faint that they could not go over the brook Beſor) 11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat, and they made him drink water. 12 And they gave him a piece of a cake of figs, and two cluſters *of raiſins:* and when he had eaten, his ſpirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights. 13 And David ſaid unto him, To whom *belongeſt* thou? and whence *art* thou? And he ſaid, I am a young man of Egypt, ſervant to an Amalekite, and my maſter left me, becauſe three days agon I fell ſick. 14 We made an invaſion *upon* the ſouth of the Cherethites, and upon *the coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb, and we burnt Ziklag with fire. 15 And David ſaid to him, Canſt thou bring me down to this company? And he ſaid, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company. 16 And when he had brought him down, behold, *they were* ſpread abroad upon all the earth, eating and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines, and out of the land of Judah. 17 And David ſmote them from the twilight, even unto the evening of the next day: and there eſcaped not a man of them, ſave four hundred young men which rode upon camels, and fled. 18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives. 19 And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters, neither ſpoil, nor any thing that they had taken to them: David recovered all. 20 And David took all the flocks, and the herds: *which* they drave before thoſe *other* cattel, and ſaid, This is Davids ſpoil. 21 And David came to the two hundred men, which were ſo faint that they could not follow David, whom they had made alſo to abide at the brook Beſor: and they went forth to meet David, and to meet the people that *were* with him; and when David came to the people, he ſaluted them. 22 Then anſwered all the wicked men, and *men* of Belial, of thoſe that went with David, and ſaid, Becauſe they went not with us, we will not give them *ought* of the ſpoil that we have recovered, ſave to every man his wife and his children, that they may lead *them* away, and depart. 23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the Lord hath given us, who hath preſerved us, and delivered the company that came againſt us, into our hand. 24 For who will hearken unto you in this matter? but as his part is that goeth down to the battel, ſo *ſhall* his part *be* that tarrieth by the ſtuff: they ſhall part alike. 25 And it was *ſo* from that day forward, that he made it a ſtatute and an ordinance for Iſrael unto this day. 26 And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends, (ſaying, Behold a preſent for you, of the ſpoil of the enemies of the Lord.) 27 To *them* which *were* in Bethel, and to *them* which *were* in ſouth Ramoth, and to *them* which *were* in Jattir, 28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa, 29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites, 30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach, 31 And to *them* which *were* in Hebron, and to all the places where David himſelf and his men were wont to haunt.

They ſlew not any, either great or ſmall, but carried them away] This may be imputed either to their Covetouſneſs, who might keep them for Sale, and to make Money of them as Captives; or to their Cruelty, who might keep them for more lingering and repeated Torments; or perhaps for the Gratification of their brutal Luſts; tho' principally it is to be aſcribed to God's overruling Providence, who reſtrained, and ſet Bounds to their Rage.

The People ſpake of ſtoning him] The Reaſon of their Rage againſt *David*, was his relinquiſhing his own Country, and coming to *Ziklag*; for provoking the *Amalekites* by the Slaughter of all that came in his Way; and for going with *Achiſh* to War, while he left the Place, where their Wives, and Children were unguarded.

CHAP. XXXI.

Iſrael *and the* Philiſtines *join Battle; the former ſmitten.* Saul'*s Sons ſlain; he and his Armour-bearer fall on their Swords. The* Jabeſh-Gileadites *take their Bodies from the Walls, where the* Philiſtines *had fixed them, and ſolemnize their Funeral.*

Ver. 1. NOW the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa. 2 And the Philiſtines followed hard upon Saul, and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchiſhua, Sauls ſons. 3 And the battel went ſore againſt Saul, and the archers hit him, and he was ſore wounded of the archers. 4 Then ſaid Saul unto his armour-bearer, Draw thy ſword and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and abuſe me. But his armour-bearer would not; for he was ſore afraid: and therefore Saul took a ſword, and fell upon it. 5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him. 6 So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together. 7 And when the men of Iſrael that *were* on the other ſide of the valley, and *they* that *were* on the other ſide Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them. 8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa. 9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to publiſh *it* in the houſe of their idols, and among the people. 10 And they put his armour in the houſe of Aſhtaroth: and they faſtened his body to the wall of Bethſhan. 11 And when the inhabitants of Jabeſh-gilead heard of that which the Philiſtines had done to Saul: 12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and burnt them there. 13 And they took their bones, and buried *them* under a tree at Jabeſh, and faſted ſeven days.

And the Philiſtines ſlew Jonathan] It was certainly no ſmall Grief to *David* to hear of *Jonathan*'s Death, and a Trial it might be of his Patience, and Reſignation to the Divine Will; but ſtill, there ſeems to be a Direction of Providence in ſuffering him to be ſlain, that *David* might more eaſily come to the Throne. For, tho' *Jonathan*, no doubt, would have made a voluntary Dedition of it, yet, as he was the People's great Favourite, ſome there might poſſibly be, who would not allow of the Dedition, and ſo a civil War might have aroſe concerning the Succeſſor, which, by his dying in this Manner, was prevented.

And he was ſore wounded of the Archers] Bows and Arrows were the principal Weapons that the *Philiſtines* uſed, in which they were very expert, and did terrible Execution: And for this Reaſon ſome think, that, when *David* came to the Throne, he taught the *Iſraelites* the Uſe of the Bow (as we read 2 *Sam.* i. 18.) that they might not be inferior to the *Philiſtines*, no fall into the like Diſaſter; that, when he had made a Peace with the *Philiſtines*, he took ſome of their Archers (who, in the following Books, are frequently mentioned under the Name of *Cherethites*) to be his Body-guard.

A N
EXPOSITION
O F
The Second Book of SAMUEL, otherwiſe called the ſecond Book of KINGS.

The ARGUMENT.

his and the foregoing Book bear the Title of Samuel, *becauſe they contain the Narrative of the Conception, Nativity, and the ſeveral Incidents and Occurrences of his Life, and alſo the Lives and remarkable Tranſactions of thoſe two Kings,* Saul *and* David, *both whom he anointed and conſecrated Kings by the immediate Direction and Ordinance of God. And as the firſt Book gives an Account of thoſe Things which God brought to paſs under the Government of* Samuel *and* Saul; *ſo this ſecond declares the brave Exploits, and noble Atchievements of* David, *after the Death of* Saul, *from the Beginning to the End of his Reign, and by what Means his Kingdom was wonderfully augmented; his great Troubles and Dangers, ariſing from within as from without his Houſe; the unnatural and dangerous Inſurrections, Uproars, Treaſons, plotted and ſet on Foot againſt him, by falſe Counſellors, feigned Friends and Flatterers, and even by his own Children and People; and by what Means God enabled him to overcome all Difficulties, and to enjoy his Kingdom in Reſt and Peace. In the Perſon of* David *the Scripture ſets forth* Jeſus Chriſt *the chief King, who came of* David *according to the Fleſh, and was perſecuted on every Side by open and ſecret Enemies, as well in his Perſon, as in his Members; but at length, he triumphs over all, and gives his Catholick Church Victory over all Powers, Spiritual and Temporal, and ſo reigns with them King for evermore.*

CHAP. I.

avid returning to Ziklag, *is informed by an* Amalekite *of the Death of* Saul *and* Jonathan; *revenges their Death on the Meſſenger; and laments them in an Elegiac Song.*

r. 1. NOW it came to paſs after the death of Saul, when David was returned om the ſlaughter of the Amalekites, and Da d had abode two days in Ziklag: 2 It came en to paſs on the third day, that behold, a man me out of the camp from Saul, with his clothes nt, and earth upon his head: and *ſo* it was, hen he came to David, that he fell to the earth, d did obeiſance. 3 And David ſaid unto him, om whence comeſt thou? And he ſaid unto m, Out of the camp of Iſrael am I eſcaped. 4 nd David ſaid unto him, How went the matter? pray thee, tell me. And he anſwered, That people are fled from the battel, and many the people alſo are fallen and dead, and Saul d Jonathan his ſon are dead alſo. 5 And Da d ſaid unto the young man that told him, How oweſt thou that Saul and Jonathan his ſon be ad? 6 And the young man that told him, ſaid, As appened by chance upon mount Gilboa, be ld, Saul leaned upon his ſpear, and lo, the ariots and horſemen followed hard after him. And when he looked behind him, he ſaw me, d called unto me: and I anſwered, Here *am* I. 8 And he ſaid unto me, Who *art* thou? And I anſwered him, I *am* an Amalekite. 9 He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me: for anguiſh is come upon me, becauſe my life *is* yet whole in me. 10 So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord. 11 Then David took hold on his clothes, and rent them, and likewiſe all the men that *were* with him. 12 And they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the Lord, and for the houſe of Iſrael; becauſe they were fallen by the ſword. 13 And David ſaid unto the young man that told him, Whence *art* thou? And he anſwered, I *am* the ſon of a ſtranger, an Amalekite. 14 And David ſaid unto him, How waſt thou not afraid to ſtretch forth thine hand, to deſtroy the Lords anointed? 15 And David called one of the young men, and ſaid, Go near, *and* fall upon him. And he ſmote him, that he died. 16 And David ſaid unto him, Thy blood *be* upon thy head: for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the Lords anointed. 17 And David lamented with this lamentation over Saul, and over Jonathan his ſon, 18 (Alſo he bade them teach the children of Judah *the uſe of* the bow: behold *it is* written in the book of Jaſher) 19 The beauty of Iſrael is ſlain upon thy high places: how are the mighty fallen! 20 Tell *it* not in Gath, publiſh *it* not in the ſtreets of Aſkelon: leſt the daughters of the Philiſtines rejoyce, leſt the daughters of the uncircumciſed triumph. 21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the ſhield of the mighty is vilely caſt away, the ſhield of Saul, *as though he had* not *been* anointed with oil. 22 From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back, and the ſword of Saul returned not empty. 23 Saul and Jonathan *were* lovely and pleaſant in their lives, and in their death they were not divided: they were ſwifter than eagles, they were ſtronger than lions. 24 Ye daughters of Iſrael, weep over Saul, who clothed you in ſcarlet, with *other* delights, who put on ornaments of gold upon your apparel. 25 How are the mighty fallen in the midſt of the battel! O Jonathan, *thou waſt* ſlain in thine high places. 26 I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me: thy love to me was wonderful, paſſing the love of women. 27 How are the mighty fallen, and the weapons of war periſhed!

I am the Son of a Stranger, an Amalekite] By the Account which we have of King *Saul*'s Death, in the Concluſion of the foregoing Book, *viz.* that *he fell upon his own Sword*, and expired, it ſeems very evident, that the whole Story of this *Amalekite* was a Fiction of his own inventing, on purpoſe to ingratiate himſelf with *David*, the preſumptive Succeſſor to the Throne: But then the Queſtion is, How he came by *Saul*'s Crown and Bracelet, ſince it is incongruous to think that he would ever wear them in the Time of Action, and thereby expoſe himſelf as a publick Mark? As therefore it is preſum'd, that they were carried into the Field of Battle by ſome of his Attendants, in order to be put on, in Caſe he had obtain'd the Victory, and return'd in Triumph; ſo the *Jews* have a Conceit, that *Doeg*, the infamous Murtherer of the Prieſts at *Nob*, who, at this Time, was his Armour-bearer, had them in his Poſſeſſion, and, before he killed himſelf, gave them to his Son, (this young *Amalekite*) and order'd him to carry them to *David*, but to his Coſt found, that *David*'s Reception was quite different to what he expected. For, being ſhortly to aſcend the Throne himſelf, he was willing to have it believ'd, that to ſlay *the Lord's anointed*, upon any Account whatever, was in itſelf an execrable Crime; and therefore to clear himſelf from the Imputation of being any ways acceſſary to ſo foul a Fact, (as his Enemies would have been apt to imagine, had he given countenance to this pretended King-killer) he order'd him immediately to be put to Death, and therein, at leaſt, acted the Part of a good Politician, if not of a righteous Judge. See *Le Clerc*'s and *Patrick*'s Com.

CHAP. II.

David, *by divine Direction, goes to* Hebron, *where he is made King of* Judah. *He commends the Inhabitants of* Jabeſh Gilead *for their Reſpect to* Saul. Abner *makes* Iſh-boſheth *King of* Iſrael. *A bloody Fight between the Soldiers of* Abner *and* Joab. Aſahel, *purſuing* Abner, *is ſlain by him. At* Abner*'s Motion,* Joab *ſounds a Retreat.*

Ver. 1. AND it came to paſs after this, that David enquired of the Lord, ſaying, Shall I go up into any of the cities of Judah? And the Lord ſaid unto him, Go up. And David ſaid, Whither ſhall I go up? And he ſaid, unto Hebron. 2 So David went up thither, and his two wives alſo, Ahinoam the Jezreeliteſs, and Abigail Nabals wife the Carmelite. 3 And his men that *were* with him, did David bring up, every man with his houſhold: and they dwelt in the cities of Hebron. 4 And the men of Judah came, and there they anointed David king over the houſe of Judah: and they told David, ſaying, *That* the men of Jabeſh-gilead *were they* that buried Saul. 5 And David ſent meſſengers unto the men of Jabeſh-gilead, and ſaid unto them, Bleſſed *be* ye of the Lord, that ye have ſhewed this kindneſs unto your lord, *even* unto Saul, and have buried him. 6 And now the Lord ſhew kindneſs and truth unto you: and I alſo will requite you this kindneſs, becauſe ye have done this thing. 7 Therefore now let your hands be ſtrengthened, and be ye valiant: for your maſter Saul is dead, and alſo the houſe of Judah have anointed me king over them. 8 But Abner the ſon of Ner, captain of Sauls hoſt, took Iſh-boſheth the ſon of Saul, and brought him over to Mahanaim. 9 And he made him king over Gilead, and over the Aſhurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Iſrael. 10 Iſh-boſheth Sauls ſon *was* forty years old when he began to reign over Iſrael, and reigned two years: but the houſe of Judah followed David. 11 (And the time that David was king in Hebron over the houſe of Judah, was ſeven years and ſix months.) 12 And Abner the ſon of Ner, and the ſervants of Iſh-boſheth the ſon of Saul, went out from Mahanaim, to Gibeon. 13 And Joab the ſon of Zeruiah, and the ſervants of David went out, and met together by the pool of Gibeon: and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of *the pool.* 14 And Abner ſaid to Joab, Let the young men now ariſe, and play before us. And Joab ſaid, Let them ariſe. 15 Then there aroſe and went over by number twelve of Benjamin, which *pertained* to Iſh-boſheth the ſon of Saul, and twelve of the ſervants of David. 16 And they caught every one his fellow by the head, and *thruſt* his ſword in his fellows ſide; ſo they fell down together: wherefore that place was called Helkath-hazzurim, which *is* in Gibeon. 17 And there was a very ſore battle that day: and Abner was beaten, and the men of Iſrael, before the ſervants of David. 18 And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light of foot as a wild roe. 19 And Aſahel purſued after Abner, and in going he turned not to the right hand nor to the left, from following Abner. 20 Then Abner looked behind him, and ſaid, *Art* thou Aſahel? And he anſwered, I *am.* 21 And Abner ſaid unto him, Turn thee aſide to thy right or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Aſahel would not turn aſide from following of him. 22 And Abner ſaid again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground: how then ſhould I hold up my face to Joab thy brother? 23 Howbeit he refuſed to turn aſide: wherefore Abner with the hinder end of the ſpear ſmote him under the fifth *rib*, that the ſpear came out behind him; and he fell down there, and died in the ſame place: and it came to paſs, *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill. 24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderneſs of Gibeon. 25 And the children of Benjamin gathered themſelves together after Abner, and became one troop, and ſtood on the top of an hill. 26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? knoweſt thou not that it will be bitterneſs in the latter end? how long ſhall it be then ere thou bid the people return from following their brethren? 27 And Joab ſaid, *As* God liveth, unleſs thou hadſt ſpoken, ſurely then in the morning the people had gone up every one from following his brother. 28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more. 29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron, and they came to Mahanaim. 30 And Joab returned from following Abner: and when he gathered all the people, there lacked of Davids ſervants nineteen men, and Aſahel. 31 But the ſervants of David had ſmitten of Benjamin and of Abners men, *ſo that* three hundred and threeſcore men died. 32 And they took up Aſahel, and buried him in the ſepulchre of his father, which *was* in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.

Whither ſhall I go up? And he ſaid, Unto Hebron] *Hebron* was ſituate in the Midſt of the Tribe of *Judah*; and, as it was a very antient City, the *Metropolis* of the whole Tribe, and the Poſſeſſion of thoſe Prieſtly Families who eſpous'd *David*'s Intereſt; it was a very commodious City for him to make the Place of his Reſidence at this Juncture; as being not unſenſible, that the Determination of the Metropolis in his Favour would be of great Weight to influence the whole Tribe: And accordingly, we find, he was ſoon inveſted with the Sovereignty thereof. *For the Men of Judah came, and there they anointed David King over the Houſe of Judah*, Ver. 4.

And brought him over to Mahanaim] This was a Place in the Tribe of *Gad*, which had its Name from the Appearance of an Hoſt of Angels to *Jacob*, as he came with his Family and all his Subſtance to *Padan-aram*, Gen. xxxii. 1. And the Reaſons for *Abner*'s retreating hither, in the Beginning of the new King's Reign, were, that he might ſecure the People on that Side *Jordan*, and eſpecially the gallant Inhabitants of *Jabeſh-gilead*, who were great Lovers of *Saul*, and attach'd to his Family; that he might prevent the *Philiſtines* from falling upon the King, whom he had under his Protection, in the Infancy of his Reign; and chiefly, that he might be at a great Diſtance from *David*, have the new King more abſolutely under his Command, and a better Opportunity of raiſing Recruits among a People not only brave and courageous, but very well affected to the Cauſe which he had eſpouſed. See *Calmet*'s Com. and *Pool*'s Annot.

And Abner ſaid to Joab, Let the young Men now riſe, and play before us] By which *Abner* ſeems to have meant, not that they ſhould fall upon and deſtroy one another, but merely that they ſhould practiſe a little their military Exerciſes, or *play at Sharps*, as *Gladiators* antiently at *Rome*, and now among us, are wont to do, not with any Purpoſe to kill one another, but only to *divert* the Spectators. See *Calmet*'s Com.

CHAP. III.

War between the Houſes of David *and* Saul. Abner *quarrels with* Iſhboſheth; *revolts to* David, *who feaſts and diſmiſſes him.* Joab *meeting him, treacherouſly murders him.* David *curſes* Joab, *and mourns for* Abner.

Ver. 1. NOW there was long war between the houſe of Saul, and the houſe of David: but David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker. 2 And unto David were ſons born in Hebron: and his firſt born was Ammon, of Ahinoam the Jezreeliteſs. 3 And his ſeccond, Chileab, of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſon of Maacah, the Daughter of Talmai king of Geſhur: 4 And the fourth, Adonijah the ſon of Haggith: and the fifth, Shephatiah the ſon of Abital: 5 And the ſixth, Ithream, by Eglah Davids wife: theſe were born to David in Hebron. 6 And it came to paſs while there was war between the houſe of Saul and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul. 7 And Saul had a concubine, whoſe name *was* Rizpah, the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine? 8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* I a dogs head, which againſt Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to day with a fault concerning this woman? 9 So do God to Abner, and more alſo, except as the Lord hath ſworn to David, even ſo I do to him: 10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beerſheba. 11 And he could not anſwer Abner a word again, becauſe he feared him. 12 And Abner ſent meſſengers to David on his behalf, ſaying, whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee. 13 And he ſaid, Well, I will make a league with thee: but one thing I require of thee, that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou comeſt to ſee my face. 14 And David ſent meſſengers to Iſh-boſheth Sauls Son, ſaying, Deliver *me* my wife Michal, which I eſpouſed to me for an hundred fore-ſkins of the Philiſtines. 15 And Iſh-boſheth ſent, and took her from *her* huſband, *even* from Phaltiel the ſon of Laiſh. 16 And her huſband went with her along weeping behind her to Bahurim: then ſaid Abner unto him, Go, return. And he returned. 17 And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for David in times paſt *to be* king over you. 18 Now then do *it*; for the Lord hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies. 19 And Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin. 20 So Abner came to David to Hebron, and twenty men with him: and David made Abner and the men that *were* with him, a feaſt. 21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael unto my lord the king, that they may make a league with thee, and that thou mayeſt reign over all that thine heart deſireth. And David ſent Abner away; and he went in peace. 22 And behold, the ſervants of David and Joab came from *purſuing* a troop, and brought in a great ſpoil with them: (but Abner *was* not with David in Hebron, for he had ſent him away, and he was gone in peace) 23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſon of Ner, came to the king, and he hath ſent him away, and he is gone in peace. 24 Then Joab came to the king, and ſaid, What haſt thou done? behold, Abner came unto thee, why *is* it *that* thou haſt ſent him away, and he is quite gone? 25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doeſt. 26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him again from the well of Sirah; but David knew *it* not. 27 And when Abner was returned to Hebron, Joab took him aſide in the gate to ſpeak with him quietly: and ſmote him there under the fifth *rib*, that he died, for the blood of Aſahel his brother. 28 And afterward when David heard *it*, he ſaid, I and my kingdom *are* guiltleſs before the Lord for ever, from the blood of Abner the ſon of Ner. 29 Let it reſt on the head of Joab, and on all his fathers houſe, and let there not fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff, or that falleth on the ſword, or that lacketh bread. 30 So Joab and Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother Aſahel at Gibeon in the battle. 31 And David ſaid to Joab, and to all the people that *were* with him, Rent your clothes, and gird you with ſackcloth, and mourn before Abner. And king David *himſelf* followed the bier. 32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of Abner; and all the people wept. 33 And the king lamented over Abner, and ſaid, Died Abner as a fool dieth? 34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *ſo* felleſt thou. And all the people wept again over him. 35 And when all the people came to cauſe David to eat meat while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſte bread or ought elſe, till the ſun be down. 36 And all the people took notice *of it*, and it pleaſed them: as whatſoever the king did, pleaſed all the people. 37 For all the people, and all Iſrael underſtood that day, that it was not of the king to ſlay Abner the ſon of Ner. 38 And the king ſaid unto his ſervants, Know ye not that there is a prince and a great man fallen this day in Iſrael? 39 And I *am* this day weak, though anointed king; and theſe men the ſons of Zeruiah *be* too hard for me: the Lord ſhall reward the doer of evil according to his wickedneſs.

And Iſh-boſheth ſaid to Abner, Wherefore haſt thou gone in unto my Father's Concubine] What Notion the World, at this Time, had of marrying any *Royal* Relict, is evident from the Caſe of *Adonijah*, whom *Solomon* put to Death for deſiring but to aſk for *Abiſhag*, one of *David*'s Concubines, tho' he had employed *Bathſheba*, the King's Mother, to be his Interceſſor, and was himſelf the King's Brother, 1 *Kings* ii. 17. It may be ſaid, perhaps, that *Adonijah* was at this Time aſpiring to the Throne, which *Solomon* perceiving, took Occaſion from this Requeſt to fall out with him, and prevent it. But, however this be, a general Rule it was, not among the *Jews* only, but among other Nations, that no private Perſon ſhould preſume to marry the King's Widow; for this made him appear as a *Rival*, and Competitor for the Crown. See *Calmet*'s Com.

Joab took him aſide in the Gate to ſpeak with him quietly; and ſmote him there] *Abner* was a Man longer verſed in *military* Affairs, who, in the Time of *Saul*'s Diſtraction, had been *Regent* of the Nation, and ſince the Time that he had ſet up *Iſhboſheth* to be King, Prime Miniſter: And therefore *Joab* had Reaſon to ſuſpect, that, in Caſe he once got into *David*'s Favour, (as the Service he was able to do him, gave him a Title to it) it would not be long before he gained a ſuperior Aſcendant; and therefore he took this wicked Method to prevent it.

And the King lamented over Abner] And Reaſon good he had to expreſs his Deteſtation of ſo foul a Fact. For, beſides that *Abner* was a Man of great Power and Authority, and, at this Time, the Head of the contrary Party, it carried an Air of Suſpicion, that *David* might have ſome Concern in the Murder; eſpecially, ſince *Joab*, his Firſt Miniſter, and General of his Forces, was the wicked Inſtrument of it. *Abner* had been reconciled to *David* indeed, but this made the Matter ſtill worſe, and added the Breach of Faith and Hoſpitality to the Sin of Murder, which was enough to alienate the Minds of the *Iſraelites* from him for ever: And therefore *David* behaved himſelf in this Manner, upon this critical Occaſion, not only to teſtify his Abhorrence of ſo baſe a Practice, but to purge himſelf likewiſe, upon the ſtricteſt Niceties of Faith and Honour, that he had been true to *Abner*.

CHAP. IV.

Iſhboſheth *is murdered by two of his Captains, who carry his Head to* David, *for which he orders them to be executed, and* Iſhboſheth'*s Head buried.*

Ver. 1. AND when Sauls ſon heard that Abner was dead in Hebron, his hands were feeble, and all the Iſraelites were troubled. 2 And Sauls ſon had two men *that were* captains of bands: the name of the one was Baanah, and the name of the other Rechab, the ſons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth alſo was reckoned to Benjamin. 3 And the Beerothites fled to Gittaim, and were ſojourners there until this day.) 4 And Jonathan Sauls ſon, had a ſon *that was* lame of *his* feet, *and* was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurſe took him up, and fled: and it came to paſs as ſhe made haſte to flee, that he fell, and became lame; and his name *was* Mephiboſheth. 5 And the ſons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the houſe of Iſh-boſheth, who lay on a bed at noon. 6 And they came thither into the midſt of the houſe, *as though* they would have fetched wheat; and they ſmote him under the fifth *rib*; and Rechab and Baanah his brother eſcaped. 7 For when they came into the houſe, he lay on his bed in his bed-chamber, and they ſmote him and ſlew him, and beheaded him, and took his head, and gat them away through the plain all night. 8 And they brought the head of Iſh-boſheth unto David to Hebron, and ſaid to the king, Behold, the head of Iſh-boſheth the ſon of Saul, thine enemy, which ſought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his ſeed. 9 And David anſwered Rechab and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the Lord liveth, who hath redeemed my ſoul out of all adverſity, 10 When one told me, ſaying, Behold, Saul is dead (thinking to have brought good tidings) I took hold of him, and ſlew him in Ziklag, who *thought* that I would have given him a reward for his tidings: 11 How much more, when wicked men have ſlain a righteous perſon, in his own houſe, upon his bed? ſhall I not therefore now require his blood of your hand, and take you away from the earth? 12 And David commanded his young men, and they ſlew them, and cut off their hands, and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Iſh-boſheth, and buried *it* in the ſepulchre of Abner in Hebron.

And Saul's Son had two Men that were Captains of Bands — of the Tribe of Benjamin] This is added, to ſhew, that theſe two *Regicides* were not only Officers in the King's Army, but of the ſame Tribe with *Saul*, and therefore had more Ties than one upon them to be honeſt and faithful to his Family. For there is Reaſon to believe, that *Saul*, who lived in the Borders of *Benjamin*, conferred more Favours upon that Tribe than any other; and might therefore juſtly expect, both to him and his, a greater Eſteem and Fidelity from thoſe of his own Tribe, than from others. This *Patronymick* is therefore very properly prefixed to the Names of *Rechab* and *Baanah*, to ſhew what vile, ungrateful Villains they were, and how juſtly they deſerved the exemplary Puniſhment which *David* inflicted on them.

And they brought the Head of Iſhboſheth unto David] It may ſeem a little ſtrange, that theſe two Ruffians were not diſcouraged by *David*'s puniſhing the *Amale-ite* for killing *Saul*, and by the Deteſtation he had publickly ſhewn of *Joab*'s Baſeneſs in murthering *Abner*: But the *former* of theſe Caſes, they might think, was not parallel to theirs; becauſe *Saul* was anointed King by God's immediate Direction, whereas *Iſhboſheth* having never had ſuch *ſacred* Unction, was no more than an *Uſurper*: And, as for the *latter*, they might think, that *David*'s Conduct, in Relation to *Abner*'s Death, proceeded from Art and Policy, rather than any ſerious Diſlike of the Thing itſelf; and, in this Opinion, they might the rather be confirmed, when they ſaw *Joab*, inſtead of being puniſhed, continuing in the very ſame Poſt and Power as he had before. *Pool*'s Aunot.

CHAP. V.

The Tribes repair to Hebron, *to anoint* David *King. He takes the ſtrong Hold of* Sion *from the* Jebuſites. Hiram *makes a League with him. His Exploits againſt the* Philiſtines.

Ver. 1. THEN came all the tribes of Iſrael to David unto Hebron, and ſpake, ſaying, Behold, we *are* thy bone, and thy fleſh. Alſo in time paſt, when Saul was king over , thou waſt he that leddeſt out and broughteſt in Iſrael: and the Lord ſaid to thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over Iſrael. 3 So all the elders of Iſrael came to the king to Hebron, and king David made a league with them in Hebron before the Lord: and they anointed David king over Iſrael. David *was* thirty years old when he began to reign, *and* he reigned forty years. 5 In Hebron he reigned over Judah ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah. 6 And the king and his men went to Jeruſalem, unto the Jebuſites, the inhabitants of the land, which ſpake unto David, ſaying, Except thou take away the blind and the lame, thou ſhalt not come in hither: thinking, David cannot come in hither. 7 Nevertheleſs, David took the ſtrong hold of Zion: the ſame *is* the city of David. 8 And David ſaid on that day, Whoſoever getteth up to the gutter, and ſmiteth the Jebuſites, and the lame, and the blind, *that are* hated of Davids ſoul, *he ſhall be chief and captain*: wherefore they ſaid, The blind and the lame ſhall not come into the houſe. 9 So David dwelt in the fort, and called it the City of David; and David built round about from Millo and inward. 10 And David went on, and grew great, and the Lord God of hoſts *was* with him. 11 And Hiram king of Tyre ſent meſſengers to David, and cedar-trees, and carpenters, and maſons: and they built David an houſe. 12 And David perceived that the Lord had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſraels ſake. 13 And David took *him* more concubines and wives out of Jeruſalem, after he was come from Hebron; and there were yet ſons and daughters born to David. 14 And theſe *be* the names of thoſe that were born unto him in Jeruſalem: Shammuah, and Shobab, and Nathan, and Solomon, 15 Ibhar alſo, and Eliſhua, and Nepheg, and Japhia, 16 And Eliſhama, and Eliada, and Eliphalet. 17 But when the Philiſtines heard that they had anointed David king over Iſrael, all the Philiſtines came up to ſeek David; and David heard *of it*, and went down to the hold. 18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim. 19 And David enquired of the Lord, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? And the Lord ſaid unto David, Go up; for I will doubtleſs deliver the Philiſtines into thine hand. 20 And David came to Baal-perazim, and David ſmote them there, and ſaid, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim. 21 And there they left their images, and David and his men burnt them. 22 And the Philiſtines came up yet again, and ſpread themſelves in the valley of Rephaim. 23 And when David enquired of the Lord, he ſaid, Thou ſhalt not go up: *but* fetch a compaſs behind them, and come upon them over againſt the mulberry-trees. 24 And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees, that then thou ſhalt beſtir thyſelf: for then ſhall the Lord go out before thee, to ſmite the hoſt of the Philiſtines. 25 And David did ſo, as the Lord had commanded him: and ſmote the Philiſtines from Geba, until thou come to Gazer.

Thou ſhalt feed my People Iſrael] This was *David*'s Part of the Covenant, which the Elders of *Iſrael* ſuggeſted to him in a very elegant *Metaphor*, which here occurs the firſt Time, tho' afterwards it is frequently uſed in ſacred Writ, eſpecially in the *Prophets*, as well as ſome prophane Authors. The Expreſſion is — *Thou ſhalt feed my People Iſrael*; which was the rather made Uſe of to put *David* in Mind, that he was created a King, not ſo much for the Advancement of his own

Honour and Intereſt, as for the Good and Benefit of the Community, which he was to rule with all Tenderneſs, and watch over with all Diligence. The very Manner of the Expreſſion implies, that Kings ought to have the ſame Care of their People, as the Shepherd has over his Flock; and that, as the Shepherd is not the Owner of the Sheep he keeps, ſo ſhould no King look upon his Subjects as his own *Peculium*, but as a Flock committed to him by the true Lord of all Mankind, and to whom he muſt give an Account of his Adminiſtration.

The Lame and the Blind that are hated of David's Soul] *The Blind and the Lame*, ſays *Luther* upon this Place, *were the Idols of the* Jebuſites, *which, to irritate* David, *they ſet upon their Walls, as their Patrons and Protectors*; and theſe they called *blind* and *lame ſarcaſtically*, and with Reſpect to *David*'s Opinion: As if they had ſaid, ‘ Theſe Gods of ours, whom ye *Iſraelites* reproach as *blind* and *lame*, and ſo unable to direct or defend us, will ſecure us againſt you, and, to your Coſt, make you find, that they are neither *blind* nor *lame*, but have Eyes to watch for us, and Hands to fight againſt you, ſo that you muſt conquer and ſubdue them, before you take this Place.’ But this Interpretation ſeems to be a little too *metaphorical* and forced; for which Reaſon we have rather choſen the Conſtruction which *Joſephus* puts upon this Place, *viz.* that they imagined their Fortreſs to be ſo impregnable, that, by Way of Contempt, they told *David*, that their very *Blind* and *Lame* would be able to defend it againſt him and all his Forces. And this is a Senſe ſo extremely plain and obvious, that the renowned *Bochart* wonders, why any Man of Learning ſhould ſeek for any other. The only Exception to it is, that theſe *Blind* and *Lame* (which were rather Objects of Compaſſion) are ſaid to have been *extremely hated by* David. But we may obſerve, that *David* here retorts the *Sarcaſm* upon them; *The Lame and the Blind*, i. e. thoſe who are ſet to defend the Place, and who, as they pretended, were to be only the *Lame* and the *Blind*. And theſe were hateful to *David*, becauſe they had wickedly and inſolently defied the Armies of the living God. *Pool*'s Annot. *Patrick*'s and *Le Clerc*'s Com.

And Hiram King of Tyre ſent Meſſengers unto David] *Abibalus* was his primitive Name, but before he entered into a League of Amity with *David*, he changed it to *Hiram*, that ſo it might be the ſtanding Name of him and his *Succeſſors*, as *Pharaoh*, and after that *Ptolemy* in *Egypt*, *Abimelech* among the *Philiſtines*, and *Cæſar* among the *Roman* Emperors. The Name, in their Language, ſignifies, *he lives*, that is, *exalted*; or *let him live who is exalted*; i. e. *Let the King live for ever*; and his ſending to *David* only under this Name, is the Reaſon why no other Name is mentioned in Scripture. *Bedford*'s Script. Chron.

CHAP. VI.

David *fetches the Ark out of the Houſe of* Abinadab. Uzzah, *laying hold of the Ark, is ſlain of God*; David *carries it to the Houſe of* Obed-edom; *and afterwards to* Zion, *and places it in the Tabernacle.* Michal *reproaches* David; *his Reply.*

Ver. 1. AGAIN, David gathered together all
the choſen *men* of Iſrael, thirty thouſand.
2 And David aroſe, and went with all
the people that *were* with him, from Baale of
Judah, to bring up from thence the ark of God,
whoſe name is called by the name of the Lord
of hoſts, that dwelleth *between* the cherubims.
3 And they ſet the ark of God upon a new cart,
and brought it out of the houſe of Abinadab that
was in Gibeah: and Uzzah and Ahio the ſons
of Abinadab, drave the new cart. 4 And they
brought it out of the houſe of Abinadab, which
was at Gibeah, accompanying the ark of God;
and Ahio went before the ark. 5 And David
and all the houſe of Iſrael played before the Lord
on all manner of *inſtruments made of* fir-wood,
even on harps, and on pſalteries, and on timbrels,
and on cornets, and on cymbals. 6 And when
they came to Nachons threſhing-floor, Uzzah
put forth *his hand* to the ark of God, and took
hold of it, for the oxen ſhook *it*. 7 And the
anger of the Lord was kindled againſt Uzzah,
and God ſmote him there for *his* errour, and
there he died by the ark of God. 8 And David
was diſpleaſed, becauſe the Lord had made a
breach upon Uzzah: and he called the name of
the place Perez-uzzah to this day. 9 And David
was afraid of the Lord that day, and ſaid,
How ſhall the ark of the Lord come to me?
10 So David would not remove the ark of the
Lord unto him into the city of David: but David
carried it aſide into the houſe of Obed-edom the
Gittite. 11 And the ark of the Lord continued
in the houſe of Obed-edom the Gittite three
months: and the Lord bleſſed Obed-edom, and
all his houſhold. 12 And it was told king David,
ſaving, The Lord hath bleſſed the houſe
of Obed-edom, and all that *pertaineth* unto him
becauſe of the ark of God. So David went and
brought up the ark of God from the houſe of
Obed-edom into the city of David with gladneſs.
13 And it was *ſo*, that when they that bare the
ark of the Lord, had gone ſix paces, he ſacrificed
oxen and fatlings. 14 And David danced before
the Lord with all *his* might, and David *was*
girded with a linen ephod. 15 So David and
all the houſe of Iſrael brought up the ark of the
Lord with ſhouting, and with the ſound of the
trumpet. 16 And as the ark of the Lord came
into the city of David, Michal Sauls daughter
looked through a window, and ſaw king David
leaping, and dancing before the Lord: and ſhe
deſpiſed him in her heart. 17 And they brought
in the ark of the Lord, and ſet it in his place,
in the midſt of the tabernacle that David had
pitched for it: and David offered burnt-offerings,
and peace-offerings before the Lord. 18 And
aſſoon as David had made an end of offering
burnt-offerings, and peace-offerings, he bleſſed
the people in the name of the Lord of hoſts.
19 And he dealt among all the people, *even*
among the whole multitude of Iſrael, as well to
the women as men, to every one a cake of
bread, and a good piece *of fleſh*, and a flagon *of
wine*: ſo all the people departed every one to his
houſe. 20 Then David returned to bleſs his
houſhold: and Michal the daughter of Saul came
out to meet David, and ſaid, How glorious was
the king of Iſrael to day, who uncovered himſelf
to day in the eyes of the handmaids of his ſervants,
as one of the vain fellows ſhameleſly uncovereth
himſelf! 21 And David ſaid unto Michal,
it was before the Lord which choſe me before
thy father, and before all his houſe, to appoint
me ruler over the people of the Lord, over
Iſrael: therefore will I play before the Lord.
22 And I will yet be more vile than thus, and
and will be baſe in mine own ſight: and of the
maid-ſervants which thou haſt ſpoken of, of
them ſhall I be had in honour. 23 Therefore
Michal the daughter of Saul had no child until
the day of her death.

And God ſmote him there for his Error] It was now ſeventy Years, ſince the *Iſraelites* had carried the Ark from Place to Place, and ſo long a Diſuſe had made them forget the Manner of doing it. In Conformity to what they had heard of the *Philiſtines*, they put it into a new Cart or Waggon; but this was againſt the expreſs Direction of the Law, which ordered it to be borne on Mens Shoulders. It is commonly ſuppoſed, that *Uzzah* was a *Levite*, tho' there is no Proof of it from Scripture; but ſuppoſing he was, he had no Right to attend upon the Ark; that Province by the ſame Law was reſtrained to thoſe *Levites* only, who were of the Houſe of *Kohath*. Nay, put the Caſe he had been a *Kohathite* by Birth, yet he had violated another Com-nand, which prohibited even theſe *Levites* (tho' they carried it by Staves on their Shoulders) upon Pain of Death to touch it with their Hands: So that here was threefold Tranſgreſſion of the divine Will in this Method of proceeding. The Ark (as ſome ſay) by *Uzzah's* Direction, was placed in a Cart; *Uzzah*, with-ut any proper Deſignation, adventures to attend it, hen he thought it in Danger of falling, officiouſly put orth his Hand, and laid hold on it, (all violating of he divine Commands!) and this, as is ſuppoſed, not o much out of Reverence to the ſacred Symbol of God's reſence, as out of Diffidence of his Providence, as nable to preſerve it from overturning. What Won-er then, if God, being minded to teſtify his imme-iate Preſence with the Ark, to retrieve the antient onour of that ſacred Veſſel, and to curb all licentious rofanations of it for the future, ſhould ſingle out one, at was the moſt culpable of many, one, who in three ſtances was then violating his Commands, to be a onument of his Diſpleaſure againſt either a wilful norance, or a rude Contempt of his Precepts, be they ver ſo ſeemingly ſmall; that by ſuch an Example of error, he might inſpire both Prince and People with ſacred Dread of his Majeſty, and a profound Vene-ion for his Myſteries.

And David danced before the Lord] *Strabo* tells us, at it was cuſtomary among the *Greeks*, as well as her Nations, to uſe Muſick and Dancing in their Pro-ſſions before their Gods. *Callimachus* mentions the *ori*, and Dancing of the Youth at the Altar of *Apollo*. *lato* obſerves, that, among the *Egyptians*, all Kinds Muſick, Songs, and Dances, were conſecrated to eir Gods. And even *Lucian* ſays, that among the tients, no Ceremonial of Religion, no Expiation, Atonement was reckoned rightly accompliſhed with-t Dancing. So that *David* was far from being *ſin-lar* in his Behaviour upon this Occaſion, nor was his haviour in this Particular any Diſparagement to his *yal* Dignity. His dancing, *i. e.* his moving in cer-n ſerious and ſolemn Meaſures, ſuited to Muſick of e ſame Character and Tendency, was highly condu-e to the Purpoſes of Piety, and his mixing with the blick Feſtivities of his People, was a Condeſcenſion *Tacitus* relates of *Auguſtus* the *Roman* Emperor) not becoming the greateſt Monarch. *Policy* taught *Au-ſtus* to put himſelf on a Level with his Subjects in ir publick Rejoicings; *Piety* taught *David*, that all en are upon a Level in the Solemnities of Religion. that *David* was not ſingular in his Behaviour upon Occaſion.

And it was ſo, that, when they, that bare the Ark of Lord, had gone ſix Paces, he ſacrificed Oxen and lings] From which Words ſome would infer, that vid had Altars raiſed, at the Diſtance of every *ſix ces*, whereon he cauſed Sacrifices to be offered, as Ark paſſed by. But the more rational Conſtruc-is, that, after thoſe, who carried the Ark, had ad-ced ſix Paces without any ſuch Token of divine ath as *Uzzah* had undergone, then did they offer acrifice of Thankſgiving to God. But, even ſup-ng, that, at ſet Diſtances, there were Sacrifices all g the Way that they went; yet we are to know, it was no unuſual Thing for the *Heathens* to confer their Gods, nay, even upon their Emperors the e Honours, that we find *David* here beſtowing upon Ark of the God of *Iſrael*. For in this Manner (as *Suetonius* tells us) was *Otho* received, *cum per omne Iter, dextrâ ſiniſtrâque, oppidatim Victimæ cæderen-tur*. And the like he relates of *Caligula*: *Ut à Mi-ſeno movit, inter Altaria, & Victimas, ardenteſque Tædas, denſiſſima obviorum Agmina inceſſit.* See *Cal-met's* Com.

CHAP. VII.

David, *being at Reſt, thinks of building a Houſe to God, who approves the Deſign, but forbids the Undertaking, but promiſes it ſhall be done by his Seed.* David's *Prayer and Thankſgiving.*

Ver. 1. AND it came to paſs, when the king
ſat in his houſe, and the Lord had
given him reſt round about from all his enemies;
2 That the king ſaid unto Nathan the prophet,
See now, I dwell in an houſe of cedar, but the
ark of God dwelleth within curtains. 3 And
Nathan ſaid to the king, Go, do all that *is* in
thine heart: for the Lord *is* with thee. 4 And
it came to paſs that night, that the word of the
Lord came unto Nathan, ſaying, 5 Go and tell
my ſervant David, Thus ſaith the Lord, Shalt
thou build me an houſe for me to dwell in? 6
Whereas I have not dwelt in *any* houſe, ſince the
time that I brought up the children of Iſrael out
of Egypt, even to this day, but have walked in
a tent and in a tabernacle. 7 In all *the places*
wherein I have walked with all the children of
Iſrael, ſpake I a word with any of the tribes of
Iſrael, whom I commanded to feed my people
Iſrael, ſaying, Why build ye not me an houſe
of cedar? 8 Now therefore, ſo ſhalt thou ſay
unto my ſervant David, Thus ſaith the Lord of
hoſts, I took thee from the ſheep-cote, from
following the ſheep, to be ruler over my people,
over Iſrael. 9 And I was with thee whitherſoever
thou wenteſt, and have cut off all thine enemies
out of thy ſight, and have made thee a great name,
like unto the name of the great *men* that *are* in
the earth. 10 (Moreover, I will appoint a place
for my people Iſrael, and will plant them, that
they may dwell in a place of their own, and move
no more; neither ſhall the children of wickedneſs
afflict them any more, as beforetime. 11
And as ſince the time that I commanded judges
to be over my people Iſrael, and have cauſed thee
to reſt from all thine enemies) Alſo the Lord
telleth thee, that he will make thee an houſe. 12
And when thy days be fulfilled, and thou ſhalt
ſleep with thy fathers, I will ſet up thy ſeed after
thee, which ſhall proceed out of thy bowels, and
I will eſtabliſh his kingdom. 13 He ſhall build
an houſe for my name, and I will ſtabliſh the
throne of his kingdom for ever. 14 I will be
his father, and he ſhall be my ſon: if he commit
iniquity, I will chaſten him with the rod of men,
and with the ſtripes of the children of men: 15
But my mercy ſhall not depart away from him,
as I took *it* from Saul, whom I put away before
thee. 16 And thine houſe, and thy kingdom
ſhall be eſtabliſhed for ever before thee: thy
throne ſhall be eſtabliſhed for ever. 17 According
to all theſe words, and according to all this
viſion, ſo did Nathan ſpeak unto David. 18
Then went king David in, and ſat before the
Lord, and he ſaid, Who *am* I, O Lord God?
and what *is* my houſe, that thou haſt brought me
hitherto? 19 And this was yet a ſmall thing in
thy ſight, O Lord God; but thou haſt ſpoken
alſo

alſo of thy ſervants houſe for a great while to come; and *is* this the manner of man, O Lord God? 20 And what can David ſay more unto thee? for thou, Lord God, knoweſt thy ſervant. 21 For thy words ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know *them.* 22 Wherefore thou art great, O Lord God: for *there is* none like thee, neither *is there any* God beſide thee, according to all that we have heard with our ears. 23 And what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people which thou redeemedſt to thee from Egypt, *from* the nations and their gods? 24 For thou haſt confirmed to thy ſelf thy people Iſrael *to be* a people unto thee for ever: and thou, Lord, art become their God. 25 And now, O Lord God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid. 26 And let thy name be magnified for ever, ſaying, The Lord of hoſts *is* the God over Iſrael: and let the houſe of thy ſervant David be eſtabliſhed before thee. 27 For thou, O Lord of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee. 28 And now, O Lord God, thou *art* that God, and thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant. 29 Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt ſpoken *it,* and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

The King ſaid unto Nathan the Prophet] At what Time this Prophet began to appear in *Iſrael,* we are no where informed: This is the firſt Time that the Scripture makes Mention of him. He was a Man of great Temper, Prudence, and fine Addreſs, who knew how to mitigate the Rigour of his Reproach with a great deal of Sweetneſs and Wiſdom, which qualified him ſo well for the Converſation of Kings, and other great Perſons. He was always equally eſteemed, and beloved by *David,* and, in his Conduct towards him, maintained a juſt Medium between an inflexible Auſterity, and a ſervile Flattery. See *Calmet*'s Com.

I will eſtabliſh the Throne of his Kingdom for ever] Theſe Words in their primary Senſe, do relate to the terreſtrial Kingdom of *David*'s Family, and the long Duration of it, enough to juſtify the Expreſſion *for ever,* taken in a leſs ſtrict Signification: But if we take it in a more ſublime and abſolute Senſe, it can belong to none, but that Son of *David,* to whom God the Father gave an *eternal* Kingdom (properly ſo called) over all Things both in Heaven and Earth, which, tho' it was not ſo well known in the Time when this Prophecy was uttered, was, by the Event afterwards, made plain and evident. See *Le Clerc*'s Com.

CHAP. VIII.

David*'s Victories. Toi ſends Preſents to* David, *which, with the Spoil, he dedicates to God. His Government and Officers.*

Ver. 1. AND after this it came to paſs, that David ſmote the Philiſtines and ſubdued them: and David took Metheg-ammah out of the hand of the Philiſtines. 2 And he ſmote Moab and meaſured them with a line, caſting them down to the ground: even with two lines meaſured he, to put to death; and with one full line, to keep alive: and *ſo* the Moabites became Davids ſervants, *and* brought gifts. 3 David ſmote alſo Hadadezer the ſon of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. 4 And David took from him a thouſand *chariots,* and ſeven hundred horſemen, and twenty thouſand footmen: and David houghed all the chariot-*horſes,* but reſerved of them *for* an hundred chariots. 5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men. 6 Then David put gariſons in Syria of Damaſcus: and the Syrians became ſervants to David, *and* brought gifts: and the Lord preſerved David whitherſoever he went. 7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to Jeruſalem. 8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſs. 9 When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer, 10 Then Toi ſent Joram his ſon unto king David, to ſalute him, and to bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him: (for Hadadezer had wars with Toi) and *Joram* brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs; 11 Which alſo king David did dedicate unto the Lord, with the ſilver and gold that he had dedicate of all nations which he ſubdued: 12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rehob, king of Zobah. 13 And David gat *him* a name when he returned from ſmiting of the Syrians in the valley of Salt, *being* eighteen thouſand *men.* 14 And he put gariſons in Edom; throughout all Edom put he gariſons, and all they of Edom became Davids ſervants: and the Lord preſerved David whitherſoever he went. 15 And David reigned over all Iſrael, and David executed judgment and juſtice unto all his people. 16 And Joab the ſon of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſon of Ahilud *was* recorder; 17 And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar, *were* the prieſts; And Seraiah *was* the ſcribe; 18 And Benaiah the ſon of Jehoiada *was over* both the Cherethites and the Pelethites; and Davids ſons were chief rulers.

And he ſmote Moab, and meaſured them with a Lin, caſting them down to the Ground; and with two Lin meaſured he to put to Death; and with one full Lin t keep alive] Which Words ſeem to allude to a Cuſtom among the Kings of the *Eaſt,* when they were through ly incens'd againſt any Nation, *viz.* to make th Captives all come together in one Place, and proſtrat *themſelves* upon the Ground that, being divided int two Parts, as it were with a Line, the Conquero might appoint which Part he pleas'd, either for Dea or Life, which was ſometimes determin'd by caſting o Lots. Some are of Opinion, that *David* made thre Lots, or Parts of theſe *Moabites,* two of which he or der'd to be ſlain, and one Part only to be kept aliv The Reaſon of this his Severity againſt this miſerabl People, the *Rabbins* aſſure us, was, becauſe they ha ſlain his Parents and Brethren, whom he had committe to the Cuſtody of the King of *Moab,* during his Exil But of the Reality of this *Motive,* there is no Mann of Appearance; and ſince this Execution, which Da *vid* inflicted, may relate either to the whole Nation or the Army only. to clear *David* from the Imputation of too much Cruelty, we ſhould rather conceive it of the Third, or Half Part, at moſt of the Army. *Le Clerc*'s and *Calmet*'s Com.

David ſmote alſo Hadadezer] In the Fragment of *Nicholaus Damaſcenus*, which *Joſephus* has preſerv'd, this Prince is ſimply call'd *Adad*, which was the common Name of the Kings of *Syria*, who, according to the Manner of other Eaſtern Princes, took their Titles from the *celeſtial* Bodies, and, in their Language, *Adad* ſignifies the Sun. The Fragment recorded by *Joſephus* s to this Effect: — ‘A long Time after, one *Adad*, a valiant Man, and a Native of the Place, had the Command of *Damaſcus* and *Syria*, *Phœnicia* only excepted. There happened to be a War between the ſame *Adad*, and *David*, the King of the *Jews*, and ſeveral Encounters between them; but, in the End, *Adad* was overcome at *Euphrates*, behaving himſelf with the Reſolution of a brave Prince, and a great Captain.’ The ſame Author, ſpeaking farther of his oſterity, ſays, — ‘That the Government was handed down, from Father to Son, to the Tenth Generation, and that the Succeſſor ſtill received the Father's Name with the Empire, as the *Ptolomies* did among the *Egyptians*.

Then David put Garriſons in Syria of Damaſcus] *ram Damaſek*, which we tranſlate *Syria of Damaſ*- s, was that Part of *Syria*, which lay between *Liba*- s and *Antilibanus*, whoſe chief City was *Damaſcus*, uate in a Valley, called by ſeveral Names in Scripture, d water'd by five Rivers, the two principal of which, z. *Albana* and *Pharphar* (mention'd in 2 *Kings* v. 12.) ſcended from Mount *Hermon*; whereof the latter aſh'd the Walls of *Damaſcus*, and the other ran rough it, and divided the City into two Parts. *Pa*- ick's Com.

In the Valley of Salt] *The Valley of Salt*, ſays *Calmet*, thought by many to be the Places adjoining to the *ad Sea*: But, as the Country of the *Edomites*, whom *vid* ſubdu'd in his Return from his Expedition into *ia*, muſt neceſſarily lie towards the *Eaſt of Canaan*, muſt look for ſome other *Valley of Salt* in the Con- es of that Country. Now, about a League South- rd from the City of *Palmyra*, or *Thadnor*, in the ad to *Edom*, we find a large Plain, abounding with t-pits, whence a great Part of *Syria* is furniſh'd with t Commodity; and therefore 'tis very probable, that Battle between *David*'s Generals, and the *Edomites*, s fought in this Plain, which is about two Days rney from *Bozrah*, the capital City of the *eaſtern om*, whence the People might march out to meet *vid*'s Forces, and oppoſe them in their Return home.

CHAP. IX.

vid, *for* Jonathan's *Sake*, *ſends for* Mephiboſheth, *entertains him at his Table*, *and reſtores him all that was* Saul's; *and appoints* Ziba *his Steward*.

r. 1. AND David ſaid, Is there yet any that is left of the houſe of Saul, that ay ſhew him kindneſs for Jonathans ſake? 2 d *there was* of the houſe of Saul, a ſervant oſe name *was* Ziba: and when they had called n unto David, the king ſaid unto him, *Art* u Ziba? And he ſaid, Thy ſervant *is he*. 3 d the king ſaid, *Is* there not yet any of the ſe of Saul, that I may ſhew the kindneſs of d unto him? And Ziba ſaid unto the king, athan has yet a ſon, *which is* lame on *his* feet. And the king ſaid unto him, Where *is* he? d Ziba ſaid unto the king, Behold, he *is* in houſe of Machir, the ſon of Ammiel, in Lo- ar. 5 Then king David ſent, and fetcht n out of the houſe of Machir, the ſon of Am- l, from Lo-debar. 6 Now when Mephiboſheth the ſon of Jonathan the ſon of Saul, was come unto David, he fell on his face, and did reverence. And David ſaid, Mephiboſheth. And he anſwered, behold thy ſervant. 7 And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſs, for Jonathan thy fathers ſake, and will reſtore thee all the land of Saul thy father, and thou ſhalt eat bread at my table continually. 8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a dead dog as I *am?* 9 Then the king called to Ziba Sauls ſervant, and ſaid unto him I have given unto thy maſters ſon all that pertained to Saul, and to all his houſe. 10 Thou therefore and thy ſons, and thy ſervants ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſters ſon may have food to eat: but Mephiboſheth thy maſters ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons and twenty ſervants. 11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for Mephiboſheth, *ſaid the king*, he ſhall eat at my table, as one of the kings ſons. 12 And Mephiboſheth had a young ſon, whoſe name was Micha: and all that dwelt in the houſe of Ziba, *were* ſervants unto Mephiboſheth. 13 So Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the kings table; and was lame on both his feet.

And David ſaid, Is there yet any of the Houſe of Saul, that I may ſhew him Kindneſs for Jonathan's Sake] But why does *David* enquire after the Houſe of *Saul*, rather than after that of *Jonathan?* Becauſe he knew not of any Son that *Jonathan* had left, and therefore thought his Kindneſs and Obligation were to paſs to the next of Kindred. As for *Mephiboſheth*, he was very young and obſcure, and probably concealed by his Friends, leſt *David* cut him off for Reaſons of State, as is uſual among Princes in like Caſe, and therefore was unknown to *David*, as well he might be, eſpecially when *David*'s Head and Hands were full of War with divers and potent Enemies, as hitherto they had been.

CHAP. X.

David *ſends Meſſengers to comfort the King of the* Ammonites, *he abuſes them. The* Ammonites *and* Syrians *prepare for War, and are overcome by* Joab *and* Abiſhai; *and are again conquered by* David.

Ver. 1. AND it came to paſs after this, that the king of the children of Ammon died, and Hanun his ſon reigned in his ſtead. 2 Then ſaid David, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, as his father ſhewed kindneſs unto me. And David ſent to comfort him by the hand of his ſervants, for his father. And Davids ſervants came into the land of the children of Ammon. 3 And the princes of the children of Ammon ſaid unto Hanun their lord, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? hath not David *rather* ſent his ſervants unto thee to ſearch the city, and to ſpy it out, and to overthrow *it?* 4 Wherefore Hanun took Davids ſervants, and ſhaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and ſent them away. 5 When they told *it* unto David, he ſent to meet them, becauſe the men were greatly aſhamed: and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return. 6 And when the children of Ammon ſaw that they ſtank before David, the children of Ammon ſent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thouſand footmen, and of king Maachah a thouſand men, and of Iſh-tob twelve thouſand men. 7 And when David heard of *it*, he ſent Joab, and all the hoſt of the mighty men. 8 And the children of Ammon came out, and put the battel in aray at the entring in of the gate: and the Syrians of Zoba, and of Rehob, and Iſh-tob, and Maacah *were* by themſelves in the field. 9 When Joab ſaw that the front of the battel was againſt him before and behind, he choſe of all the choice *men* of Iſrael, and put *them* in aray againſt the Syrians. 10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put *them* in aray againſt the children of Ammon. 11 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will come and help thee. 12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which ſeemeth him good. 13 And Joab drew nigh, and the people that *were* with him, unto the battel againſt the Syrians: and they fled before him. 14 And when the children of Ammon ſaw that the Syrians were fled, then fled they alſo before Abiſhai, and entred into the city: ſo Joab returned from the children of Ammon, and came to Jeruſalem. 15 And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together. 16 And Hadarezer ſent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the hoſt of Hadarezer *went* before them. 17 And when it was told David, he gathered all Iſrael together, and paſſed over Jordan, and came to Helam: and the Syrians ſet themſelves in aray againſt David, and fought with him. 18 And the Syrians fled before Iſrael, and David ſlew *the men of* ſeven hundred chariots of the Syrians, and forty thouſand horſe men, and ſmote Shobach the captain of their hoſt, who died there. 19 And when all the kings *that were* ſervants to Hadarezer ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them. So the Syrians feared to help the children of Ammon any more.

Wherefore Hanun took David's Servants, and ſhaved off the one Half of their Beards, and cut off their Garments in the Middle] This was one of the greateſt Indignities the Malice of Man could invent, in thoſe Countries, where all People thought their Hair ſo great an Ornament, that ſome would rather have ſubmitted to die, than part with it. What a foul Diſgrace, and heavy Puniſhment this was accounted in antient Times, we may learn from *Nicholaus Damaſcenus*, as mention'd by *Stobæus*, who ſays, that among tne *Indians*, the King commanded the greateſt Offenders to be *ſhaven*, as the heavieſt Puniſhment he could inflict upon them; and, to the like Purpoſe, *Plutarch* tells us, that, whenever a Soldier, among the *Lacedemonians*, was convicted of *Cowardice*, he was oblig'd to go with one Part of his Upper-lip ſhaved, and the other not. Nay, even at this Day no greater Indignity can be offer'd to a Man of *Perſia*, than to cauſe his Beard to be ſhav'd; and therefore *Tavernier*, in his Travels, relates the Story, that when the *Sophi* cauſ'd an Ambaſſador of *Aureng-zeb*'s to be us'd in this Manner, telling him, that he was not worthy to wear a Beard, the Emperor (even in the Manner as *David* here did) moſt highly reſented the Affront that was done to him in the Perſon of his Ambaſſador. And as ſhaving *David*'s Ambaſſadors was deſervedly accounted a grievous Affront, ſo the cutting off half the Beard (which made them look ſtill more ridiculous) was a great Addition to it, when Beards were held in great Veneration; and, where long Habits down to the Heels, were worn (eſpecially by Perſons of Diſtinction) without any Breeches or Drawers, the cutting their Garments, even to the Middle, thereby to expoſe their *Nakedneſs*, was ſuch a brutal and ſhameleſs Inſult, as would hardly become a Man of *David*'s Martial Spirit, and juſt Sentiments of Honour, to have tamely paſs'd by. *Patrick*'s and *Calmet*'s Com.

CHAP. XI.

David'*s Adultery with* Bathſheba, *and* Uriah'*s Murder thereupon.*

Ver. 1. AND it came to paſs, *that* after the year was expired, at the time when kings go forth *to battel*, that David ſent Joab and his ſervants with him, and all Iſrael; and they deſtroyed the children of Ammon, and beſieged Rabbah: but David tarried ſtill at Jeruſalem. 2 And it came to paſs in an evening-tide, that David aroſe from off his bed, and walked upon the roof of the kings houſe: and from the roof he ſaw a woman waſhing her ſelf, and the woman *was* very beautiful to look upon. 3 And David ſent and enquired after the woman: and *one* ſaid, *Is* not this Bath-ſheba the daughter of Eliam, the wife of Uriah the Hittite? 4 And David ſent meſſengers, and took her; and ſhe came in unto him, and he lay with her, (for ſhe was purified from her uncleanneſs) and ſhe returned unto her houſe. 5 And the woman conceived, and ſent and told David, and ſaid, I am with child. 6 And David ſent to Joab, *ſaying*, Send me Uriah the Hittite. And Joab ſent Uriah to David. 7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war proſpered. 8 And David ſaid to Uriah, Go down to thy houſe, and waſh thy feet. And Uriah departed out of the kings houſe, and there followed him a meſs *of meat* from the king. 9 But Uriah ſlept at the door of the kings houſe, with all the ſervants of his lord, and went not down to his houſe. 10 And when they had told David, ſaying, Uriah went not down unto his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey? why *then* didſt thou not go down unto thine houſe? 11 And Uriah ſaid unto David, The ark, and Iſrael, and Judah abide in tents, and my lord Joab, and the ſervants of my lord are encamped in the open fields; ſhall I then go into mine houſe, to eat and to drink, and to lie with my wife? *As* thou liveſt, and *as* thy ſoul liveth, I will not do this thing. 12 And David ſaid to Uriah, Tarry here to day alſo, and to morrow I will let thee depart. So Uriah abode in Jeruſalem, that day and the morrow. 13 And when David had called him, he did eat and drink before him, and he made him drunk: and at even he went out to lie on his bed with the ſervants of his lord, but went not down to his houſe. 14 And it came to paſs in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah. 15 And he wrote in the letter, ſaying, Set ye Uriah in the fore-front of the hotteſt battel, and retire ye from him, that he may be ſmitten, and die. 16 And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were*. 17 And the men of the city went out, and fought with Joab: and there fell *ſome* of the people of the ſervants of David, and Uriah the Hittite died alſo. 18 Then Joab ſent, and told David all the things concerning the war: 19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the war unto the king, 20 And if ſo be that the kings wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city when e did fight? knew ye not that they would ſhoot from the wall? 21 Who ſmote Abimelech the on of Jerubbeſheth? did not a woman caſt a iece of a millſtone upon him from the wall, that e died in Thebez? why went ye nigh the wall? hen ſay thou, Thy ſervant Uriah the Hititte is ead alſo. 22 So the meſſenger went, and came nd ſhewed David all that Joab had ſent him for. 3 And the meſſenger ſaid unto David, Surely e men prevailed againſt us, and came out unto s in the field, and we were upon them even nto the entring of the gate. 24 And the ſhooters ot from off the wall upon thy ſervants, and *me* of the kings ſervants be dead, and thy ſerant Uriah the Hittite is dead alſo. 25 Then avid ſaid unto the meſſenger, Thus ſhalt thou y unto Joab, Let not this thing diſpleaſe thee: r the ſword devoureth one as well as another: ake thy battel more ſtrong againſt the city, and verthrow it; and encourage thou him. 26 nd when the wife of Uriah heard that Uriah r huſband was dead, ſhe mourned for her huſnd. 27 And when the mourning was paſt, avid ſent, and fet her to his houſe, and ſhe ecame his wife, and bare him a ſon: but the ing that David had done, diſpleaſed the Lord.

And walked upon the King's Roof] The Manner of ilding in all Eaſtern Countries, was to have their ouſes *flat-roof'd*, with a *Terraſs*, and a *Parapet* all, for the Convenience of walking in a cool Air; d, as *David*'s Palace was built on one of the higheſt aces on Mount *Sion*, he might eaſily look down upon lower Parts of the Town, and take a View of all Gardens that were within a due Diſtance. *Le rc*'s Com.

The Wife of Uriah the Hittite] *Uriah*, tho' an *ittite* by Nation, was *proſelyted* to the *Jewiſh* Religion, d ſo, marrying with a *Jewiſh* Woman, liv'd in *Je-ſalem*; or, as he was one of the *King's Life-guard*, ich ſeem'd to have been all *Natives* and of the ibe of *Judah*, this additional Name might perhaps given him, for ſome gallant Action atchiev'd againſt *Hittites*, in the ſame Manner as a *Roman* in Afters, came to be call'd *Africanus*, *Germanicus*, *Par-cus*, &c. upon Account of Victories obtain'd over *Africans*, *Germans*, or *Parthians*. *Calmet*'s Com.

CHAP. XII.

than *reproves* David, *who confeſſes his Sin, and is pardoned, but the Child dies.* Solomon *born.* David *takes* Rabbah, *and puts the Inhabitants to Torture.*

Ver. 1. AND the Lord ſent Nathan unto David: and he came unto him and ſaid unto him, There were two men in one city; the one rich, and the other poor. 2 The rich *man* had exceeding many flocks and herds: 3 But the poor *man* had nothing ſave one little ew-lamb, which he had bought and nouriſhed up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his boſom, and was unto him as a daughter. 4 And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own herd, to dreſs for the wayfaring man that was come unto him, but took the poor mans lamb, and dreſſed it for the man that was come to him. 5 And Davids anger was greatly kindled againſt the man; and he ſaid to Nathan, *As* the Lord liveth, the man that hath done this *thing*, ſhall ſurely die. 6 And he ſhall reſtore the lamb fourfold, becauſe he did this thing, and becauſe he had no pity. 7 And Nathan ſaid to David, Thou *art* the man. Thus ſaith the Lord God of Iſrael, I anointed thee king over Iſrael, and I delivered thee out of the hand of Saul: 8 And I gave thee thy maſters houſe, and thy maſters wives into thy boſom, and gave thee the houſe of Iſrael and of Judah; and if *that had been* too little, I would moreover have given unto thee ſuch and ſuch things. 9 Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the children of Ammon. 10 Now therefore the ſword ſhall never depart from thine houſe; becauſe thou haſt deſpiſed me; and haſt taken the wife of Uriah the Hittite to be thy wife. 11 Thus ſaith the Lord, Behold, I will raiſe up evil againſt thee out of thy own houſe, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he ſhall lie with thy wives in the ſight of this ſun. 12 For thou didſt it ſecretly: but I will do this thing before all Iſrael, and before the ſun. 13 And David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David, The Lord hath alſo put away thy ſin; thou ſhalt not die. 14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child alſo *that is* born unto thee, ſhall ſurely die. 15 And Nathan departed unto his houſe: and the Lord ſtruck the child that Uriahs wife bare unto David, and it was very ſick. 16 David therefore beſought God for the child, and David faſted, and went in, and lay all night upon the earth. 17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he eat bread with them. 18 And it came to paſs on the ſeventh day, that the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then vex himſelf if we tell him that the child is dead? 19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? And they ſaid, He is dead. 20

Then David aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the Lord, and worſhipped: then he came to his own houſe, and when he required, they ſet bread before him, and he did eat. 21 Then ſaid his ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* yet alive, but when the child was dead, thou didſt riſe and eat bread. 22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live? 23 But now he is dead, wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me. 24 And David comforted Bathſheba his wife, and went in unto her, and lay with her: and ſhe bare a ſon, and he called his name Solomon; and the Lord loved him. 25 And he ſent by the hand of Nathan the prophet; and he called his name Jedidiah, becauſe of the Lord. 26 And Joab fought againſt Rabbah of the children of Ammon, and took the royal city. 27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of waters. 28 Now therefore, gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and it be called after my name. 29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it. 30 And he took their kings crown from off his head, (the weight whereof *was* a talent of gold, with the precious ſtones) and it was *ſet* on Davids head: and he brought forth the ſpoil of the city in great abundance. 31 And he brought forth the people that *were* therein, and put *them* under ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

And David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David, The Lord alſo hath put away thy Sin] It has been aſked, How God ſo readily came to forgive *David*, when he acknowledged his Tranſgreſſion, and yet did not *Saul* tho' he made the like Confeſſion, *I have ſinned?* But the Anſwer is obvious, that, be the Form of Expreſſion what it will, unleſs it proceeds from the Sincerity of the Heart, the great Searcher of Hearts will not regard. The true Reaſon therefore why *Saul* could not obtain a Revocation of his Sentence of Rejection, was, becauſe his Repentance was not ſincere; it did not proceed from an humble and contrite Spirit: At the ſame Time that he acknowledged his Sin, he deſired *Samuel to honour him before the People*, and perſiſted in his Diſobedience ever after. Whereas *David*, on the contrary, humbled himſelf, wept, and lamented for his Sin; and of his Penitence has left an eternal Monument in the LI*ſt* Pſalm, *Have Mercy upon me, O God, after thy great Goodneſs, according to the Multitude of thy Mercies; do away mine Offences, waſh me throughly from my Wickedneſs*, &c.

It has been made a Queſtion, whether *David*, according to the *Jewiſh* Law, could marry the Widow of *Uriah*, of whoſe Death he had been the Cauſe? According to the *Jewiſh* Doctors, it was utterly unlawful for any to marry another Man's Wife, in Caſe he had *defiled* her before. The Canonical Law declares ſuch Marriages null and void, as are contracted between an adulterous Man, and a Woman that was Partner with him in the Crime; and, tho' the Law of *Moſes* does not expreſly forbid them, yet we may not thence infer, that they were permitted among the *Jews*. For theſe Reaſons, ſome have thought, that this Marriage of *David* and *Bathſheba* was null and invalid; but others, upon better Grounds, think that tho' there were many criminal Circumſtances attending it, yet theſe did not vacate its Effect; and in ſhort, tho' it ought not to have been done, yet being done, the Marriage was good, and the Children, that were afterwards born, were legitimate.

David therefore beſought God for the Child, and David faſted, and went in, and lay all Night upon the Earth] This exceſſive Mourning did not proceed ſimply from Fear of the Loſs of the Child, but from a deep Senſe of his Sin, and of the divine Diſpleaſure manifeſt in the Child's Sickneſs, and particularly from a juſt Senſe of the Injury which he had done the Infant by his Sin, and which he thought himſelf bound in Juſtice, by Prayer and Interceſſion, as much as he was able, to repair.

I have fought againſt Rabbah, and have taken the City of Waters] Some learned Men are of Opinion, that this royal City of *Rabbah* was likewiſe called *the City of Waters*, either becauſe it ſtood upon a River, or was encompaſs'd with Waters both for its Defence and Delight. But *Junius* renders it, that *he cut off the Waters, which ſupply'd the Town*; which Tranſlation not only *Joſephus* ſeems to favour, by telling us, that *Joab* ſeiz'd on all the *Aqueducts* that led into the City; but *Polybius* likewiſe, ſpeaking of the Siege of this ſame Place by *Antiochus*, relates the Story, how a certain Deſerter diſcover'd to that Prince a ſubterraneous Paſſage, through which the Beſieged came to draw Water, which *Antiochus* ſtopp'd up, and, by Reaſon of their Thirſt, compell'd them to ſurrender. *Pool's* Annot. and *Calmet*'s Com.

And they took the King's Crown from off his Head, the Weight of which was a Talent of Gold, with the precious Stones] The Weight of a Talent, which, upon the loweſt Computation, amounts to no leſs than an hundred and twenty three Pounds, is allowed to be too much for one Neck to ſuſtain; but then we ſhould conſider, that, beſides the Crown that was uſually worn, it was cuſtomary in ſome Nations for Kings to have vaſt large ones; (even to a Size equal to this) either hung or ſupported over the Throne, where, at their Coronation, or upon ſolemn Occaſions, they were wont to ſit.

'Tis a common Thing, however, in *Hebrew*, as well as other learned Languages, to have the ſame Word ſignify both the *Weight* and *Value* of any Thing. And that the Price or Worth of the Crown is here the Meaning of the Phraſe, we have the more Reaſon to think, becauſe Mention is made of an Addition of *precious Stones*, which are never eſtimated by the Weight of Gold. *Joſephus* tells us of one Stone of great Value in the Middle of the Crown, which he calls a *Sardonyx*; and as we may ſuppoſe there were other Jewels of ſeveral Kinds, placed at their proper Diſtances, theſe, in Proportion as they heightened the Value, muſt leſſen the Weight of the Crown, and verify what the ſame Hiſtorian tells us of it, *viz. that* David *wore it conſtantly on his Head afterward for an Ornament.*

CHAP. XIII.

Amnon *raviſhes his Siſter* Tamar, *which* Abſalom *revenges in his Death, and flies to* Geſhur.

Ver. 1. AND it came to paſs after this, that Abſalom the ſon of David had a fair ſiſter, whoſe name *was* Tamar, and Amnon the ſon of David loved her. 2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar; for ſhe *was* a virgin: and Amnon thought it hard for him to do any thing to her. 3 But Amnon had a friend, whoſe name *was* Jonadab the ſon of Shimeah, Davids brother: and Jona-

dab *was* a very ſubtil man. 4 And he ſaid unto
him, Why *art* thou, *being* the kings ſon, lean
from day to day? wilt thou not tell me? And
Amnon ſaid unto him, I love Tamar my brother
Abſaloms ſiſter. 5 And Jonadab ſaid unto him,
Lay thee down on thy bed, and make thy ſelf
ſick: and when thy father cometh to ſee thee,
ſay unto him, I pray thee, let my ſiſter Tamar
come, and give me meat, and dreſs the meat in
my ſight, that I may ſee *it*, and eat *it* at her
hand, 6 So Amnon lay down, and made him-
ſelf ſick: and when the king was come to ſee
him, Amnon ſaid unto the king, I pray thee,
et Tamar my ſiſter come, and make me a couple
f cakes in my ſight, that I may eat at her hand.
Then David ſent home to Tamar, ſaying, Go
ow to thy brother Amnons houſe, and dreſs him
neat. 8 So Tamar went to her brother Am-
ons houſe; (and he was laid down) and ſhe took
our, and kneaded *it*, and made cakes in his
ght, and did bake the cakes. 9 And ſhe took
pan, and poured *them* out before him, but he
fuſed to eat. And Amnon ſaid, Have out all
en from me: and they went out every man
om him. 10 And Amnon ſaid unto Tamar,
ing the meat into the chamber, that I may eat
thine hand. And Tamar took the cakes
hich ſhe had made, and brought *them* into the
amber to Amnon her brother. 11 And when
had brought *them* unto him to eat, he took
ld of her, and ſaid unto her, Come lie with
, my ſiſter. 12 And ſhe anſwered him, Nay,
brother, do not force me: for no ſuch thing
ght to be done in Iſrael; do not thou this
ly. 13 And I, whither ſhall I cauſe my ſhame
go? and as for thee, thou ſhalt be as one of
fools in Iſrael: now therefore, I pray thee,
eak unto the king; for he will not withold me
m thee. 14 Howbeit, he would not hearken
to her voice: but being ſtronger than ſhe,
ced her, and lay with her. 15 Then Amnon
ed her exceedingly, ſo that the hatred where-
h he hated her, *was* greater than the love
erewith he had loved her: and Amnon ſaid
o her, Ariſe, be gone. 16 And ſhe ſaid unto
n, There *is* no cauſe; this evil in ſending me
ay, *is* greater than the other that thou didſt
o me: but he would not hearken unto her.
Then he called his ſervant that miniſtred
o him, and ſaid, Put now this *woman* out
m me, and bolt the door after her. 18 And
had a garment of divers colours upon her:
with ſuch robes were the kings daughters *that*
e virgins, apparelled. Then his ſervant
ught her out, and bolted the door after her.
And Tamar put aſhes on her head; and rent
garment of divers colours that *was* on her,
laid her hand on her head, and went on cry-
20 And Abſalom her brother ſaid unto
, Hath Amnon thy brother been with thee?
hold now thy peace, my ſiſter: he *is* thy
ther, regard not this thing. So Tamar re-
ned deſolate in her brother Abſaloms houſe.
But when king David heard of all theſe things,
was very wroth. 22 And Abſalom ſpake
o his brother Amnon neither good nor bad:
Abſalom hated Amnon, becauſe he had forced
ſiſter Tamar. 23 And it came to paſs after
full years, that Abſalom had ſheep-ſhearers
Baal-hazor, which *is* beſide Ephraim: and
Abſalom invited all the kings ſons. 24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheep-ſhearers, let the king I beſeech thee, and his ſervants, go with thy ſervant. 25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be chargeable unto thee. And he preſſed him: howbeit he would not go, but bleſſed him. 26 Then ſaid Abſalom, If not, I pray thee, let my brother Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee? 27 But Abſalom preſſed him, that he let Amnon and all the kings ſons go with him. 28 Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnons heart is merry with wine, and when I ſay unto you, Smite Amnon, then kill him, fear not: have not I commanded you? be couragious, and be valiant. 29 And the ſervants of Abſalom did unto Amnon, as Abſalom had commanded: then all the kings ſons aroſe, and every man gat him up upon his mule, and fled. 30 And it came to paſs, while they were in their way, that tidings came to David, ſaying, Abſalom hath ſlain all the kings ſons, and there is not one of them left. 31 Then the king aroſe, and tare his garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent. 32 And Jonadab the ſon of Shimeah Davids brother, anſwered and ſaid, Let not my lord ſuppoſe *that* they have ſlain all the young men the kings ſons; for Amnon only is dead: for by the appointment of Abſalom this hath been determined, from the day that he forced his ſiſter Tamar. 33 Now therefore let not my lord the king take the thing to his heart, to think that all the kings ſons are dead: for Amnon only is dead. 34 But Abſalom fled. And the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behind him. 35 And Jonadab ſaid unto the king, Behold, the kings ſons come: as thy ſervant ſaid, ſo it is. 36 And it came to paſs aſſoon as he had made an end of ſpeaking, that behold, the kings ſons came, and lift up their voice and wept: and the king alſo and all his ſervants wept very ſore. 37 But Abſalom fled, and went to Talmai the ſon of Ammihud king of Geſhur: and *David* mourned for his ſon every day. 38 So Abſalom fled, and went to Geſhur, and was there three years. 39 And *the ſoul of* king David longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

Amnon ſaid unto the King, I pray thee, let Tamar my Siſter come] Virgins of the Blood-royal were kept recluſe in Apartments ſeparate from the Commerce of Men, into which not only Strangers, but even their own Fathers were not permitted to enter. *Amnon* however, at ſome Time or other, had ſeen the beautiful *Tamar*, or otherwiſe he could not have conceived ſo ſtrong a Paſſion for her. Upon ſome certain *Ceremonial* Occaſions indeed, it was cuſtomary for the young Women to walk out, and ſhew themſelves; but conſidering their cloſe Confinement at other Times, it was hardly poſſible for *Amnon* to find an Opportunity of declaring his Paſſion, much leſs of gratifying it; and therefore, out of pure Deſpair, he pin'd himſelf into a Conſumption. *Calmet*'s Com.

Then Amnon hated her exceedingly] It is no uncommon Thing for Men of violent and irregular Paſſions to paſs from one Extreme to another. The Shame which accompanies every baſe Action, the Remorſe, the Repentance, and many bad Conſequences that immediately purſue it, make a Recoil in every Man's Temper, and therefore it is no Wonder, that a *libidinous* young Man, who would not ſpare ſo much as his own Siſter, ſhould, after Fruition, and when the Ardour of his Luſt is ſatisfied, be ſeized with a contrary Paſſion, and hate the Object he loved ſo much before, when he came coolly to compare the *Pleaſure* and the *Sin* together, the *Shortneſs* of the one, and the *Heinouſneſs* of the other.

But Abſalom fled, and went to Talmai, — King of Geſhur] In the Caſe of Wilful Murther, ſays *Patrick*, the Law is, *That the Avenger of Blood ſhall ſlay the Murtherer; when he meeteth him he ſhall ſlay him*, Numb. xxx. 21. Fhom whence it ſeems to follow, that it was not in any Man's Power to protect the *wilful* Murtherer, becauſe the *Avenger of Blood*, i. e. the neareſt Relation of the Perſon murther'd, might, with Impunity, wherever he met him, kill him. As *Abſalom* therfore had committed a deſign'd Murther, his own Life was every Moment in Danger; and as there were no Cities of Refuge in his own Country, that, in this Caſe, would yield him Protection, he was forc'd to flee out of the Kingdom to his Mother's Father.

CHAP. XIV.

Joab *inſtructs a Widow of* Tekoah, *by a Parable, to induce the King to fetch home* Abſalom; *who comes to* Jeruſalem, *but is forbidden to ſee the King; his Perſon and Family deſcribed. After two Years* Joab *brings him to the King.*

Ver. 1. NOW Joab the ſon of Zeruiah perceived that the kings heart *was* towards Abſalom. 2 And Joab ſent to Tekoah, and fetcht thence a wiſe woman, and ſaid unto her, I pray thee, feign thy ſelf to be a mourner, and put on now mourning apparel, and anoint not thy ſelf with oil, but be as a woman that had a long time mourned for the dead: 3 And come to the king, and ſpeak on this manner unto him: So Joab put the words in her mouth. 4 And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, Help, O king. 5 And the king ſaid unto her, What aileth thee? And ſhe anſwered, I *am* indeed a widow woman, and mine huſband is dead. 6 And thy hand-maid had two ſons, and they two ſtrove together in the field, and *there was* none to part them, but the one ſmote the other, and ſlew him. 7 And behold, the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him, for the life of his brother whom he ſlew, and we will deſtroy the heir alſo: and ſo they ſhall quench my coal which is left, and ſhall not leave to my huſband *neither* name nor remainder upon the earth. 8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee. 9 And the woman of Tekoah ſaid unto the king, My lord, O king, the iniquity *be* on me, and on my fathers houſe: and the king and his throne *be* guiltleſs. 10 And the king ſaid, Whoſoever ſaith *ought* unto thee, bring him to me, and he ſhall not touch thee any more. 11 Then ſaid ſhe, I pray thee, let the king remember the Lord thy God, that thou wouldeſt not ſuffer the revengers of blood to deſtroy any more, leſt they deſtroy my ſon. And he ſaid, *As* the Lord liveth, there ſhall not one hair of thy ſon fall to the earth. 12 Then the woman ſaid, Let thine hand-maid, I pray thee, ſpeak *one* word unto my lord the king. And he ſaid, Say on. 13 And the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing, as one which is faulty, in that the king doth not fetch home again his baniſhed. 14 For we muſt needs die, and *are* as water ſpilt on the ground, which cannot be gathered up again: neither doth God reſpect *any* perſon, yet doth he deviſe means, that his baniſhed be not expelled from him. 15 Now therefore that I am come to ſpeak of this thing unto my lord the king, *it is* becauſe the people have made me afraid: and thy hand-maid ſaid, I will now ſpeak unto the king; it may be that the king will perform the requeſt of his hand-maid. 16 For the king will hear, to deliver his hand-maid out of the hand of the man *that would* deſtroy me and my ſon together out of the inheritance of God: 17 Then thine handmaid ſaid, The word of my lord the king ſhall now be comfortable: for as an angel of God, ſo *is* my lord the king to diſcern good and bad: therefore the Lord thy God will be with thee. 18 Then the king anſwered and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall aſk thee. And the woman ſaid, Let my lord the king now ſpeak. 19 And the king ſaid, *Is not* the hand of Joab with thee in all this? And the woman anſwered and ſaid, *As* thy ſoul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine hand-maid: 20 To fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdom of an angel of God, to know all *things* that *are* in the earth. 21 And the king ſaid unto Joab, Behold now, I have done this thing: go therefore bring the young man Abſalom again. 22 And Joab fell to the ground on his face, and bowed himſelf, and thanked the king: and Joab ſaid, To day thy ſervant knoweth that I have found grace in thy ſight, my lord O king, in that the king hath fulfilled the requeſt of his ſervant. 23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem. 24 And the king ſaid, Let him turn to his own houſe, and let him not ſee my face. So Abſalom returned to his own houſe, and ſaw not the kings face. 25 But in all Iſrael there was none to be ſo much praiſed as Abſalom, for beauty: from the ſole of his foot, even to the crown of his head, there was no blemiſh in him. 26 And when he polled his head, (for it was at every years end that he polled *it*: becauſe *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred ſhekels after the kings weight. 27 And unto Abſalom there were born three ſons and one daughter, whoſe name *was* Tamar: ſhe was a woman of a fair countenance. 28 So Abſalom dwelt two full years in Jeruſalem, and ſaw not the kings face. 29 Therefore Abſalom ſent for Joab, to have ſent him to the king, but he would not come to him: and when he ſent again the ſecond time, he would not come. 30 There for fore he ſaid unto his ſervants, See, Joabs field is near mine, and he hath barley there; go and ſet it on fire: and Abſaloms ſervants ſet the field on fire. 31 Then Joab aroſe and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire? 32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, come hither, that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *it had been* good for me *to have been* there ſtill: now therefore let me ſee the kings face; and if there be *any* iniquity in me, et him kill me. 33 So Joab came to the king, nd told him: and when he had called for Abſalom, he came to the king, and bowed himſelf n his face to the ground before the king: and he king kiſſed Abſalom.

And Joab ſent to Tekoah] *Tekoah* was a City in the Tribe of *Judah*, which lay South of *Jeruſalem*, and bout twelve Miles diſtant from it. And herein does *oab's* Cunning appear not a little, that he made choice a *Woman* rather than a *Man*, becauſe Women can ore eaſily expreſs their Paſſions, and ſooner gain Pity their Miſeries; a *Widow*, which was a Condition Life proper to move Compaſſion; a *grave Woman*, s *Joſephus* calls her) which made her better fitted for ddreſſing the King; and a Woman *not known* at *Jeruſalem*, but living at ſome Diſtance in the Country, at the Caſe, which ſhe was to repreſent, might not too readily enquired into. See *Pool*'s Annot.

He weighed the Hair of his Head at two hundred ekels, after the King's Weight] Many and various the Explications which the Learned have given of is Text, but none ſo probable as what follows, *viz.* is laid down as a Principle, that during the Reigns the Kings of *Judah*, there was no Variation in the *brew Weights*, nor were there any that were called *King's*; that the Difference between the King's and common Weight, did not commence till after ſome ntinuance of the *Babyloniſh* Captivity; that, to- rds the End of this Captivity, whoever he was that viſed theſe Books of *Samuel*, made mention of ſuch eights as were not properly *Hebrew*, but ſuch as ter ſixty or ſeventy Years Captivity) the *Jews* only ew, and theſe were *Babyloniſh*; and that therefore en he comes to mention the Weight of *Abſalom*'s ir, and tells us, that it was two *hundred Shekels*, adds (by way of Explanation) that it was *after the g's Weight*, that is, after the Weight of the King *Babylon*, whoſe *Shekel* was but the third Part of an *brew Shekel*, as the beſt Writers upon Weights and aſures are generally agreed. So that according to *Hypotheſis*, *Abſalom*'s Hair, which weighed two dred *Babyloniſh* Shekels, came but, in our Weight, about thirty three Ounces; a Quantity which thoſe o deal in that Commodity, have not unfrequently t with upon ſeveral Womens Heads, and therefore at brings this long conteſted Story, at leaſt, within Bounds of a fair Probability.

CHAP. XV.

ſalom's *inſinuating Behaviour*; *by* Ahithophel's *Aſſiſtance, forms a Conſpiracy againſt the King.* David *flies from* Jeruſalem, *but leaves ten of his Concubines.*

. 1. AND it came to paſs after this, that Abſalom prepared him chariots, and ſes, and fifty men to run before him. 2 d Abſalom roſe up early, and ſtood beſide the y of the gate: and it was *ſo*, that when any n that had a controverſy came to the king judgment, then Abſalom called unto him, ſaid, Of what city *art* thou? And he ſaid, y ſervant *is* of one of the tribes of Iſrael. 3 And Abſalom ſaid unto him, See, thy matters *are* good and right, but *there is* no man *deputed* of the king to hear thee. 4 Abſalom ſaid moreover, O that I were made judge in the land, that every man which hath any ſuit or cauſe might come unto me, and I would do him juſtice. 5 And it was *ſo*, that when any man came nigh *to him* to do him obeiſance, he put forth his hand and took him, and kiſſed him. 6 And on this manner did Abſalom to all Iſrael that came to the king for judgment: ſo Abſalom ſtole the hearts of the men of Iſrael. 7 And it came to paſs after forty years, that Abſalom ſaid unto the king, I pray thee let me go and pay my vow, which I have vowed unto the Lord in Hebron. 8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the Lord ſhall bring me again indeed to Jeruſalem, then I will ſerve the Lord. 9 And the king ſaid unto him, Go in peace. So he aroſe and went to Hebron. 10 But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, As ſoon as ye hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron. 11 And with Abſalom went two hundred men out of Jeruſalem, *that were* called, and they went in their ſimplicity; and they knew not any thing. 12 And Abſalom ſent for Ahithophel the Gilonite, Davids counſeller, from his city, *even* from Giloh, while he offered ſacrifices: and the conſpiracy was ſtrong; for the people increaſed continually with Abſalom. 13 And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom. 14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, Ariſe, and let us flee; for we ſhall not *elſe* eſcape from Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the city with the edge of the ſword. 15 And the kings ſervants ſaid unto the king, Behold, thy ſervants *are ready to do* whatſoever my lord the king ſhall appoint. 16 And the king went forth, and all his houſhold after him: and the king left ten women, *which were* concubines, to keep the houſe. 17 And the king went forth, and all the people after him, and tarried in a place that was far off. 18 And all his ſervants paſſed on beſide him; and all the Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king. 19 Then ſaid the king to Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place, and abide with the king: for thou *art* a ſtranger, and alſo an exile. 20 Whereas thou cameſt *but* yeſterday, ſhould I this day make thee go up and down with us? ſeeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee. 21 And Ittai anſwered the king, and ſaid, *As* the Lord liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death or life; even there alſo will thy ſervant be. 22 And David ſaid to Ittai, Go, and paſs over. And Ittai the Gittite paſſed over, and all his men, and all the little ones that *were* with him. 23 And all the country wept with a loud voice, and all the people paſſed over: the king alſo himſelf paſſed over the brook Kidron, and all the people paſſed over, toward the way of the wilderneſs. 24 And lo, Zadok alſo, and all the Levites *were* with him, bearing the ark of the covenant of God, and they ſat down the ark of God; and Abiathar went up, until all the people had done paſſing out of the city. 25 And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me *both* it, and his habitation. 26 But if he thus ſay, I have no delight in thee: behold, *here am* I, let him do to me as ſeemeth good unto him. 27 The king ſaid alſo unto Zadok the prieſt, *Art not* thou a ſeer? return into the city in peace, and your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar. 28 See, I will tarry in the plain of the wilderneſs, until there come word from you to certify me. 29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there. 30 And David went up by the aſcent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot, and all the people that *was* with him covered every man his head, and they went up, weeping as they went up. 31 And *one* told David, ſaying, Ahithophel *is* among the conſpirators with Abſalom. And David ſaid, O Lord, I pray thee, turn the counſel of Ahithophel into fooliſhneſs. 32 And it came to paſs, that *when* David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head: 33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me. 34 But if thou return to the city, and ſay unto Abſalom, I will be thy ſervant, O king, *as* I *have been* thy fathers ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayeſt thou for me defeat the counſel of Ahithophel. 35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, *that* what thing ſoever thou ſhalt hear out of the kings houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts. 36 Behold, *they have* there with them their two ſons, Ahimaaz Zadoks *ſon*, and Jonathan Abiathars *ſon*: and by them ye ſhall ſend unto me every thing that ye can hear. 37 So Huſhai Davids friend came into the city, and Abſalom came into Jeruſalem.

And it came to paſs after forty Years] But where to begin this Date of the *forty Years*, has occaſioned much Diſagreement among Commentators. Some compute them from the Time that the *Iſraelites* demanded a King of *Samuel*; others, from the firſt Time that *David* was anointed King; others, from the Commencement of his Reign over *Judah*; and others again, from the Time that he took Poſſeſſion of the whole Kingdom. The two latter of theſe Opinions are inſupportable, becauſe *David* reigned but forty Years in all, and was now ſo hail and hearty, as to be able to walk on foot; whereas, in the latter Part of his Life, he was very infirm and *bed-rid*. The learned *Uſher* indeed, makes theſe forty Years to commence from the Time of *David*'s firſt Unction, that therefore he was threeſcore Years old when this Rebellion broke out, and lived ten Years after it: But (with all due Deference to great Authority) both this, and the other Opinion, that computes from the Time that the Demand of a King was made, are forced, and unnatural; have no Affinity to the Text, nor do they ſuggeſt any Reaſon, why the ſacred Hiſtorian ſhould begin his Account of this unnatural Rebellion, with an *And it came to paſs*, *that after forty Years*: Whereas, if we conſider the Account of what went before, how *Abſalom*, by all the Arts of Popularity, a ſplendid Equipage, condeſcenſive Behaviour, large Promiſes, and flattering Speeches, had alienated the Hearts of the People from his Father, we cannot but be tempted to think, that there is an Error crept in to the Text.

As ſoon as ye hear the Sound of the Trumpet] This looks as if *Abſalom* had placed Trumpeters at proper Diſtances to take the Sound from one another, and diſperſe it all over the Kingdom, that ſo they, who were Lovers of his Cauſe, might inſtantly reſort to his Aſſiſtance and Support; to which they were encouraged, no doubt, by the Suggeſtions of his Emiſſaries, who might perſuade the People, that all this was done by the King's Conſent and Approbation, who, being aged and infirm himſelf, was willing to reſign his Kingdom to his eldeſt and moſt noble Son, who was deſcended from a King by both Parents. *Le Clerc*'s and *Pool*'s Com.

The Hearts of the Men of Iſrael are after Abſalom] It would really make one wonder, how a People could ſo eaſily abandon a Prince, ſo brave, ſo happy, and ſo ſucceſsful as *David* had been; how they could forget his excellent Qualities, or be unmindful of the Services he had done the Nation; but for this there may be ſome Reaſons aſſigned. In every Nation there are always ſome turbulent and diſcontented Splrits, who are uneaſy with the preſent State of Things, and promiſe themſelves ſome Benefit from a Change. *Saul*'s Party was not as yet entirely extinct, and *Joab*, who was *David*'s *prime Miniſter*, behaved with an inſufferable Pride and Inſolence. His Crimes, which were very black, and which the King durſt not puniſh, redounded upon him; and the King himſelf had given Umbrage enough againſt him, in living with *Bathſheba*, after he had murdered her Huſband: But, what gave the faireſt Pretence of all, was the Obſtruction of *Juſtice* in the *Civil* Adminiſtration: For, had there not been ſomething of this, *Abſalom* could have had no Grounds for making ſo loud Complaints. See *Calmet*'s and *Patrick*'s Com.

Huſhai the Archite came to meet him] This Man might be of the antient Race of the *Archites*, Deſcendants from *Canaan*, of whom *Moſes* ſpeaks, *Gen.* x. 17. but ſince the Name of theſe antient People is differently written, I ſhould rather think, that this additional Name was given him from the Place of his Nativity, *viz. Archi*, a Town ſituated on the Frontiers of *Benjamin* and *Ephraim*, to the Weſt of *Bethel*, Joſh. xvi. 2.

But if thou return to the City, and ſay unto Abſalom, I will be thy Servant, O King, &c.] But was not *David* guilty of Perfidy in putting his Friend *Huſhai* upon offering his Service to *Abſalom*? No: Becauſe the unjuſt War which he had declared againſt his Father, gave his Father a Right to treat him as an open Enemy, and to employ either Force or Artifice againſt him; nor can this Conduct of his be blamed, unleſs we ſhould ſay, that when Kings are engaged in War, they are forbidden to diſguiſe their true Deſigns, even tho' it be a Thing notorious, that even upon this Diſguiſe the Practice of Stratagems in War (which were never yet accounted unlawful) is entirely founded.

CHAP. XVI.

Ziba, *by Treachery, obtains his Maſter's Inheritance.* Shimei *curſes* David. Abſalom *comes to* Jeruſalem. Ahithophel's *Advice.*

Ver. 1. AND when David was a little paſt the top *of the hill*, behold, Ziba the ſervant of Mephiboſheth met him with a couple of aſſes ſaddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raiſins, and an hundred of ſummer-fruits, and a bottle of wine. 2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, The aſſes *be* for the kings houſhold to ride on,

and the bread and ſummer-fruit for the young
men to eat, and the wine, that ſuch as be faint
in the wilderneſs may drink. 3 And the king
ſaid, And where *is* thy maſters ſon? And Ziba
ſaid unto the king, Behold, he abideth at Jeruſalem:
for he ſaid, To day ſhall the houſe of Iſrael
reſtore me the kingdom of my father. 4
Then ſaid the king to Ziba, Behold, thine *are*
all that *pertained* unto Mephiboſheh. And Ziba
ſaid, I humbly beſeech thee *that* I may find
grace in thy ſight, my lord, O king. 5 And
when king David came to Bahurim, behold,
thence came out a man of the family of the houſe
of Saul, whoſe name *was* Shimei the ſon of
Gera: he came forth, and curſed ſtill as he came.
6 And he caſt ſtones at David, and at all the ſervants
of king David: and all the people, and all
the mighty men *were* on his right hand, and on
his left. 7 And thus ſaid Shimei when he curſed,
Come out, come out thou bloody man, and thou
man of Belial: 8 The Lord hath returned upon
thee all the blood of the houſe of Saul, in whoſe
ſtead thou haſt reigned, and the Lord hath delivered
the kingdom into the hand of Abſalom thy
ſon: and behold, thou *art taken* in thy miſchief,
becauſe thou *art* a bloody man. 9 Then ſaid
Abiſhai the ſon of Zeruiah unto the king, Why
ſhould this dead dog curſe my lord the king?
let me go over, I pray thee, and take off his
head. 10 And the king ſaid, What have I do
with you, ye ſons of Zeruiah? ſo let him curſe,
becauſe the Lord hath ſaid unto him, Curſe David.
Who ſhall then ſay, Wherefore haſt thou
done ſo? 11 And David ſaid to Abiſhai, and
to all his ſervants, Behold, my ſon which came
forth of my bowels, ſeeketh my life: how much
more now *may* this Benjamite *do it?* let him alone,
and let him curſe: for the Lord hath bidden
him. 12 It may be that the Lord will look on
mine affliction, and that the Lord will requite
me good for his curſing this day. 13 And as
David and his men went by the way, Shimei went
along on the hills-ſide over againſt him, and curſed
as he went, and threw ſtones at him, and caſt duſt.
14 And the king and all the people that *were* with
him, came weary, and refreſhed themſelves there.
15 And Abſalom and all the people the men of
Iſrael, came to Jeruſalem, and Ahithophel with
him. 16 And it came to paſs when Huſhai the
Archite, Davids friend, was come unto Abſalom,
that Huſhai ſaid unto Abſalom, God ſave
the king, God ſave the king. 17 And Abſalom
ſaid to Huſhai, *Is* this thy kindneſs to thy friend?
why wenteſt thou not with thy friend? 18 And
Huſhai ſaid unto Abſalom, Nay, but whom the
Lord and this people and all the men of Iſrael
chooſe, his will I be, and with him will I abide.
19 And again, whom ſhould I ſerve? *Should I
not ſerve* in the preſence of his ſon? as I have
ſerved in thy fathers preſence, ſo will I be in thy
preſence. 20 Then ſaid Abſalom to Ahithophel,
Give counſel among you what we ſhall do.
21 And Ahithophel ſaid unto Abſalom, Go in
unto thy fathers concubines, which he hath left
to keep the houſe, and all Iſrael ſhall hear that
thou art abhorred of thy father, then ſhall the
hands of all that *are* with thee be ſtrong. 22
So they ſpread Abſalom a tent upon the top of
the houſe, and Abſalom went in unto his fahers
concubines, in the ſight of all Iſrael. 23 And
the counſel of Ahithophel which he counſelled in
thoſe days, *was* as if a man had enquired at the
oracle of God: ſo *was* all the counſel of Ahithophel,
both with David and with Abſalom.

Then ſaid the King to Ziba, Behold, thine are all that pertained unto Mephiboſheth] Some have charged *David* with Injuſtice, in allotting the Eſtate of *Mephiboſheth* to a perfidious Servant, without giving the Maſter a fair and equitable Hearing. But how could *David* have Leiſure to ſend for *Mephiboſheth* from Mount *Olivet* to *Jeruſalem*, and enquire into the Merits of the Cauſe depending between him and his Servant, when he was in ſo great a Hurry, and under Flight from the Army of his rebel Son? Or, how could he have ſuppoſed, that *Ziba* could have dared to have told him ſo notorious a Lie, when in a ſhort Time it might be diſproved? Every Circumſtance, in ſhort, on *Ziba*'s Side looked well, but none on his Maſter's. To his Maſter *David* had been extremely kind, in reſtoring to him the forfeited Eſtate of his Grandfather *Saul*, and in allowing him to *eat at his own Table, as one of the King's Sons*; and now, at the general Rendezvous of his Friends, *David* might well have expected, that the Perſon to whom he had extended ſo many Favours, ſhould not have been ſo negligent in his Duty, as to abſent himſelf, unleſs it had been upon ſome extraordinary Buſineſs; and therefore when *Ziba* acquaints him with the Occaſion of his Abſence, tho' it was a mere Fiction, yet with *David* it might find a readier Credence, becauſe at this Time he had Reaſon to miſtruſt every Body; and ſeeing his own Family diſconcerted and broken, might think the Crown liable to any new Claimaint that could pretend to the ſame Right of Succeſſion that *Mephiboſheth* might. All that *David* can therefore be blamed for in this whole Tranſaction, is too much Credulity, in ſuffering himſelf to be impoſed upon by the plauſible Tale of a Sycophant.

He came forth, and curſed as he came] Whether this Man had been a perſonal Sufferer in the Fall of *Saul*'s Family, or what elſe had exaſperated him againſt *David*, it no where appears; but it ſeems as if he had conceived ſome heinous Spite againſt him, when neither the Preſence of a King, nor the Terror of his Guards, could reſtrain him from throwing Stones, and bitter Speeches at him: And it looks, as if the King was fallen into the utmoſt Contempt, when one private Man could think of venting his Malice at him, in ſo groſs a Manner, with Impunity. *Howell*'s Hiſt.

So let him curſe, becauſe the Lord hath ſaid unto him, Curſe David] Not that God commanded it by his Word, for that ſeverely forbids curſing, *Exod.* xxii. 28. nor moved him to it by his Spirit; for neither was that poſſible, becauſe God *tempteth no Man*, Jam. i. 13. But the Meaning is, that the ſecret Providence of God did over-rule, and determine him ſo to do; *i. e.* God did not put any Wickedneſs into *Shimei*'s Heart (for he had of himſelf, an Heart of Malignity and Venom againſt *David)* but only left him to his own Wickedneſs; took away that common Prudence, which would have reſtrained him from ſo dangerous an Action; directed his Malice, that it ſhould be exerciſed againſt *David* rather than any other Man; and brought him into ſo diſtreſſed a Condition, that he might ſeem a proper Object of his Scorn and Contempt, which is enough to juſtify the Expreſſion, *The Lord hath bidden him*; in the ſame Manner that we read of his *commanding the Ravens*, 1 Kings xvii. 4. and ſometimes inanimate Creatures, *Pſalm* cxlvii. 15, 18. The ſhort is, *David* looked upon *Shimei* as an Inſtrument in God's Hands, and therefore took all his Abuſes patiently, out of a Conſciouſneſs of his Sinfulneſs, and a Reverence to that Deity, who had brought him ſo low, as to deſerve the Inſults of this vile *Benjamite*. *Pool*'s Annot.

CHAP. XVII.

Huſhai *overthrows the Counſel of* Ahithophel; *certifies* David *thereof, and adviſes him to march on.*

on. David *paſſes over* Jordan. Ahithophel *hangs himſelf.* David *comes to* Mahanaim. Abſalom *makes* Amaſa *his General, and purſues* David.

Ver. 1. MOreover, Ahithophel ſaid unto Abſalom, Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David this night. 2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him ſhall flee, and I will ſmite the king only. 3 And I will bring back all the people unto thee: the man whom thou ſeekeſt, *is* as if all returned: *ſo* all the people ſhall be in peace. 4 And the ſaying pleaſed Abſalom well, and all the elders of Iſrael. 5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us hear likewiſe what he ſaith. 6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ſpoken after this manner: ſhall we do *after* his ſaying? if not; ſpeak thou. 7 And Huſhai ſaid unto Abſalom, The counſel that Ahithophel hath given, *is* not good at this time. 8 For (ſaid Huſhai) thou knoweſt thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the fields: and thy father *is* a man of war, and will not lodge with the people. 9 Behold, he is hid now in ſome pit, or in ſome *other* place: and it will come to paſs, when ſome of them be overthrown at the firſt, that whoſoever heareth it, will ſay, There is a ſlaughter among the people that follow Abſalom. 10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men. 11 Therefore I counſel, that all Iſrael be generally gathered unto thee, from Dan even to Beer-ſheba, as the ſand that *is* by the ſea for multitude, and that thou go to battel in thine own perſon. 12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there ſhall not be left ſo much as one. 13 Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river, until there be not one ſmall ſtone found there. 14 And Abſalom and all the men of Iſrael ſaid, The counſel of Huſhai the Archite *is* better than the counſel of Ahithophel: for the Lord had appointed to defeat the good counſel of Ahithophel, to the intent that the Lord might bring evil upon Abſalom. 15 Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael; and thus and thus have I counſelled. 16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſs, but ſpeedily paſs over; leſt the king be ſwallowed up, and all the people that *are* with him. 17 Now Jonathan and Ahimaaz ſtayed by En-rogel, (for they might not be ſeen to come into the city) and a wench went and told them: and they went and told king David. 18 Nevertheleſs, a lad ſaw them, and told Abſalom: but they went both of them away quickly, and came to a mans houſe in Bahurim, which had a well in his court, whither they went down. 19 And the woman took and ſpread a covering over the wells mouth, and ſpread ground corn thereon; and the thing was not known. 20 And when Abſaloms ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jonathan? And the woman ſaid unto them, They be gone over the brook of water. And when they had ſought and could not find *them*, they returned to Jeruſalem. 21 And it came to paſs after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you. 22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan. 23 And when Ahithophel ſaw that his counſel was not followed, he ſaddled *his* aſs, and aroſe, and gat him home to his houſe, to his city, and put his houſhold in order, and hanged himſelf, and died, and was buried in the ſepulchre of his father. 24 Then David came to Mahanaim: and Abſalom paſſed over Jordan, he and all the men of Iſrael with him. 25 And Abſalom made Amaſa captain of the hoſt in ſtead of Joab: which Amaſa *was* a mans ſon, whoſe name *was* Ithra an Iſraelite, that went into Abigail the daughter of Nahaſh, ſiſter to Zeruiah, Joabs mother. 26 So Iſrael and Abſalom pitched in the land of Gilead. 27 And it came to paſs when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon, and Machir the ſon of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelin, 28 Brought beds, and baſons, and earthen veſſels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulſe*, 29 And honey, and butter, and ſheep, and cheeſe of kine for David, and for the people that *were* with him, to eat: for they ſaid, The people *is* hungry, and weary, and thirſty in the wilderneſs.

Ahithophel ſaid unto Abſalom, Let me now chuſe out twelve thouſand Men, and I will ariſe and purſue after David this Night] *Ahithophel* thought it highly neceſſary to make Diſpatch upon this Occaſion, becauſe he knew, that if he ſhould give the People who had revolted from their Allegiance, Time to think of what they were doing againſt their lawful Prince, that Prince would have Time to raiſe Troops, and thoſe that were about him, Space to recover from their firſt Fright; *Abſalom*'s Party would dwindle into Nothing, and *David* grow ſtronger: And therefore he adviſed marching immediately againſt him, without giving him a Moment's Time to recover himſelf.

Moreover, if he be gotten into a City, then ſhall al Iſrael bring Ropes to that City, and we will draw i into the River] His Meaning is, that if *David* ſhoul quit the open Field, and betake himſelf to the ſtrongeſ of their Cities, encompaſſed with high Walls and dee Ditches, ſuch a numerous Army (as he propoſed would be ſufficient to begirt it round, and, by Rop put about the Walls, draw them down, and all th Houſes of the City into the Ditch, that ran about i Not that any ſuch Practice was ever uſed in Wa and therefore the Words muſt be looked upon as merel *Thraſonical*, and calculated to pleaſe *Abſalom*; unle we will ſay with ſome, that the Word in the Origin may denote ſuch *Machines* as are worked by *Ropes*, a were, at that Time, in uſe to batter down Wall *Calmet*'s and *Patrick*'s Com.

· *And it came to paſs when David was come to Maha-*
naim] This was a City in the Tribe of *Gad*, built in
the Place where *Jacob* was met by the Angels of God,
in his Return from *Padan-aram*, Gen. xxxii. 1, 2.
from which Event it had its Name.

CHAP. XVIII.

David *viewing his Army, charges his Generals concerning* Abſalom; *who being routed, hangs in an Oak, and is ſlain by* Joab; *his Pillar and Monument.* David's *Lamentation for him.*

Ver. 1. AND David numbred the people that
were with him, and ſet captains of
thouſands, and captains of hundreds over them.
And David ſent forth a third part of the peo-
le under the hand of Joab, and a third part
nder the hand of Abiſhai the ſon of Zeruiah
Joabs brother, and a third part under the hand
f Ittai the Gittite: and the king ſaid unto the
eople, I will ſurely go forth with you my ſelf
lſo. 3 But the people anſwered, Thou ſhalt not
o forth: for if we flee away, they will not care
or us; neither if half of us die, will they care
or us: but now *thou art* worth ten thouſand of
s: therefore now *it is* better that thou ſuccour
s out of the city. 4 And the king ſaid unto
hem, What ſeemeth you beſt, I will do. And
e king ſtood by the gate-ſide, and all the peo-
le came out by hundreds, and by thouſands.
And the king commanded Joab, and Abiſhai,
d Ittai, ſaying, *Deal* gently for my ſake with
e young man, *even* with Abſalom. And all
e people heard when the king gave all the cap-
ins charge concerning Abſalom. 6 So the peo-
le went out into the field againſt Iſrael: and the
ttel was in the wood of Ephraim; 7 Where
e people of Iſrael were ſlain before the ſervants
David, and there was there a great ſlaughter
at day of twenty thouſand *men*. 8 For the
ttel was there ſcattered over the face of all the
untry: and the wood devoured more people
at day, than the ſword devoured. 9 And Ab-
lom met the ſervants of David; and Abſalom
de upon a mule, and the mule went under the
ick boughs of a great oak, and his head
ught hold of the oak, and he was taken
between the heaven and the earth, and the
ule that was under him went away. 10 And
certain man ſaw *it*, and told Joab, and ſaid,
ehold, I ſaw Abſalom hanged in an oak. 11
nd Joab ſaid unto the man that told him, and
hold, thou ſaweſt *him*, and why didſt thou
t ſmite him there to the ground, and I would
ve given thee ten *ſhekels* of ſilver, and a girdle?
And the man ſaid unto Joab, Though I
ould receive a thouſand *ſhekels* of ſilver in mine
nd, *yet* would I not put forth mine hand
ainſt the kings ſon: for in our hearing the
g charged thee, and Abiſhai, and Ittai, ſay-
g, Beware that none touch the young man
bſalom. 13 Otherwiſe, I ſhould have wrought
ſhood againſt mine own life: for there is no
tter hid from the king, and thou thy ſelf
uldeſt have ſet thy ſelf againſt *me*. 14 Then
d Joab, I may not tarry thus with thee. And
took three darts in his hand, and thruſt them
ugh the heart of Abſalom, while he *was* yet
ve in the midſt of the oak. 15 And ten
ng men that bear Joabs armour, compaſſed
ut and ſmote Abſalom, and ſlew him. 16
d Joab blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people. 17 And they took Abſalom, and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him: and all Iſrael fled every one to his tent. 18 Now Abſalom in his life-time had taken and reared up for himſelf a pillar, which *is* in the kings dale: for he ſaid, I have no ſon to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Abſaloms place. 19 Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. 20 And Joab ſaid unto him, Thou ſhalt not bear tidings this day, but thou ſhalt bear tidings another day: but this day thou ſhalt bear no tidings, becauſe the kings ſon is dead. 21 Then ſaid Joab to Cuſhi, Go tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab, and ran. 22 Then ſaid Ahimaaz the ſon of Zadok yet again to Joab, But howſoever, let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore wilt thou run, my ſon, ſeeing that thou haſt no tidings ready? 23 But howſoever (*ſaid he*) let me run. And he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cuſhi. 24 And David ſat between the two gates: and the watchmen went up to the roof over the gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone. 25 And the watchman cried, and told the king, And the king ſaid, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near. 26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſaid, Behold, *another* man running alone. And the king ſaid, He alſo bringeth tidings. 27 And the watchman ſaid, Me-thinketh the running of the foremoſt, is like the running of Ahimaaz the ſon of Zadok. And the king ſaid, He *is* a good man; and cometh with good tidings. 28 And Ahimaaz called, and ſaid unto the king, All is well. And he fell down to the earth upon his face before the king, and ſaid, Bleſſed *be* the Lord thy God, which hath delivered up the men that lift up their hand againſt my lord the king. 29 And the king ſaid, Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the kings ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was*. 30 And the king ſaid *unto him*, Turn aſide, *and* ſtand here. And he turned aſide, and ſtood ſtill. 31 And behold, Cuſhi came, and Cuſhi ſaid, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that roſe up againſt thee. 32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do *thee* hurt, be as that young man *is*. 33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon.

And the Battle was in the Wood of Ephraim] This Wood was ſo called, (as ſome imagine) becauſe the *Iſraelites* were wont to drive their Cattle over *Jordan* to feed them in it; but others (with more Probability) ſuppoſe, that it had its Name from the great Slaughter (related in *Judg.* xii.) which *Jephtha* had formerly made of the *Ephraimites* in that Place. *Howell*'s Hiſt.

And the Wood deſtroyed more People that Day, than the Sword devoured] This ſome think was occaſioned by their falling into Pits, preſſing one another to Death in ſtrait Places, creeping into lurking Holes, and there being ſtarved to Death, or otherwiſe devoured by wild Beaſts, which met them in their Flight: But the moſt eaſy and ſimple Meaning of the Paſſage is, that there were more ſlain in the Wood, than in the Field of Battle. The Field of Battle (as *Joſephus* tells us) was a Plain with a Wood contiguous to it; and therefore when *Abſalom*'s Army was put to the Rout, and betook themſelves to the Wood for Refuge, the Purſuers made a greater Slaughter of them there, than otherwiſe they would have done, becauſe they could not run away ſo faſt in the Wood, as they might have done in the open Field. *Patrick*'s Com.

And Abſalom rode upon a Mule, and the Mule went under the thick Boughs of a great Oak, and his Head caught hold of the Oak] Here is no Mention of *Abſalom*'s Hair; from whence ſome infer, that the Meaning of the Hiſtorian is, not that *Abſalom* hung by his Hair, but that his Neck was ſo wedged between the Boughs, by the ſwift Motion of the Mule, that he was not able to diſengage himſelf. For it is hardly to be queſtioned, ſay they, but that, when he went to Battle, he had an Helmet on; and an Helmet, which covered his Head, would have hindered his Hair from being intangled in the Boughs: But 'tis only ſuppoſing, either that his Helmet was ſuch, as left a great deal of his Hair viſible and uncovered, or that, if it was large enough to incloſe the Whole, he might, upon this Occaſion, throw it off, (as well as his other heavy Armour) to make himſelf lighter, and expedite his Flight; and then there will be no Incongruity in the common and received Opinion, to which, the Authority of *Joſephus* adds ſome Confirmation, *viz.* 'That, as *Abſalom* 'was making his Eſcape, upon the whiffling of the Air, 'a ſnagged Bough of a Tree took hold of his Hair, 'and the Mule, running forward from under him, left 'him dangling in the Air.'

Commentators have obſerv'd the Juſtice of God, in bringing *Abſalom* to a condign Puniſhment, and ſuch a Kind of Death, as was ordain'd by the Law for Offences like unto his. For whereas, in the firſt Place, he was *hanged* as it were, this was declared by the Law to be an *accurſed Death*, Deut. xxi. 23. and was, afterwards, in ſome Meaſure, *ſtoned*; this was the particular Kind of Death, that the Law preſcribed for a ſtubborn and rebellious Son, *Deut.* xxi. 21.

And they took Abſalom, and caſt him into a great Pit in the Wood, and laid a very great Heap of Stones upon him] In the Deſcription of the *Holy Land*, ſome Geographers tell us, that this Heap of Stones remain'd even to their Days, and that all Travellers, as they paſs'd by it, were wont to throw a Stone to add to the Heap, in Deteſtation of his Rebellion againſt his Father. For, tho' it became a Cuſtom among the *Greeks* to raiſe an Heap of Stones in the Place where any great Perſon was interr'd, as a Monument of Honour and Reſpect; yet it is plain, that none of *David*'s Army intended any Honour to *Abſalom*'s Memory in accumulating Stones upon him, nor can we think that *David* himſelf (tho' too fond of his Rebel Son) made any Alteration afterwards in the Form of his Burial, for Fear of enraging the People againſt him. Some, however, are of a quite contrary Opinion, *viz.* that *David*, who lamented him with ſuch Exceſs, remov'd him from this Pit, in order to have him laid in the Sepulcher belonging to the King, or perhaps ſomewhere about the Place, where the *Monument*, which goes under his Name, and, even to this Day, is ſhewn to Travellers, was dug in a Rock. It is a little Chamber, wrought with a Chiſſel, out of one Piece of Rock, which ſtands at ſome Diſtance from the reſt of the Mountain, and is ſquare of eight Paces from Out to Out. The Inſide of the Chamber is all plain, but the Outſide is adorn'd with ſome Pilaſters of the ſame Kind of Stone. The Upper Part, or Covering is made in the Form of a *Conick Pyramid*, pretty high and large, with a Kind of *Flower-pot* on its Top. The Pyramid is compos'd of ſeveral Stones, but the Monument itſelf is ſquare, and all cut out of one Block. In the Time of *Joſephus*, the Monument, which was ſaid to be *Abſalom*'s, was nothing more than one marble Pillar, widely different from what at preſent goes under his Name, and which therefore muſt be accounted a more modern Building. *Le Clerc*'s and *Patrick*'s Com. *Jewiſh* Antiqu. and *Calmet*'s Dict.

CHAP. XIX.

Joab, *by hard Words, prevails on the King to ſhew himſelf to the People. The King is brought back by the Men of* Judah, *and* Amaſa *put in* Joab'*s Place.* Shimei *aſks and obtains Mercy.* Mephiboſheth *meets the King, and obtains Half of his Eſtate.* Chimham *taken in to the King's Family. The* Iſraelites *expoſtulate with* Judah *for bringing the King home without them.*

Ver. 1. AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom. 2 And the victory that day was *turned* into mourning unto all the people: for the people heard ſay that day, how the king was grieved for his ſon. 3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battel. 4 But the king covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon. 5 And Joab came into the houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day hath ſaved thy life, and the lives of thy ſons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines: 6 In that thou loveſt thine enemies, and hateſt thy friends; for thou haſt declared this day, that thou regardeſt neither princes, nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well. 7 Now therefore ariſe, go forth, and ſpeak comfortably unto thy ſervants: for I ſwear by the Lord, if thou go not forth, there will not tarry one with thee this night; and that will be worſe unto thee than all the evil that befel thee from thy youth until now. 8 Then the king roſe, and ſat in the gate. And they told unto all the people, ſaying, Behold, the king doth ſit in the gate: and all the people came before the king: for Iſrael had fled every man to his tent. 9 And all the people were at ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines, and now he is fled out of the land for Abſalom. 10 And Abſalom whom we anointed over us, i dead in battel: now therefore why ſpeak ye not a word of bringing the king back? 11 And king David ſent to Zadok and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? (ſeeing the ſpeech of all Iſrae is come to the king, *even* to his houſe) 12 Y *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back th king? 13 And ſay ye to Amaſa, *Art* thou no of my bone, and of my fleſh? God do ſo to m

and

nd more alſo, if thou be not captain of the hoſt
efore me continually in the room of Joab. 14
And he bowed the heart of all the men of Judah,
ven as *the heart of* one man, ſo that they ſent
his word unto the king, Return thou and all thy
ervants. 15 So the king returned, and came
o Jordan: and Judah came to Gilgal, to go to
eet the king, to conduct the king over Jordan.
6 And Shimei the ſon of Gera, a Benjamite,
hich *was* of Bahurim, haſted and came down
ith the men of Judah, to meet king David.
7 And *there were* a thouſand men of Benjamin
ith him, and Ziba the ſervant of the houſe of
aul, and his fifteen ſons and his twenty ſervants
ith him; and they went over Jordan before the
ng. 18 And there went over a ferry-boat to
rry over the kings houſehold, and to do what
thought good. And Shimei the ſon of Gera
ll down before the king as he was come over
ordan; 19 And ſaid unto the king, Let not
y lord impute iniquity unto me, neither do
ou remember that which thy ſervant did per-
rſly the day that my lord the king went out of
ruſalem, that the king ſhould take it to his
art. 20 For thy ſervant doth know that I
ve ſinned: therefore behold, I am come the
ſt this day of all the houſe of Joſeph, to go
wn to meet my lord the king. 21 But Abi-
i the ſon of Zeruiah anſwered and ſaid, Shall
Shimei be put to death for this, becauſe he
rſed the Lords anointed? 22 And David ſaid,
hat have I do with you, ye ſons of Zeruiah,
t ye ſhould this day be adverſaries unto me?
ll there any man be put to death this day in
ael? for do not I know, that I *am* this day
g over Iſrael? 23 Therefore the king ſaid unto
imei, Thou ſhalt not die: and the king ſware
o him. 24 And Mephiboſheth the ſon of
l came down to meet the king, and had nei-
r dreſſed his feet, nor trimmed his beard, nor
ſhed his clothes, from the day the king de-
ted, until the day he came *again* in peace.
And it came to paſs when he was come to
uſalem to meet the king, that the king ſaid
o him, Wherefore wenteſt not thou with me,
phiboſheth? 26 And he anſwered, My lord,
king, my ſervant deceived me; for thy ſer-
t ſaid, I will ſaddle me an aſs, that I may
thereon, and go to the king, becauſe thy
vant *is* lame. 27 And he hath ſlandered thy
vant unto my lord the king; but my lord the
g *is* as an angel of God: do therefore *what*
ood in thine eyes. 28 For all *of* my fathers
ſe, were but dead men before my lord the
: yet didſt thou ſet thy ſervant among them
did eat at thine own table: what right there-
have I yet to cry any more unto the king?
And the king ſaid unto him, Why ſpeakeſt
any more of thy matters? I have ſaid, Thou
Ziba divide the land. 30 And Mephibo-
h ſaid unto the king, Yea, let him take all,
ſmuch as my lord the king is come again in
ce unto his own houſe. 31 And Barzillai the
adite came down from Rogelim, and went
Jordan with the king, to conduct him over
dan. 32 Now Barzillai was a very aged man,
fourſcore years old, and he had provided
king of ſuſtenance while he lay at Mahana-
for he *was* a very great man. 33 And the
king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem. 34 And Barzillai ſaid unto the king, How long have I to live, that I ſhould go up with the king unto Jeruſalem? 35 I *am* this day fourſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink? can I hear any more the voice of ſinging-men and ſinging women? wherefore then ſhould thy ſervant be yet a burden unto my lord the king? 36 Thy ſervant will go a little way over Jordan with the king: and why ſhould the king recompenſe it me with ſuch a reward? 37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy ſervant Chimham, let him go over with my lord the king, and do to him what ſhall ſeem good unto thee. 38 And the king anſwered, Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee: and whatſoever thou ſhalt require of me, *that* will I do for thee. 39 And all the people went over Jordan: and when the king was come over, the king kiſſed Barzillai, and bleſſed him; and he returned unto his own place. 40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and alſo half the people of Iſrael. 41 And behold, all the men of Iſrael came to the king, and ſaid unto the king? Why have our brethren the men of Judah, ſtolen thee away, and have brought the king and his houſhold, and all Davids men with him over Jordan? 42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king *is* near of kin to us: wherefore then be ye angry for this matter? have we have eaten at all of the kings *coſt*? or hath he given us any gift? 43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts in the king, and we have alſo more *right* in David than ye: why then did ye deſpiſe us, that our advice ſhould not be firſt had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Iſrael.

God do ſo to me, and more alſo, if thou be not Captain of the Hoſt before me continually in the Room of Joab] For he had ſufficient Reaſon to think of depreſſing a Man, who was grown ſo inſufferably inſolent and imperious. He had ſlain *Abner* moſt perfidiouſly in cool Blood; had kill'd *Abſalom* againſt the King's expreſs Command; in his late bold Reproof had inſulted over his Terror, and (if we may believe *Joſephus*) threaten'd to depoſe him, and give his Kingdom to another. To ſuch a Height of Arrogance will Miniſters ſometimes arrive, when they find that their Service is become neceſſary to a Prince! See *Patrick*'s Com.

And there were a thouſand Men of Benjamin with him]. The Reaſon why *Shimei* came with ſo large a Retinue, was, to let *David* ſee that he was a Man of ſome conſiderable Rank, and capable of doing him great Service among the People, which might be ſome Inducement to the King to grant him his Pardon; or, very likely, he was one of the *Captains of a Thouſand in his own Tribe*, and might carry them all along with him to make the ſtronger Interceſſion for his Pardon. See *Pool*'s Annot.

And had neither dreſſed his Feet, nor trimmed his Beard, nor waſhed his Cloaths] Theſe were ſome of the Inſtances wherein the *Jews* were wont to expreſs their Mourning; and they are here mention'd by the Hiſtorian, as Evidences of the Falſhood of *Ziba*'s Information againſt his Maſter, ſince no one who neglected himſelf to this Degree, could be ſuppos'd ambitious of a Crown. *Not dreſſing his Feet*, may ſignify either not cutting his *Toe-nails*, or his *not waſhing his Feet*, which the *Jews* were accuſtom'd very frequently to do, becauſe of the bad Smell which was natural to them, as well as the *Arabians*, and ſome other Nations, and therefore his Omiſſion of this could not but make him offenſive to himſelf. *Not trimming his Beard*, was letting its Hair grow *negligently*, and without any Order. For the Manner of the *Jews* was, to cut the Hair from the Lip upwards, and what grew likewiſe on the *Cheek*, but what was on the *Chin*, and ſo backwards to the *Ear*, that they ſuffer'd to grow; and *not waſhing his Cloaths* muſt denote his not putting on *clean Linnen*, but wearing the ſame *Shirt* all the while. *Calmet*'s and *Patrick*'s Com.

CHAP. XX.

Sheba *raiſes a Sedition.* Joab *kills* Amaſa, *and, with* Abiſhai, *purſues* Sheba *to* Abel; *the Inhabitants of which, by the Advice of a wiſe Woman, cut off his Head, and threw it over the Wall.*

Ver. 1. AND there happened to be there a man of Belial, whoſe name *was* Sheba the ſon of Bichri, a Benjamite, and he blew a trumpet, and ſaid, We have no part in David, neither have we inheritance in the ſon of Jeſſe: every man to his tents, O Iſrael. 2 So every man of Iſrael went up from after David, *and* followed Sheba the ſon of Bichri: but the men of Judah clave unto their king, from Jordan even to Jeruſalem. 3 And David came to his houſe at Jeruſalem, and the king took the ten women *his* concubines, whom he had left to keep the houſe, and put them in ward, and fed them, but went not in unto them; ſo they were ſhut up unto the day of their death, living in widowhood. 4 Then ſaid the king to Amaſa, Aſſemble me the men of Judah within three days, and be thou here preſent. 5 So Amaſa went to aſſemble *the men of* Judah; but he tarried longer than the ſet time which he had appointed him. 6 And David ſaid to Abiſhai, Now ſhall Sheba the ſon of Bichri do us more harm than did Abſalom: take thou thy lords ſervants, and purſue after him, leſt he get him fenced cities, and eſcape us. 7 And there were out after him Joabs men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jeruſalem, to purſue after Sheba the ſon of Bichri. 8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went before them: and Joabs garment that he had put on, was girded unto him, and upon it a girdle with a ſword faſtened upon his loins in the ſheath thereof, and as he went forth it fell out. 9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? And Joab took Amaſa by the beard with the right hand to kiſs him. 10 But Amaſa took no heed to the ſword that *was* in Joabs hand: ſo he ſmote him therewith in the fifth *rib*, and ſhed out his bowels to the ground, and ſtrook him not again, and he died: ſo Joab and Abiſhai his brother purſued after Sheba the ſon of Bichri. 21 And one of Joabs men ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab. 12 And Amaſa wallowed in blood in the midſt of the high-way: and when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the high-way into the field, and caſt a cloth upon him, when he ſaw that every one that came by him, ſtood ſtill. 13 When he was removed out of the high-way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri. 14 And he went through all the tribes of Iſrael unto Abel, and to Beth-maacah, and all the Berites: and they were gathered together, and went alſo after him. 15 And they came and beſieged him in Abel of Beth-maacah, and they caſt up a bank againſt the city, and it ſtood in the trench: and all the people that *were* with Joab, battered the wall, to throw it down. 16 Then cried a wiſe woman out of the city, Hear, hear, ſay, I pray you unto Joab, Come near hither, that I may ſpeak with thee. 17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? And he anſwered, I *am he.* Then ſhe ſaid unto him, Hear the words of thy hand-maid. And he anſwered, I do hear. 18 Then ſhe ſpake, ſaying, They were wont to ſpeak in old time, ſaying, they ſhall ſurely aſk *counſel* at Abel: and ſo they ended the *matter.* 19 I *am one of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city, and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the Lord? 20 And Joab anſwered, and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy. 21 The matter *is* not ſo: but a man of mount Ephraim (Sheba the ſon of Bichri by name) hath lift up his hand againſt the king, *even* againſt David: deliver him only, and I will depart from the city: And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall. 22 Then the woman went unto all the people in her wiſdom, and they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab: and he blew a trumpet, and they retired from the city, every man to his tent: and Joab returned to Jeruſalem unto the king. 23 Now Joab *was* over all the hoſt of Iſrael: and Benaiah the ſon of Jehoiada *was* over the Cherethites, and over the Pelethites; 24 And Adoram *was* over the tribute: and Jehoſhaphat the ſon of Ahilud *was* recorder: 25 And Sheva *was* ſcribe, and Zadok and Abiathar *were* the prieſts: 26 And Ira alſo the Jairite was a chief ruler about David.

And Joab took Amaſa by the Beard to kiſs him] It was an antient Cuſtom among the *Grecians*, to take the Perſon, to whom they had any Addreſs to make, by the Chin, or Beard; and, even to this Day, the *Turks*, in their Salutations, do very frequently take one another by the Beard. (See *Thevenot*'s Travels) The *Arabians* have a great Regard to the Beard: The Wives kiſs their Huſbands, and the Children their Fathers Beards, when they came to ſalute them; and, when two Friends meet together, their Cuſtom is, in the Courſe of their Compliments, to interchange Kiſſes in this Manner, as the like Cuſtom is ſtill preſerv'd among the Eaſtern People, the *Indians*, who take one another by the *Chin*, when they would give one another a hearty *Salute*, and ſay *Bobba*, i. e. *Father*, or *Bii*, *Brother*, as the Author of the Voyage to the *Eaſt Indies* relates.

And one of Joab's Men ſtood by him, and ſaid, He that favoureth Joab, and he that is for David, let him go after Joab] So inſolent was *Joab* become, upon the Preſumption that *David* durſt not puniſh him, that as he ventur'd upon this bloody Fact, ſo he imagin'd, that

Amaſa's

Amaſa's dead Body might ſtop the March of thoſe that came by it, yet, upon its being given out, that he was again become their *General*, their Love to him was ſuch, that they would not ſcruple to follow him.

Then cried a wiſe Woman out of the City] It ſeems not unlikely, that this Woman was a *Governeſs* in this City; for, tho' that Office was moſt commonly occupied by Men, yet there want not Inſtances of Men (as in the Caſe of *Deborah*, Judg. iv. 4. and Queen *Athaliah*, 2 Kings xi.) who have been employ'd in the Adminiſtration of civil Affairs. If ſhe was inveſted with any ſuch Authority, ſhe was the propereſt Perſon to deſire a Parley with the General; and Reaſon good ſhe had to deſire it, becauſe ſhe knew the preſent Temper and Fears of the Citizens and Soldiers both, *viz.* that conſidering the imminent Danger they were in, they were generally deſirous of Peace, and reſtrain'd from it only by *Sheba*'s Power and Authority. *Pool*'s Annot.

They were wont to ſpeak in the old Time, ſaying, They ſhall ſurely aſk Counſel at Abel; and ſo they ended the Matter] According to this Tranſlation, the Senſe of the Words is, — 'This City, which thou art about to deſtroy, is no mean and contemptible one, but ſo honourable and conſiderable for its Wiſdom, and the wiſe People in it, that when any Difference did ariſe among any of the neighbouring Places, they us'd proverbially to ſay, *We will aſk the Opinion and Advice of the Men of Abel about it, and we will ſtand to their Arbitration, and ſo all Parties were ſatisfied, and Diſputes ended*:' So that the Words, according to this Senſe, are an high Commendation of the City of *Abel*, for its being a Place (Time out of Mind) very eminent for the Wiſdom and Prudence of its Inhabitants. But there is another Tranſlation in the Margin of our Bibles, which ſeems to be more natural, and makes the Woman ſpeak in this Manner: — 'When the People ſaw thee lay Siege to the City, they ſaid, *Surely he will aſk, if we will have Peace; for the Law preſcribes, that he ſhould offer Peace to* Strangers, *much more then to* Iſraelitiſh *Cities*; and if he would once do this, we ſhould ſoon bring Things to an amicable Agreement; for we are peaceable People, and faithful to our Prince.' So that, according to this Interpretation, the Woman both modeſtly reprov'd *Joab* for the Neglect of his Duty, and artfully engag'd him in the Performance of it. See *Patrick*'s Com. and *Pool*'s Annot.

CHAP. XXI.

Three Years Famine, occaſioned by Saul'*s Cruelty to the* Gibeonites; *it ceaſes upon hanging up ſeven of* Saul'*s Sons. Several Battles with the* Philiſtines.

Ver. 1. THen there was a famine in the days of David, three years, year after year; and David enquired of the Lord. And the Lord anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the Gibeonites. And the king called the Gibeonites, and ſaid unto them, (now the Gibeonites *were* not of the children of Iſrael, but of the remnant of the Amorites, and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them, in his zeal to the children of Iſrael and Judah) 3 Wherefore David ſaid unto the Gibeonites, What ſhall do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the Lord? 4 And the Gibeonites ſaid unto him, We will have no ſilver nor gold of Saul, nor of his houſe, neither for us ſhalt thou kill any man in Iſrael. And he ſaid, What you ſhall ſay, *that* will I do for you. 5 And they anſwered the king, The man that conſumed us, and that deviſed againſt us, *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael, 6 Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, *whom* the Lord did chooſe. And the king ſaid, I will give *them*. 7 But the king ſpared Mephiboſheth the ſon of Jonathan the ſon of Saul, becauſe of the Lords oath that *was* between them, between David and Jonathan the ſon of Saul. 8 But the king took the two ſons of Rizpah the daughter of Aiah, whom ſhe bare unto Saul, Armoni and Mephiboſheth, and the five ſons of Michal the daughter of Saul, whom ſhe brought up for Adriel the ſon of Barzillai the Meholathite. 9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell all ſeven together, and were put to death in the days of harveſt, in the firſt *days*, in the beginning of barley-harveſt. 10 And Rizpah the daughter of Aiah took ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt until water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night. 11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done. 12 And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa. 13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged. 14 And the bones of Saul and Jonthan his ſon, buried they in the country of Benjamin in Zelah, in the ſepulchre of Kiſh his father; and they performed all that the king commanded: and after that, God was intreated for the land. 15 Moreover, the Philiſtines had yet war again with Iſrael, and David went down, and his ſervants with him, and fought againſt the Philiſtines; and David waxed faint. 16 And Iſhbi-benob, which *was* of the ſons of the giant, (the weight of whoſe ſpear *weighed* three hundred *ſhekels* of braſs in weight) he being girded with a new *ſword*, thought to have ſlain David. 17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battel, that thou quench not the light of Iſrael. 18 And it came to paſs after this, that there was again a battel with the Philiſtines at Gob: then Sibbecai the Huſhathite ſlew Saph, which *was* of the ſons of the giant. 19 And there was again a battel in Gob with the Philiſtines, where Elhanan the ſon of Jaare-oregim a Beth-lehemite, ſlew *the brother of* Goliah the Gittite, the ſtaff of whoſe ſpear *was* like a weavers beam. 20 And there was yet a battel in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to the giant, 21 And when he defied Iſrael, Jonathan the ſon of Shimea the brother of David ſlew him. 22 Theſe four where born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

This Chapter begins with an Account of *Saul*'s Cruelty to the *Gibeonites*; but the Puniſhment fell upon the People: But how could they be Partners in *Saul*'s Guilt? Thus: *Saul* ſet up for a Reſtorer of the divine Laws to their antient Rigour and Strictneſs of Execution, and a Supplier of the Fault of *Joſhua*, and the Princes of *Iſrael*, in ſparing the *Gibeonites*, even tho' they were comprized in the general Ordinance of Extirpation, and under this Character he might eaſily draw in his own Subjects to abet and aſſiſt his Cruelty againſt a poor People, for whom they never had any good Liking. *Regis ad Exemplum, by the Example of the King*, is a known Maxim; and therefore we may eaſily ſuppoſe, that a wicked and hard-hearted People, who had aſſiſted *Saul* in the Perſecution of *David*; had adhered to *Abſalom* in the Perſecution of his own Father; and who, at the Beck of ſo many impious Princes, left the true Worſhip of God, and fell into Idolatry, would not be backward to aſſiſt *Saul* in putting in Execution any of his Contrivances againſt the poor *Gibeonites*. And if ſo, we cannot but admire the Wiſdom and Juſtice of God, in making the Puniſhment national, when the whole Nation (for ought we kuow) was confederate with *Saul* in murthering the *Gibeonites*, or guilty, at leaſt, in not hindering it; when the next Generation was involved in the Guilt, by not repairing the Injury, as much as poſſible, or not expreſſing their Horror and Deteſtation of it by ſome publick Act; when an Act of Diſcipline might, at this Time, be neceſſary to preſerve the remaining *Gibeonites* from Inſults; to beget in the *Iſraelites* a proper Reſpect for them; to prevent the like Murthers for the future, and the like Breaches of national Compacts.

But wherein were *Saul*'s Sons and Grandſons culpable? We muſt allow, indeed, that God, as he is a moſt juſt and righteous Being, can never require that the Innocent ſhould die for the Guilty; and therefore we have Reaſon to believe, that when *Saul* was ſo outrageous againſt the *Gibeonites*, his Sons and Grandſons might be the Inſtruments of his Cruelty, and very probably bear ſome Part in the military Execution. For it frequently ſo happens, that whatever a King commands, be it never ſo abominable, is generally approved and executed by his Family; and for this Reaſon it is, that *Saul*'s is called a *bloody Houſe*; which it would not have been, had it diſſuaded or oppoſed, nay, had it not been acceſſary and aiding to *Saul*'s bloody Deſigns againſt this poor defenceleſs People.

But why did God ſo long delay puniſhing them? It's anſwer'd, that, upon the Suppoſition (for it is by Suppoſitions that we muſt go in this Hiſtory) that both the People, and Princes of the Blood, were acceſſary or inſtrumental to *Saul*'s Cruelty, the Reaſon why God delay'd their Puniſhment ſo long is obvious; even becauſe his infinite Goodneſs waited for their Repentance; which Goodneſs we badly requite, if we pervert it as an Argument againſt his Providence. For may not God be gracious and merciful, as long as he pleaſes? Or have we any Right to ſet Bounds to his Patience and Long-ſuffering? 'Tis but ſuppoſing then, that while God continued in this State of Expectance, upon ſome ſpecial Occaſion or other, to us unknown, both the People of *Iſrael*, and *Saul*'s Poſterity might diſcover, that they were ſo far from repenting, that they gloried in the Murther of the *Gibeonites*, and this would determine God, who had hitherto waited for their Penitence in vain, to pour out his Indignation upon them, and exact a ſevere Puniſhment both for Cruelty and Obſtinacy.

And the five Sons of Michal the Daughter of Saul, whom ſhe brought up for Adriel] We read Ch. vi. 23. that *Michal* had *no Children*; yet here it's ſaid ſhe had *five Sons*. *Michal* is put in the Text, indeed, but not by Miſtake, as ſome will have it; for tho' *Michal* was not the Wife of *Adriel*, but *Merab*, yet thoſe Children which *Merab* had by *Adriel*, *Michal* brought up; and the *Jews* obſerve, upon this Occaſion, that whoever brings up a Pupil in his Houſe, is in Scripture ſaid to have begotten him. Nor is it in Scripture only, that this Form of Expreſſion takes Place, but in Heathen Authors likewiſe. For *Agamemnon* and *Menelaus* are called Sons of *Atreus*, becauſe *Pliſthenes* (who was their Father) being dead, he took Care to bring them up.

CHAP. XXII.

A Pſalm of Thankſgiving for God's powerful Deliverance and manifold Bleſſings.

Ver. 1. AND David ſpake unto the Lord the
words of this ſong, in the day *that*
the Lord had delivered him out of the hand of all
his enemies, and out of the hand of Saul. 2
And he ſaid, The Lord *is* my rock and my fortreſs,
and my deliverer, 3 The God of my rock;
in him will I truſt: *he is* my ſhield, and the horn
of my ſalvation, my high tower, and my refuge,
my ſaviour; thou ſaveſt me from violence. 4
I will call on the Lord, *who is* worthy to be
praiſed: ſo ſhall I be ſaved from mine enemies.
5 When the waves of death compaſſed me: the
floods of ungodly men made me afraid, 6 The
ſorrows of hell compaſſed me about: the ſnares
of death prevented me. 7 In my diſtreſs I
called upon the Lord, and cried to my God,
and he did hear my voice out of his temple, and
my cry *did enter* into his ears. 8 Then the earth
ſhook and trembled: the foundations of heaven
moved and ſhook becauſe he was wroth. 9
There went up a ſmoke out of his noſtrils, and
fire out of his mouth devoured: coals were
kindled by it. 10 He bowed the heavens alſo
and came down: and darkneſs *was* under his
feet. 11 And he rode upon a cherub, and did
fly: and he was ſeen upon the wings of the wind.
12 And he made darkneſs pavilions round about
him, dark waters, *and* thick clouds of the ſkies.
13 Through the brightneſs before him were coals
of fire kindled. 14 The Lord thundred from
heaven, and the moſt high uttered his voice.
15 And he ſent out arrows, and ſcattered them;
lightning, and diſcomfited them. 16 And the
chanels of the ſea appeared, the foundations of
the world were diſcovered, at the rebuking of
the Lord, at the blaſt of the breath of his noſtrils.
17 He ſent from above, he took me: he drew
me out of many waters. 18 He delivered me
from my ſtrong enemy, *and* from them that
hated me: for they were too ſtrong for me. 19
They prevented me in the day of my calamity:
but the Lord was my ſtay. 20 He brought me
forth alſo into a large place: he delivered me,
becauſe he delighted in me. 21 The Lord rewarded
me according to my righteouſneſs: according
to the cleanneſs of my hands hath he recompenſed
me. 22 For I have kept the ways
of the Lord, and have not wickedly departed
from my God. 23 For all his judgments *wer*
before me: and *as for* his ſtatutes, I did not depart
from them. 24 I was alſo upright befor
him, and have kept my ſelf from mine iniquity.
25 Therefore the Lord hath recompenſed m
according to my righteouſneſs: according to m
cleanneſs in his eye-ſight. 26 With the mercifu
thou wilt ſhew thy ſelf merciful, *and* with th
upright man thou wilt ſhew thy ſelf uprigh
27 With the pure thou wilt ſhew thy ſelf pur
and with the froward thou wilt ſhew thy ſelf u
ſavoury. 28 And the afflicted people thou wi
ſave: but thine eyes *are* upon the haughty, *th*
thou mayeſt bring *them* down. 29 For thou *a*
my lamp, O Lord: and the Lord will light
m

ny darkneſs. 30 For by thee I have run through
troop: by my God have I leaped over a wall.
1 *As for* God, his way *is* perfect; the word of
he Lord *is* tried: he *is* a buckler to all them
hat truſt in him. 32 For who *is* God, ſave
he Lord? and who *is* a rock, ſave our God?
3 God *is* my ſtrength *and* power: and he
aketh my way perfect. 34 He maketh my
eet like hinds *feet*: and ſetteth me upon my
igh places. 35 He teacheth my hands to war:
that a bow of ſteel is broken by mine arms.
6 Thou haſt alſo given me the ſhield of thy
lvation: and thy gentleneſs hath made me
reat. 37 Thou haſt enlarged my ſteps under
ne: ſo that my feet did not ſlip. 38 I have
urſued mine enemies, and deſtroyed them: and
rned not again until I had conſumed them.
9 And I have conſumed them, and wounded
hem, that they could not ariſe: yea, they are
llen under my feet. 40 For thou haſt girded
e with ſtrength to battel: them that roſe up
ainſt me, haſt thou ſubdued under me. 41
hou haſt alſo given me the necks of mine ene-
ies, that I might deſtroy them that hate me.
2 They looked, but *there was* none to ſave:
en unto the Lord, but he anſwered them not.
3 Then did I beat them as ſmall as the duſt of
e earth, I did ſtamp them as the mire of the
reet, *and* did ſpread them abroad. 44 Thou
ſo haſt delivered me from the ſtrivings of my
eople, thou haſt kept me *to be* head of the hea-
en: a people *which* I knew not, ſhall ſerve
e. 45 Strangers ſhall ſubmit themſelves unto
e: aſſoon as they hear, they ſhall be obedient
to me. 46 Strangers ſhall fade away, and
ey ſhall be afraid out of their cloſe places. 47
he Lord liveth, and bleſſed *be* my rock: and
alted be the God of the rock of my ſalvation.
It *is* God that avengeth me, and that bring-
h down the people under me, 49 And that
ingeth me forth from mine enemies: thou alſo
ſt lifted me up on high above them that roſe
againſt me: thou haſt delivered me from the
olent man. 50 Therefore I will give thanks
to thee, O Lord, among the heathen, and I
ll ſing praiſes unto thy name. 51 *He is* the
wer of ſalvation for his king: and ſheweth
ercy to his anointed, unto David, and to his
ed for evermore.

This Chapter is, in a Manner, wholly the ſame with
alm xviii. to which we ſhall refer our Obſervations.

CHAP. XXIII.

vid's *laſt Words. A Character of himſelf. His Faith in God's Covenant. Deſtruction to the Wicked. His Worthies, and their great Exploits.*

v. 1. NOW theſe *be* the laſt words of Da-
vid: David the ſon of Jeſſe ſaid,
d the man *who was* raiſed up on high, the
ointed of the God of Jacob, and the ſweet
almiſt of Iſrael, ſaid, 2 The Spirit of the Lord
ake by me, and his word *was* in my tongue.
The God of Iſrael ſaid, the Rock of Iſrael
ake to me, He that ruleth over men *muſt be*
t, ruling in the fear of God: 4 And *he ſhall*
as the light of the morning *when* the ſun riſeth,
en a morning without clouds; *as* the tender
aſs *ſpringing* out of the earth by clear ſhining
after rain. 5 Although my houſe *be* not ſo with
God; yet he hath made with me an everlaſting
covenant, ordered in all *things* and ſure: for *this*
is all my ſalvation, and all *my* deſire, although
he make *it* not to grow. 6 But *the ſons* of Be-
lial *ſhall be* all of them as thorns thruſt away, be-
cauſe they cannot be taken with hands. 7 But
the man *that* ſhall touch them, muſt be fenced
with iron, and the ſtaff of a ſpear, and they ſhall
be utterly burnt with fire in the *ſame* place. 8
Theſe *be* the names of the mighty men whom
David had; The Tachmonite that ſat in the
ſeat, chief among the captains, (the ſame *was*
Adino the Eznite) *he lift up his ſpear* againſt
eight hundred, whom he ſlew at one time. 9
And after him *was* Eleazar the ſon of Dodo the
Ahohite, *one* of the three mighty men with Da-
vid, when they defied the Philiſtines *that* were
there gathered together to battel, and the men
of Iſrael were gone away. 10 He aroſe, and
ſmote the Philiſtines until his hand was weary,
and his hand clave unto the ſword: and the
Lord wrought a great victory that day; and the
people returned after him only to ſpoil. 11 And
after him *was* Shammah the ſon of Agee the Ha-
rarite: and the Philiſtines were gathered toge-
ther into a troop where was a piece of ground
full of lentiles: and the people fled from the Phi-
liſtines. 12 But he ſtood in the midſt of the
ground and defended it, and ſlew the Philiſtines:
and the Lord wrought a great victory. 13 And
three of the thirty chief went down and came to
David in the harveſt-time, unto the cave of Adul-
lam: and the troop of the Philiſtines pitched in
the valley of Rephaim. 14 And David *was*
then in an hold, and the gariſon of the Phili-
ſtines *was* then in Beth-lehem. 15 And David
longed, and ſaid, Oh that one would give me
drink of the water of the well of Beth-lehem,
which *is* by the gate. 16 And the three mighty
men brake through the hoſt of the Philiſtines,
and drew water out of the well of Beth-lehem,
that *was* by the gate, and took *it*, and brought
it to David: nevertheleſs he would not drink
thereof, but poured it out unto the Lord. 17
And he ſaid, Be it far from me, O Lord, that
I ſhould do this: *is not this* the blood of the men
that went in jeopardy of their lives? therefore
he would not drink it. Theſe things did theſe
three mighty men. 18 And Abiſhai the brother
of Joab, the ſon of Zeruiah, was chief among
three; and he lift up his ſpear againſt three hun-
dred, and ſlew *them*, and had the name among
three. 19 Was he not moſt honourable of three?
therefore he was their captain: howbeit, he at-
tained not unto the *firſt* three. 20 And Benaiah
the ſon of Jehoiada, the ſon of a valiant man, of
Kabzeel, who had done many acts, he ſlew two
lion-like men of Moab: he went down alſo and
ſlew a lion in the midſt of a pit in time of ſnow.
21 And he ſlew an Egyptian, a goodly man:
and the Egyptian had a ſpear in his hand; but
he went down to him with a ſtaff; and plucked
the ſpear out of the Egyptians hand, and ſlew
him with his own ſpear. 22 Theſe *things* did
Benaiah the ſon of Jehoiada, and had the name
among three mighty men. 23 He was more
honourable than the thirty, but he attained not
to the *firſt* three: and David ſet him over his
guard. 24 Aſahel the brother of Joab *was* one

of the thirty; Elhanan the ſon of Dodo of Beth-lehem, 25 Shammah the Harodite, Elika the Harodite, 26 Helez the Paltite, Ira the ſon of Ikkaſh the Tekoite, 27 Abiezer the Anethothite, Mebunnai the Huſhathite, 28 Salmon the Ahohite, Maharai the Netophathite, 29 Heleb the ſon of Baanah, a Netophathite, Ittai the ſon of Ribai out of Gibeah of the children of Benjamin, 30 Benaiah the Pirathonite, Hiddai of the brooks of Gaaſh. 31 Abi-albon the Arbathite, Azmaveth the Barhumite, 32 Eliahba the Shaalbonite; of the ſons of Jaſhen, Jonathan, 33 Shammah the Hararite, Ahiam the ſon of Sharar the Hararite, 34 Eliphelet the ſon of Ahaſbai, the ſon of the Maachathite, Eliam the ſon of Ahithophel the Gilonite, 35 Hezrai the Carmelite, Paarai the Arbite, 36 Igal the ſon of Nathan of Zobah, Bani the Gadite, 37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the ſon of Zeruiah, 38 Ira an Ithrite, Gareb an Ithrite, 39 Uriah the Hittite: thirty and ſeven in all.

And David longed, and ſaid, O that one would give me to drink of the Water of Bethlehem, which is by the Gate!] It is commonly obſerved by the *Jewiſh* Commentators, that, tho' *David* expreſſed a Deſire for ſome of the Water of *Bethlehem*, becauſe it was the Place of his Nativity, and the Water, very probably, very excellent in its Kind, yet he did not do this with any Intent that any ſhould venture their Lives to fetch it him. In this Action, however, they have remarked three wonderful Things, *viz.* that three Men could break through the whole Hoſt of the *Philiſtines*; and, when they had ſo done, durſt ſtay to draw Water out of the Well; and then carry it away with an high Hand, through the ſame Hoſt, to *David:* But they might have added a fourth Remark, *viz.* that they attempted this at the Gate of *Bethlehem*, where the Garriſon of the *Philiſtines* kept a ſtrong Guard.

Thirty and ſeven in all] Yet there are but Six and thirty named. Either therefore one muſt be ſupplied, whoſe Name is not expreſſed among the three ſecond Worthies; or *Joab* is comprehended in the Number, as being Lord General of all.

CHAP. XXIV.

David *forces* Joab *to number the People, for which God ſends a Peſtilence, but* Jeruſalem, *on* David'*s Humiliation, is ſpared. He purchaſes* Araunah'*s Threſhing-floor to build an Altar there, on which ſacrificing, the Plague ceaſes.*

Ver. 1. AND again the anger of the Lord was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go number Iſrael and Judah. 2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, Go now through all the tribes of Iſrael, from Dan even to Beerſheba, and number ye the people, that I may know the number of the people. 3 And Joab ſaid unto the king, Now the Lord thy God add unto the people (how many ſoever they be) an hundred fold, and that the eyes of my lord the king may ſee *it:* but why doth my lord the king delight in this thing? 4 Notwithſtanding, the kings word prevailed againſt Joab, and againſt the captains of the hoſt; and Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael. 5 And they paſſed over Jordan, and pitched in Aroer, on the right ſide of the city that *lieth* in the midſt of the river of Gad, and toward Jazer. 6 Then they came to Gilead, and to the land of Tahtim-hodſhi, and they came to Dan-jaan, and about to Zidon, 7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beerſheba. 8 So when they had gone through all the land, they came to Jeruſalem at the end of nine months and twenty days. 9 And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand valiant men that drew the ſword; and the men of Judah *were* five hundred thouſand men. 10 And Davids heart ſmote him, after that he had numbred the people: and David ſaid unto the Lord, I have ſinned greatly in that I have done: and now I beſeech thee, O Lord, take away the iniquity of thy ſervant; for I have done very fooliſhly. 11 For when David was up in the morning, the word of the Lord came unto the prophet Gad, Davids ſeer, ſaying, 12 Go and ſay unto David, Thus ſaith the Lord, I offer thee three *things*; chooſe thee one of them, that I may *do it* unto thee. 13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me. 14 And David ſaid unto Gad, I am in a great ſtrait: let us fall now into the hand of the Lord, (for his mercies *are* great) and let me not fall into the hand of man. 15 So the Lord ſent a peſtilence upon Iſrael, from the morning, even to the time appointed: and there died of the people from Dan even to Beerſheba, ſeventy thouſand men. 16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the Lord repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand. And the angel of the Lord was by the threſhing-place of Araunah the Jebuſite. 17 And David ſpake unto the Lord when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? let thine hand, I pray thee, be againſt me, and againſt my fathers houſe. 18 And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the Lord, in the threſhing-floor of Araunah the Jebuſite. 19 And David, according to the ſaying of Gad, went up as the Lord commanded. 20 And Araunah looked, and ſaw the king and his ſervants coming on toward him: and Araunah went out and bowed himſelf before the king on his face upon the ground. 21 An Araunah, ſaid, Wherefore is my lord the king come to his ſervant? And David ſaid, to bu the threſhing-floor of thee to build an altar unto the Lord, that the plague may be ſtayed from th people. 22 And Araunah ſaid unto David, Le my lord the king take and offer up what *ſeemet* good unto him: behold, *here be* oxen for burnt ſacrifice, and threſhing-inſtruments, and *other* inſtruments of the oxen for wood. 23 All the *things* did Araunah, *as* a king, give unto th king: and Araunah ſaid unto the king, Th Lord thy God accept thee. 24 And the kin ſaid unto Araunah, Nay; but I will ſurely bu *it* of thee at a price: neither will I offer burnt-of fering ſerings unto the Lord my God, of that which doth coſt me nothing. So David bought the threſhing-floor and the oxen, for fifty ſhekels of ſilver. 25 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings: ſo the Lord was intreated for the land, and the plague was ſtayed from Iſrael.

And again the Anger of the Lord was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go number Iſrael and Judah] Theſe are the Words as they ſtand in the Text; but in the *Original* there is no Nominative Caſe at all. We find it however ſupply'd in 1 *Chron.* xxi. 1. where it is ſaid, that *Satan ſtood up againſt Iſrael, and provoked David to number Iſrael*: But then, by the Word *Satan*, there is no Neceſſity why we ſhould underſtand the *Devil* properly ſo called; becauſe any evil Miniſter or Counſellor, that adviſ'd *David* to number the People, will anſwer the Signification of the Word as well: And that there was ſome ſuch Counſellor, who prompted *David* to this Action, ſeems to be implied in theſe Words of *Joab* — *Now the Lord thy God add unto the People (how many ſoever they e) an Hundred-fold, and that the Eyes of my Lord the King may ſee it, but why doth my Lord the King delight n this Thing?* Whereby it ſeems plain, that the Matter ad been debated in the King's Council before, and at, tho' *Joab* was one who oppos'd it, *David* was ore influenc'd by the Perſuaſion of ſome other. See *e Clerc's* Com.

And there were in Iſrael eight hundred thouſand valiant Men that drew the Sword; and the Men of Judah were e hundred thouſand] But in *Chronicles*, Ch. xxi. 5. it ſaid, *they of Iſrael were a thouſand and an hundred thou- d Men that drew the Sword, and Judah was four ndred threeſcore and ten thouſand Men that drew the word*: Various have been the Attempts to adjuſt and tle this Diſagreement. Some ſuppoſe, that *Joab* dertook this Office with no ſmall Reluctancy, and *avid*, very probably, might repent of the Thing be- e it was fully executed; tho' the Commiſſioners might ve made an exact Review, yet they thought proper lay before the King no more than what the Sum in *muel* amounts to; but that the Author of the Book *Chronicles* might, from ſome of theſe Commiſſioners, ceive the complete Sum, which occaſioned the Dif- ence.

Patrick imagines, that the Difference ariſes from the gionary Soldiers (as they are called) or thoſe Com- nies of *Militia* which attended the King's Perſon, and ght make the Number either greater or leſs, accord- as they are numbered, or not numbered in the count: But this Solution is purely arbitrary, and h as has no Foundation in Scripture. It ſuppoſes, thal, that the real Number was what is recorded in *ronicles*, which taking in ſeveral Articles that are to be omitted, ſurpaſſes all Faith.

Since there is then, ſays *Stackhouſe*, no Poſſibility of nciling theſe different Computations, the Queſtion which of theſe two we are to receive? And this, thout all Controverſy, muſt be that in *Samuel*; not y becauſe the *Arabick* Tranſlators, in their Verſion the *Chronicles*, have inſerted it, but becauſe there othing exceſſive or extravagant in the Suppoſition, that in a fertile and well cultivated Country, of ſixty Leagues in Length, and thirty in Breadth, a Multitude of People, to the Number of ſix or ſeven Millions (which, taking in the other Articles, will be the Sum total) might very comfortably be maintained. Rather than have Recourſe to ſuch Solutions, as do but more embarraſs the Matter, we may adventure to ſay, without any Diminution, to the Scriptures Authority, that the exceſſive Number in the *Chronicles* was a Miſtake of the Perſon, who, after the Captivity, tranſcribed this Part of the ſacred Writ.

Shall ſeven Years of Famine come] In *Chronicles* the Famine is ſaid to be for *three Years* only, but *here* it is ſaid to be for *ſeven*. The *Septuagint* indeed makes it no more than *three*; and for this Reaſon ſome have imagin'd, that the *ſeven* is an Error crept into the Text, eſpecially conſidering that *three Years of Famine* agree better with *three Days* Peſtilence, and *three Months Flight before an Enemy*. But there is no Reaſon to ſuppoſe any Error in the Text; 'tis but ſaying, that in *Chronicles*, the Author ſpeaks of thoſe Years of Famine, which were to come for *David*'s Sin only, but in *Samuel*, of thoſe three Years of Famine likewiſe, which were ſent for *Saul*'s Sin, 2 *Sam.* xxi. Now within one Year, after the Famine, that was ſent for *Saul*'s Sin, was *David*'s Sin in numbering the People; the intermediate Year then was either the *ſabbatical* Year, wherein the People were not allowed to ſow or reap, or a Year of ſuch exceſſive *Draught*, that the Crop came to little or nothing. Upon either of theſe Accounts we may properly enough ſay, that there were four Years of Famine before, and *three* more being now added to them, make up the *ſeven* that are here mention'd. *Pool*'s Annot.

So the Lord ſent a Peſtilence upon Iſrael from the Morning, even to the Time appointed] The Time appointed was the Space *of three Days*; and therefore ſome are of Opinion, that the Plague laſted ſo long. But then others urge, that this does not agree with what follows, *viz.* that *God repented him of the Evil*, and commanded the Angel, who ſmote the People, to ſtay his Hand. They therefore conclude, that as the Word *Moed* properly ſignifies an *Aſſembly*, the *Time Moed* muſt be, when the People met together at the Time of Evening Sacrifice, *i. e.* about the *ninth* Hour of the Day, and conſequently, that the Plague continued from the Morning to this Time, which is about nine Hours, or the Part of three Days; God in his Mercy having been pleaſed to mitigate the Rigour of his Judgment upon the ſincere Repentance of his People. *Patrick*'s Com. and *Pool*'s Annot.

So David bought the Threſhing-floor, and the Oxen for fifty Shekels of Silver] In the *Chronicles* it is ſaid, that *David* bought the Threſhing-floor, &c. for *Six hundred Shekels of Gold.* Now a Shekel of Gold being of twelve Times more Value than a Shekel of Silver, it makes the Diſparity very large; and therefore (to account for this) it is generally ſuppos'd, that, in the Whole, David made two Purchaſes; firſt, he bought the *Threſhing-floor* and *Oxen*, for which he gave *fifty Shekels of Silver*; but that afterwards all the Ground about it (out of which the Courts of the Temple were made) coſt him *Six hundred Shekels of Gold.* *Patrick*'s Com.

AN EXPOSITION OF The Firſt Book of KINGS, commonly called the Third Book of KINGS.

The ARGUMENT.

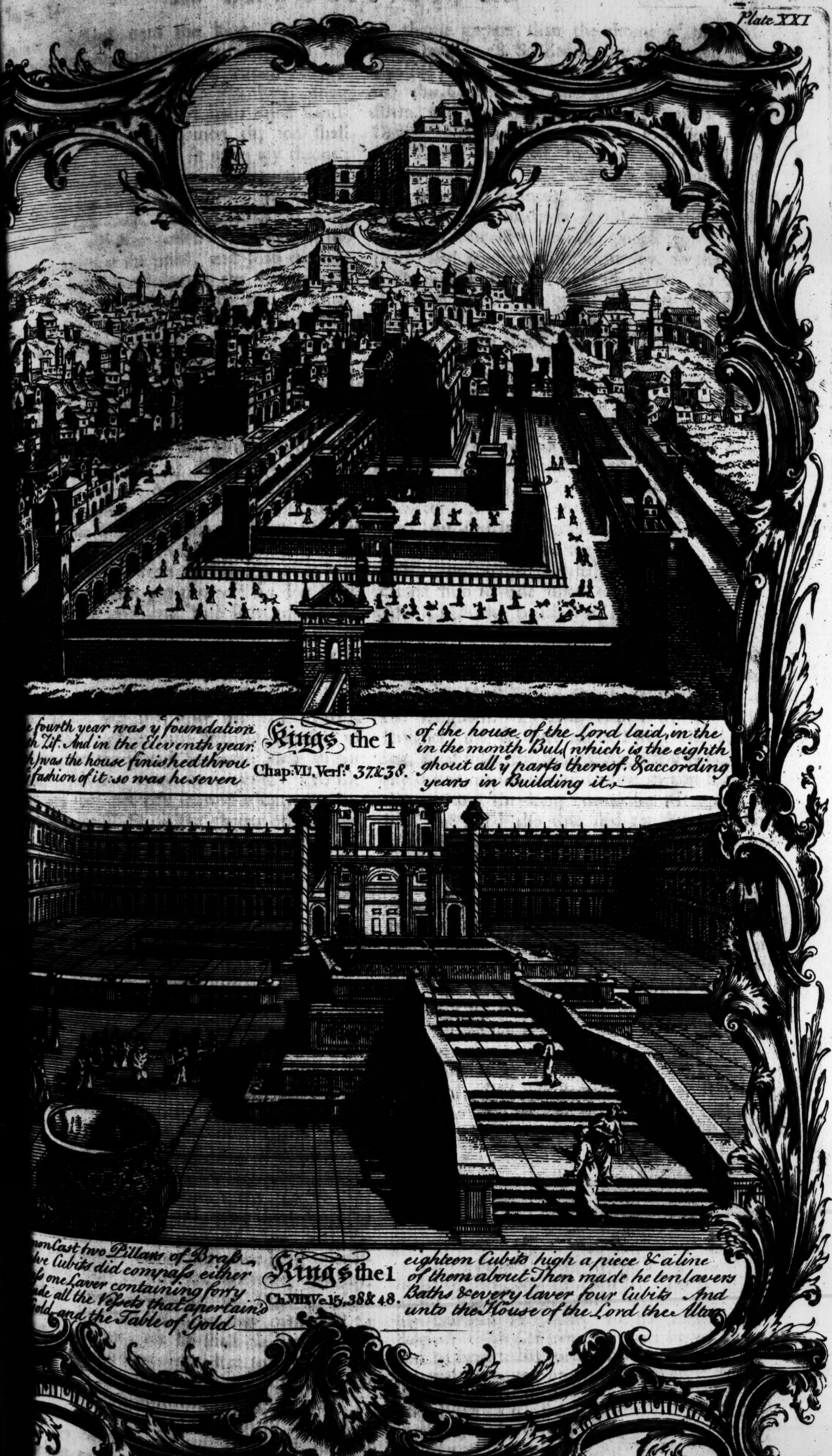
This and the following Book, are entitled, Of the Kings, *becauſe they treat of the Kings of* Judah *and* Iſrael, *and were written by the Prophets and holy Men of God, living in, or near the Times of thoſe Kings, in whoſe Reigns theſe Tranſactions are related to be done, and by one of thoſe holy Men digeſted into this Order. But whoever was the Penman, that theſe are a Part of thoſe Holy Scriptures that were divinely inſpired, is ſufficiently evident,* 1. *From the concurring Teſtimony of the whole* Jewiſh *Church in all Ages, to whom were* committed the Oracles of God, *Rom.* iii. 2. *who alſo faithfully diſcharged their Duty, in preſerving and delivering them intirely and truly to their Poſterity, from Time to Time, as plainly appears, becauſe Chriſt and his Apoſtles, who freely reproved them for their ſeveral Sins, never taxed them with this Fault, of depraving the Holy Scriptures of the Old* Teſtament. 2. *Becauſe this is manifeſt concerning divers Parts of them, which were tranſcribed from the Records of the Prophets* Nathan, Ahijah, *and* Iddo, 2 *Chron.* ix. 29. *and out of the Prophecies of* Iſaiah *and* Jeremiah; *and the reſt were doubtleſs of the ſame Nature.* 3. *From the Approbation that is given of theſe Books in the* New Teſtament, *both generally, as* 2 Tim. iii. 16. All Scripture is given by Inſpiration from God, *&c. which is affirmed concerning all theſe Holy Scriptures, which* Timothy had known from a Child, *and therefore muſt neceſſarily be meant of the Old* Teſtament, *which the* Jews *owned for Canonical Scripture; and particularly* Rom. xi. 2, 3, *&c. where a Paſſage out of theſe Books is quoted and owned as Part of the Holy Scripture, called the* Scripture, *by Way of Eminence.*

CHAP. I.

David *being grown old, is cheriſhed by* Abiſhag. Adonijah'*s ſhort Uſurpation.* Solomon *proclaim'd King; and pardons* Adonijah.

Ver. 1. NOW king David was old, *and* ſtricken in years; and they covered him with clothes, but he gat no heat. 2 Wherefore his ſervants ſaid unto him, Let there be ſought for my lord the king, a young virgin, and let her ſtand before the king, and let her cheriſh him, and let her lie in thy boſom, that my lord the king may get heat. 3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag a Shunammite, and brought her to the king. 4 And the damſel *was* very fair, and cheriſhed the king, and miniſtred to him: but the king knew her not. 5 Then Adonijah the ſon of Haggith exalted himſelf, ſaying, I will be king: and he prepared him chariots and horſe-men, and fifty men to run before him. 6 And his father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo? and he alſo *was a* very goodly *man*, and *his mother* bare him after Abſalom. 7 And he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they following Adonijah, helped *him*. 8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah. 9 And Adonijah ſlew ſheep and oxen and fat cattel, by the ſtone of Zoheleth, which *is* by En-rogel, and called all his brethren the kings ſons, and all the men of Judah the kings ſervants. 10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother he called not. 11 Wherefore Nathan ſpake unto Bath-ſheba the mother of Solomon, ſaying, Haſt thou not heard that Adonijah the ſon of Haggith doth reign, and David our lord knoweth *it* not? 12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the life of thy ſon Solomon. 13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine hand-maid, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? why then doth Adonijah reign? 14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and confirm thy words. 15 And Bath-ſheba went in unto the king, into the chamber; and the king was very old; and Abiſhag the Shu-

nammi



e fourth year was yͤ foundation
th Zif. And in the Eleventh year:
h) was the house finished throu
yͤ fashion of it: so was he seven

Kings the 1
Chap: VI. Verſ.ˢ 37 & 38.

of the house of the Lord laid, in the
in the month Bul (which is the eighth
ghout all yͤ parts thereof. & according
years in Building it.

mon Cast two Pillars of Braſs
lve Cubits did compaſs either
s one Laver containing forty
ade all the Veſsels that apertain'd
old and the Table of Gold

Kings the 1
Ch. VII. V. 15, 38 & 48.

eighteen Cubits high a piece & a line
of them about. Then made he ten lavers
Baths & every laver four Cubits And
unto the House of the Lord the Altar

ammite miniſtred unto the king. 16 And
ath-ſheba bowed, and did obeiſance unto the
ing: and the king ſaid, What wouldſt thou?
7 And ſhe ſaid unto him, My lord, thou
wareſt by the Lord thy God unto thine hand-
naid, *ſaying*, Aſſuredly Solomon thy ſon ſhall
eign after me, and he ſhall ſit upon my throne:
8 And now behold, Adonijah reigneth; and
ow my lord the king, thou knoweſt *it* not. 19
nd he hath ſlain oxen, and fat cattel, and ſheep
abundance, and hath called all the ſons of the
ing, and Abiathar the prieſt, and Joab the cap-
in of the hoſt: but Solomon thy ſervant hath
e not called. 20 And thou, my lord, O king,
e eyes of all Iſrael *are* upon thee, that thou
ouldeſt tell them who ſhall ſit on the throne
my lord the king after him. 21 Otherwiſe it
all come to paſs, when my lord the king ſhall
eep with his fathers, that I and my ſon Solo-
on ſhall be counted offenders. 22 And lo,
hile ſhe yet talked with the king, Nathan the
ophet alſo came in. 23 And they told the
ng, ſaying, Behold, Nathan the prophet. And
hen he was come in before the king, he bowed
mſelf before the king with his face to the
ound. 24 And Nathan ſaid, My lord, O king,
ſt thou ſaid, Adonijah ſhall reign after me,
d he ſhall ſit upon my throne? 25 For he is
ne down this day, and hath ſlain oxen, and
cattle, and ſheep in abundance, and hath called
the kings ſons, and the captains of the hoſt,
d Abiathar the prieſt; and behold, they eat
d drink before him, and ſay, God ſave king
donijah. 26 But me, *even* me thy ſervant,
d Zadok the prieſt, and Benaiah the ſon of
hoiada, and thy ſervant Solomon hath he not
lled. 27 Is this thing done by my lord the
ng, and thou haſt not ſhewed *it* unto thy ſer-
nt, who ſhould ſit on the throne of my lord
king after him? 28 Then king David an-
ered and ſaid, Call me Bath-ſheba: and ſhe
me into the kings preſence, and ſtood before
king. 29 And the king ſware, and ſaid,
the Lord liveth, that hath redeemed my ſoul
of all diſtreſs, 30 Even as I ſware unto thee
the Lord God of Iſrael, ſaying, Aſſuredly
lomon thy ſon ſhall reign after me, and he
ll ſit upon my throne in my ſtead: even ſo
ll I certainly do this day. 31 Then Bath-ſheba
wed with *her* face to the earth, and did reve-
nce to the king, and ſaid, let my lord king
vid live for ever. 32 And king David ſaid,
ll me Zadok the prieſt, and Nathan the pro-
et, and Benaiah the ſon of Jehoiada. And
ey came before the king. 33 The king alſo
d unto them, Take with you the ſervants of
ur lord, and cauſe Solomon my ſon to ride
on mine own mule, and bring him down to
ihon. 34 And let Zadok the prieſt, and Na-
n the prophet, anoint him there king over Iſ-
el; and blow ye with the trumpet, and ſay,
d ſave king Solomon. 35 Then ye ſhall
me up after him, that he may come and ſit
on my throne; for he ſhall be king in my
ad: and I have appointed him to be ruler over
el, and over Judah. 36 And Benaiah the
n of Jehoiada anſwered the king, and ſaid, A-
en; the Lord God of my lord the king ſay ſo
. 37 As the Lord hath been with my lord
king, even ſo be he with Solomon, and make
his throne greater than the throne of my lord
king David. 38 So Zadok the prieſt, and Na-
than the prophet, and Benaiah the ſon of Jehoiada,
and the Cherethites, and the Pelethites, went
down, and cauſed Solomon to ride upon king
Davids mule, and brought him to Gihon. 39
And Zadok the prieſt, took an horn of oil out
of the tabernacle, and anointed Solomon: and
they blew the trumpet, and all the people ſaid,
God ſave king Solomon. 40 And all the people
came up after him, and the people piped with
pipes, and rejoiced with great joy, ſo that the
earth rent with the ſound of them. 41 And
Adonijah and all the gueſts that *were* with him,
heard *it*, as they had made an end of eating:
and when Joab heard the ſound of the trumpet,
he ſaid, wherefore *is* this noiſe of the city, be-
ing in an uproar? 42 And while he yet ſpake,
behold, Jonathan the ſon of Abiathar the prieſt
came, and Adonijah ſaid unto him, Come in,
for thou *art* a valiant man, and bringeſt good
tidings. 43 And Jonathan anſwered and ſaid to
Adonijah, Verily our lord king David hath made
Solomon king. 44 And the king hath ſent
with him Zadok the prieſt, and Nathan the pro-
phet, and Benaiah the ſon of Jehoiada, and the
Cherethites, and the Pelethites, and they have
cauſed him to ride upon the kings mule. 45
And Zadok the prieſt, and Nathan the prophet
have anointed him king in Gihon: and they are
come up from thence rejoicing, ſo that the city
rang again: that *is* the noiſe that ye have heard.
46 And alſo Solomon ſitteth on the throne of
the kingdom. 47 And moreover, the kings
ſervants came to bleſs our lord king David, ſay-
ing, God make the name of Solomon better than
thy name, and make his throne greater than thy
throne: and the king bowed himſelf upon the
bed. 48 And alſo thus ſaid the king, Bleſſed
be the Lord God of Iſrael, which hath given *one*
to ſit on my throne this day, mine eyes even ſee-
ing *it*. 49 And all the gueſts that *were* with
Adonijah, were afraid, and roſe up, and went
every man his way. 50 And Adonijah, feared
becauſe of Solomon, and aroſe, and went, and
caught hold on the horns of the altar. 51 And it
was told Solomon, ſaying, Behold, Adonijah
feareth king Solomon: for lo, he hath caught
hold on the horns of the altar, ſaying, Let king
Solomon ſwear unto me to day, that he will not
ſlay his ſervant with the ſword. 52 And Solo-
mon ſaid, if he will ſhew himſelf a worthy man,
there ſhall not an hair of him fall to the earth:
but if wickedneſs ſhall be found in him, he ſhall
die. 53 So king Solomon ſent, and they brought
him down from the altar; and he came and bowed
himſelf to king Solomon: and Solomon ſaid unto
him, Go to thine houſe.

And his Father had not diſpleaſed him at any Time, in ſaying, Why haſt thou done ſo] It is remark'd of *David*, that one of his great Faults, and what had led him into many Premunires, was his extraordinary Indulgence to his Children, of whom he was ſo fond, that he ſeems to have overlook'd their Errors, and not reprov'd them, tho' he was bound to do it by a plain Law, *Levit.* xix. 17. and could not but know, that the High Prieſt *Eli* was ſeverely puniſh'd for this Neglect.

Wherefore Nathan ſpake unto Bathſheba the Mother of Solomon, ſaying —] In 2 *Sam.* vii. 12. God had promiſed *David* by *Nathan*, that he would ſet upon his Throne a Son, that ſhould proceed from him; which plainly ſignified, that none of his Sons already born was to be the Perſon; and in 2 *Chron.* xxiii. 8, &c. he declar'd by the ſame Prophet, that, after his Father, *Solomon* ſhould reign, and build him an Houſe. This *Adonijah* could not but know, and therefore his ſetting himſelf againſt the Decree of Heaven, made his Sin the greater. *Patrick*'s Com.

And the King ſwore, and ſaid, as the Lord liveth, aſſuredly Solomon thy Son ſhall reign after me.] This Power of naming a Succeſſor was firſt aſſum'd by *David*, and for ſome Time afterwards (as appears by the Story of his Grandſon *Rehoboam*) was continued in the *Jewiſh* State. It was a Privilege that, in After-ages, was granted to ſeveral good Princes, but among the *Iſraelites* it did not prevail long, becauſe the Conſtitution of other Nations (to which the *Iſraelites* affected to conform themſelves) was different. *Pool*'s Annot. and *Patrick*'s Comment.

Cauſe Solomon my Son to ride upon mine own Mule] All the reſt of *David*'s Sons were wont to ride upon Mules, when they went abroad, 2 *Sam.* xiii. 29. but *David* had a Mule peculiar to himſelf, and the mounting *Solomon* upon it, was a ſufficient Declaration in his Favour. For as it was capital (according to *Maimonides*) to ride upon the King's Mule, or ſit on his Throne, or handle his Sceptre without his Order; ſo, on the contrary, to have the Honour to ride on the King's Horſe, by his Appointment, was accounted the higheſt Dignity among the *Perſians*, as appears by the Story of *Mordecai* in the Book of *Eſther*. *Calmet's Comment.*

And Adonijah went and caught hold of the Horns of the Altar] There is no Precept in the Law to make the Altar a privileg'd Place; but, in Conformity to the Cuſtoms of other Nations, the *Jews* ſeem to have done it. Other Nations had certainly this Cuſtom, as appears from that Paſſage in *Virgil*:

> *Talibus orabat dictis, Araſque tenebat.*

And it ſeems not unlikely, that, as the People, when they came into the Land of *Canaan*, had Cities appointed by God, whereunto the *Manſlayer might flee*; ſo, while they continued in the Wilderneſs, the Camp of the *Levites* might ſerve for the ſame Purpoſe. Nay, from the Words in *Exodus* xxi. 14. where God orders the wilful Murtherer *to be taken from his Altar, that he may die*, it ſeems unqueſtionably true, that, even in the Land of *Canaan* the Altar continued a Sanctuary for thoſe that fled unto it: But then the Queſtion is, To what Altar *Adonijah* fled? Whether to the *brazen* one, which *Moſes* made, and which was now at *Gibeon*, or that which his Father had lately erected in the Threſhing-floor of *Araunah*? 'Tis expreſly ſaid, Ver. 50. that *he caught hold of the Horns of the Altar*; but we can hardly ſuppoſe, ſay ſome, that the Altar in the Threſhing-floor, which was run up in ſuch Haſte with Stones and Turf, was made in that Figure. But what ſhould hinder us from ſuppoſing, that as *David* had built a Place for the Reception of the Ark of the Covenant on Mount *Sion*, he had likewiſe built there an Altar for the Oblation of the daily Sacrifices, in the exact Form of the *original* one, that was then at *Gibeon*, and that it was to this Altar, and neither of the others, that *Adonijah* betook himſelf for Refuge. *Le Clerc*'s, *Patrick*'s and *Calmet*'s Com.

CHAP. II.

David, *being on his Death-bed, gives a Charge to* Solomon, *and dies.* Adonijah, *ſuing for* Abiſhag, *is put to Death.* Abiathar *put from the Prieſthood.* Joab *ſlain at the Altar;* Benaiah *put in his Place, and* Zadok *in* Abiathar's. Shimei's *Death, and the Occaſion of it.*

Ver. 1. NOW the days of David drew nigh, that he ſhould die; and he charged Solomon his ſon, ſaying, 2 I go the way of all the earth; be thou ſtrong therefore, and ſhew
thy ſelf a man. 3 And keep the charge of th
Lord thy God, to walk in his ways, to keep hi
ſtatutes, and his commandments, and his judg-
ments, and his teſtimonies, as it is written in th
law of Moſes, that thou mayeſt proſper in all tha
thou doeſt, and whitherſoever thou turneſt thy ſelf
4 That the Lord may continue his word which
he ſpake concerning me, ſaying, If thy childre
take heed to their way, to walk before m
in truth, with all their heart, and with a
their ſoul, there ſhall not fail thee (ſaid he)
man on the throne of Iſrael. 5 Moreover, tho
knoweſt alſo what Joab the ſon of Zeruia
did to me, *and* what he did to the two captain
of the hoſts of Iſrael, unto Abner the ſon of Ne
and unto Amaſa, the ſon of Jether, whom h
ſlew, and ſhed the blood of war in peace, an
put the blood of war upon his girdle, that *w*
about his loyns, and in his ſhoes that *were* on h
feet. 6 Do therefore according to thy wiſdo
and let not his hoar head go down to the gra
in peace. 7 But ſhew kindneſs unto the ſons
Barzillai the Gileadite, and let them be of tho
that eat at thy table: for ſo they came to me wh
I fled becauſe of Abſalom thy brother. 8 A
behold, *thou haſt* with thee Shimei the ſon
Gera, a Benjamite of Bahurim, which curſed
with a grievous curſe, in the day when I went
Mahanaim: but he came down to meet me
Jordan, and I ſware to him by the Lord, ſayi
I will not put thee to death with the ſword.
Now therefore hold him not guiltleſs: for th
art a wiſe man, and knoweſt what thou ough
to do unto him; but his hoar head bring t
down to the grave with blood. 10 So Da
ſlept with his fathers, and was buried in the
of David. 11 And the days that David reig
over Iſrael, *were* forty years: ſeven years reig
he in Hebron, and thirty and three years reig
he in Jeruſalem. 12 Then ſat Solomon u
the throne of David his father, and his kingd
was eſtabliſhed greatly. 13 And Adonijah
ſon of Haggith came to Bath-ſheba the mo
of Solomon, and ſhe ſaid, Comeſt thou pe
ably? And he ſaid, Peaceably. 14 He ſaid m
over, I have ſomewhat to ſay unto thee.
ſhe ſaid, Say on. 15 And he ſaid, Thou kno
that the kingdom was mine, and *that* all Iſrael
their faces on me, that I ſhould reign: how
the kingdom is turned about, and is become
brothers: for it was his from the Lord. 16
now I aſk one petition of thee, deny me
And ſhe ſaid unto him, Say on. 17 And
ſaid, Speak, I pray thee, unto Solomon, the
(for he will not ſay thee nay) that he give
Abiſhag the Shunammite to wife. 18
Bath-ſheba ſaid, Well, I will ſpeak for thee
the king. 19 Bath-ſheba therefore went unto
Solomon, to ſpeak unto him for Adonijah:
the king roſe up to meet her, and bowed hi
unto her, and ſat down on his throne, and ca
a ſeat to be ſet for the kings mother; and ſh
on his right hand. 20 Then ſhe ſaid, I d
one ſmall petition of thee, *I pray thee* ſay me
nay. And the king ſaid unto her, Aſk on
mother, for I will not ſay thee nay. 21 And
ſaid, Let Abiſhag the Shunammite be give
Adonijah thy brother to wife. 22 And
Solomon anſwered and ſaid unto his mo
And why doſt thou aſk Abiſhag the Shu

mite for Adonijah? aſk for him the kingdom alſo; (for he *is* mine elder brother) even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah. 23 Then king Solomon ſware by the Lord, ſaying, God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life. 24 Now therefore, as the Lord liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he promiſed, Adonijah ſhall be put to death this day. 25 And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada, and he fell upon him that he died. 26 And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth, unto thine own fields: for thou *art* worthy of death: but I will not at this time put thee to death, becauſe thou bareſt the ark of the Lord God before David my father, and becauſe thou haſt been afflicted in all wherein my father was afflicted. 27 So Solomon thruſt out Abiathar from being prieſt unto the Lord: that he might fulfil the word of the Lord; which he ſpake concerning the houſe of Eli in Shiloh. 28 Then tidings came to Joab, (for Joab had turned after Adonijah, though he urned not after Abſalom) and Joab fled unto the tabernacle of the Lord, and caught hold on he horns of the altar. 29 And it was told ing Solomon that Joab was fled unto the tabernacle of the Lord, and behold, *he is* by the ltar: then Solomon ſent Benaiah the ſon of ehoiada, ſaying, Go fall upon him. 30 And enaiah came to the tabernacle of the Lord, and id unto him, Thus ſaith the king, Come forth. nd he ſaid, Nay, but I will die here. And enaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me. 31 nd the king ſaid unto him, Do as he hath ſaid, nd fall upon him, and bury him; that thou ayeſt take away the innocent blood which Joab hed, from me, and from the houſe of my father. 2 And the Lord ſhall return his blood upon s own head, who fell upon two men more ghteous and better than he, and ſlew them with e ſword, my father David not knowing *thereof*, o wit, Abner the ſon of Ner, captain of the hoſt f Iſrael, and Amaſa the ſon of Jether, captain f the hoſt of Judah. 33 Their blood ſhall erefore return upon the head of Joab, and pon the head of his ſeed for ever: but upon avid, and upon his ſeed, and upon his houſe, d upon his throne ſhall there be peace forever om the Lord. 34 So Benaiah the ſon of hoiada went up, and fell upon him, and ſlew m; and he was buried in his own houſe in the ilderneſs. 35 And the king put Benaiah the n of Jehoiada in his room over the hoſt; and adok the prieſt did the king put in the room f Abiathar. 36 And the king ſent and called Shimei, and ſaid unto him, Build thee an uſe in Jeruſalem, and dwell there, and go not th thence any whither. 37 For it ſhall be, t on the day thou goeſt out, and paſſeſt over e Book Kidron, thou ſhall know for certain, t thou ſhalt ſurely die: thy blood ſhall be on thy own head. 38 And Shimei ſaid unto king, The ſaying *is* good: as my lord the g hath ſaid, ſo will thy ſervant do. And imei dwelt in Jeruſalem many days. 39 And came to paſs at the end of three years, that two of the ſervants of Shimei ran away unto Achiſh ſon of Maacah king of Gath: and they told Shimei, ſaying, Behold, thy ſervants *be* in Gath. 40 And Shimei aroſe and ſaddled his aſs, and went to Gath to Achiſh to ſeek his ſervants: and Shimei went and brought his ſervants from Gath. 41 And it was told Solomon, that Shimei had gone from Jeruſalem to Gath, and was come again. 42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſwear by the Lord, and proteſted unto thee, ſaying, Know for a certain, *that* on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? and thou ſaidſt unto me, The word *that* I have heard, *is* good. 43 Why then haſt thou not kept the oath of the Lord, and the commandment that I have charged thee with? 44 The king ſaid moreover to Shimei, Thou knoweſt all the wickedneſs which thine heart is privy to, that thou didſt to David my father: therefore the Lord ſhall return thy wickedneſs upon thine own head; 45 And king Solomon *ſhall be* bleſſed, and the throne of David ſhall be eſtabliſhed before the Lord for ever. 46 So the king commanded Benaiah the ſon of Jehoiada, which went out and fell upon him, that he died: and the kingdom was eſtabliſhed in the hand of Solomon.

To keep his Statutes and his Commandments, and his Judgments, and his Teſtimonies] Under theſe four Words, ſays *Patrick*, are comprehended all the Laws of *Moſes*. *Statutes* were ſuch Conſtitutions, as had their Foundation, not in Reaſon, but in the Will and Pleaſure of God; ſuch was the Prohibition of ſowing Seeds of different Kinds together, *&c.* *Commandments* were moral Duties that were founded in the Nature of Things, and carried their Reaſon along with them; as not to ſteal, nor to murther, *&c.* *Judgments* were Laws belonging to the Civil Government, and the Dealings of one Man with another; ſuch are all thoſe Laws that are recorded in the xxi*ſt* and following Chapters of *Exodus*; and *Teſtimonies* were ſuch Laws as preſerv'd the Remembrance of ſome great Events, and *teſtified* to Men the Loving-kindneſs of the Lord; ſuch as the *Sabbath*, the *Paſſover*, and the reſt of the *Feaſts*. *Patrick*'s Com.

Two of the Servants of Shimei, ran away unto Achiſh — King of Gath] *Achiſh* had been ſo great a Friend to *David*, that, tho' *David* had conquer'd the *Philiſtines*, he ſtill ſuffer'd him to retain the Title of King, and only to be *tributary* to him; ſo that there was a friendly Correſpondence between his City and *Jeruſalem*; inſomuch, that *Shimei* might eaſily hear, by ſome body or other, that had been at *Gath*, that his Servants were there. Theſe Servants, in all Probability, were ſuch as he had purchas'd with a conſiderable Sum of Money, and their running away was not only a Loſs, but a great Affront likewiſe to their Maſter; and therefore, partly out of Rage, and partly through *Covetouſneſs*, he undertook this dangerous Journey, preſuming that a Thing, which might be done ſecretly and ſpeedily, would never come to *Solomon*'s Ears; that, in the Space of three Years Time, *Solomon* might have forgot his Injunction, or that, if he remember'd it, he would not be ſo rigid as to put it in Execution; eſpecially as he went out of *Jeruſalem*, not through Wantonneſs or any Contempt of *Authority*, but merely to recover what he had loſt, which, he might think, was a Thing excuſable. *Pool*'s Annot. and *Patrick*'s Com.

CHAP. III.

Solomon *marries* Pharaoh'*s Daughter*: *God appears to him, and gives him his Option; he chuſes Wiſdom, and, with it, obtains Wiſdom and Honour. His Judgment betweent two Harlots.*

Ver. 1. AND Solomon made affinity with
Pharaoh king of Egypt, and took
Pharaohs daughter and brought her into the city
of David, until he had made an end of building
his own houſe, and the houſe of the Lord, and
the wall of Jeruſalem round about. 2 Only
the people ſacrificed in high places, becauſe there
was no houſe built unto the name of the Lord,
until thoſe days. 3 And Solomon loved the
Lord, walking in the ſtatutes of David his father:
onely he ſacrificed and burnt incenſe in high
places. 4 And the king went to Gibeon to
ſacrifice there; for that *was* the great high place:
a thouſand burnt-offerings did Solomon offer upon
that altar. 5 In Gibeon the Lord appeared to
Solomon in a dream by night: and God ſaid,
Aſk what I ſhall give thee. 6 And Solomon
ſaid, Thou haſt ſhewed unto thy ſervant David
my father great mercy, according as he walked
before thee in truth and in righteouſneſs, and in
uprightneſs of heart with thee, and thou haſt kept
for him this great kindneſs, that thou haſt given
him a ſon to ſit on his throne, as *it is* this day.
7 And now, O Lord my God, thou haſt made
thy ſervant king in ſtead of David my father:
and I *am but* a little child: I know not *how* to
go out or come in. 8 And thy ſervant *is* in the
midſt of thy people which thou haſt choſen, a
great people, that cannot be numbred nor counted
for multitude. 9 Give therefore thy ſervant an
underſtanding heart to judge thy people, that I
may diſcern between good and bad: for who is
able to judge this thy ſo great a people? 10 And
the ſpeech pleaſed the Lord, that Solomon had
aſked this thing. 11 And God ſaid unto him,
Becauſe thou haſt aſked this thing, and haſt not
aſked for thy ſelf long life, neither haſt aſked
riches for thy ſelf, nor haſt aſked the life of thine
enemies, but haſt aſked for thyſelf underſtanding
to diſcern judgment; 12 Behold, I have done
according to thy words: lo, I have given thee
a wiſe and an underſtanding heart, ſo that there
was none like thee before thee, neither after thee
ſhall any ariſe like unto thee. 13 And I have
alſo given thee that which thou haſt not aſked,
both riches, and honour: ſo that there ſhall not
be any among the kings like unto thee, all thy
days. 14 And if thou wilt walk in my ways to
keep my ſtatutes and my commandments, as thy
father David did walk, then I will lengthen thy
days. 15 And Solomon awoke, and behold, *it
was* a dream: and he came to Jeruſalem, and
ſtood before the ark of the covenant of the Lord,
and offered up burnt-offerings, and offered peace-
offerings, and made a feaſt to all his ſervants.
16 Then came there two women *that were* harlots,
unto the king, and ſtood before him. 17
And the one woman ſaid, O my lord, I and this
woman dwell in one houſe, and I was delivered
of a child, with her in the houſe. 18 And it
came to paſs the third day after that I was delivered,
that this woman was delivered alſo: and
we *were* together; *there was* no ſtranger with us
in the houſe, ſave we two in the houſe. 19 And
this womans child died in the night; becauſe ſhe
overlaid it. 20 And ſhe aroſe at midnight, and
took my ſon from beſide me, while thine handmaid
ſlept, and laid it in her boſom, and laid her
dead child in my boſom. 21 And when I roſe
in the morning to give my child ſuck, behold, it
was dead: but when I had conſidered it in the
morning, behold, it was not my ſon, which I did
bear. 22 And the other woman ſaid, Nay; but
the living *is* my ſon, and the dead *is* thy ſon:
and this ſaid, No; but the dead *is* thy ſon, and
the living *is* my ſon. Thus they ſpake befor
the king. 23 Then ſaid the king, The on
ſaith, This *is* my ſon that liveth, and thy ſon *i*
the dead: and the other ſaith, Nay; but thy ſo
is the dead, and my ſon *is* the living. 24 An
the king ſaid, Bring me a ſword. And the
brought a ſword before the king. 25 And th
king ſaid, Divide the living child in two, an
give half to the one, and half to the other. 2
Then ſpake the woman whoſe the living chil
was, unto the king, (for her bowels yerned upo
her ſon) and ſhe ſaid, O my lord, give her th
living child, and in no wiſe ſlay it: but t
other ſaid, Let it be neither mine nor thine, *b*
divide *it*. 27 Then the king anſwered and ſai
Give her the living child, and in no wiſe ſlay i
ſhe *is* the mother thereof. 28 And all Iſra
heard of the judgment which the king had judge
and they feared the king: for they ſaw that t
wiſdom of God *was* in him, to do judgment.

And Solomon made Affinity with Pharaoh, King
Egypt, and took Pharaoh's Daughter] It may ſe
ſomewhat ſtrange, that in all the Hiſtory of the *Je*
from the Time of *Moſes*, to this of *Solomon*, no M
tion ſhould be made of the Kings of *Egypt*, as if t
had no Concern in the Affairs of *Canaan*, but w
wholly diverted ſome other Way: But for this, t
own Hiſtorians account, when they tell us, that *du*
this Space of Time, the Egyptian Kings did nothing w
recording. All theſe Kings of *Egypt* were called *P*
raoh's; but *Pharaoh* was not a *proper* Name, bu
Title of *Dignity* only, which imported the ſam
Sultan, or *Emperor*. They had, beſide this, o
Names, and *Clemens Alexandrinus*, in a Paſſage ta
from *Alexander Polyhiſtor*, tells us, that the *proper* N
of this *Egyptian* King, whoſe Daughter *Solomon* mar
was *Vaphres*. *Le Clerc*'s and *Calmet*'s Com.

Give therefore thy Servant an underſtanding Hear
judge thy People, that I may diſcern between Good
Bad] Hereupon ſome *Jewiſh* Commentators
obſerv'd, that tho' *Solomon*, in his great Modeſty, m
requeſt of God no more than the Gift of Governm
or (as he expreſſes it) *an underſtanding Heart to j*
the People, and to diſcern between Good and Evil,
God, out of his abundant Grace, gave him a ge
Knowledge of all other Things, as the following Hi
informs us: And whereas other Men gather
Knowledge from Study and Obſervation, *Solomon*
his by an immediate *Inſpiration* from God, inſom
that *he, who went to Bed as ignorant as other*
awak'd in the Morning, like an Angel of God.
tho' his Knowledge of Things was, in a great Mea
infus'd, yet he did not therefore neglect his S
He gave his Heart to ſeek and ſearch out by Wiſdom,
cerning all Things under the Sun; in which *Searc*
himſelf teſtifies, *Ecclеſ.* i. 13.) he took no ſmall P
So that his Gifts *extraordinary* did not ſuperſede th
of other Means, in the Acquiſition of Knowledge
by Application and Experience he perfected wh
had ſo advantageouſly receiv'd from the Hands of
Patrick's and *Calmet*'s Com.

Then there came two Women that were H
Theſe two in the Text are ſaid to be *Harlots*, b
Hebrew Word (as we took Notice before in the
of *Rahab*) may equally ſignify *an Hoſteſs*, or one
kept an Houſe of *publick* Entertainment; and t
is ſo to be taken here, we have theſe Reaſons t
ſume. — That, as all publick Proſtitution w
verely forbidden by the Law, *Deut.* xxiii. 17.
men of this infamous Character durſt not hav

fented themſelves before ſo juſt and ſo wiſe a King; that Women of this leud Behaviour ſeldom do become Mothers of Children, and when they chance to have any, are not ſo ſolicitous for their Preſervation, but rather rejoice when they get rid of them. There is no Reaſon to ſuppoſe then, that theſe Women were common *Harlots*; yet it is generally thought, that they were both *unmarried* Perſons, and guilty of *Fornica-tion*, becauſe no Mention is made of their Huſbands, whoſe Office it was (if they had any) to conteſt the Matter for their Wives. *Pool*'s Annot. and *Calmet*'s Com.

CHAP. IV.

Solomon's *Princes and great Officers of State; the Extent of his Kingdom; the daily Proviſion for his Court; the Stables for his Horſes; his Wiſdom.*

Ver. 1. SO king Solomon was king over all Iſ-
rael. 2 And theſe *were* the princes
which he had, Azariah the ſon of Zadok the
prieſt: 3 Elihoreph and Ahiah, the ſons of Shi-
ha, ſcribes: Jehoſhaphat the ſon of Ahilud: the
recorder. 4 And Benaiah the ſon of Jehoiada
was over the hoſt: and Zadok and Abiathar *were*
the prieſts. 5 And Azariah the ſon of Nathan
was over the officers: and Zabud the ſon of Na-
than *was* principal officer, *and* the kings friend.
And Ahiſhar *was* over the houſhold: and Ado-
iram the ſon of Abda *was* over the tribute. 7
And Solomon had twelve officers over all Iſrael,
hich provided victuals for the king and his
uſhold: each man his month in a year made
rovifion. 8 And theſe *are* their names: The
of Hur, in mount Ephraim. 9 The ſon of
Dekar, in Makaz, and in Shaalbim, and Beth-
emeſh, and Elon-beth-hanan. 10 The ſon of
Heſed, in Aruboth: to him *pertained* Sochoh,
d all the land of Hepher. 11 The ſon of
Abinadab, in all the region of Dor, which had
aphath the daughter of Solomon to wife. 12
ana the ſon of Ahilud, *to him pertained* Taanach
d Megiddo, and all Beth-ſhean, which *is* by
artanah beneath Jezreel, from Beth-ſhean to
bel-meholah, *even* unto *the place that is* beyond
kneam. 13 The ſon of Geber, in Ramoth-
ead: to him *pertained* the towns of Jair the
of Manaſſeh, which *are* in Gilead: to him
pertained the region of Argob, which *is* in
ſhan, threeſcore great cities with walls, and
zen bars. 14 Ahinadab the ſon of Iddo *had*
hanaim. 15 Ahimaaz *was* in Naphtali; he
took Baſmath the daughter of Solomon to
e. 16 Baanah the ſon of Huſhai *was* in Aſher
in Aloth. 17 Jehoſhaphat the ſon of Pa-
, in Iſſachar. 18 Shimei the ſon of Elah,
Benjamin. 19 Geber the ſon of Uri *was* in
country of Gilead, *in* the country of Sihon
g of the Amorites, and of Og king of Baſhan;
he was the only officer which *was* in the land.
Judah and Iſrael *were* many, as the ſand
h *is* by the ſea in multitude, eating and
king, and making merry. 21 And Solomon
ed over all kingdoms, from the river unto
land of the Philiſtines, and unto the border
gypt: they brought preſents, and ſerved So-
n all the days of his life. 22 And Solo-
proviſions for one day, was thirty meaſures
e flour, and threeſcore meaſures of meal,
Ten fat oxen, and twenty oxen out of the
res, and an hundred ſheep, beſide harts, and
roe-bucks, and fallow-deer, and fatted fowl. 24
For he had dominion over all *the region* on this
ſide the river, from Tipſah even to Azzah, over
all the kings on this ſide the river: and he had
peace on all ſides round about him. 25 And
Judah and Iſrael dwelt ſafely, every man under
his vine, and under his fig-tree, from Dan even
to Beer-ſheba, all the days of Solomon. 26 And
Solomon had forty thouſand ſtalls of horſes for
his chariots, and twelve thouſand horſe-men.
27 And thoſe officers provided victuals for king
Solomon, and for all that came unto king Solo-
mons table, every man in his month: they lacked
nothing. 28 Barley alſo and ſtraw for the horſes,
and dromedaries brought they unto the place
where *the officers* were, every man according to
his charge. 29 And God gave Solomon wiſ-
dom and underſtanding, exceeding much, and
largeneſs of heart, even as the ſand that *is* on the
ſea-ſhore. 30 And Solomons wiſdom excelled
the wiſdom of all the children of the eaſt country,
and all the wiſdom of Egypt. 31 For he was
wiſer than all men; than Ethan the Ezrahite, and
Heman, and Chalcol, and Darda, the ſons of Ma-
hol: and his fame was in all nations round about.
32 And he ſpake three thouſand proverbs: and his
ſongs were a thouſand and five. 33 And he
ſpake of trees, from the cedar-tree that *is* in Le-
banon, even unto the hyſſop that ſpringeth out
of the wall: he ſpake alſo of beaſts, and of fowl,
and of creeping things, and of fiſhes. 34 And
there came of all people to hear the wiſdom of
Solomon, from all kings of the earth, which had
heard of his wiſdom.

Zadok, and Abiathar were the Prieſts] *Abiathar*, tho' depoſed, is here named, 1. Becauſe it is ordinary for Perſons to retain the Names and Titles of thoſe Places which, in Reality, they have loſt. 2. Becauſe, tho' he was depoſed from the Prieſthood, yet he was a Prieſt, and the chief of one of the prieſtly Families; and as *Zadok* was jointly named with *Abiathar*, when *Abiathar* was alſo the High-prieſt, 2 *Sam.* viii. and xx. 25. ſo now *Zadok* and *Abiathar* are joined, altho' the High-prieſthood was veſted in *Zadok* alone. 3. Poſſibly *Abiathar*, tho' he was depoſed from the ſupreme Prieſthood, yet, upon his ſerious Repentance, and by Interceſſion of Friends, was reſtored to the Execution of his prieſtly Office, and put into that Place which *Zadok* enjoyed when *Abiathar* was High-prieſt. 4. Some ſay, that Mention is here made of all *Solomon*'s chief Officers, both as now were, and ſuch as had been, and ſuch as were afterwards, as they gather from Ver. 11, 15. where two Perſons are named, who married two of *Solomon*'s Daughters, which could not be till many Years after this Time.

And Solomon reigned over all Kingdoms, from the River unto the Land of the Philiſtines, and unto the Border of Egypt] That is, the Bounds of his Kingdom were, to the *Eaſt*, the *Euphrates*, which is here, and in other Places of Scripture, called *the River*, without any Addition; to the *Weſt*, the Country of the *Philiſtines*, which bordered upon the *Mediterranean* Sea; and, to the *South*, *Egypt*. So that *Solomon* had tributary to him the Kingdoms of *Syria*, *Damaſcus*, *Moab*, and *Ammon*, which lay between *Euphrates* and the *Mediterranean*; as indeed, without ſuch a Number of tributary Kingdoms, we cannot conceive how the Country of *Iſrael* could have furniſh'd ſuch a conſtant Supply of Proviſions, and other Things neceſſary for the Support of the Prince's Grandeur.

And Solomon had forty thouſand Stalls of Horſes for his Chariots] But in *Chronicles* is is ſaid he had no more than *four thouſand*; and yet in this ſome will acknowledge no Diſagreement. The Author of the Book of *Kings*, ſay they, ſpeaks of the Horſes, the Author of *Chronicles*, of Stalls or Stables, which ſuppoſing every one to contain ten Horſes, anſwer the Number exactly. It is obſervable, however, that the Hiſtory makes Mention of Chariot-Cities, *i. e.* Cities wherein *Solomon* kept Chariots and Horſemen, in ſeveral Parts of his Kingdom; for the Security of his Government, and the Suppreſſion of any Diſorder that might happen to ariſe; and therefore others have thought, that in the *Chronicles* the Author ſpeaks of thoſe Stalls which *Solomon* had at *Jeruſalem* for his conſtant Life-guard, and were no more than 4000, but in *Kings*, of all thoſe Stalls that were diſperſed up and down in the ſeveral Parts of his Kingdom, which might be 40,000: Becauſe, upon the Account of the Conqueſts, which his Father had made on the *Eaſt* Side of *Jordan*, it was neceſſary for *Solomon* to have a ſtronger Armament of this Kind, than other Kings before him had, in order to keep the People that would be otherwiſe apt to rebel, in due Subjection.

But without any Prejudice to the Authority of the Scriptures, why may we not own, that an Error has poſſibly crept into the Text, through the Negligence of ſome Tranſcriber, who had inſerted *Arbahim*, i. e. *forty*, inſtead of *Arbah*, *four*, and ſo made this large Diſparity in the Number? Four thouſand Stalls (ſuppoſing each Stall for a ſingle Horſe) are moderate enough, but forty thouſand is incredible; and therefore (to proportion the Horſes to the Chariots, which were a thouſand and four hundred) we may ſuppoſe, that of theſe Chariots ſome were drawn with two, ſome with three, and ſome with four Horſes. Now if the Chariots were drawn each with a Pair only, the Number of *Solomon*'s Chariot-horſes, muſt be 2800; if by two Pair, then muſt it be 5600; but the Medium between theſe two Numbers is very near 4000; and therefore it ſeems moſt likely, that the Horſes, which the King kept for this uſe only, might be much about this Number; too many for the Law to tolerate; but the King, perhaps, might have as little Regard to this Clauſe in the Law, as he had to the following one, which forbad him to *multiply Wives* and Concubines to *himſelf*, *or greatly to multiply Silver and Gold*.

And Solomon's Wiſdom excelled the Wiſdom of all the Children of the Eaſt, and the Wiſdom of Egypt] There were three Nations on the *Eaſt* of *Canaan* that were very famous for their Wiſdom and Erudition; the *Chaldeans*, beyond the *Euphrates*; the *Perſians*, beyond the *Tygris*; and the *Arabians*, on the nearer Side of the *Euphrates*, a little towards the *South*: But whether the *Perſians* and *Chaldeans* were remarkable for their Learning in *Solomon*'s Days, is much doubted by Commentators. The Book of *Job* ſufficiently ſhews that the *Arabians* (for of that Nation were *Job* and his Friends) were famous for their Learning in antient Times: And as to the *Chaldeans* and other oriental People, ſince the Sons of *Noah* took up their Habitation about *Babylon*, and the neighbouring Countries, it is reaſonable to ſuppoſe, that, where Mankind firſt began to ſettle themſelves into regular Societies, there Arts and Sciences firſt began to appear. The *Egyptians* however, pretend to a Precedency in this, and ſeveral other Accompliſhments. They ſay, that the *Chaldeans* receiv'd the Principles of Philoſophy at firſt from a Colony that came from *Egypt*, as *Diodorus* indeed makes mention of ſuch a Colony, conducted by *Belus*: But the *Chaldeans*, on the other hand, maintain, that from them it was, that the *Egyptians* receiv'd their firſt Inſtructions, and (according to ſome) that *Abraham* was the Perſon who firſt communicated to the *Chaldeans* the Knowledge of Aſtronomy, and other Sciences. However this be, *Solomon* receiv'd from God Knowledge of all that uſeful and ſolid Learning, for which the *Eaſtern* People, and the *Egyptians* were juſtly fam'd; for (as it follows) he was a great *moral* Philoſopher, a great *natural* Philoſopher, and an excellent Poet. *Patrick*'s and *Calmet*'s Com.

And he ſpake of Trees, &c.] The ſeveral Books, which treated of the Nature and Virtue of *Animals*, as well as *Plants*, are ſuppos'd to have been loſt in the *Babyloniſh* Captivity; but *Euſebius* (as he is quoted by *Anaſtaſius*) informs us, that King *Hezekiah*, ſeeing the
Abuſe which his People made of *Solomon*'s Works, by
placing too much Confidence in the Remedies which
he preſcrib'd, and the *natural* Secrets which he diſ-
cover'd, thought proper to ſuppreſs them all. Not-
withſtanding this, ſince his Time, many Books con-
cerning the Secrets of *Magick*, *Medicine*, and *Inchant-*
ments, have appear'd under the Name of this Prince
and ſeveral Pieces have been quoted, ſuch as *the In-*
ſtructions of Solomon *to his Son* Rehoboam; *the Teſta-*
ment of Solomon; *the Book of the Throne of* Solomon;
the Books of Magick, compos'd by the Demons under the
Name of Solomon; *the Clavicula or Key of* Solomon;
the Ring of Solomon; *the Contradiction of* Solomon,
&c. which were moſt of them very wicked and perni-
cious Tracts, to which the Authors prefix'd this grea
Name, to give them more Credit and Sanction. 'Ti
ſomewhat ſtrange however, that *Joſephus* ſhould inform
us, that *Solomon* compos'd Books of *Inchantments*, an
ſeveral Manners of *Exorciſm*, or of driving aw
Devils, ſo that they could return no more; and that h
ſhould further aſſure us, that himſelf had ſeen Experi
ments of it by one *Eleazar*, a *Jew*, who, in the Pr
ſence of *Veſpaſian*, his Sons, and the Officers of th
Army, cur'd ſeveral that were poſſeſs'd.

CHAP. V.

Hiram *ſends Ambaſſadors to congratulate* Solomo
who deſires of Hiram *Timber to build the Templ*
Hiram *ſends him Proviſion and Trees. T*
Number of Workmen employed in building t
Temple.

Ver. 1. AND Hiram king of Tyre ſent his ſ
vants unto Solomon; (for he h
heard that they had anointed him king in t
room of his father) for Hiram was ever a lo
of David. 2 And Solomon ſent to Hiram, ſa
ing, 3 Thou knoweſt how that David my fat
could not build an houſe unto the name of t
Lord his God, for the wars which were ab
him on every ſide, until the Lord put them u
der the ſoles of his feet. 4 But now the L
my God hath given me reſt on every ſide, *ſo t*
there is neither adverſary, nor evil occurre
5 And behold, I purpoſe to build an houſe u
the name of the Lord my God, as the Lord ſp
unto David my father, ſaying, Thy ſon, who
will ſet upon thy throne in thy room, he ſhall b
an houſe unto my name. 6 Now therefore co
mand thou, that they hew me cedar-trees out of
banon, and my ſervants ſhall be with thy ſerva
and unto thee will I give hire for thy ſerva
according to all that thou ſhalt appoint: for t
knoweſt that *there is* not among us any that
ſkill to hew timber, like unto the Sidonians.
And it came to paſs, when Hiram heard
words of Solomon, that he rejoiced greatly,
ſaid, Bleſſed *be* the Lord this day, which
given unto David a wiſe ſon over this great
ple. 8 And Hiram ſent to Solomon, ſay
I have conſidered the things which thou ſe
to me for: *and* I will do all thy deſire conc
ing timber of cedar, and concerning timber o
9 My ſervants ſhall bring *them* down from L
non unto the ſea: and I will convey them b
in flotes, unto the place that thou ſhalt app
me, and will cauſe them to be diſcharged t
and thou ſhalt receive *them*: and thou ſha
compliſh my deſire, in giving food for my h
hold. 10 So Hiram gave Solomon cedar-t
and fir-trees, *according to* all his deſire. 11

Solomon gave Hiram twenty thouſand meaſures of wheat *for* food to his houſhold, and twenty meaſures of pure oil: thus gave Solomon to Hi- ram year by year. 12 And the Lord gave So- lomon wiſdom, as he promiſed him: and there was peace between Hiram and Solomon, and they two made a league together. 13 And king Solomon raiſed a levy out of all Iſrael; and the levy was thirty thouſand men. 14 And he ſent them to Lebanon, ten thouſand a month by courſes: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy. 15 And Solomon had threeſcore and ten thouſand that bear burdens, and fourſcore thou- ſand hewers in the mountains: 16 Beſides the chief of Solomons officers which *were* over the work, three thouſand and three hundred, which led over the people that wrought in the work. 7 And the king commanded, and they brought eat ſtones, coſtly ſtones, *and* hewed ſtones, to y the foundation of the houſe. 18 And Solo- ons builders, and Hirams builders did hew em, and the ſtone-ſquarers: ſo they prepared mber and ſtones to build the houſe.

d Hiram King of Tyre ſent his Servants unto Solo-] This *Hiram* was doubtleſs the Son of that other *ram*, who ſent *David* Timber and Artificers, where- th to build his Palace: For, if (according to *Joſe-*) the Temple was built in the twelfth Year of *ram*'s Reign, and the fourth of *Solomon*'s, this *Hi-* could not be the ſame with him, who ſent *David* en and Materials; becauſe that *Hiram* was upon the rone when *David* took *Jeruſalem*, which happen'd be three and thirty Years before *Solomon* began his ign. There are two Letters, which paſs'd between *Hiram* and King *Solomon*, recorded by *Joſephus*, for the *Authentickneſs* of which, he appeals both to *Jewiſh* and *Tyrian* Records, that are to this Effect.

King *Solomon*, to King *Hiram*, Greeting.

Be it known unto thee, O King, that my Father *David* had it a long Time in his Mind and Purpoſe erect a Temple to the Lord; but being perpetu- lly at War in his Days, and under a Neceſſity of earing his Hands of his Enemies, and making them his Tributaries, before he could attend this great holy Work, he hath left it to me, in a Time Peace, both to begin and finiſh it, according to Direction, as well as Prediction of the Almighty. leſſed be his Name for the preſent Tranquillity of Dominions! And, by his gracious Aſſiſtance I ll now dedicate the beſt Improvements of this berty and Leiſure to his Honour and Worſhip. Wherefore I make it my Requeſt; that you will let me of your People go along with ſome Servants of ne to Mount *Libanus*, to aſſiſt them in cutting wn Trees towards this Building; (for the *Sidonians* derſtand it much better than we do) and as for the Workmens Reward, or Wages, whatever you think ſonable ſhall be paid them.

King *Hiram*, to King *Solomon*.

Nothing could have been more welcome to me, n to underſtand, that the Government of your ſſed Father is, by God's Providence, devolv'd o the Hands of ſo excellent, ſo wiſe, and ſo vir- us a Succeſſor. His holy Name be prais'd! That ich you write for ſhall be done with all Care and od Will: For I will give Orders to cut down, and ort ſuch Quantities of the faireſt Cedars, and preſs Trees, as you ſhall have Occaſion for. My ple ſhall bring them to the Sea-ſide for you, and n thence ſhip them away to what Port you pleaſe, re they may lie ready for your own Men to tran- rt them to *Jeruſalem*. It would be a great Obli- ion, after all this, to allow us ſuch a Proviſion of
‘ Corn in Exchange, as may ſtand with your Conve-
‘ nience; for that is the Commodity that we *Iſlanders*
‘ want moſt.’ But notwithſtanding all this Appeal to the *Tyrian* Records, ſome have ſuſpected *Joſephus*, as to the Genuineneſs of theſe two Letters, eſpecially where they find him bringing in *Hiram*, ſpeaking of *Tyre*, as if it had been an Iſland, whereas it is plain, that the *Old Tyre*, which was then ſtanding, and muſt be the Place here ſpoken of, was ſituate on the *Continent*. *Le Clerk*'s Com.

CHAP. VI.

The Foundation of the Temple laid, and when; its Dimenſions, Form, and Materials. God's Promiſe concerning it. The Oracle; Cherubims; Doors, and Inner-Court.

Ver. 1. AND it came to paſs in the four hundred and fourſcore year after the children of Iſrael were come out of the land of Egypt, in the fourth year of Solomons reign over Iſrael, in the month Zif, which *is* the ſecond month, that he began to build the houſe of the Lord. 2 And the houſe which king Solomon built for the Lord, the length thereof *was* threeſcore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits. 3 And the porch before the temple of the houſe, twenty cubits *was* the length thereof, according to the breadth of the houſe; *and* ten cubits *was* the breadth thereof, before the houſe. 4 And for the houſe he made windows of narrow lights. 5 And againſt the wall of the houſe he built chambers round about, *againſt* the walls of the houſe round about, *both* of the temple, and of the oracle, and he made chambers round about. 6 The nethermoſt chamber *was* five cubits broad, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in the wall* of the houſe he made narrowed reſts round about, that *the beams* ſhould not be faſtened in the walls of the houſe. 7 And the houſe when it was in building, was built of ſtone, made ready before it was brought thither: ſo that there was neither hammer nor ax, *nor* any tool of iron heard in the houſe while it was in building. 8 The door for the middle chamber *was* in the right ſide of the houſe: and they went up with winding ſtairs into the middle *chamber*, and out of the middle into the third. 9 So he built the houſe and finiſhed it; and covered the houſe with beams and boards of cedar. 10 And *then* he built chambers againſt all the houſe, five cubits high: and they reſted on the houſe with timber of cedar. 11 And the word of the Lord came to Solomon, ſaying, 12 *Concerning* this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, which I ſpake unto David thy father. 13 And I will dwell among the children of Iſrael, and will not forſake my people Iſrael. 14 So Solomon built the houſe, and finiſhed it. 15 And he built the walls of the houſe within with boards of cedar, both the floor of the houſe, and the walls of the cieling: *and* he covered *them* on the inſide with wood, and covered the floor of the houſe with planks of fir. 16 And he built twenty cubits on the ſides of the houſe, both the floor, and the walls with boards of cedar: he even built *them*

for it within, *even* for the oracle, *even* for the
moſt holy *place*. 17 And the houſe, that *is*,
the temple before it, was forty *cubits long*. 18
And the cedar of the houſe within *was* carved
with knops, and open flowers: all *was* cedar,
there was no ſtone ſeen. 19 And the oracle he
prepared in the houſe within, to ſet there the ark
of the covenant of the Lord. 20 And the oracle
in the fore-part *was* twenty cubits in length, and
twenty cubits in breadth, and twenty cubits in
the height thereof: and he overlaid it with pure
gold, and *ſo* covered the altar *which was of* cedar.
21 So Solomon overlaid the houſe within with
pure gold: and he made a partition, by the
chains of gold before the oracle, and he overlaid
it with gold. 22 And the whole houſe he overlaid
with gold, until he had finiſhed all the houſe:
alſo the whole altar that *was* by the oracle he
overlaid with gold. 23 And within the oracle
he made two cherubims *of* olive-tree, *each* ten
cubits high. 24 And five cubits *was* the one
wing of the cherub, and five cubits the other
wings of the cherub: from the uttermoſt part of
the one wing unto the uttermoſt part of the other,
were ten cubits. 25 And the other cherub *was*
ten cubits: both the cherubims *were* of one meaſure,
and one ſize. 26 The height of the one
cherub *was* ten cubits, and ſo *was it* of the other
cherub. 27 And he ſet the cherubims within
the inner houſe; and they ſtretched forth the
wings of the cherubims, ſo that the wing of the
one touched the *one* wall, and the wing of the
other cherub touched the other wall: and their
wings touched one another in the midſt of the
houſe. 28 And he overlaid the cherubims with
gold. 29 And he carved all the walls of the
houſe round about with carved figures of cherubims,
and palm-trees, and open flowers, within
and without. 30 And the floor of the houſe he
overlaid with gold, within and without. 31
And for the entring of the oracle he made doors
of olive tree; the lintel *and* ſide-poſts *were* a fifth
part *of the wall*. 32 The two doors alſo *were*
of olive-tree; and he carved upon them carvings
of cherubims, and palm-trees, and open flowers,
and overlaid *them* with gold, and ſpread gold
upon the cherubims, and upon the palm-trees.
33 So alſo made he for the door of the temple,
poſts *of* olive-tree a fourth part *of the wall*. 34
And the two doors *were of* fir-tree: the two
leaves of the one door *were* folding, and the two
leaves of the other door *were* folding. 35 And
he carved *thereon* cherubims, and palm-trees,
and open flowers: and covered *them* with gold,
fitted upon the carved work. 36 And he built
the inner court with three rows of hewed ſtone,
and a row of cedar-beams. 37 In the fourth
year was the foundation of the houſe of the Lord
laid, in the month Zif. 38 And in the eleventh
year, in the month Bul, (which *is* the eighth
month) was the houſe finiſhed throughout all the
parts thereof, and according to all the faſhion of
it: ſo was he ſeven years in building it.

In the fourth Year of Solomon's Reign — he began to build the Temple] If it be aſk'd, Why *Solomon* did not begin the Building of the Temple ſooner, and even in the firſt Year of his Reign, ſince his Father had left him a *Plan*, and all Things neceſſary for the Undertaking? *Abarbinel*'s Anſwer is — That *Solomon* would not make Uſe of what *David* had prepar'd, but was
reſolv'd to build this Temple all at his proper Coſt and
Charge. He therefore put into the *Treaſure of the*
Lord's Houſe all that *David* had dedicated to the
Work; and, to gather together as much Gold and
Silver, as was neceſſary to defray ſo vaſt an Expence,
four Years can be counted no unreaſonable Time.
Nay, even that he made Uſe of the Treaſure which
his Father had amaſs'd, yet if the Materials that his
Father had provided, lay at a conſiderable Diſtance,
and were left rude and unfaſhion'd, it would coſt all
this Time to form them into the exact Symmetry
wherein the Scripture repreſents them, before they
were brought together, eſpecially conſidering that th
very Stones which made the Foundation, were ver
probably vaſt *Blocks of Marble* or *Porphyry*, Ch. v. 17
And all poliſh'd in the moſt exquiſite Manner. *Pa*
trick's Com. and *Pool*'s Annot.

In the fourth Year was the Foundation of the Houſe
the Lord laid — and in the eleventh Year — it wa
finiſhed] The Temple itſelf was but a ſmall Edific
but the many Courts and Offices that were about i
made the Whole a vaſt Pile, and the Exquiſiteneſs
the Art and Fewneſs of the Artiſts, that could be em
ploy'd about it, made a longer Time requiſite.
muſt be own'd however, that, conſidering all Thing
Solomon made an extraordinary Diſpatch; for, if
Building of *Diana*'s Temple at *Epheſus*, employ'd
Aſia, for the Space of two hundred Years; and no l
than 360,000 Men, for twenty Years together, we
taken up in erecting one *Pyramid* (as *Pliny* affirm
no reaſonable Man can wonder, that this Temple w
ſeven Years and an half in building. *Pool*'s Ann
and *Galmet*'s Com.

CHAP. VII.

The building of Solomon'*s Houſe; the Houſe*
Lebanon; *the Porch of Pillars, and of Ju*
ment; the Houſe of Pharaoh'*s Daughter.*
ram'*s two Pillars. The molten Sea, Lav*
and other Veſſels. The Things dedicated bro
into the Temple.

Ver. 1. BUT Solomon was building his o
houſe thirteen years, and he finiſ
all his houſe. 2 He built alſo the houſe of
forreſt of Lebanon; the length thereof *wa*
hundred cubits, and the breadth thereof fifty
bits, and the height thereof thirty cubits, u
four rows of cedar-pillars, with cedar-beams u
the pillars. 3 And *it was* covered with c
above upon the beams, that *lay* on forty five
lars, fifteen in a row. 4 And *there were*
dows in three rows, and light *was* againſt ligh
three ranks. 5 And all the doors and poſts
ſquare, with the windows: and light *was* ag
light in three ranks. 6 And he made a porc
pillars; the length thereof *was* fifty cubits,
the breadth thereof thirty cubits: and the p
was before them: and the *other* pillars and
thick beam *were* before them. 7 Then he m
a porch for the throne where he might ju
even the porch of judgment: and *it was* cov
with cedar from one ſide of the floor to the o
8 And his houſe where he dwelt, *had* an
court within the porch, *which* was of the
work. Solomon made alſo an houſe for
raohs daughter, (whom he had taken *to*
like unto this porch. 9 All theſe *were of*
ſtones, according to the meaſures of hewed ſt
ſawed with ſaws, within and without, even
the foundation unto the coping, and *ſo* o
outſide toward the great court. 10 And
foundation *was of* coſtly ſtones, *even* great ſt
ſtones of ten cubits, and ſtones of eight c

11 And above *were* coſtly ſtones (after the mea-
ſures of hewed ſtones) and cedars. 12 And the
great court round about, *was* with three rows of
hewed ſtones, and a row of cedar-beams, both
for the inner court of the houſe of the Lord, and
for the porch of the houſe. 13 And king So-
lomon ſent and fet Hiram out of Tyre. 14
He *was* a widows ſon of the tribe of Naphtali,
and his father *was* a man of Tyre, a worker in
braſs: and he was filled with wiſdom and under-
ſtanding, and cunning to work all works in
braſs; and he came to king Solomon, and wrought
all his work. 15 For he caſt two pillars of
braſs of eighteen cubits high apiece: and a line
of twelve cubits did compaſs either of them
about. 16 And he made two chapiters *of* molten
braſs, to ſet upon the tops of the pillars: the
height of the one chapiter *was* five cubits, and
the height of the other chapiter *was* five cubits:
17 *And* nets of checker-work, and wreaths of
chain-work, for the chapiters which *were* upon
the top of the pillars; ſeven for the one chapiter,
and ſeven for the other chapiter. 18 And he
made the pillars, and two rows round about upon
the one net-work, to cover the chapiters that
were upon the top, with pomegranates: and ſo
did he for the other chapiter. 19 And the cha-
piters that *were* upon the top of the pillars, *were*
of lilie-work in the porch, four cubits. 20 And
the chapiters upon the two pillars *had pomegranates*
alſo above, over againſt the belly which *was* by
the net-work: and the pomegranates *were* two
hundred, in rows round about upon the other
chapiter. 21 And he ſet up the pillars in the
porch of the temple, and he ſet up the right pil-
lar, and called the name thereof Jachin: and he
ſet up the left pillar, and called the name thereof
Booz. 22 And upon the top of the pillars *was*
lilie-work: ſo was the work of the pillars finiſhed.
3 And he made a molten ſea, ten cubits from
the one brim to the other: *it was* round all
bout, and his height *was* five cubits: and a line
thirty cubits did compaſs it round about. 24
nd under the brim of it round about *there were*
nops compaſſing it, ten in a cubit, compaſſing
he ſea round about: the knops *were* caſt in two
ws, when it was caſt. 25 It ſtood upon
elve oxen, three looking toward the north,
d three looking toward the weſt, and three
oking toward the ſouth, and three looking to-
rd the eaſt: and the ſea *was ſet* above upon
m, and all their hinder parts *were* inward.
6 And it *was* an hand breadth thick, and the
im thereof was wrought like the brim of a cup,
th flowers of lilies: it contained two thouſand
hs. 27 And he made ten baſes of braſs;
cubits *was* the length of one baſe, and four
its the breadth thereof, and three cubits the
ght of it. 28 And the work of the baſes *was*
this *manner*: They had borders, and the bor-
s *were* between the ledges: 29 And on the
ders that *were* between the ledges *were* lions,
, and cherubims: and upon the ledges, *there*
a baſe above: and beneath the lions and
n *were* certain additions made of thin work.
And every baſe had four braſen wheels, and
ts of braſs: and the four corners thereof had
derſetters: under the laver *were* underſetters
lten, at the ſide of every addition. 31 And
mouth of it within the chapiter and above
was a cubit: but the mouth thereof *was* round
after the work of the baſe, a cubit and an half:
and alſo upon the mouth of it *were* gravings with
their borders, four-ſquare, not round. 32 And
under the borders *were* four wheels: and the
axle-trees of the wheels *were* joined to the baſe,
and the height of a wheel *was* a cubit and half a
cubit. 33 And the work of the wheels *was* like
the work of a chariot wheel: their axle-trees,
and their naves, and their felloes, and their
ſpokes *were* all molten. 34 And *there were* four
underſetters to the four corners of one baſe: *and*
the underſetters *were* of the very baſe it ſelf. 35
And in the top of the baſe *was there* a round
compaſs of half a cubit high: and on the top of
the baſe, the ledges thereof and the borders
thereof *were* of the ſame. 36 For on the plates
of the ledges thereof, and on the borders thereof,
he graved cherubims, lions, and palm-trees, ac-
cording to the proportion of every one, and ad-
ditions round about. 37 After this *manner* he
made the ten baſes: all of them had one caſting,
one meaſure, *and* one ſize. 38 Then made he
ten lavers of braſs: one laver contained forty
baths: *and* every laver was four cubits: *and* upon
every one of the ten baſes, one laver. 39 And
he put five baſes on the right ſide of the houſe,
and five on the left ſide of the houſe: and he ſet
the ſea on the right ſide of the houſe eaſt-ward,
over againſt the ſouth. 40 And Hiram made
the lavers, and the ſhovels, and the baſons: ſo
Hiram made an end of doing all the work that
he made king Solomon for the houſe of the Lord.
41 The two pillars, and the *two* bowls of the
chapiters that *were* on the top of the two pillars:
and the two net-works, to cover the two bowls
of the chapiters which *were* upon the top of the
pillars: 42 And four hundred pomegranates for
the two net-works, *even* two rows of pomegra-
nates for one net-work, to cover the two bowls
of the chapiters that *were* upon the pillars: 43
And the ten baſes, and ten lavers on the baſes:
44 And one ſea, and twelve oxen under the ſea:
45 And the pots, and the ſhovels, and the ba-
ſons: and all theſe veſſels which Hiram made to
king Solomon, for the houſe of the Lord, *were*
of bright braſs. 46 In the plain of Jordan did
the king caſt them in the clay ground, between
Succoth and Zarthan. 47 And Solomon left all
the veſſels *unweighed*, becauſe they were exceed-
ing many: neither was the weight of the braſs
found out. 48 And Solomon made all the veſſels
that *pertained* unto the houſe of the Lord: the
altar of gold, and the table of gold, whereupon
the ſhew-bread *was*. 49 And the candleſticks
of pure gold, five on the right *ſide*, and five on
the left, before the oracle, with the flowers, and
the lamps, and the tongs *of* gold, 50 And the
bowls, and the ſnuffers, and the baſons, and the
ſpoons, and the cenſers *of* pure gold; and the
hinges *of* gold, *both* for the doors of the inner-
houſe, the moſt holy *place*, *and* for the doors of
the houſe, *to wit*, of the temple. 51 So was
ended all the work that king Solomon made for
the houſe of the Lord: and Solomon brought
in the things, which David his father had dedi-
cated; *even* the ſilver, and the gold, and the
veſſels did he put among the treaſures of the houſe
of the Lord.

He built alſo the Houſe of the Foreſt of Lebanon] Some Commentators are of Opinion, that this Houſe was the ſame with the Palace which *Solomon* built in *Jeruſalem*, and that it had its Name from the tall Pillars that ſupported it, which look'd like the Cedars in the Foreſt of *Lebanon*; but the contrary is manifeſt, becauſe the Scripture ſpeaks of it as a diſtinct Building, tho' perhaps it might not be far diſtant from the other, on ſome cool ſhady Mountain, which made it reſemble Mount *Lebanon*. For, 'tis an idle Fancy to think, that this Houſe was really built in *Lebanon*, ſince we read of *Solomon*'s having his Throne, Ch. vii. and the golden Shields that he made, plac'd in it, Ch. x. 17. which he ſcarce would have remov'd to the Extremity of his Kingdom. And therefore we may conclude, (as it appears from the Text) that this Houſe was near *Jeruſalem*, and called by the Name of the *Foreſt of Lebanon* (juſt as many pleaſant and delightful Places in the Country were called *Carmel*) becauſe it was in a lofty Place like *Lebanon*, and the Trees which grew upon it, made it very ſhady and cool, and conſequently very proper for *Solomon* to dwell there in Summer, as he did in his Palace in *Jeruſalem* in Winter. *Patrick*'s and *Calmet*'s Com.

It contained two thouſand Baths] But this *Sea* is ſaid, 2 *Chron*. iv. 5. to contain 3000 Baths. There were either two ſeveral Sorts of Baths, as of Cubits, the one common, the other ſacred, and the ſacred held as much more as the common; or rather, he here ſpeaks of what it did actually contain, namely, 2000 Baths, which was ſufficient for Uſe, and 2 *Chron*. iv. 5. he ſpeaks of what it could contain, if filled to the Brim, as it is implied in the *Hebrew* Words, which differ from theſe, and properly ſound thus, *ſtrengthening itſelf (to wit*, to receive and hold as much as it could, or being filled to its utmoſt Capacity) *it contained*, or *could contain* 3000 *Baths*.

CHAP. VIII.

The Feaſt of the Dedication of the Temple; the Ark brought into it. The Lord gives a Token of his Preſence. Solomon*'s Bleſſing and Thankſgiving; Prayer and Sacrifice.*

Ver. 1. THEN Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael, unto king Solomon in Jeruſalem, that they might bring up the ark of the covenant of the Lord, out of the city of David, which *is* Zion. 2 And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the month Ethanim, which *is* the ſeventh month. 3 And all the elders of Iſrael came, and the prieſts took up the ark. 4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up. 5 And king Solomon and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing the ſheep, aand oxen, that could not be told nor numbred for multitude. 6 And the prieſts brought in the ark of the covenant of the Lord, unto his place, into the oracle of the houſe, to the moſt holy *place*, *even* under the wings of the cherubims. 7 For the cherubims ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above. 8 And they drew out the ſtaves, that the ends of the ſtaves were ſeen out in the holy *place* before the oracle, and they were not ſeen without: and there they are unto this day. 9 *There was* nothing in the ark ſave the two tables of ſtone, which Moſes put there at Horeb, when the Lord made *a covenant* with the children of Iſrael, when they came out of the land of Egypt. 10 And it came to paſs when the prieſts were come out of the holy place, that the cloud filled the houſe of the Lord. 11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord. 12 Then ſpake Solomon, The Lord ſaid that he would dwell in the thick darkneſs. 13 I have ſurely built thee an houſe to dwell in, a ſetled place for thee to abide in for ever. 14 And the king turned his face about, and bleſſed all the congregation of Iſrael: (and all the congregation of Iſrael ſtood) 15 And he ſaid, Bleſſed *be* the Lord God of Iſrael, which ſpake with his mouth unto David my father, and hath with his hand fulfilled *it*, ſaying, 16 Since the day that I brought forth my people Iſrael out of Egypt, I choſe no city out of all the tribes of Iſrael to build an houſe that my name might be therein; but I choſe David to be over my people Iſrael. 17 And it was in the heart of David my father, to build an houſe for the name of the Lord God of Iſrael. 18 And the Lord ſaid unto David my father, Whereas it was in thine heart to build an houſ unto my name, thou didſt well that it was i thine heart: 19 Nevertheleſs, thou ſhalt no build the houſe, but thy ſon that ſhall com forth out of thy loins, he ſhall build the hou unto my name. 20 And the Lord hath performe his word that he ſpake, and I am riſen up in th room of David my father, and ſit on the thron of Iſrael, as the Lord promiſed, and have bui an houſe for the name of the Lord God of Iſra 21 And I have ſet there a place for the ar wherein *is* the covenant of the Lord, which h made with our fathers, when he brought the out of the land of Egypt. 22 And Solomo ſtood before the altar of the Lord, in the pr ſence of all the congregation of Iſrael, and ſpre forth his hands towards heaven: 23 And he ſai Lord God of Iſrael, *there is* no God like th in heaven above, or on earth beneath, who keep covenant and mercy with thy ſervants, that wa before thee with all their heart: 24 Who h kept with thy ſervant David my father that th promiſedſt him: thou ſpakeſt alſo with t mouth, and haſt fulfilled *it* with thine hand, *it is* this day. 25 Therefore now, Lord G of Iſrael, keep with thy ſervant David my fath that thou promiſedſt him, ſaying, There ſh not fail thee a man in my ſight to ſit on throne of Iſrael; ſo that thy children take he to their way, that they walk before me as th haſt walked before me: 26 And now, O G of Iſrael, let thy word, I pray thee, be verifi which thou ſpakeſt unto thy ſervant David father. 27 But will God indeed dwell on earth? behold, the heaven, and heaven of h vens cannot contain thee, how much leſs houſe that I have builded? 28 Yet have t reſpect unto the prayer of thy ſervant and to ſupplication, O Lord my God, to hearken u the cry and to the prayer, which thy ſer prayeth before thee to day: 29 That thine may be open toward this houſe night and d *even* toward the place of which thou haſt My name ſhall be there: that thou mayeſt hea unto the prayer which thy ſervant ſhall make towards this place. 30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray towards this place: and hear thou in heaven thy dwelling place, and when thou heareſt, forgive. 31 If any man treſpaſs againſt his neighbour, and an oath be laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe: 32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head, and juſtifying the righteous, to give him according to his righteouſneſs. 33 When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name, and pray, and make ſupplication unto thee in this houſe: 34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land, which thou gaveſt unto their fathers. 35 When heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs thy name, and turn from their ſin, when thou afflicteſt them: 36 Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land which thou haſt given to thy people for an inheritance. 37 If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt; *or* if there be caterpillar; if their enemy beſiege them in the land of their cities, whatſoever plague, whatſoever ſickneſs *there be*; 38 What prayer and ſupplication ſoever be *made* by any man, *or* by all thy people Iſrael, which ſhall know every man the plague of his own heart, and ſpread forth his hands towards this houſe: 39 Then hear thou in heaven thy dwel- ng-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt; (for thou, *even* thou only knoweſt he hearts of all the children of men) 40 That ey may fear thee all the days that they live, the land which thou gaveſt unto our fathers. Moreover, concerning a ſtranger that *is* not thy people Iſrael, but cometh out of a far untry, for thy names ſake; 42 (For they ſhall ar of thy great name, and of thy ſtrong hand, d of thy ſtretched-out arm) when he ſhall come d pray towards this houſe: 43 Hear thou in aven thy dwelling place, and do according to that the ſtranger calleth to thee for: that all ople of the earth may know thy name, to fear e; as *do* thy people Iſrael, and that they may ow that this houſe which I have builded, is lled by thy name. 44 If thy people go out battel againſt their enemy, whitherſoever thou lt ſend them, and ſhall pray unto the Lord ard the city which thou haſt choſen, and *to- rd* the houſe that I have built for thy name: Then hear thou in heaven their prayer and ir ſupplication, and maintain their cauſe. 46 they ſin againſt thee; (for *there is* no man ſinneth not) and thou be angry with them, deliver them to the enemy, ſo that they y them away captives unto the land of the my, far or near; 47 *Yet* if they ſhall bethink nſelves, in the land whither they were carried tives, and repent, and make ſupplication unto thee in the land of them that carried them captives, ſaying, We have ſinned, and have done perverſly, we have committed wickedneſs; 48 And *ſo* return unto thee with all their heart and with all their ſoul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name: 49 Then hear thou their prayer and their ſupplication in heaven thy dwelling-place, and maintain their cauſe, 50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive, that they may have compaſſion on them: 51 For they *be* thy people and thine inheritance, which thou broughteſt forth out of Egypt, from the mids of the furnace of iron: 52 That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee. 53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance, as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord God. 54 And it was *ſo*, that when Solomon had made an end of praying all this prayer and ſupplication unto the Lord, he aroſe from before the altar of the Lord, from kneeling on his knees, with his hands ſpread up to heaven. 55 And he ſtood, and bleſſed all the congregation of Iſrael, with a loud voice, ſaying, 56 Bleſſed *be* the Lord, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed one word of all his good promiſe, which he promiſed by the hand of Moſes his ſervant. 57 The Lord our God be with us, as he was with our fathers: let him not leave us, nor forſake us: 58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his ſtatutes, and his judgments, which he commanded our fathers. 59 And let theſe my words wherewith I have made ſupplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael at all times, as the matter ſhall require: 60 That all the people of the earth may know that the Lord *is* God, *and that there is* none elſe. 61 Let your heart therefore be perfect with the Lord our God, to walk in his ſtatutes, and to keep his commandments, as at this day. 62 And the king, and all Iſrael with him, offered ſacrifice before the Lord. 63 And Solomon offered a ſacrifice of peace-offerings, which he offered unto the Lord, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the children of Iſrael dedicated the houſe of the Lord. 64 The ſame day did the king hallow the middle of the court that *was* before the houſe of the Lord: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace offerings: becauſe the braſen altar that *was* before the Lord, *was* too little to receive the burnt-offerings, and the meat-offerings, and the fat of the peace-offerings. 65 And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation, from the entring in of Hamath, unto the river of Egypt, before the Lord our God, ſeven days, and ſeven days, *even* fourteen days. 66 On the eighth day he ſent the people away: and they bleſſed the king, and went unto their tents joyful and glad of heart, for all the goodneſs that the Lord had done for David his ſervant, and for Iſrael his people.

There was nothing in the Ark ſave the two Tables of Stone] And yet the Author to the *Hebrews* affirms, that in this Ark was the Golden Pot, that had Manna, and *Aaron*'s Rod *that budded, as well as the Table of the Covenant*, Heb. ix. 4. Now to reconcile this, ſome imagine, that before the Ark had any fix'd and ſettled Place (which is the Time the Apoſtle refers to) all theſe Things were included in it, though it was chiefly intended for nothing but the Tables of the Covenant; but that when it was plac'd in the Temple, nothing was left in it but theſe two Tables, all the other Things were depoſited in the Treaſury of the Temple, where the Book of the Law (as we read 2 *Chron.* xxxiv. 14.) was found in the Days of King *Joſias.* Others however pretend, that, in the Time of the Apoſtle, *i. e.* towards the End of the *Jewiſh* Commonwealth, *Aaron*'s Rod, and the Pot of Manna were really kept in the Ark, though, in the Days of *Solomon*, they were not. But this Anſwer would be more ſolid and ſatisfactory, if we knew for certain, that in the Times of the Apoſtle, the Ark of the Covenant was really in the *Sanctuary* of the Temple which *Herod* built; whereas *Joſephus* tells us expreſly, that, when the *Romans* deſtroy'd the Temple, there was nothing found in in the *Holy of Holies. Calmet*'s Com.

The Cloud filled the Houſe of the Lord] When *Moſes* had finiſhed the Tabernacle, according to the Pattern which God had ſhew'd him, and ſet it all up, it is ſaid, that *a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle*, &c. *Exod.* xl. 34, 35. And therefore, when the Temple was finiſhed, and the Ark brought into the Sanctuary, God gave the like Indication of his Preſence, and Reſidence there. Hereby he teſtified his Acceptance of the Building, and furniſhing of the Temple, as a Service done to his Name; and hereby he declar'd, that, as the Glory of the Ark (that ſacred Symbol of his Preſence) had been long eclips'd by its frequent Removes, and mean Habitations; ſo now his Pleaſure was, that it ſhould be look'd upon with the ſame Eſteem and Veneration, as when *Moſes* conducted it into the Tabernacle: For this Cloud, we muſt know, was not a heavy, thick, opake Body, ſuch as is ingender'd in the Air, and ariſes from Vapour and Exhalations, but a Cloud that was dark, and luminous at the ſame Time, whoſe Darkneſs was awful and majeſtick, and whoſe internal Part was bright and refulgent, darting its Rays upon Occaſion, and exhibiting its Light through its Obſcurity: So that, according to its different *Phaſis*, or Poſition, it became to the *Iſraelites* a Pillar of Cloud by Day, to ſcreen them from the Heat, and at Night a Pillar of Fire, to give them Light, *Exod.* xiii. 21. Whatever it was that conſtituted this ſtrange Appearance, 'tis certain this Mixture of Light and Darkneſs, was look'd upon as a Symbol of the Divine Preſence; for ſo the Scripture has inform'd us, that *He*, who dwelleth in Light that is inacceſſible, *made Darkneſs his ſecret Place, his Pavilion round about him, with dark Water, and thick Clouds to cover him*, Pſ. xviii. 11. *Calmet*'s Com.

CHAP. IX.

God's ſecond Appearance to Solomon. *Mutual Preſents between* Solomon *and* Hiram. Solomon *builds ſtrong Holds. His yearly Sacrifices; his Navy fetches Gold from* Ophir.

Ver. 1. AND it came to paſs when Solomon had finiſhed the building of the
houſe of the Lord, and the kings houſe, and all So-
lomons deſire which he was pleaſed to do, 2 That
the Lord appeared to Solomon the ſecond time, as
he had appeared unto him at Gibeon. 3 And
the Lord ſaid unto him, I have heard thy prayer
and thy ſupplication that thou haſt made befor
me: I have hallowed this houſe which thou haſ
built, to put my name there for ever, and min
eyes and mine heart ſhall be there perpetually
4 And if thou wilt walk before me, as Davi
thy father walked, in integrity of heart, and i
uprightneſs, to do according to all that I hav
commanded thee, *and* wilt keep my ſtatutes an
my judgments: 5 Then I will eſtabliſh th
throne of thy kingdom upon Iſrael for ever,
I promiſed to David thy father, ſaying, The
ſhall not fail thee a man upon the throne of I
rael. 6 *But* if you ſhall at all turn from follo
ing me, you or you children, and will not ke
my commandments, *and* my ſtatutes, which
have ſet before you, but go and ſerve other go
and worſhip them: 7 Then will I cut off Iſr
out of the land which I have given them; a
this houſe which I have hallowed for my nam
will I caſt out of my ſight, and Iſrael ſhall b
proverb, and a by-word among all people:
And at this houſe *which* is high, every one t
paſſeth by it ſhall be aſtoniſhed, and ſhall hi
and they ſhall ſay, Why hath the Lord d
thus unto this land, and to this houſe? 9 A
they ſhall anſwer, Becauſe they forſook the L
their God, who brought forth their fathers
of the land of Egypt, and have taken hold u
other gods, and have worſhipped them,
ſerved them: therefore hath the Lord brou
upon them all this evil. 10 And it came
paſs at the end of twenty years, when Solom
had built the two houſes, the houſe of the L
and the kings houſe. 11 (*Now* Hiram the k
of Tyre had furniſhed Solomon with cedar-tr
and fir-trees, and with gold, according to all
deſire) that then king Solomon gave Hi
twenty cities in the land of Galilee. 12 A
Hiram came out from Tyre to ſee the ci
which Solomon had given him, and they plea
him not. 13 And he ſaid, What cities *are* t
which thou haſt given me, my brother? A
he called them the land of Cabul unto this d
14 And Hiram ſent to the king ſixſcore ta
of gold. 15 And this is the reaſon of the l
which king Solomon raiſed, for to build
houſe of the Lord, and his own houſe,
Millo, and the wall of Jeruſalem, and Ha
and Megiddo, and Gezer. 16 *For* Pharaoh k
of Egypt had gone up, and taken Gezer,
burnt it with fire, and ſlain the Canaanites
dwelt in the city, and given it *for* a preſent
his daughter, Solomons wife. 17 And Solo
built Gezer, and Beth-horon the nether, 18
Baalath, and Tadmor in the wilderneſs, in
land, 19 And all the cities of ſtore that S
mon had, and cities for his chariots, and c
for his horſe-men, and that which Solomon de
to build in Jeruſalem, and in Lebanon, an
all the land of his dominion. 20 *And* all
people *that were* left of the Amorites, Hit
Perizzites, Hivites, and Jebuſites, which
not of the children of Iſrael, 21 Their chi
that were left after them in the land, whom
children of Iſrael alſo were not able utterly t
ſt

ſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice unto this day. 22 But of the children of Iſrael did Solomon make no bondmen: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen. 23 Theſe *were* the chief of the officers that *were* over Solomons work, five hundred and fifty, which bare rule over the people that wrought in the work. 24 But Pharaohs daughter came up out of the city of David, unto her houſe which *Solomon* had built for her: then did he build Millo. 25 And three times in a year did Solomon offer burnt-offerings, and peace-offerings upon the altar which he built unto the Lord, and he burnt incenſe upon the altar that *was* before the Lord: ſo he finiſhed the houſe. 26 And king Solomon made a navy of ſhips in Ezion-geber: which *is* beſide Eloth, on the ſhore of the Red ſea, in the land of Edom. 27 And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon. 28 And they came to Ophir, and fetcht from thence gold, four hundred and twenty talents, and brought it to king Solomon.

And it came to paſs when Solomon had finiſhed the Building of the Houſe of the Lord — that the Lord appeared to Solomon the ſecond Time] It ſeems very pro- ble, ſays *Stackhouſe*, that this ſecond Appearance was Night following the firſt; but ſome are of Opinion, t it did not happen till two and twenty Years af- God's firſt Appearance, and after that *Solomon* had compliſhed all his Buildings, to which the Connec- n of the Diſcourſe gives ſome Countenance, as in e Text. It ſeems a little ſtrange however, that God ould delay anſwering this Prince's Prayer for thirteen ears together, and then, when he appear'd to him, l him, *I have heard thy Prayer, and the Supplication* t thou haſt *made before me, and I have hallowed this Houſe which thou haſt built*, Ver 5. And therefore, to lve this Difficulty, 'tis reaſonable to think, that the iviſion of this ninth Chapter is wrong, that the firſt erſe of it ſhould be annex'd to the Concluſion of the ceding Chapter, and ſo terminate the Account of at *Solomon* had done; and that the next Chapter uld begin with the ſecond Verſe, where the Hiſton enters upon a freſh Subject, *viz.* the Anſwer that d return'd to *Solomon*'s Prayer, which he continues the 10th Verſe, and preſents us with it all at once, he might not break the Thread of his Narration. lmet's Com.

King Solomon gave Hiram twenty Cities in the Land Galilee] But how could *Solomon*, without violating Law, *Levit.* xxv. 23. pretend to give *Hiram twen- Cities in the Land of Galilee*? Various Solutions been given of this Difficulty, the Authors of ich might have ſpar'd themſelves the Pains, ſince Scripture expreſly tells us, that theſe Cities were in the Territories of *Iſrael*, nor inhabited at that e by the *Iſraelites*, 2 Chron. viii. 2. They were d ſome of them conquer'd by the King of *Egypt*, gave them to *Solomon* as a Portion with his ghter, and others by *Solomon* himſelf, who, as obſerves, had *a Right to diſpoſe of thoſe Lands, h he had conquer'd in voluntary War, without the ſent of the Senate*. And this may be one Reaſon, he gave theſe, rather than other Cities, becauſe were certainly in his Power to give, when others ps were not.

d Solomon built — Tadmor in the Wilderneſs] r, which by the *Greeks*, is called *Palmyra*, is ted in the Wilderneſs of *Syria*, upon the Borders *rabia Deſerta*, inclining towards the *Euphrates*. phus places it two Days Journey from the *Upper* , one Day's Journey from the *Euphrates*, and ſix Days Journey from *Babylon*. And the Reaſon he gives, why *Solomon* was inclin'd to build a City in this Place, was, becauſe in all the Country round about, there was no ſuch Thing as a Well, or a Fountain, but in this Spot only, to be found. If we may gueſs by the Ruins which later Travellers give us a Deſcription of, this City was certainly one of the fineſt and moſt magnificent in the *Eaſt*; and 'tis ſomewhat ſurprizing, that Hiſtory ſhould give us no Account, either when, or by whom it was reduc'd to the ſad Condition wherein it lies at this Day. But the true Reaſon for his building this Town in ſo deſolate a Place, was the Commodiouſneſs of its Situation to cut off all Commerce between the *Syrians* and *Meſopotamians*, and to prevent their caballing and conſpiring together againſt them, as they had done againſt his Father *David*. See *Le Clerc's* Com. If the Reader is deſirous to know the preſent State of this ruinated City, he may find it related in the *Philoſophical Tranſactions*, for *October* 1695.

And fetcht from thence Gold, five hundred and twenty Talents] In 2 *Chron.* viii. 18. the Number of Talents, brought home to *Solomon*, are ſaid to be *four hundred and fifty*. But this is a Matter that is eaſily reſolv'd, if we will but ſuppoſe, that the Charge of the Voyage to and fro coſt thirty Talents; or, that *Solomon* gave *Hiram*'s Servants, for conducting his Fleet, thirty Talents; or that in refining the whole Maſs of Gold, the Waſte might be thirty Talents: So that, tho' *Solomon*'s Fleet brought him home 450 Talents, yet by one or more of theſe Deductions, there came clear to his Coffers no more than 430. *Patrick*'s Com.

CHAP. X.

The Queen of Sheba *viſits* Solomon; *admires his Wiſdom, and makes him Preſents.* Solomon'*s Riches, Grandeur, and Magnificence.*

Ver. 1. AND when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, ſhe came to prove him with hard queſtions. 2 And ſhe came to Jeruſalem with a very great train, with camels that bare ſpices, and very much gold and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart. 3 And Solomon told her all her queſtions: there was not *any* thing hid from the king, which he told her not. 4 And when the queen of Sheba had ſeen all Solomons wiſdom, and the houſe that he had built. 5 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters and their apparel, and his cupbearers, and his aſcent by which he went up unto the houſe of the Lord; there was no more ſpirit in her. 6 And ſhe ſaid to the king, It was a true report that I heard in mine own land, of thy acts, and of thy wiſdom. 7 Howbeit, I believed not the words, until I came, and mine eyes had ſeen *it*: and behold, the half was not told me: thy wiſdom and proſperity exceedeth the ſame which I heard. 8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy wiſdom. 9 Bleſſed be the Lord thy God which delighted in thee, to ſet thee on the throne of Iſrael; becauſe the Lord loved Iſrael for ever, therefore made he thee king, to do judgment and juſtice. 10 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices very great ſtore, and precious ſtones: there came no more ſuch abundance of ſpices, as theſe, which the queen of Sheba gave to king Solomon. 11 And the navy alſo of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious ſtones. 12 And the king made of the almug-trees, pillars for the houſe of the Lord, and for the kings houſe, harps alſo and pſalteries for ſingers: there came no ſuch almug-trees, nor were ſeen unto this day. 13 And king Solomon gave unto the queen of Sheba, all her deſire whatſoever ſhe aſked, beſides *that* which Solomon gave her of his royal bounty: ſo ſhe turned and went to her own country, ſhe and her ſervants. 14 Now the weight of gold that came to Solomon in one year, was ſix hundred threeſcore and ſix talents of gold. 15 Beſides *that he had* of the merchant-men, and of the traffick of the ſpice-merchants, and of all the kings of Arabia, and of the governors of the country. 16 And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of gold went to one target. 17 And *he made* three hundred ſhields *of* beaten gold; three pound of gold went to one ſhield: and the king put them in the houſe of the forreſt of Lebanon. 18 Moreover, the king made a great throne of ivory, and overlaid it with the beſt gold. 19 The throne had ſix ſteps, and the top of the throne *was* round behind: and *there were* ſtays on either ſide on the place of the ſeat, and two lions ſtood beſide the ſtays. 20 And twelve lions ſtood there on the one ſide and on the other upon the ſix ſteps: there was not the like made in any kingdom. 21 And all king Solomons drinking-veſſels *were of* gold, and all the veſſels of the houſe of the forreſt of Lebanon *were of* pure gold, none *were of* ſilver; it was nothing accounted of in the days of Solomon. 22 For the king had at ſea a navy of Tarſhiſh, with the navy of Hiram: once in three years came the navy of Tarſhiſh, bringing gold and ſilver, ivory, and apes, and peacocks. 23 So king Solomon exceeded all the kings of the earth, for riches and for wiſdom. 24 And all the earth ſought to Solomon, to hear his wiſdom, which God had put in his heart. 25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes, and mules, a rate year by year. 26 And Solomon gathered together chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, whom he beſtowed in the cities for chariots, and with the king at Jeruſalem. 27 And the king made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycomore-trees, that *are* in the vale, for abundance. 28 And Solomon had horſes brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price. 29 And a chariot came up and went out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

And when the Queen of Sheba heard of the Fame of Solomon] *Joſephus*, and, from his Authority many more are of Opinion, that *Sheba* was the antient Name of *Meroe*, an Iſland, or rather *Peninſula* in *Egypt*, before *Cambyſes*, in Compliment to his Siſter (other Hiſtorians call her his Mother) gave it her Name. He tells us likewiſe, that ſhe was Queen both of *Egypt* and *Ethiopia*, and the *Ethiopians* indeed have a Tradition, that, upon her Return, ſhe had a Son by *Solomon*, whoſe Poſterity reign'd there many Years, and, to this very Day, they have preſerved a continual Liſt of their Names and Succeſſors.

There are theſe Exceptions however, to be made to this Opinion of the *Jewiſh* Hiſtorian, *viz.* that whereas he cites *Herodotus*, as ſpeaking of his Queen *Niccule*, *Herodotus* makes mention of none, but only of *Niconis*, Queen of *Egypt*; nor does he ſay one Syllable of her pretended Journey to *Jeruſalem*. Whereas he ſays of this *Nicaule*, that ſhe was Queen of *Egypt* and *Ethiopia* both; the ſacred Hiſtory is plain, that in the Time of *Solomon*, there reign'd in *Egypt* that *Pharaoh*, whoſe Daughter he marry'd, and, in his Son *Rehoboam*'s Time, *Shiſhak*. Whereas he tells us, that the antient Name of *Meroe*, before the Time of *Cambyſes*, was *Sheba*; for this he ſeems to want Authority, ſince *Diodorus*, and other Hiſtorians, repreſent this City as built *new* from the Ground, and not repaired by *Cambyſes*.

The more probable Opinion therefore is, that this Queen of *Sheba* came from a Country ſo named, which lay not in *Ethiopia* or *Africa*, but in the Southern Part of *Arabia Fœlix*; becauſe it is generally allow'd, tha that the *Sabeans* liv'd in *Arabia*, and that their Country was uſually called by the *Orientaliſts*, *the Kingdom of the South*, in Alluſion to which, our Saviour ſtile this Princeſs *the Queen of the South*, becauſe thei Country borders upon the *Southern Ocean*, beyon which the Antients knew no farther Land; and there fore our Saviour (according to the common Mode speaking) ſays of this Princeſs, that *ſhe came from t utmoſt Parts of the Earth*, becauſe, in this Countr Women were known to govern as well as Men; b cauſe the common Produce of it was Gold, Silve Spices, and precious Stones, the very Preſents whi this Princeſs made *Solomon*; and (if any popular Tr ditions may be credited) becauſe the *Arabians* talk their Queen *Balkis*, who went to viſit *Solomon*, a ſhew Travellers the Place of her Nativity to this ve Day.

Now if this Princeſs came from *Arabia*, there Reaſon to believe, that ſhe was originally deſcend from *Abraham*, by his Wife *Keturah*, one of wh Sons begat *Sheba*, who was the firſt *Planter* of t Country, *Gen.* xxv. 1, 3. and, conſequently that might have ſome Knowledge of *Revealed* Religion, *Tradition* at leaſt, from her pious Anceſtors. To t Purpoſe the Scripture ſeems to intimate, that the Deſ of her Viſit to *Solomon* was, not ſo much to grat her Curioſity, as to inform her Underſtanding in M ters relating to Piety, and Divine Worſhip. It *Solomon*'s Fame, *concerning the Name of the Lord*, i concerning his Knowledge of the Supreme Being, the proper Manner of worſhipping him, that exci her to take ſo long a Journey: And therefore, Saviour ſays, that, as ſhe came ſo far to *hear his W dom*, (his Wiſdom concerning what? Concerning Nature and Worſhip of Almighty God) ſhe would, the Day of Judgment *riſe up againſt that Generat* which refus'd to liſten to him.

The King made a great Throne of Ivory, and overl it with the beſt Gold] We never read of Ivory, *Patrick*, till about *Solomon*'s Days, who perhaps brou Elephants out of *India*, or at leaſt took Care to h a great deal of Ivory imported from thence; for, After-Ages we read of *Ivory* Beds, and *Ivory* Pala *&c.* At this Time however, it was every whit precious as Gold: And therefore we muſt not ſupp that this Throne of *Solomon*'s was entirely over with Gold, (for then it might as well have been m of Wood) but only in particular Places, that ſo Mixture of Gold and Ivory, which gave a Luſtre each other, might make the Throne look more bea ful. The like to this the Text ſays, *there was made in* any Kingdom, Ver. 20. and no doubt it ſo in thoſe Days; but, in After-Ages, we read, the Throne of the *Parthian* Kings was of Gold, compaſs'd with four golden Pillar, beſet with prec Stones, and that the *Perſian* Kings ſat in Judgm under a golden Vine, (and other Trees of Gold)

Bunches of whoſe Grapes were made of ſeveral Sorts of precious Stones.

CHAP. XI.

Solomon's *Wives and Concubines; in his old Age they ſeduce him to Idolatry; for which God raiſes him up Adverſaries. His Death; is ſucceeded by* Rehoboam.

Ver. 1. BUT king Solomon loved many ſtrange women, (together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians *and* Hittites: 2 Of the nations *concerning* which the Lord ſaid unto the children of Iſrael, Ye ſhall not go in to them, neither ſhall they come in unto you, *for* ſurely they will urn away your heart after their gods: Solomon clave unto theſe in love. 3 And he had ſeven hundred wives, princeſſes, and three hundred concubines: and his wives turned away his heart. For it came to paſs when Solomon was old, hat his wives turned away his heart after other ods: and his heart was not perfect with the ord his God, as *was* the heart of David his faher. 5 For Solomon went after Aſhtoreth the oddeſs of the Zidonians, and after Milcom the bomination of the Ammonites. 6 And Soloon did evil in the ſight of the Lord, and went t fully after the Lord, as *did* David his father. Then did Solomon build an high place for hemoſh, the abomination of Moab, in the hill t *is* before Jeruſalem; and for Molech, the omination of the children of Ammon. 8 And ewiſe did he for all his ſtrange wives, which rnt incenſe and ſacrificed unto their gods. 9 nd the Lord was angry with Solomon, becauſe heart was turned from the Lord God of Iſrael hich had appeared unto him twice. 10 And d commanded him concerning this thing, that ſhould not go after other gods: but he kept t that which the Lord commanded. 11 herefore the Lord ſaid unto Solomon, Foraſch as this is done of thee, and thou haſt not pt my covenant and my ſtatutes which I have mmanded thee, I will ſurely rend the kingdom m thee, and will give it to thy ſervant. 12 twithſtanding in thy days I will not do it, for vid thy fathers ſake: *but* I will rend it out of hand of thy ſon. 13 Howbeit, I will not d away all the kingdom: *but* will give one e to thy ſon, for David my ſervants ſake, for Jeruſalems ſake which I have choſen. And the Lord ſtirred up an adverſary unto mon, Hadad the Edomite; he *was* of the gs ſeed in Edom. 15 For it came to paſs n David was in Edom, and Joab the captain the hoſt was gone up to bury the ſlain, after had ſmitten every male in Edom: 16 (For months did Joab remain there with all Iſrael, l he had cut off every male in Edom) 17 t Hadad fled, he and certain Edomites of fathers ſervants with him, to go into Egypt; dad *being* yet a little child. 18 And they out of Midian, and came to Paran, and took men with them out of Paran, and they to Egypt, unto Pharaoh king of Egypt, ch gave him an houſe, and appointed him uals, and gave him land. 19 And Hadad d great favour in the ſight of Pharaoh, ſo he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen. 20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſhold among the ſons of Pharaoh. 21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own country. 22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that, behold, thou ſeekeſt to go to thine own country? And he anſwered, Nothing: howbeit let me go in any wiſe. 23 And God ſtirred him up *another* adverſary, Rezon, the ſon of Eliadah, which fled from his lord Hadadezer king of Zobah. 24 And he gathered men unto him, and became captain over a band, when David ſlew them *of Zobah:* and they went to Damaſcus and dwelt therein, and reigned in Damaſcus. 25 And he was an adverſary to Iſrael all the days of Solomon, beſide the miſchief that Hadad *did:* and he abhorred Iſrael, and reigned over Syria. 26 And Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomons ſervant (whoſe mothers name *was* Zeruah, a widow woman) he lift up *his* hand againſt the king. 27 And this *was* the cauſe that he lift up *his* hand againſt the king: Solomon built Millo, *and* repaired the breaches of the city of David his father. 28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man that he was induſtrious, he made him ruler over all the charge of the houſe of Joſeph. 29 And it came to paſs at that time when Jeroboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way, and he had clad himſelf with a new garment; and they two *were* alone in the field. 30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces. 31 And he ſaid to Jeroboam, Take thee ten pieces: for thus ſaith the Lord, the God of Iſrael, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: 32 (But he ſhall have one tribe for my ſervant Davids ſake, and for Jeruſalems ſake, the city which I have choſen out of all the tribes of Iſrael) 33 Becauſe that they have forſaken me, and have worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways to do *that which is* right in mine eyes, and *to keep* my ſtatutes and my judgments, as *did* David his father. 34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my ſervants ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes: 35 But I will take the kingdom out of his ſons hand, and will give it unto thee, *even* ten tribes. 36 And unto his ſon will I give one tribe, that David my ſervant may have a light alway before me in Jeruſalem, the city which I have choſen me to put my name there. 37 And I will take thee, and thou ſhalt reign according to all that thy ſoul deſireth, and ſhalt be king over Iſrael. 38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my ſight, to keep my ſtatutes and my

commandments, as David my ſervant did; that
I will be with thee, and build thee a ſure houſe,
as I built for David, and will give Iſrael unto
thee. 39 And I will for this afflict the ſeed of
David, but not for ever. 40 Solomon ſought
therefore to kill Jeroboam: and Jeroboam aroſe,
and fled into Egypt, unto Shiſhak king of Egypt,
and was in Egypt until the death of Solomon.
41 And the reſt of the acts of Solomon, and all
that he did, and his wiſdom, *are* they not writ-
ten in the book of the acts of Solomon? 42 And
the time that Solomon reigned in Jeruſalem,
over all Iſrael, *was* forty years. 43 And Solo-
mon ſlept with his fathers, and was buried in the
city of David his father: and Rehoboam his ſon
reigned in his ſtead.

And he had ſeven hundred Wives, Princeſſes, and three hundred Concubines] Without knowing the Cuſtom of the Princes of the Eaſt, their Pomp, and Sumptuouſneſs of Living, one might be tempted to wonder, ſays *Stackhouſe*, what poſſible Uſe *Solomon* mght make of this *Milliad* of Wives and Concubines that he had: But, as he was between forty and fifty Years old, before he ran into this Exceſs, we cannot but think, that he kept this Multitude of Women more for State than any other Service. *Darius Codomannus* was wont to carry along with him in his Camp, no leſs than three hundred and fifty Concubines; nor was his Queen at all offended at it, becauſe theſe Women us'd to reverence and adore her, as if ſhe had been a Goddeſs. *F. Le Compte*, in his Hiſtory of *China*, tells us, that the Emperor there has a vaſt Number of Wives, choſen out of the prime Beauties of the Country, many of which he never ſo much as ſaw in his whole Life: And therefore it is not improbable, that *Solomon* (as he found his Riches increaſe) might enlarge his Expences, and endeavour to ſurpaſs all the Princes of his Time in this, as well as all other Kinds of Pomp and Magnificence.

And after Milcom the Abomination of the Ammonites] This God is the ſame with *Moloch*, which, both in *Hebrew* and *Ethiopick*, ſignifies a *King*; but then there are various Sentiments concerning the Relation which this God had to the other *Pagan* Deities. Some believe that *Moloch* was *Saturn*, others *Mercury*, others *Venus*, and others again *Mars*, or *Mithra*. But *Calmet* has made it more than probable, that this God was the *Sun*, who is called the *King of Heaven*, as the *Moon* may be ſaid to be the Queen thereof, for its Make and Manner of Worſhip.

Then did Solomon build an high Place for Chemoſh] *Chemoſh*, or *Chamos*, comes from a Root, which, in *Arabick*, ſignifies *to make haſte*; and from hence ſome have imagined, that he is the ſame with the *Sun*, whoſe Motion is ſuppos'd to be ſo haſty and rapid; tho' ſome, from the *Hebrew* Root, which ſignifies *contrectatus*, or *handled*, will have him the ſame with the *Roman Priapus*, who is called *Pater Contrectationum nocturnarum*: While others, from the near Reſemblance of the *Hebrew Chamos* with the Word *Camos*, have rather thought it to be *Bacchus*, the God of Drunkenneſs: But in either Acceptation it may be ſuppoſed to repreſent either *Noah* or *Lot*.

And Jeroboam aroſe, and fled into Egypt, unto Shiſhak King of Egypt] All the Kings, from the Time of *Abraham*, are, in the ſacred Hiſtory, called by the Name of *Pharaoh*, unleſs *Rameſes*, mentioned *Gen.* xlvii. 11. be the Name of a King, not a Country; ſo that this is the firſt we meet with, called by his proper Name from the reſt of the *Pharaoh*'s. Who this *Egyptian* Prince was, the Learned are not agreed. The Opinion is pretty general, that it was the famous *Seſoſtris*, mentioned in *Herodotus*; but his Life could hardly be extended to this Period. Our great *Uſher* ſets him a vaſt Way backward, even to the Time of the *Iſraelites* Peregrination, and ſome Chronologers carry it farther: But be that as it will, 'tis very probable, that this Prince had taken Offence at *Solomon*,
otherwiſe he would hardly have harboured ſuch ſeditious
Refugees as *Jeroboam* was. *Patrick*'s and *Le Clerc*'s
Com.

And Rehoboam his Son reigned in his ſtead] Not-
withſtanding the vaſt Multitude of Wives that *Solomon*
had, the Scripture makes Mention of no more than
three Children, this Son, and two Daughters, that
are ſpoken of Ch. iv. 11, 15. and (what is ſtrange)
in the Beginning of his Son's Story, it takes no Notic
(as uſually it does) of his Mother's Nation, or Family,
tho' in the Concluſion of it (1 *Kings* xiv. 21, — 31.)
it twice reminds us, that ſhe was an *Ammoniteſs* by
Birth, and that her Name was *Naamah*. *Rehoboam*
was born in the firſt Year of his Father's Reign, and
was therefore much about forty-one, when he entere
upon the Government; but he was an unſkilful an
imprudent Man, and made a very falſe Step at his fir
Acceſſion to the Throne. *Calmet*'s and *Patrick*'s Com.

Being now come to the Period of *Solomon*'s Life an
Reign, it may not be unneceſſary to take an Eſtimat
of his Revenues, by which he was enabled to ſuppo
his prodigious Grandeur and Magnificence. The Scrip
ture informs us, that, out of the Revenues of t
Crown, *David* left *Solomon*, merely for the Purpoſe
building the Temple, *an hundred thouſand Talents*
Gold, and a thouſand Talents of Silver; out of his pri
Purſe, *three thouſand Talents of Gold, and ſeven thouſa*
Talents of Silver; and of the Benevolence of the Princ
five thouſand Talents, and ten thouſand Drams of Go
and ten thouſand Talents of Silver. Now, ſince it
generally agreed, that a Talent of Silver was equival
to 342*l.* 3*s.* 9*d.* and a Talent of Gold amounted to
leſs than 5425*l.* Sterling; All theſe Talents of G
and Silver will amount to upwards of nine hund
thirty three Million ſeven hundred and fourteen thouſ
Pounds. Some of the beſt Authors upon Weights
Meaſures have computed, that if all the Walls, Pa
ment, Lining, and Covering of the Temple had b
made of maſſy Gold, (even with the Wages of
Workmen and Veſſels belonging to it) they wo
not have come up to the Value here ſpecified;
therefore, upon this Suppoſition, they have advan
a Notion, that the *Hebrews* had two Kinds of Tale
a larger, which was called *the Talent of the Sanctu*
and a ſmaller, which was the common Talent, and
half leſs than the other, by which all ſuch exorbit
Sums, (as they ſay) ought to be reckoned. But w
Grounds they have for this Diſtinction, we ca
perceive, ſince it no where appears, either in the S
tures, or any other Hiſtory, that the *Jews* (eſpeci
before the Captivity of *Babylon*) had any more Ta
than one; and that their Talent, whether of Silve
Gold, aroſe to a Sum, tantamount to what we h
ſtated it at; there are ſeveral Inſtances in the *Old*
ſtament that may convince us.

CHAP. XII.

Rehoboam, *following the Advice of the yo*
Men, occaſions a Revolt of the Ten Tribes.
roboam *made King of* Iſrael; *his Idolatry.*

Ver. 1. AND Rehoboam went to Shech
for all Iſrael were come to Shec
to make him king. 2 And it came to
when Jeroboam the ſon of Nebat, who wa
in Egypt, heard *of it*, (for he was fled from
preſence of king Solomon, and Jeroboam d
in Egypt) 3 That they ſent and called h
and Jeroboam, and all the congregation o
rael came, and ſpake unto Rehoboam, ſa
4 Thy father made our yoke grievous:
therefore make thou the grievous ſervice o
father, and his heavy yoke which he put
us lighter, and we will ſerve thee. 5 An
ſaid unto them, Depart yet *for* three days,
come again to me. And the people dep

6

6 And king Rehoboam conſulted with the old
men that ſtood before Solomon his father, while
he yet lived, and ſaid, How do you adviſe, that
I may anſwer this people? 7 And they ſpake
unto him, ſaying, If thou wilt be a ſervant unto
this people this day, and wilt ſerve them, and
anſwer them, and ſpeak good words to them,
then they will be thy ſervants for ever. 8 But
he forſook the counſel of the old men, which
they had given him, and conſulted with the
young men that were grown up with him, *and*
which ſtood before him: 9 And he ſaid unto
them, What counſel give ye, that we may anſwer
this people, who have ſpoken to me, ſaying,
Make the yoke which thy father did put upon
us, lighter? 10 And the young men that were
grown up with him, ſpake unto him, ſaying,
Thus ſhalt thou ſpeak unto this people that
ſpake unto thee, ſaying, Thy father made our
yoke heavy, but make thou *it* lighter unto us;
thus ſhalt thou ſay unto them, My little *finger*
ſhall be thicker than my fathers loins. 11 And
now whereas my father did lade you with a heavy
yoke, I will add to your yoke: my father hath
chaſtiſed you with whips, but I will chaſtiſe you
with ſcorpions. 12 So Jeroboam and all the
people came to Rehoboam the third day, as the
king had appointed, ſaying, Come to me again
the third day. 13 And the king anſwered the
people roughly, and forſook the old mens counſel
hat they gave him; 14 And ſpake to them
fter the counſel of the young men, ſaying, My
father made your yoke heavy, and I will add to
your yoke; my father *alſo* chaſtiſed you with
whips, but I will chaſtiſe you with ſcorpions.
15 Wherefore the king hearkened not unto the
people; for the cauſe was from the Lord, that
he might perform his ſaying, which the Lord
ſpake by Ahijah the Shilonite unto Jeroboam the
on of Nebat. 16 So when all Iſrael ſaw that
he king hearkened not unto them, the people
nſwered the king, ſaying, What portion have
e in David? neither *have we* inheritance in the
on of Jeſſe: to your tents, O Iſrael: now ſee to
hine own houſe, David. So Iſrael departed
nto their tents. 17 But *as for* the children of
Iſrael which dwelt in the cities of Judah, Rehoboam
oam reigned over them. 18 Then king Rehoboam
oam ſent Adoram, who *was* over the tribute;
nd all Iſrael ſtoned him with ſtones, that he
ied: therefore king Rehoboam made ſpeed to
get him up to his chariot, to flee to Jeruſalem.
9 So Iſrael rebelled againſt the houſe of David
nto this day. 20 And it came to paſs when
ll Iſrael heard that Jeroboam was come again,
at they ſent and called him unto the congregation,
n, and made him king over all Iſrael: there
as none that followed the houſe of David, but
e tribe of Judah only. 21 And when Rehoboam
am was come to Jeruſalem, he aſſembled all
e houſe of Judah, with the tribe of Benjamin,
hundred and fourſcore thouſand choſen men,
hich were warriors, to fight againſt the houſe
Iſrael, to bring the kingdom again to Rehoboam
am the ſon of Solomon. 22 But the word of
od came unto Shemaiah the man of God, ſaying,
g, 23 Speak unto Rehoboam the ſon of Solomon
on king of Judah, and unto all the houſe of
dah and Benjamin, and to the remnant of the
ople, ſaying, 24 Thus ſaith the Lord, Ye
ſhall not go up, nor fight againſt your brethren
the children of Iſrael: return every man to his
houſe, for this thing is from me. They hearkened
therefore to the word of the Lord, and returned
to depart, according to the word of the Lord.
25 Then Jeroboam built Shechem in mount
Ephraim, and dwelt therein, and went out from
thence, and built Penuel. 26 And Jeroboam
ſaid in his heart, Now ſhall the kingdom return
to the houſe of David. 27 If this people go up
to do ſacrifice in the houſe of the Lord at Jeruſalem,
then ſhall the heart of this people turn
again unto their lord, *even* unto Rehoboam king
of Judah, and they ſhall kill me, and go again
to Rehoboam king of Judah. 28 Whereupon
the king took counſel, and made two calves *of*
gold, and ſaid unto them, It is too much for
you to go up to Jeruſalem: behold thy gods,
O Iſrael, which brought thee up out of the land
of Egypt. 29 And he ſet the one in Beth-el,
and the other put he in Dan. 30 And this
thing became a ſin: for the people went *to worſhip*
before the one, *even* unto Dan. 31 And
he made an houſe of high places, and made
prieſts of the loweſt of the people, which were
not of the ſons of Levi. 32 And Jeroboam
ordained a feaſt in the eighth month, on the
fifteenth day of the month, like unto the feaſt
that *is* in Judah, and he offered upon the altar,
(ſo did he in Beth-el) ſacrificing unto the calves
that he had made: and he placed in Beth-el the
prieſts of the high places which he had made.
33 So he offered upon the altar which he had
made in Beth-el, the fifteenth day of the eighth
month, *even* in the month which he had deviſed
of his own heart: and ordained a feaſt unto the
children of Iſrael, and he offered upon the altar,
and burnt incenſe.

And Rehoboam went to Sechem] This City ſtood not only in the Center of the Kingdom of *Iſrael*, but in the Middle of the Tribe of *Ephraim*, wherein was the greateſt Number of Malecontents. It was therefore very probably by the Management of *Jeroboam*, or ſome of his Friends, who durſt not perhaps venture themſelves at *Jeruſalem*, that this City was made choice of for the Place of a general Convention, becauſe they might more ſecurely propoſe their Grievances (which they were reſolved to do) and uſe a greater Freedom of Speech than they could at *Jeruſalem*, where the Family of *David* was more powerful, more numerous, and better ſupported. *Calmet*'s Com. and *Pool*'s Annot.

King Rehoboam made ſpeed to get him up into his Chariot] This, ſays *Patrick*, is the firſt Time that we read of a King's riding in a Chariot. *Saul*, and *David*, and *Solomon* rode in none; but after the Diviſion of the Kingdom, Mention is frequently made of the Uſe of them, both by the Kings of *Judah* and *Iſrael*.

Whereupon the King took Counſel, and made two Calves of Gold] How the Figure of a Calf, ſays *Stackhouſe*, or any other Animal, can be a Symbol of a Deity, 'tis difficult to conceive. But a certain learned Author, who ſeems a little ſingular in his Opinion, will needs have it, that the golden Calves, which *Jeroboam* made, were in Imitation of the Cherubims (in his Account theſe were *winged Oxen)* *Moſes* had placed upon the Ark of the Covenant, whereon the Glory of the Lord ſat inthroned. Theſe Cherubims in the Tabernacle of *Moſes*, and afterwards in *Solomon*'s Temple, were placed in the Sanctuary, and ſecreted from vulgar Sight; *Jeroboam*, to make his Religion more condeſcenſive, placed his Calves in open View, ſo that every one, who looked on them, might, through them worſhip

ſhip the God of *Iſrael*, without repairing to the Temple at *Jeruſalem*.

This Notion (if it were true) would make the Tranſition eaſy from the Worſhip at *Jeruſalem*, to the Worſhip at *Dan* or *Bethel*; but we can hardly imagine, that *Jeroboam* had either ſo harmleſs, or ſo conformable a Deſign, in ſetting up theſe golden Images. Whatever his Deſign was, 'tis certain, that the Scripture all along repreſents him, as, of all others, the principal Perſon, that *made Iſrael to ſin, that drew Iſrael from ſerving the Lord, and made them ſin a great Sin:* And therefore we may obſerve, that, whenever it deſcribes a bad Prince, one Part of his Character is, that he imitated the Sin of *Jeroboam, the Son of Nebat, who* (as the Prophet upbraids his Wife) *went and made him other Gods, and molten Images, to provoke me to Anger, and to caſt me behind thy Back, ſaith the Lord.*

The Truth is, *Jeroboam* had lived a conſiderable Time in the Land of *Egypt*, had contracted an Acquaintance with the King thereof, and formed an Intereſt among the People; and therefore finding himſelf under a Neceſſity of making an Alteration in the eſtabliſhed Religion of his Country, he thought it the wiſeſt Method to do it by the *Egyptian* Model, that thereby he might endear himſelf to that Nation; and, in Caſe he met with Oppoſition from his Rival *Rehoboam*, might hope for Aſſiſtance from that Quarter. For, as the *Egyptians* had two Oxen which they worſhipped, one called *Apis*, at *Memphis*, the Metropolis of *Upper Egypt*; and the other called *Mneſis*, at *Hierapolis*, a principal City of the *Lower*; ſo he made two Calves of Gold, and placed one of them in *Bethel*, which was in the South Part of the Country of *Iſrael*; and the other in *Dan*, another conſiderable Town in the North.

CHAP. XIII.

The Prophecy of a Prophet from Judah. Jeroboam *offering him Violence, his Hand withers, but, at the Prayer of the Prophet is reſtored. He departs from* Bethel, *but, by the Perſuaſion of an old Prophet, returns back; for which he is ſlain by a Lion.* Jeroboam*'s Obſtinacy.*

Ver. 1. AND behold there came a man of God out of Judah, by the word of the Lord, unto Beth-el: and Jeroboam ſtood by the altar to burn incenſe. 2 And he cried againſt the altar in the word of the Lord, and ſaid, O altar, altar, thus ſaith the Lord, Behold, a child ſhall be born unto the houſe of David, Joſiah by name, and upon thee ſhall he offer the prieſts of the high places that burnt incenſe upon thee, and mens bones ſhall be burnt upon thee. 3 And he gave a ſign the ſame day, ſaying, This *is* the ſign which the Lord hath ſpoken; Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall poured out. 4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, Lay hold on him. And his hand which he put forth againſt him, dried up, ſo that he could not pull it in again to him. 5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the Lord. 6 And the king anſwered and ſaid unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought the Lord, and the kings hand was reſtored him again, and became as *it was* before. 7 And the king ſaid unto the man of God, Come home with me, and refreſh thy ſelf, and I will give thee a reward. 8 And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread nor drink water in this place: 9 For ſo was it charged me by the word of the Lord, ſaying, Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt. 10 So he went another way, and returned not by the way that he came to Beth-el. 11 Now there dwelt an old prophet in Beth-el, and his ſons came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, them they told alſo to their father. 12 And their father ſaid unto them, What way went he? for his ſons had ſeen what way the man of God went, which came from Judah. 13 And he ſaid unto his ſons, Saddle me the aſs. So they ſaddled him the aſs, and he rode thereon, 14 And went after the man of God, and found him ſitting under a oak: and he ſaid unto him, *Art* thou the ma of God, that cameſt from Judah? And he ſaid, I *am*. 15 Then he ſaid unto him, Come hom with me, and eat bread. 16 And he ſaid, I ma not return with thee, nor go in with thee: neithe will I eat bread, nor drink water with thee in thi place. 17 For it was ſaid to me by the word o the Lord, Thou ſhalt eat no bread, nor drin water there, nor turn again to go by the way tha thou cameſt. 18 He ſaid unto him, I *am* a prophe alſo as thou *art*, and an angel ſpake unto m by the word of the Lord, ſaying, bring him bac with thee into thine houſe, that he may eat brea and drink water. *But* he lied unto him. 1 So he went back with him, and did eat bread his houſe, and drank water. 20 And it ca to paſs, as they ſat at the table, that the wo of the Lord came unto the prophet that broug him back: 21 And he cried unto the man God that came from Judah, ſaying, Thus ſai the Lord, Foraſmuch as thou haſt diſobeyed t mouth of the Lord, and haſt not kept the co mandment which the Lord thy God command thee, 22 But cameſt back, and haſt eaten bre and drunk water in the place of the which *LORD* did ſay to thee, Eat no bread, a drink no water; thy carcaſe ſhall not come u the ſepulchre of thy fathers. 23 And it ca to paſs, after he had eaten bread, and after he h drunk, that he ſaddled for him the aſs, *to w* for the prophet whom he had brought back. And when he was gone, a lion met him by way, and ſlew him: and his carcaſe *was* caſt the way, and the aſs ſtood by it, the lion ſtood by the carcaſe. 25 And behold, m paſſed by, and ſaw the carcaſe caſt in the w and the lion ſtanding by the carcaſe: and t came and told *it* in the city where the old p phet dwelt. 26 And when the prophet brought him back from the way, heard *the* he ſaid, It *is* the man of God, who was diſo dient unto the word of the Lord: therefore Lord hath delivered him unto the lion, w hath torn him, and ſlain him according to word of the Lord, which he ſpake unto h 27 And he ſpake to his ſons, ſaying, Saddle the aſs. And they ſaddled *him*. 28 And went and found his carcaſe caſt in the way, the aſs and the lion ſtanding by the carcaſe: ion had not eaten the carcaſe, nor torn the

29 And the prophet took up the carcaſe of the man of God, and laid it upon the aſs, and brought it back: and the old prophet came to the city, to mourn, and to bury him. 30 And he laid his carcaſe in his own grave, and they mourned over him, *ſaying*, Alas my brother. 31 And it came to paſs after he had buried him, that he ſpake to his ſons, ſaying, When I am dead, then bury me in the ſepulchre wherein the man of God *is* buried, lay my bones beſide his bones. 32 For the ſaying which he cried by the word of the Lord againſt the altar in Beth-el, and againſt all the houſes of the high places which *are* in the cities of Samaria, ſhall ſurely come to paſs. 33 After this thing, Jeroboam returned not from his evil way, but made again of the loweſt of the people, prieſts of the high places: whoſoever would, he conſecrated him, and he became *one* of the prieſts of the high places. 34 And this thing became ſin unto the houſe of Jeroboam, even to cut *it* off, and to deſtroy *it* from off the face of the earth.

Behold, a Child ſhall be born unto the Houſe of David, JOSIAH *by Name, and upon thee ſhall he offer the Prieſts of the High Places*] This is one of the moſt remarkable Prophecies we have in holy Writ. It foretels an Action that exactly came to paſs above three hundred and forty Years afterwards. It deſcribes the Circumances of the Action, and ſpecifies the very Name of the Perſon that was to do it; and therefore every *Jew*, who lived in the Time of its Accompliſhment, muſt ave been convinced of the divine Authority of a Region founded upon ſuch Prophecies as this; ſince none ut God could foreſee, and conſequently none but God retel Events at ſuch a Diſtance.

Now there dwelt an old Prophet in Bethel, and his ons came and told him all the Works that the Man of God had done that Day] By this it appears, that theſe ons of the old Prophet were preſent, when *Jeroboam* tood at the Altar, and therefore joined in that idolatrous Worſhip, tho' their Father did not, and yet was oo timorous to reprove it.

A Lion met him by the Way and ſlew him] We ay think, indeed, ſays *Stackhouſe*, that this Offence as but ſmall, and that he hardly deſerved ſo ſevere a ate; but then we ſhould do well to conſider, that henever God, in an extraordinary Manner, diſcovers s Will to a Prophet, he always makes ſuch a ſenſible preſſion upon his Mind, that he cannot but perceive imſelf actuated by a divine Spirit, and conſequently, nnot but be aſſured of the Evidence of his own Revelation. This Evidence the Prophet that was ſent to *ethel* had; for as he was able, by the Power that s given him, to work Miracles, he could not but ſenſible of his divine Miſſion, and that the particular junction of *his not eating or drinking in the Town of thel*, was as much the Will of God, as any other t of his Commiſſion.

Now the Deſign of God, in this Prohibition, was expreſs his Abhorrence of that idolatrous Place; and refore the other pretended Revelation of the old phet, who lived therein, was juſtly to be ſuſpected, t only becauſe it was repugnant to God's main De, but becauſe it came from a Perſon who had given great Teſtimony of his Sincerity, in chuſing to in a Place notoriouſly infected with Idolatry, and making no publick Remonſtrance againſt it. The nſideration of this one Circumſtance ſhould have e the young Prophet diffident of what the other d him, at leaſt, till he had ſhewn him ſome divine ſtimony to convince him; for it argued a great deal Levity, if not Infidelity of his own Revelation, to n to that of another Man, in Contradiction to what had abundant Reaſon to believe was true.

But, ſay ſome, why was the lying Prophet ſuffered to go unpuniſhed? Here we may take Occaſion to admire the unſearchable Secrets of divine Juſtice. *Jeroboam* revolts from his lawful Sovereign; forſakes the Worſhip of the true God; engages the People in groſs Idolatry, and is himſelf hardened with the Menaces and Miracles of the Prophet that was ſent to him. A falſe Prophet deceives an innocent Man with a Lie, and draws him into an Act of Diſobedience, contrary to his Inclination; and yet this wicked *Jeroboam*, and this ſeducing Prophet go unpuniſhed, while the other, who might mean no Ill, perhaps, in turning back, is ſlain by a Lion, and his Body *deprived of the Sepulchre of his Fathers*. We muſt acknowledge, indeed, that the Depths of the Judgments of God are an Abyſs that our Underſtandings cannot fathom: But nothing certainly can be a more ſenſible Proof of the Truth, and the eternal Recompences or Puniſhments that attend it, than to ſee the Righteous ſo rigorouſly treated here for very ſlight Offences; *Moſes* excluded the Land of Promiſe for a diffident Thought; *Lot*'s Wife changed into a Pillar of Salt for her looking back; and *David*, for a vain Curioſity, puniſhed with the Death of no leſs than ſeventy thouſand of his Subjects: And if God be thus ſevere to his own Servants; *if Judgment thus begins at the Houſe of God, where ſhall the Ungodly and the Sinner appear?* 1 Pet. iv. 17, 18. As Sentence againſt every evil Man therefore is not ſpeedily executed, this is our Proof, this our Aſſurance, that *God will bring every evil Work into Judgment, with every ſecret Thing, whether it be good, or whether it be evil*, Eccleſ. xii. 14.

The Lion alſo ſtood by the Carcaſe] This is a Demonſtration, that the Prophet's Death was not caſual, or the Effect of a Lion's Hunger and ravenous Diſpoſition, but of God's ſingular and juſt Judgment; and conſequently, that his Prediction was *divine*, and ſhould, in its proper Time, infallibly be accompliſhed.

And againſt all the Houſes of the High Places, which are in the Cities of Samaria] But how could the Prophet denounce Judgments againſt the Cities of *Samaria*, when *Samaria*, at that Time, had not ſo much as a Name? This only ſhews, that the Author or Compiler of theſe Books of *Kings* (whether it was *Eſdras* or *Jeremiah*) lived long after the Time of *Jeroboam*, and writes of Things and Places, as they were in his own Days. He knew full well that *Samaria* was built by *Omri*, fifty Years after *Jeroboam*, ſince himſelf had given an Account of its Foundation: But he was minded to ſpeak in the Phraſe then current, and to make himſelf intelligible to thoſe that read him; and for this Reaſon, no doubt, it is, that in 2 *Kings* xxiii. 18. the falſe Prophet of *Bethel* is ſaid to have *come from Samaria*; tho', at that Time, there was no City of that Name.

CHAP. XIV.

Jeroboam *ſends his Wife diſguiſed to the Prophet* Ahijah, *who denounces his Son's Death, and the Deſtruction of* Iſrael. Shiſhak *ſpoils* Jeruſalem. Rehoboam *dies, and is ſucceeded by his Son* Abijam.

Ver. 1. AT that time Ahijah the ſon of Jeroboam fell ſick. 2 And Jeroboam ſaid to his wife, Ariſe, I pray thee, and diſguiſe thyſelf, that thou be not known to be the wife of Jeroboam: and get thee to Shilo; behold, there *is* Ahijah the prophet, which told me that I ſhould *be* king over this people. 3 And take with thee ten loaves, and cracknels, and a cruſe of honey, and go to him: he ſhall tell thee what ſhall become of the child. 4 And Jeroboams wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee, for his eyes were ſet by reaſon of his age. 5 And the Lord ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſon, for he *is* ſick: thus and thus ſhalt thou ſay unto her: for it ſhall be when ſhe cometh in, that ſhe ſhall feign herſelf *to be* another *woman*. 6 And it was *ſo*, when Ahijah heard the ſound of her feet, as ſhe came in at the door, that he ſaid, Come in, thou wife of Jeroboam, why feigneſt thou thy ſelf *to be* another? for I *am* ſent to thee with heavy *tidings*. 7 Go, tell Jeroboam, Thus ſaith the Lord God of Iſrael, Foraſmuch as I exalted thee from among the people, and made thee prince over my people Iſrael, 8 And rent the kingdom away from the houſe of David, and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes, 9 But haſt done evil above all that were before thee: for thou haſt gone and made thee other gods, and molten images, to provoke me to anger, and haſt caſt me behind thy back: 10 Therefore behold, I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam him that piſſeth againſt the wall, *and* him that is ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone. 11 Him that dieth of Jeroboam in the city, ſhall the dogs eat: and him that dieth in the field, ſhall the fowls of the air eat: for the Lord hath ſpoken *it*. 12 Ariſe thou therefore, get thee to thine own houſe: *and* when thy feet enter into the city, the child ſhall die. 13 And all Iſrael ſhall mourn for him, and bury him: for he only of Jeroboam ſhall come to the grave, becauſe in him there is found *ſome* good thing toward the Lord God of Iſrael, in the houſe of Jeroboam. 14 Moreover, the Lord ſhall raiſe him up a king over Iſrael, who ſhall cut off the houſe of Jeroboam that day: but what? even now. 15 For the Lord ſhall ſmite Iſrael, as a reed is ſhaken in the water, and he ſhall root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the river, becauſe they have made their groves, provoking the Lord to anger. 16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who did ſin, and made Iſrael to ſin. 17 And Jeroboams wife aroſe, and departed, and came to Tirzah: *and* when ſhe came to the threſhold of the door, the child died. 18 And they buried him, and all Iſrael mourned for him, according to the word of the Lord, which he ſpake by the hand of his ſervant Ahijah the prophet. 19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Iſrael. 20 And the days which Jeroboam reigned, *were* two and twenty years: and he ſlept with his fathers, and Nadab his ſon reigned in his ſtead. 21 And Rehoboam the ſon of Solomon reigned in Judah: Rehoboam *was* forty and one years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the Lord did chooſe out of all the tribes of Iſrael, to put his name there: and his mothers name *was* Naamah an Ammoniteſs. 22 And Judah did evil in the ſight of the Lord, and they provoked him to jealouſy with their ſins which they had committed, above all that their fathers had done. 23 For they alſo built them high places, and images, and groves on every high hill, and under every green tree. 24 And there were alſo Sodomites in the land, *and* they did according to all the abominations of the nations which the Lord caſt out before the children of Iſrael. 25 And it came to paſs in the fifth year of king Rehoboam, *that* Shiſhak king of Egypt came up againſt Jeruſalem: 26 And he took away the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, he even took away all; and he took away all the ſhields of gold which Solomon had made. 27 And king Rehoboam made in their ſtead braſen ſhields, and committed *them* unto the hands of the chief of the guard, which kept the door of the kings houſe. 28 And it was *ſo*, when the king went into the houſe of the Lord, that the guard bare them, and brought them back into the guard chamber. 29 Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 30 And there was war between Rehoboam and Jeroboam all *their* days. 3 And Rehoboam ſlept with his fathers, and wa buried with his fathers in the city of David: an his mothers name *was* Naamah an Ammoniteſ And Abijam his ſon reigned in his ſtead.

Shiſhak King of Egypt came up againſt Jeruſalem It may ſeem ſomething ſtrange, that *Shiſhak*, wh was ſo nearly allied to *Rehoboam*, ſhould come u againſt him, and take his royal City: But *Rehoboa* we muſt remember, was not the Son of *Pharao* Daughter, and therefore no Relation to *Shiſhak*. B had he been even never ſo nearly related, as *Kingdom* we know, never marry, ſo 'tis likely, that *Jeroboa* who had lived long in *Egypt*, ſtirred him up to inva his *Rival*, that thereby he might eſtabliſh himſelf his new Kingdom: And, for this Reaſon it was, th when the Armies of *Egypt* had taken the *fenced Cit of* Judah, they returned without giving *Jeroboam*, his Dominions, any the leaſt Diſturbance. *Patric* Com.

And King Rehoboam made in their ſtead brazen Shiel This ſhews, to what a low Condition the Kingd of *Judah* was reduced. Theſe Shields were a Mat of State and Grandeur; and therefore it concern them, if they were able, to have them of the ſa Value that they were before: And, as they were c ried before the King to the Houſe of the Lord, it ſeem likewiſe to be a Matter of Religion, that their Va ſhould not be diminiſhed. Now, in making th three hundred Shields we are told, that three Pou of Gold went to one Shield, 1 *Kings* x. 17. This, four Pounds *per* Ounce, or forty eight Pounds *Ster* to the Pound, amounts to no more than 43,200*l*. therefore 'twas a miſerable Caſe, that they were redu from ſo much Wealth to ſo much Poverty, that neit Reaſon of State, nor Religion could raiſe ſo ſmal Sum on ſo great an Occaſion. See *Bedford*'s Scr Chron.

And there was War between Rehoboam and Jerob all their Days] But how does this agree with w we read in 1 *Kings* xii. 23, &c. viz. that God c manded *Rehoboam* and his People, not to fight ag the *Iſraelites*, and they obeyed? Very well, if we but obſerve, that, tho' the *Jews* were commanded to make War upon the *Iſraelites*, yet they were commanded not to *defend* themſelves, in caſe th *raelites* ſhould make War upon them; and, conſide that they were now two rival Nations, they m upon the Borders, be continually endeavouring to Ground upon each other, and ſo run into freq Acts of Hoſtility, without ever once engaging pitch'd Battle. *Patrick*'s Com.

CHA

CHAP. XV.

Abijam *follows his Father's Sins; he dies, and is ſucceeded by his Son* Aſa. Aſa's *good Reign; he dies, and* Jehoſaphat *ſucceeds him.* Nadab's *wicked Reign; is kill'd by* Baaſha, *who ſucceeds him.*

Ver. 1. NOW in the eighteenth year of king
Jeroboam the ſon of Nebat, reigned
Abijam over Judah. 2 Three years reigned he
in Jeruſalem: and his mothers name *was* Maa-
chah, the daughter of Abiſhalom. 3 And he
walked in all the ſins of his father, which he had
done before him: and his heart was not perfect
ith the Lord his God, as the heart of David his
ather. 4 Nevertheleſs, for Davids ſake did the
Lord his God give him a lamp in Jeruſalem, to
et up his ſon after him, and to eſtabliſh Jeruſa-
em: 5 Becauſe David did *that which was* right
the eyes of the Lord, and turned not aſide
rom any *thing* that he commanded him all the
ays of his life, ſave only in the matter of Uriah
he Hittite. 6 And there was war between Re-
oboam and Jeroboam all the days of his life.
Now the reſt of the acts of Abijam, and all
hat he did, *are* they not written in the book of
e chronicles of the kings of Judah? And there
as war between Abijam and Jeroboam. 8
nd Abijam ſlept with his fathers, and they
uried him in the city of David: and Aſa his ſon
igned in his ſtead. 9 And in the twentieth
ar of Jeroboam king of Iſrael, reigned Aſa
er Judah. 10 And forty and one years reigned
in Jeruſalem: and his mothers name *was*
aachah, the daughter of Abiſhalom. 11 And
ſa did *that which was* right in the eyes of the
ord, as *did* David his father. 12 And he took
ay the Sodomites out of the land, and removed
the idols that his fathers had made. 13 And
o Maachah his mother, even her he removed
m *being* queen, becauſe ſhe had made an idol
a grove; and Aſa deſtroyed her idol, and burnt
by the brook Kidron. 14 But the high places
re not removed: nevertheleſs, Aſa his heart was
fect with the Lord all his days. 15 And he
ught in the things which his father had dedica-
, and the things which himſelf had dedicated,
o the houſe of the Lord, ſilver and gold, and veſ-
. 16 And there was war between Aſa and Baa-
king of Iſrael all their days. 17 And Baaſha
g of Iſrael went up againſt Judah, and built
mah, that he might not ſuffer any to go out
come in to Aſa king of Judah. 18 Then
took all the ſilver and the gold *that were* left
the treaſures of the houſe of the Lord, and the
ures of the kings houſe, and delivered them
the hand of his ſervants: And king Aſa
them to Ben-hadad the ſon of Tabrimon,
ſon of Hezion king of Syria, that dwelt at
maſcus, ſaying, 19 *There is* a league between
and thee, *and* between my father and thy fa-
: Behold, I have ſent unto thee a preſent of
r and gold; come and break thy league with
ſha king of Iſrael, that he may depart from
20 So Ben-hadad hearkened unto king
, and ſent the captains of the hoſts, which
had, againſt the cities of Iſrael, and ſmote
, and Dan, and Abel-beth-maachah, and all
neroth, with all the land of Naphtali. 21 And it came to paſs, when Baaſha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah. 22 Then king Aſa made a proclamation throughout all Judah, (none *was* exempted) and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded, and king Aſa built with them Geba of Benjamin, and Mizpah. 23 The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheleſs, in the time of his old age he was diſeaſed in his feet. 24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoſhaphat his ſon reigned in his ſtead. 25 And Nadab the ſon of Jeroboam began to reign over Iſrael, in the ſecond year of Aſa king of Judah, and reigned over Iſrael two years. 26 And he did evil in the ſight of the Lord, and walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin. 27 And Baaſha the ſon of Ahijah, of the houſe of Iſſachar, conſpired againſt him; and Baaſha ſmote him at Gibbethon, which *belongeth* to the Philiſtines (for Nadab, and all Iſrael laid ſiege to Gibbethon) 28 Even in the third year of Aſa king of Judah, did Baaſha ſlay him, and reigned in his ſtead. 29 And it came to paſs when he reigned, *that* he ſmote all the houſe of Jeroboam, he left not to Jeroboam any that breathed, until he had deſtroyed him, according unto the ſaying of the Lord, which he ſpake by his ſervant Ahijah the Shilonite: 30 Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael ſin, by his provocation wherewith he provoked the Lord God of Iſrael to anger. 31 Now the reſt of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael? 32 And there was war between Aſa and Baaſha king of Iſrael all their days. 33 In the third year of Aſa king of Judah, began Baaſha the ſon of Ahijah to reign over all Iſrael in Tirzah, twenty and four years. 34 And he did evil in the ſight of the Lord, and walked in the way of Jeroboam, and in his ſin wherewith he made Iſrael to ſin.

And turned not aſide from any Thing that he commanded him all the Days of his Life, ſave only in the Matter of Uriah the Hittite] This and the like Phraſes, are not to be underſtood as excluſive of every ſinful Action, but only of ſinful Courſe or State, or of an habitual or continued Apoſtaſy from God, or from his Ways, as the very Phraſe of *turning aſide from God*, or from his Commands, doth conſtantly imply, as appears from *Exod.* xxxii. 8. *Deut.* ix. 12, 16, *&c.* And thus it is moſt true. For *David*'s other Sins were either ſudden and tranſient Acts, proceeding from human Infirmity, and extraordinary Temptations, and ſoon repented of, and blotted out, as in the Caſes of *Nabal* and *Achiſh*; or, Miſtake of his Judgment, which was not fully convinced of the Sinfulneſs of ſuch Action, as in other Caſes that might be alledged; whereas that which concerned *Uriah*'s Wife, was a deſigned and ſtudied Sin, long continued in, defended with a Succeſſion of other Sins, preſumptuous and ſcandalous to his Government, and to the true Religion, which he ſo eminently profeſſed.

But the High Places were not removed] This ſeems to be contradicted by a Paſſage in 2 *Chron.* xiv. 3. where we are told, *that Aſa took away the Altars of the ſtrange Gods, and the high Places:* But for the right underſtanding and reconciling of this, we may obſerve, that there were two Kinds of *high Places*, the one tolerated for religious Purpoſes, the other abominable from their firſt Inſtitution; the one frequented by devout Worſhippers, the other made the Receptacle of the wicked and idolatrous only. Now theſe were the Altars, and high Places which *Aſa* took away, even where the People ſacrificed to ſtrange Gods; but thoſe where God alone was worſhipped, had obtained ſo long, and were looked upon with ſo ſacred a Veneration, that, for Fear of giving a general Offence, (tho' he knew they were contrary to a divine Injunction) he durſt not adventure to aboliſh them. The Truth is, theſe high Places were famous either for the Apparition of Angels, or ſome other miraculous Event; had either been Places of Abode for the *Ark of the Lord*, or ſuch, as ſome Prophet, or Patriarch of old had been accuſtomed to pray and ſacrifice in; and therefore they were looked upon as conſecrated to the Service of God; nor was there Strength enough in the Government, to overcome this inveterate Prejudice, till *Hezekiah* aroſe, who (to prevent the Calamities that were coming upon the Nation) had the Courage to effect a thorough Reformation. *Patrick*'s and *Calmet*'s Com.

CHAP. XVI.

Jehu *propheſies againſt* Baaſha. Elah *ſucceeds him*; Zimri *kills, and ſucceeds him*; *he, being beſieged by* Omri, *burns himſelf.* Omri *prevails againſt* Tibni, *and is King*; *builds* Samaria, *and dies*; *is ſucceeded by his wicked Son* Ahab. Hiel *builds* Jericho, *and fulfils* Joſhua's *Curſe.*

Ver. 1. THEN the word of the Lord came to Jehu the ſon of Hanani, againſt Baaſha, ſaying, 2 Foraſmuch as I exalted thee out of the duſt, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger with their ſins: 3 Behold, I will take away the poſterity of Baaſha, and the poſterity of his houſe: and will make thy houſe like the houſe of Jeroboam the ſon of Nebat. 4 Him that dieth of Baaſha in the city ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the air eat. 5 Now the reſt of the acts of Baaſha, and what he did and his might, *are* they not written in the book of the chronicles of the kings of Iſrael? 6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſon reigned in his ſtead. 7 And alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the Lord againſt Baaſha, and againſt his houſe, even for all the evil that he did in the ſight of the Lord, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam, and becauſe he killed him. 8 In the twenty and ſixth year of Aſa king of Judah, began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, two years. 9 And his ſervant Zimri, (captain of half *his* chariots) conſpired againſt him as he was in Tirzah, drinking himſelf drunk in the houſe of Arza ſteward of *his* houſe in Tirzah. 10 And Zimri went in and ſmote him, and killed him, in the twenty and ſeventh year of Aſa king of Judah, and reigned in his ſtead. 11 And it came to paſs when he began to reign, as ſoon as he ſat on his throne, *that* he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt a wall, neither of his kinſfolks, nor of his friends. 12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the Lord, which he ſpake againſt Baaſha by Jehu the prophet; 13 For all the ſins of Baaſha, and the ſins of Elah his ſon, by which they ſinned, and by which they made Iſrael to ſin, in provoking the Lord God of Iſrael to anger with their vanities. 14 Now the reſt of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael? 15 In the twenty and ſeventh year of Aſa king of Judah, did Zimri reign ſeven days in Tirzah: and the people *were* encamped againſt Gibbethon, which *belonged* to the Philiſtines. 16 And the people *that were* encamped heard ſay, Zimri had conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri the captain of the hoſt, king over Iſrael that day in the camp. 17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged Tirzah. 18 And it came to paſs, when Zimri ſaw that the city was taken, that he went into the palace of the kings houſe, and burnt the kings houſe over him with fire, and died; 19 For his ſins which he ſinned in doing
evil in the ſight of the Lord, in walking i
the way of Jeroboam, and in his ſins which h
did, to make Iſrael ſin. 20 Now the reſt
the acts of Zimri, and his treaſon that h
wrought, *are* they not written in the book of th
chronicles of the kings of Iſrael? 21 Then we
the people of Iſrael divided into two parts: ha
of the people followed Tibni the ſon of Ginat
to make him king; and half followed Omri.
But the people that followed Omri, prevail
againſt the people that followed Tibni the ſ
of Ginath: ſo Tibni died, and Omri reign
23 In the thirty and one year of Aſa king
Judah, began Omri to reign over Iſrael twel
years: ſix years reigned he in Tirzah. 24 A
he bought the hill Samaria of Shemer, for t
talents of ſilver, and built on the hill, and call
the name of the city which he built, after t
name of Shemer owner of the hill, Samaria.
But Omri wrought evil in the eyes of the Lo
and did worſe than all that *were* before him.
For he walked in all the way of Jeroboam
ſon of Nebat, and in his ſin wherewith he ma
Iſrael to ſin, to provoke the Lord God of Iſr
to anger with their vanities. 27 Now the
of the acts of Omri, which he did, and his mi
that he ſhewed, *are* they not written in the bo
of the chronicles of the kings of Iſrael? 28
Omri ſlept with his fathers, and was buried
Samaria, and Ahab his ſon reigned in his ſte
29 And in the thirty and eighth year of
king of Judah, began Ahab the ſon of Omri
reign over Iſrael; and Ahab the ſon of O
reigned over Iſrael in Samaria, twenty and
years. 30 And Ahab the ſon of Omri did
in the ſight of the Lord, above all that
before him. 31 And it came to paſs, as i
had been a light thing for him to walk in the
of Jeroboam the ſon of Nebat: that he took
wife Jezebel the daughter of Ethbaal king of
Zidonians, and went and ſerved Baal, and
ſhipped him. 32 And he reared up an altar
Baal, in the houſe of Baal, which he had buil
Samaria. 33 And Ahab made a grove;
Ahab did more to provoke the Lord God
Iſrael to anger, than all the kings of Iſrael
were before him. 34 In his days did Hiel
Beth-elite build Jericho: he laid the founda
the

thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub, according to the word of the Lord, which he ſpake by Joſhua the ſon of Nun.

For as much as I exalted thee out of the Duſt] The only Difficulty here is, how *Baaſha*'s Exaltation to the Kingdom of *Iſrael*, can be aſcribed to God, when it is manifeſt that he got it by his own Treachery and Cruelty. But to this it may bere plied, that tho' the *Manner* of invading the Kingdom was from himſelf, and his own wicked Heart; yet the Tranſlation of the Kingdom from *Nadab* to *Baaſha* (ſimply conſidered) was from God, who, by his Decree and Providence ordered it, and diſpoſed of all Occaſions, and the Hearts of all the Soldiers and People ſo, that *Baaſha* ſhould have Opportunity of executing his Judgments upon *Nadab*, and ſuch Succeſs thereupon, as ſhould procure him a preſent and quiet Poſſeſſion of the Kingdom. So that his Acceſſion to the Kingdom was from the divine Decree, but the *Form* and *Manner* of his Acceſſion was from himſelf, from his own Ambition and Covetouſneſs; and, as it was wicked and cruel, is therefore charged upon him as a *wilful Murther*, Ver. 7. *Pool*'s Annot.

In the twenty and ſixth Year of Aſa, King of Judah, began Elah, the Son of Baaſha, to reign] And yet *Baaſha*'s Expedition againſt *Aſa*, in order to build *Ramah*, is ſaid to be in the *ſix and thirtieth Year* of the Reign of *Aſa*, 2 Chron. xvi. 1. Now, to reconcile this, ſays *Howel*, ſome would have that *ſix and thirtieth Year* to relate, not to *Aſa*'s Reign, but to the Date of the Kingdom of *Judah* from the Diviſion of the Kingdom of *Iſrael*, at *Rehoboam*'s coming to the Crown, and (in Fact) to be no more than the *fourteenth Year* of the Reign of *Aſa*. But that cannot be, ſince this Expedition of *Baaſha* was ſome Time after he had defeated the King of *Ethiopia*, or *Arabia*, and yet this Defeat happened in the *fifteenth* Year of King *Aſa*'s Reign: ſo that *the ſix and thirtieth Year* of *Baaſha*'s going up to build *Ramah*, can, by no good Computation, be the *fourteenth* Year of King *Aſa*'s Reign. And therefore (without more to do) we may, with *Joſephus*, and others, adventure to ſay, that the Occaſion of this Difference proceeds from the Miſtake of ſome Tranſcribers.

And called the Name of the City which he built, after the Name of Shemer, Owner of the Hill, Samaria] It is ſomewhat wonderful, that, when *Omri* bought this Piece of *Shemer*, whereon he intended to build a City, he did not call it by his own Name, unleſs we may ſuppoſe, that, when *Shemer* ſold it, he let him have the greater Bargain of it, upon Condition that it ſhould be continued in its firſt Owner's Name. However this be, 'tis certain, that as *Samaria* was ſituated in the Midſt of the Tribe of *Ephraim*, on a fruitful and pleaſant Hill, it ſoon became the *regal* and capital City of the Kingdom of *Iſrael*; nor did its Kings omit any Thing, to make it as ſtrong, as fine, and as rich as poſſible. What Fate it underwent by *Benhadad* King of *Syria*; by *Salmanaſſar*, King of *Aſſyria*; and by one of the *Maccabees* Family; by *Herod* the *Great*, who rebuilt and beautified it; by *Auguſtus Cæſar*, and by the Emperor *Adrian*, under whom it finally fell, we ſhall ſee, in a great Meaſure, in the Courſe of this Hiſtory. It is conjectured by *Bochart* (who traced the Ruins of it) to have been once larger than *Jeruſalem*, but now it conſiſts of nothing but a few Cottages and Convents, inhabited by ſome *Greek* Monks. *Wells*'s Geogr. of the *O. T.*

C H A P. XVII.

Elijah foretels a great Drought; is fed by Ravens; is nouriſhed by a Widow with Meal and Oil, which waſted not; and raiſes her Son from Death.

1. AND Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, *As* the Lord God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe years, but according to my word. 2 And the word of the Lord came unto him, ſaying, 3 Get thee hence, and turn thee eaſtward, and hide thy ſelf by the brook Cherith, that *is* before Jordan. 4 And it ſhall be, *that* thou ſhalt drink of the brook, and I have commanded the ravens to feed thee there. 5 So he went, and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that *is* before Jordan. 6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening: and he drank of the brook. 7 And it came to paſs after a while, that the brook dried up, becauſe there had been no rain in the land. 8 And the word of the Lord came unto him, ſaying, 9 Ariſe, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee. 10 So he aroſe, and went to Zarephath: and when he came to the gate of the city, behold the widow woman *was* there gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel, that I may drink. 11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand. 12 And ſhe ſaid, *As* the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oyl in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſs it for me and my ſon, that we may eat it, and die. 13 And Elijah ſaid unto her, Fear not; go *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſon. 14 For thus ſaith the Lord God of Iſrael, The barrel of meal ſhall not waſte, neither ſhall the cruſe of oyl fail, until the day *that* the Lord ſendeth rain upon the earth. 15 And ſhe went and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat *many* days. 16 *And* the barrel of meal waſted not, neither did the cruſe of oyl fail, according to the word of the Lord, which he ſpake by Elijah. 17 And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the houſe, fell ſick, and his ſickneſs was ſo ſore, that there was no breath left in him. 18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me, to call my ſin to remembrance, and to ſlay my ſon? 19 And he ſaid unto her, Give me thy ſon. And he took him out of her boſom, and carried him up into a loft, where he abode, and laid him upon his own bed. 20 And he cried unto the Lord, and ſaid, O Lord my God, haſt thou alſo brought evil upon the widow, with whom I ſojourn, by ſlaying her ſon? 21 And he ſtretched himſelf upon the child three times, and cried unto the Lord, and ſaid, O Lord my God, I pray thee, let this childs ſoul come into him again. 22 And the Lord heard the voice of Elijah, and the ſoul of the child came into him again, and he revived. 23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See, thy ſon liveth. 24 And the woman ſaid to Elijah, Now by this I know that thou *art* a man of God, and *that* the word of the Lord in thy mouth *is* truth.

The Word of the Lord came to Elijah in the third Year] St. *James* ſays, that, according to the Prayer of *Elias, it rained not on the Earth for the Space of three Years and ſix Months.* Our bleſſed Saviour makes Mention of the ſame Compaſs of Time, *Luke* iv. 25. and yet neither of theſe is contradictory to what the ſacred Hiſtory here tells us. For, we muſt remember, that as *Egypt* had uſually no Rain, but was watered by the River *Nile*; ſo the Land of *Canaan* had generally none, except twice a Year, which they called *the early and the latter Rain:* The former of theſe was in the Month *Niſan,* which anſwers to our *March*; and the other in the Month *Marheſhoan*, which anſwers to our *October*. Now, at the Beginning of the Drought, *Ahab* might very probably impute the Want of Rain to *natural* Cauſes, but when, after ſix Months, neither *the former*, nor *the latter Rain* fell in their Seaſon, he then began to be enraged at *Elijah*, as the Cauſe of the national Judgment, and forced him, at God's Command, to ſave his Life by Flight: And from that Time the three Years in the Hiſtorian are to be computed, tho' from the firſt Notice, which *Elijah* gave *Ahab* of the approaching Calamity, to the Expiration of it, were certainly three Years and an half. This Calamity is ſaid to have been procured by *Elijah*'s Prayers, but we muſt not therefore imagine, that his Prayers were *ſpiteful* and *malicious*, but *neceſſary*, rather, and *charitable* to the Offenders; that, by the ſharp and long Affliction, which they produced, God's Honour, and the Truth of his Word and Threatnings (which were now univerſally contemned) might be vindicated; and that the *Iſraelites* (whoſe preſent Impunity had hardened them in Idolatry) might hereby be awakened to ſee their Wickedneſs, their Dependance upon God, and the Neceſſity of their returning to his Religion and Worſhip.

Hide thyſelf by the Brook Cherith] The Brook *Cherith*, and the Valley through which it runs, are both very near the River *Jordan*; but whether on the Eaſt or Weſt Side of the River, is not ſo well agreed. *Euſebius*, or, at leaſt, St. *Jerom*, places it beyond *Jordan*, and ſo on the Eaſt Side of it; but others generally agree in placing it on the Weſt Side, becauſe God, in ſending away *Elijah*, ſays to him, Get thee hence, and turn thee Eaſtward, and hide thyſelf by the Brook *Cherith*, that is before *Jordan*, Ver. 3. where the Expreſſion *turn thee Eaſtward*, ſeems to imply, that *Elijah* was on the Weſt Side of *Jordan*; for, had he been on the Eaſt Side, then to have gone to the Brook which ran, on that Side, into *Jordan*, would have been to have turned Weſtward.

And the Ravens brought him Bread and Fleſh] Ravens are Birds of Prey, and therefore, one would think, very improper Creatures to feed *Elijah*. But, tho' we ſhould allow, that they were Creatures voracious, and unnatural to their young ones, yet, the more unfit Inſtruments they ſeemed to be, the more they magnified the Almighty Power of Him, who controuled their natural Appetites, while he employed them: And if there was a moral Inſtruction in it, as St. *Chryſoſtom* fancies, the more they might mollify the Prophet's Heart towards the deluded *Iſraelites*, by ſeeing thoſe very Creatures that were cruel to their young, kind to him. Tho' we ſhould allow, that they were Creatures legally unclean, yet (as it was for the Meat, and not for the Touch, that they were accounted ſo) this we muſt grant was a Caſe extraordinary, wherein the Ceremonial Law was over-ruled by Neceſſity, and by the Lawgiver's Diſpenſation. There is this to be ſaid, however, in the Defence of God's Choice of Ravens for this Purpoſe, *viz.* that as they are ſolitary Birds, and delight to live about Brooks of Water; ſo they are accuſtomed to ſeek out for Proviſions, and to carry them to the Place of their Abode: Upon which Account they were no improper Creatures for God to employ upon this Service; eſpecially, if what St. *Jerom* ſays may be credited, *viz.* that one of theſe Birds brought *Paul* the firſt Hermit, half a Loaf every Day, and when St. *Anthony* came to viſit him, it brought him a whole one, to anſwer the Wants *of theſe two Soldiers of Jeſus Chriſt*, as he words it; but whence it had this, as well as whence *Elijah*'s Ravens had their Supply, we pretend not to tell; and had rather acknowledge our Ignorance in ſuch-like Speculations, than take up with uncertain, and ſometimes abſurd Conjectures.

Ariſe, get thee to Zarephath] *Zarephath*, or as it is called in the *New Teſtament*, *Sarepta*, was a Town which lay between *Tyre* and *Sidon*, but ſomewhat nearer to the latter. Mr. *Maundrel* (in his Journey from *Aleppo*) obſerves, that it is the ſame with what is now called *Sarphan*, diſtant about three Hours Travel from *Sidon*, in the Way to *Tyre*. Whatever it was formerly, the ſame Author tells us, that at preſent i
conſiſts of no more than a few Houſes, on the Tops
the Mountains, about half a Mile from the Sea ; tho
there is Reaſon to believe, that the chief Part of the Ci
ſtood below, in a Space between the Hills and the Se
becauſe there are ſtill Ruins of a conſiderable Extent.

CHAP. XVIII.

Elijah *is ſent to* Ahab; Obadiah *brings* Ahab
him; *he convinces* Baal'*s Prophets by Fire fr*
Heaven; *he obtains Rain.*

Ver. 1. AND it came to paſs *after* many day
that the word of the Lord came
Elijah in the third year, ſaying, Go ſhew thy
unto Ahab; and I will ſend rain upon the ear
2 And Elijah went to ſhew himſelf unto Aha
and *there was* a ſore famine in Samaria. 3 A
Ahab called Obadiah which *was* the governor
his houſe: (now Obadiah feared the Lord great
4 For it was *ſo*, when Jezebel cut off the p
phets of the Lord, that Obadiah took an hu
dred prophets, and hid them by fifty in a ca
and fed them with bread and water) 5 A
Ahab ſaid unto Obadiah, Go into the land, u
all fountains of water, and unto all brooks: p
adventure we may find graſs to ſave the ho
and mules alive, that we looſe not all the bea
6 So they divided the land between them
paſs throughout it: Ahab went one way
himſelf, and Obadiah went another way by h
ſelf. 7 And as Obadiah was in the way,
hold, Elijah met him: and he knew him,
fell on his face, and ſaid, *Art* thou that my
Elijah? 8 And he anſwered him, I *am*: go
thy lord, Behold, Elijah *is here*. 9 And
he ſaid, What have I ſinned, that thou woul
deliver thy ſervant into the hand of Ahab
ſlay me? 10 *As* the Lord thy God liveth,
is no nation or kingdom, whither my lord
not ſent to ſeek thee: and when they ſaid,
is not *there*; he took an oath of the king
and nation, that they found thee not. 11
now thou ſayeſt, Go tell thy lord, Behold,
jah *is here*. 12 And it ſhall come to paſs
ſoon as I am gone from thee, that the Spiri
the Lord ſhall carry thee whither I know
and *ſo* when I come, and tell Ahab, and he
not find thee, he ſhall ſlay me: but I thy ſe
fear the Lord from my youth. 13 Was it
told my lord, what I did when Jezebel ſle
prophets of the Lord? how I hid an hun
men of the Lords prophets, by fifty in a
and fed them with bread and water? 14
now thou ſayeſt, Go tell thy lord, Behold,
jah *is here*: and he ſhall ſlay me. 15 And
jah ſaid, *As* the Lord of hoſts liveth, before w
I ſtand, I will ſurely ſhew my ſelf unto h
day. 16 So Obadiah went to meet Ahab,
told him: and Ahab went to meet Elijah.
And it came to paſs when Ahab ſaw Elijah,

Ahab ſaid unto him, *Art* thou he that troubleth
Iſrael? 18 And he anſwered, I have not troubled
Iſrael, but thou and thy fathers houſe, in
that ye have forſaken the commandments of the
Lord, and thou haſt followed Baalim. 19 Now
therefore ſend, *and* gather to me all Iſrael unto
mount Carmel, and the prophets of Baal four
hundred and fifty, and the prophets of the groves
four hundred, which eat at Jezebels table. 20
So Ahab ſent unto all the children of Iſrael, and
gathered the prophets together unto mount Carmel.
21 And Elijah came unto all the people,
and ſaid, How long halt ye between two opinions?
if the Lord *be* God, follow him: but if
Baal, *then* follow him. And the people anſwered
him not a word. 22 Then ſaid Elijah unto the
people, I, *even* I only remain a prophet of the
Lord; but Baals prophets *are* four hundred and
fifty men. 23 Let them therefore give us two
bullocks, and let them chooſe one bullock for
themſelves, and cut it in pieces, and lay *it* on
wood, and put no fire *under*: and I will dreſs the
other bullock, and lay *it* on wood, and put no fire
under: 24 And call ye on the name of your gods,
and I will call on the name of the Lord: and the
God that anſwereth by fire, let him be God. And
all the people anſwered and ſaid, It is well ſpoken.
25 And Elijah ſaid unto the prophets of Baal, Chooſe
you one bullock for your ſelves, and dreſs *it*,
firſt; for ye *are* many: and call on the name of
your gods, but put no fire *under*. 26 And they
ook the bullock which was given them, and
ey dreſſed *it*, and called on the name of Baal
om morning even unto noon, ſaying, O Baal,
ear us. But *there was* no voice, nor any that
nſwered. And they leapt upon the altar which
as made. 27 And it came to paſs at noon,
hat Elijah mocked them, and ſaid, Cry aloud:
or he *is* a god, either he is talking, or he is
urſuing, or he is on a journey, *or* peradventure
e ſleepeth and muſt be awaked. 28 And they
ied aloud, and cut themſelves after their manner
ith knives and lancers, till the blood guſhed
t upon them. 29 And it came to paſs, when
id-day was paſt, and they propheſied until the
e of the offering of the *evening* ſacrifice; that
re was neither voice, nor any to anſwer, nor
y that regarded. 30 And Elijah ſaid unto all
e people, Come near unto me. And all the
ople came near unto him: and he repaired the
ar of the Lord *that was* broken down. 31
d Elijah took twelve ſtones, according to the
mber of the tribes of the ſons of Jacob, unto
om the word of the Lord came, ſaying, Iſrael
ll be thy name: 32 And with the ſtones he
lt an altar in the name of the Lord: and he
de a trench about the altar, as great as would
tain two meaſures of ſeed. 33 And he put
wood in order, and cut the bullock in pieces,
laid *him* on the wood, and ſaid, Fill four
els with water, and pour *it* on the burnt ſa-
ce, and on the wood. 34 And he ſaid,
it the ſecond time. And they did it
ſecond time. And he ſaid, Do *it* the
d time: And they did it the third time. 35
d the water ran round about the altar, and he
d the trench alſo with water. 36 And it
e to paſs at the time of the offering of the
ing ſacrifice, that Elijah the prophet came
and ſaid, Lord God of Abraham, Iſaac, and
of Iſrael, let it be known this day, that thou *art*
God in Iſrael, and *that* I *am* thy ſervant, and
that I have done all theſe things at thy word.
37 Hear me, O Lord, hear me, that this people
may know that thou *art* the Lord God, and *that*
thou haſt turned their heart back again. 38
Then the fire of the Lord fell, and conſumed
the burnt ſacrifice, and the wood, and the ſtones,
and the duſt, and licked up the water that *was*
in the trench. 39 And when all the people ſaw
it, they fell on their faces: and they ſaid, The
Lord, he *is* the God; the Lord, he *is* the God.
40 And Elijah ſaid unto them, Take the prophets
of Baal, let not one of them eſcape. And
they took them, and Elijah brought them down
to the brook Kiſhon, and ſlew them there. 41
And Elijah ſaid unto Ahab, Get thee up, eat
and drink, for *there is* a ſound of abundance of
rain. 42 So Ahab went up to eat and to drink,
and Elijah went up to the top of Carmel, and he
caſt himſelf down upon the earth, and put his
face between his knees, 43 And ſaid to his ſervant,
Go up now, look towards the ſea. And he went
up, and looked, and ſaid, *There is* nothing. And
he ſaid, Go again ſeven times. 44 And it came
to paſs at the ſeventh time, that he ſaid, Behold,
there ariſeth a little cloud out of the ſea, like a
mans hand. And he ſaid, Go up, ſay unto Ahab,
Prepare *thy chariot*, and get thee down, that the
rain ſtop thee not. 45 And it came to paſs in
the mean while, that the heaven was black with
clouds and wind, and there was a great rain.
And Ahab rode and went to Jezreel. 46 And
the hand of the Lord was on Elijah; and he
girded up his loyns, and ran before Ahab, to the
entrance of Jezreel.

I, even I only remain a Prophet of the Lord] But were there not, at the ſame Time, 100 Prophets who lay concealed by *Obadiah* in a Cave? But we can hardly conceive, that all theſe Prophets were Men actually inſpired, and inveſted with a prophetick Character, but ſuch only as were Diſciples of the Prophets, and Candidates for that Order. For it is not unlikely, that even to *Jezebel*'s Time, there were remaining in *Iſrael* Schools of the Prophets, which ſhe endeavoured to deſtroy, as well as thoſe that were bred up in them, that there might none be left to inſtruct the People in the true Religion. Theſe ſhe certainly looked upon as Enemies to her Idolatry, and might poſſibly perſuade her Huſband, that they were diſaffected to his Government, and Favourers of the Kings of *Judah*, becauſe they worſhipped the ſame God, and thought that the proper Place of his Worſhip was at *Jeruſalem*: And therefore the greater was the Piety and Courage of *Obadiah*, in reſcuing ſo many Victims from the Hands of this furious and enraged Woman.

And he repaired the Altar of the Lord] This Altar was certainly one of thoſe which was built in the Time of the *Judges*, and firſt Kings of *Iſrael*; when, for Want of a fixed Place of Worſhip, ſuch Structures were permitted. Both *Tacitus* and *Suetonius* ſpeak of the God of *Carmel*, whom *Veſpaſian* went to conſult, when he was in *Judea*. His Prieſt *Baſilides* promiſed him Succeſs in his Undertakings, but there was neither Temple nor Statue upon the Mountain, and but one Altar, plain, but very venerable for its Antiquity. Some are of Opinion, that this *Baſilides* was a *Jew*, and Prieſt of the moſt High God; but it ſeems moſt reaſonable that he was a *Pagan* Prieſt, and probably the ſame who met *Veſpaſian* in the Temple of *Serapis* in *Egypt*. However this be, the Altar of *Carmel* ſeems to have its Original from this Altar of the true God, which the antient *Hebrews* firſt erected, and *Elijah* afterwards repaired.

CHAP. XIX.

Elijah, *threatened by* Jezebel, *retires to* Beerſheba; *is comforted by an Angel. Being at* Horeb, *he utters his Complaint, and is ſtrengthened by a ſpecial Revelation from God. Is ſent to anoint* Hazael, Jehu, *and* Eliſha. Elijah *caſts his Mantle upon* Eliſha; *upon which he leaves his Oxen and follows him.*

Ver. 1. AND Ahab told Jezebel all that Elijah had done, and withal, how he had ſlain all the prophets with the ſword. 2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the gods do *to me*, and more alſo, if I make not thy life as the life of one of them, by to morrow about this time. 3 And when he ſaw *that*, he aroſe and went for his life, and came to Beerſheba, which *belongeth* to Judah, and left his ſervant there. 4 But he himſelf went a days journey into the wilderneſs, and came and ſat down under a juniper-tree: and he requeſted for himſelf that he might die, and ſaid, It is enough now, O Lord, take away my life: for I *am* not better than my fathers. 5 And as he lay and ſlept under a juniper-tree, behold then, an angel touched him, And ſaid unto him, Ariſe *and* eat. 6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his head: and he did eat and drink, and laid him down again. 7 And the angel of the Lord came again the ſecond time, and touched him, and ſaid, Ariſe *and* eat, becauſe thy journey *is* too great for thee. 8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat forty days and forty nights, unto Horeb the mount of God. 9 And he came thither unto a cave, and lodged there; and behold, the word of the Lord *came* to him, and he ſaid unto him, What doeſt thou here, Elijah? 10 And he ſaid, I have been very jealous for the Lord God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only am left, and they ſeek my life to take it away. 11 And he ſaid, Go forth, and ſtand upon the mount before the Lord. And behold the Lord paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind an earth-quake; *but* the Lord *was* not in the earth-quake: 12 And, after the earth-quake a fire; *but* the Lord *was* not in the fire: and after the fire a ſtill ſmall voice. 13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entring in of the cave: and behold, *there came* a voice unto him, and ſaid, What doeſt thou here, Elijah? 14 And he ſaid, I have been very jealous for the Lord God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only, am left, and they ſeek my life, to take it away. 15 And the Lord ſaid unto him, Go, return on thy way to the wilderneſs of Damaſcus: and when thou comeſt, anoint Hazael *to be* king over Syria. 16 And Jehu the ſon of Nimſhi ſhalt thou anoint *to be* king over Iſrael: and Eliſha the ſon of Shaphat of Abel-meholah, ſhalt thou anoint *to be* prophet in thy room. 17 And it ſhall come to paſs, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay. 18 Yet I have left *me* ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him. 19 So he departed thence, and found Eliſha the ſon of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah paſſed by him, and caſt his mantle upon him. 20 And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, kiſs my father and my mother, and *then* I will follow thee. And he ſaid unto him, Go back again; for what have I done to thee? 21 And he returned back from him, and took a yoke of oxen, and ſlew them, and boiled their fleſh with the inſtruments of the oxen, and gave unto the people, and they did eat: then he aroſe, and went after Elijah, and miniſtred unto him.

And he aroſe, and did eat and drink, and went in th Strength of that Meat forty Days and forty Nights The *Jews*, ſays *Stackhouſe*, have made a Compariſo between *Elijah* and *Moſes*, in ſeveral Particulars, an given *Moſes* the Preference, eſpecially in the Matter o the forty Days Faſt: For *Elijah*, they ſuppoſe, di every Day eat and drink, when he happened to find an Suſtenance in the Wilderneſs; whereas, *Moſes* ha nothing to ſupport him, but only the miraculous Powe of God. The Text, however, is far from intimating that *Elijah* eat any Thing, but what the Angel fir brought him: For *he went in the Strength of that Mea forty Days and forty Nights, unto Horeb the Mount God*; whereas had he taken any Nouriſhment by t Way, it had not been by the Strength of that Foo that he performed that Journey.

What that Food was, the Scripture has taken Ca to inform us, *viz.* that it was ſimple Bread and Wate (to make the Miracle more remarkable) but ſuch as w of far greater Virtue, and more durable than ordinar and ſuch as gave Life and Vigour, far ſurpaſſing t Effects of any other Nouriſhment. Whether Ange in the celeſtial State, are purely ſpiritual, or cloath with ſome material Form, but much more ſubtil a refined than any we know here below, is a Queſti much agitated among the Schools. But if, for t preſent, we ſhould allow the Affirmative, *the Food Angels*, and what may be called the Suſtenance of t glorious, but finite Beings, need not be accounted together an Allegory. It is certain, that upon th Appearance, in human Shape, they did frequently the common Food of Men; that our bleſſed Savio after the Aſſumption of his glorious Body, *eat Part a broiled Fiſh, and of an Honey-comb*, Luke xxiv. Nor may we forget, upon this Occaſion, his Words the Paſchal Supper, *I will not henceforth drink of Vine, until that Day, that I drink it new with you, my Father's Kingdom*, Matt. xxvi. 29. All which be enough to countenance the Opinion, that the Fo which was brought to *Elijah* at this Time, was celeſtial Growth and Virtue, whereby Creatures ſuperior Excellency, may poſſibly, at certain Perio have their Natures renewed, (as the Tree of Life, the State of Paradiſe, is ſuppoſed to have been inten for that Purpoſe) and to live on to eternal Ages. wonder then, that Food of ſuch rare Quality, as deſerve the Delegation of an Angel from Heaven bring it, ſhould have all the Virtue, and all the E cacy, that we read of.

But, waving this Speculation, we may ſuppoſe Repaſt to have been nothing more than common Br and Water; yet, who can doubt, but that God, ei by retarding the Faculties of Concoction and Perſp tion, or by preſerving the Spirits and Juices from ſipat ſipation, might make its Strength and Nouriſhment ſubſiſt for the Time ſpecified? It is but God's ſpeaking the Word in this Caſe, and the Thing is done; the leaſt Beck of his Will can make the ſame Meal, that uſually ſerves us for four and twenty Hours, ſupport us for forty Days, and much longer, if he pleaſes. That Meat of any Kind ſhould ſuſtain us for four and twenty Years (if rightly conſidered) is a Miracle; and that the like Proportion ſhould do it for the Space of forty Days is ſtill but a Miracle, and with the ſame Facility that God does the one, he can do the other. So true is that Obſervation, which our bleſſed Saviour borrows from *Moſes*, *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*, Deut. viii. 3. *Matt.* iv. 4.

And after the Fire, a ſtill ſmall Voice. And it was ſo, when Elijah heard it, that he wrapped his Face in a Mantle] *Elijah* being now come to the ſame Place, where God had delivered the Law to his Servant *Moſes*, God was minded to communicate the ſame Favour to his Servant the Prophet, *viz.* to unveil his Majeſty to im, and give him the Signal of his immediate Preſence; the Deſcription of which is very remarkable, Ver. 11, &c. And various are the Meditations, which his Appearance of the Divine Majeſty has ſuggeſted o Interpreters. The Generality of them have looked pon this as a Figure of the Goſpel Diſpenſation, which ame, not in ſo terrible a Manner as the Law did, ith Storms, Thunders, Lightnings, and Earthquakes, od. xix. 16. but with great Lenity and Sweetneſs, herein God ſpeaks to us by his Son, who makes Uſe no other but gentle Arguments, and ſoft Perſuaſions. ut, if we take this to be a ſymbolical Admonition, cording to the Circumſtances he was then in, we y reaſonably ſuppoſe, that herein God intended to w him, that, tho' he had all the Elements ready med at his Command to deſtroy the Idolaters, if he eaſed to make uſe of them, yet he had rather attain End by Patience, and Tenderneſs, and Long-ſuffing (ſignified by that *ſmall ſtill Voice*, wherein the ity exhibited himſelf) and, conſequently, that the ophet ſhould hereby be incited to imitate him, by lling that paſſionate Zeal, to which his natural Comexion did but too much incline him.

Him that eſcapeth the Sword of Hazael, ſhall Jehu y; and him that eſcapeth from the Sword of Jehu, ſhall iſha ſlay] It is eaſy to obſerve, that theſe Things not mentioned according to order of Time wherein y fell out, (for *Eliſha* was Prophet before *Hazael* King, and *Hazael* was King before *Jehu*) but y are ſpoken of according to the Decree of God, o (as *Abarbinel* obſerves) appointed every one to cute that, which was proper for him to do. But plain Senſe of the Words ſeems to be this: That , in his Providence, had appointed three Perſons to iſh the *Iſraelites* according to their Deſerts; and one or other of theſe ſhould infallibly execute his gments upon them. The only Difficulty is, how Prophet *Eliſha* can be ſaid to ſlay, when, by Proon, he was a pacifick Man, and never engaged in . But when we conſider the two and forty Chil, which he deſtroyed, beſides others, whom, upon like Occaſion, he might deſtroy; the ſore Famine, ch, by God's Appointment, he ſent upon the *Iſrae*, 2 Kings vi. 31. and the many cutting Prophecies Comminations (called in Scripture, *the Sword of the th*, Iſa. xlix. 2. and *Rev.* i. 16.) which he deced againſt them, and were fulfilled, we ſhall find on enough to juſtify the Expreſſion.

CHAP. XX.

hadad *beſieges* Samaria. *The* Syrians, *by the Direction of a Prophet, are twice beaten. The Prophet by a Parable, reproves* Ahab, *and dences Judgments againſt him.*

1. AND Ben-hadad the king of Syria gathered all his hoſt together, and were thirty and two kings with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it. 2 And he ſent meſſengers to Ahab king of Iſrael into the city, and ſaid unto him, Thus ſaith Ben-hadad, 3 Thy ſilver and thy gold *is* mine, thy wives alſo and thy children, *even* the goodlieſt *are* mine. 4 And the king of Iſrael anſwered and ſaid, My lord, O king, according to thy ſaying, I *am* thine, and all that I have. 5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver and thy gold, and thy wives and thy children: 6 Yet I will ſend my ſervants unto thee, to morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away. 7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and I denied him not. 8 And all the elders, and all the people ſaid unto him, Hearken not *unto him*, nor conſent. 9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do. And the meſſengers departed, and brought him word again. 10 And Ben-hadad ſent unto him, and ſaid, The gods do ſo unto me and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that follow me. 11 And the king of Iſrael anſwered and ſaid, Tell *him*, Let not him that girdeth on *his harneſs*, boaſt himſelf, as he that putteth it off. 12 And it came to paſs, when *Ben-hadad* heard this meſſage (as he *was* drinking, he and the kings in the pavillions) that he ſaid unto his ſervants, ſet *your ſelves in aray*. And they ſet *themſelves in aray* againſt the city. 13 And behold, there came a prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the Lord, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day, and thou ſhalt know that I *am* the Lord. 14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the Lord, *Even* by the young men of the princes of the provinces. Then he ſaid, Who ſhall order the battel? And he anſwered, Thou. 15 Then he numbred the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbred all the people, *even* all the children of Iſrael, *being* ſeven thouſand. 16 And they went out at noon: but Ben-hadad *was* drinking himſelf drunk in the pavillions, he and the kings, the thirty and two kings that helped him. 17 And the young men of the princes of the provinces, went out firſt, and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria. 18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. 19 So theſe young men of the princes of the provinces, came out of the city, and the army which followed them. 20 And they ſlew every one his man: and the Syrians fled, and Iſrael purſued them: and Ben-hadad the king of Syria eſcaped on an horſe, with the horſe-men. 21 And the king of Iſrael

went out, and ſmote the horſes and chariots, and
ſlew the Syrians with a great ſlaughter. 22 And
the prophet came to the king of Iſrael, and ſaid
unto him, Go ſtrengthen thy ſelf, and mark and
ſee what thou doeſt: for at the return of the
year, the king of Syria will come up againſt thee.
23 And the ſervants of the king of Syria ſaid
unto him, Their gods *are* gods of the hills, there-
fore they were ſtronger than we: but let us
fight againſt them in the plain, and ſurely we
ſhall be ſtronger than they. 24 And do this
thing, Take the kings away, every man out of
his place, and put captains in their rooms. 25
And number thee an army, like the army that
thou haſt loſt, horſe for horſe, and chariot for
chariot: and we will fight againſt them in the
plain, *and* ſurely we ſhall be ſtronger than they.
And he hearkened unto their voice, and did ſo.
26 And it came to paſs at the return of the year,
that Ben-hadad numbred the Syrians, and went
up to Aphek to fight againſt Iſrael. 27 And the
children of Iſrael were numbred, and were all
preſent and went againſt them: and the children
of Iſrael pitched before them, like two little flocks
of kids; but the Syrians filled the country. 28
And there came a man of God, and ſpake unto
the king of Iſrael, and ſaid, Thus ſaith the Lord,
Becauſe the Syrians have ſaid, the Lord *is* God of
the hills, but he *is* not God of the valleys; there-
fore will I deliver all this great multitude into
thine hand, *and* ye ſhall know that I *am* the Lord.
29 And they pitched one over againſt the other
ſeven days; and *ſo* it was, that in the ſeventh
day the battle was joyned: and the children of
Iſrael ſlew of the Syrians an hundred thouſand
footmen in one day. 30 But the reſt fled to
Aphek, into the city: and *there* a wall fell upon
twenty and ſeven thouſand of the men *that were*
left: and Ben-hadad fled, and came into the city
into an inner chamber. 31 And his ſervants ſaid
unto him, Behold now, we have heard that the
kings of the houſe of Iſrael *are* merciful kings:
let us, I pray thee, put ſackcloth on our loyns,
and ropes upon our heads, and go out to the king
of Iſrael; peradventure he will ſave thy life. 32
So they girded ſackcloth on their loyns, and *put*
ropes on their heads, and came to the king of Iſ-
rael; and ſaid, Thy ſervant Ben-hadad ſaith, I pray
thee, let me live. And he ſaid, *Is he* yet alive? he
is my brother. 33 Now the *men* did diligently
obſerve whether *any thing would come* from him,
and did haſtily catch *it*: and they ſaid, Thy
brother Ben-hadad. Then he ſaid, Go ye, bring
him. Then Ben-hadad came forth to him; and
he cauſed him to come up into the chariot. 34
And *Ben-hadad* ſaid unto him, The cities which
my father took from thy father, I will reſtore,
and thou ſhalt make ſtreets for thee in Damaſcus,
as my father made in Samaria. Then *ſaid Ahab*,
I will ſend thee away with this covenant. So he
made a covenant with him, and ſent him away.
35 And a certain man of the ſons of the prophets,
ſaid unto his neighbour in the word of the Lord,
Smite me, I pray thee. And the man refuſed to
ſmite him. 36 Then ſaid he unto him, Becauſe
thou haſt not obeyed the voice of the Lord, be-
hold, as ſoon as thou art departed from me, a
lion ſhall ſlay thee. And as ſoon as he was de-
parted from him, a lion found him, and ſlew
him. 37 Then he found another man, and ſaid,
Smite me, I pray thee. And the man ſmote him,
ſo that in ſmiting he wounded *him*. 38 So the
prophet departed, and waited for the king by
the way, and diſguiſed himſelf with aſhes upon
his face. 39 And as the king paſſed by, he
cried unto the king; and he ſaid, Thy ſervant
went out into the midſt of the battle, and behold,
a man turned aſide, and brought a man unto me,
and ſaid, Keep this man: if by any means he be
miſſing, then ſhall thy life be for his life, or elſe
thou ſhalt pay a talent of ſilver. 40 And as
thy ſervant was buſie here and there, he was gone.
And the king of Iſrael ſaid unto him, So *ſhal*
thy judgment *be*, thy ſelf haſt decided *it*. 4
And he haſted and took the aſhes away from hi
face, and the king of Iſrael diſcerned him that h
was of the prophets. 42 And he ſaid unto him
Thus ſaith the Lord, Becauſe thou haſt let go ou
of *thy* hand, a man whom I appointed to utte
deſtruction, therefore thy life ſhall go for hi
life, and thy people for his people. 43 An
the king of Iſrael went to his houſe heavy an
diſpleaſed, and came to Samaria.

Even by the young Men of the Princes of the Province
The *Hebrew* Word has ſome Ambiguity in it, a
may ſignify either the *Sons*, or the *Pages* of the *Prin*
of the Provinces, either young Noblemen themſelve
or their Father's Pages, who were equally brought
delicately, and quite unaccuſtomed to War. It w
by theſe young Men, and not by old experienced O
cers, that this Battle was to be won, that thereby
might appear, that Victory was wholly owing to Go
gracious and powerful Providence, and not to the V
lour, or Fitneſs of the Inſtruments.

Their Gods are Gods of the Hills, therefore they w
ſtronger than we] That there were many Gods, w
had each their particular Charge and Juriſdiction; t
ſome preſided over whole Countries, whilſt others h
but particular Places under their Tuition and Gove
ment, and were ſome of them Gods of the Woo
others of the Rivers, and others of the Mountains,
plainly the Doctrine of all heathen Nations. *Pan*
reckoned the God of the Mountains; and, in l
Manner, the *Syrians* might have a Conceit, that
God of *Iſrael* was the God of the Mountains, beca
Canaan, they ſaw, was a mountainous Land; the
raelites delighted to ſacrifice in High Places; their L
they might have heard, was given on the Top o
Mountain; their Temple ſtood on a famous Eminen
and alſo *Samaria*, where they had ſo lately receive
ſignal Defeat: For their farther Notion was, that
Gods of the Mountains had a Power to inject a pan
Fear into any Army, whenever they pleaſed. N
that they did not only aſſiſt with their Influence, but
tually engage themſelves in Battle for their Favouri
is a Sentiment as old as *Homer*.

Benhadad numbered the Syrians, and went up to Aph
Aphek, or *Aphaca*, (as it is called by prophane Auth
was ſituated in *Libanus*, upon the River *Adonis*,
tween *Heliopolis* and *Biblos*; and, in all Probability
the ſame that *Paul Lucas*, in his Voyage *du Lev*
ſpeaks of, as ſwallowed up in a Lake of Mount *L*
nus, about nine Miles in Circumference, wherein t
are ſeveral Houſes, all entire, to be ſeen under W
The Soil about this Place (as the Antients tell us)
very bituminous, which ſeems to confirm their
nion, who think that ſubterraneous Fire conſumed
ſolid Subſtance of the Earth, whereon the City ſt
ſo that it ſubſided, and ſunk at once, and a Lake
ſoon formed in its Place.

And thou ſhalt make thee Streets in Damaſcus] S
ſuppoſe, that theſe *Streets* were *Courts of Judica*
where *Ahab* was to maintain a Juriſdiction over *Be*
dad's Subjects; others think, that they were *pu*
Market-places, where Commodities were ſold, and
Toll of them paid to *Ahab*. But the moſt general

tion is, that they were Citadels, or Fortifications, to be a Bridle and Reſtraint upon this chief City of the *Syrians*, that they might make no new Irruptions into the Land of *Iſrael:* A great Privilege! But what *Ben-hadad*, when he found himſelf at Liberty, refuſed to comply with.

CHAP. XXI.

Ahab *covets* Naboth'*s Vineyard, and is denied;* Naboth, *by* Jezebel'*s Contrivance, is condemned for Blaſphemy, and ſtoned, and* Ahab *poſſeſſes the Vineyard.* Elijah *denounces Judgment againſt* Ahab *and* Jezebel; *he repenting, God defers his Judgment.*

Ver. 1. AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria. 2 And Ahab ſpake unto Naboth, ſaying, Give me thy vineyard, that I may have it for a garden of herbs, becauſe it *is* near unto my houſe, and I will give thee for it a better vineyard than it: *or* if it ſeem good to thee, I will give thee the worth of it in money. 3 And Naboth ſaid to Ahab, The Lord forbid it me, that I ſhould give the inheritance of my fathers unto thee. 4 And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite ad ſpoken to him: for he had ſaid, I will not ive thee the inheritance of my fathers: and he id him down upon his bed, and turned away is face, and would eat no bread. 5 But Jezebel is wife came to him, and ſaid unto him, Why thy ſpirit ſo ſad, that thou eateſt no bread? 6 nd he ſaid unto her, Becauſe I ſpake unto Na- oth the Jezreelite, and ſaid unto him, Give e thy vineyard for money; or elſe if it pleaſe ee, I will give thee *another* vineyard for it: nd he anſwered, I will not give thee my vine- ard. 7 And Jezebel his wife ſaid unto him, oſt thou now govern the kingdom of Iſrael? iſe, *and* eat bread, and let thine heart be merry: will give thee the vineyard of Naboth the Jez- elite. 8 So ſhe wrote letters in Ahabs name, d ſealed *them* with his ſeal, and ſent the letters to the elders and to the nobles that *were* in his y dwelling with Naboth. 9 And ſhe wrote in letters, ſaying, Proclaim a faſt, and ſet Na- h on high among the people: 10 And ſet o men, ſons of Belial, before him, to bear neſs againſt him, ſaying, Thou didſt blaſpheme d and the king: and *then* carry him out, and e him that he may die. 11 And the men his city, *even* the elders, and the nobles who e the inhabitants in his city, did as Jezebel ſent unto them, *and* as it *was* written in the rs which ſhe had ſent unto them. 12 They laimed a faſt, and ſet Naboth on high among people. 13 And there came in two men, dren of Belial, and ſat before him: and the of Belial witneſſed againſt him, *even* againſt oth, in the preſence of the people, ſaying, oth did blaſpheme God and the king. Then carried him forth out of the city, and ſtoned with ſtones, that he died. 14 Then they to Jezebel, ſaying, Naboth is ſtoned and is . 15 And it came to paſs when Jezebel d that Naboth was ſtoned, and was dead, Jezebel ſaid to Ahab, Ariſe, take poſſeſſion e vineyard of Naboth the Jezreelite, which he refuſed to give thee for money: for Naboth is not alive, but dead. 16 And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it. 17 And the word of the Lord came to Elijah the Tiſhbite, ſaying, 18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to poſſeſs it. 19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, In the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine. 20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee:* becauſe thou haſt ſold thy ſelf to work evil in the ſight of the Lord. 21 Behold, I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael. 22 And will make thine houſe like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin. 23 And of Jezebel alſo ſpake the Lord, ſaying, The dogs ſhall eat Jezebel by the wall of Jezreel. 24 Him that dieth of Ahab in the city, the dogs ſhall eat: and him that dieth in the field, ſhall the fowls of the air eat. 25 But there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the Lord, whom Jezebel his wife ſtirred up. 26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the Lord caſt out before the children of Iſrael. 27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly. 28 And the word of the Lord came to Elijah the Tiſhbite, ſaying, 29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: *but* in his ſons days will I bring the evil upon his houſe.

And ſhe wrote in the Letters, Proclaim a Faſt] It was always a cuſtomary Thing, upon the Approach of any great Calamity, or the Apprehenſion of any national Judgment, to *proclaim a Faſt*; and *Jezebel* ordered ſuch a Faſt to be obſerved in *Jezreel*, the better to conceal her Deſign againſt *Naboth*. For, by this Means, ſhe intimated to the *Jezreelites*, that they had ſome *accurſed* Thing among them, which was ready to draw down the Vengeance of God upon their City; and that therefore it was their Buſineſs to enquire into all thoſe Sins, which provoked God to Anger againſt them, and to purge them out effectually. This gave the Elders of the City an Occaſion to convene an Aſſembly, and the falſe Witneſſes a fair Opportunity to accuſe *Naboth* before them.

Thou didſt blaſpheme God and the King] By the Law of *Moſes* it was Death to blaſpheme God, *Levit.* xxiv. 16. and by Cuſtom it was Death to revile the King, *Exod.* xxii. 28. Now, in Order to make ſure Work, the Evidences (as they were inſtructed) accuſed *Naboth* of both theſe Crimes, that the People might be the better ſatisfied to ſee him ſtoned. There is this Difference, however, to be obſerved between theſe two Crimes, that if a Man had only blaſphemed God, he was to be tried by the great Court at *Jeruſalem* (as the *Hebrew* Doctors tell us) and his Goods came to his Heirs; whereas, when a Man was executed for Treaſon againſt the King, his Eſtate went to the Exchequer, and was forfeited to the King, againſt whom the Offence was committed: And for this Reaſon it was, that they accuſed *Naboth* of this Crime likewiſe, that his Eſtate might be confiſcated, and *Ahab*, by that Means, get Poſſeſſion of his Vineyard.

Thus ſaith the Lord, In the Place where Dogs licked the Blood of Naboth, ſhall Dogs lick thy Blood, even thine] Yet, in the next Chapter, Ver. 38. it is ſaid, that this happened at the Pool of *Samaria*. There is a great Diſpute among the Learned, as to the Accompliſhment of this Prophecy. At firſt it was, no doubt, intended to be literally fulfilled, but upon *Ahab*'s Repentance, (as we find below) the Puniſhment was transferred from him to his Son *Jehoram*, in whom it was actually accompliſhed; for *his dead Body was caſt into the Portion of the Field of Naboth the Jezreelite*, for the Dogs to devour, 2 *Kings* ix. 25. Since *Ahab*'s Blood therefore was licked by Dogs, not at *Jezreel*, but at *Samaria*, it ſeems neceſſary that we ſhould underſtand the *Hebrew* Word, which our Tranſlation renders, *in the Place where*, not as denoting the *Place*, but the *Manner*, in which the Thing was done; and ſo the Senſe of the Paſſage will be, That *as Dogs licked*, or *in like Manner* as Dogs licked *Naboth*'s Blood, even ſo ſhall *they lick thine*, obſerve what I ſay, *even thine*.

CHAP. XXII.

Ahab, *intending War againſt the* Syrians, Micaiah *diſſuades him from it, and is therefore impriſoned.* Ahab *is ſlain, and the Dogs lick his Blood; is ſucceeded by* Ahaziah. Jehoſhaphat*'s good Reign; his Acts and Death;* Jehoram *ſucceeds him;* Ahaziah*'s evil Reign.*

Ver. 1. AND they continued three years without war between Syria and Iſrael. 2
And it came to paſs in the third year, that Jehoſhaphat the king of Judah came down to the king
of Iſrael. 3 (And the king of Iſrael ſaid unto his
ſervants, Know ye that Ramoth in Gilead *is* ours,
and we *be* ſtill, *and* take it not out of the hand
of the king of Syria) 4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battel to Ramoth-gilead? And Jehoſhaphat ſaid to the king
of Iſrael, I *am* as thou *art*, my people as thy
people, my horſes as thy horſes. 5 And Jehoſhaphat ſaid unto him, Enquire, I pray thee, at
the word of the Lord to day. 6 Then the king
of Iſrael gathered the prophets together about
four hundred men, and ſaid unto them, Shall I
go againſt Ramoth-gilead to battel, or ſhall I
forbear? And they ſaid, Go up; for the Lord
ſhall deliver *it* into the hand of the king. 7
And Jehoſhaphat ſaid, *Is there* not here a prophet
of the Lord beſides, that we might enquire of
him? 8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man (Micaiah the ſon
of Imlah) by whom we may enquire of the Lord;
but I hate him, for he doth not propheſie good
concerning me, but evil. And Jehoſhaphat ſaid,
Let not the king ſay ſo. 9 Then the king of
Iſrael called an officer, and ſaid, Haſten *hither*
Micaiah the ſon of Imlah. 10 And the king of
Iſrael, and Jehoſhaphat the king of Judah
ſat each on his throne, having put on their
robes, in a void place in the entrance of the gate
of Samaria, and all the prophets propheſied
before them. 11 And Zedekiah the ſon of Chenaanah made him horns of iron: and he ſaid,
Thus ſaid the Lord, With theſe ſhalt thou puſh
the Syrians until thou have conſumed them. 12
And all the prophets propheſied ſo, ſaying, Go
up to Ramoth-gilead, and proſper: for the Lord
ſhall deliver *it* into the kings hand. 13 And
the meſſenger that was gone to call Micaiah,
ſpake unto him, ſaying, Behold now, the words
of the prophets *declare* good unto the king with
one mouth: let thy word, I pray thee, be like
the word of one of them, and ſpeak *that which*
is good. 14 And Micaiah ſaid, *As* the Lord
liveth, what the Lord ſaith unto me, that wil
I ſpeak. 15 So he came to the king, and the
king ſaid unto him, Micaiah, ſhall we go againſt
Ramoth-gilead to battle, or ſhall we forbear?
And he anſwered him, Go, and proſper: for the
Lord ſhall deliver *it* into the hand of the king.
16 And the king ſaid unto him, How many
times ſhall I adjure thee, that thou tell me nothing
but *that which is* true in the name of the Lord
17 And he ſaid, I ſaw all Iſrael ſcattered upo
the hills, as ſheep that have not a ſhepherd
and the Lord ſaid, Theſe have no maſter, le
them return every man to his houſe in peac
18 And the king of Iſrael ſaid unto Jehoſhaphat
Did I not tell thee, that he would propheſie n
good concerning me, but evil? 19 And he ſaid
Hear thou therefore the word of the Lord:
ſaw the Lord ſitting on his throne, and all th
hoſt of heaven ſtanding by him, on his rig
hand and on his left. 20 And the Lord ſai
Who ſhall perſuade Ahab, that he may go u
and fall at Ramoth-gilead? And one ſaid on th
manner, and another ſaid on that manner. 2
And there came forth a ſpirit, and ſtood befo
the Lord, and ſaid, I will perſuade him. 2
And the Lord ſaid unto him, Wherewith
And he ſaid, I will go forth, and I will be
lying ſpirit in the mouth of all his prophets. A
he ſaid, Thou ſhalt perſuade *him*, and prev
alſo: go forth, and do ſo. 23 Now therefo
behold, the Lord hath put a lying ſpirit in t
mouth of all theſe thy prophets, and the Lo
hath ſpoken evil concerning thee. 24 But Zed
kiah the ſon of Chenaanah went near, and ſmo
Micaiah on the cheek, and ſaid, Which way we
the ſpirit of the Lord from me to ſpeak un
thee? 25 And Micaiah, ſaid, Behold, thou ſh
ſee in that day, when thou ſhalt go into an inn
chamber to hide thy ſelf. 26 And the king
Iſrael ſaid, Take Micaiah, and carry him ba
unto Amon the governor of the city, and to Joa
the kings ſon: 27 And ſay, Thus ſaith the kin
Put this *fellow* in the priſon, and feed him w
bread of affliction, and with water of afflictio
until I come in peace. 28 And Micaiah ſai
if thou return at all in peace, the Lord hath n
ſpoken by me. And he ſaid Hearken, O peop
every one of you. 29 So the king of Iſrael a
Jehoſhaphat the king of Judah, went up
Ramoth-gilead. 30 And the king of Iſrael ſ
unto Jehoſhaphat, I will diſguiſe my ſelf, a
enter into the battle, but put thou on thy rob
And the king of Iſrael diſguiſed himſelf, and w
into the battle. 31 But the king of Sy
commanded his thirty and two captains that h
rule over his chariots, ſaying, Fight neither w
ſmall nor great, ſave only with the king of
rael. 32 And it came to paſs, when the capta
of the chariots ſaw Jehoſhaphat, that they ſ
Surely it *is* the king of Iſrael, and they tur
a

aſide to fight againſt him: and Jehoſhaphat cried out. 33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him. 34 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joynts of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt, for I am wounded. 35 And the battle increaſed that day, and the king was ſtayed up in his chariot againſt the Syrians, and died at even: and the blood ran out of the wound, into the midſt of the chariot. 36 And there went a proclamation throughout the hoſt, about the going down of the ſun, ſaying, Every man to his city, and every man to his own country. 37 So the king died, and was brought to Samaria, and they buried the king in Samaria. 38 And *one* waſhed the chariot in the pool of Samaria, and the dogs licked up his blood, and they waſhed his armour, according unto the word of the Lord which he ſpake. 39 Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Iſrael? 40 So Ahab ſlept with his fathers, and Ahaziah his ſon reigned in his ſtead. 41 And Jehoſhaphat the ſon of Aſa began to reign over Judah in the fourth year of Ahab king of Iſrael. 42 Jehoſhaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mothers name was Azubah the daughter of Shilhi. 43 And he walked in all the ways of Aſa his father, he turned not aſide from it, doing *that which was* right in the eyes of the Lord: nevertheleſs, the high places were not taken away; *for* the people offered and burnt incenſe yet in the high places. 44 And Jehoſhaphat made peace with the king of Iſrael. 45 Now the reſt of the acts of Jehoſhaphat, and his might that he ſhewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah? 46 And the remnant of the ſodomites which remained in the days of his father Aſa, he took out of the land. 47 *There was* then no king in Edom: a deputy *was* king. 48 Jehoſhaphat made ſhips of Tharſhiſh to go to Ophir for gold; but they went not; for the ſhips were broken at Ezion-geber. 49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, Let my ſervants go with thy ſervants in the ſhips. But Jehoſhaphat would not. 50 And Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David his father; and Jehoram his ſon reigned in his ſtead. 51 Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the ſeventeenth year of Jehoſhaphat king of Judah, and reigned two years over Iſrael. 52 And he did evil in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſon of Nebat, who made Iſrael to ſin. 53 For he ſerved Baal, and worſhipped him, and provoked to anger the Lord God of Iſrael, according to all that his father had done.

And he anſwered him, Go and proſper; for the Lord ſhall deliver it into the Hand of the King] This Anſwer of *Micaiah* does not at all contradict the other Prophets, had it been ſpoken in earneſt; but we have good Reaſon to believe, that the Words were ſpoken ironically, and in Mockery to the Promiſes which the other Prophets had made *Ahab*. Accordingly we may obſerve, by *Ahab*'s Reply, that he ſuſpected *Micaiah*'s Sincerity; and either by his Geſture, or Manner of ſpeaking, gathered that his Meaning was, to traduce theſe falſe Prophets for their Anſwers: So that *Micaiah*'s Anſwer is, in Effect, as if he had ſaid, — ‘ Since thou ‘ doſt not ſeek to know the Truth, but only to pleaſe ‘ thyſelf, go to the Battle, as all thy Prophets adviſe ‘ thee, expect the Succeſs which they promiſe thee, ‘ and try the Truth of their Predictions, by thy dear-‘ bought Experience.’

A N
EXPOSITION
O F
The Second Book of KINGS, commonly called the Fourth Book of KINGS.

The ARGUMENT.

This ſecond Book relates the Acts of the Kings of Judah *and* Iſrael; *of the latter from the Death of* Ahab
the laſt King Hoſhea, *who was impriſoned by the King of* Aſſyria; *and the City* Samaria *taken,*
the Ten Tribes, by the juſt Judgment of God, for their Idolatry, and rebellious Behaviour, led
Captivity. Alſo of Judah, *from the Reign of* Jehoram, *Son of* Jehoſhaphat, *unto* Zedekiah,
for contemning the Lord's Commandments by his Prophets, and neglecting many Admonitions, by Fam
and other Means, was taken by his Enemies, ſaw his Sons cruelly ſlain before his Face, and his
Eyes put out, as the Lord had before declared to him by his Prophet Jeremiah: *And alſo by the*
Judgment of God for Contempt of his Word, Jeruſalem *was deſtroyed, the Temple burnt, and he*
all his People were led captive to Babylon.

In this Book we have divers remarkable Examples of God's Favour towards thoſe Rulers and People
obey his Prophets, and embrace his Word, as alſo of his Plagues on ſuch Kingdoms as neglect his Mi
ſters, and do not obey his Word.

CHAP. I.

Moab *rebels againſt* Iſrael. Ahaziah *being ſick, ſends to* Baal-zebub; Elijah *foretels his Death, upon which* Ahaziah *ſends twice two Captains with 50, who are deſtroyed by Fire from Heaven. The third Captain, on his Entreaty, is ſpared, and* Elijah *goes and tells the King of his Death.* Jehoram *ſucceeds him.*

Ver. 1. THEN Moab rebelled againſt Iſrael, after the death of Ahab. 2 And Ahaziah fell down through a latteſs in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go, enquire of Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe. 3 But the angel of the Lord ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to enquire of Baal-zebub the god of Ekron? 4 Now therefore thus ſaith the Lord, Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed. 5 And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back? 6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, thus ſaith the Lord, *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.
And he ſaid unto them, What manner of
was he which came up to meet you, and told
theſe words? 8 And they anſwered him, *He*
an hairy man, and girt with a girdle of leat
about his loyns. And he ſaid, It *is* Elijah
Tiſhbite. 9 Then the king ſent unto him
captain of fifty, with his fifty: and he went
to him, (and behold, he ſat on the top of an h
and he ſpake unto him, Thou man of God,
king hath ſaid, Come down. 10 And Eli
anſwered and ſaid to the captain of the fifty,
be a man of God, then let fire come down fr
heaven, and conſume thee and thy fi
And there came down fire from heaven,
conſumed him and his fifty. 11 Again alſo
ſent unto him another captain of fifty, with
fifty: and he anſwered and ſaid unto him, O
of God, thus hath the king ſaid, Come do
quickly. 12 And Elijah anſwered and ſaid u
them, If I *be* a man of God, let fire co
down from heaven, and conſume thee and
fifty. And the fire of God came down fr
heaven, and conſumed him and his fifty.
And he ſent again a captain of the third fi
with his fifty: and the third captain of fifty
up, and came and fell on his knees before Eli
and beſought him, and ſaid unto him, O ma
God, I pray thee, let my life, and the life
theſe fifty thy ſervants be precious in thy ſig
14 Behold, there came fire down from hea
and burnt up the two captains of the for
fifties, with their fifties: therefore let my

now be precious in thy ſight. 15 And the angel of the Lord ſaid unto Elijah, Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king. 16 And he ſaid unto him, Thus ſaith the Lord, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the God of Ekron (*is it* not becauſe *there is* no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die. 17 So he died, according to the word of the Lord which Elijah had ſpoken: and Jehoram reigned in his ſtead, in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah; becauſe he had no ſon. 18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

If I be a Man of God, then let Fire come down from Heaven, and conſume thee and thy fifty] The Officers that were ſent to *Elijah*, call him, indeed, *a Man of God*; but, by the Anſwer which the Prophet returned, we may learn, that they called him ſo only by Way of Contempt and Deriſion. As they could not be ignorant, however, that *Ahaziah* was highly offended with *Elijah*, and had ſent them for no other Purpoſe, but to bring them to Puniſhment, for having denounced his Death, if they thought proper to obey the King in ſuch unrighteous Proceedings, rather than the Laws of Nature and Religion, which forbid us to be Inſtruments in Cruelty and Wrong, they deſerved the Fate they met with; and our bleſſed Saviour does not blame *Elijah*'s Conduct in this Reſpect; but his Diſciples only, for their perverſe Imitation of it, from a Spirit of Reſentment and Revenge, and under a trivial Provocation, in compariſon of what was offered to the Prophet. The Truth is, God, in this Inſtance of Severity, hath taught us, that he will have his Prophets reverenced, becauſe they are allied to him, and every Affront put upon them he reſents as an Indignity to himſelf; and therefore the ſad End of the two Captains and their Companies, who came to apprehend the Prophet of the Lord, was monumentally to deter future Ages from like Provocations, and to remind us of the Precept which God himſelf hath given us, *Touch not mine Anointed, and do my Prophets no Harm.*

CHAP. II.

Eliſha's *Reſolution to bear his Maſter Company.* Elijah *divides the Waters of* Jordan *with his Mantle; grants* Eliſha's *Requeſt conditionally, and is taken up into Heaven.* Eliſha *is acknowledged* Elijah's *Succeſſor. He curſes ſome Children that mocked him, who are devoured by two Bears.*

er. 1. AND it came to paſs when the Lord would take up Elijah into heaven
y a whirlwind, that Elijah went with Eliſha
om Gilgal. 2 And Elijah ſaid unto Eliſha,
arry here, I pray thee: for the Lord hath ſent
e to Beth-el. And Eliſha ſaid *unto him*, *As* the
ord liveth, and *as* thy ſoul liveth, I will not
ve thee. So they went down to Beth-el. 3
nd the ſons of the prophets that *were* at Beth-el,
me forth to Eliſha, and ſaid unto him, Knoweſt
ou that the Lord will take away thy maſter
m thy head to day? And he ſaid, Yea, I
ow *it*, hold you your peace. 4 And Elijah
d unto him, Eliſha, tarry here, I pray thee:
the Lord hath ſent me to Jericho. And he
d, *As* the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho. 5 And the ſons of the prophets that *were* at Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take away thy maſter from thy head to day? And he anſwered, Yea, I know *it*, hold you your peace. 6 And Elijah ſaid unto him, Tarry, I pray thee, here: for the Lord hath ſent me to Jordan. And he ſaid, *As* the Lord liveth, and *as* my ſoul liveth, I will not leave thee. And they two went on. 7 And fifty men of the ſons of the prophets went, and ſtood to view afar off: and they two ſtood by Jordan. 8 And Elijah took his mantle, and wrapt *it* together, and ſmote the waters, and they were divided hither and thither, ſo that they two went over on dry ground. 9 And it came to paſs when they were gone over, that Elijah ſaid unto Eliſha, Aſk what I ſhall do for thee before I be taken away from thee. And Eliſha ſaid, I pray thee, let a double portion of thy ſpirit be upon me. 10 And he ſaid, Thou haſt aſked a hard thing: *nevertheleſs*, if thou ſee me *when I am* taken from thee, it ſhall be ſo unto thee; but if not, it ſhall not be *ſo*. 11 And it came to paſs as they ſtill went on, and talked, that behold, *there appeared* a chariot of fire, and horſes of fire, and parted them both aſunder, and Elijah went up by a whirlwind into heaven. 12 And Eliſha ſaw *it*, and he cried, My father, my father, the chariot of Iſrael, and the horſemen thereof. And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces. 13 He took up alſo the mantle of Elijah that fell from him, and went back, and ſtood by the bank of Jordan. 14 And he took the mantle of Elijah that fell from him, and ſmote the waters, and ſaid, Where *is* the Lord God of Elijah? And when he alſo had ſmitten the waters, they parted hither and thither: and Eliſha went over. 15 And when the ſons of the prophets which *were* to view at Jericho, ſaw him, they ſaid, The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him: 16 And they ſaid unto him, Behold now, there be with thy ſervants fifty ſtrong men, let them go, we pray thee, and ſeek thy maſter: leſt peradventure the Spirit of the Lord hath taken him up, and caſt him upon ſome mountain, or into ſome valley. And he ſaid, Ye ſhall not ſend. 17 And when they urged him till he was aſhamed, he ſaid, Send. They ſent therefore fifty men; and they ſought three days, but found him not. 18 And when they came again to him, (for he tarried at Jericho) he ſaid unto them, Did I not ſay unto you, Go not? 19 And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* nought, and the ground barren. 20 And he ſaid, Bring me a new cruſe, and put ſalt therein. And they brought *it* to him. 21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there, and ſaid, Thus ſaith the Lord, I have healed theſe waters; there ſhall not be from thence any more death, or barren *land*. 22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake. 23 And he went up from thence unto Bethel: and he was going up by the way, there came forth little children out of the city, and mocked him,

him, and ſaid unto him, Go up thou bald-head,
go up thou bald-head. 24 And he turned back,
and looked on them, and curſed them in the
name of the Lord: and there came forth two
ſhe-bears out of the wood, and tare forty and
two children of them. 25 And he went from
thence to mount Carmel, and from thence he
returned to Samaria.

Behold there appeared a Chariot of Fire, and Horſes of Fire, and parted them both aſunder, and Elijah went up by a Whirlwind into Heaven] The Account of *Elijah*'s Aſcenſion, ſays *Stackhouſe*, is not to be taken in a literal Senſe, ſince *a fiery Chariot and Horſes*, would not have been a Vehicle ſo proper for a Nature not yet impregnated with Mortality. The Notion of thoſe, who, upon this Occaſion, make Angels aſſume the Form of *the Chariots and Horſes*, is not ſo incongruous; becauſe we need not doubt, but that by the divine Permiſſion, they can transform themſelves into any Shape. They are ſuppoſed to have frequently appeared in the Figure of *flying Oxen*; for which Reaſon they have obtained the Name of *Cherub* or *Cherubim*. And with the ſame Facility, they might, at this Time, have put on the Appearance of Horſes: But in Points, not ſo clearly expreſſed, we are to reſolve God's Method of acting by thoſe that are analogous, and yet more plain.

Now the only *Aſcenſion*, that we read of, beſides this, and that of *Enoch*, is that of our bleſſed Saviour; and the Manner in which he is ſaid to be carried up was by the Subvention of a Cloud, which raiſed him from the Ground, and, mounting with him gradually, *carried him out of his Apoſtles Sight*; and, in like Manner, we may ſuppoſe, that the Tranſlation of *Enoch* and *Elijah* was performed; *viz.* that a bright and radiant Cloud (which, as it aſcended, might appear like a Chariot and Horſes) raiſed them from the Earth, and, leaving this little Globe behind, wafted them into the *Seats of the Bleſſed*. Only we muſt obſerve, that this Time Chriſt's Body was inveſted with the Powers of Spirituality, and therefore capable of aſcending with any Vehicle, whereas, theirs were retarded with a Load of Matter: And therefore it is reaſonable to think, by the Miniſtry of Angels, or rather by the Power of God, the Cloud which carried them up, was condenſed to a more than ordinary Conſiſtency, and that the Whirlwind, which might be raiſed for this Purpoſe, helped to accelerate its Motion, and expedite their Aſcent.

And there came forth two She Bears out of the Wood, and tare forty and two Children of them] *Bethel*, we all know, was one of the Cities where *Jeroboam* had ſet up a *golden Calf*, a Place ſtrangely addicted to Idolatry, and whoſe Inhabitants had no ſmall Averſion to *Eliſha*, as being the Servant and Succeſſor of one, who had been a profeſſed Enemy to their wicked Worſhip, and himſelf no leſs an Oppoſer of it. 'Tis reaſonable to ſuppoſe therefore, that the Children (if they were Children, for the Word *Naarim*, may ſignify *grown Youths* as well) who mocked *Eliſha*, were excited and encouraged thereunto by their Parents; and therefore the Judgment was juſt, in God's puniſhing the Wickedneſs of theſe Parents, by the Death of their Children, who, tho' they ſuffered in this Life, had the Happineſs to be reſcued from the Danger of an idolatrous Education, which otherwiſe would have been of fatal Tendency both to their preſent and future State.

In the mean Time, it muſt be acknowledged that the Inſolence of theſe Mockers (whether we ſuppoſe them *Children* or *Youths*) was very provoking, for as much as they ridiculed not only a Man whoſe very Age commanded Reverence, but a Prophet likewiſe, whoſe Character, in all Ages, was accounted ſacred; nay, and even God himſelf, whoſe Honour was ſtruck at, in the Reproaches caſt upon his Servant, and that too in one of his moſt wonderful Works, his Aſſumption of *Elijah* into Heaven: For *go up, thou Bald-head, go up thou Bald-head*, (beſides the Bitterneſs of the Contempt, expreſſed in the Repetition of the Words) ſhews, that they made a mere Jeſt of any ſuch *Tranſlation*; and therefore, in Banter, they bid *Elijah go up*, whither, as he pretended, his Friend and Maſter was gone before.

Theſe Provocations, one would think, were enough to draw an Imprecation from the Prophet; but this Imprecation did not proceed from any Paſſion, or private Reſentment of his own, but merely from the Command and Commiſſion of his God; who, for the Terror and Caution of other profane Perſons, and Idolaters, as well as for the Maintenance of the Honour and Authority of his Prophets, *confirmed the Word* which had *gone out of his Servant's Mouth.*

CHAP. III.

Jehoram *follows the Sins of* Jeroboam. *He, with* Jehoſhaphat, *and the King of* Edom, *go to Battle againſt* Moab. *Being diſtreſſed for Water,* Eliſha *obtains it, and promiſes Victory. The* Moabites *are overcome. The King of* Moab, *by ſacrificing his Son, raiſes the Siege.*

Ver. 1. NOW Jehoram the ſon of Ahab
began to reign over Iſrael in Sama-
ria, the eighteenth year of Jehoſhaphat king o
Judah, and reigned twelve years. 2 And h
wrought evil in the ſight of the Lord, but no
like his father, and like his mother; for he pu
away the image of Baal that his father had made.
3 Nevertheleſs, he cleaved unto the ſins of Jero-
boam the ſon of Nebat, which made Iſrael to ſin;
he departed not therefrom. 4 And Meſha king
of Moab was a ſheep-maſter, and rendred unto th
king of Iſrael an hundred thouſand lambs, and
an hundred thouſand rams, with the wool. 5
But it came to paſs when Ahab was dead, tha
the king of Moab rebelled againſt the king o
Iſrael. 6 And king Jeroboam went out of Sama-
ria the ſame time, and numbred all Iſrael. 7 And
he went and ſent to Jehoſhaphat the king o
Judah, ſaying, The king of Moab hath rebelle
againſt me: wilt thou go with me againſt Moa
to battle? And he ſaid, I will go up: I *am* a
thou *art*, my people as thy people, *and* my horſ
as thy horſes. 8 And he ſaid, Which wa
ſhall we go up? And he anſwered, The wa
through the wilderneſs of Edom. 9 So the kin
of Iſrael went, and the king of Judah, and th
king of Edom: and they fetcht a compaſs o
ſeven days journey: and there was no water fo
the hoſt, and for the cattle that followed them
10 And the king of Iſrael ſaid, Alas, that th
Lord hath called theſe three kings together, t
deliver them into the hand of Moab. 11 Bu
Jehoſhaphat ſaid, *Is there* not here a prophet o
the Lord, that we may enquire of the Lord b
him? And one of the king of Iſraels ſervan
anſwered and ſaid, Here *is* Eliſha the ſon o
Shaphat, which poured water on the hands o
Elijah. 12 And Jehoſhaphat ſaid, The wo
of the Lord is with him. So the king of Iſra
and Jehoſhaphat, and the king of Edom we
down to him. 13 And Eliſha ſaid unto the ki
of Iſrael, What have I to do with thee? g
thee to the prophets of thy father, and to t
prophets of thy mother. And the king of Iſr
ſaid unto him, Nay: for the Lord hath cal
theſe three kings together, to deliver them i
the hand of Moab. 14 And Eliſha ſaid, *As* t
Lord of hoſt liveth, before whom I ſtand, ſure
were it not that I regard the preſence of Je
ſhap

ſhaphat the king of Judah, I would not look
toward thee, nor ſee thee. 15 But now bring me
a minſtrel. And it came to paſs that when the
minſtrel played, that the hand of the Lord came
upon him. 16 And he ſaid, Thus ſaith the
Lord, Make this valley full of ditches. 17
For thus ſaith the Lord, ye ſhall not ſee wind,
neither ſhall ye ſee rain; yet that valley ſhall be
filled with water, that ye may drink, both ye,
and your cattle, and your beaſts. 18 And this
is *but* a light thing in the ſight of the Lord: he
will deliver the Moabites alſo into your hand. 19
And ye ſhall ſmite every fenced city, and every
choice city, and ſhall fell every good tree, and
ſtop all wells of water, and mar every good
piece of land with ſtones. 20 And it came to
paſs in the morning when the meat-offering was
offered, that behold, there came water by the
way of Edom, and the country was filled with
water. 21 And when all the Moabites heard that
the kings were come to fight againſt them, they
gathered all that were able to put on armour, and
upward, and ſtood in the border. 22 And they
roſe up early in the morning, and the ſun ſhone
upon the water, and the Moabites ſaw the water
on the other ſide *as* red as blood: 23 And they
ſaid, This *is* blood: the kings are ſurely ſlain,
and they have ſmitten one another: now there-
fore, Moab, to the ſpoil. 24 And when they
came to the camp of Iſrael, the Iſraelites roſe up
and ſmote the Moabites, ſo that they fled before
them: but they went forward ſmiting the Mo-
abites, even in *their* country. 25 And they beat
down the cities, and on every good piece of
land caſt every man his ſtone, and filled it, and
they ſtopped all the wells of water, and felled
all the good trees: only in Kir-haraſeth left they
the ſtones thereof: howbeit the ſlingers went
about it, and ſmote it. 26 And when the king
of Moab ſaw that the battle was too ſore for him,
he took with him ſeven hundred men that drew
ſwords, to break through *even* unto the king of
Edom: but they could not. 27 Then he took
his eldeſt ſon that ſhould have reigned in his ſtead,
and offered him *for* a burnt-offering upon the
wall: and there was great indignation againſt
Iſrael; and they departed from him, and returned
to *their own* land.

Now Jehoram the Son of Ahab began to reign over Iſrael in Samaria, the eighteenth Year of Jehoſhaphat King of Judah] But, how could *Jehoram* begin his Reign over *Iſrael* in the 18th Year of *Jehoſhaphat*, when *Ahaziah*, who reigned two Years, began his Reign in *Jehoſhaphat's* 17th Year, 1 *Kings* xxii. 51. and in another Place, that *Jehoram*, the Son of *Jehoſhaphat*, began to reign over *Judah*, in the 5th Year of *Jehoram* King of *Iſrael*, 2 Kings viii. 16? *Anſw.* It is but ſuppoſing that *Jehoſhaphat* declared his Son *Jehoram* King, while himſelf was alive, and reigned in Conjunction with his Son the Space of ſeven Years, and all the difficulty is removed; for then *Jehoram*, the Son of *Ahab*, might begin his Reign in the ſecond Year of *Jehoram*, the Son of *Jehoſhaphat*, viz. in the ſecond Year that he reigned with his Father, who was then alive; and *Jehoram*, Son of *Jehoſhaphat*, may be ſaid to have begun his Reign in the fifth of *Jehoram*, the Son of *Ahab*, meaning the Time when, after his Father's death, he reigned alone. That the Kings of *Judah* (as well as other Oriental Princes) were accuſtomed to appoint their Succeſſors, and even, during their Life-time, to give them ſome Share in the Adminiſtration, is plain from ſeveral Inſtances; and that *Jehoſhaphat* found it expedient to ſettle his Son in the Kingdom with himſelf, ſeems to be intimated in 2 *Chron.* xx. 3. where it is ſaid, that *he gave the Kingdom to Jehoram, becauſe he was his Firſt-born, and gave Gifts to the reſt of his Sons*, who, being many, might perhaps be forming Parties, and entering into Cabals about the Succeſſion to the Kingdom; and therefore, to put an End to all ſuch Conteſts, *Jehoſhaphat* declared *Jehoram* King, together with himſelf, becauſe he was his Firſt-born.

And rendred unto the King of Iſrael an hundred thouſand Lambs, and an hundred thouſand Rams] This was a prodigious Number indeed; but then we are to conſider, that theſe Countries abounded with Sheep, inſomuch that *Solomon* offered an hundred and twenty Thouſand at the Dedication of the Temple, 2 *Chron.* vii. 5. For *Bochart* obſerves, their Sheep frequently brought forth two at a Time, and ſometimes twice a Year. The ſame learned Man remarks, that in antient Times, when People's Riches conſiſted in Cattle, this was the only Way of paying Tribute. It is obſerved by others likewiſe, that this great Number of Cattle was not a Tribute which the *Moabites* were obliged to pay the *Iſraelites* every Year; but on ſome ſpecial Occaſions only, upon the Acceſſion of a new King, for Inſtance, when they were obliged to expreſs their Homage in this Manner, to make Satisfaction for ſome Damages that the *Iſraelites* ſhould at any Time ſuffer from their Invaſions or Revolts.

Then he took his eldeſt Son that ſhould have reigned in his ſtead, and offered him for a Burnt-offering upon the Wall] Not only the Holy Scriptures, but ſeveral Heathen Writers do likewiſe aſſure us, that in Caſes of great Extremity, it was cuſtomary among People to ſacrifice to their Gods whatever was dear to them. *Cæſar*, in his Wars with the *Gauls*, tells us, that when they were afflicted with grievous Diſeaſes, or in Time of War, or great Danger, they either offered Men for Sacrifices, or vowed that they would offer them; becauſe they imagined, that *their Gods could never be appeaſed, unleſs one Man's Life was given for another's.* No leſs a Man than *Grotius*, is of Opinion, that this *Moabitiſh* King, in Imitation of *Abraham*, ſacrificed his Son to the God of *Iſrael*, hoping thereby to appeaſe his Wrath, and to move the Compaſſion of the Kings that were beſieging him: But the moſt general Opinion is, that he offered this coſtly Sacrifice to ſome falſe Deity, and very likely to *Chemoſh*, which was his national God, and generally thought to be the Sun.

CHAP. IV.

Eliſha *multiplies the Widow's Oil. He is lodged by a* Shunamite *Woman, who is barren; he promiſeth her a Son, who is born, dies, and is raiſed again. At* Gilgal *he heals the deadly Pottage, and feeds an hundred Men with twenty Loaves and Ears of Corn.*

Ver. 1. NOW there cried a certain woman
of the wives of the ſons of the
prophets unto Eliſha, ſaying, Thy ſervant my
husband is dead, and thou knoweſt that thy
ſervant did fear the Lord: and the creditor
is come to take unto him my two ſons to be
bond-men. 2 And Eliſha ſaid unto her, What
ſhall I do for thee? tell me, what haſt thou in
the houſe? And ſhe ſaid, Thine hand-maid hath
not any thing in the houſe, ſave a pot of oyl.
3 Then he ſaid, Go, borrow thee veſſels abroad
of all thy neighbours, *even* empty veſſels, borrow
not a few. 4 And when thou art come in, thou
ſhalt ſhut the door upon thee, and upon thy ſons,
and ſhalt pour out into all thoſe veſſels, and thou
ſhalt ſet aſide that which is full. 5 So ſhe went
from him, and ſhut the door upon her, and upon
her ſons, who brought *the veſſels* to her, and ſhe
poured out. 6 And it came to paſs when the
veſſels were full, that ſhe ſaid unto her ſon,

Bring me yet a veſſel. And he ſaid unto her, *There is* not a veſſel more. And the oyl ſtayed. 7 Then ſhe came and told the man of God: and he ſaid, Go, ſell the oyl, and pay thy debt, and live thou and thy children of the reſt. 8 And it fell on a day, that Eliſha paſſed to Shunem, where *was* a great woman; and ſhe conſtrained him to eat bread. And *ſo* it was, *that* as oft as he paſſed by, he turned in thither to eat bread. 9 And ſhe ſaid unto her huſband, Behold now, I perceive that this *is* an holy man of God, which paſſeth by us continually. 10 Let us make a little chamber I pray thee, on the wall, and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick: and it ſhall be when he cometh to us that he ſhall turn in thither. 11 And it fell on a day that he came thither, and he turned into the chamber, and lay there. 12 And he ſaid to Gehazi his ſervant, Call this Shunammite. And when he had called her, ſhe ſtood before him. 13 And he ſaid unto him, Say now unto her, Behold, thou haſt been careful for us with all this care; what *is* to be done for thee? wouldeſt thou be ſpoken for to the king, or to the captain of the hoſt? And ſhe anſwered, I dwell among mine own people. 14 And he ſaid, What then *is* to be done for her? And Gehazi anſwered, Verily ſhe hath no child, and her huſband is old. 15 And he ſaid, Call her. And when he had called her, ſhe ſtood in the door. 16 And he ſaid, About this ſeaſon, according to the time of life, thou ſhalt embrace a ſon. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lie unto thine hand-maid. 17 And the woman conceived, and bare a ſon at that ſeaſon that Eliſha had ſaid unto her, according to the time of life. 18 And when the child was grown, it fell on a day, that he went out to his father to the reapers. 19 And he ſaid unto his father, My head, my head. And he ſaid to a lad, Carry him to his mother. 20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died. 21 And ſhe went up and laid him on the bed of the man of God, and ſhut *the door* upon him, and went out. 22 And ſhe called unto her huſband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may run unto the man of God, and come again. 23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither new-moon, nor ſabbath. And ſhe ſaid, *It ſhall be* well. 24 Then ſhe ſaddled an aſs, and ſaid to her ſervant, Drive, and go forward; ſlack not *thy* riding for me, except I bid thee. 25 So ſhe went, and came unto the man of God to mount Carmel: and it came to paſs when the man of God ſaw her afar off, that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shunammite: 26 Run now, I pray thee, to meet her, and ſay unto her, *Is it* well with thee? *is it* well with thy huſband? *is it* well with the child? And ſhe anſwered, *It is* well. 27 And when ſhe came to the man of God to the hill, ſhe caught him by the feet: but Gehazi came near to thruſt her away. And the man of God ſaid, Let her alone, for her ſoul *is* vexed within her: and the Lord hath hid *it* from me, and hath not told me. 28 Then ſhe ſaid, Did I deſire a ſon of my lord? did I not ſay, Do not deceive me? 29 Then he ſaid to Gehazi, Gird up thy loins, and take my ſtaff in thine hand, and go thy way: if thou meet any man, ſalute him not; and if any ſalute thee, anſwer him not again: and lay my ſtaff upon the face of the child. 30 And the mother of the child ſaid, *As* the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. And he aroſe and followed her. 31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the child, but *there was* neither voice nor hearing: wherefore he went again to meet him, and told him, ſaying, The child *is* not awaked. 32 And when Eliſha was come into the houſe, behold, the child was dead, *and* laid upon his bed. 33 He went in therefore and ſhut the door upon them twain, and prayed unto the Lord. 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he ſtretched himſelf upon the child, and the fleſh of the child waxed warm. 35 Then he returned and walked in the houſe to and fro, and went up, and ſtretched himſelf upon him: and the child neeſed ſeven times, and the child opened his eyes. 36 And he called Gehazi, and ſaid, Call this Shunammite. So he called her: and when ſhe was come in unto him, he ſaid, Take up thy ſon. 37 Then ſhe went in, and fell at his feet, and bowed her ſelf to the ground, and took up her ſon, and went out. 38 And Eliſha came again t Gilgal, and *there was* a dearth in the land, an the ſons of the prophets *were* ſitting before him and he ſaid unto his ſervant, Set on the grea pot, and ſeethe pottage for the ſons of the pro phets. 39 And one went out into the field gather herbs, and found a wild vine, and gathere thereof wild gourds his lap-full, and came an ſhred *them* into the pot of pottage: for the knew *them* not. 40 So they poured out for th men to eat: and it came to paſs as they were ea ing of the pottage, that they cried out, and ſaid O thou man of God *there is* death in the po And they could not eat *thereof*. 41 But he ſai Then bring meal. And he caſt *it* into the po and he ſaid, Pour out for the people, that th may eat: and there was no harm in the pot. 4 And there came a man from Baal-ſhaliſha, an brought the man of God bread of the firſt-frui twenty loaves of barley, and full ears of corn the huſk thereof: and he ſaid, Give unto th people, that they may eat. 43 And his ſervito ſaid, What ſhould I ſet this before an hundre men? He ſaid again, Give the people, that the may eat: for thus ſaith the Lord, They ſhall e and ſhall leave *thereof*. 44 So he ſet *it* befo them, and they did eat, and left *thereof*, cording to the word of the Lord.

And the Creditor is come to take my two Sons t Bondmen] The *Jewiſh* Law looked upon Children the proper Goods of their Parents, who had Powe ſell them for ſeven Years, as their Creditors had to co pel them to do it, in order to pay their Debts; from the *Jews* this Cuſtom was propagated to the *At nians*, and from them to the *Romans*. The *Ro* indeed, had the moſt abſolute Controul over their C dren. By the Decree of *Romulus*, they could im ſon, beat, kill, or ſell them for Slaves; but *N Pompilius* firſt moderated this, and the Emperor *D cleſian* made a Law, that no free Perſons ſhould ſold upon Account of Debt. The antient *Atheni* had the like Juriſdiction over their Children, but *S* reform reformed this cruel Cuſtom; as, indeed, it ſeemed a little hard, that the Children of a poor Man, who have no Manner of Inheritance left them, ſhould be compelled into Slavery, in order to pay the deceaſed Father's Debts; and yet this was the Cuſtom, as appears from this Paſſage, wherein the Prophet does not pretend to reprove the Creditor, but only puts the Woman in a Method to pay him.

CHAP. V.

Naaman *is ordered by* Eliſha *to waſh in* Jordan, *and is thereby cured of his Leproſy.* Eliſha *refuſes his Gifts; but* Gehazi *takes them, and is ſmitten with a Leproſy.*

Ver. 1. NOW Naaman captain of the hoſt of the king of Syria, was a great man with his maſter, and honourable, becauſe by him the Lord had given deliverance unto Syria: he was alſo a mighty man in valour, *but* he *was* a leper. 2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid, and ſhe waited on Naamans wife. 3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* with the rophet that *is* in Samaria: for he would recover im of his leproſie. 4 And *one* went in, and old his lord, ſaying, Thus and thus ſaid the maid, that *is* of the land of Iſrael. 5 And the ing of Syria ſaid, Go to, go, and I will ſend a etter unto the king of Iſrael. And he departed d took with him ten talents of ſilver, and ſix ouſand *pieces* of gold, and ten changes of iment. 6 And he brought the letter to the ng of Iſrael, ſaying, Now when this letter is me unto thee, behold, I have *therewith* ſent aaman my ſervant to thee, that thou mayeſt cover him of his leproſie. 7 And it came to ſs when the king of Iſrael had read the letter, at he rent his cloaths, and ſaid, *Am* I God, to ill and to make alive, that this man doth ſend to me to recover a man of his leproſie? wherere conſider, I pray you, and ſee how he ſeeketh quarrel againſt me. 8 And it was *ſo*, when liſha the man of God heard that the king of ael had rent his cloaths, that he ſent to the ng, ſaying, Wherefore haſt thou rent thy aths, let him come now to me, and he ſhall ow that there is a prophet in Iſrael. 9 So aman came with his horſes, and with his riot, and ſtood at the door of the houſe of liſha. 10 And Eliſha ſent a meſſenger unto m, ſaying, Go and waſh in Jordan ſeven times, d thy fleſh ſhall come again unto thee, and u ſhalt be clean. 11 But Naaman was wroth, went away, and ſaid, Behold, I thought, will ſurely come out to me, and ſtand, and on the name of the Lord his God, and ſtrike hands over the place, and recover the leper. *Are* not Abana and Pharpar, rivers of Daſcus, better than all the waters of Iſrael? may t waſh in them and be clean? So he turned, went away in a rage. 13 And his ſervants e near, and ſpake unto him, and ſaid, My er, *if* the prophet had bid thee *do ſome* great g, wouldeſt thou not have done *it*? how ch rather then, when he ſaith to thee, Waſh be clean? 14 Then went he down, and dip- himſelf ſeven times in Jordan, according to ſaying of the man of God; and his fleſh came n like unto the fleſh of a little child, and he was clean. 15 And he returned to the man of God, he and all his company, and came, and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant. 16 But he ſaid, *As* the Lord liveth, before whom I ſtand, I will receive none. And he urged him to take *it*, but he refuſed. 17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the Lord. 18 In this thing the Lord pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow my ſelf in the houſe of Rimmon: when I bow down my ſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing, 19 And he ſaid unto him, Go in peace. So he departed from him a little way. 20 But Gehazi the ſervant of Eliſha the man of God ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the Lord liveth, I will run after him, and take ſomewhat of him. 21 So Gehazi followed after Naaman: and when Naaman ſaw *him* running after him, he lighted down from the chariot to meet him, and ſaid, *Is* all well? 22 And he ſaid, All *is* well: my maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments. 23 And Naaman ſaid, Be content, take two talents. And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants, and they bare *them* before him. 24 And when he came to the tower, he took *them* from their hand, and beſtowed them in the houſe; and he let the men go, and they departed. 25 But he went in, and ſtood before his maſter: and Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither. 26 And he ſaid unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive money, and to receive garments, and olive-yards, and vine-yards, and ſheep, and oxen, and men-ſervants, and maid-ſervants? 27 The leproſie therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever. And he went out from his preſence a leper *as white* as ſnow.

Go, and waſh in Jordan ſeven Times, and thou ſhalt be clean] This he ordered him to do in Conformity to the Law, which requires that Lepers, in order to their cleanſing, ſhould be ſprinkled *ſeven Times*, Levit. xiv. 7, *&c.* the Prophet ordered *Naaman* to dip himſelf ſo often; but *Jordan* (as the *Syrian* argued) had no more Virtue in it than other Rivers; nor could cold Water, of any Kind, be a proper Means for curing this Diſtemper, whoſe Root is a white wateriſh Humour, that would increaſe, rather than be diminiſhed, by any ſuch Application.

And Naaman ſaid, ſhall there then, I pray thee, be given to thy Servant two Mules Burden of Earth] He deſired the Earth of the Land, becauſe he thought it more holy and acceptable to God, and proper for his Service; or, becauſe he would, by this Token, declare his Conjunction with the People of *Iſrael*, in the true

Worſhip, and conſtantly put himſelf in Mind of his great Obligation to that God from whoſe Land this Earth was taken. He might indeed have enough of this Earth without aſking any one for it, but he deſired the Prophet to give it him, as believing perhaps, that he, who put ſuch Virtue into the Waters of *Iſrael*, could put as much in the Earth thereof, and make it as uſeful and beneficial to him in another Way. Theſe Thoughts indeed, were groundleſs and extravagant, but yet were excuſable in a Heathen and a Novice, that was not as yet ſufficiently inſtructed in the Religion.

And I bow myſelf in the Houſe of Rimmon, the Lord pardon thy Servant in this Thing. And Eliſha ſaid unto him, Go in peace] But could *Naaman*, who now profeſſes himſelf a Worſhipper of the true God, innocently attend his Maſter in his idolatrous Worſhip, as *Eliſha* ſeems to give him Leave to do? *Anſw.* Tho' we pretend not to ſay, ſays *Stackhouſe*, with ſome *Rabinical* Doctors, that as *Naaman* was no *Jew*, but a Foreigner and Proſelite only, he was not obliged to abſtain from all external Worſhip of Idols (as the *Jews* confeſſedly were) ſo long as he continued in another Country; yet it is generally agreed, that we are bound to ſhew the ſame Reſpect to our Superiors, and thoſe that are ſet in Authority over us (ſo long as we do not injure our Conſcience thereby) in one Place as well as another; and that therefore *Naaman* might very well retain his Dignity, and high Office at Court, even as *Joſeph* did in *Egypt*, and *Daniel* in *Babylon*, might accompany his Maſter into *Rimmon*'s Temple, nay, and bow together with him, in Compliance to his Infirmity or Convenience (who could not ſo well bow if he ſtood upright) ſo long as this was an Act purely external, without any of thoſe inward Sentiments of Reſpect, which conſtitute the Eſſence of Adoration.

Now, ſince Repentance has Regard to what is paſt, and to aſk Pardon for an Offence already committed, is much more natural, than to aſk Pardon for what we purpoſe, for the future, to commit (which, in Matters of Morality, is a Kind of Contradiction) it ſeems not improbable, that the Words ſhould be rendered (as the Original will fairly bear it) in the Preter Tenſe: *Lord, pardon thy Servant, that when my Maſter went into the Houſe of Rimmon, to worſhip, and he leaned on my Hand, and I bowed myſelf there, the Lord pardon thy Servant in this Thing.* For, how great would the Incongruity be, if *Naaman*, who had juſt before declared his Renunciation of Idolatry, ſhould now confeſs his Readineſs to relapſe into the ſame Crime, and deſire God's Pardon for it before-hand? Whereas, to aſk Pardon for what he had done amiſs, and to deſire the Prophet's Interceſſion with God in that Behalf, argued a Mind truly ſenſible of his former Tranſgreſſion, and very much reſolved to avoid it for the future: And accordingly it is preſumed, that upon his Return Home, he refuſed to worſhip *Rimmon* any more, and was thereupon diſmiſſed from being General of the King's Forces.

It is thought by the Generality of Interpreters, that, as the *Syrians* were great Worſhippers of the *Sun*, the God *Rimmon* is the ſame; and that the Name *Rimmon*, or *high*, is given him by Reaſon of his Elevation. *Grotius* takes it for *Saturn*, becauſe that Planet is the higheſt of all; and *Selden* will have it to be the ſame with *Elion*, or the moſt high God of the *Phenicians*. 'Tis certain, that the Word *Rimmon* is the Name that the *Syrians* give to Pomegranates; and therefore as their Country was full of Pomegranate-trees, whoſe Fruit is not only of a delicious Taſte, but of great Uſe likewiſe, on Account of the excellent Liquor which it produces, they gave, perhaps, the Name of *Pomegranate* to their God, in the ſame Manner that the *Greeks* and *Romans* gave that of *Ceres* to the Goddeſs of Corn.

CHAP. VI.

Eliſha *performs ſeveral Miracles.* Samaria *is beſieged, and ſo diſtreſſed, that Women eat their own Children. The King ſends to ſlay* Eliſha.

Ver. 1. AND the ſons of the prophets ſaid
unto Eliſha, Behold now, the place
where we dwell with thee is too ſtraight for us.
2 Let us go, we pray thee, unto Jordan, and
take thence every man a beam, and let us make
us a place there where we may dwell. And he anſwered,
Go ye. 3 And one ſaid, Be content,
I pray thee, and go with thy ſervants. And he
anſwered, I will go. 4 So he went with them.
And when they came to Jordan, they cut down
wood. 5 But as one was felling a beam, the
ax-head fell into the water: and he cried, and
ſaid, Alas maſter, for it was borrowed. 6 And
the man of God ſaid, Where fell it? And he
ſhewed him the place. And he cut down a ſtick,
and caſt *it* in thither, and the iron did ſwim.
7 Therefore ſaid he, Take *it* up to thee. And
he put out his hand, and took it. 8 Then the king
of Syria warred againſt Iſrael, and took counſel
with his ſervants, ſaying, In ſuch and ſuch a place
ſhall be my camp. 9 And the man of God ſent
unto the king of Iſrael, ſaying, Beware that thou
paſs not ſuch a place; for thither the Syrians are
come down. 10 And the king of Iſrael ſent to
the place which the man of God told him, and
warned him of, and ſaved himſelf there, not once
nor twice. 11 Therefore the heart of the king
of Syria was ſore troubled for this thing, and h
called his ſervants and ſaid unto them, Will ye no
ſhew me which of us *is* for the king of Iſrael? 1
And one of his ſervants ſaid, None, my lord
O king: but Eliſha the prophet, that *is* in Iſrae
telleth the king of Iſrael the words that tho
ſpeakeſt in thy bed-chamber. 13 And he ſaid
Go and ſpy where he *is*, that I may ſend an
fetch him. And it was told him, ſaying, Behold
he is in Dothan. 14 Therefore ſent he thithe
horſes, and chariots, and a great hoſt: and the
came by night and compaſſed the city about. 1
And when the ſervant of the man of God wa
riſen early and gone forth, behold, an ho
compaſſed the city, both with horſes and chariot
and his ſervant ſaid unto him, Alas my maſte
how ſhall we do? 16 And he aſwered, Fe
not: for they that *be* with us, *are* more th
they that *be* with them. 17 And Eliſha praye
and ſaid, Lord, I pray thee open his eyes th
he may ſee. And the Lord opened the eyes
the young man, and he ſaw: and behold, th
mountain *was* full of horſes, and chariots of fi
round about Eliſha. 18 And when they ca
down to him, Eliſha prayed unto the Lord, a
ſaid, Smite this people, I pray thee, with blin
neſs. And he ſmote them with blindneſs, acco
ing to the word of Eliſha. 19 And Eliſha ſa
unto them, This *is* not the way, neither *is* this t
city: follow me, and I will bring you to the m
whom ye ſeek. But he led them to Samaria.
And it came to paſs when they were come in
Samaria, that Eliſha ſaid, Lord open the eyes
theſe *men*, that they may ſee. And the Lo
opened their eyes, and they ſaw, and beho
they were in the mids of Samaria. 21 And t
king of Iſrael ſaid unto Eliſha, when he ſaw the
My father, ſhall I ſmite *them*? ſhall I ſmite *the*
22 And he anſwered, Thou ſhalt not ſm
them: wouldeſt thou ſmite thoſe whom thou h
taken captive with thy ſword, and with thy bo
ſet bread and water before them, that they m
eat and drink, and go to their maſter.
A

he prepared great proviſion for them: and when they had eaten and drunk, he ſent them away, and they went to their maſter. So the bands of Syria came no more into the land of Iſrael. 24 And it came to paſs after this, that Ben-hadad, king of Syria, gathered all his hoſt, and went up, and beſieged Samaria. 25 And there was a great famine in Samaria: and behold, they beſieged it, until an aſſes head was *ſold* for fourſcore *pieces* of ſilver, and the fourth part of a cab of doves dung for five *pieces* of ſilver. 26 And as the king of Iſrael was paſſing by upon the wall, there cried a woman unto him, ſaying, Help my lord, O king. 27 And he ſaid, If the Lord do not help thee, whence ſhall I help thee? out of the barn-floor, or out of the wine-preſs? 28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to day, and we will eat my ſon to morrow. 29 So we boiled my ſon and did eat him: and I ſaid unto her on the next day, Give thy ſon, that we may eat him: and ſhe hath hid her ſon. 30 And it came to paſs when the king heard the words of the woman, that he rent his cloaths, and he paſſed by upon the wall, and the people looked, and behold, *he had* ſackcloth within upon his fleſh. 31 Then he ſaid, God do ſo and more alſo to me, if the head of Eliſha the ſon of Shaphat ſhall ſtand on him this day. 32 But Eliſha ſat in his houſe, (and the elders ſat with him) and the king ſent a man from before him: but ere the meſſenger came to him, he ſaid to the elders, See ye how this ſon of a murderer hath ſent to ake away mine head? look when the meſſenger cometh, ſhut the door, and hold him faſt at the door: *is* not the ſound of his maſters feet behind him? 33 And while he yet talked with them, behold the meſſenger came down unto him: and e ſaid Behold, this evil *is* of the Lord, what hould I wait for the Lord any longer?

And one of his Servants ſaid, none, my Lord, O King, t Eliſha the Prophet] It is not to be doubted, that *Naaman*, upon his Return from *Samaria*, ſpread the ame of *Eliſha* ſo much in the Court of *Syria*, that ome of the great Men there might have the Curioſity make a farther Enquiry concerning him; and, being informed by ſeveral of his miraculous Works, they ght thence conclude, that he could tell the greateſt crets, as well as perform ſuch Works as were related f him; and that therefore, in all Probability, he was e Perſon who gave the King of *Iſrael* Intelligence of l the Schemes that had been attempted to entrap him.

And the Lord opened the Eyes of the young Man, and ſaw; and behold, the Mountain was full of Horſes d Chariots of Fire round about Eliſha] It muſt be owed, that Angels, whether they be purely *ſpiritual*, (as others think) cloathed with ſome *material* Form, not be ſeen by mortal Eyes; and therefore as *Eliſha* mſelf, without a peculiar Vouchſafement of God, uld not diſcern the heavenly Hoſt, which, at that me, encamped about him, ſo he requeſts of God, t for the Removal of his Fears, and the Confirman of his Faith, his Servant might be indulged the me Privilege: Nor does it ſeem unlikely, that, from ch Accounts as theſe that have deſcended by Tradin, that Notion among the *Greeks*, of a certain *Miſt*, ch intercepts the Sight of their Gods from the Ken human Eyes, might at firſt borrow its Original.

And he ſmote them with Blindneſs] But we are not imagine, that this Blindneſs was ſo total, that they e loſt the Uſe of their Eyes, but only that it was ch a Dimneſs, and Confuſion in their Sight, as hindered them from diſtinguiſhing one Object from another; the City of *Dotham*, for Inſtance, from the City of *Samaria*: Even, in like Manner as we read of the People of *Sodom*, that when the Angels ſmote them with Blindneſs (which they might eaſily do, by ſome ſmall Alteration, either in their Sight or in the Air) *they wearied themſelves to find out Lot's Door*. They ſaw the Houſe, it ſeems, but did not diſcern the Door, becauſe this ſudden Diſorder, in their Imagination, might either make the Door to them like the ſolid Wall, or the ſolid Wall like ſo many Doors.

This is no more than what happens to ſeveral Men in their Liquor, that tho' their Eyes be open, and can perceive the ſeveral Objects that ſurround them, yet they cannot diſcern wherein they differ. And, if we may ſuppoſe, that the *Syrian* Army was under the like Caſe, we need no longer wonder that they readily accepted of a Guide, who offered his Service, and beſpoke them fair (whom they might, indeed, take for ſome Deputy of the Town, with Authority to deliver up the Prophet to them) than that a Drunkard, who, after a long while having loſt his Way, and found himſelf bewilder'd, ſhould be thankful to any Hand that would promiſe to conduct him ſafe home.

An Aſs's Head was ſold for fourſcore Pieces of Silver] If we reckon theſe Pieces of Silver, or Shekels, at fifteen Pence a-piece, they come to five Pounds Sterling, a vaſt Price for that which had on it ſo little Meat, and that unclean according to the Law, *Levit.* xi. In Times of Famine, however, and extreme Neceſſity, the *Jews* themſelves were abſolved from the Obſervation of the Law; nor do there want Inſtances in Hiſtory, where other People upon the ſame Occaſion, have been reduced to the like Diſtreſs, if what *Plutarch*, in the Life of *Artaxerxes*, tells us be true, *viz.* that in that Prince's War with the *Caduici*, an Aſs's Head could ſcarce have been purchaſed at the Price of ſixty Drachms, *i. e.* two Pounds and five Shillings of our Money.

And the fourth Part of a Cab of Dove's Dung for five Pieces of Silver] Interpreters have been at a great Loſs to deviſe, upon what Account the Inhabitants of *Samaria* ſhould be obliged to buy ſo ſmall a Quantity of it (for a *Cab* was the leaſt Meaſure the *Jews* had for dry Things) at ſo dear a Rate. For Food, for Salt, for Fireing, for dunging their Lands within the Walls, ſeveral Interpreters have ſeverally applied it: But, upon a ſmall Examination it would appear, that none of theſe Uſes could ſuit with the Circumſtances of a City ſo cloſely beſieged as *Samaria* was. The *Talmudiſts* ſuppoſe, that they have found out the true Solution, by tranſlating the Term of the Original, by *Crop of Doves*; for they affirm that ſeveral People in *Samaria* kept many Doves, to bring them Proviſions from the Country, which were wont to diſgorge what they picked up, ſo that their Owners might ſell it at a dear Rate; but who can imagine, that ſo great a Number of Doves, as were neceſſary for this Purpoſe, ſhould be ſuffered to live in a City ſo pinched with Famine; that Doves ſhould be ſo docile and well trained up, as to bring to their Maſters whatever they had ranged for; or, that in a Country, in a Manner covered with the Enemy, who had altogether foraged and laid it waſte, there ſhould be found any Nouriſhment at all? The learned *Bochart*, therefore, has not only ſolidly confuted theſe wild Opinions, but has likewiſe farther obſerved, that the *Arabians* gave the Name of *Dove's Dung*, or *Sparrow's Dung*, to two ſeveral Things; firſt, to a Kind of Moſs that grows on Trees or ſtony Ground; and, ſecondly, to a Sort of Peaſe or Pulſe, which was very common in *Judea*, as may be ſeen in 2 *Sam.* xvii. 28. and therefore concludes, that the Word *Cherſonim* may well denote *Fitches* or *Pulſe*; and, for the Confirmation of this, ſome Travellers have told us, that at *Grand Cairo* and *Damaſcus*, there are Magazines, where they conſtantly fry this Kind of Grain, which thoſe, who go in Pilgrimage, buy and take with them, as Part of the Proviſion for their Journey.

CHAP. VII.

Eliſha *propheſieth incredible Plenty in* Samaria, *and the Death of a Nobleman, who would not believe the Prophecy. Four Lepers bring Advice of the Flight of the* Syrians. *The King ſeizes their Tents, and gets great Plenty. The incredulous Lord is trodden under Foot and dies.*

Ver. 1. THEN Eliſha ſaid, Hear ye the word of the Lord, Thus ſaith the Lord, To morrow about this time *ſhall* a meaſure of fine flour *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria. 2 Then a lord on whoſe hand the king leaned, anſwered the man of God, and ſaid, Behold, *if* the Lord would make windows in heaven might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof. 3 And there were four leprous men at the entring in of the gate: and they ſaid one to another, Why ſit we here until we die? 4 If we ſay, We will enter into the city, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die. 5 And they roſe up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold *there was* no man there. 6 For the Lord had made the hoſt of the Syrians to hear a noiſe of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians to come upon us. 7 Wherefore they aroſe, and fled in the twilight, and left their tents, and their horſes, and their aſſes, even the camp as it *was*, and fled for their life. 8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat, and drink, and carried thence ſilver and gold, and raiment, and went and hid *it*; and came again, and entred into another tent, and carried thence *alſo*, and went and hid *it*. 9 Then they ſaid one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, ſome miſchief will come upon us: now therefore come, that we may go and tell the kings houſhold. 10 So they came and called unto the porter of the city: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*. 11 And he called the porters, and they told it to the kings houſe within. 12 And the king aroſe in the night, and ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us; they know that we *be* hungry, therefore are they gone out of the camp, to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive and get into the city. 13 And one of his ſervants anſwered, and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left in the city, (behold, they *are* as all the multitude of Iſrael that are left in it: behold, I *ſay*, they *are* even as all the multitude of the Iſraelites that are conſumed) and let u ſend and ſee. 14 They took therefore two chariot horſes, and the king ſent after the hoſt of the Syrians, ſaying Go, and ſee. 15 And they went after them unto Jordan, and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away in their haſte: and the meſſengers returned, and told the king. 16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the Lord. 17 And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and h died, as the man of God had ſaid, who ſpak when the king came down to him. 18 And i came to paſs, as the man of God had ſpoken t the king, ſaying, Two meaſures of barley fo a ſhekel, and a meaſure of fine flour for a ſhekel ſhall be to morrow about this time in the gate o Samaria. 19 And that lord anſwered the ma of God, and ſaid, Now behold, *if* the Lor ſhould make windows in heaven, might ſuch thing be? And he ſaid, Behold thou ſhalt ſee with thine eyes, but ſhall not eat thereof. 2 And ſo it fell out unto him: for the peop trode upon him in the gate, and he died.

A Meaſure of fine Flour ſhall be ſold for a Shek The Word *Seab*, which we render a *Meaſure*, w equal to ſix Cabs, and contained, as ſome think, Quarts, as others a Peck, and others a Peck and t Quarts of our Meaſure. The Shekel was much abo our three Shillings; and, to have a Peck of fine Flo for three Shillings, at other Times, would not ha been ſo cheap; but, conſidering the preſent Situati of Things, it was wonderfully ſo.

And they ſaid one to another, Lo, the King of Iſr hath hired againſt us the Kings of the Hittites] T *Hittites*, in particular, lived in *Arabia Petræa*, to t South of *Paleſtine*, and, in *Solomon*'s Time (who h ſome Wives out of this Country) held a great Co merce with him in Horſes, 1 *Kings* x. 29. and xi. But under the Name of *Hittites* (as elſewhere under t Names of *Amorites*) the ſacred Penman ſeems to co prehend all, or any of the People of *Canaan*. For, t the greateſt Number of that People were deſtroy yet ſome of them were ſpared, and many of them, up *Joſhua*'s coming, fled away, ſome to remote Parts that famous and antient Pillar, in the Coaſts of *Afr* teſtifies) and others to the Countries bordering up *Canaan*; where, by Reaſon of the Scarcity of Inha tants in thoſe Days, finding Room enough, they ſea themſelves, and in Proceſs of Time, growing numer and powerful, appointed (according to their antient Ma ner of Government) Kings to rule over them.

CHAP. VIII.

The Story of the Shunamite *Woman.* Benhad *being ſick, ſends* Hazael *to* Eliſha, *who fore* Benhadad'*s Death, and* Hazael'*s cruel Rei who kills his Maſter, and ſucceeds him.* Je ram'*s wicked Reign; he dies, and his Son ceeds him.* Ahaziah'*s wicked Reign; he j Forces with* Joram *againſt* Hazael.

Ver. 1. THEN ſpake Eliſha unto the wo (whoſe ſon he had reſtored to ſaying, Ariſe, and go thou and thine houſh and ſojourn whereſoever thou canſt ſojou for the Lord hath called for a famine, and it f alſo come upon the land ſeven years. 2

the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years. 3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe, and for her land. 4 And the king talked with Gehazi the ſervant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done. 5 And it came to paſs as he was telling the king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord, O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life. 6 And when the king aſked the woman, ſhe told him. So the king appointed unto her a certain officer, ſaying, Reſtore all that *was* hers, and all the fruits of the field, ſince the day that ſhe left the land, even till now. 7 And Eliſha came to Damaſcus: and Ben-hadad the king of Syria, was ſick, and it was told him, ſaying, The man of God is come hither. 8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the Lord by him, ſaying, Shall I recover of this diſeaſe? 9 So Hazael went to meet him, and took a preſent with him, even of every good thing of Damaſcus, forty camels urden, and came and ſtood before him, and id, Thy ſon Ben-hadad king of Syria hath ſent e to thee, ſaying, Shall I recover of this diſeaſe? 0 And Eliſha ſaid unto him, Go, ſay unto im, Thou mayeſt certainly recover: howbeit, the ord hath ſhewed me, that he ſhall ſurely die. 1 And he ſetled his countenance ſtedfaſtly, til he was aſhamed: and the man of God wept. 2 And Hazael ſaid, Why weepeth my lord? nd he anſwered, Becauſe I know the evil that ou wilt do unto the children of Iſrael: their ong holds wilt thou ſet on fire, and their young en wilt thou ſlay with the ſword, and wilt daſh ir children, and rip up their women with child. 3 And Hazael ſaid, But what, *is* thy ſervant dog that he ſhould do this great thing? And iſha anſwered, The Lord hath ſhewed me that ou *ſhalt be* king over Syria. 14 So he departed m Eliſha, and came to his maſter, who ſaid him, What ſaid Eliſha to thee? And he an- ered, He told me *that* thou ſhouldeſt ſurely over. 15 And it came to paſs on the mor- w, that he took a thick cloth, and dipt *it* in er, and ſpread *it* on his face, ſo that he died: d Hazael reigned in his ſtead. 16 And in fifth year of Joram the ſon of Ahab king of el, Jehoſhaphat *being* then king of Judah, oram the ſon of Jehoſhaphat king of Judah an to reign. 17 Thirty and two years old was when he began to reign, and he reigned eight s in Jeruſalem. 18 And he walked in the y of the kings of Iſrael, as did the houſe of ab: for the daughter of Ahab was his wife; d he did evil in the ſight of the Lord. 19 t the Lord would not deſtroy Judah, for id his ſervants ſake, as he promiſed him to e him alway a light, *and* to his children. 20 is days Edom revolted from under the hand Judah, and made a king over themſelves. 21 Joram went over to Zair, and all the chariots with him, and he roſe by night and ſmote the Edomites which compaſſed him about: and the captains of the chariots, and the people fled into their tents. 22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the ſame time. 23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his ſon reigned in his ſtead. 25 In the twelfth year of Joram the ſon of Ahab king of Iſrael, did Ahaziah the ſon of Jehoram king of Judah begin to reign. 26 Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem; and his mothers name *was* Athaliah, the daughter of Omri king of Iſrael. 27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the Lord, as *did* the houſe of Ahab; for he *was* the ſon-in-law of the houſe of Ahab. 28 And he went with Joram the ſon of Ahab, to the war againſt Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram. 29 And king Joram went back to be healed in Jezreel, of the wounds which the Syrians had given him at Ramah, when he fought againſt Hazael king of Syria: and Ahaziah the ſon of Jehoram king of Judah, went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick.

And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover; howbeit, the Lord hath ſhewed me, that he ſhall ſurely die] This Meſſage to *Benhadad*, ſeems perfectly equivocal, and therefore, one would think, very unbecoming the prophetical Dignity. It may poſſibly be thought, indeed, ſays *Stackhouſe*, that *Eliſha*'s foretelling his Advancement to the Throne, might be a Spur, and Incitement to his Ambition; but the Means, whereby he accompliſhed his Deſign, were entirely from his wicked and corrupt Mind, which would not ſtay for the ordinary Methods of divine Providence to bring it innocently about, but choſe rather to carve for himſelf, and by murthering his Maſter, to cut him out a more compendious Way of coming into immediate Poſſeſſion. And this ſolves the ſeeming Difficulty, of the Prophet's ſending one Anſwer to *Benhadad*, and telling *Hazael* quite another Story: For, when *Hazael* underſtood that his Maſter's Diſeaſe was not mortal, but that, if no Violence intervened, he might eaſily get over that Indiſpoſition, (for that is the Senſe of *he may certainly recover)* and, at the ſame Time, was told by the Prophet, that he would not, however, recover, becauſe he foreſaw, that Violence would be uſed to take away his Life (as this is the Senſe of *he ſhall ſurely die) Hazael* went his Way, and not willing to truſt Providence with his Maſter's Recovery, took Care, the next Morning, to have him diſpatch'd.

There is, however, another, and (as ſome think) a much plainer Interpretation of the Prophet's Words. For, ſince this is a Paſſage, which admits of a various Lection, the adverb *lo*, as it is in the Textual Reading, ſignifies *not*, in our Tranſlation (which in this Place follows the Marginal) is rendered *to him*. So that, if the *Hebrew* Text be right (as ſome learned Men, upon Examination, have given it the Preference) the plain Reading of the Words will be, *Go ſay, thou ſhalt ſurely not live; for the Lord hath ſhewed me, that thou ſhalt ſurely die.* This was the Senſe of the Prophet's Anſwer to *Benhadad*; but *Hazael*, who was a wicked Man, went, and told him a quite contrary Thing, on purpoſe to lull him into a State of Security, that thereby he might have a fairer Opportunity of accompliſhing his Deſign upon him.

Thus whether the Marginal or Textual Reading, be right, and conſequently, whether the Prophet's Meſſage to *Benhadad* be taken in an affirmative or negative Senſe, he cannot be juſtly charged with Baſeneſs or Ingratitude, ſince, whether he accepted of his Preſent, or no, 'tis manifeſt that he could not return him any falſe or deluſive Anſwer: And yet the more probable Opinion is, that, in Conformity to his former Practice, in the Caſe of *Naaman* the Leper, he did, upon this Occaſion, reject the good Things of *Damaſcus*, which *Benhadad* ſent, and becauſe the ſame Reaſons, which induced him to refuſe them from the Hand of *Naaman*, were ſtill in Force, and might equally prevail with him not to accept them from the Hand of *Hazael*.

CHAP. IX.

Eliſha *ſends a young Prophet to anoint* Jehu *King over* Iſrael, *whom he charges to deſtroy the Houſe of* Ahab. Jehu *is made King, and kills* Joram, *and alſo* Ahaziah *King of* Judah, *cauſes* Jezebel *to be thrown out of a Window, and ſhe is devoured by Dogs.*

Ver. 1. AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy loyns, and take this box of oyl in thine hand, and go to Ramoth-gilead. 2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go in, and make him ariſe up from among his brethren, and carry him to an inner chamber. 3 Then take the box of oyl, and pour *it* on his head, and ſay, Thus ſaith the Lord, I have anointed thee king over Iſrael: then open the door and flee, and tarry not. 4 So the young man, *even* the young man the prophet, went to Ramoth-gilead. 5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O captain. And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain. 6 And he aroſe, and went into the houſe, and he poured the oyl on his head, and ſaid unto him, Thus ſaith the Lord God of Iſrael, I have anointed thee king over the people of the Lord, *even* over Iſrael. 7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the Lord, at the hand of Jezebel. 8 For the whole houſe of Ahab ſhall periſh, and I will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael. 9 And I will make the houſe of Ahab, like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah. 10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door, and fled. 11 Then Jehu came forth to the ſervants of his lord: and *one* ſaid unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he ſaid unto them, Ye know the man and his communication. 12 And they ſaid, *It is* falſe, tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the Lord, I have anointed thee king over Iſrael. 13 Then they haſted and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu is king. 14 So Jehu the ſon of Jehoſhaphat the ſon of Nimſhi, conſpired againſt Joram, (Now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria: 15 But king Joram was returned to be healed in Jezreel, of the wounds which the Syrians had given him, when he fought with Hazael king of Syria) And Jehu ſaid, If it be your minds, *then* let none go forth *nor* eſcape out of the city, to go to tell *it* in Jezreel. 16 So Jehu rode in a chariot, and went to Jezreel, (for Joram lay there) and Ahaziah king of Judah was come down to ſee Joram. 17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſe-man, and ſend to meet them, and let him ſay, *Is it* peace? 18 So there went one on horſe-back to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchmen told, ſaying, The meſſenger came to them, but he cometh not again. 19 Then he ſent out a ſecond on horſe-back, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behind me. 20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth furiouſly. 2 And Joram ſaid, Make ready. And his chario was made ready. And Joram king of Iſrael and Ahaziah king of Judah went out, each wit his chariot, and they went out againſt Jehu, and met him in the portion of Naboth the Jezreelite 22 And it came to paſs when Joram ſaw Jehu that he ſaid, *Is it* peace, Jehu? And he anſwered, What peace, ſo long as the whoredom of thy mother Jezebel, and her witchcrafts *are* many? 23 And Joram turned his hands, an fled, and ſaid to Ahaziah, *There is* treachery O Ahaziah. 24 And Jehu drew a bow wit his full ſtrength, and ſmote Jehoram between h arms, and the arrow went out at his heart, an he ſunk down in his chariot. 25 Then ſaid *Jeh* to Bidkar his captain, Take up, *and* caſt hi in the portion of the field of Naboth the Je reelite: for remember, how that when I and tho rode together after Ahab his father, the Lo laid this burden upon him. 26 Surely, *I ha* ſeen yeſterday the blood of Naboth, and t blood of his ſons, ſaid the Lord, and I will r quite thee in this plat, ſaith the Lord. No therefore take *and* caſt him into the plat *of grou* according to the word of the Lord. 27 B when Ahaziah the king of Judah ſaw *this*, fled by the way of the garden houſe: and Je followed after him, and ſaid, Smite him alſo the chariot. *And they did ſo*, at the going up Gur, which *is* by Ibleam: and he fled to M giddo, and died there. 28 And his ſerva carried him in a chariot to Jeruſalem, and bur him in his ſepulchre with his fathers in the c of David. 29 And in the eleventh year of ram the ſon of Ahab, began Ahaziah to re over Judah. 30 And when Jehu was come Jezreel, Jezebel heard *of it*, and ſhe painted face, and tired her head, and looked out a window. 31 And as Jehu entred in at the g ſhe ſaid, *Had* Zimri peace, who ſlew his maſt 32 And he lift up his face to the window, ſaid, Who *is* on my ſide, who? And there loo out to him two *or* three eunuchs. 33 And ſaid, Throw her down. So they threw her down: and *ſome* of her blood was ſprinkled on the wall, and on the horſes: and he trode her under foot. 34 And when he was come in, he did eat and drink, and ſaid, Go, ſee now this curſed *woman*, and bury her: for ſhe *is* a kings daughter. 35 And they went to bury her, but they found no more of her than the ſcull, and the feet, and the palms of *her* hands. 36 Wherefore they came again, and told him: and he ſaid, This *is* the word of the Lord, which he ſpake by his ſervant Elijah the Tiſhbite, ſaying, In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel: 37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel, *ſo* that they ſhall not ſay, This *is* Jezebel.

Look out there Jehu — then take the Box of Oil, and pour it on his Head, and ſay, Thus ſaith the Lord, I have anointed thee King over Iſrael] The *Jews* are of Opinion, that none of the Kings of *Iſrael* were anointed, but thoſe that were of the Houſe of *David*, and theſe only when there was a Queſtion about their Succeſſion; as *Solomon*, they ſay, needed not to have been anointed, had it not been for the Faction of *Adonijah*. But in the Caſe of *Jehu*, in whom the Succeſſion of the Kingdom of *Iſrael* was to be tranſlated out of the right Line of the Family of *Ahab*, into another Family which had no Right to the Kingdom, but merely by this Appointment of God, there was a Neceſſity for his Unction, in order both to convey him a Title, and to inveſt him in the actual Poſſeſſion of the Kingdom; for if that (which ſome imagine from 1 *Kings* xix. 16.) be true, iz. that the Prophet *Elijah* did, before this Time, noint *Jehu*, that Unction did only confer on him a remote Right to the Kingdom, in the ſame Manner, as amuel's Unction did to *David*, 1 Sam. xvi. 13.

Surely, I have ſeen yeſterday the Blood of Naboth, and he Blood of his Sons, ſaid the Lord, and I will requite hee in this Place] It is to be obſerved, that in all the Hiſtory of *Naboth* (which is recorded in 1 *Kings* xxi.) e find no Mention made of the Death of his Sons; ut it is no unuſual Thing for the Scripture to ſupply, n one Place, that which has been omitted in another. Tis not improbable therefore, that, as *Naboth* was ccuſed of High Treaſon, all his Family was involved his Ruin, and all his Eſtate confiſcated to the King's xchequer. And what ſeems to confirm this Opinion That we never find *Elijah* once putting the King Mind, to reſtore the Vineyard to *Naboth*'s Children, or the King, in the Time of his Repentance, ever once inking to do it, becauſe, in all human Appearance, ere were no Heirs left. Notwithſtanding this, *Gro*-, and other learned Men, have obſerved, that theſe ords ſignify no more, than the extreme Poverty to hich *Naboth*'s Family was reduced by the Death of ir Father, and the Confiſcation of his Goods: For, ong the *Hebrews*, ſay they, all Puniſhments and iſeries are called *Blood*, Levit. xvii. 4. and to take y their Eſtate, upon which they ſhould have lived, in Effect, to take away their Blood, in which is Life of every Creature. But this is a little forced; therefore we ſhould rather think, that *Jehu* is here gravating *Ahab*'s Crime, and reckoning the Sons, as with the Father; becauſe, by their being deprived him, and of his Eſtate, they were, in a Manner, as bad a Condition, as tho' they were dead.

But when Ahaziah the King of Iſrael ſaw this, he fled the Way of the Garden-houſe; and Jehu followed after , and ſaid, Smite him alſo in the Chariot; and they ſo at the going up to Gur; and he fled to Megiddo, died there] But the Account of this Tranſaction is y differently related by the Author of the ſecond ok of *Chronicles*, Chap. xxi. In order to reconcile ſe different Accounts we muſt obſerve, that, as one at End of writing the Book of *Chronicles*, was, to ply ſuch Matter, as had been omitted in the Book of *Kings*; ſo this Account of the Death of *Ahaziah*, in the latter, is very ſhort, and included in the Story of *Jehoram*, that the Reader, at one and the ſame View, as it were, might perceive, in what Manner it was, that both theſe Princes fell; but in the former it is told more at large, and therefore, to compleat the Hiſtory, we muſt take in both Accounts, and from thence we may gather — That upon ſeeing *Jehoram* mortally wounded, *Ahaziah* turned his Chariot, and made the beſt of his Way to *Samaria*, in order to eſcape into his own Kingdom; but, finding the Paſſes too narrowly guarded, he thought proper to conceal himſelf in the Town, in hopes of a better Opportunity; that *Jehu* in the mean Time, coming to *Samaria*, and, having Intelligence that *Ahaziah* was lurking there, ordered, that diligent Search ſhould be made for him, and, when he was found, that he ſhould be carried to *Gur* (the Place in all Probability, where his Father *Joram* had ſlain his Brethren) and there be killed in his Chariot, that ſo his Servants might immediately carry off his Corpſe, and bury it. But, as *Jehu*'s Order to the Officers, that were entruſted with the Execution, was only, that they ſhould ſmite him, they thought it enough to give him a mortal Wound, ſo that his Servants carried him from thence to *Megiddo*, the next Town in the Tribe of *Iſſachar*, where he died.

Jezebel heard thereof, and painted her Face] The Words in the Original import, *ſhe put her Eyes in Paint*, i. e. ſhe uſed *Stibium*, or Antimony pulverized, to make her Eyes and Eye-brows look black and large, which, in ſeveral Countries, was accounted a great Beauty. The Uſe of Paint has been of antient Date, and the Art of blackening the Hair, and beautifying the Face, may be indulged the Vanity of the Female Sex; but it raiſes one's Indignation, to read of a *Sardanapalus* painting his Eyes and Eye-brows; of the antient *Greeks* running into the ſame Cuſtom; and much more of the martial *Romans*: But there were Fops then in all Nations, as well as now.

CHAP. X.

Jehu *causeth ſeventy of* Ahab'*s Sons to be ſlain*; *alſo forty-two of* Athaliah'*s Brethren*; *kills all the Prieſts and Prophets of* Ahab, *and follows the Sins of* Jeroboam. Hazael *oppreſſes* Iſrael. Jehoahaz *ſucceeds* Jehu.

Ver. 1. AND Ahab had ſeventy ſons in Samaria. And Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahabs *children*, ſaying, 2 Now aſſoon as this letter cometh to you, ſeeing your maſters ſons *are* with you, and *there are* with you chariots and horſes, a fenced city alſo, and armour: 3 Look even out the beſt and meeteſt of your maſters ſons, and ſet *him* on his fathers throne, and fight for your maſters houſe. 4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand? 5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us; we will not make any king: do thou *that which is* good in thine eyes. 6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your maſters ſons, and come to me to Jezreel by to morrow this time: (now the kings ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up) 7 And it came to paſs when the letter came to them, that they took the kings ſons, and ſlew ſeventy perſons, and put their heads in baſkets, and ſent *them* to Jezreel. 8 And there came a meſſenger, and told him, ſaying, They have brought the heads of the kings ſons. And he ſaid, Lay ye them in two heaps at the entring in of the gate, until the morning. 9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people, Ye *be* righteous: behold, I have conſpired againſt my maſter, and ſlew him: but who ſlew all theſe? 10 Know now that there ſhall fall unto the earth nothing of the word of the Lord, which the Lord ſpake concerning the houſe of Ahab: for the Lord hath done *that* which he ſpake by his ſervant Elijah. 11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his kinſfolks, and his prieſts, until he left him none remaining. 12 And he aroſe and departed, and came to Samaria. *And* as he *was* at the ſhearing-houſe in the way, 13 Jehu met with the brethren of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah, and we go down to ſalute the children of the king, and the children of the queen. 14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the pit of the ſhearing-houſe, *even* two and forty men; neither left he any of them. 15 And when he was departed thence, he lighted on Jehonadab the ſon of Rechab, *coming* to meet him, and he ſaluted him, and ſaid to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab anſwered, It is. If it be, give *me* thine hand: And he gave *him* his hand, and he took him up to him into the chariot. 16 And he ſaid, Come with me, and ſee my zeal for the Lord: So they made him ride in his chariot. 17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the ſaying of the Lord, which he ſpake to Elijah. 18 And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved Baal a little, *but* Jehu ſhall ſerve him much. 19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts, let none be wanting, for I have a great ſacrifice *to do* to Baal: whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty, to the intent that he might deſtroy the worſhippers of Baal. 20 And Jehu ſaid, Proclaim a ſolemn aſſembly for Baal. And they proclaimed *it*. 21 And Jehu ſent through all Iſrael: and all the worſhippers of Baal came, ſo that there was not a man left that came not: and they came into the houſe of Baal; and the houſe of Baal was full from one end to another. 22 And he ſaid unto him that *was* over the veſtry, Bring forth veſtments for all the worſhippers of Baal. And he brought them forth veſtments. 23 And Jehu went, and Jehonadab the ſon of Rechab, into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the ſervants of the Lord, but the worſhippers of Baal only. 24 And when they went in to offer ſacrifices and burnt offerings, Jehu appointed fourſcore men without, and ſaid, *If* any of the men whom I have brought into your hands, eſcape, *he that letteth him go*, his life *ſhall be* for the life of him. 25 And it came to paſs as ſoon as he had made an end of offering the burnt-offering, that Jehu ſaid to the guard, and to the captains, Go in, *and* ſlay them, let none come forth. And they ſmote them with the edge of the ſword, and the guard and the captains caſt *them* out, and went to the city of the houſe of Baal. 26 And they brought forth the images out of the houſe of Baal and burnt them. 27 And they brake down the image of Baal, and brake down the houſe of Baal, and made it a draught-houſe unto this day. 28 Thus Jehu deſtroyed Baal out of Iſrael. 29 Howbeit *from* the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan. 30 And the Lord ſaid unto Jehu, Becauſe thou haſt done wel in executing *that which is* right in mine eyes, *an* haſt done unto the houſe of Ahab accordin to all that *was* in mine heart, thy children o the fourth *generation* ſhall ſit on the throne o Iſrael. 31 But Jehu took no heed to walk in th law of the Lord God of Iſrael, with all his heart *for* he departed not from the ſins of Jeroboam which made Iſrael to ſin. 32 In thoſe days th Lord cut Iſrael ſhort: and Hazael ſmote the in all the coaſts of Iſrael; 33 From Jordan eaſtward, all the land of Gilead, the Gadites, an the Reubenites, and the Manaſſites, from Aroe (which *is* by the river Arnon) even Gilead an Baſhan. 34 Now the reſt of the acts of Jeh and all that he did, and all his might, *are* the not written in the book of the chronicles of th kings of Iſrael? 35 And Jehu ſlept with h fathers, and they buried him in Samaria; an Jehoahaz his ſon reigned in his ſtead. 36 A the time that Jehu reigned over Iſrael in Samari *was* twenty and eight years.

And Jehu wrote Letters, and ſent to Samaria, unto t Rulers of Jezreel] But how came the Rulers of *Jezr* to be at *Samaria?* Some have imagined indeed a M ſtake in the Tranſcriber; and that, inſtead of *Jezr* the Word ſhould be *Iſrael*, which is no great Variatio But why may we not ſuppoſe, that, upon hearing h *Jehu* had ſlain *Joram*, the great Men of his Cou might take the Children, and, for fear they ſhould into his Hands, flee with them to *Samaria*, as the C pital, and ſtrongeſt Place in the Kingdom; where th might think of defending themſelves againſt his U pation, and (as his Letter ſeems to import) of filli with one of *Ahab*'s Family, the vacant Throne. was cuſtomary for Princes of the Blood in thoſe Da to be brought up in the Families of the prime Nobi of the Nation; and therefore, whatever Perſons of Quality had theſe Princes under their Care, and the Revolution that was like to happen, might th it the moſt adviſeable Way to haſten with them to *maria*, as a Place of the moſt Security: Or, for very Reaſon, *Joram*, when he went againſt *Ram Gilead*, might have ſent them thither, that they mi be under Cover, from any ill Accident that might ſibly happen in his War with the King of *Syria*.

CHAP. XI.

Q. Athaliah *deſtroys all the Royal Family, ex* Joaſh, *whom* Jehoiada *hides ſix Years in Temple, and in the ſeventh proclaims him K* Athaliah *is ſlain. The Covenant between the King, and the People is renewed.* B *Worſhip is deſtroyed.*

Ver. 1. AND when Athaliah the mother of
Ahaziah ſaw that her ſon was dead,
ſhe aroſe, and deſtroyed all the ſeed royal. 2
But Jehoſheba the daughter of king Joram,
ſiſter of Ahaziah, took Joaſh the ſon of Aha-
ziah, and ſtole him from among the kings ſons,
which were ſlain; and they hid him, *even* him
and his nurſe in the bed-chamber from Athaliah,
ſo that he was not ſlain. 3 And he was with
her hid in the houſe of the Lord, ſix years; and
Athaliah did reign over the land. 4 And the
ſeventh year Jehoiada ſent and fetcht the rulers
over hundreds, with the captains and the guard,
and brought them to him into the houſe of the
Lord, and made a covenant with them, and
took an oath of them in the houſe of the Lord,
and ſhewed them the kings ſon. 5 And he
commanded them, ſaying, This *is* the thing
that ye ſhall do; A third part of you that enter
in on the ſabbath, ſhall even be keepers of the
watch of the kings houſe. 6 And a third part
ſhall be at the gate of Sur: and a third part at
the gate behind the guard: ſo ſhall ye keep the
watch of the houſe that it be not broken down.
7 And two parts of all you, that go forth on
the ſabbath, *even* they ſhall keep the watch of the
houſe of the Lord about the king. 8 And ye
ſhall compaſs the king round about, every man
with his weapons in his hand: and he that cometh
within the ranges, let him be ſlain; and be ye
with the king as he goeth out, and as he cometh
n. 9 And the captains over the hundreds did
ccording to all *things* that Jehoiada the prieſt
ommanded: and they took every man his men
at were to come in on the ſabbath, with them
at ſhould go out on the ſabbath, and came
Jehoiada the prieſt. 10 And to the captains
ver hundreds, did the prieſt give king Davids
pears and ſhields that *were* in the temple of the
ord. 11 And the guard ſtood, every man with
is weapon in his hand, round about the king, from
e right corner of the temple, to the left corner
f the temple, *along* by the altar and the tem-
le. 12 And he brought forth the kings ſon, and
t the crown upon him, and *gave him* the teſtimo-
y, and they made him king, and anointed him,
d they clapt their hands, and ſaid, God ſave
e king. 13 And when Athaliah heard the noiſe
f the guard, *and* of the people, ſhe came to
e people, into the temple of the Lord. 14
d when ſhe looked, behold, the king ſtood
a pillar, as the manner *was*, and the princes,
d the trumpeters by the king, and all the peo-
of the land rejoiced, and blew with trumpets:
d Athaliah rent her clothes, and cried, Treaſon,
aſon. 15 But Jehoiada the prieſt commanded
captains of the hundreds, the officers of the
, and ſaid unto them, Have her forth with-
the ranges: and him that followeth her, kill
h the ſword: For the prieſt had ſaid, Let her
be ſlain in the houſe of the Lord. 16 And
y laid hands on her, and ſhe went by the way
the which the horſes came into the kings
e, and there was ſhe ſlain. 17 And Jehoiada
de a covenant between the Lord, and the
g, and the people, that they ſhould be the
ds people; between the king alſo and the
ple. 18 And all the people of the land went
the houſe of Baal, and brake it down, his
rs and his images brake they in pieces through-
ly, And ſlew Mattan the prieſt of Baal before
the altars: and the prieſt appointed officers over
the houſe of the Lord. 19 And he took the
rulers over hundreds, and the captains, and the
guard, and all the people of the land, and they
brought down the king from the houſe of the
Lord, and came by the way of the gate of the
guard to the kings houſe, and he ſat on the
throne of the kings. 20 And all the people of
the land rejoiced, and the city was in quiet; and
they ſlew Athaliah with the ſword *beſide* the
kings houſe. 21 Seven years old *was* Jehoaſh
when he began to reign.

And when Athaliah, the Mother of Ahaziah, ſaw that her Son was dead, ſhe aroſe and deſtroyed all the Seed Royal] The Conſideration of the Fate that attended the two royal Families of *Iſrael* and *Judah*, is enough to make any one bleſs Providence, for having been born of meaner Parentage. The whole Offspring of *Jeroboam*, *Baaſha*, and *Ahab*, Kings of *Iſrael*, were cut off for their Idolatry, ſo that there was not one left; and the Kings of *Judah*, having an Affinity with the Houſe of *Ahab*, and being by them ſeduced to the ſame Crime, were deſtroyed by three ſucceſſive Maſſacres, that there was but one left. For, firſt, *Jehoram* ſlew his Brethren; then, *Jehu* ſlew all his Brother's Children; and now, *Athaliah* deſtroys all the reſt, that her Executioners could meet with. Enraged ſhe was to ſee *Ahab*'s Family cut off, ſhe had Reaſon to apprehend, that *Jehu*, who had a Commiſſion to extirpate all, would not be long before he called upon her; her only Way therefore, to ſecure herſelf againſt him, was to uſurp the Throne; but this, ſhe knew, ſhe could not do, without deſtroying all the royal Progeny, who were no Well-wiſhers to the Worſhip of *Baal*, which ſhe had abetted, and was reſolved to eſtabliſh.

And gave him the Teſtimony] Thoſe who think, that the Word *Eduth*, which we tranſlate *Teſtimony*, comes from the *Hebrew* Root *Adah*, which ſignifies *to cloath, put on*, or *adorn*, ſuppoſe, that it was ſome royal Ornament, which the High-Prieſt put upon the King, as a Mark of regal Dignity, at the ſame Time that he placed the Crown upon his Head; and this Ornament they conceive to have been a *Bracelet*; becauſe, in the Story of the *Amalekite*, we read, that he brought to *David* the Bracelet that was upon *Saul*'s Arm, as well as the Crown that was upon his Head. But ſince, in the xviith Chapter of *Deuteronomy*, which treats expreſly of the Election and Duty of a King, there is this Injunction given, *That he ſhould write him a Copy of the Law in a Book, out of that which is before the Prieſts, the Levites*, Ver. 18. others, with more Probability, have thought, that, at his Coronation, a Roll, containing a Copy of the Law, (which is frequently called a *Teſtimony*, as being a Witneſs of God's Will, and Men's Duty) was put in his Hand, which he held, for that Time, in the Way of a Sceptre or Truncheon; tho' others will have it, that when *Jehoiadah* crowned *Joaſh*, he laid the Book of the Law *upon his Head*, to which Cuſtom holy *Job* (Ch. xxxi. 35, 36.) as they think, ſeems to allude, when he wiſhes, *O that mine Adverſary had written a Book; ſurely I would take it upon my Shoulder, and bind it as a Crown to me:* For the Manner among the *Orientals*, when they had received a Letter from any Perſon they highly reſpected, was to hold it up to their Heads, before they opened it. See *Patrick*'s and *Calmet*'s Com. and *Pool*'s Annot.

CHAP. XII.

Jehoaſh (*or* Joaſh) *reigns well all the Days of* Jehoiada, *and orders the Temple to be repaired. He diverts* Hazael *from* Jeruſalem, *by a Preſent of the hallowed Treaſures. He is ſlain by his Servants, and is ſucceeded by* Amaziah.

Ver. 1. IN the ſeventh year of Jehu, Jehoaſh began to reign; and forty years reigned he in Jeruſalem: and his mothers name *was* Zibiah of Beer-ſheba. 2 And Jehoaſh did *that which was* right in the ſight of the Lord all his days, wherein Jehoiada the prieſt inſtructed him. 3 But the high places were not taken away: the people ſtill ſacrificed, and burnt incenſe in the high places. 4 And Jehoaſh ſaid to the prieſts, All the money of the dedicated things that is brought into the houſe of the Lord, *even* the money of every one that paſſeth *the account*, the money that every man is ſet at, *and* all the money that cometh into any mans heart to bring into the houſe of the Lord, 5 Let the prieſts take *it* to them, every man of his acquaintance, and let them repair the breaches of the houſe, whereſoever any breaches ſhall be found. 6 But it was *ſo*, *that* in the three and twentieth year of king Jehoaſh, the prieſts had not repaired the breaches of the houſe. 7 Then king Jehoaſh called for Jehoiada the prieſt, and the *other* prieſts, and ſaid unto them, Why repair ye not the breaches of the houſe? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the houſe. 8 And the prieſts conſented to receive no *more* money of the people, neither to repair the breaches of the houſe. 9 But Jehoiada the prieſt took a cheſt, and bored a whole in the lid of it, and ſet it beſide the altar, on the right ſide, as one cometh into the houſe of the Lord: and the prieſts that kept the door, put therein all the money *that was* brought into the houſe of the Lord. 10 And it was *ſo*, when they ſaw that *there was* much money in the cheſt, that the kings ſcribe, and the high prieſt came up, and they put up in bags, and told the money *that was* found in the houſe of the Lord. 11 And they gave the money, being told, into the hands of them that did the work, that had the overſight of the houſe of the Lord: and they laid it out to the carpenters and builders, that wrought upon the houſe of the Lord. 12 And to maſons and hewers of ſtone, and to buy timber, and hewed ſtone to repair the breaches of the houſe of the Lord, and for all that was laid out for the houſe to repair *it*. 13 Howbeit, there were not made for the houſe of the Lord, bowls of ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of ſilver, of the money *that was* brought into the houſe of the Lord. 14 But they gave that to the workmen, and repaired therewith the houſe of the Lord. 15 Moreover, they reckoned not with the men, into whoſe hand they delivered the money to be beſtowed on workmen: for they dealt faithfully. 16 The treſpaſs-money, and ſin-money was not brought into the houſe of the Lord: it was the prieſts. 17 Then Hazael king of Syria went up and fought againſt Gath, and took it: and Hazael ſet his face to go up to Jeruſalem. 18 And Jehoaſh king of Judah took all the hallowed things that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah had dedicate, and his own hallowed things, and all the gold *that was* found in the treaſures of the houſe of the Lord, and in the kings houſe, and ſent *it* to Hazael king of Syria, and he went away from Jeruſalem. 19 And the reſt of the acts of Joaſh, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 20 And his ſervants aroſe, and made a conſpiracy, and ſlew Joaſh in the houſe of Millo, which goeth down to Silla. 21 For Jozachar the ſon of Shimeath, and Jehozabad the ſon of Shomer, his ſervants, ſmote him, and he died; and they buried him with his fathers in the city of David, and Amaziah his ſon reigned in his ſtead.

There being no Difficulty in this Chapter that wants Explanation, we will proceed to the next.

CHAP. XIII.

Jehoahaz, *King of* Iſrael, *follows the Sins of* Jeroboam, *is oppreſſed by* Hazael, *and relieved by Prayer.* Joaſh *ſucceeds him in the Kingdom, and in his Idolatry.* Eliſha *propheſies three Victories over the* Syrians, *and dies.* Joaſh's *Lamentation. The* Moabites *invade the Land. A dead Man being caſt into* Eliſha's *Sepulchre, revives.* Hazael *dies, and* Joaſh *recovers the Cities that had been taken from his Father.*

Ver. 1. IN the three and twentieth year of Joaſh
the ſon of Ahaziah king of Judah,
Jehoahaz the ſon of Jehu began to reign over
Iſrael in Samaria, *and reigned* ſeventeen years.
2 And he did *that which was* evil in the ſigh
of the Lord, and followed the ſins of Jeroboam
the ſon of Nebat, which made Iſrael to ſin, h
departed not therefrom. 3 And the anger o
the Lord was kindled againſt Iſrael, and he de
livered them into the hand of Hazael king o
Syria: and into the hand of Ben-hadad the ſon o
Hazael, all *their* days. 4 And Jehoahaz beſough
the Lord, and the Lord hearkened unto him
for he ſaw the oppreſſion of Iſrael, becauſe th
king of Syria oppreſſed them. 5 (And the Lor
gave Iſrael a ſaviour, ſo that they went o
from under the hand of the Syrians: and th
children of Iſrael dwelt in their tents, as befor
time. 6 Nevertheleſs, they departed not fro
the ſins of the houſe of Jeroboam, who made
rael ſin, *but* walked therein: and there remain
the grove alſo in Samaria) 7 Neither did
leave of the people to Jehoahaz, but fifty hor
men, and ten chariots, and ten thouſand fo
men; for the king of Syria had deſtroyed the
and had made them like the duſt by threſhin
8 Now the reſt of the acts of Jehoahaz, and
that he did, and his might, *are* they not writt
in the book of the chronicles of the kings of
rael? 9 And Jehoahaz ſlept with his fathe
and they buried him in Samaria, and Joaſh
ſon reigned in his ſtead. 10 In the thirty a
ſeventh year of Joaſh king of Judah, beg
Jehoaſh the ſon of Jehoahaz to reign over
rael in Samaria, *and reigned* ſixteen years.
And he did *that which was* evil in the ſight
the Lord; he departed not from all the ſins
Jeroboam the ſon of Nebat, who made Iſrael
but he walked therein. 12 And the reſt o
acts of Joaſh, and all that he did, and his mi
wherewith he fought againſt Amaziah king
Judah, *are* they not written in the book o
chronicles of the kings of Iſrael? 13 And J
ſlept with his fathers, and Jeroboam ſat u
his throne: and Joaſh was buried in Sam
with the kings of Iſrael. 14 Now Eliſha
ta

fallen ſick of his ſickneſs whereof he died, and Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof. 15 And Eliſha ſaid unto him, Take bow and arrows: and he took unto him bow and arrows. 16 And he ſaid to the king of Iſrael, Put thine hand upon the bow. And he put his hand *upon it*: and Eliſha put his hands upon the kings hands. 17 And he ſaid, Open the window eaſt-ward: and he opened *it*. Then Eliſha ſaid, Shoot: and he ſhot. And he ſaid, The arrow of the Lords deliverance, and the arrow of deliverance from Syria: for thou ſhalt ſmite the Syrians in Aphek, till thou have conſumed *them*. 18 And he ſaid, Take the arrows: and he took *them*. And he ſaid unto the king of Iſrael, Smite upon the ground: and he ſmote thrice, and ſtayed. 19 And the man of God was wroth with him, and ſaid, Thou ſhouldeſt have ſmitten five or ſix times, then hadſt thou ſmitten Syria till thou hadſt conſumed *it*: whereas now thou ſhalt ſmite Syria *but* thrice. 20 And Eliſha died, and they buried him; and the bands of the Moabites invaded the land at the coming in of the year. 21 And it came to paſs as they were burying a man, that behold they ſpied a band *of men*, and they caſt the man into the ſepulchre of Eliſha: and when the man was let down, and touched the bones of Eliſha, he revived, and ſtood up on his feet. 22 But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz. 23 And the Lord was gracious unto them, and d compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, ſaac, and Jacob, and would not deſtroy them, ither caſt he them from his preſence as yet. 24 So Hazael king of Syria died, and Ben-dad his ſon reigned in his ſtead. 25 And hoaſh the ſon of Jehoahaz took again out of e hand of Ben-hadad the ſon of Hazael, the ies which he had taken out of the hand of hoahaz his father by war: three times did Joaſh at him, and recovered the cities of Iſrael.

And the Man of God was wroth with him, and ſaid, ou ſhouldeſt have ſmitten five or ſix Times] Whether g *Joaſh*, before this Interview with *Eliſha*, was ac-inted, or not, with the Nature of parabolical Ac-s, whereby Prophets more eſpecially were accu-med to repreſent future Events; by the Comment ch *Eliſha* made upon the firſt Arrow that he ſhot ch he calls *the Arrow of Deliverance from Syria*) could not but perceive that this was a ſymbolical ion, and intended to prefigure his Victories over Nation; and therefore, as the firſt Action of ſhoot-was a Kind of Prelude to the War, he could not underſtand farther, (even tho' the Prophet had ſaid ng to him) that this ſecond Action of ſtriking the und with the Arrow, was to portend the Number Victories he was to obtain. But then, if we may ſe, with the Generality of Interpreters, that the phet had apprized him before-hand, that ſuch was ſymbolical Intent of what he now put him upon; the oftner he ſmote upon the Ground, the more the Victories be, which his Arms ſhould obtain; this was the Decree of Heaven, and that thus, in Meaſure, his Succeſs in War was put in his own ; the King's Conduct was utterly inexcuſable, dent of the Prophet's Promiſe, and conſidering ſt Strength of the Kings of *Syria*, more than the of God that was engaged on his Side, he ſtop-his Hand, after he had ſmote thrice; ſuppoſing, indeed, that the Prediction would never have been fulfilled, had he gone on, and ſmote upon the Earth oftner. Upon the Whole therefore, the Prophet had juſt Reaſon to be offended with the King, for not believing God, who had done ſo many Miracles in Favour of the *Iſraelites*; for not believing him, who (according to his own Acknowledgment) had been a conſtant Defender of the State, *the Chariot of Iſrael, and the Horſemen thereof*, and now, in his dying Hours, was full of good Wiſhes for his Country; and, by this Unbelief of his, for eclipſing the Glory of his own Arms, and curtailing the Number of his Victories: For *thou ſhouldeſt have ſmitten five or ſix Times* (ſays the Prophet to the King) *then ſhouldeſt thou have ſmitten Syria, till thou hadſt conſumed it, whereas now thou ſhalt ſmite Syria but thrice.*

C H A P. XIV.

Amaziah's *good Reign*; *his Victory over* Edom; *is overcome by* Jehoaſh *King of* Iſrael; *is ſucceeded by* Ahaziah. Jehoaſh *dies, and* Jeroboam *his Son is made King*; *his Acts and Death.* Zachariah *his Son ſucceeds him.*

Ver. 1. IN the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael, reigned Amaziah the ſon of Joaſh king of Judah. 2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem. 3 And he did *that which was* right in the ſight of the Lord, yet not like David his father: he did according to all things as Joaſh his father did. 4 Howbeit, the high places were not taken away: as yet the people did ſacrifice, and burnt incenſe on the high places. 5 And it came to paſs as ſoon as the kingdom was confirmed in his hand, that he ſlew his ſervants which had ſlain the king his father. 6 But the children of the murderers he ſlew not: according unto that which is written in the book of the law of Moſes, wherein the Lord commanded, ſaying, The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſin. 7 He ſlew of Edom in the valley of ſalt, ten thouſand, and took Selah by war, and called the name of it Joktheel, unto this day. 8 Then Amaziah ſent meſſengers to Jehoaſh the ſon of Jehoahaz, ſon of Jehu king of Iſrael, ſaying, Come, let us look one another in the face. 9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle. 10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry at home: for why ſhouldſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee? 11 But Amaziah would not hear: therefore Jehoaſh king of Iſrael went up, and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah. 12 And Judah was put to the worſe before Iſrael, and they fled every man to their tents. 13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh the ſon of Ahaziah, at Beth-ſhemeſh, and came to Jeruſalem, and brake down the wall of Jeruſalem, from the

gate of Ephraim, unto the corner-gate, four
hundred cubits. 14 And he took all the gold
and ſilver, and all the veſſels *that were* found in
the houſe of the Lord, and in the treaſures of
the kings houſe, and hoſtages, and returned to
Samaria. 15 Now the reſt of the acts of Jehoaſh
which he did, and his might, and how he
fought with Amaziah king of Judah, *are* they
not written in the book of the chronicles of the
kings of Iſrael? 16 And Jehoaſh ſlept with his fathers,
and was buried in Samaria with the kings of
Iſrael, and Jeroboam his ſon reigned in his ſtead.
17 And Amaziah the ſon of Joaſh king of
Judah, lived after the death of Jehoaſh ſon of
Jehoahaz king of Iſrael, fifteen years. 18 And
the reſt of the acts of Amaziah, *are* they not
written in the book of the chronicles of the kings
of Judah? 19 Now they made a conſpiracy
againſt him in Jeruſalem: and he fled to Lachiſh,
but they ſent after him to Lachiſh, and ſlew him
there. 20 And they brought him on horſes;
and he was buried at Jeruſalem with his fathers
in the city of David. 21 And all the people of
Judah took Azariah, (which *was* ſixteen years
old) and made him king in ſtead of his father
Amaziah. 22 He built Elath, and reſtored it
to Judah, after that the king ſlept with his
fathers. 23 In the fifteenth year of Amaziah,
the ſon of Joaſh, king of Judah, Jeroboam the
ſon of Joaſh king of Iſrael began to reign in
Samaria, *and reigned* forty and one years. 24
And he did *that which was* evil in the ſight of
the Lord: he departed not from all the ſins of
Jeroboam the ſon of Nebat who made Iſrael to
ſin. 25 He reſtored the coaſt of Iſrael from
the entring of Hamath, unto the ſea of the plain,
according to the word of the Lord God of Iſrael,
which he ſpake by the hand of his ſervant
Jonah, the ſon of Amittai, the prophet, which
was of Gath hepher. 26 For the Lord ſaw the
affliction of Iſrael, *that it was* very bitter: for
there was not any ſhut up, nor any left, nor
any helper for Iſrael. 27 And the Lord ſaid
not that he would blot out the name of Iſrael
from under heaven: but he ſaved them by the
hand of Jeroboam the ſon of Joaſh. 28 Now
reſt of the acts of Jeroboam, and all that he did,
and his might, how he warred, and how he recovered
Damaſcus, and Hamath, *which belonged*
to Judah, for Iſrael, *are* they not written in
the book of the chronicles of the kings of Iſrael?
29 And Jeroboam ſlept with his fathers, *even*
with the kings of Iſrael; and Zachariah his ſon
reigned in his ſtead.

According to the Word of the Lord God of Iſrael, which he ſpake by the Hand of his Servant Jonah] The only Mention we have of this Prophet (whom the *Jews* will have to be the Son of the Widow of *Zarepta*, whom *Elijah* raiſed from the Dead, but without any Foundation of Reaſon) is in this Paſſage, and the Account of this famous Miſſion to *Nineveh*. What the Prophecies were, whereby he encouraged *Joaſh* to proclaim War againſt the King of *Syria*, we have no where recorded; but, as we have not every Thing which the Prophet did write, ſo ſeveral Prophets, we muſt know did not commit their Predictions to writing. From this Place, however, we may obſerve, that God was very merciful to the *Iſraelites*, tho' they were certainly a very wicked People, in continuing a Race of Prophets among them, even after *Eliſha* was dead.

CHAP. XV.

Azariah*'s good Reign; is puniſhed with Leproſy, and dies.* Zachariah *reigns ill; is ſlain by* Shallum, *who is killed by* Menahem. Pekahiah *his Son ſucceeds him; he is ſlain by* Pekah. *Part of the* Iſraelites *carried away captive by* Tiglath-Pileſer. Hoſhea *kills* Pekah, *and ſucceeds him.* Jotham*'s good Reign; is ſucceeded by* Ahaz.

Ver. 1. IN the twenty and ſeventh year of Jeroboam
king of Iſrael, began Azariah
ſon of Amaziah king of Judah to reign. 2 Sixteen
years old was he when he began to reign,
and he reigned two and fifty years in Jeruſalem.
and his mothers name *was* Jecholiah of Jeruſalem.
3 And he did *that which was* right in the ſigh
of the Lord, according to all that his fathe
Amaziah had done; 4 Save that the high place
were not removed: the people ſacrificed, and
burnt incenſe ſtill on the high places. 5 And
the Lord ſmote the king, ſo that he was a lepe
unto the day of his death, and dwelt in a ſevera
houſe: and Jotham the kings ſon *was* over th
houſe, judging the people of the land. 6 And
the reſt of the acts of Azariah, and all that h
did, *are* they not written in the book of th
chronicles of the kings of Judah? 7 So Azaria
ſlept with his fathers, and they buried him wit
his fathers in the city of David; and Jotham
his ſon reigned in his ſtead. 8 In the thirty and
eighth year of Azariah king of Judah, did Zachariah
the ſon of Jeroboam reign over Iſrael i
Samaria ſix months. 9 And he did *that whic*
was evil in the ſight of the Lord, as his father
had done: he departed not from the ſins o
Jeroboam the ſon of Nebat, who made I
rael to ſin. 10 And Shallum the ſon of Jabeſh
conſpired againſt him, and ſmote hi
before the people, and ſlew him, and reigne
in his ſtead. 11 And the reſt of the acts o
Zachariah, behold, they *are* written in the boo
of the chronicles of the kings of Iſrael. 1
This *was* the word of the Lord which he ſpak
unto Jehu, ſaying, Thy ſons ſhall ſit on th
throne of Iſrael, unto the fourth *generation.* An
ſo it came to paſs. 13 Shallum the ſon of J
beſh began to reign in the nine and thirtie
year of Uzziah king of Judah, and he reigne
a full mounth in Samaria. 14 For Menahe
the ſon of Gadi, went up from Tirzah, an
came to Samaria, and ſmote Shallum the ſo
of Jabeſh in Samaria, and ſlew him, and reigne
in his ſtead. 15 And the reſt of the acts of Sha
lum, and his conſpiracy which he made, behol
they *are* written in the book of the chronicl
of the kings of Iſrael. 16 Then Menahem ſmo
Tiphſah, and all that *were* therein, and t
coaſts thereof from Tirzah: becauſe they open
not *to him*, therefore he ſmote *it, and* all t
women therein that were with child, he ript u
17 In the nine and thirtieth year of Azari
king of Judah, began Menahem the ſon of G
to reign over Iſrael, *and reigned* ten years
Samaria. 18 And he did *that which was* e
in the ſight of the Lord: he departed not
his days from the ſins of Jeroboam the ſon
Nebat who made Iſrael to ſin. 19 *And* P
the king of Aſſyria came againſt the land: a

Menahem gave Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand. 20 And Menahem exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria: ſo the king of Aſſyria turned back, and ſtayed not there in the land. 21 And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael? 22 And Menahem ſlept with his fathers, and Pekahiah his ſon reigned in his ſtead. 23 In the fiftieth year of Azariah king of Judah, Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, *and reigned* two years. 24 And he did *that which was* evil in the ſight of the Lord, he departed not from the ſins of Jeroboam the ſon of Nebat who made Iſrael to ſin. 25 But Pekah the ſon of Remaliah, a captain of his, conſpired againſt him, nd ſmote him in Samaria, in the palace of the ings houſe, with Argob, and Arieh, and with im fifty men of the Gileadites: and he killed im, and reigned in his room. 26 And the eſt of the acts of Pekahiah, and all that he did, ehold, they *are* written in the book of the hronicles of the kings of Iſrael. 27 In the wo and fiftieth year of Azariah king of Judah, ekah the ſon of Remaliah began to reign over ſrael in Samaria, *and reigned* twenty years. 28 nd he did *that which was* evil in the ſight of e Lord, he departed not from the ſins of eroboam the ſon of Nebat who made Iſrael to n. 29 In the days of Pekah king of Iſrael me Tiglath-pileſer king of Aſſyria, and took on, and Abelbeth-maachah, and Janoah, and edeſh, and Hazor, and Gilead, and Galilee, l the land of Naphtali, and carried them captive to Aſſyria. 30 And Hoſhea the ſon of lath made a conſpiracy againſt Pekah the ſon of emaliah, and ſmote him, and ſlew him, and igned in his ſtead, in the twentieth year of tham the ſon of Uzziah. 31 And the reſt the acts of Pekah, and all that he did, beld, they *are* written in the book of the chrocles of the kings of Iſrael. 32 In the ſecond r Pekah the ſon of Remaliah, king of Iſl, began Jotham the ſon of Uzziah king of dah to reign. 33 Five and twenty years old he when he began to reign, and he reigned teen years in Jeruſalem: and his mothers ne *was* Jeruſha, the daughter of Zadok. 34 d he did *that which was* right in the ſight of Lord: he did according to all that his er Uzziah had done. 35 Howbeit the high ces were not removed: the people ſacrificed and nt incenſe ſtill in the high places: he built higher gate of the houſe of the Lord. 36 the reſt of the acts of Jotham, and all that did, *are* they not written in the book of the onicles of the kings of Judah? 37 (In thoſe the Lord began to ſend againſt Judah, zin the king of Syria, and Pekah the ſon of maliah) 38 And Jotham ſlept with his fas, and was buried with his fathers in the city David his father, and Ahaz his ſon reigned in ſtead.

is ſaid, Ver. 30. that *Hoſhea* conſpired againſt, ſmote *Pekah*, and reigned in his Stead, *in the twentieth Year of Jotham the Son of Uzziah*: But how could this be, when *Jotham* reigned only *ſixteen Years*, Ver. 33. The Meaning is, that he began his Reign in the twentieth Year after the Beginning of *Jotham*'s Reign; or, which is the ſame Thing, in the fourth Year of *Ahaz*, as appears from Chap. xvi. 1. But the ſacred Writer not having yet made Mention of *Ahaz*, thought it more proper to number *Hoſhea*'s Years by *Jotham*, of whom he had ſpoken, than by *Ahaz*. Beſides, as *Jotham* reigned divers Years in his Father's Life, ſo might *Ahaz* in *Jotham*'s Life, and *Jotham* might, for divers Reaſons, reſign up the Adminiſtration of the Kingdom wholly to *Ahaz* ſome Years before his Death; and therefore might be ſaid to reign ſixteen Years, tho' he lived longer.

CHAP. XVI.

Ahaz's *Idolatry. War between* Syria *and* Iſrael. Ahaz *ſacrifices on an Altar, the Pattern of which he had ſeen at* Damaſcus; *he ſpoils the Temple.* Hezekiah *ſucceeds him.*

Ver. 1. IN the ſeventeenth year of Pekah the ſon of Remaliah, Ahaz the ſon of Jotham king of Judah began to reign. 2 Twenty years old *was* Ahaz when he began to reign, and reigned ſixteen years in Jeruſalem, and did not *that which was* right in the ſight of the Lord his God, like David his father. 3 But he walked in the way of the kings of Iſrael, yea, and made his ſon to paſs through the fire, according to the abominations of the heathen, whom the Lord caſt out from before the children of Iſrael. 4 And he ſacrificed and burnt incenſe in the high places, and on the hills, and under every green tree. 5 Then Rezin king of Syria, and Pekah ſon of Remaliah king of Iſrael, came up to Jer ſalem to war: and they beſieged Ahaz, but could not overcome *him*. 6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day. 7 So Ahaz ſent meſſengers to Tiglath-pileſer king of Aſſyria, ſaying, I *am* thy ſervant and thy ſon: come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael, which riſe up againſt me. 8 And Ahaz took the ſilver and gold *that was* found in the houſe of the Lord, and in the treaſures of the kings houſe, and ſent *it for* a preſent to the king of Aſſyria. 9 And the king of Aſſyria hearkened unto him: for the king of Aſſyria went up againſt Damaſcus, and took it, and carried *the people of* it captive to Kir, and ſlew Rezin. 10 And king Ahaz went to Damaſcus, to meet Tiglath-pileſer king of Aſſyria, and ſaw an altar that *was* at Damaſcus: and king Ahaz ſent to Urijah the prieſt the faſhion of the altar, and the pattern of it, according to all the workmanſhip thereof. 11 And Urijah the prieſt built an altar according to all that king Ahaz had ſent from Damaſcus: ſo Urijah the prieſt made *it*, againſt king Ahaz came from Damaſcus. 12 And when the king was come from Damaſcus, the king ſaw the altar: and the king approached to the altar, and offered thereon. 13 And he burnt his burnt-offering, and his meat offering, and poured his drink-offering, and ſprinkled the blood of his peace-offerings upon the altar. 14 And he brought alſo the braſen altar which *was* before the Lord, from the fore-front of the houſe, from between the altar and the houſe of the Lord, and put it on the north ſide of the altar. 15 And King Ahaz commanded Urijah the prieſt, ſaying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the kings burnt-ſacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and ſprinkle upon it all the blood of the burnt-offering, and all the blood of the ſacrifice: and the braſen altar ſhall be for me to enquire *by*. 16 Thus did Urijah the prieſt, according to all that king Ahaz had commanded. 17 And king Ahaz cut off the borders of the baſes, and removed the laver from off them, and took down the ſea from off the braſen oxen that *were* under it, and put it upon a pavement of ſtones. 18 And the covert for the ſabbath that they had built in the houſe, and the kings entry without, turned he from the houſe of the Lord, for the king of Aſſyria. 19 Now the reſt of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah? 20 And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his ſon reigned in his ſtead.

The Contents of this, and ſeveral other Chapters in this Book, being related more at large in the *Chronicles*, we ſhall defer our Remarks, till we can make them to more Advantage.

CHAP. XVII.

Hoſhea's *wicked Reign.* Salmanezer, *King of* Aſſyria, *carries* Iſrael *captive into his own Country. The ſtrange Nations, tranſplanted into* Samaria, *are plagued with Lions. An* Iſraelitiſh *Prieſt is ſent to them; whence follows a Mixture of Religions.*

Ver. 1. IN the twelfth year of Ahaz king of Judah, began Hoſhea the ſon of Elah to reign in Samaria, over Iſrael nine years. 2 And he did *that which was* evil in the ſight of Lord, but not as the kings of Iſrael that were before him. 3 Againſt him came up Shalmaneſer king of Aſſyria, and Hoſhea became his ſervant, and gave him preſents. 4 And the king of Aſſyria found conſpiracy in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent to the king of Aſſyria, as *he had done* year by year: therefore the king of Aſſyria ſhut him up, and bound him in priſon. 5 Then the king of Aſſyria came up throughout all the land, and went up to Samaria, and beſieged it three years. 6 In the ninth year of Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away into Aſſyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes. 7 For *ſo* it was, that the children of Iſrael had ſinned againſt the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods. 8 And walked in the ſtatutes of the heathen, (whom the Lord caſt out from before the children of Iſrael) and of the kings of Iſrael, which they had made. 9 And the children of
Iſrael did ſecretly *those* things that *were* not
right againſt the Lord their God, and they
built them high places in all their cities, from the
tower of the watchmen, to the fenced city. 10
And they ſet them up images and groves in
every high hill, and under every green tree: 11
And there they burnt incenſe in all the high
places, as *did* the heathen whom the Lord carried
away before them; and wrought wicked things
to provoke the Lord to anger. 12 For they
ſerved idols, whereof the Lord had ſaid unto
them, Ye ſhall not do this thing. 13 Yet the
Lord teſtified againſt Iſrael, and againſt Judah,
by all the prophets, *and by* all the ſeers, ſaying,
Turn ye from your evil ways, and keep my
commandments *and* my ſtatutes, according to
all the law which I commanded your fathers,
and which I ſent to you by my ſervants the
prophets. 14 Notwithſtanding, they would no
hear, but hardned their necks, like to the neck
of their fathers, that did not believe in the Lord
their God. 15 And they rejected his ſtatute
and his covenant that he made with their fathers
and his teſtimonies which he teſtified again
them, and they followed vanity, and becam
vain, and went after the heathen that we
round about them, *concerning* whom the Lo
had charged them, that they ſhould do not li
them. 16 And they left all the commandmen
of the Lord their God, and made them molte
images, *even* two calves, and made a grov
and worſhipped all the hoſt of heaven, a
ſerved Baal. 17 And they cauſed their ſo
and their daughters to paſs through the fi
and uſed divination and inchantments, and ſo
themſelves to do evil in the ſight of the Lo
to provoke him to anger. 18 Therefore t
Lord was very angry with Iſrael, and remove
them out of his ſight: there was none left b
the tribe of Judah only. 19 Alſo Judah ke
not the commandments of the Lord their Go
but walked in the ſtatutes of Iſrael which th
made. 20 And the Lord rejected all the ſe
of Iſrael, and afflicted them, and delivered the
into the hand of ſpoilers, until he had caſt the
out of his ſight. 21 For he rent Iſrael fro
the houſe of David, and they made Jerobo
the ſon of Nebat king, and Jeroboam drave
rael from following the Lord, and made th
ſin a great ſin. 22 For the children of Iſr
walked in the ſins of Jeroboam which he d
they departed not from them: 23 Until the Lo
removed Iſrael out of his ſight, as he had
by all his ſervants the prophets. So was Iſr
carried away out of their own land to Aſſy
unto this day. 24 And the king of Aſſy
brought *men* from Babylon, and from Cuth
and from Ava, and from Hamath, and fr
Sepharvaim, and placed *them* in the cities
Samaria, in the ſtead of the children of Iſra
and they poſſeſſed Samaria, and dwelt in
cities thereof. 25 And *ſo* it was at the beginn
of their dwelling there, *that* they feared not
Lord; therefore the Lord ſent lions am
them, which ſlew *ſome* of them. 26 Wh
fore they ſpake to the king of Aſſyria, ſay
The nations which thou haſt moved, and pl
in all the cities of Samaria, know not the m
ner of the God of the land: therefore he
ſent lions among them, and behold, they
th

them, becauſe they know not the manner of
the God of the land. 27 Then the king of
Aſſyria commanded, ſaying, Carry thither one
of the prieſts whom ye brought from thence, and
let them go and dwell there, and let him teach
the manner of the God of the land. 28 Then
one of the prieſts, whom they had carried away
from Samaria, came and dwelt in Beth-el, and
taught them how they ſhould fear the Lord.
29 Howbeit every nation made gods of their
own, and put *them* in the houſes of the high
places which the Samaritans had made, every
nation in their cities wherein they dwelt. 30
And the men of Babylon made Succoth-benoth,
and the men of Cuth made Nergal, and the
men of Hamath made Aſhimah, 31 And the
Avites made Nibhaz and Tartak, and the Sepharvites
burnt their children in fire to Adrammelech
and Anamelech the gods of Sepharvaim. 32
So they feared the Lord, and made unto themſelves
of the loweſt of them prieſts of the high
places, which ſacrificed for them in the houſes of
the high places. 33 They feared the Lord
and ſerved their own gods, after the manner of
the nations, whom they carried away from thence.
34 Unto this day they do after the former manners:
they fear not the Lord, neither do they
after their ſtatutes, or after their ordinances, or
after the law and commandment which the Lord
commanded the children of Jacob, whom he
named Iſrael? 35 With whom the Lord had
made a covenant, and charged them, ſaying, Ye
ſhall not fear other gods, nor bow your ſelves
to them, nor ſerve them, nor ſacrifice to them:
6 But the Lord who brought you up out of
the land of Egypt with great power, and a
retched-out arm, him ſhall ye fear, and him
ſhall ye worſhip, and to him ſhall ye do ſacrifice
7 And the ſtatutes, and the ordinances, and
the law, and the commandment which he wrote
r you, ye ſhall obſerve to do for evermore,
d ye ſhall not fear other gods: 38 And the
ovenant that I have made with you, ye ſhall
t forget, neither ſhall ye fear other gods. 39
t the Lord your God ye ſhall fear, and he ſhall
eliver you out of the hand of all your enemies.
Howbeit they did not hearken, but they did
ter their former manner. 41 So theſe nations
ared the Lord, and ſerved their graven images,
th their children, and their childrens children:
did their fathers, ſo do they unto this day.

In the twelfth Year of Ahaz King of Judah, began ſhea the Son of Elah to reign in Samaria] But can this be true, ſeeing it is ſaid, that he *reigned*, *began to reign* in *Iſrael* in the *twentieth Year of Jo*-, Ch. xvi. 30. *Anſw.* He uſurped the Kingdom in fourth Year of *Ahaz*; but either was not owned King, by the Generality of the People; or was not cepted or eſtabliſhed in his Kingdom by the *Aſſyrians*, *Ahaz* his twelfth Year; or, in his eight firſt ars, he was only a tributary Prince, and the King *Aſſyria*'s Viceroy; and after that Time he ſet up himſelf, which drew the *Aſſyrian* upon him.

CHAP. XVIII.

zekiah's *good Reign; he overcomes the* Philiſtines. Samaria *is carried captive by the* Aſſyrians. Sennacherib *invades* Judah; *and* Hezekiah *pays him Tribute.* Rabſhakeh's *Outrage and Blaſphemy.*

Ver. 1. NOW it came to paſs in the third
year of Hoſhea ſon of Elah king
of Iſrael, *that* Hezekiah the ſon of Ahaz king
of Judah began to reign. 2 Twenty and five
years old was he when he began to reign, and
he reigned twenty and nine years in Jeruſalem:
his mothers name alſo *was* Abi, the daughter of Zachariah.
3 And he did *that which was* right in the
ſight of the Lord, according to all that David
his father did. 4 He removed the high places,
and brake the images, and cut down the groves,
and brake in pieces the braſen ſerpent that Moſes
had made: for unto thoſe days the children of
Iſrael did burn incenſe to it: and he called it
Nehuſhtan. 5 He truſted in the Lord God
of Iſrael, ſo that after him was none like him
among all the kings of Judah, nor *any* that were
before him. 6 For he clave to the Lord, *and*
departed not from following him, but kept his
commandments, which the Lord commanded
Moſes. 7 And the Lord was with him, *and* he
proſpered whitherſoever he went forth: and he
rebelled againſt the king of Aſſyria, and ſerved
him not. 8 He ſmote the Philiſtines, *even*
unto Gaza, and the borders thereof, from the
tower of the watchmen to the fenced city. 9
And it came to paſs in the fourth year of Hezekiah,
(which *was* the ſeventh year of Hoſhea ſon
of Elah king of Iſrael) *that* Salmaneſer king
of Aſſyria came up againſt Samaria, and beſieged
it. 10 And at the end of three years they took
it, *even* in the ſixth year of Hezekiah (that *is* the
ninth year of Hoſhea king of Iſrael) Samaria
was taken. 11 And the king of Aſſyria did
carry away Iſrael unto Aſſyria, and put them in
Halah and in Habor *by* the river of Gozan, and in
the cities of the Medes: 12 Becauſe they obeyed
not the voice of the Lord their God, but tranſgreſſed
his covenant *and* all that Moſes the ſervant
of the Lord commanded, and would not hear
them, nor do *them*. 13 Now in the fourteenth
year of king Hezekiah, did Sennacherib king of
Aſſyria come up againſt all the fenced cities of
Judah, and took them. 14 And Hezekiah
king of Judah ſent to the king of Aſſyria to
Lachiſh, ſaying, I have offended, return from
me: that which thou putteſt on me, I will bear.
And the king of Aſſyria appointed unto Hezekiah
king of Judah, three hundred talents of
ſilver, and thirty talents of gold. 15 And
Hezekiah gave *him* all the ſilver *that was* found
in the houſe of the Lord, and in the treaſures of
the kings houſe. 16 At that time did Hezekiah
cut off *the gold from* the doors of the temple
of the Lord, and *from* the pillars which Hezekiah
king of Judah had overlaid, and gave it to
the king of Aſſyria. 17 And the king of Aſſyria
ſent Tartan, and Rabſaris, and Rab-ſhakeh
from Lachiſh, to king Hezekiah with a great
hoſt againſt Jeruſalem: and they went up and
came to Jeruſalem: and when they were come
up, they came and ſtood by the conduit of the
upper pool, which *is* in the high-way of the
fullers field. 18 And when they had called to
the king, there came out to them Eliakim the
ſon of Hilkiah, which *was* over the houſhold,
and Shebna the ſcribe, and Joah the ſon of
Aſaph the recorder. 19 And Rab-ſhakeh ſaid
unto them, Speak ye now to Hezekiah, Thus
ſaith the great king, the king of Aſſyria, What

confidence *is* this wherein thou truſteſt? 20 Thou ſayeſt, (but *they are but* vain words) *I have* counſel and ſtrength for the war: now on whom doſt thou truſt, that thou rebelleſt againſt me? 21 Now behold, thou truſteſt upon the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him. 22 But if ye ſay unto me We truſt in the Lord our God: *is* not that he whoſe high places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem? 23 Now therefore, I pray thee, give pledges to my lord the king of Aſſyria, and I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them. 24 How then wilt thou turn away the face of one captain of the leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen? 25 Am I now come up without the Lord againſt this place to deſtroy it? The Lord ſaid to me, Go up againſt this land, and deſtroy it. 26 Then ſaid Eliakim the ſon of Hilkiah, and Shebna, and Joah, unto Rab-ſhakeh, Speak, I pray thee, to thy ſervants in the Syrian language, (for we underſtand *it*) and talk not with us in the Jews language in the ears of the people that *are* on the wall. 27 But Rab-ſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men which ſit on the wall, that they may eat their own dung, and drink their own piſs with you? 28 Then Rab-ſhakeh ſtood and cried with a loud voice in the Jews language, and ſpake, ſaying, Hear the word of the great king, the king of Aſſyria. 29 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you out of his hand: 30 Neither let Hezekiah make you truſt in the Lord, ſaying, The Lord will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria. 31 Hearken not unto Hezekiah: for thus ſaith the king of Aſſyria, Make *an agreement* with me by a preſent, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ciſtern: 32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he perſwadeth you, ſaying, The Lord will deliver us. 33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria? 34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? 35 Who *are* they among all the gods of the countrys, that have delivered their country out of mine hand, that the Lord ſhould deliver Jeruſalem out of mine hand? 36 But the people held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not. 37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* cloaths rent, and told him the words of Rab-ſhakeh.

And brake in Pieces the brazen Serpent which Moſes
had made; for until thoſe Days the Children of Iſrael
had burnt Incenſe to it] We are not, however, to ſup-
poſe, that, all along from the Days of *Moſes*, thi
brazen Serpent was made an Object of religious Wor-
ſhip. This is what neither *David*, nor *Solomon* in th
Beginning of his Reign, would have allowed of; no
can we think, but that either *Aſa*, or *Jehoſaphat*
when they rooted out Idolatry, would have made a
End of this, had they perceived that the People, a
that Time, either paid Worſhip, or burnt Incenſe t
it. The Commencement of this Superſtition therefor
muſt be of a later Date, and ſince the Time th
Ahab's Family, by being allied to the Crown of *Juda*
by Marriage, had introduced all Kinds of Idolatry
Now, one falſe Inducement to this Worſhip of th
Image, might be a Miſtake of the Words of *Moſes*
For whereas it is ſaid, that *whoſoever looks upon*
ſhall live, Numb. xxi. 8. ſome might thence fanc
that, by its Mediation, they might obtain a Bleſſin
and ſo make it the Object of their Superſtition at fir
However, we may imagine, that their burning I
cenſe, or any other Perfumes before it, was deſign
only in Honour to the true God, by whoſe Directi
Moſes made it; but then, in Proceſs of their Sup
ſtition, they either worſhipped the God of *Iſrael* u
der the Image, or, what is worſe, ſubſtituted
Heathen God in his Room, and worſhipped t
brazen Serpent, as his Image; which they might mo
eaſily be induced to do, becauſe the Practice of ſo
neighbouring Nations was, to worſhip their Gods
der the Form of a Serpent. Upon this Account *He*
kiah wiſely choſe, rather to loſe this Memorial of Go
wonderful Mercy to his People in the Wilderne
than ſuffer it any longer to be abuſed to Idolatry,
therefore he brake it in Pieces, that is, (as the *Tal*
diſts explain it) he ground it to Powder, and t
ſcatter'd it in the Air, that there might not be
leaſt Remains of it: And yet, notwithſtanding all
Care which he took to deſtroy it, *Sigonius*, in his
ſtory of *Italy*, tells us, that in the Church of St. *Am*
in *Milan*, they ſhew a brazen Serpent entire, w
they pretend to be the very ſame which *Moſes* ere
in the Wilderneſs, tho' it muſt be owned, t
among their learned Men, there are ſome that
knowledge the Cheat, and diſclaim it.

And the King of Aſſyria ſent Tartan, and Rabſa
and Rabſhakeh] Theſe are not the proper Name
theſe Men, but rather denote their Employments
Offices. *Tartan* ſignifies the Preſident of the Cuſto
Rabſaris, the chief Eunuch; and *Rabſhakeh*, the
cipal Cup-bearer; and, becauſe of *Rabſhakeh*, ſpea
Hebrew with ſome Fluency, the *Rabbi's* are gene
of Opinion, that he was either an apoſtate *Jew*, or
of the Captivity of *Iſrael*. 'Tis certain, that he w
very eloquent Man, and his Speech excellently
calculated to raiſe Sedition, or Defection among
Beſieged; but that a Perſon of his Education ſhou
verſed in the *Phenician*, which is in a Manner, the
with the *Hebrew* Language, is no wonder at all. M
ever, had he been a *Jew* (tho' an Apoſtate) he ſh
have known better one would think, than to hav
braided *Hezekiah* with acting according to the
under which he lived, in deſtroying the Grove
Altars of Idols, and in requiring his Subjects to
ſhiy God in *Jeruſalem* only.

CHAP. XIX.

Iſaiah *comforts* Hezekiah. Sennacherib *is f*
to march againſt the Ethiopians; *ſends*
phemous Letters to Hezekiah. Hezek
Prayer. An Angel ſlays the Aſſyrians. S
cherib *is murdered by his own Sons.*

Ver. 1. AND it came to paſs when
Hezekiah heard *it*, that he
his cloaths, and covered himſelf with ſack
and went into the houſe of the Lord. 2

he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to Iſaiah the prophet the ſon of Amoz. 3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth. 4 It may be the Lord thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant *that are* left. 5 So the ſervants of king Hezekiah came to Iſaiah. 6 And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me. 7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land. 8 So Rabſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh. 9 And when he heard ſay of Tirhakah king of Ethiopia, Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying, 0 Thus ſhall ye ſpeak to Hezekiah king of udah, ſaying, Let not thy God in whom thou uſteſt deceive thee, ſaying, Jeruſalem ſhall not e delivered into the hand of the king of Aſſyria. 1 Behold, thou haſt heard what the kings of ſſyria have done to all lands, by deſtroying em utterly: and ſhalt thou be delivered? 12 ave the gods of the nations delivered them hich my fathers have deſtroyed; *as* Gozan, and aran, and Rezeph, and the children of Eden hich *were* in Thelaſar? 13 Where *is* the king Hamath, and the king of Arpad, and the g of the city of Sepharvaim, of Hena, and ah? 14 And Hezekiah received the letter of hand of the meſſengers, and read it: and ezekiah went up into the houſe of the Lord, d ſpread it before the Lord. 15 And Hezeh prayed before the Lord, and ſaid, O Lord d of Iſrael, which dwelleſt *between* the cherums, thou art the God, *even* thou alone, of all kingdoms of the earth, thou haſt made heaven earth. 16 Lord, bow down thine ear, and r: open, Lord, thine eyes, and ſee: and hear words of Sennacherib, which hath ſent him reproach the living God. 17 Of a truth, d, the kings of Aſſyria have deſtroyed the ons and their lands, 18 And have caſt their s into the fire: for they *were* no gods, but work of mens hands, wood and ſtone: therethey have deſtroyed them. 19 Now there, O Lord our God, I beſeech thee, ſave us out of his hand, that all the kingdoms of earth may know that thou *art* the Lord God, thou only. 20 Then Iſaiah the ſon of Az ſent to Hezekiah, ſaying, Thus ſaith the d God of Iſrael, *That* which thou haſt prayed me againſt Sennacherib king of Aſſyria, I heard. 21 This *is* the word that the Lord ſpoken concerning him, The virgin, the ghter of Zion hath deſpiſed thee, *and* laughed to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee. 22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lift up thine eyes on high? *even* againſt the holy *One* of Iſrael. 23 By thy meſſengers thou haſt reproached the Lord, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains, to the ſides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* the forreſt of his Carmel. 24 I have digged and drunk ſtrange waters, and with the ſole of my feet have I dried up all the rivers of beſieged places. 25 Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps. 26 Therefore their inhabitants were of ſmall power, they were diſmayed and confounded, they were as the graſs of the field, and *as* the green herb, *as* the graſs on the houſe-tops, and *as corn* blaſted before it be grown up. 27 But I know thy abode, and thy going out, and thy coming in, and thy rage againſt me. 28 Becauſe thy rage againſt me, and thy tumult is come up into mine ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt. 29 And this *ſhall be* a ſign unto thee, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year that which ſpringeth of the ſame, and in the third year ſow ye and reap, and plant vineyards, and eat the fruits thereof. 30 And the remnant that is eſcaped of the houſe of Judah, ſhall yet again take root downward, and bear fruit upward. 31 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape, out of mount Zion: the zeal of the Lord *of hoſts* ſhall do this. 32 Therefore thus ſaith the Lord concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it. 33 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the Lord. 34 For I will defend this city to ſave it, for mine own ſake, and for my ſervant Davids ſake. 35 And it came to paſs that night, that the angel of the Lord went out and ſmote in the camp of the Aſſyrians, an hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes. 36 So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh. 37 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword: and they eſcaped into the land of Armenia; and Eſarhaddon his ſon reigned in his ſtead.

And it came to paſs that Night, that the Angel of the Lord went out, and ſmote in the Camp of the Aſſyrians, an hundred fourſcore and five Thouſand] As the Scripture has no where ſaid expreſly, in what Manner this *Aſſyrian* Army was deſtroyed, ſome have thought that it was by a Plague, others by Thunder and Lightning, others by Fire from Heaven, others by a ſcorching Wind, and others upon their falling foul upon one another, in the Obſcurity of the Night: But which way ſoever it was effected, according to the *Hebrew* Idiom, there is no Impropriety in ſaying, that it was done by a deſtroying Angel, which is a comprehenſive Phraſe, that reconciles all the Scripture Paſſages wherein this terrible Defeat is mentioned, and all the Sentiments of Commentators upon it.

Adrammelech, and Sharezer his Sons ſmote him with the Sword] When *Sennacherib* was got home, after the Loſs of ſo great an Army, he demanded of ſome about him, what the Reaſon might be, that the irreſiſtibleGod of Heaven ſo favoured the *Jewiſh* Nation? To which he was anſwered, that *Abraham* from whom they were deſcended, by ſacrificing his only Son to him, had purchaſed his Protection to his Progeny; whereupon the King replied, *If that will win him, I will ſpare him two of mine to gain him to my Side*; which when his two Sons *Sharezer* and *Adrammelech*, heard, they reſolved to prevent their own Death, by ſacrificing him. But for all this Fiction, there is no other Foundation, but that ſcarce any Thing elſe can be thought of, that can afford any Excuſe for ſo execrable a Parricide.

CHAP. XX.

Hezekiah, *by earneſt Prayer, has his Life prolonged; for a Sign, the Sun goes backward. The King of* Babylon *ſends Letters and Preſents to* Hezekiah, *who ſhews the Ambaſſadors all his Treaſures; whereupon* Iſaiah *foretels him the* Babyloniſh *Captivity; he dies, and* Manaſſeh *ſucceeds him.*

Ver. 1. IN thoſe days was Hezekiah ſick unto
death: and the prophet Iſaiah the ſon
of Amoz came to him, and ſaid unto him, Thus
ſaith the Lord, Set thine houſe in order, for
thou ſhalt die, and not live. 2 Then he turned
his face to the wall, and prayed to the Lord,
ſaying, 3 I beſeech thee, O Lord, remember
now how I have walked before thee in truth,
and with a perfect heart, and have done *that
which is* good in thy ſight. And Hezekiah wept
ſore. 4 And it came to paſs afore Iſaiah was
gone out into the middle court, that the word of
the Lord came to him, ſaying, 5 Turn again,
and tell Hezekiah the captain of my people,
Thus ſaith the Lord, the God of David thy father,
I have heard thy prayer, I have ſeen thy
tears: behold, I will heal thee; on the third day
thou ſhalt go up unto the houſe of the Lord. 6
And I will add unto thy days fifteen years, and
I will deliver thee, and this city, out of the
hand of the king of Aſſyria, and I will defend
this city for mine own ſake, and for my ſervant
Davids ſake. 7 And Iſaiah ſaid, Take a lump
of figs. And they took and laid *it* on the boyl,
and he recovered. 8 And Hezekiah ſaid unto
Iſaiah, What *ſhall be* the ſign that the Lord will
heal me, and that I ſhall go up into the houſe of
the Lord the third day? 9 And Iſaiah ſaid,
This ſign ſhalt thou have of the Lord, that the
Lord will do the thing that he hath ſpoken: ſhall
the ſhadow go forward ten degrees, or back ten
degrees? 10 And Hezekiah anſwered, It is a
light thing for the ſhadow to go down ten degrees:
nay, but let the ſhadow return backward
ten degrees. 11 And Iſaiah the prophet cried
unto the Lord, and he brought the ſhadow ten
degrees backward, by which it had gone down
in the dial of Ahaz. 12 At that time Berodach-baladan
the ſon of Baladan, king of Babylon, ſent
letters and a preſent unto Hezekiah: for he had
heard that Hezekiah had been ſick. 13 And
Hezekiah hearkened unto them, and ſhewed
them all the houſe of his precious things, the ſilver,
and the gold, and the ſpices, and the precious
ointment, and *all* the houſe of his armour,
and all that was found in his treaſures: there was
nothing in his houſe, nor in all his dominion,
that Hezekiah ſhewed them not. 14 Then came
Iſaiah the prophet unto king Hezekiah, and ſaid
unto him, What ſaid theſe men? and from
whence came they unto thee? And Hezekiah
ſaid, They are come from a far country, *even*
from Babylon. 15 And he ſaid, What have
they ſeen in thine houſe? And Hezekiah anſwered,
All *the things* that *are* in mine houſe
have they ſeen: there is nothing among my treaſures,
that I have not ſhewed them. 16 And
Iſaiah ſaid unto Hezekiah, Hear the word of th
Lord. 17 Behold, the days come, that all tha
is in thine houſe, and that which thy father
have laid up in ſtore unto this day, ſhall be car
ried into Babylon: nothing ſhall be left, ſait
the Lord. 18 And of thy ſons that ſhall iſſu
from thee, which thou ſhalt beget, ſhall the
take away, and they ſhall be eunuchs in the p
lace of the king of Babylon. 19 Then ſaid H
zekiah unto Iſaiah, Good *is* the word of t
Lord which thou haſt ſpoken. And he ſai
Is it not *good*, if peace and truth be in my day
20 And the reſt of the acts of Hezekiah, a
all his might, and how he made a pool, and
conduit, and brought water into the city,
they not written in the book of the chronicles
the kings of Judah? 21 And Hezekiah ſle
with his fathers: and Manaſſeh his ſon reigned
his ſtead.

*And he brought the Shadow ten Degrees backwa
by which it had gone down in the Dial of Ahaz*] So
very conſiderable Writers would endeavour to perſu
us, that, before the *Babyloniſh* Captivity, the *J*
had no Inſtrument whereby to meaſure Time, nor
Terms in their Language, whereby to denote the
ſtinct Gradations of it; which, were it true, wo
effectually deſtroy all that the Scripture relates,
concerning the Sun-dial which *Ahaz* ſet up, and
famous Miracle which was wrought upon it; but
the Inventors of ſuch horological Inſtruments were,
not ſo eaſy a Matter to determine.

The *Babylonians* were a People well verſed in
Parts of Aſtronomy; and it was from them (as *H*
dotus obſerves) that the *Greeks* had the *Pole*, and
Gnomon, and the *twelve Parts of the Day*. For *An*
mander, who firſt taught them to diſtinguiſh T
travelled into *Chaldee* for the Improvement of Kn
ledge, and from thence brought away this uſeful In
tion; and, as the Scripture informs us, that there
a good deal of Intimacy between *Tiglath-pilezer*
of *Aſſyria*, and *Ahaz* King of *Judah*, 'tis not impr
ble, that, as he was taken with the Figure of a ſtr
Altar, when he went to viſit that Prince at *Damaſ*
he might then likewiſe ſee ſome of the Sun-dials w
Tiglath-pilezer was accuſtomed to carry along
him, for the Menſuration of Time, wherever he w
and being highly delighted with ſo curious and u
an Invention, might either have one made on the S
or take the Model of one, to be made at *Jeruſ*
and ſet up in his royal Palace.

It is no eaſy Matter to determine of what Form
Sun-dial was; but, if we may be allowed to gather
Thing from the Signification of the Word *M*
which is always uſed in this Narration, we may,
the learned *Grotius*, ſuppoſe, that it was not horizo
as Sun-dials are commonly made, but of a concave
miſpherical Figure; and that therein was a *Gnom*
ſome Kind or other, which caſt its Shadow upon
Lines, engraven in its Concavity.

The Account here given of this Event, makes no Mention, indeed, of the Sun's *going back*, but only of the Shadow upon the Dial; but in the Book of *Iſaiah*'s Prophecy, wherein we have this Miracle more minutely recorded, we are told expreſly, *Iſa.* xxxviii. 8. that the Sun *returned ten Degrees*, and from hence the Opinion of the Antients, both *Jews* and *Chriſtians*, has been, that the Miracle was wrought, not upon the Shadow, but upon the Body of the Sun, or, that *the Sun* (as our excellent Archbiſhop *Uſher* expreſſes it) *and all the heavenly Bodies went back, and as much was detracted from the next Night, as was added to this Day.*

This Retrogradation, however, was not of ſo long a Continuance, as to cauſe any conſiderable Alteration in the heavenly Bodies; as ſoon as the Miracle was exhibited, they all returned to their proper Stations, as the ſame Author obſerves from the Lunar Eclipſes recorded by *Ptolomy*, as antecedent to *Hezekiah*'s Reign, which, upon running the Calculation backwards from the preſent, will bring us to the ſame Point of Time wherein the *Chaldeans* placed them, in the very ſame Manner, as if no retrograde Motion of the Sun had intervened.

Thoſe who embrace the new Philoſophy, which places the Sun in the Centre, and ſuppoſes the Earth to move round it, have from their Hypotheſis, no Difficulty in admitting of this Miracle, whether it be ſaid to conſiſt in the different Determination of the Rays, or in the Retrogradation of the Body of the Sun, becauſe it is the ſame Thing, as to all outward Effects, whether the Earth turn round the Sun, or the Sun round the Earth. But, in both Caſes, there is this Difficulty, at the ſudden and violent Motion, either of the Sun r Earth, to make that Day and Night of no greater ength than the reſt, would be in Danger of ſhocking, unhinging the whole Frame of Nature, as it certainly would have done, had it not been guided and rected by the ſteady and unerring Hand of the great reator of the Univerſe, whoſe Motion he can either ard or accelerate, as he pleaſes, without occaſioning y Miſchance; juſt as any human Artificer can cauſe Machine of his own making, to go ſwifter or ſlower, y the ſole Suſpenſion of a heavier or lighter Weight.

Since the Scripture therefore, in this Caſe, tells us inly, that the Sun did recede, as in the Caſe of *ſhua*, that it did ſtand ſtill in the Firmament of Hean, we have no other Warrant, but to take the Words their literal Senſe, even tho' it be attended with me Difficulties. Theſe Difficulties are chiefly from e Oppoſition of ſome modern Syſtems of Philoſophy; t whether it be juſt and reaſonable, that Revelation ould conform to Philoſophy, or Philoſophy to Revetion; eſpecially when the Expreſſions of Scripture are ar, and the Sentiments of Philoſophers but mere onjectures; ſince heavenly Bodies, by Reaſon of their t Diſtance, are inacceſſible to our utmoſt Sagacity, d the greater Parts of the Secrets of Nature are not coverable by our moſt indefatigable Search after ruth.

CHAP. XXI.

anaſſeh's *Idolatry. Judgments propheſied againſt* Judah. *His Death; is ſucceeded by his Son* Amon, *who is ſlain by his Servants; who are ſlain by the People.* Joſiah *his Son is made King.*

. 1. MAnaſſeh *was* twelve years old when he began to reign, and reigned y and five years in Jeruſalem: and his mors name *was* Hephzi-bah. 2 And he did t *which was* evil in the ſight of the Lord, r the abominations of the heathen, whom the rd caſt out before the children of Iſrael. 3 r he built up again the high places which Heiah his father had deſtroyed, and he reared altars for Baal, and made a grove, as did ab king of Iſrael, and worſhipped all the hoſt of heaven, and ſerved them. 4 And he built altars in the houſe of the Lord, of which the Lord ſaid, In Jeruſalem will I put my name. 5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the Lord. 6 And he made his ſon paſs through the fire, and obſerved times, and uſed enchantments, and dealt with familiar ſpirits, and wizards: he wrought much wickedneſs in the ſight of the Lord, to provoke *him* to anger. 7 And he ſet a graven image of the grove that he had made, in the houſe of which the Lord ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen out of all the tribes of Iſrael, will I put my name for ever. 8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; only if they will obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them. 9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations, whom the Lord deſtroyed before the children of Iſrael. 10 And the Lord ſpake by his ſervants the prophets, ſaying, 11 Becauſe Manaſſeh king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah alſo to ſin with his idols: 12 Therefore thus ſaith the Lord God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem and Judah, that whoſoever heareth of it, both his ears ſhall tingle. 13 And I will ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, wiping *it*, and turning *it* upſide down. 14 And I will forſake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they ſhall become a prey, and a ſpoil to all their enemies; 15 Becauſe they have done *that which was* evil in my ſight, and have provoked me to anger ſince the day their fathers came forth out of Egypt even unto this day. 16 Moreover, Manaſſeh ſhed innocent blood very much, till he had filled Jeruſalem from one end to another, beſide his ſin wherewith he made Judah to ſin, in doing *that which was* evil in the ſight of the Lord. 17 Now the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, *are* they are not written in the book of the chronicles of the kings of Judah? 18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzzah: and Amon his ſon reigned in his ſtead. 19 Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jeruſalem: and his mothers name *was* Meſhullemeth, the daughter of Haruz of Jotbah. 20 And he did *that which was* evil in the ſight of the Lord, as his father Manaſſeh did. 21 And he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them: 22 And he forſook the Lord God of his fathers, and walked not in the way of the Lord. 23 And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe. 24 And the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead. 25 Now the reſt of the acts of of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah? 26 And he was buried in his ſepulchre, in the garden of Uzzah: and Joſiah his ſon reigned in his ſtead.

No Difficulty occurring in this Chapter, that wants Explanation, we ſhall proceed to the next.

CHAP. XXII.

Joſiah's good Reign; his Care for the Repair of the Temple. Hilkiah *finds a Book of the Law, and, by* Huldah *the Propheteſs, enquires of the Lord. She propheſies the Deſtruction of* Jeruſalem; *but not in* Joſiah's *Reign.*

Ver. 1. JOſiah *was* eight years old when he began to reign, and he reigned thirty and one years in Jeruſalem: and his mothers name *was* Jedidah, the daughter of Adaiah of Boſcath. 2 And he did *that which was* right in the ſight of the Lord, and walked in all the way of David his father, and turned not aſide to the right hand or to the left. 3 And it came to paſs in the eighteenth year of king Joſiah, *that* the king ſent Shaphan the ſon of Azáliah, the ſon of Meſhullam, the ſcribe, to the houſe of the Lord, ſaying, 4 Go up to Hilkiah the high-prieſt, that he may ſum the ſilver *which is* brought into the houſe of the Lord, which the keepers of the door have gathered of the people. 5 And let them deliver it into the hand of the doers of the work, that have the overſight of the houſe of the Lord: and let them give it to the doers of the work, which *is* in the houſe of the Lord, to repair the breaches of the houſe, 6 Unto carpenters, and builders, and maſons, and to buy timber and hewed ſtone to repair the houſe. 7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they dealt faithfully. 8 And Hilkiah the high-prieſt ſaid unto Shaphan the ſcribe, I have found the book of the law in the houſe of the Lord. And Hilkiah gave the book to Shaphan, and he read it. 9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the Lord. 10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book. And Shaphan read it before the king. 11 And it came to paſs when the king had heard the words of the book of the law, that he rent his clothes. 12 And the king commanded Hilkiah the prieſt, and Ahikam the ſon of Shaphan, and Achbor the ſon of Michaiah, and Shaphan the ſcribe, and Aſahiah a ſervant of the kings, ſaying, 13 Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book *that is* found: for great *is* the wrath of the Lord that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which is* written concerning us. 14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went unto Huldah the propheteſs, the wife of Shallum the ſon of Tikvah, the ſon of Harhas, keeper of the wardrobe, (now ſhe dwelt in Jeruſalem in the colledge) and they communed with her. 15 And ſhe ſaid unto them, Thus ſaith the Lord God of Iſrael, Tell the man that ſent you to me, 16 Thus ſaith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read. 17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched. 18 But to the king of Judah which ſent you to enquire of the Lord, thus ſhall ye ſay to him, Thus ſaith the Lord God of Iſrael, *As touching* the words which thou haſt heard, 19 Becauſe thine heart was tender, and thou haſt humbled thyſelf before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation and a curſe, and haſt ren thy clothes, and wept before me: I alſo hav heard *thee*, ſaith the Lord. 20 Behold there fore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace and thine eyes ſhall not ſee all the evil which will bring upon this place. And they brough the king word again.

I have found the Book of the Law in the Houſe of t Lord] Whether the Book of the Law, which *Hilkia* the High-prieſt, found in the Houſe of the Lord, co ſiſted of the whole *Pentateuch*, or only of that Part it which is called *Deuteronomy*; and whether it was t authentick Copy which *Moſes* committed to the Prie Cuſtody, or only ſome antient Manuſcript, kept the Temple for the publick Uſe, *viz.* for the King read to the People once every ſeven Years, or for t Prieſts to conſult upon any emergent Difficulty, is Matter of ſome Debate among the Learned. T Teſtimony of the Author of the Book of *Chronic* ſeems, however, to determine the Matter, when aſſures us, that the Book of the Law, which *Hilki* found, was that *which was given by the Hand of Moſ* and, conſequently the whole *Pentateuch*, which, his Command, was repoſited *in the Side of the Ark the Covenant.*

For great is the Wrath of the Lord, that is kind againſt us, becauſe our Fathers have not hearkened u the Words of this Book, to do according to all that written concerning us] It has been a Queſtion mu agitated by the Learned, Why the Kings and Peo of *Iſrael* were ſo ſtrangely prone to Idolatry? In A ſwer to this, ſays *Stackhouſe*, it may be obſerved, t the Difficulty of keeping the *Moſaic* Law, eſpecia in what related to its Rites and Ceremonies, was v great, and the Profit, which reſulted from thence, ways comparable to the Trouble which it occaſion and from thence they might be tempted to ſhake o *Yoke, which neither they, nor their Forefathers w able to bear*, and betake themſelves to the Obſervance other Laws, more eaſy and commodious in themſel and ſuch as were productive of much more Benefit Proſperity to the Obſervers of them. Nor ſhould be forgotten, that as a great Part of the Revenues *Paleſtine*, according to the Conſtitution of the *Mo* Law, fell to the Lot of the *Prieſts* and *Levites*; the Laity, upon every Occaſion, might grow weary paying ſo much; and hereupon be inclined to any novation in Religion that ſhould offer itſelf, if it co but be ſupported at an eaſier Expence. And acco ingly, we may obſerve, that in the wicked Reign *Ahaz* and *Manaſſeh*, when the Temple was ei quite ſhut up, or converted to idolatrous Purpoſes, Payment of Tythes and Oblations was ſuſpended (w might be a great Gratification to the People, until in the Reigns of *Hezekiah* and *Joſiah*, they were again reſtored to the Miniſters of God. Theſe, and ſuch Reaſons as theſe, might make the antient *Hebrews* ſo unſetled in their Obedience to the Law of *Moſes*, until the Time that a clearer and more perfect Revelation of a future Life extended their Views and Hopes above the Things of this World, and made them more conſtant and immovable (as the Author to the *Hebrews* bears them Teſtimony) in the Worſhip of the true God.

CHAP. XXIII.

Joſiah *reads the Law in a ſolemn Aſſembly; renews the Covenant of the Lord; deſtroys Idolatry; breaks down the Altar at* Bethel, *and burns thereon dead Mens Bones; and keeps the Paſſover. Is ſlain in a War with* Pharaoh-Nechoh. Jehoahaz *his Son is King. He is impriſoned by* Pharaoh-Nechoh, *who puts* Jehoiakim *in his Place; who reigns ill.*

Ver. 1. AND the king ſent, and they gathered unto him all the elders of Judah, and of Jeruſalem. 2 And the king went up into the houſe of the Lord, and all the men of Judah, and all the inhabitants of Jeruſalem with him, and the prieſts, and the prophets, and all the people both ſmall and great: and he read in their ears all the words of the book of the cove-ant *which was* found in the houſe of the Lord. And the king ſtood by a pillar, and made a ovenant before the Lord, to walk after the Lord, d to keep his commandments and his teſtimo-ies and his ſtatutes, with all *their* heart and all ir ſoul, to perform the words of this covenant, at *were* written in this book: and all the people ood to the covenant. 4 And the king com-anded Hilkiah the high-prieſt, and the prieſts f the ſecond order, and the keepers of the door, bring forth out of the temple of the Lord, the veſſels *that were* made for Baal, and for grove, and for all the hoſt of heaven: and burnt them without Jeruſalem in the fields of idron, and carried the aſhes of them unto th-el. 5 And he put down the idolatrous ieſts, whom the kings of Judah had ordained burn incenſe in the high places, in the cities Judah, and in the places round about Jeru-em, them alſo that burnt incenſe unto Baal, the ſun, and to the moon, and to the planets, to all the hoſt of heaven. 6 And he brought the grove from the houſe of the Lord, with- Jeruſalem, unto the brook Kidron, and nt it at the brook Kidron, and ſtampt *it* ſmall powder, and caſt the powder thereof upon graves of the children of the people. 7 And brake down the houſes of the ſodomites that e by the houſe of the Lord, where the wo-n wove hangings for the grove. 8 And he ught all the prieſts out of the cities of Judah, defiled the high places where the prieſts had t incenſe, from Geba to Beer-ſhebah, and e down the high places of the gates that e in the entring in of the gate of Joſhua the ernor of the city, which *were* on a mans left d at the gate of the city. 9 Nevertheleſs, prieſts of the high places came not up to the of the Lord in Jeruſalem, but they did eat e unleavened bread among their brethren. And he defiled Topheth, which *is* in the y of the children of Hinnom, that no man might make his ſon or his daughter to paſs through the fire to Molech. 11 And he took away the horſes that the kings of Judah had given to the ſun, at the entring in of the houſe of the Lord, by the chamber of Nathan melech the chamberlain, which *was* in the ſuburbs, and burnt the chariots of the ſun with fire. 12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manaſſeh had made in the two courts of the houſe of the Lord, did the king beat down, and brake *them* down from thence, and caſt the duſt of them into the brook Kidron. 13 And the high places that *were* before Jeruſalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Iſrael had builded for Aſhtoreth the abomination of the Zidonians, and for Chemoſh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. 14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. 15 Moreover, the altar that *was* at Bethel, *and* the high place which Jeroboam the ſon of Nebat, who made Iſrael to ſin, had made, both that altar and the high place he brake down, and burnt the high place, *and* ſtampt *it* ſmall to powder, and burnt the grove. 16 And as Joſiah turned himſelf, he ſpied the ſepulchres that *were* there in the mount, and ſent, and took the bones out of the ſepulchres, and burnt *them* upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed theſe words. 17 Then he ſaid, What title *is* that that I ſee? And the men of the city told him, *It is* the ſepulchre of the man of God, which came from Judah, and proclaimed theſe things that thou haſt done againſt the altar of Beth-el. 18 And he ſaid, Let him alone, let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. 19 And all the houſes alſo of the high places that *were* in the cities of Samaria, which the kings of Iſrael had made to provoke *the LORD* to anger, Joſiah took away, and did to them according to all the acts that he had done in Beth-el. 20 And he ſlew all the prieſts of the high places that *were* there, upon the altars, and burnt mens bones upon them, and returned to Jeruſalem. 21 And the king commanded all the people, ſaying, Keep the paſſover unto the Lord your God, as *it is* written in the book of this covenant. 22 Surely there was not holden ſuch a paſſover, from the days of the judges that judged Iſrael, nor in all the days of the kings of Iſrael, nor of the kings of Judah: 23 But in the eighteenth year of king Joſiah, *wherein* this paſſover was holden to the Lord in Jeruſalem. 24 Moreover, the *workers with* familiar ſpirits, and the wizards, and the images, and the idols, and all the abominations that were ſpied in the land of Judah, and in Jeruſalem, did Joſiah put away, that he might perform the words of the law, *which were* written in the book that Hilkiah the prieſt found in the houſe of the Lord. 25 And like unto him was there no king before him that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes;

neither after him aroſe there *any* like him. 26
Notwithſtanding, the Lord turned not from the
fierceneſs of his great wrath, wherewith his anger
was kindled againſt Judah, becauſe of all the
provocations that Manaſſeh had provoked him
with. 27 And the Lord ſaid, I will remove
Judah alſo out of my ſight, as I have removed
Iſrael, and will caſt off this city Jeruſalem, which
I have choſen, and the houſe of which I ſaid, My
name ſhall be there. 28 Now the reſt of the
acts of Joſiah, and all that he did, *are* they not
written in the book of the chronicles of the kings
of Judah? 29 In his days Pharaoh-nechoh king
of Egypt went up againſt the king of Aſſyria to
the river Euphrates: and king Joſiah went againſt
him; and he ſlew him at Megiddo, when he had
ſeen him. 30 And his ſervants carried him in
a chariot dead from Megiddo, and brought him
to Jeruſalem, and buried him in his own ſepulchre:
and the people of the land took Jehoahaz
the ſon of Joſiah, and anointed him, and made
him king in his fathers ſtead. 31 Jehoahaz *was*
twenty and three years old when he began to
reign, and he reigned three months in Jeruſalem:
and his mothers name *was* Hamutal, the
daughter of Jeremiah of Libnah. 32 And he
did *that which was* evil in the ſight of the Lord,
according to all that his fathers had done. 33
And Pharaoh-nechoh put him in bands at Riblah,
in the land of Hamath that he might not reign
in Jeruſalem, and put the land to a tribute of an
hundred talents of ſilver, and a talent of gold.
34 And Pharaoh-nechoh made Eliakim the ſon
of Joſiah king, in the room of Joſiah his father,
and turned his name to Jehoiakim, and took
Jehoahaz away: and he came to Egypt, and
died there. 35 And Jehoiakim gave the ſilver
and the gold to Pharaoh, but he taxed the land
to give the money according to the commandment
of Pharaoh; he exacted the ſilver and the
gold of the people of the land, of every one according
to his taxation, to give *it* unto Pharaoh-nechoh.
36 Jehoiakim *was* twenty and five
years old when he began to reign, and he reigned
eleven years in Jeruſalem: and his mothers name
was Zebudah, the daughter of Pedaiah of Rumah.
37 And he did *that which was* evil in the ſight
of the Lord, according to all that his father had
done.

And he defiled Topheth] It is the general Opinion of the *Jews*, that the Word *Tophet* comes from *Thop*, which in their Language ſignifies a *Drum*, becauſe Drums, in this Place, were uſed to be beat, in order to deaden the Cries of thoſe Children that were burnt alive to *Moloch*. But there is one Objection to this Etymology, *viz.* that it does not appear that the larger Kind of Drums, ſuch as are in Uſe now, were at all known to the Antients. There was a leſſer Sort, indeed, or what we call a *Tabor*, wherewith they made Muſick in their Dancing; but theſe were not loud enough for the preſent Purpoſe, and the larger Kind we owe to the *Arabians*, who firſt brought them into *Spain*, from whence they were diſperſed all *Europe* over.

And he took away the Horſes which the Kings of Judah had given to the Sun] 'Tis certain, that all the People of the *Eaſt* worſhipped the Sun, and conſecrated Horſes to it, becauſe they were nimble and ſwift in their Courſe, even as they ſuppoſed it to be. But then the Queſtion is, Whether the People of *Judah* ſacrificed theſe Horſes to the Sun (as it is certain, that the *Armenians*, *Perſians*, and other Nations did) or only led them out in State every Morning, to meet and ſalute the Sun at his riſing? The Antients had a Notion likewiſe, that the Sun itſelf was carried about in a Chariot; and therefore Chariots, as well as Horſes, were dedicated to it. Since then we find theſe Horſes and Chariots ſtanding ſo near together, the Horſes, we may ſuppoſe, were deſigned to draw the Chariots, and the Chariots to carry the King, and his other great Officers (who were Idolaters of this Kind) out of the Eaſt Gate of the City, every Morning to ſalute and adore the Sun, at its coming over the Horizon.

Surely there was not holden ſuch a Paſſover, from the Days of the Judges — nor in all the Days of the Kings of Iſrael, nor of the Kings of Judah] Which, taken in a literal Senſe, muſt denote that this Paſſover, which was celebrated by two Tribes only, was more numerous, and more magnificent, than all thoſe that were obſerved in the Days of *David* and *Solomon*, in the moſt happy and flouriſhing State of the *Jewiſh* Monarchy, and when the whole twelve Tribes were met together, to ſolemnize that Feaſt. It may not be amiſs therefore to allow, that in theſe Expreſſions there is a Kind of *Anxeſis*, or Exaggeration, not unuſual in ſacred as well as prophane Authors. For nothing is more common, than to ſay, *Never was ſuch Splendor and Magnificence ſeen*, when we mean no more, than that the Thing we ſpeak of was very ſplendid and magnificent; unleſs we ſuppoſe, with ſome, that a Preference is given to this Paſſover, above all the reſt, in reſpect of the exact Obſervation of the Rites and Ceremonies belonging to it, which, at other Times, were performed according to Cuſtom, and ſo ſeveral Things either altered or omitted; but at this every Thing was performed according to the preſcribed Form of th Law, from which, ſince the finding of this authentick Copy of it, *Joſiah* enjoined them not to vary one Tittle.

In his Days Pharaoh-Nechoh, King of Egypt —] *Pharaoh* ſignifies no more, in the *Egyptian* Language than *King*, and was therefore given to every one tha ſat upon that Throne: But *Nechoh* (according to *He rodotus)* was his proper Name, tho' ſome will have i to be an Appellative, which ſignifies *lame*, becauſe thi *Pharaoh* (as they ſuppoſe) had a Lameneſs, whic proceeded from ſome Wound he had received in th Wars. The ſame Hiſtorian tells us, that he was th Son and Succeſſor of *Pſametichus* King of *Egypt*, and Man of a bold enterprizing Spirit; that he made a Attempt to join the *Nile* and the *Red Sea*, by drawin a Canal from one to the other; that tho' he failed i this Deſign, yet by ſending a Fleet from the *Red Se* through the Streights of *Babel-mandel*, he diſcovere the Coaſts of *Africa*, and in this his Expedition to th *Euphrates*, reſolved to bid fair, by deſtroying the unite Forces of the *Babylonians* and *Medes*, for the who Monarchy of *Aſia*.

And he ſlew him at Megiddo] *Megiddo* was a Ci in the Half-tribe of *Manaſſeh*, not far from the *Me terranean Sea*, which Way *Necho* was to paſs with h Army, in order to go into *Syria*, and thence to t *Euphrates*. In the Valley adjoining to this Place *J ſiah* was ſlain, while he was at the Head of the Arm (as *Joſephus* tells us) and riding up and down to gi Orders from one Wing to the other. This Action *H rodotus* makes Mention of when he tells us, that *Nech* King of *Egypt*, *having fallen upon the* Syrians *near t City of* Magdol, *obtained a great Victory, and ma himſelf Maſter of* Cadytis: Where the Author plain miſtakes the *Syrians* for the *Jews*; *Magdolum*, a C in the *Lower Egypt*, for *Megiddo*; and *Cadytis*, *Kadeſh*, in the *Upper Galilee*, by which he was to p in his Way to *Carchemiſh*; or rather for the City *Jeruſalem*, which, in *Herodotus*'s Time might be c led by the neighbouring Nations, *Cadyta*, or *Cadyſ* i. e. *the holy City*, ſince, even to this Day, it is call by the eaſtern People, *Al-huds*, which is plainly b of the ſame Signification and Original.

But how can *Joſiah* be ſaid to die in Peace, wh he loſt his Life in Battle? *Anſw.* His Death ind was ſudden and immature, he fell in Battle againſt *Egyptians*; and yet he may be ſaid to have *gone ſo Gr*

Grave in Peace, becauſe he was recalled from Life, whilſt his Kingdom was in a proſperous Condition, before the Calamities, wherewith it was threatened, were come upon it, and whilſt himſelf was in Peace and Reconciliation with God. Thus, when *the Righteous are taken away from the Evil to come*, Wiſd. iii. 2. tho' *in the Sight of the Unwiſe they ſeemed to die, and their Departure is taken for Miſery*, Wiſd. v. 5. yet, in what Manner ſoever their Evil be, they may well be ſaid to die in Peace, who, after their Diſſolution here, *are numbered among the Children of God, and their Lot is among the Saints.*

C H A P. XXIV.

Jehoiakim, *rebelling againſt* Nebuchadnezzar, *occaſions his own Ruin*; *his Son is made King in his ſtead. His evil Reign.* Jeruſalem *ſpoiled, and led into Captivity.* Zedekiah*'s bad Reign*; *the utter Deſtruction of* Judah.

Ver. 1. IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his ſervant three years: then he turned and rebelled againſt him. 2 And the Lord ſent againſt him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and ſent them againſt Judah to deſtroy it, according to the word of the Lord, which he ſpake by his ſervants the prophets. 3 Surely at the commandment of the Lord came *this* upon Judah, to remove them out of *his* ſight, for the ſins of Manaſſeh, according to all that he did: 4 And alſo for the innocent blood that he ſhed, (for he filled Jeruſalem with innocent blood) which the Lord would not pardon. 5 Now the reſt of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 6 So Jehoiakim ſlept with his fathers: and Jehoiachin his ſon reigned in his ſtead. 7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt. 8 Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jeruſalem three months: and his mothers name *was* Nehuſhta, the daughter of Elnathan of Jeruſalem. 9 And he did *that which was* evil in the ſight of the Lord, according to all that his father had done. 10 At that time the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem, and the city was beſieged. 11 And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it. 12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his ſervants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. 13 And he carried out thence all the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, and cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the Lord, as the Lord had ſaid. 14 And he carried away all Jeruſalem, and all the princes, and all the mighty men of valour, *even* ten thouſand captives, and all the crafts-men, and ſmiths: none remained, ſave the pooreſt ſort of the people of the land. 15 And he carried away Jehoiachin to Babylon, and the kings mother, and the kings wives, and his officers, and the mighty of the land, *thoſe* carried he into captivity, from Jeruſalem to Babylon. 16 And all the men of might, *even* ſeven thouſand, and craftsmen, and ſmiths a thouſand, all *that were* ſtrong, *and* apt for war, even them the king of Babylon brought captive to Babylon. 17 And the king of Babylon made Mattaniah his fathers brother king in his ſtead, and changed his name to Zedekiah. 18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah. 19 And he did *that which was* evil in the ſight of the Lord, according to all that Jehoiakim had done. 20 For through the anger of the Lord it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

And Jehoiakim ſlept with his Fathers; *and Jehoiachin his Son reigned in his ſtead*] But how does this agree with that Threat of the Prophet, *Jer.* xxxvi. 30. *He ſhall have none to ſit upon the Throne of David?* As *Jehoiachin*'s Reign laſted little more than three Months, during which Time, he was abſolutely ſubject to the *Chaldeans*, a Reign of ſo ſhort a Continuance, and ſo ſmall Authority, may very juſtly be looked upon as nothing.

Jehoiachin was eighteen Years old when he began to reign] As to the Time, when *Jehoiachin* came to the Throne, the Difference is very remarkable: For, in 2 *Chron.* xxxvi. 9. it is ſaid, that he was but *eight Years old*; but here, that he was *eighteen*; and yet, conſidering how common a Thing it was for Kings to make their Sons Aſſociates in the Kingdom, thereby to ſecure the Poſſeſſion of it in their Family, and prevent all Contention among the other Brothers, the Difference is eaſily reconciled, by ſuppoſing, that, when his Father had reigned one Year, he took him to reign in Conjunction with him, when he was no more than eight Years old. With his Father he reigned ten Years; ſo that, when his Father died, he was eighteen Years old, and then he began to reign alone, which was no more than three Months. The Author of the Book of *Kings* makes Mention therefore only of the Years that he reigned alone; but the Author of the *Chronicles* ſpeaks of all the Years that he reigned, both with his Father, and alone. This is a fair Solution; tho' I cannot ſee, what Injury it can do the Authority of the ſacred Text, if we ſhould acknowledge, that there is an Error in the Tranſcriber of the Book of *Chronicles*, becauſe two of the moſt antient and venerable Verſions, the *Syriack* and *Arabick*, have rendered it, in that Place, not *eight*, but *eighteen*, which they were doubtleſs induced to do, by thoſe antient *Hebrew* Copies, from whence they formed their Tranſlation. *Patrick*'s Com. and *Pool*'s Ann.

C H A P. XXV.

Jeruſalem *is beſieged*; Zedekiah *taken*; *his Sons ſlain*; *and his Eyes put out*; *the City and Temple burnt*; *and the Remnant carried into Captivity*; *the Nobles ſlain*; Gedaliah *made Governor, and ſlain*; *the reſt fly into* Egypt. Evil-merodach *advances* Jehoiachin *in his Court.*

Ver. 1. AND it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he and all his hoſt, againſt Jeruſalem, and pitched againſt it, and they built forts againſt it round about. 2 And the city was beſieged unto the eleventh year of king

king Zezekiah. 3 And on the ninth *day* of the *fourth* month, the famine prevailed in the city, and there was no bread for the people of the land. 4 And the city was broken up, and all the men of war *fled* by night, by the way of the gate, between two walls, which *is* by the kings garden, (now the Chaldees *were* againſt the city round about) and *the king* went the way toward the plain. 5 And the army of the Chaldees purſued after the king, and overtook him in the plains of Jericho: and all his army were ſcattered from him. 6 So they took the king, and brought him up to the king of Babylon, to Riblah, and they gave judgment upon him. 7 And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon. 8 And in the fifth month, on the ſeventh *day* of the month (which *is* the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem: 9 And he burnt the houſe of the Lord, and the kings houſe, and all the houſes of Jeruſalem, and every great *mans* houſe burnt he with fire. 10 And all the army of the Chaldees that *were* with the captain of the guard, brake down the walls of Jeruſalem round about. 11 Now the reſt of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. 12 But the captain of the guard left of the poor of the land, *to be* vine-dreſſers, and huſbandmen. 13 And the pillars of braſs that *were* in the houſe of the Lord, and the baſes, and the brazen ſea that *was* in the houſe of the Lord, did the Chaldees break in pieces, and carried the braſs of them to Babylon. 14 And the pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtred, took they away. 15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away. 16 The two pillars, one ſea, and the baſes which Solomon had made for the houſe of the Lord, the braſs of all theſe veſſels was without weight. 17 The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſs: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen-work. 18 And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door. 19 And out of the city he took an officer, that was ſet over the men of war, and five men of them that were in the kings preſence, which were found in the city, and the principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the city. 20 And Nebuzar-adan captain of the guard took theſe, and brought them to the king of Babylon, to Riblah. 21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land. 22 And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam, the ſon of Shaphan, ruler. 23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netopathite, and Jaazaniah the ſon of a Maachathite, they, and their men. 24 And Gedaliah ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you. 25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed royal, came, and ten men with him, and ſmote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. 26 And all the people both ſmall and great, an the captains of the armies aroſe, and came t Egypt: for they were afraid of the Chaldees 27 And it came to paſs in the ſeven and thirtiet year of the captivity of Jehoiachin king of Judah in the twelfth month, on the ſeven and twentie *day* of the month, *that* Evil-merodach king Babylon, in the year that he began to reign, di lift up the head of Jehoiachin king of Judah ou of priſon. 28 And he ſpake kindly to him, an ſet his throne above the throne of the kings th *were* with him in Babylon, 29 And changed h priſon-garments: and he did eat bread contin ally before him all the days of his life. 3 And his allowance *was* a continual allowan given him of the king, a daily rate for every da all the days of his life.

So they took the King, and brought him to the King Babylon, at Riblah] *Riblah*, was a City of *Syria*, the Country of *Hamath*, which Country is the near to *Judea*, and which, according to St. *Jerom*, was ſame with that afterwards called *Antioch*; and, as was the moſt pleaſant Place in all *Syria*, here *Ne chadnezzar* lay, to attend the Succeſs of the Siege *Jeruſalem*, to ſend his Army proper Supplies, and intercept any Relief that might come to the Beſieged

And put out the Eyes of Zedekiah] The Proph *Ezekiel* and *Jeremiah*, ſeem to vary in their Accou of the Fate of *Zedekiah*. *Ezekiel*'s Prophecy is d vered in theſe Words, — *I will bring him to Baby to the Land of Chaldea, yet he ſhall not ſee it, tho' he there*, Ch. xii. 13. and *Jeremiah*'s in theſe Words *He ſhall be delivered into the Hands of the King of bylon, and ſhall ſpeak with him Mouth to Mouth, his Eyes ſhall behold his Eyes*, Ch. xxxvii. 4. both which were literally accompliſhed: For *Zedekiah* carried to *Riblah*, where he ſaw the King of *Bab* and ſpake to him, and beheld his Children execu but had afterward his Eyes put out, and was then ried to *Babylon*, where he was incapable of ſeeing City, becauſe he had loſt his Eye-ſight.

AN
EXPOSITION
OF
The Firſt Book of the CHRONICLES.

The ARGUMENT.

The Jews *comprehend this and the following Book in one, which the* Grecians, *becauſe of the Length, divide into two: And they are called* Chronicles, *becauſe they note briefly the Hiſtory from* Adam, *to the Return of the* Hebrews *from their Captivity in* Babylon. *But theſe are not thoſe Books of* Chronicles, *mentioned in the Books of the Kings of* Judah *and* Iſrael, *wherein at large is related the Story of both the Kingdoms, and which afterwards periſhed in the Captivity; but an Abridgment of thoſe Books, and collected by* Ezra, *as the* Jews *affirm, after their Return from* Babylon.

This firſt Book *contains a brief Genealogy of the Progeny of* Adam *down to the* Jewiſh *Patriarchs; and particularly of the principal Families of* Judah, *and of the Line of* David; *becauſe Chriſt, according to the Fleſh, deſcended from him. And therefore it enlarges very much upon the Acts of this Prince, both in Relation to Civil Government, and alſo his Adminiſtration, and his Care of Things concerning Religion; for the good Succeſs whereof he rejoices, and pays his grateful Acknowledgments to God.*

But as many Things, in theſe Genealogies, may, to us, ſeem doubtful and obſcure, it ſhould be conſidered, that they were not ſo to the Hebrews; *and that all the Perſons here named, were known to them by thoſe very particular and exact Genealogies which they kept in their ſeveral Families, and in publick Regiſters, from whence this ſacred Penman, by divine Direction, took thoſe Things that were of the greateſt Importance.*

CHAP. I.

Adam's Line to Noah. Noah*'s Poſterity by* Japheth; *by* Ham; *by* Shem *to* Abraham: *His Poſterity by* Iſhmael; *by* Keturah; *by* Iſaac: *His Poſterity by* Eſau; *the Kings and Dukes of* Edom.

r. 1. ADam, Sheth, Enoſh, 2 Kenan, Ma-
halaleel, Jered, 3 Henoch, Ma-
ſhelah, Lamech, 4 Noah, Shem, Ham, and
pheth. 5 The ſons of Japheth; Gomer, and
gog, and Madai, and Javan, and Tubal,
Meſhech; and Tiras. 6 And the ſons of
mer; Aſhchenaz, and Riphath, and Togar-
h. 7 And the ſons of Javan; Eliſhah, and
rſhiſh, Kittim, and Dodanim. 8 The ſons
Ham; Cuſh, and Mizraim, Put, and Canaan.
And the ſons of Cuſh; Seba, and Havilah,
Sabta, and Raamah, and Sabtecha: and the
of Raamah; Sheba, and Dedan. 10 And
h begat Nimrod: he began to be mighty
n the earth. 11 And Mizraim begat Ludim,
Anamim, and Lehabim, and Naphtubim.
And Pathruſim, and Caſluhim, (of whom
e the Philiſtines) and Caphthorim. 13 And
aan begat Zidon his firſt-born, and Heth,
The Jebuſite alſo, and the Amorite, and the
gaſhite, 15 And the Hivite, and the Archite,
the Sinite, 16 And the Arvadite, and the
marite, and the Hamathite. 17 The ſons of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meſhech. 18 And Arphaxad begat Shelah, and Shelah begat Eber. 19 And unto Heber were born two ſons: the name of the one *was* Peleg, (becauſe in his days the earth was divided) and his brothers name *was* Joktan. 20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah. 21 Hadoram alſo, and Uzal, and Diklah, 22 And Ebal, and Abimael, and Sheba, 23 And Ophir, and Havilah, and Jobab. All theſe *were* the ſons of Joktan. 24 Shem, Arphaxad, Shelah, 25 Eber, Peleg, Reu, 26 Serug, Nahor, Terah, 27 Abram, the ſame *is* Abraham. 28 The ſons of Abraham; Iſaac, and Iſhmael. 29 Theſe *are* their generations: The firſt-born of Iſhmael, Nebaioth; then Kedar, and Adbeel, and Mibſam, 30 Miſhma, and Duma, Maſſa, Hadad, and Tema, 31 Jetur, Naphiſh, and Kedemah. Theſe are the ſons of Iſhmael. 32 Now the ſons of Keturah, Abrahams concubine: ſhe bare Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. And the ſons of Jokſhan; Sheba, and Dedan. 33 And the ſons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All theſe *are* the ſons of Keturah. 34 And Abraham begat Iſaac. The ſons of Iſaac, Eſau and Iſrael. 35 The ſons of Eſau; Eliphaz, Reuel, and Jeuſh, and Jaalam,

and Korah. 36 The ſons of Eliphaz; Teman,
and Omar, Zephi, and Gatam, Kenaz, and
Timna, and Amalek. 37 The ſons of Reuel;
Nahath, Zerah, Shammah, and Mizzah. 38
And the ſons of Seir; Lotan, and Shobal, and
Zibeon, and Anah, and Diſhon, and Ezer, and
Diſhan. 39 And the ſons of Lotan; Hori,
and Homam: and Timna *was* Lotans ſiſter.
40 The ſons of Shobal; Alian, and Manahath,
and Ebal, Shephi, and Onam. And the ſons of
Zibeon; Aiah, and Anah. 41 The ſons of
Anah; Diſhon. And the ſons of Diſhon; Amram,
and Eſhban, and Ithran, and Cheran. 42
The ſons of Ezer; Bilhan, and Zaban, *and* Jakan.
The ſons of Diſhan; Uz, and Aran. 43
Now theſe *are* the kings that reigned in the land
of Edom, before *any* king reigned over the children
of Iſrael; Bela the ſon of Beor: and the
name of his city *was* Dinhabah. 44 And when
Bela was dead, Jobab the ſon of Zerah of Bozrah,
reigned in his ſtead. 45 And when Jobab
was dead, Huſham of the land of the Temanites,
reigned in his ſtead. 46 And when Huſham
was dead, Hadad the ſon of Bedad (which
ſmote Midian in the field of Moab) reigned in
his ſtead: and the name of his city *was* Avith.
47 And when Hadad was dead, Samlah of
Maſrekah reigned in his ſtead. 48 And when
Samlah was dead, Shaul of Rehoboth by the
river, reigned in his ſtead. 49 And when
Shaul was dead, Baal-hanan the ſon of Achbor
reigned in his ſtead. 50 And when Baal-hanan
was dead, Hadad reigned in his ſtead: and the
name of his city *was* Pai; and his wives name
was Mehetabel the daughter of Matred, the
daughter of Mezahab. 51 Hadad died alſo.
And the dukes of Edom were; duke Timna,
duke Aliah, duke Jetheth, 52 Duke Aholibamah,
duke Elah, duke Pinon, 53 Duke Kenaz,
duke Teman, duke Mibzar, 54 Duke Magdiel,
duke Iram. Theſe *are* the dukes of Edom.

This Chapter, conſiſting wholly of Genealogies, affords nothing very remarkable; we ſhall therefore proceed to the next.

CHAP. II.

The Sons of Iſrael; *of* Judah *by* Tamar. *The Children of* Jeſſe; *of* Caleb *the Son of* Hezron; *of him by the Daughter of* Machir *and* Jerahmeel; *of* Sheſham, *another Branch of* Caleb's *Poſterity*; *and* Caleb *the Son of* Huz.

Ver. 1. THeſe *are* the ſons of Iſrael; Reuben,
Simeon, Levi, and Judah, Iſſachar,
and Zebulun, 2 Dan, Joſeph, and Benjamin,
Naphtali, Gad, and Aſher. 3 The ſons
of Judah; Er, and Onan, and Shelah: *which*
three were born unto him of the daughter of
Shua the Canaaniteſs. And Er, the firſt-born
of Judah, was evil in the ſight of the Lord, and
he ſlew him. 4 And Tamar his daughter-in-law,
bare him Pharez, and Zerah. All the ſons
of Judah *were* five. 5 The ſons of Pharez;
Hezron, and Hamul. 6 And the ſons of Zerah;
Zimri, and Ethan, and Heman, and Calcol,
and Dara: five of them in all. 7 And the
ſons of Carmi; Achar, the troubler of Iſrael,
who tranſgreſſed in the thing accurſed. 8 And
the ſons of Ethan; Azariah. 9 The ſons alſo
of Hezron, that were born unto him; Jerahmeel,
and Ram, and Chelubai. 10 And Ram begat
Amminadab; And Amminadab begat Nahſhon,
prince of the children of Judah; 11 And Nahſhon
begat Salma, and Salma begat Boaz, 12
And Boaz begat Obed, and Obed begat Jeſſe,
13 And Jeſſe begat his firſt-born Eliab, and
Abinadab the ſecond, and Shimma the third, 14
Nathaneel the fourth, Raddai the fifth, 15 Ozem
the ſixth, David the ſeventh: 16 Whoſe
ſiſters *were* Zeruiah, and Abigail. And the
ſons of Zeruiah: Abiſhai, and Joab, and Aſahel,
three. 17 And Abigail bare Amaſa: and the
father of Amaſa *was* Jether the Iſhmeelite. 18
And Caleb the ſon of Hezron begat *children* of
Azubah *his* wife, and of Jerioth: her ſons *are*
theſe; Jeſher, and Shobab, and Ardon. 19
And when Azubah was dead, Caleb took unto
him Ephrath, which bare him Hur. 20 And
Hur begat Uri, and Uri begat Bezaleel. 21
And afterward Hezron went in to the daughter
of Machir, the father of Gilead, whom he married
when he was threeſcore years old, and ſhe
bare him Segub. 22 And Segub begat Jair,
who had three and twenty cities in the land of
Gilead. 23 And he took Geſhur, and Aram
with the towns of Jair from them, with Kenath
and the towns thereof, *even* threeſcore cities: all
theſe *belonged to* the ſons of Machir, the father of
Gilead. 24 And after that Hezron was dead in
Caleb-ephratah, then Abiah Hezrons wife bare
him Aſhur the father of Tekoah. 25 And the
ſons of Jerahmeel the firſt-born of Hezron were,
Ram the firſt-born, and Bunah, and Oren, and
Ozem, *and* Ahijah. 26 Jerahmeel had alſo another
wife, whoſe name *was* Atarah, ſhe *was* the
mother of Onam. 27 And the ſons of Ram the
firſt-born of Jerahmeel were, Maaz, and Jamin,
and Eker. 28 And the ſons of Onam were,
Shammai, and Jada. And the ſons of Shammai;
Nadab, and Abiſhur. 29 And the name
of the wife of Abiſhur *was* Abihail, and ſhe bare
him Ahban, and Molid. 30 And the ſons of
Nadab; Seled, and Appaim: but Seled died
without children. 31 And the ſons of Appaim
Iſhi. And the ſons of Iſhi; Sheſhan. And th
children of Sheſhan; Ahlai. 32 And the ſon
of Jada the brother of Shammai; Jether, an
Jonathan: and Jether died without children
33 And the ſons of Jonathan; Peleth, and Za
za. Theſe were the ſons of Jerahmeel. 3
Now Sheſhan had no ſons, but daughters: an
Sheſhan had a ſervant, an Egyptian, who
name *was* Jarha. 35 And Sheſhan gave h
daughter to Jarha his ſervant to wife, and ſhe ba
him Attai. 36 And Attai begat Nathan, an
Nathan begat Zabad, 37 And Zabad begat Ep
lal, and Ephlal begat Obed, 38 And Obed b
gat Jehu, and Jehu begat Azariah, 39 An
Azariah begat Helez, and Helez begat Eleaſa
40 And Eleaſah begat Siſamai, and Siſamai b
gat Shallum, 41 And Shallum begat Jekamia
and Jekamiah begat Eliſhama. 42 Now t
ſons of Caleb the brother of Jerahmeel *we*
Meſha his firſt-born, which *was* the father
Ziph, and the ſons of Mareſhah the father
Hebron. 43 And the ſons of Hebron; Kor
and Tappuah, and Rekem, and Shema.
And Shema begat Raham, the father of Jorkoa
and Rekem begat Shammai. 45 And the

of Shammai *was* Maon: and Maon *was* the fa-
ther of Beth-zur. 46 And Ephah Calebs con-
cubine bare Haran, and Moza, and Gazez: and
Haran begat Gazez. 47 And the ſons of Jah-
dai; Regem, and Jotham, and Geſhan, and
Pelet, and Ephah, and Shaaph. 48 Maachah
Calebs concubine bare Sheber, and Tirhanah.
49 She bare alſo Shaaph the father of Madman-
nah, Shevah the father of Machbena, and the
father of Gibeah: and the daughter of Caleb *was*
Achſa. 50 Theſe were the ſons of Caleb the
ſon of Hur, the firſt-born of Ephratah; Shobal,
the father of Kirjath-jearim, 51 Salma the father
of Beth-lehem, Hareph the father of Beth-gader.
52 And Shobal the father of Kirjath-jearim,
had ſons; Haroeh, *and* half of the Manahethites.
53 And the families of Kirjath-jearim; the Ith-
rites, and the Puhites, and the Shumathites, and
the Miſhraites: of them came the Zareathites,
and the Eſhtaulites. 54 The ſons of Salma;
Beth-lehem, and the Netophathites, Ataroth,
the houſe of Joab, and half of the Manahethites,
the Zorites. 55 And the families of the ſcribes
which dwelt at Jabez; the Tirathites, the Shi-
meathites, *and* Suchathites. Theſe *are* the Ke-
nites that came of Hemath, the father of the
houſe of Rechab.

In this Chapter, Mention is made of the Deſcendants
f *Wives* and of *Concubines*; the Difference between
hich was, that the Wife was taken with certain So-
mnities in Marriage, and her Children did inherit;
e Concubine had no Solemnities in Marriage, neither
d her Children inherit, but had a Portion of Goods
Money given them.

And the Families of the Scribes which dwelt at Jabez]
heſe came of *Jethro Moſes*'s Father-in-law, and dwelt
Strangers among the People of God. That they
ight be ſome way ſerviceable to the People of God,
y were appointed to be *Scribes*, that is, ſuch as were
blick Notaries, who made Contracts, and ſuch-like
eds and Inſtruments, and kept Books and Inſtru-
nts of them. They are here mentioned, becauſe
y dwelt among the Tribe of *Judah*.

CHAP. III.

e Sons *of* David; *his Line to* Zedekiah. *The Succeſſors of* Jeconiah.

. 1. NOW theſe were the ſons of David
which were born unto him in He-
n; the firſt-born Amnon, of Ahinoam the
reelites: the ſecond Daniel, of Abigail the
melites: 2 The third, Abſalom the ſon of
achah, the daughter of Talmai king of Ge-
: the fourth, Adonijah the ſon of Haggith:
The fifth, Shephatiah of Abital: the ſixth,
eam by Eglah his wife. 4 *Theſe* ſix were
n unto him in Hebron, and there he reigned
n years, and ſix months: and in Jeruſalem
eigned thirty and three years. 5 And theſe
e born unto him in Jeruſalem; Shimea, and
bab, and Nathan, and Solomon, four, of
ſhua the daughter of Ammiel: 6 Ibhar
, and Eliſhama, and Eliphelet, 7 And No-
, and Nepheg, and Japhia, 8 And Eliſhama,
Eliada, and Eliphelet, nine. 9 *Theſe were*
he ſons of David, beſide the ſons of the con-
es, and Tamar their ſiſter. 10 And Solo-
s ſon *was* Rehoboam, Abia his ſon, Aſa his
Jehoſhaphat his ſon, 11 Joram his ſon,
ziah his ſon, Joaſh his ſon, 12 Amaziah his
ſon, Azariah his ſon, Jotham his ſon, 13 Ahaz
his ſon, Hezekiah his ſon, Manaſſeh his ſon, 14
Amon his ſon, Joſiah his ſon, 15 And the ſons
of Joſiah *were*, the firſt-born Johanan, the ſe-
cond Jehoiakim, the third Zedekiah, the fourth
Shallum. 16 And the ſons of Jehoiakim; Je-
coniah his ſon, Zedekiah his ſon. 17 And the
ſons of Jeconiah; Aſſer, Salathiel his ſon, 18
Malchiram alſo, and Pedaiah, and Shenazar,
Jecamiah, Hoſhama, and Nedabiah. 19 And
the ſons of Pedaiah *were*, Zerubbabel, and Shi-
mei: and the ſons of Zerubbabel; Meſhullam,
and Hananiah, and Shelomith their ſiſter: 20
And Haſhubah, and Ohel, and Berechiah, and
Haſadiah, Juſhabheſed, five. 21 And the ſons
of Hananiah; Pelatiah, and Jeſaiah: the ſons of
Rephaiah, the ſons of Arnan, the ſons of Oba-
diah, the ſons of Shechaniah. 22 And the ſons
of Shechaniah; Shemaiah: and the ſons of She-
maiah; Hattuſh, and Igeal, and Bariah, and
Neariah, and Shaphat, ſix. 23 And the ſons
of Neariah; Elioenai, and Hezekiah, and Azri-
kam, three. 24 And the ſons of Elioneai *were*
Hodaiah, and Eliaſhib, and Pelaiah, and Akkub,
and Johanan, and Dalaiah, and Anani, ſeven.

In this Chapter the Genealogy is returned to, to ſhew, that Chriſt came of this Stock; the Kings of *Judah*, from *Solomon* to *Zedekiah*, who was taken Priſoner by *Nebuchadnezzar*, had his Eyes put out, his City of *Jeruſalem* deſtroyed, and was the laſt King of *Judah* for many Years. Here alſo Mention is made of the Poſterity of *Jeconiah*, to the ſeven Sons of *Elioenai*, Ver. 24.

CHAP. IV.

The Poſterity of Judah *by* Caleb *the Son of* Hur; *by* Aſhur; *by* Jabez: *His Prayer. The Poſterity and Cities of* Simeon; *their Conqueſt of* Gedor; *and of the* Amalekites *to Mount* Seir.

Ver. 1. THE ſons of Judah, Pharez, Hezron,
and Carmi, and Hur, and Shobal.
2 And Reaiah the ſon of Shobal, begat Jahath,
and Jahath begat Ahumai, and Lahad. Theſe
are the families of the Zorathites. 3 And theſe
were of the father of Etam: Jezreel, and Iſhma,
and Idbaſh: and the name of their ſiſter *was* Ha-
zelelponi. 4 And Penuel the father of Gedor,
and Ezer the father of Huſhath. Theſe *are* the
ſons of Hur, the firſt-born of Ephratah, the fa-
ther of Bethlehem. 5 And Aſhur the father of
Tekoa, had two wives, Helah, and Naarah.
6 And Naarah bare him Ahuzam, and Hepher,
and Temeni, and Haahaſhtari. Theſe *were* the
ſons of Naarah. 7 And the ſons of Helah *were*,
Zereth, and Jezoar, and Ethnan. 8 And Coz
begat Anub, and Zobebah, and the families of
Aharhel, the ſon of Harum. 9 And Jabez was
more honourable than his brethren: and his mo-
ther called his name Jabez, ſaying, Becauſe I
bare him with ſorrow. 10 And Jabez called on
the God of Iſrael, ſaying, Oh that thou wouldeſt
bleſs me indeed, and enlarge my coaſt, and that
thine hand might be with me, and that thou
wouldeſt keep *me* from evil, that it may not
grieve me. And God granted him that which
he requeſted. 11 And Chelub the brother of
Shuah, begat Mehir, which *was* the father of
Eſhton. 12 And Eſhton begat Beth-rapha, and
Paſeah: and Tehinnah the father of Ir-nahaſh.

Theſe *are* the men of Rechab. 13 And the ſons of Kenaz, Othniel, and Seraiah: and the ſons of Othniel, Hathath. 14 And Meonathai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charaſhim, for they were craftſmen. 15 And the ſons of Caleb the ſon of Jephunneh; Iru, Elah, and Naam: and the ſons of Elah, even Kenuz. 16 And the ſons of Jehaleleel; Ziph, and Ziphah, Tiria, and Aſareel. 17 And the ſons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa. 18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And theſe *are* the ſons of Bethiah the daughter of Pharaoh, which Mered took. 19 And the ſons of *his* wife Hodiah the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite. 20 And the ſons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſons of Iſhi *were*, Zoheth, and Ben-zoheth. 21 The ſons of Shelah the ſon of Judah *were*, Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linen, of the houſe of Aſhbea. 22 And Jochim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem. And *theſe are* antient things. 23 Theſe *were* the potters, and thoſe that dwelt amongſt plants and hedges: there they dwelt with the king for his work. 24 The ſons of Simeon *were*, Nemuel, and Jamin, Jarib, Zerah, and Shaul: 25 Shallum his ſon, Mibſam his ſon, Miſhma his ſon. 26 And the ſons of Miſhma; Hamuel his ſon, Zacchur his ſon, Shimei his ſon. 27 And Shimei had ſixteen ſons, and ſix daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah. 28 And they dwelt at Beer-ſheba, and Molada, and Hazar-ſhual, 29 And at Bilhah, and at Ezem, and at Tolad, 30 And at Bethuel, and at Hormah, and at Ziklag, 31 And at Beth-marcaboth, and Hazar-ſuſim, and at Beth-birei, and at Shaaraim: Theſe *were* their cities, unto the reign of David. 32 And their villages *were* Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities. 33 And all their villages that *were* round about the ſame cities, unto Baal. Theſe *were* their habitations, and their genealogy. 34 And Meſhobab, and Jamlech, and Joſhah, the ſon of Amaziah, 35 And Joel, and Jehu the ſon of Joſibiah, the ſon of Seraiah, the ſon of Aſiel, 36 And Elioenai, and Jaakobah, and Jeſhoaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah, 37 And Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Jedaiah, the ſon of Shimri, the ſon of Shemaiah, 38 Theſe mentioned by *their* names, *were* princes in their families: and the houſe of their fathers increaſed greatly. 39 And they went to the entrance of Gedor, *even* unto the eaſt-ſide of the valley, to ſeek paſture for their flocks. 40 And they found fat paſture and good, and the land was wide and quiet, and peaceable: for *they* of Ham had dwelt there of old. 41 And theſe written by name, came in the days of Hezekiah king of Judah, and ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms: becauſe *there was* paſture there for their flocks. 42 And *ſome* of them, *even* of the ſons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the ſons of Iſhi. 43 And they ſmote the reſt of the Amalekites that were eſcaped, and dwelt there unto this day.

In this Chapter are mentioned the Sons and Poſterity
of *Judah*, by *Caleb* the Son of *Hur*. Altho' *Hezron*,
&c. are mentioned as Sons of *Judah*, yet they are only
Nephews and Kinſmen; for *Pharez* was the only real
Son. The Genealogy of *Aſhur*, the poſthumous Son
of *Hezron*, by his two Wives *Helah* and *Naarah*. *Jabez* is ſaid to be more honourable than his Brethren,
and called on the God of *Iſrael*, and to ſo good an
Effect, that God graciouſly granted what he requeſted.
The Sons of *Shelah*, the Son of *Judah*, were famou
for working of fine Linen, and ſome of their Poſterity
were Gardeners to King *David*, and ſerved in hi
Work. The Poſterity, Cities and Villages of *Simeon*,
and how they took Poſſeſſion of *Gedor*, and of th
Paſture Grounds thereabouts. For the Tribe of *Si-
meon* was ſo great in Number, that in the Time
Hezekiah they ſought Dwellings unto *Geder*, which
in the Tribe of *Dan*. The Sons of *Simeon* ſmote th
reſt of the *Amalekites*, whom *Saul* had not deſtroye
and took Poſſeſſion of all their Country.

CHAP. V.

The Line of Reuben *unto the Captivity*; *th*
War againſt the Hagarites. *The chief Famil*
of Gad. *The Number of the* Reubenites, G
dites, *and Half Tribe of* Manaſſeh, *that march*
againſt the Hagarites, *and overcame them*; *th*
are all carried captive into Aſſyria.

Ver. 1. NOW the ſons of Reuben the fi
born of Iſrael, (for he *was* the fi
born, but for as much as he defiled his fath
bed, his birth-right was given unto the ſons
Joſeph the ſon of Iſrael: and the genealogy
not to be reckoned after the birth-right. 2
Judah prevailed above his brethren, and of h
came the chief ruler, but the birth-right was
ſephs) 3 The ſons, *I ſay*, of Reuben the fi
born of Iſrael, *were*, Hanoch, and Pallu, H
ron, and Carmi. 4 The ſons of Joel; S
maiah his ſon, Gog his ſon, Shimei his ſon
Micah his ſon, Reaia his ſon, Baal his ſon
Beerah his ſon, whom Tilgath-pilneſer king
Aſſyria, carried away *captive*: he *was* princ
the Reubenites. 7 And his brethren by their
milies (when the genealogy of their generat
was reckoned) *were* the chief, Jeiel, and Ze
riah, 8 And Bela the ſon of Azaz, the ſon
Shema, the ſon of Joel, who dwelt in Ar
even unto Nebo, and Baal-meon. 9 And
ward he inhabited unto the entring in of the
derneſs from the river Euphrates: becauſe
cattle were multiplied in the land of Gilead.
And in the days of Saul they made war with
Hagarites, who fell by their hand: and
dwelt in their tents throughout all the eaſt
of Gilead. 11 And the children of Gad
over againſt them, in the land of Baſhan
Salcah: 12 Joel the chief, and Shaphan
next, and Jaanai, and Shaphat in Baſhan.
And their brethren of the houſe of their fa
were, Michael, and Meſhullam, and Sheba,
Jorai, and Jachan, and Zia, and Heber,

14 Theſe *are* the children of Abihail the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz; 15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers. 16 And they dwelt in Gilead in Baſhan, and in her towns, and in all the ſuburbs of Sharon, upon their borders. 17 All theſe were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Iſrael. 18 The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh, of valiant men, men able to bear buckler and ſword, and to ſhoot with bowe and ſkilful in war, *were* four and forty thouſand ſeven hundred and threeſcore, that went out to the war. 19 And they made war with the Hagarites, with Jetur, and Nephiſh, and Nodab. 20 And they were helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them, becauſe they put their truſt in him. 21 And they took away their cattle; of their camels fifty thouſand, and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of men an hundred thouſand. 22 For there fell down many ſlain, becauſe the war *was* of God. And they dwelt in their ſteads until the captivity. 23 And the children of the half-tribe of Manaſſeh, dwelt in the land: they increaſed from Baſhan, unto aal-hermon, and Senir, and unto mount Hermon. 24 And theſe *were* the heads of the houſe f their fathers, even Epher, and Iſhi, and Eliel, d Azriel, and Jeremiah, and Hodaviah, and adiel, mighty men of valour, famous men, d heads of the houſe of their fathers. 25 And ey tranſgreſſed againſt the God of their fathers, d went a whoring after the gods of the people f the land, whom God deſtroyed before them. 6 And the God of Iſrael ſtirred up the ſpirit f Pul king of Aſſyria, and the ſpirit of Tiglathileſer king of Aſſyria, and he carried them ay, (even the Reubenites, and the Gadites, d the half-tribe of Manaſſeh) and brought them to Halah, and Habor, and Hara, and to the er Gozan, unto this day.

For Judah prevailed above his Brethren, and of him e the chief Ruler]. The Government was by God's miſe and Appointment, to be ſeated chiefly and moſt ably in that Tribe, firſt in *David* and his Succeſſors, then in the *Meſſiah*, who ſprang out of *Judah*, h. vii. 4. which was a far greater Privilege than the th-right, or, *as the chief Ruler*, (i. e. as to the t of Dominion) he was *more than he*, or *preferred re him*, i. e. before *Joſeph*, who is named in the t Clauſe, the Pronoun being referred to the follow- Noun, which is frequent among the *Hebrews*.

CHAP. VI.

Sons of Levi; *the Line of the High-Prieſts* *from* Aaron *to the Captivity. The Family of* Gerſhom, Merari, *and* Kohath. *The Office of* Aaron, *and his Line unto* Ahimaaz. *The Cities of the Prieſts and Levites.*

1. THE ſons of Levi; Gerſhon, Kohath, and Merari. 2 And the ſons of hath; Amram, Izhar, and Hebron, and ziel. 3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſons alſo of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. 4 Eleazar begat Phinehas, and Phinehas begat Abiſhua. 5 And Abiſhua begat Bukki, and Bukki begat Uzzi. 6 And Uzzi begat Zerahia, and Zerahia begat Meraioth, 7 Meraioth begat Amariah, and Amariah begat Ahitub, 8 And Ahitub begat Zadok, and Zadok begat Ahimaaz, 9 And Ahimaaz begat Azariah, and Azariah begat Johanan, 10 And Johanan begat Azariah (he *it is* that executed the prieſts office, in the temple that Solomon built in Jeruſalem) 11 And Azariah begat Amariah, and Amariah begat Ahitub. 12 And Ahitub begat Zadok, and Zadok begat Shallum. 13 And Shallum begat Hilkiah, and Hilkiah begat Azariah, 14 And Azariah begat Seraiah, and Seraiah begat Jehozadak. 15 And Jehozadak went *into captivity*, when the Lord carried away Judah and Jeruſalem by the hand of Nebuchad-nezzar. 16 The ſons of Levi; Gerſhom, Kohath, and Merari. 17 And theſe *be* the names of the ſons of Gerſhom; Libni, and Shimei. 18 And the ſons of Kohath *were* Amram, and Izhar, and Hebron, and Uzziel. 19 The ſons of Merari; Mahli, and Muſhi. And theſe *are* the families of the Levites, according to their fathers. 20 Of Gerſhom; Libni his ſon, Jahath his ſon, Zimmah his ſon, 21 Joah his ſon, Iddo his ſon, Zerah his ſon, Jeaterai his ſon. 22 The ſons of Kohath; Amminadad his ſon, Korah his ſon, Aſſir his ſon, 23 Elkanah his ſon, and Abiaſaph his ſon, and Aſſir his ſon, 24 Tahath his ſon, Uriel his ſon, Uzziah his ſon, and Shaul his ſon, 25 And the ſons of Elkanah; Amaſai, and Ahimoth. 26 *As for* Elkanah: the ſons of Elkanah: Zophai his ſon, and Nahath his ſon, 27 Eliab his ſon, Jeroham his ſon, Elkanah his ſon. 28 And the ſons of Samuel; the firſt-born Vaſhni, and Abiah. 29 The ſons of Merari; Mahli, Libni his ſon, Shimei his ſon, Uzza his ſon, 30 Shimei his ſon, Haggiah his ſon, Aſaiah his ſon. 31 And theſe *are they* whom David ſet over the ſervice of ſong in the houſe of the Lord, after that the ark had reſt. 32 And they miniſtred before the dwelling-place of the tabernacle of the congregation, with ſinging, until Solomon had built the houſe of the Lord in Jeruſalem: and *then* they waited on their office, according to their order. 33 And theſe *are* they that waited with their children: of the ſons of the Kohathites; Heman a ſinger, the ſon of Joel, the ſon of Shemuel, 34 The ſon of Elkanah, the ſon of Jeroham, the ſon of Eliel, the ſon of Toah, 35 The ſon of Zuph, the ſon of Elkanah, the ſon of Mahath, the ſon of Amaſai, 36 The ſon of Elkanah, the ſon of Joel, the ſon of Azariah, the ſon of Zephaniah, 37 The ſon of Tahath, the ſon of Aſſir, the ſon of Ebiaſaph, the ſon of Korah, 38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael, 39 And his brother Aſaph (who ſtood on his right hand) *even* Aſaph the ſon of Berachiah, the ſon of Shimea, 40 The ſon of Michael, the ſon of Baaſeiah, the ſon of Malchiah, 41 The ſon of Ethni, the ſon of Zerah, the ſon of Adaiah, 42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei, 43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi. 44 And their brethren the ſons of Merari, *ſtood* on the left hand:

Ethan the ſon of Kiſhi, the ſon of Abdi, the ſon
of Malluch, 45 The ſon of Haſhabiah, the ſon
of Amaziah, the ſon of Hilkiah, 46 The ſon of
Amzi, the ſon of Bani, the ſon of Shamer, 47
The ſon of Mahli, the ſon of Muſhi, the ſon of
Merari, the ſon of Levi. 48 Their brethren
alſo the Levites *were* appointed unto all manner
of ſervice of the tabernacle of the houſe of God.
49 But Aaron and his ſons offered upon the
altar of the burnt-offering, and on the altar
of incenſe, *and were appointed* for all the work
of the *place* moſt holy, and to make an attonement
for Iſrael according to all that Moſes the ſervant
of God had commanded. 50 And theſe *are* the
ſons of Aaron: Eleazar his ſon, Phinehas his ſon,
Abiſhua his ſon, 51 Bukki his ſon, Uzzi his ſon,
Zerahiah his ſon. 52 Meraioth his ſon, Amariah
his ſon, Ahitub his ſon. 53 Zadok his ſon, Ahimaaz
his ſon. 54 Now theſe *are* their dwelling-places
throughout their caſtles in their coaſts of
the ſons of Aaron, of the families of the Kohathites:
for theirs was the lot. 55 And they
gave them Hebron in the land of Judah, and the
ſuburbs thereof round about it. 56 But the fields
of the city, and the villages thereof, they gave
to Caleb the ſon of Jephunneh. 57 And to the
ſons of Aaron they gave the cities of Judah,
namely, Hebron, *the city* of refuge, and Libnah
with her ſuburbs, and Jattir, and Eſhtemoa, with
their ſuburbs. 58 And Hilen with her ſuburbs,
Debir with their ſuburbs, 59 And Aſhan with
her ſuburbs, and Beth-ſhemeſh with her ſuburbs:
60 And out of the tribe of Benjamin; Geba with
her ſuburbs, and Alemeth with her ſuburbs, and
Anathoth with her ſuburbs. All their cities
throughout their families *were* thirteen cities. 61
And unto the ſons of Kohath, *which were* left
of the family of that tribe, *were cities given* out
of the half-tribe, *namely out of* the half-*tribe* of
Manaſſeh, by lot, ten cities. 62 And to the
ſons of Gerſhom throughout their families, out
of the tribe of Iſſachar, and out of the tribe of
Aſher, and out of the tribe of Naphtali, and out
of the tribe of Manaſſeh in Baſhan, thirteen cities.
63 Unto the ſons of Merari, *were given* by
lot, throughout their families, out of the tribe
of Reuben, and out of the tribe of Gad, and out
of the tribe of Zebulun, twelve cities. 64 And
the children of Iſrael gave to the Levites *theſe*
cities, with their ſuburbs. 65 And they gave by
lot out of the tribe of the children of Judah, and
out of the tribe of the children of Simeon, and
out of the tribe of the children of Benjamin, theſe
cities, which are called by *their* names. 66 And
the reſidue of the families of the ſons of Kohath,
had cities of their coaſts, out of the tribe of Ephraim.
67 And they gave unto them *of* the
cities of refuge, Shechem in mount Ephraim,
with their ſuburbs: *they gave* alſo Gezer with her
ſuburbs, 68 And Jokmeam with her ſuburbs, and
Beth-horon with her ſuburbs, 69 And Aijalon
with her ſuburbs, and Gath-rimmon with her
ſuburbs: 70 And out of the half-tribe of Manaſſeh;
Aner with her ſuburbs, and Bileam with
her ſuburbs, for the family of the remnant of the
ſons of Kohath. 71 Unto the ſons of Gerſhom
were given out of the family of the half-tribe of
Manaſſeh, Golan in Baſhan with her ſuburbs, and
Aſhtaroth with her ſuburbs: 72 And out of the
tribe of Iſſachar; Kedeſh with her ſuburbs, Deberath
with her ſuburbs, 73 And Ramoth with
her ſuburbs, and Anem with her ſuburbs: 74
And out of the tribe of Aſher, Maſhal with her
ſuburbs, and Abdon with her ſuburbs, 75 And
Hukok with her ſuburbs, and Rahob with her
ſuburbs: 76 And out of the tribe of Naphtali:
Kedeſh in Galilee with her ſuburbs, and Hammon
with her ſuburbs, and Kirjathaim with her
ſuburbs. 77 Unto the reſt of the children of
Merari *were given* out of the tribe of Zebulun,
Rimmon with her ſuburbs, Tabor with her ſuburbs:
78 And on the other ſide Jordan by Jericho,
on the eaſt-ſide of Jordan *were given them*
out of the tribe of Reuben, Bezer in the wilderneſs
with her ſuburbs, and Jahzah with her ſuburbs,
79 Kedemoth alſo with her ſuburbs, and
Mephaath with her ſuburbs: 80 And out of the
tribe of Gad; Ramoth in Gilead with her ſuburbs,
and Mahanaim with her ſuburbs, 81 And Heſhbon
with her ſuburbs, and Jazer with her ſuburbs.

The Genealogies are continued in this Chapter among which is that of the Sons of *Levi*, and the Po ſterity of the High-prieſts from *Aaron* unto the whol Nation's being carried away to *Babylon*. The Poſte rities of *Gerſhom*, *Merari* and *Kohath*, as likewiſe a Account of the Singers whom *David* appointed after th Ark was brought to the Place where the Temple ſhou be built, and was no more carried to and fro. Th *Levites* are called the Singers *Brethren*, becauſe th came of the ſame Stock. The Function and Office *Aaron* and his Poſterity, to do the Service of the Go of *Iſrael*, is mentioned from *Aaron* to *Abimaaz*. Citi were at firſt appointed and prepared for the *Levite* which are here mentioned; and the *Iſraelites* gave Portion to the *Kohathites* that were the Remnant the Tribe of *Levi*, out of the Half-tribe of *Manaſſe* and out of *Ephraim*. The *Merarites* had their Porti of twelve Cities, out of the Tribes of *Reuben*, *Ga* *Zebulun*, &c. The *Gerſhomites* had likewiſe ſeveral Ci ties aſſigned them.

CHAP. VII.

The Sons of Iſſachar, *of* Benjamin; *of* Naphtal *of* Manaſſeh; *of* Ephraim: *Their Calamity* *Habitation*. *Of* Aſher.

Ver. 1. NOW the ſons of Iſſachar *were*, T
and Puah, Jaſhub, and Shimron, fo
2 And the ſons of Tola; Uzzi, and Rephai
and Jeriel, and Jahmai, and Jibſam, and S
muel, heads of their fathers houſe, *to wit*,
Tola: *they were* valiant men of might in th
generations; whoſe number *was* in the days
David two and twenty thouſand and ſix hundr
3 And the ſons of Uzzi; Izrahiah: and the
of Izrahiah: Michael, and Obadiah, and J
Iſhiah, five: all of them chief men. 4 A
with them, by their generations after the h
of their fathers *were* bands of ſouldiers for
ſix and thirty thouſand *men*: for they had m
wives and ſons. 5 And their brethren among all
families of Iſſachar, *were* valiant men of mi
reckoned in all by their genealogies, fourſ
and ſeven thouſand. 6 *The ſons* of Benjam
Bela, and Becher, and Jediael, three. 7
the ſons of Bela; Ezbon, and Uzzi, and Uz
and Jerimoth, and Iri, five; heads of the h
of *their* fathers, mighty men of valour, and
reckoned by their genealogies, twenty and
thouſand and thirty and four. 8 And the
of Becher; Zemira and Joaſh, and Eliezer,
Elio

Elioenai, and Omri, and Jerimoth, and Abia,
and Anathoth, and Alameth. All theſe *are* the
ſons of Becher. 9 And the number of them
after their genealogies by their generations, heads
of the houſe of their fathers, mighty men of
valour, *was* twenty thouſand and two hundred.
10 The ſons alſo of Jediael; Bilhan: and the
ſons of Bilhan; Jeuſh, and Benjamin, and Ehud,
and Chenaanah, and Zethan, and Tarſhiſh, and
Ahiſhahar. 11 All theſe the ſons of Jediael, by
the heads of their fathers, mighty men of valour,
were ſeventeen thouſand and two hundred *ſoldiers*,
fit to go out for war *and* battle. 12 Shuppim
alſo, and Huppim, the children of Ir, *and* Huſhim
the ſons of Aher. 13 The ſons of Naphtali;
Jahziel, and Guni, and Jezer, and Shallum, the
ſons of Bilhah. 14 The ſons of Manaſſeh; Aſhriel,
whom ſhe bare: (*but* his concubine the Aramiteſs
bare Machir the father of Gilead: 15 And
Machir took to wife *the ſiſter* of Huppim and
Shuppim, whoſe ſiſters name *was* Maachah) and
the name of the ſecond *was* Zelophehad: and Zelo-
phehad had daughters. 16 And Maachah the wife
of Machir bare a ſon, and ſhe called his name Pe-
reſh; and the name of his brother *was* Shereſh;
and his ſons *were* Ulam, and Rakem. 17 And the
ſons of Ulam Bedan. Theſe *were* the ſons of
Gilead, the ſons of Machir, the ſon of Manaſſeh.
18 And his ſiſter Hamoleketh bare Iſhod, and A-
iezer, and Mahalah. 19 And the ſons of
Shemida were, Ahian, and Shechem, and Likhi,
nd Aniam. 20 And the ſons of Ephraim;
Shuthelah, and Bered his ſon, and Tahath his
on, and Eladah his ſon, and Tahath his ſon.
1 And Zabad his ſon, and Shuthelath his ſon,
d Ezer, and Elead, whom the men of Gath,
hat *were* born in *that* land, ſlew, becauſe they
ame down to take away their cattel. 22 And
Ephraim their father mourned many days, and
is brethren came to comfort him. 23 And
hen he went in to his wife ſhe conceived and
re a ſon, and he called his name Beriah, be-
uſe it went evil with his houſe. 24 (And his
ughter *was* Sherah, who built Beth-horon the
ither, and the upper, and Uzzen-ſherah) 25
nd Rephah *was* his ſon, alſo Reſheph, and
elah his ſon, and Tahan his ſon, 26 Laadan his
n, Ammihud his ſon, Eliſhama his ſon, 27 Non
ſon, Jehoſhua his ſon. 28 And their poſſeſ-
ns and habitations *were*, Beth-el, and the towns
reof, and eaſt-ward Naaran, and weſt-ward
zer with the towns thereof, Shechem alſo and
towns thereof, unto Gaza and the towns
reof: 29 And by the borders of the children
Manaſſeh, Beth-ſhean, and her towns, Ta-
ch and her towns, Megiddo and her towns,
r and her towns. In theſe dwelt the chil-
n of Joſeph the ſon of Iſrael. 30 The
s of Aſher; Imnah and Iſuah, and Iſhui, and
iah, and Serah their ſiſter. 31 And the ſons
Beriah, Heber, and Malchiel, who *is* the fa-
r of Birzavith. 32 And Heber begat Japhlet,
Shomer, and Hotham, and Shuah their ſiſter.
And the ſons of Japhlet; Paſach, and Bimhal,
Aſhvath: theſe *are* the children of Japhlet.
And the ſons of Shamer; Ahi, and Rohgah,
bbah, and Aram. 35 And the ſon of his
her Helem, Zophah, and Imna, and Sheleſh,
Amal. 36 The ſons of Zophah; Suah, and
Harnepher, and Shual, and Beri, and Im-
rah, 37 Bezer, and Hod, and Shamma, and
Shilſhah, and Ithran, and Beera. 38 And
the ſons of Jether; Jephunneh, and Piſ-
pah, and Ara. 39 And the ſons of Ulla;
Arah, and Haniel, and Rezia. 40 All theſe *were*
the children of Aſher, heads of *their* fathers
houſe, choice *and* mighty men of valour, chief
of the princes. And the number throughout
the genealogy of them that were apt to the
war *and* to battle, *was* twenty and ſix thouſand
men.

The Genealogy of *Iſſachar* is here mentioned, and in King *David*'s Time, when all the People were numbered, there were two and twenty thouſand and ſix hundred valiant Men of this Tribe. The Number of the valiant Men in the Tribe of *Benjamin*, after their Genealogy, by their Generations, was twenty thouſand and two hundred. The Genealogy of *Naphtali* is likewiſe here recited, as is that of *Ephraim* and *Aſher*, which Tribes had among them twenty and ſix thouſand Men fit for Battle.

CHAP. VIII.

The Sons and chief Men of Benjamin. *The Stock of* Saul *and* Jonathan.

Ver. 1. NOW Benjamin begat Bela his firſt-
born, Aſhbel the ſecond, and Aha-
rah the third, 2 Noah the fourth, and Rapha the
fifth. 3 And the ſons of Bela were, Addar,
and Gera, and Abihud, 4 And Abiſhua, and
Naaman, and Ahoah, 5 And Gera, and She-
phuphan, and Huram. 6 And theſe *are*
the ſons of Ehud: theſe are the heads of
the fathers of the inhabitants of Geba, and
they removed them to Manahath: 7 And Na-
aman, and Ahia, and Gera, he removed
them, and begat Uzza, and Ahihud. 8 And
Shaharaim begat *children* in the country of
Moab, after he had ſent them away; Huſhim
and Baara *were* his wives. 9 And he begat of
Hodeſh his wife, Jobab, and Zibia, and Meſha
and Malcham, 10 And Jeuz, and Shachia, and
Mirma. Theſe *were* his ſons, heads of the fathers.
11 And of Huſhim he begat Abitub, and Elpaal.
12 The ſons of Elpaal; Eber, and Miſham,
and Shamed, who built Ono, and Lod with the
towns thereof: 13 Beriah alſo and Shema, who
were heads of the fathers of the inhabitants of Ai-
jalon who drove away the inhabitants of Gath: 14
And Ahio, Shaſhak, and Jeremoth, 15 And
Zebadiah, and Arad, and Adar, 16 And Mi-
chael, and Iſpah, and Joha, the ſons of Beriah:
17 And Zebadiah, and Meſhullam, and He-
zeki, and Heber. 18 Iſhmerai alſo, and Jezliah,
and Jobab the ſons of Elpaal; 19 And Jakim,
and Zichri, and Zabdi, 20 And Elienai, and
Zilthai, and Eliel, 21 And Adaiah, and Beraiah,
and Shimrath, the ſons of Shimhi; 22 And
Iſhpan, and Heber, and Eliel, 23 And Abdon,
and Zichri, and Hanan, 24 And Hananiah,
and Elam, and Antothijah. 25 And Iphedeiah
and Penuel, the ſons of Shaſhak; 26 And
Shamſherai, and Shehariah, and Athaliah. 27
And Jareſiah, and Eliah, and Zichri, the
ſons of Jeroham. 28 Theſe *were* heads of the
fathers by their generations, chief *men*. Theſe
dwelt in Jeruſalem. 29 And at Gibeon dwelt

the father of Gibeon, (whoſe wifes name *was* Maachah) 30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab. 31 And Gedor, and Ahio, and Zacher. 32 And Mikloth begat Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over againſt them. 33 And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab, and Eſh-baal. 34 And the ſon of Jonathan *was* Meribbaal; and Meribbaal begat Micah. 35 And the ſons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz. 36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, 37 And Moza begat Binea: Rapha *was* his ſon, Eleaſah his ſon, Azel his ſon: 38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel. 39 And the ſons of Eſhek his brother *were*, Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third. 40 And the ſons of Ulam were mighty men of valour, archers, and had many ſons, and ſons ſons, an hundred and fifty. All theſe *are* of the ſons of Benjamin.

Nothing particular occurring in this Chapter, we paſs on to the next.

CHAP. IX.

The Chief of the Tribes of Judah, Benjamin, Ephraim *and* Manaſſeh, *who returned from Captivity, and dwelt at* Jeruſalem. *As alſo the Prieſts and* Levites, *and the Manner of executing their Office in the Temple. The Family of* Saul.

Ver. 1. SO all Iſrael were reckoned by genealogies, and behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were carried away to Babylon for their tranſgreſſion. 2 Now the firſt inhabitants *that dwelt* in their poſſeſſions in their cities, *were* the Iſraelites, the prieſts, Levites, and the Nethinims, 3 And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manaſſeh: 4 Uthai the ſon of Ammihud, the ſon of Omri, the ſon of Imri the ſon of Bani, of the children of Pharèz, the ſon of Judah. 5 And of the Shilonite; Aſaiah the firſt-born, and his ſons. 6 And of the ſons of Zerah; Jeuel, and their brethren, ſix hundred and ninety. 7 And of the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Hodaviah, the ſon of Haſenuah, 8 And Ibneiah the ſon of Jeroham, and Elah, the ſon of Uzzi, the ſon of Michri, and Meſhallam the ſon of Shephatiah, the ſon of Reuel, the ſon of Ibnijah, 9 And their brethren, according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers. 10 And of the prieſts; Jedaiah, and Jehoiarib, and Jachin, 11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, the ruler of the houſe of God, 12 And Adaiah the ſon of Jeroham, the ſon of Paſhur, the ſon of Malchijah, and Maaſiai the ſon of Adiel, the ſon of Jehzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer, 13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore; very able men for the work of the ſervice of the houſe of God. 14 And of the Levites; Shemaiah the ſon of Haſſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari, 15 And Bakbakkar, Hereſh, and Galal, and Mattaniah, the ſon of Micah, the ſon of Zichri, the ſon of Aſaph. 16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of Jeduthun, and Berechiah, the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Nethophathites. 17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief. 18 (Who hitherto *waite*
in the kings gate eaſt-ward) They *were* porter
in the companies of the children of Levi. 19
And Shallum the ſon of Kore, the ſon of Ebia
ſaph, the ſon of Korah, and his brethren
(of the houſe of his father) the Korahites *we*
over the work of the ſervice, keepers of the gat
of the tabernacle: and their fathers *being* ov
the hoſt of the Lord, *were* keepers of the entr
20 And Phinehas the ſon of Eleazar was t
ruler over them in time paſt, *and* the Lord *w*
with him. 21 *And* Zechariah the ſon
Meſhelemiah, *was* porter of the door of t
tabernacle of the congregation. 22 All the
which were choſen to be porters in the gates, *we*
two hundred and twelve. Theſe were reckon
by their genealogy in their villages: whom Dav
and Samuel the ſeer did ordain in their ſet offi
23 So they and their children *had* the over-ſig
of the gates of the houſe of the Lord, *nam*
the houſe of the tabernacle, by wards. 24
four quarters were the porters toward the e
weſt, north and ſouth. 25 And their brethr
which were in their villages, *were* to come a
ſeven days, from time to time with them.
For theſe Levites, the four chief porters were
their ſet office, and were over the chambers a
treaſuries of the houſe of God. 27 And t
lodged round about the houſe of God, beca
the charge *was* upon them, and the openi
thereof every morning *pertained* to them.
And *certain* of them had the charge of the mi
ſtring veſſels, that they ſhould bring them
and out by tale. 29 *Some* of them alſo *w*
appointed to overſee the veſſels, and all
inſtruments of the ſanctuary, and the fine flo
and the wine and the oyl, and the frankincen
and the ſpices. 30 And *ſome* of the ſons
the prieſts made the ointment of the ſpi
31 And Mattithiah, *one* of the Levites (
was the firſt-born of Shallum the Korah
had the ſet office over the things that
made in the pans. 32 And *other* of t
brethren of the ſons of the Kohathites,
over the ſhew-bread to prepare *it* every
bath. 33 And theſe *are* the ſingers chie
the fathers of the Levites, *who remaining* in
chambers, *were* free: for they were imploye
that work, day and night. 34 Theſe c
fathers of the Levites *were* chief throug
their generations; theſe dwelt at Jeruſalem.
And in Gibeon dwelt the father of Gib
Jehiel, whoſe wifes name *was* Maacha: 36
his firſt-born ſon Abdon, then Zur, and K
and Baal, and Ner, and Nadab, 37 And Ge

and Ahio, and Zachariah, and Mikloth. 38 And Mikloth begat Shimeam: and they alſo dwelt with their brethren at Jeruſalem, over againſt their brethren. 39 And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab, and Eſh-baal. 40 And the ſon of Jonathan *was* Merib-baal: and Merib-baal begat Micah. 41 And the ſons of Micah *were* Pithon, and Melech, and Tahrea, *and* Ahaz. 42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, 43 And Moza begat Binea: and Rephaiah his ſon, Eleaſah his ſon, Azel his ſon. 44 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan. Theſe *were* the ſons of Azel.

I don't obſerve any Thing in this Chapter that wants Explanation; let us therefore ſee what the next affords.

CHAP. X.

Saul's *Overthrow and Death*; *the* Philiſtines *triumph. The Kindneſs of the Inhabitants of* Jabeſh-Gilead *towards* Saul *and his Sons.*

Ver. 1. NOW the Philiſtines fought againſt Iſrael, and the men of Iſrael fled rom before the Philiſtines, and fell down ſlain in mount Gilboa. 2 And the Philiſtines followed hard fter Saul, and after his ſons, and the Philiſtines ew Jonathan and Abinadab, and Malchi-ſhua, he ſons of Saul. 3 And the battle went ſore ainſt Saul, and the archers hit him, and he s wounded of the archers. 4 Then ſaid Saul his armour-bearer, Draw thy ſword and thruſt e through therewith; leſt theſe uncircumciſed ome, and abuſe me. But his armour-bearer ould not, for he was ſore afraid. So Saul took ſword, and fell upon it. 5 And when his arour-bearer ſaw that Saul was dead, he fell likeiſe on the ſword, and died. 6 So Saul died, d his three ſons, and all his houſe died togeer. 7 And when all the men of Iſrael that re in the valley, ſaw that they fled, and that l and his ſons were dead; then they forſook ir cities, and fled: and the Philiſtines came d dwelt in them. 8 And it came to paſs on morrow, when the Philiſtines came to ſtrip ſlain, that they found Saul and his ſons fallen mount Gilboa. 9 And when they had ſtrip- him, they took his head, and his armour, ſent into the land of the Philiſtines round ut, to carry tidings unto their idols, and to people. 10 And they put his armour in the e of their gods, and faſtened his head in the ple of Dagon. 11 And when all Jabeſh-gi- heard all that the Philiſtines had done to ; 12 They aroſe, all the valiant men, and away the body of Saul, and the bodies of ſons, and brought them to Jabeſh, and buried r bones under the oak in Jabeſh, and faſted n days. 13 So Saul died for his tranſgreſſion h he committed againſt the Lord, *even* ſt the word of the Lord which he kept not, alſo for aſking *counſel* of one that had a fa- r ſpirit, to enquire *of* it. 14 And enquired of the Lord: therefore he ſlew him, and d the kingdom unto David the ſon of Jeſſe.

The Hiſtory of this Chapter is related 1 *Sam.* xxxi. to which we refer the Reader.

CHAP. XI.

David *made King at* Hebron; *by* Joab's *Valour, wins the Caſtle of* Zion; *repairs* Jeruſalem. *A Catalogue of his Worthies.*

Ver. 1. THEN all Iſrael gathered themſelves to David unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh. 2 And moreover in time paſt, even when Saul was king, thou *waſt* he that leddeſt out, and broughteſt in Iſrael: and the Lord thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael. 3 Therefore came all the elders of Iſrael to the king to Hebron, and David made a covenant with them in Hebron before the Lord, and they anointed David king over Iſrael, according to the word of the Lord, by Samuel. 4 And David and all Iſrael went to Jeruſalem which *is* Jebus, where the Jebuſites *were* the inhabitants of the land. 5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs, David took the caſtle of Zion, which *is* the city of David. 6 And David ſaid, Whoſoever ſmiteth the Jebuſites firſt, ſhall be chief and captain. So Joab the ſon of Zeruiah went firſt up, and was chief. 7 And David dwelt in the caſtle, therefore they called it, The city of David. 8 And he built the city round about, even from Millo round about: and Joab repaired the reſt of the city. 9 So David waxed greater and greater: for the Lord of hoſts *was* with him. 10 Theſe alſo *are* the chief of the mighty men whom David had, who ſtrengthened themſelves with him in his kingdom, *and* with all Iſrael to make him king according to the word of the Lord, concerning Iſrael. 11 And this *is* the number of the mighty men whom David had; Jaſhobeam an Hachmonite, the chief of the captains: he lift up his ſpear againſt three hundred, ſlain *by him* at one time. 12 And after him *was* Eleazar the ſon of Dodo the Ahohite, who *was one* of the three mighties. 13 He was with David at Paſdammim, and there the Philiſtines were gathered together to battel, where was a parcel of ground full of barley, and the people fled from before the Philiſtines. 14 And they ſet themſelves in the midſt of *that* parcel, and delivered it, and ſlew the Philiſtines; and the Lord ſaved *them* by a great deliverance. 15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam, and the hoſt of the Philiſtines encamped in the valley of Rephaim. 16 And David *was* then in the hold, and the Philiſtines gariſon *was* then at Beth-lehem. 17 And David longed and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate! 18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it* and brought *it* to David: but David would not drink *of* it, but poured it out to the Lord. 19 And ſaid, My God forbid it me, that I ſhould do this thing: ſhall I drink the blood of theſe men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. Theſe things did theſe three mightieſt. 20 And Abiſhai the brother of Joab, he was chief of the three: for lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three. 21 Of the three, he was more honourable than the two, for he was their captain; howbeit, he attained not unto the *firſt* three. 22 Benaiah the ſon of Jehoiada, the ſon of a valiant man of Kabzeel, who had done many acts, he ſlew two lion-like men of Moab; alſo he went down and ſlew a lion in a pit in a ſnowy day. 23 And he ſlew an Egyptian, a man of *great* ſtature, five cubits high, and in the Egyptians hand *was* a ſpear like a weavers beam, and he went down to him with a ſtaff, and pluckt the ſpear out of the Egyptians hand, and ſlew him with his own ſpear. 24 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among the three mighties. 25 Behold, he was honourable among the thirty, but attained not to the *firſt* three: and David ſet him over his guard. 26 Alſo the valiant men of the armies, *were* Aſahel the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem, 27 Shammoth the Harorite, Helez the Pelonite, 28 Ira the ſon of Ikkeſh the Tekoite, Abiezer the Antothite, 29 Sibbecai the Huſhathite, Ilai the Ahohite, 30 Maharai the Netophathite, Heled the ſon of Baanah the Netophathite, 31 Ithai the ſon of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite, 32 Hurai of the brooks of Gaaſh, Abiel the Arbathite, 33 Azmaveth the Baharumite, Eliahba the Shaalbonite, 34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shage the Hararite, 35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur, 36 Hepher the Mecherathite, Ahijah the Pelonite, 37 Hezro the Carmelite, Naarai the ſon of Ezbai, 38 Joel the brother of Nathan, Mibhar the ſons of Haggeri, 39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the ſon of Zeruiah, 40 Ira the Ithrite, Gareb the Ithrite, 41 Uriah the Hittite, Zabad the ſon of Ahlai, 42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, 43 Hanan the ſon of Maachah, and Joſhaphat the Mithnite, 44 Uzzia the Aſhterathite, Shamma and Jehiel the ſons of Hothan the Aroerite, 45 Jediael the ſon of Shimri, and Joha his brother, the Tizite, 46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite, 47 Eliel, and Obed, and Jaſiel the Meſobaite.

The Contents of this Chapter you will find related 2 *Sam.* v. 1, *&c.* and xxiii. 8, *&c.* together with the Obſervations we then made upon this Part of ſacred Hiſtory.

CHAP. XII.

The Companies that came to David *at* Ziklag, *when purſued by* Saul; *ſome of* Saul's *own Family*; *ſome of the Tribe of* Gad; *of* Benjamin, Judah, *and* Manaſſeh. *The Armies that came to him at* Hebron. *Their Feaſt.*

Ver. 1. NOW theſe *are* they that came to David to Ziglak while he yet kept himſelf cloſe, becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men, helpers of the war. 2 *They were* armed with bows, and
could uſe both the right hand and the left, in
hurling ſtones, and *ſhooting* arrows out of a bow,
even of Sauls brethren of Benjamin. 3 The
chief *was* Ahiezer, then Joaſh, the ſons of She-
maah the Gibeathite, and Jeziel, and Pelet, the
ſons of Azmaveth, and Berachah, and Jehu the
Antothite, 4 And Iſmaiah the Gibeonite, a
mighty man among the thirty, and over the
thirty, and Jeremiah, and Jahaziel, and Johanan,
and Joſabad the Gederathite, 5 Eluzai, and Je-
rimoth, and Bealiah, and Shemariah, and She-
phatiah the Haruphite, 6 Elkanah, and Jeſiah,
and Azareel, and Joezer, and Jaſhobeam, the
Korhites, 7 And Joelah, and Zebadiah the ſons
of Jeroham of Gedor. 8 And of the Gadite
there ſeparated themſelves unto David, into th
hold to the wilderneſs, men of might, *and* me
of war fit for the battel, that could handle ſhiel
and buckler, whoſe faces *were like* the faces o
lions, and *were* as ſwift as roes upon the moun
tains: 9 Ezer the firſt, Obadiah the ſecond, Elia
the third, 10 Miſhmannah the fourth, Jeremia
the fifth, 11 Attai the ſixth, Eliel the ſeventh
12 Johanan the eighth, Elzabad the ninth, 1
Jeremiah the tenth, Machbanai the eleventh
14 Theſe *were* of the ſons of Gad, captains
the hoſt: one of the leaſt *was* over an hundre
and the greateſt over a thouſand. 15 Theſe *a*
they that went over Jordan in the firſt mont
when it had overflown all his banks, and th
put to flight all *them* of the valleys, *both* tow
the eaſt, and toward the weſt. 16 And the
came of the children of Benjamin, and Juda
to the hold unto David. 17 And David went
to meet them, and anſwered and ſaid unto the
If ye be come peaceably unto me to help m
mine heart ſhall be knit unto you: but if *ye*
come to betray me to mine enemies, ſeeing *th*
is no wrong in mine hands, the God of o
fathers look *thereon*, and rebuke *it.* 18 Th
the ſpirit came upon Amaſai, *who was* chief
the captains, *and he ſaid*, Thine *are we*, Davi
and on thy ſide, thou ſon of Jeſſe: peace, pea
be unto thee, and peace *be* to thine helpers;
thy God helpeth thee. Then David receiv
them, and made them captains of the band.
And there fell *ſome* of Manaſſeh to David (wh
he came with the Philiſtines againſt Saul to b
tel, but they helped them not, for the lords
the Philiſtines, upon adviſement, ſent him aw
ſaying, He will fall to his maſter Saul, to
jeopardy of our heads) 20 As he went to Zigl
there fell to him of Manaſſeh, Adnah, and
zabad, and Jediael, and Michael, and Jozab
and Elihu, and Zilthai, captains of the thouſa
that *were* of Manaſſeh. 21 And they help
David againſt the band *of the rovers*: for th
were all mighty men of valour, and were capt
in the hoſt. 22 For at *that* time day by d
there came to David to help him, until *it w*
great hoſt, like the hoſt of God. 23 And th
are the numbers of the bands *that were* re
armed to the war, *and* came to David to Hebr
to turn the kingdom of Saul to him, accord
to the word of the Lord. 24 The childre
Judah that bare ſhield and ſpear, *were* ſix th
ſand and eight hundred, ready armed to the
25 Of the children of Simeon, mighty men
valour for the war, ſeven thouſand and one h

dred. 26 Of the children of Levi, four thouſand and ſix hundred. 27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thouſand and ſeven hundred. 28 And Zadok a young man mighty of valour, and of his fathers houſe twenty and two captains. 29 And of the children of Benjamin the kindred of Saul, three thouſand: for hitherto the greateſt part of them had kept the ward of the houſe of Saul. 30 And of the children of Ephraim, twenty thouſand and eight hundred, mighty men of valour, famous throughout the houſe of their fathers: 31 And of the half-tribe of Manaſſeh, eighteen thouſand which were expreſſed by name, to come and make David king. 32 And of the children of Iſſachar, *which were men* that had underſtanding of the times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment. 33 Of Zebulun, ſuch as went forth to battel, expert in war, with all inſtruments of war, fifty thouſand, which could keep rank, *they were* not of double heart. 34 And of Naphtali a thouſand captains, and with them, with ſhield and ſpear, thirty and ſeven thouſand. 35 And of the Danites expert in war, twenty and eight thouſand and ſix hundred. 36 And of Aſher, ſuch as went forth to battel, expert in war, forty thouſand. 37 And on the other ſide of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manaſ- h, with all manner of inſtruments of war for e battel, an hundred and twenty thouſand. 38 All theſe men of war, that could keep rank, me with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo Iſrael, *were* of one heart to make David king. 9 And there they were with David three days, ting, and drinking: for their brethren had pre- red for them. 40 Moreover, they that were gh them, *even* unto Iſſachar, and Zebulun, and phtali, brought bread on aſſes, and on camels, d on mules, and on oxen, *and* meat, meal, kes of figs, and bunches of raiſins, and wine, d oil, and oxen, and ſheep abundantly, for re *was* joy in Iſrael.

Nothing material is offered to our Conſideration in Chapter; we will therefore proceed to the next.

CHAP. XIII.

vid *fetches the Ark from* Kirjath-jearim. Uz- zah *is ſmitten, and the Ark, therefore, left at the Houſe of* Obed-Edom.

r. 1. AND David conſulted with the captains of thouſands, and hun- eds, *and* with every leader. 2 And David ſaid to all the congregation of Iſrael, If *it ſeem* od unto you, and *that it be* of the Lord our d, let us ſend abroad unto our brethren every re *that are* left in all the land of Iſrael, and h them *alſo* to the prieſts and Levites *which* in their cities *and* ſuburbs, that they may ga- themſelves unto us. 3 And let us bring the ark of our God to us: for we enquired at it in the days of Saul. 4 And all the con- gation ſaid, that they would do ſo: for the g was right in the eyes of all the people. 5 David gathered all Iſrael together, from Shi- of Egypt, even unto the entring of Hemath, to bring the ark of God from Kirjath-jearim. 6 And David went up, and all Iſrael to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the Lord, that dwelleth *between* the cherubims, whoſe name is called *on* it. 7 And they carried the ark of God in a new cart, out of the houſe of Abinadab: and Uzza and Ahio drave the cart. 8 And David and all Iſrael played before God with all *their* might, and with ſinging, and with harps, and with pſalteries, and with timbrels, and with cymbals, and with trumpets. 9 And when they came unto the threſhing-floor of Chidon, Uzza put forth his hand to hold the ark for the oxen ſtumbled. 10 And the anger of the Lord was kindled againſt Uzza, and he ſmote him, becauſe he put his hand to the ark: and there he died before God. 11 And David was diſpleaſed, becauſe the Lord had made a breach upon Uzza; wherefore that place is called Perez-uzza to this day. 12 And David was afraid of God that day, ſaying, How ſhall I bring the ark of God *home* to me? 13 So David brought not the ark *home* to himſelf to the city of David, but carried it aſide into the houſe of Obed-edom the Gittite. 14 And the ark of God remained with the family of Obed-edom in his houſe three months. And the Lord bleſſed the houſe of Obed-edom, and all that he had.

The Hiſtory of this Chapter the Reader will find explained, 2 *Sam.* vi.

CHAP. XIV.

Hiram*'s Kindneſs to* David. *His Felicity in People, Wives, and Children. His two Victories over the* Philiſtines.

Ver. 1. NOW Hiram king of Tyre ſent meſſengers to David, and timber of cedars, with maſons and carpenters to build him an houſe. 2 And David perceived that the Lord had confirmed him king over Iſrael, for his kingdom was lift up on high, becauſe of his people Iſrael. 3 And David took more wives at Jeruſalem: and David begat more ſons and daughters. 4 Now theſe *are* the names of *his* children which he had in Jeruſalem; Shammua, and Shobab, Nathan, and Solomon, 5 And Ibhar, and Eliſhua, and Elpalet, 6 And Nogah, and Nepheg, and Japhia, 7 And Eliſhama, and Beliada, and Eliphalet. 8 And when the Philiſtines heard that David was anointed king over all Iſrael, all the Philiſtines went up to ſeek David: and David heard *of it*, and went out againſt them. 9 And the Philiſtines came and ſpread themſelves in the valley of Rephaim. 10 And David enquired of God, ſaying, Shall I go up againſt the Philiſtines? and wilt thou deliver them into mine hand? And the Lord ſaid unto him, Go up, for I will deliver them into thine hand. 11 So they came up to Baal-perazim, and David ſmote them there. Then David ſaid, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place, Baal-perazim. 12 And when they had left their gods there, David gave a commandment, and they were burnt with fire. 13 And the Philiſtines yet again ſpread themſelves abroad in the valley. 14 Therefore

David enquired again of God, and God ſaid unto him, Go not up after them, turn away from them, and come upon them over againſt the mulberry-trees. 15 And it ſhall be, when thou ſhalt hear a ſound of going in the tops of the mulberry-trees, *that* then thou ſhalt go out to battel: for God is gone forth before thee, to ſmite the hoſt of the Philiſtines. 16 David therefore did as God commanded him: and they ſmote the hoſt of the Philiſtines from Gibeon even to Gazer. 17 And the fame of David went out into all lands, and the Lord brought the fear of him upon all nations.

See an Account of *David*'s Victories over the *Philiſtines*, as here related, 2 *Sam.* v.

CHAP. XV.

David *orders the Prieſts and* Levites *to bring the Ark from* Obed-Edom; *and performs the Solemnity thereof with great Joy.*

Ver. 1. AND *David* made him houſes in the city of David, and prepared a place for the ark of God, and pitched for it a tent. 2 Then David ſaid, None ought to carry the ark of God, but the Levites: for them hath the Lord choſen to carry the ark of God, and to miniſter unto him for ever. 3 And David gathered all Iſrael together to Jeruſalem, to bring up the ark of the Lord unto his place, which he had prepared for it. 4 And David aſſembled the children of Aaron, and the Levites. 5 Of the ſons of Kohath: Uriel the chief, and his brethren an hundred and twenty. 6 Of the ſons of Merari: Aſaiah the chief, and his brethren two hundred and twenty. 7 Of the ſons of Gerſhom: Joel the chief, and his brethren an hundred and thirty. 8 Of the ſons of Elizaphan: Shemaiah the chief, and his brethren two hundred. 9 Of the ſons of Hebron: Eliel the chief, and his brethren fourſcore. 10 Of the ſons of Uzziel: Amminadab the chief, and his brethren an hundred and twelve. 11 And David called for Zadok and Abiathar the prieſts, and for the Levites for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Amminadab, 12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: ſanctifie your ſelves both ye and your brethren, that you may bring up the ark of the Lord God of Iſrael, unto *the place that* I have prepared for it. 13 For becauſe ye *did it* not at the firſt, the Lord our God made a breach upon us, for that we ſought him not after the due order. 14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the Lord God of Iſrael. 15 And the children of the Levites bare the ark of God upon their ſhoulders, with the ſtaves thereon, as Moſes commanded, according to the word of the Lord. 16 And David ſpake to the chief of the Levites to appoint their brethren *to be* the ſingers with inſtruments of muſick, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy. 17 So the Levites appointed Heman the ſon of Joel: and of his brethren, Aſaph the ſon of Berechiah: and of the ſons of Merari their brethren, Ethan the ſon of Kuſhaiah. 18 And with them their brethren of the ſecond *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab and Benaiah, and Maaſeiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel the porters. 19 So the ſingers, Heman, Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſs; 20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel and Unni, and Eliab, and Maaſeiah, and Benaiah, with pſalteries on Alamoth; 21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jejel, and Azaziah, with harps on the Sheminith to excel. 22 And Chenaniah chief of the Levites, *was* for ſong: he inſtructed about the ſong, becauſe he *was* ſkilful. 23 And Berechiah, and Elkanah *were* door-keepers for the ark. 24 And Shebaniah, and Jehoſhaphat, and Nethaneel, and Amaſai, and Zachariah, and Benaiah, and Eliezer the prieſts, did blow with the trumpets before the ark of God: and Obed-edom, and Jehiah *were* door-keepers for the ark. 25 So David and the elders of Iſrael, and the captains over thouſands went to bring up the ark of the covenant of the Lord, out of the houſe of Obed-edom with joy. 26 And it came to paſs when God helped the Levites that bare the ark of th covenant of the Lord, that they offered ſeven bullocks, and ſeven rams. 27 And David wa cloathed with a robe of fine linen, and all th Levites that bare the ark, and the ſingers, an Chenaniah the maſter of the ſong, with th ſingers: David alſo *had* upon him an epho of linen. 28 Thus all Iſrael brought up th ark of the covenant of the Lord with ſhoutin and with ſound of the cornet, and the trumpets, and with cymbals, making a noiſe wi pſalteries and harps. 29 And it came to p *as* the ark of the covenant of the Lord came the city of David, that Michal the daughter Saul looking out a window, ſaw king Dav dancing and playing: and ſhe deſpiſed him her heart.

And David gathered all Iſrael together to Jeruſalem bring up the Ark unto his Place, which he had prepar for it] But why did he not fetch the Tabernacle *Moſes* from *Gibeon*, where it now was, that he mig put the Ark into its proper Place? *Anſw.* Partly, cauſe he had no Motion or Direction from God c cerning the Ark; and, partly, becauſe he thought Tabernacle was not ſo neceſſary for that End, as fo merly, ſince he intended to ſet about the building of Temple out of Hand, as appears from Ch. xvii.

CHAP. XVI.

David'*s feſtival Sacrifice. A Pſalm of Than giving to be ſung by a Choir. Miniſters, Prie and Muſicians appointed to attend the Ark c tinually.*

Ver. 1. SO they brought the ark of God, ſet it in the midſt of the tent David had pitched for it: and they offered bur ſacrifices, and peace-offerings before God. And when David had made an end of offering burnt-offerings and the peace-offerings, he bleſ the people in the name of the Lord. 3 he dealt to every one of Iſrael, both man woman, to every one a loaf of bread, an good piece of fleſh, and a flagon *of wine.* And he appointed *certain* of the Levites miniſter before the ark of the Lord, and reco

record, and to thank and praiſe the Lord God
of Iſrael: 5 Aſaph the chief, and next to him
Zechariah, Jeil, and Shemiramoth, and Jehiel, and
Mattithiah, and Eliab, and Benaiah, and Obed-
edom, and Jeiel with pſalteries, and with harps:
but Aſaph made a ſound with cymbals. 6
Benaiah alſo and Jahaziel the prieſt, with trumpets
continually before the ark of the covenant of God.
7 Then on that day, David delivered firſt *this*
pſalm to thank the Lord, into the hand of Aſaph
and his brethren. 8 Give thanks unto the Lord,
call upon his name, make known his deeds
among the people. 9 Sing unto him, ſing
pſalms unto him, talk you of all his wondrous
works. 10 Glory ye in his holy name, let the
heart of them rejoice that ſeek the Lord. 11
Seek the Lord and his ſtrength, ſeek his face
continually. 12 Remember his marvellous works
that he hath done, his wonders, and the judg-
ments of his mouth. 13 O ye ſeed of Iſrael his
ſervant, ye children of Jacob his choſen ones.
14 He *is* the Lord our God, his judgments
re in all the earth. 15 Be ye mindful always
f his covenant: the word *which* he commanded
o a thouſand generations; 16 *Even of the cove-*
ant which he made with Abraham, and of his
ath unto Iſaac: 17 And hath confirmed the
me to Jacob for a law, *and* to Iſrael *for* an
verlaſting covenant, 18 Saying, Unto thee will
give the land of Canaan, the lot of your inheri-
nce, 19 When ye were but few, even a few,
d ſtrangers in it: 20 And *when* they went
om nation to nation, and from *one* kingdom
another people: 21 He ſuffered no man to
them wrong: yea, he reproved kings for their
kes, 22 *Saying*, Touch not mine anointed,
d do my prophets no harm. 23 Sing unto
Lord all the earth: ſhew forth from day
day his ſalvation. 24 Declare his glory
ong the heathen: his marvellous works among
nations. 25 For great *is* the Lord, and
eatly to be praiſed: he alſo *is* to be feared
ove all gods. 26 For all the gods of the
ople *are* idols: but the Lord made the heavens.
Glory and honour *are* in his preſence,
ength and gladneſs *are* in his place. 28
ve unto the Lord, ye kindreds of the people,
e unto the Lord glory and ſtrength. 29 Give
o the Lord the glory *due* unto his name;
ng an offering and come before him, worſhip
Lord in the beauty of holineſs. 30 Fear
fore him all the earth: the world alſo ſhall be
ble, that it be not moved. 31 Let the heavens
glad, and let the earth rejoice: and let *men*
among the nations, The Lord reigneth. 32
the ſea roar, and the fulneſs thereof: let
fields rejoice, and all that *is* therein. 33
n ſhall the trees of the wood ſing out at
preſence of the Lord, becauſe he cometh to
the earth. 34 O give thanks to the Lord,
he *is* good: for his mercy *endureth* for ever.
And ſay ye, Save us, O God of our ſalva-
, and gather us together, and deliver us
the heathen, that we may give thanks to thy
name, *and* glory in thy praiſe. 36 Bleſſed
e Lord God of Iſrael for ever and ever:
all the people ſaid, Amen, and praiſed
Lord. 37 So he left there before the ark of
covenant of the Lord, Aſaph and his brethren,
iniſter before the ark continually, as every

days work required: 38 And Obed-edom, with their brethren, threeſcore and eight: Obed-edom alſo the ſon of Jeduthan, and Hoſah *to be* porters: 39 And Zadok the prieſt, and his brethren the prieſts, before the tabernacle of the Lord, in the high place that *was* at Gibeon. 40 To offer burnt-offerings unto the Lord, upon the altar of the burnt-offering continually morning and evening, and *to do* according to all *that is* written in the law of the Lord, which he commanded Iſrael: 41 And with them Heman and Jeduthun, and the reſt *that were* choſen, who were expreſſed by name, to give thanks to the Lord, becauſe his *mercy* endureth for ever: 42 And with them Heman and Jeduthun with trumpets and cymbals, for thoſe that ſhould make a ſound, and with muſical inſtruments of God: and the ſons of Jeduthun *were* porters. 43 And all the people departed every man to his houſe: and David returned to bleſs his houſe.

The firſt Part of this Chapter is contained in 2 *Sam.* vi. 17, &c. and the Pſalm of Thankſgiving which follows, is repeated *Pſ.* xcvi. and cv.

CHAP. XVII.

David'*s Deſign to build an Houſe to God, is forbidden; Bleſſings promiſed to his Seed.* David'*s Prayer and Thankſgiving.*

Ver. 1. NOW it came to paſs, as David ſat in his houſe, that David ſaid to Nathan the prophet, Lo, I dwell in an houſe of cedars, but the ark of the covenant of the Lord *remaineth* under curtains. 2 Then Nathan ſaid unto David, Do all that *is* in thine heart, for God *is* with thee. 3 And it came to paſs the ſame night, that the word of God came to Nathan, ſaying, 4 Go and tell David my ſervant, Thus ſaith the Lord, Thou ſhalt not build me an houſe to dwell in. 5 For I have not dwelt in an houſe ſince the day that I brought up Iſrael, unto this day, but have gone from tent to tent, and from *one* tabernacle *to another*. 6 Whereſoever I have walked with all Iſrael, ſpake I a word to any of the judges of Iſrael, (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedars? 7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the Lord of hoſts, I took thee from the *ſheep*-cote, *even* from following the ſheep, that thou ſhouldeſt be ruler over my people Iſrael: 8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. 9 Alſo I will ordain a place for my people Iſrael, and will plant them, and they ſhall dwell in their place and ſhall be moved no more; neither ſhall the children of wickedneſs waſte them any more: (as at the beginning, 10 And ſince the time that I commanded judges *to be* over my people Iſrael) moreover I will ſubdue all thine enemies. Furthermore I tell thee, that the Lord will build thee an houſe. 11 And it ſhall come to paſs, when thy days be expired that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdom. 12 He ſhall build me an houſe, and I will ſtabliſh his throne for ever. 13 I will be his father, and he ſhall be my ſon, and I will not take my mercy away from him, as I took *it* from *him* that was before thee. 14 But I will ſettle him in mine houſe, and in my kingdom for ever, and his throne ſhall be eſtabliſhed for evermore. 15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David. 16 And David the king came, and ſat before the Lord, and ſaid, Who *am* I, O Lord God, and what *is* mine houſe, that thou haſt brought me hitherto? 17 And *yet* this was a ſmall thing in thine eyes, O God, for thou haſt *alſo* ſpoken of thy ſervants houſe for a great while to come, and haſt regarded me according to the eſtate of a man of high degree, O Lord God. 18 What can David *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant. 19 O Lord, for thy ſervants ſake, and according to thine own heart haſt thou done all this greatneſs, in making known all *theſe* great things. 20 O Lord, *there is* none like thee, neither *is there any* God beſides thee, according to all that we have heard with our ears. 21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of greatneſs and terribleneſs, by driving out nations from before thy people whom thou haſt redeemed out of Egypt? 22 For thy people Iſrael didſt thou make thine own people for ever, and thou, Lord, becameſt their God. 23 Therefore now, Lord, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do as thou haſt ſaid. 24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The Lord of hoſts *is* the God of Iſrael, *even* a God to Iſrael: and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee. 25 For thou, O my God, haſt told thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee. 26 And now, Lord, (thou art God and haſt promiſed this goodneſs unto thy ſervant) 27 Now therefore let it pleaſe thee to bleſs the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O Lord, and *it ſhall be* bleſſed for ever.

The Contents of this Chapter are recorded, with very little Variation, in 2 *Sam.* vii.

CHAP. XVIII.

David *ſubdues the* Philiſtines *and* Moabites; *ſmites* Hadarezer *and the* Syrians. Tou *ſends* Hadoram *with Preſents to bleſs* David; *the Preſents and Spoil* David *dedicates to God*; *he puts Gariſons in* Edom: David*'s Officers.*

Ver. 1. NOW after this, it came to paſs, that David ſmote the Philiſtines, and ſubdued them, and took Gath and her towns out of the hand of the Philiſtines. 2 And he ſmote Moab; and the Moabites became Davids ſervants, *and* brought gifts. 3 And David ſmote Hadarezer king of Zobah, unto Hamath, as he went to ſtabliſh his dominion by the river Euphrates. 4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen: David alſo houghed
all the chariot-*horſes*, but reſerved of them an
hundred chariots. 5 And when the Syrians of
Damaſcus came to help Hadarezer king of
Zobah, David ſlew of the Syrians two and
twenty thouſand men. 6 Then David put
gariſons in Syria-damaſcus, and the Syrians became
Davids ſervants, *and* brought gifts. Thus the
Lord preſerved David whitherſoever he went. 7
And David took the ſhields of gold that were
on the ſervants of Hadarezer, and brought them
to Jeruſalem. 8 Likewiſe from Tibhath, and
from Chun, cities of Hadarezer, brought David
very much braſs, wherewith Solomon made the
braſen ſea, and the pillars, and the veſſels of
braſs. 9 Now when Tou king of Hamath
heard how David had ſmitten all the hoſt of
Hadarezer king of Zobah: 10 He ſent Hadoram
his ſon to king David, to enquire of his welfare,
and to congratulate him, becauſe he had fough
againſt Hadarezer, and ſmitten him, (for Hada-
rezer had warred with Tou) and *with him* al
manner of veſſels of gold, and ſilver, and braſ
11 Them alſo king David dedicated unto th
Lord, with the ſilver and the gold that h
brought from all *theſe* nations; from Edom, an
from Moab, and from the children of Ammon
and from the Philiſtines, and from Amalek. 1
Moreover, Abiſhai the ſon of Zeruiah ſlew o
the Edomites in the valley of ſalt, eighteen thou
ſand. 13 And he put gariſons in Edom; an
all the Edomites became Davids ſervants. Th
the Lord preſerved David whitherſoever he wen
14 So David reigned over all Iſrael, and ex
cuted judgment and juſtice among all his peopl
15 And Joab the ſon of Zeruiah *was* over th
hoſt, and Jehoſhaphat the ſon of Ahilud, r
corder. 16 And Zadok the ſon of Ahitub, an
Abimelech the ſon of Abiathar, *were* the prieſt
and Shavſha *was* ſcribe. 17 And Benaiah th
ſon of Jehoiada *was* over the Cherethites, an
the Pelethites: and the ſons of David *were* chi
about the king.

This whole Chapter is related and explained
2 *Sam.* viii.

CHAP. XIX.

David*'s Meſſengers to* Hanun *ignominiouſly treat*
The Ammonites *and* Syrians *are overcome*
Joab *and* Abiſhai; *and by* David.

Ver. 1. NOW it came to paſs after this, th
Nahaſh the king of the children
Ammon died, and his ſon reigned in his ſte
2 And David ſaid, I will ſhew kindneſs u
Hanun the ſon of Nahaſh, becauſe his fath
ſhewed kindneſs to me. And David ſent m
ſengers to comfort him concerning his fath
ſo the ſervants of David came into the land
the children of Ammon, to Hanun, to com
him. 3 But the princes of the children of A
mon ſaid to Hanun, Thinkeſt thou that Da
doth honour thy father, that he hath ſent co
forters unto thee? are not his ſervants co
unto thee for to ſearch, and to overthrow,
to ſpie out the land? 4 Wherefore Hanun t
Davids ſervants, and ſhaved them, and cut
their garments in the midſt hard by their butto
and ſent them away. 5 Then there went *cert*
and told David how the men were ſerved:

he ſent to meet them (for the men were greatly aſhamed) and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return. 6 And when the children of Ammon ſaw that they had made themſelves odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſemen out of Meſopotamia, and out of Syria-maachah, and out of Zobah. 7 So they hired thirty and two thouſand chariots, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themſelves together from their cities, and came to battle. 8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty men. 9 And the children of Ammon came out, and put the battle in aray before the gate of the city: and the ings that were come, *were* by themſelves in the field. 10 Now when Joab ſaw that the battel as ſet againſt him, before and behind, he hoſe out of all the choice of Iſrael, and put hem in aray againſt the Syrians. 11 And the ſt of the people, he delivered unto the hand of Abiſhai his brother, and they ſet *themſelves* in y againſt the children of Ammon. 12 And ſaid, If the Syrians be too ſtrong for me, n thou ſhalt help me: but if the children Ammon be too ſtrong for thee, then I will lp thee. 13 Be of good courage, and let us have our ſelves valiantly for our people, and the cities of our God: and let the Lord do *which is* good in his ſight. 14 So Joab the people that were with him drew nigh fore the Syrians unto the battle: and they fled fore him. 15 And when the children of Am- n ſaw that the Syrians were fled, they like- e fled before Abiſhai his brother, and entred the city. Then Joab came to Jeruſalem. And when the Syrians ſaw that they were to the worſe before Iſrael, they ſent meſ- gers, and drew forth the Syrians that *were* ond the river: and Shophach the captain of hoſt of Hadarezer, *went* before them. 17 it was told David, and he gathered all Iſ- , and paſſed over Jordan, and came upon m, and ſet *the battle* in aray againſt them: hen David had put the battle in aray againſt Syrians, they fought with him. 18 But the ans fled before Iſrael, and David ſlew of the ans ſeven thouſand men, *which fought in* iots, and forty thouſand footmen, and killed phach the captain of the hoſt. 19 And n the ſervants of Hadarezer ſaw that they put to the worſe before Iſrael, they made with David, and became his ſervants: would the Syrians help the children of mon any more.

Chapter is a Repetition of 2 *Sam.* x.

CHAP. XX.

ah *beſieged, ſpoiled, and the Inhabitants tortured by* David. *Three Giants ſlain.*

1. AND it came to paſs, that after the year was expired, at the time that go out *to battle*, Joab led forth the power army, and waſted the country of the chil- f Ammon, and came and beſieged Rabbah, David tarried at Jeruſalem) and Joab ſmote Rabbah and deſtroyed it. 2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious ſtones in it, and it was ſet upon Davids head; and he brought alſo exceeding much ſpoil out of the city. 3 And he brought out the people that *were* in it, and cut *them* with ſaws and with harrows of iron, and with axes: even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem. 4 And it came to paſs after this, that there aroſe war at Gezer with the Philiſtines, at which time Sibbechai the Huſhathite ſlew Sippai *that was* of the children of the giant, and they were ſubdued. 5 And there was war again with the Philiſtines, and Elhanan the ſon of Jair, ſlew Lahmi the brother of Goliath the Gittite, whoſe ſpears ſtaff *was* like a weavers-beam. 6 And yet again there was war at Gath, where was a man of *great* ſtature, whoſe fingers and toes *were* four and twenty, ſix *on each hand*, and ſix *on each foot*: and he alſo was the ſon of the giant. 7 But when he defied Iſrael, Jonathan the ſon of Shimea, Davids brother ſlew him. 8 Theſe were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his ſervants.

The Hiſtory of this Chapter may be ſeen 2 *Sam.* xi. 1, 2, 3. and xii. 30, 31. and xxi. 15, *&c.*

CHAP. XXI.

David *numbers the People*; *repents*; *of three Judgments propounded, he chuſes Peſtilence*; *builds an Altar, and ſacrifices*; *the Plague is ſtayed.*

Ver. 1. AND Satan ſtood up againſt Iſrael, and provoked David to number Iſrael. 2 And David ſaid to Joab, and to the rulers of the people, Go, number Iſrael from Beer-ſheba even to Dan; and bring the number of them to me, that I may know *it*. 3 And Joab anſwered, The Lord make his people an hundred times ſo many more as they *be*: but my lord the king, *are* they not all my lords ſervants? why then doth my lord require this thing? why will he be a cauſe of treſpaſs to Iſrael? 4 Nevertheleſs, the kings word prevailed againſt Joab: wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem. 5 And Joab gave the ſum of the number of the people unto David. And all *they of* Iſrael were a thouſand thouſand and an hundred thouſand men that drew ſword: and Judah *was* four hundred threeſcore and ten thouſand men that drew ſword. 6 But Levi and Benjamin counted he not among them: for the kings word was abominable to Joab. 7 And God was diſpleaſed with this thing, therefore he ſmote Iſrael. 8 And David ſaid unto God, I have ſinned greatly, becauſe I have done this thing: but now, I beſeech thee, do away the iniquity of thy ſervant, for I have done very fooliſhly. 9 And the Lord ſpake unto Gad, Davids ſeer, ſaying, 10 Go and tell David, ſaying, Thus ſaith the Lord, I offer thee *three* things, chooſe thee one of them that I may do *it* unto thee. 11 So Gad came to David, and ſaid unto him, Thus ſaith the Lord, Chooſe thee 12 Either three years famine, or three

months to be deſtroyed before thy foes, (while
that the ſword of thine enemies overtake *thee*)
or elſe three days the ſword of the Lord, even
the peſtilence in the land, and the angel of the
Lord deſtroying throughout all the coaſts of Iſrael:
now therefore adviſe thyſelf, what word I
ſhall bring again to him that ſent me. 13 And
David ſaid unto Gad, I am in a great ſtrait: let
me fall now into the hand of the Lord: (for very
great *are* his mercies) but let me not fall into the
hand of man. 14 So the Lord ſent peſtilence
upon Iſrael: and there fell of Iſrael ſeventy thouſand
men. 15 And God ſent an angel unto Jeruſalem
to deſtroy it: and as he was deſtroying,
the Lord beheld, and he repented him of the
evil, and ſaid to the angel that deſtroyed, It is
enough, ſtay now thine hand. And the angel
of the Lord ſtood by the threſhing-floor of Ornan
the Jebuſite. 16 And David lift up his eyes,
and ſaw the angel of the Lord ſtand between the
earth and the heaven, having a drawn ſword in
his hand ſtretched out over Jeruſalem: then David
and the elders *of Iſrael, who were* clothed
in ſackcloth, fell upon their faces. 17 And David
ſaid unto God, *Is it* not I *that* commanded
the people to be numbred? even I it is that have
ſinned and done evil indeed; but *as for* theſe
ſheep, what have they done? let thine hand, I
pray thee, O Lord my God, be on me, and on
my fathers houſe, but not on thy people, that
they ſhould be plagued. 18 Then the angel of
the Lord commanded Gad to ſay to David, that
David ſhould go up and ſet up an altar unto the
Lord, in the threſhing-floor of Ornan the Jebuſite.
19 And David went up at the ſaying of
Gad, which he ſpake in the name of the Lord.
20 And Ornan turned back, and ſaw the angel;
and his four ſons with him hid themſelves. Now
Ornan was threſhing wheat. 21 And as David
came to Ornan, Ornan looked and ſaw David,
and went out of the threſhing-floor, and bowed
himſelf to David with *his* face to the ground.
22 Then David ſaid to Ornan, Grant me the
place of *this* threſhing-floor, that I may build an
altar therein unto the Lord: thou ſhalt grant it
me for the full price, that the plague may be
ſtayed from the people. 23 And Ornan ſaid
unto David, Take *it* to thee, and let my lord
the king do *that which is* good in his eyes: lo, I
give *thee* the oxen *alſo* for burnt-offerings, and
the threſhing inſtruments for wood, and the
wheat for the meat-offering, I give it all. 24
And king David ſaid to Ornan, Nay, but I will
verily buy it for the full price: for I will not take
that which *is* thine for the Lord, nor offer burnt-offerings
without coſt. 25 So David gave to
Ornan for the place, ſix hundred ſhekels of gold
by weight. 26 And David built there an altar unto
the Lord, and offered burnt-offerings and peace-offerings,
and called upon the Lord, and he anſwered
him from heaven by fire upon the altar
of burnt-offering. 27 And the Lord commanded
the angel, and he put up his ſword again into the
ſheath thereof. 28 At that time, when David
ſaw thas the Lord had anſwered him in the threſhing-floor
of Ornan the Jebuſite, then he ſacrificed
there. 29 For the tabernacle of the Lord which
Moſes made in the wilderneſs, and the altar of
the burnt-offering *were* at that ſeaſon in the high
place at Gibeon. 30 But David could not go
before it to enquire of God; for he was afraid,
becauſe of the ſword of the angel of the Lord.

The Variations and ſeeming Contradictions between the Narrative contained in this Chapter, and that in *Samuel*, Chap. xxiv. are there explained and reconciled.

CHAP. XXII.

David *prepares for the building of the Temple; inſtructs* Solomon *in God's Promiſes, and his Duty; he charges the Princes to aſſiſt his Son.*

Ver. 1. THEN David ſaid, This is the houſ
of the Lord God, and this *is* the altar
of the burnt-offering for Iſrael. 2 And David
commanded to gather together the ſtranger
that *were* in the land of Iſrael, and he ſet maſon
to hew wrought ſtones to build the houſe of God
3 And David prepared iron in abundance fo
the nails for the doors of the gates, and for th
joynings; and braſs in abundance without weigh
4 Alſo cedar-trees in abundance: for the Zid
nians, and they of Tyre, brought much ceda
wood to David. 5 And David ſaid, Solomo
my ſon *is* young and tender, and the houſe *th*
is to be builded for the Lord, *muſt be* exceedin
magnifical, of fame and of glory throughout
countrys: I will *therefore* now make preparati
for it. So David prepared abundantly before
death. 6 Then he called for Solomon his ſo
and charged him to build an houſe for the Lo
God of Iſrael. 7 And David ſaid to Solomo
My ſon, as for me, it was in my mind to bu
an houſe unto the name of the Lord my Go
8 But the word of the Lord came to me, ſayi
Thou haſt ſhed blood abundantly, and haſt m
great wars: thou ſhalt not build an houſe u
my name, becauſe thou haſt ſhed much blo
upon the earth in my ſight. 9 Behold, a
ſhall be born to thee, who ſhall be a man of
and I will give him reſt from all his ene
round about: for his name ſhall be Solomon,
I will give peace and quietneſs unto Iſrael in
days. 10 He ſhall build an houſe for my na
and he ſhall be my ſon, and I *will be* his fat
and I will eſtabliſh the throne of his king
over Iſrael for ever. 11 Now my ſon,
Lord be with thee, and proſper thou, and b
the houſe of the Lord thy God, as he hath
of thee. 12 Only the Lord give thee wiſ
and underſtanding, and give thee charge
cerning Iſrael, that thou mayeſt keep the la
the Lord thy God. 13 Then ſhalt thou
ſper, if thou takeſt heed to fulfil the ſtatutes
judgments which the Lord charged Moſes
concerning Iſrael: be ſtrong and of good cou
dread not, nor be diſmayed. 14 Now be
in my trouble I have prepared for the hou
the Lord an hundred thouſand talents of
and a thouſand thouſand talents of ſilver; a
braſs, and iron, without weight (for it
abundance:) timber alſo and ſtone have I
pared, and thou mayeſt add thereto. 15
over, *there are* workmen with thee in abund
hewers, and workers of ſtone, and timber,
all manner of cunning men for every man
work. 16 Of the gold, the ſilver, and
braſs, and the iron, *there is* no number.
therefore, and be doing, and the Lord be
thee. 17 David alſo commanded all the

of Iſrael to help Solomon his ſon, *ſaying*, 18 *Is* not the Lord your God with you? and hath he *not* given you reſt on every ſide? for he hath given the inhabitants of the land into mine hand, and the land is ſubdued before the Lord, and before his people. 19 Now ſet your heart and your ſoul to ſeek the Lord your God, ariſe therefore, and build ye the ſanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy veſſels of God, into the houſe that is to be built to the name of the Lord.

The Contents of this Chapter having already been related and explained, we will proceed to the next.

CHAP. XXIII.

David *makes* Solomon *King. The Number and Diſtribution of the* Levites, *according to their Families; their Office.*

Ver. 1. SO when David was old and full of days, he made Solomon his ſon king over
ſrael. 2 And he gathered together all the
rinces of Iſrael, with the prieſts and the Le-
ites. 3 Now the Levites were numbred from
he age of thirty years, and upward: and their
umber by their polls, man by man, was thirty
d eight thouſand. 4 Of which, twenty and
ur thouſand *were* to ſet forward the work of
e houſe of the Lord: and ſix thouſand *were*
fficers and judges. 5 Moreover, four thouſand
re porters, and four thouſand praiſed the Lord
ith the inſtruments which I made (*ſaid David*)
praiſe *therewith*. 6 And David divided them
o courſes among the ſons of Levi, *namely*,
erſhon, Kohath, and Merari. 7 Of the Ger-
onites *were* Laadan and Shimei. 8 The ſons
Laadan the chief *was* Jehiel, and Zetham,
d Joel, three. 9 The ſons of Shimei; Shelo-
ith, and Haziel, and Haran, three. Theſe
re the chief of the fathers of Laadan. 10
d the ſons of Shimei *were*, Jahath Zina, and
uſh, and Beriah. Theſe four *were* the ſons of
imei. 11 And Jahath was the chief, and Zizah
e ſecond: but Jeuſh, and Beriah had not many
s: therefore they were in one reckoning, accord-
g to *their* fathers houſe. 12 The ſons of Kohath;
mram, Izhar, Hebron, and Uzziel, four. 13
e ſons of Amram; Aaron, and Moſes: and
ron was ſeparated, that he ſhould ſanctifie the
t holy things, he and his ſons for ever, to
n incenſe before the Lord, to miniſter unto
, and to bleſs in his name for ever. 14
concerning Moſes the man of God, his ſons
e named of the tribe of Levi. 15 The ſons
Moſes *were* Gerſhom and Eliezer. 16 Of
ſons of Gerſhom; Shebuel *was* the chief.
And the ſons of Eliezer *were*, Rehabiah the
f. And Eliezer had none other ſons; but
ſons of Rehabiah were very many. 18
the ſons of Izhar; Shelomith the chief.
Of the ſons of Hebron: Jeriah the firſt, Ama-
the ſecond, Jehaziel the third, and Jeka-
n the fourth. 20 Of the ſons of Uzziel;
ah the firſt, and Jeſiah the ſecond. 21
ſons of Merari; Mahli, and Muſhi: the
of Mahli; Eleazar, and Kiſh: 22 And
zar died, and had no ſons but daughters:
their brethren the ſons of Kiſh took them. 23 The ſons of Muſhi; Mahli, and Eder, and Jeremoth, three. 24 Theſe *were* the ſons of Levi after the houſe of their fathers; *even* the chief of their fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the Lord from the age of twenty years and upward. 25 For David ſaid, The Lord God of Iſrael hath given reſt unto his people, that they may dwell in Jeruſalem for ever; 26 And alſo unto the Levites: they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof. 27 For by the laſt words of David, the Levites *were* numbred from twenty years old and above; 28 Becauſe their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the Lord, in the courſe, and in the chambers, and in the purifying of all holy things, and the work of the ſervice of the houſe of God; 29 Both for the ſhew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of meaſure and ciſe: 30 And to ſtand every morning to thank and praiſe the Lord, and likewiſe at even: 31 And to offer all burnt-ſacrifices unto the Lord in the ſabbaths, in the new-moons, and on the ſet feaſts, by number, according to the order commanded unto them continually before the Lord: 32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the ſons of Aaron their brethren, in the ſervice of the houſe of the Lord.

Concerning the Offices, and ſeveral Employments of the *Levites*, here treated of, ſee *Numb.* iv.

CHAP. XXIV.

The Prieſts are divided by Lots into four Orders. Miniſters allotted them out of the Levites, *and of the Families of the* Kohathites *and* Merarites.

Ver. 1. NOW theſe *are* the diviſions of the ſons of Aaron; The ſons of Aaron; Nadab and Abihu, Eleazar and Ithamar. 2 But Nadab and Abihu, died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſts office. 3 And David diſtributed them, both Zadok of the ſons of Eleazar and Ahimelech of the ſons of Ithamar, according to their offices in their ſervice. 4 And there were more chief men found of the ſons of Eleazar, than of the ſons of Ithamar; and *thus* were they divided: Among the ſons of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſons of Ithamar, according to the houſe of their fathers. 5 Thus were they divided by lot, one ſort with another; for the governours of the ſanctuary, and governours *of the houſe* of God, were of the ſons of Eleazar, and of the ſons of Ithamar. 6 And Shemaia the ſon of Nethaneel the ſcribe, *one* of the Levites wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the prieſts, and Levites: one principal houſhold being taken for Eleazar, and *one* taken for Ithamar. 7 Now the firſt lot came forth to Jehoiarib, the ſecond to Jedaiah, 8 The third to Harim,

the fourth to Seorim, 9 The fifth to Malchijah,
the ſixth to Mijamin, 10 The ſeventh to Hakkoz,
the eighth to Abijah, 11 The ninth to
Jeſhuah, the tenth to Shecaniah, 12 The eleventh
to Eliaſhib, the twelfth to Jakim, 13 The
thirteenth to Huppah, the fourteenth to Jeſhebeab,
14 The fifteenth to Bilgah, the ſixteenth
to Immer, 15 The ſeventeenth to Hezir, the
eighteenth to Aphſes. 16 The nineteenth to
Pethahiah, the twentieth to Jehezekel. 17 The
one and twentieth to Jachin, the two and
twentieth to Gamul, 18 The three and twentieth
to Delaiah, the four and twentieth to Maaziah.
19 Theſe *were* the orderings of them in their
ſervice to come into the houſe of the Lord,
according to their manner, under Aaron their
father, as the Lord God of Iſrael had commanded
him. 20 And the reſt of the ſons of Levi *were
theſe*: Of the ſons of Amram; Shubael: of
the ſons of Shubael; Jehdeial. 21 Concerning
Rehabiah: of the ſons of Rehabiah, the firſt *was*
Isſhiah. 22 Of the Izharites; Shelomoth: of
the ſons of Shelomoth; Jahath. 23 And the
ſons *of Hebron*; Jeriah *the firſt*, Amariah the
ſecond, Jahaziel the third, Jekameam the fourth.
24 *Of* the ſons of Uzziel; Micah: of the ſons
of Micah; Shamir. 25 The brother of Micah
was Isſhiah: of the ſons of Isſhiah; Zechariah. 26
The ſons of Merari *were*, Mahli and Muſhi: the
ſons of Jaaziah; Beno. 27 The ſons of Merari by
Jaaziah; and Beno, and Shoham, and Zaccur, and
Ibri. 28 Of Mahli *came* Eleazar, who had no ſons.
29 Concerning Kiſh: the ſon of Kiſh *was* Jerahmeel.
30 The ſons alſo of Muſhi; Mahli and Eder,
and Jeremoth. Theſe *were* the ſons of the Levites,
after the houſe of their fathers. 31 Theſe likewiſe
caſt lots over againſt their brethren the ſons
of Aaron, in the preſence of David the king, and
Zadok and Ahimelech, and the chief of the
fathers of the prieſts and Levites, even the
principal fathers over againſt their younger brethren.

It's obſervable, that, in this Chapter *David* divides the Prieſts into twenty-four Companies or Claſſes, for the Execution of their Offices; the Diviſion was made by Lot, to take away all Occaſion of Envy or Grudging one againſt another. The ninth Lot fell to *Abijah*, of whom came *Zechary*, the Father of *John Baptiſt*. As there were four and twenty Orders of Prieſts, there were juſt ſo many *Levites*, who miniſtred unto them, whoſe Heads are here ſet down. Every one had that Dignity which fell unto him by Lot, without obſerving, in their Order of relieving one another, any Precedency; either by Reaſon of Elderſhip, or Greatneſs of Number or Power.

CHAP. XXV.

The Number and Offices of the Singers out of the Sons of Aſaph, Heman, *and* Jeduthun. *Their Diviſions by Lot into twenty four Orders.*

Ver. 1. MOreover, David and the captains of
the hoſt ſeparated to the ſervice
of the ſons of Aſaph, and of Heman, and of
Jeduthun, who ſhould propheſie with harps,
with pſalteries, and with cymbals: and the number
of the workmen, according to their ſervice
was: 2 Of the ſons of Aſaph; Zaccur, and Joſeph,
and Nethaniah, and Aſarelah, the ſons of
Aſaph under the hands of Aſaph, which propheſied
according to the order of the king. 3
Of Jeduthun: the ſons of Jeduthun; Gedaliah,
and Zeri, and Jeſhaiah, Haſhabiah, and Matti-
thiah, ſix, under the hands of their father Jeduthun,
who propheſied with a harp, to give thanks and
to praiſe the Lord. 4 Of Heman: the ſons o
Heman; Bukkiah, Mattaniah, Uzziel, Shebuel,
and Jerimoth, Hananiah, Hanani, Eliathah, Gid
dalti, and Romamti-ezer, Joſhbedaſhah, Mal
lothi, Hothir, *and* Mahazioth: 5 All theſe *wer*
the ſons of Heman, the kings ſeer in the word
of God, to lift up the horn. And God gav
to Heman fourteen ſons, and three daughters
6 All theſe were under the hands of their fathe
for ſong *in* the houſe of the Lord with cymbals
pſalteries, and harps for the ſervice of the hou
of God, according to the kings order, to Aſap
to Jeduthun, and Heman. 7 So the numb
of them, with their brethren that were inſtructe
in the ſongs of the Lord, *even* all that we
cunning, *was* two hundred fourſcore and eigh
8 And they caſt lots, ward againſt *ward*,
well the ſmall as the great, the teacher as t
ſcholar. 9 Now the firſt lot came forth f
Aſaph to Joſeph, the ſecond to Gedaliah, w
with his brethren and ſons *were* twelve:
The third to Zaccur, *he*, his ſons and h
brethren *were* twelve: 11 The fourth to Iz
he, his ſons and his brethren *were* twelv
12 The fifth to Nethaniah, *he*, his ſons a
his brethren *were* twelve: 13 The ſixth
Bukkiah, *he*, his ſons and his brethren *w*
twelve: 14 The ſeventh to Jeſharelah, *he*,
ſons and his brethren *were* twelve: 15 T
eighth to Jeſhaiah, *he*, his ſons and his breth
were twelve: 16 The ninth to Mattaniah,
his ſons and his brethren *were* twelve: 17 T
tenth to Shimei, *he*, his ſons and his breth
were twelve. 18 The eleventh to Azareel,
his ſons and his brethren *were* twelve: 19 T
twelfth to Haſhabiah, *he*, his ſons and his breth
were twelve: 20 The thirteenth to Shubael,
his ſons and his brethren *were* twelve: 21 T
fourteenth to Mattithiah, *he*, his ſons and
brethren *were* twelve: 22 The fifteenth
Jeremoth, *he*, his ſons and his brethren
twelve: 23 The ſixteenth to Hananiah, *he*,
ſons and his brethren *were* twelve: 24 T
ſeventeenth to Joſhbekaſhah, *he*, his ſons and
brethren *were* twelve: 25 The eighteenth
Hanani, *he*, his ſons and his brethren
twelve: 26 The nineteenth to Mallothi,
his ſons and his brethren *were* twelve: 27
twentieth to Eliathah, *he*, his ſons and his
thren *were* twelve: 28 The one and twent
to Hothir, *he*, his ſons and his brethren
twelve: 29 The two and twentieth to Gidd
he, his ſons and his brethren *were* twelve:
The three and twentieth to Mahazioth, *he*,
ſons and his brethren *were* twelve: 31
four and twentieth to Romamtiezer, *he*,
ſons and his brethren *were* twelve:

See 1 *Sam.* x. 2 *Kings* iii, *&c.* where we have
treated of theſe Subjects.

CHAP. XXVI.

The Diviſion of the Porters. The Gates a by Lot. The Levites *have Charge of the ſures of the Temple. Officers and Judges.*

Ver. 1. CONCERNING the diviſions of the porters: Of the Korhites *was* Meſhelemiah the ſon of Kore, of the ſons of Aſaph. 2 And the ſons of Meſhelemiah *were* Zechariah the firſt-born, Jediael the ſecond, Zebadiah the third, Jethniel the fourth. 3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh. 4 Moreover, the ſons of Obed-edom *were*, Shemaiah the firſt-born, Jehozabab the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth, 5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God bleſſed him. 6 Alſo unto Shemaiah his ſon were ſons born, that ruled throughout the houſe of their father: for they *were* mighty men of valour. 7 The ſons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whoſe brethren *were* ſtrong men; Elihu and Semachiah. 8 All theſe of the ſons of Obed-edom: they, and their ſons, and their brethren, able men for ſtrength, for the ſervice, *were* threeſcore and two of Obed-edom. 9 And Meſhelemiah had ſons and brethren, ſtrong men, eighteen. 10 Alſo Hoſah of the children of Merari, had ſons; Simri the chief, (for *though* he was not the firſt-born, yet his father made him the chief) 11 Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the ſons and brethren of Hoſah *were* thirteen. 12 Among theſe *were* the diviſions of the porters, *even* among the chief men, *having* wards one againſt another, to mininſter in the houſe of the Lord. 13 And they caſt lots as well the ſmall as the great, according to the houſe of their fathers for every gate. 14 And the lot eaſt-ward fell to Shelemiah: then for Zechariah his ſon (a wiſe counſellor) they caſt lots, and his lot came out north-ward. 15 To Obed-edom ſouth-ward, and to his ſons, the houſe of Aſuppim. 16 To Shuppim and Hoſah, *he lot came forth* weſt-ward, with the gate Shalleheth, by the cauſey of the going up, ward againſt ward. 17 Eaſt-ward *were* ſix Levites, north ward our a day, ſouth-ward four a day, and toward Aſuppim two *and* two. 18 At Parbar weſt-ward, our at the cauſey, *and* two at Parber. 19 Theſe re the diviſions of the porters among the ſons Kore, and among the ſons of Merari. 20 nd of the Levites, Ahijah *was* over the treares of the houſe of God, and over the treaſures the dedicate things. 21 *As concerning* the ns of Laadan: the ſons of the Gerſhonite Laan, chief fathers *even* of Laadan the Gerſhonite re, Jehieli. 22 The ſons of Jehieli; Zetham, d Joel his brother, *which were* over the treas of the houſe of the Lord. 23 Of the mramites, *and* the Izharites, the Hebronites, the Uzzielites: 24 And Shebuel the ſon of rſhom, the ſon of Moſes, *was* ruler of the aſures. 25 And his brethren by Eliezer; abiah his ſon, and Jeſhaiah his ſon, and am his ſon, and Zichri his ſon, and Shelo th his ſon. 26 Which Shelomith and his thren *were* over all the treaſures of the dedi things, which David the king and the chief ers, the captains over thouſands and hundreds, the captains of the hoſt had dedicated. 27 of the ſpoils won in battles, did they dete to maintain the houſe of the Lord. 28 d all that Samuel the ſeer, and Saul the ſon iſh, and Abner the ſon of Ner, and Joab the ſon of Zeruiah had dedicated, *and* whoſoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren. 29 Of the Izharites, Chenaniah and his ſons *were* for the outward buſineſs over Iſrael, for officers and judges. 30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* officers, among them of Iſrael on this ſide Jordan weſt-ward, in all buſineſs of the Lord, and in the ſervice of the king. 31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David, they were ſought for, and there were found among them mighty men of valour, at Jazer of Gilead. 32 And his brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manaſſeh, for every matter pertaining to God, and affairs of the king.

It's obſervable that the *Hebrews* made both the Books of *Chronicles* but one, and that the twenty fourth Verſe of this Chapter, makes the Midſt of the Book, as touching the Number of Verſes.

CHAP. XXVII.

The twelve Captains for every ſeveral Month. The Princes of the twelve Tribes. The chief Keepers of David's *Treaſures. His Counſellors and Friends.*

Ver. 1. NOW the children of Iſrael after their number, *to wit*, the chief fathers and captains of thouſands and hundreds and their officers, that ſerved the king in any matter of the courſes, which came in and went out month by month throughout all the months of the year, of every courſe *were* twenty and four thouſand. 2 Over the firſt courſe for the firſt month *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand. 3 Of the children Perez, *was* the chief of all the captains of the hoſt for the firſt month. 4 And over the courſe of the ſecond month *was* Dodai an Ahohite, and of his courſe *was* Mikloth alſo the ruler: in his courſe likewiſe *were* twenty and four thouſand. 5 The third captain of the hoſt for the third month, *was* Benaiah the ſon of Jehoiada a chief prieſt: and in his courſe *were* twenty and four thouſand. 6 This *is that* Benaiah, *who was* mighty *among* the thirty, and above the thirty: and in his courſe *was* Ammizabad his ſon. 7 The fourth *captain* for the fourth month *was* Aſahel the brother of Joab, and Zebadiah his ſon after him: and in his courſe *were* twenty and four thouſand. 8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite: and in his courſe *were* twenty and four thouſand. 9 The ſixth *captain* for the ſixth month, *was* Ira the ſon of Ikkeſh the Tekoite: and in his courſe *were* twenty and four thouſand. 10 The ſeventh *captain* for the ſeventh month, *was* Helez the Pelonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand. 11 The eighth *captain* for the eighth month, *was* Sibbecai the Huſhathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

12 The ninth *captain* for the ninth month, *was*
Abiezer the Anetothite, of the Benjamites: and
in his courſe *were* twenty and four thouſand. 13
The tenth *captain* for the tenth month, *was*
Maharai the Netophathite, of the Zarhites: and
in his courſe *were* twenty and four thouſand. 14
The eleventh *captain* for the eleventh month,
was Benaiah the Pirathonite, of the children of
Ephraim: and in his courſe *were* twenty and
four thouſand. 15 The twelfth *captain* for the
twelfth month, *was* Heldai the Netophathite,
of Othniel: and in his courſe *were* twenty and
four thouſand. 16 Furthermore, over the tribes
of Iſrael: the ruler of the Reubenites *was*
Eliezer the ſon of Zichri: of the Simeonites,
Shephatiah the ſon of Maachah: 17 Of the Levites,
Haſhabiah the ſon of Kemuel: of the Aaronites,
Zadok: 18 Of Judah, Elihu *one* of the brethren
of David: of Iſſachar, Omri the ſon of
Michael: 19 Of Zebulun, Iſhmaiah, the ſon of
Obadiah: of Naphtali, Jerimoth the ſon of
Azriel: 20 Of the children of Ephraim, Hoſhea
the ſon of Azaziah: of the half-tribe of Manaſſeh,
Joel the ſon of Pedaiah: 21 Of the half-
tribe of Manaſſeh in Gilead, Iddo the ſon of
Zechariah: of Benjamin, Jaaſiel the ſon of Abner:
22 Of Dan, Azareel the ſon of Jeroham.
Theſe *were* the princes of the tribes of Iſrael. 23
But David took not the number of them from
twenty years old and under: becauſe the Lord
had ſaid, he would increaſe Iſrael like to the
ſtars of the heavens. 24 Joab the ſon of Zeruiah
began to number, but he finiſhed not, becauſe
there fell wrath for it againſt Iſrael, neither
was the number put in the account of the chronicles
of king David. 25 And over the kings
treaſures *was* Azmaveth the ſon of Adiel: and
over the ſtore-houſes in the fields, in the cities
and in the villages, and in the caſtles, *was* Jehonathan
the ſon of Uzziah. 26 And over them
that did the work of the field for tillage of the
ground, *was* Ezri the ſon of Chelub. 27 And
over the vineyards *was* Shimei the Ramathite:
over the increaſe of the vineyards for the wine-cellars,
was Zabdi the Shiphmite. 28 And
over the olive-trees, and the ſycomore-trees that
were in the low plains, *was* Baal-hanan the
Gederite: and over the cellars of oyl *was* Joaſh.
29 And over the herds that fed in Sharon, *was*
Shitrai the Sharonite: and over the herds *that*
were in the valleys, *was* Shaphat the ſon of
Adlai. 30 Over the camels alſo, *was* Obil the
Iſhmeelite: and over the aſſes, *was* Jedeiah the
Meronothite. 31 And over the flocks, *was*
Jaziz the Hagerite. All theſe *were* the rulers
of the ſubſtance which *was* king Davids. 32
Alſo Jonathan Davids uncle was a counſellor,
a wiſe man, and a ſcribe: and Jehiel the ſon of
Hachmoni was with the kings ſons. 33 And
Ahithophel was the kings counſellor, and Huſhai
the Archite was the kings companion. 34
And after Ahithophel, was Jehoiada the ſon
of Benaiah, and Abiathar: and the general of
the kings army was Joab.

According to the Diviſion made by *David*, the twelve Chieftains with their Men, were to keep their Guards, and their Marchings forth for a Month together, changing their Courſes every Month. Whatever Buſineſs or Difficulty occurred, whereto military Strength was required, thoſe were to be in Readineſs in whoſe Month and Turn it was; ſo that they were like Legions or Bands of Militia, always ready to ſerve their King and Country.

CHAP. XXVIII.

David, *in a ſolemn Aſſembly, declares God's Favour to him, and Promiſe to his Son* Solomon; *exhorts them to fear God*; *encourages* Solomon *to build the Temple*; *gives him a Pattern for the Form, and Gold and Silver for the Materials.*

Ver. 1. AND David aſſembled all the princ
of Iſrael, the princes of the tribes,
and the captains of the companies that miniſtre
to the king by courſe, and the captains over th
thouſands, and captains over the hundreds, an
the ſtewards over all the ſubſtance and poſſeſſio
of the king, and of his ſons, with the officer
and with the mighty men, and with all the v
liant men unto Jeruſalem. 2 Then David th
king ſtood up upon his feet, and ſaid, Hear m
my brethren, and my people, *As for me*, I ha
in mine heart to build an houſe of reſt for the a
of the covenant of the Lord, and for the footſto
of our God, and had made ready for the buil
ing: 3 But God ſaid unto me, Thou ſhalt n
build an houſe for my name, becauſe thou *b*
been a man of war, and haſt ſhed blood.
Howbeit, the Lord God of Iſrael choſe me b
fore all the houſe of my father, to be king ov
Iſrael for ever: for he hath choſen Judah *to*
the ruler; and of the houſe of Judah, the hou
of my father; and among the ſons of my fathe
he liked me to make *me* king over all Iſrael:
And of all my ſons (for the Lord hath given
many ſons) he hath choſen Solomon my ſon,
ſit upon the throne of the kingdom of the Lo
over Iſrael. 6 And he ſaid unto me, Solom
thy ſon, he ſhall build my houſe and my cour
for I have choſen him *to be* my ſon, and I w
be his father. 7 Moreover, I will eſtabliſh
kingdom for ever, if he be conſtant to do
commandments and my judgments, as at this d
8 Now therefore in the ſight of all Iſrael the co
gregation of the Lord, and in the audience
our God, keep and ſeek for all the comman
ments of the Lord your God: that ye may poſſ
this good land: and leave *it* for an inheritan
for your children after you for ever. 9 A
thou, Solomon my ſon, know thou the God
thy father, and ſerve him with a perfect hea
and with a willing mind: for the Lord ſearch
all hearts, and underſtandeth all the imaginati
of the thoughts: if thou ſeek him, he will
found of thee; but if thou forſake him, he
caſt thee off for ever. 10 Take heed now,
the Lord hath choſen thee to build an houſe
the ſanctuary: be ſtrong and do *it*. 11 T
David gave to Solomon his ſon the pattern
the porch, and of the houſes thereof, and of
treaſuries thereof, and of the upper cham
thereof, and of the inner parlours thereof, an
the place of the mercy-ſeat. 12 And the
tern of all that he had by the Spirit, of the co
of the houſe of the Lord, and of all the cham
round about, of the treaſuries of the houſ
God, and of the treaſuries of the dedicate th
13 Alſo for the courſes of the prieſts and
Levites, and for all the work of the ſervic

the houſe of the Lord, and for all the veſſels of
ſervice in the houſe of the Lord. 14 *He gave*
of gold by weight, for *things* of gold, for all inſtruments
of all manner of ſervice, *ſilver alſo* for
all inſtruments of ſilver, by weight, for all inſtruments
of every kind of ſervice: 15 Even the
weight for the candleſticks of gold, and for their
lamps of gold, by weight for every candleſtick,
and for the lamps thereof: and for the candleſticks
of ſilver by weight, *both* for the candleſtick
and *alſo* for the lamps thereof, according to the uſe
for every candleſtick. 16 And by weight *he gave*
gold for the tables of ſhew-bread, for every table,
and *likewiſe* ſilver for the tables of ſilver; 17
Alſo pure gold for the fleſh-hooks, and the bowls
and the cups: and for the golden baſons *he gave*
gold by weight for every baſon; and *likewiſe ſilver*
by weight for every baſon of ſilver: 18 And
for the altar of incenſe, refined gold by weight;
and gold for the pattern of the chariot of the cherubims,
that ſpread out *their wings*, and covered
the ark of the covenant of the Lord. 19 All
this, ſaid David, the Lord made me underſtand
in writing by *his* hand upon me, *even* all the
works of this pattern. 20 And David ſaid to
Solomon his ſon, Be ſtrong and of good courage,
and do *it*: fear not, nor be diſmayed, for the
Lord God, *even* my God, *will be* with thee, he
will not fail thee, nor forſake thee, until thou
haſt finiſhed all the work for the ſervice of the
houſe of the Lord. 21 And behold, the courſes
of the prieſts and the Levites, *even they ſhall be*
with thee for all the ſervice of the houſe of God,
and *there ſhall be* with thee for all manner of workmanſhip,
every willing ſkilful man, for any manner
of ſervice: alſo the princes and all the people
will be wholly at thy commandment.

It's to be obſerved, that *David*, in ordering the Courſes of the Prieſts and *Levites*, by which Alterations were made in the Service of God, did not do this out of an abſolute royal Authority, ordaining the Service of God according to his own Fancy and Good-liking, but he did it as a Prophet of God, by the Inſtinct and Suggeſtion of the Holy Ghoſt, and alſo by the Inſtigation and Perſuaſion of *Gad* and *Nathan*. Thus God ſhewed unto *Moſes* a Pattern of all he ſhould make, *Exod.* xxv. 40. and xxvi. 32. and *Heb.* viii. 5.

CHAP. XXIX.

David, *by his Example and Entreaty, cauſes the Princes and People to offer willingly.* David'*s Thankſgiving and Prayer. The People having bleſſed God and ſacrificed, make* Solomon *King.* David'*s-Reign and Death.*

Ver. 1. FUrthermore, David the king ſaid
unto all the congregation, Solomon
my ſon, whom alone God hath choſen, *is yet*
young and tender, and the work *is* great: for
the palace *is* not for man, but for the Lord God.
2 Now I have prepared with all my might for
the houſe of my God, the gold for *things to be*
made of gold, and the ſilver for *things* of ſilver,
and the braſs for *things* of braſs, the iron for
things of iron, and wood for *things* of wood;
onyx-ſtones, and *ſtones* to be ſet, gliſtering ſtones,
and of divers colours, and all manner of precious
ſtones, and marble-ſtones in abundance. 3 Moreover,
becauſe I have ſet my affection to the
houſe of my God, I have of mine own proper
good, of gold and ſilver, *which* I have given
to the houſe of my God, over and above all
that I have prepared for the holy houſe, 4 *Even*
three thouſand talents of gold, of the gold of
Ophir, and ſeven thouſand talents of refined ſilver,
to overlay the walls of the houſes *withall*:
5 The gold for *things* of gold, and the ſilver for
things of ſilver, and for all manner of work *to be*
made by the hands of artificers. And who *then* is
willing to conſecrate his ſervice this day unto the
Lord? 6 Then the chief of the fathers and
princes of the tribes of Iſrael, and the captains
of thouſands and of hundreds, with the rulers
over the kings work, offered willingly. 7 And
gave for the ſervice of the houſe of God, of
gold, five thouſand talents, and ten thouſand
drams; and of ſilver, ten thouſand talents; and
of braſs, eighteen thouſand talents; and one hundred
thouſand talents of iron. 8 And they with
whom *precious* ſtones were found, gave *them* to
the treaſure of the houſe of the Lord, by the
hand of Jehiel the Gerſhonite. 9 Then the
people rejoyced, for that they offered willingly,
becauſe with perfect heart they offered willingly
unto the Lord: and David the king alſo rejoyced
with great joy. 10 Wherefore David bleſſed
the Lord before all the congregation: and David
ſaid, Bleſſed *be* thou, Lord God of Iſrael,
our father, for ever and ever. 11 Thine, O Lord,
is the greatneſs, and the power, and the glory,
and the victory, and the majeſty: for all *that is*
in the heaven and in the earth, *is thine*; thine *is*
the kingdom, O Lord, and thou art exalted as
head above all. 12 Both riches and honour *come*
of thee, and thou reigneſt over all, and in thine
hand *is* power and might, and in thine hand *it is*
to make great, and to give ſtrength unto all.
13 Now therefore, our God, we thank thee,
and praiſe thy glorious name. 14 But who *am*
I, and what *is* my people, that we ſhould be
able to offer ſo willingly after this ſort? for all
things *come* of thee, and of thine own have we
given thee. 15 For we *are* ſtrangers before thee,
and ſojourners, as *were* all our fathers: our days
on the earth *are* as a ſhadow, and *there is* none
abiding. 16 O Lord our God, all this ſtore
that we have prepared to build thee an houſe for
thine holy name, *cometh* of thine hand, and *is* all
thine own. 17 I know alſo, my God, that thou
trieſt the heart, and hath pleaſure in uprightneſs.
As for me, in the uprightneſs of mine heart I
have willingly offered all theſe things: and now
have I ſeen with joy, thy people which are preſent
here, to offer willingly unto thee. 18 O
Lord God of Abraham, Iſaac and of Iſrael our
fathers, keep this for ever in the imagination of
the thoughts of the heart of thy people, and prepare
their heart unto thee. 19 And give unto
Solomon my ſon a perfect heart to keep thy
commandments, thy teſtimonies and thy ſtatutes,
and to do all *theſe things*, and to build the palace
for the which I have made proviſion. 20 And
David ſaid to all the congregation, Now bleſs
the Lord your God. And all the congregation
bleſſed the Lord God of their fathers, and bowed
down their heads, and worſhipped the Lord and
the king. 21 And they ſacrificed ſacrifices unto
the Lord, and offered burnt-offerings unto the
Lord on the morrow after that day, *even* a thouſand
bullocks, a thouſand rams, *and* a thouſand

lambs, with their drink-offerings, and ſacrifices
in abundance for all Iſrael: 22 And did eat and
drink before the Lord on that day with great glad-
neſs, and they made Solomon the ſon of David
king the ſecond time, and anointed *him* unto the
Lord *to be* the chief governor, and Zadok *to be*
prieſt. 23 Then Solomon ſat on the throne of
the Lord as king in ſtead of David his father,
and proſpered, and all Iſrael obeyed him. 24
And all the princes and the mighty men, and all
the ſons likewiſe of king David ſubmitted them-
ſelves unto Solomon the king. 25 And the
Lord magnified Solomon exceedingly in the ſight
of all Iſrael, and beſtowed upon him *ſuch* royal
majeſty as had not been on any king before him
in Iſrael. 26 Thus David the ſon of Jeſſe,
reigned over all Iſrael. 27 And the time that
he reigned over Iſrael, was forty years; ſeven,
years reigned he in Hebron, and thirty and three
years reigned he in Jeruſalem. 28 And he died
in a good old age, full of days, riches, and ho-
nour: and Solomon his ſon reigned in his ſtead.
29 Now the acts of David the king, firſt and
laſt, behold, they *are* written in the book of
Samuel the ſeer, and in the book of Nathan the
prophet, and in the book of Gad the ſeer, 30
With all his reign and his might, and the times
that went over him, and over Iſrael, and over all
the kingdoms of the countrys.

Then Solomon ſat on the Throne of the Lord] That is, on the Throne of *Iſrael*, which is called *the Throne of the Lord*, either more generally, as all Thrones are the Lord's, *by whom Kings reign*, Prov. viii. 15. and *Magiſtrates are ordained*, Rom. xiii. 1, 2. or more eſpecially and peculiarly; either, 1. Becauſe the Lord himſelf was, in a peculiar Manner, the King and Governor of *Iſrael*, not only in the Time of the Judges, but afterwards; or, 2. Becauſe it was the Throne of *Chriſt* the Lord, whoſe Vicegerents *David* and *Solomon*, and their Succeſſors, were; for whom this Throne was reſerved, and by whom it was to be eſtabliſhed and enjoyed for ever. Or, 3. Becauſe it was the Throne which fell to *Solomon*, not by Right of Inheritance, for he had elder Brethren, but by ſpecial Appointment and Gift of the Lord. And for this, *of the Lord*, is the Genitive Caſe of the Efficient, as the Learned call it and ſignifies, *which the Lord gave him.*

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A N
EXPOSITION
O F
The Second Book of the CHRONICLES.

The ARGUMENT.

n this ſecond Book of Chronicles *is briefly comprehended what is contained in the ſecond Book of* Kings; *that is, from the Reign of* Solomon, *to the Deſtruction of* Jeruſalem, *and the carrying away of the People captive into* Babylon. *In this Story are certain Things more copiouſly related than in the Book of the* Kings, *and therefore ſerve greatly to the underſtanding of the Prophets. But three Things are here chiefly to be conſidered.* 1. *That the godly Kings, when they ſaw the divine Vengeance prepared againſt their Country for Sin, had Recourſe to the Lord, and by earneſt Prayer were heard, and the Plagues were removed.* 2. *That it greatly offends God, that ſuch as fear him, and profeſs his Religion, ſhould be joined in Amity with the Wicked. And,* 3. *How the good Rulers ever love the Prophets of God, and were very zealous in promoting his Religion throughout all their Dominions; and on the contrary, that the Wicked hate his Miniſters, depoſe them, and, for the true Religion and Word of God, ſet up Idolatry and ſerved God according to the Humour of Men.*

hus have we, in an orderly hiſtorical Way, related the principal Occurrences from the Beginning of the World, to the Rebuilding of Jeruſalem, *containing, in the Whole, three Thouſand five hundred and eighteen Years and ſix Months.*

C H A P. I.

olomon's *ſolemn Offering at* Gibeon. *His Choice of Wiſdom. Is bleſſed of God. His Strength and Wealth.*

v.1. AND Solomon the ſon of David, was ſtrengthned in his kingdom, and the rd his God was with him, and magnified him ceedingly. 2 Then Solomon ſpake unto all ael, to the captains of thouſands, and of hunds, and to the judges, and to every governor, all Iſrael, the chief of the fathers. 3 So omon and all the congregation with him, nt to the high place that was at Gibeon, for re was the tabernacle of the congregation of d, which Moſes the ſervant of the Lord had de in the wilderneſs. 4 But the ark of God David brought up from Kirjath-jearim to place which David had prepared for it: for had pitched a tent for it at Jeruſalem. 5 reover the braſen altar that Bezaleel the ſon Uri, the ſon of Hur, had made, he put be- the tabernacle of the Lord: and Solomon the congregation ſought unto it. 6 And omon went up thither to the braſen altar be- the Lord, which *was* at the tabernacle of congregation, and offer'd a thouſand burnt-ings upon it. 7 In that night did God ap- unto Solomon, and ſaid unto him, Aſk I ſhall give thee. 8 And Solomon ſaid God, Thou haſt ſhewed great mercy unto d my father, and haſt made me to reign is ſtead. 9 Now, O Lord God, let thy promiſe unto David my father be eſtabliſhed: for thou haſt made me king over a people, like the duſt of the earth in multitude. 10 Give me now wiſdom and knowledge that I may go out and come in before this people: for who can judge this thy people *that is ſo* great? 11 And God ſaid to Solomon, Becauſe this was in th heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt aſked long life; but haſt aſked wiſdom and knowledge for thy ſelf, that thou mayeſt judge my people over whom I have made thee king: 12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like. 13 Then Solomon came *from his journey* to the high place that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael. 14 And Solomon gathered chariots, and horſe-men: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which he placed in the chariot-cities, and with the king at Jeruſalem. 15 And the king made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar-trees made he as the ſycomore-trees that *are* in the vale for abundance. 16 And Solomon had horſes brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price. 17 And they fetcht up, and brought forth out of Egypt, a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria by their means.

Moreover, the brazen Altar, which Bezaleel, the Son of Uri, the Son of Hur, had made, he put before the Tabernacle of the Lord] By the *He* here mentioned, is to be underſtood, either *Moſes*, named Ver. 3. or *Bezaleel*, in this Verſe, by the Command and Direction of *Moſes*; or *David*, who may be ſaid to put it (*the braſen Altar*) there, becauſe he continued it there, and did not remove it, as he did the Ark from the Tabernacle.

The other Contents of this Chapter the Reader will find, 1 *Kings* iii.

CHAP. II.

Solomon *appoints Workmen to build the Temple. His Embaſſy to King* Hiram, *for Workmen and Materials; promiſing to furniſh him with Proviſion.* Hiram'*s Kindneſs.* Solomon *numbers and divides the Workmen.*

Ver. 1. AND Solomon determined to build an houſe for the name of the Lord, and an houſe for his kingdom. 2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountain, and three thouſand and ſix hundred to overſee them. 3 And Solomon ſent to Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.* 4 Behold, I build an houſe to the name of the Lord my God, to dedicate *it* to him, *and* to burn before him ſweet incenſe, and for the continual ſhew-bread, and for the burnt-offerings morning and evening on the ſabbaths, and on the new-moons, and on the ſolemn feaſts of the Lord our God. This *is an ordinance* for ever to Iſrael. 5 And the houſe which I build *is* great: for great is our God above all gods. 6 But who is able to build him an houſe, ſeeing the heaven, and heaven of heavens cannot contain him? who *am* I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him? 7 Send me now therefore a man cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can ſkill to grave with the cunning men that *are* with me in Judah and in Jeruſalem, whom David my father did provide. 8 Send me alſo cedar-trees, fir-trees and algum-trees out of Lebanon: (for I know that thy ſervants can ſkill to cut timber in Lebanon) and behold my ſervants *ſhall be* with thy ſervants. 9 Even to prepare me timber in abundance: for the houſe which I am about to build *ſhall be* wonderful great. 10 And behold, I will give to thy ſervants the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oyl. 11 Then Huram the king of Tyre anſwered in writing which he ſent to Solomon, Becauſe the Lord hath loved his people, he hath made thee king over them. 12 Huram ſaid moreover, Bleſſed *be* the Lord God of Iſrael that made heaven and earth, who hath given to David the king, a wiſe ſon, endued with prudence and underſtanding, that might build an houſe for the Lord, and an houſe for his kingdom. 13 And now I have ſent a cunning man (endued with underſtanding) of Huram my fathers; 14 The ſon of a woman of the daughters of Dan, and his father *was* a man of Tyre, ſkilful to work in gold, and in ſilver, in braſs, in iron, in ſtone, and in timber, in purple, in blue, and in fine linen, and in crimſon: alſo to grave any manner of graving, and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. 15 Now therefore the wheat and the barley, the oyl, and the wine which my Lord hath ſpoken of, let him ſend unto his ſervants: 16 And we will cut wood out of Lebanon, as much as thou ſhalt need, and we will bring it to thee in flotes by ſea to Joppa, and thou ſhalt carry it up to Jeruſalem. 17 And Solomon numbred all the ſtrangers that *were* in the land of Iſrael, afte
the numbring wherewith David his father had numbred them: and they were found an hundred and fifty thouſand and three thouſand and ſix hundred. 18 And he ſet threeſcore and ten thouſand of them *to be* bearers of burdens and fourſcore thouſand *to be* hewers in the mountain, and three thouſand, and ſix hundred overſeers to ſet the people a work.

Concerning *Solomon*'s Workmen, their Number, an
their Appointments to ſeveral Parts of the Work;
alſo his Embaſſy to *Hiram*, ſee 1 *Kings* v.

CHAP. III.

The Place and Time of building the Temple. T
Meaſure and Ornaments of it. The Cherubim
The Veil and the Pillars.

Ver. 1. THEN Solomon began to build t
houſe of the Lord at Jeruſalem
mount Moriah, where *the* Lord appeared unto D
vid his father, in the place that David had prepar
in the threſhing-floor of Ornan the Jebuſite.
And he began to build in the ſecond *day* of t
ſecond month, in the fourth year of his reign.
Now theſe *are the things wherein* Solomon w
inſtructed for the building of the houſe of Go
The length by cubits after the firſt meaſure w
threeſcore cubits, and the breadth twenty cubi
4 And the porch that *was* in the front *of*
houſe, the length *of it was* according to
breadth of the houſe, twenty cubits, and
height *was* an hundred and twenty: and
overlaid it within with pure gold. 5 And
greater houſe he cieled with fir-tree, which
overlaid with fine gold, and ſet thereon pal
trees and chains. 6 And he garniſhed the ho
with precious ſtones for beauty: and the g
was gold of Parvaim. 7 He overlaid alſo
houſe, the beams, the poſts, and the walls th
of, and the doors thereof with gold, and gra
cherubims on the walls. 8 And he made
moſt holy houſe, the length whereof was acc
ing to the breadth of the houſe, twenty cub
and the breadth thereof twenty cubits: and
overlaid it with fine gold *amounting* to ſix hund
talents. 9 And the weight of the nails was
ſhekels of gold: and he overlaid the upper ch
bers with gold. 10 And in the moſt holy h
he made two cherubims of image-work,
overlaid them with gold. 11 And the wing
the cherubims *were* twenty cubits long:
wing *of the one cherub* was five cubits, reac
to the wall of the houſe, and the other wing
likewiſe five cubits, reaching to the wing of
o

other cherub. 12 And one wing of the other cherub was five cubits, reaching to the wall of the houſe: and the other wing was five cubits alſo, joining to the wing of the other cherub. 13 The wings of theſe cherubims ſpread themſelves forth twenty cubits: and they ſtood on their feet, and their faces *were* inward. 14 And he made the vail *of* blue, and purple, and crimſon, and fine linen, and wrought cherubims thereon. 15 Alſo he made before the houſe two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits. 16 And he made chains, as in the oracle, and put *them* on the heads of the pillars, and made an hundred pomegranates, and put *them* on the chains. 17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin, and the name of that on the left, Boaz.

The Subſtance of this Chapter is contained in 1 *Kings* vi. as are likewiſe the Contents of the next Chapter.

CHAP. IV.

The Altar of Braſs. The Molten Sea. The ten Lavers, Candleſticks, and Tables. The Inſtruments of Gold.

Ver. 1. MOreover, he made an altar of braſs, twenty cubits the length thereof, nd twenty cubits the breadth thereof, and ten ubits the height thereof. 2 Alſo he made a molten ſea of ten cubits, from brim to brim, ound in compaſs, and five cubits the height hereof, and a line of thirty cubits did compaſs it ound about. 3 And under it was the ſimilitude f oxen, which did compaſs it round about: ten a cubit compaſſing the ſea round about. Two ows of oxen *were* caſt, when it was caſt. 4 It ood upon twelve oxen, three looking toward e north, and three looking toward the weſt, d three looking toward the ſouth, and three oking toward the eaſt: and the ſea was *ſet* ove upon them, and all their hinder parts *were* ward. 5 And the thickneſs of it was an handreadth, and the brim of it like the work of the im of a cup, with flowers of lilies; *and* it reived and held three thouſand baths. 6 He de alſo ten lavers, and put five on the right nd, and five on the left, to waſh in them: ſuch ngs as they offered for the burnt-offering, they ſhed in them; but the ſea was for the prieſts waſh in. 7 And he made ten candleſticks of ld according to their form, and ſet *them* in the ple five on the right hand, and five on the left. He made alſo ten tables, and placed *them* in the ple five on the right ſide, and five on the : and he made an hundred baſons of gold. urthermore, he made the court of the prieſts, the great court, and doors for the court, and laid the doors of them with braſs. 10 And ſet the ſea on the right ſide of the eaſt-end, againſt the ſouth. 11 And Huram made pots and the ſhovels, and the baſons: and am finiſhed the work that he was to make king Solomon for the houſe of God: 12 *To* the two pillars, and the pommels, and the piters *which were* on the top of the two pillars, the two wreaths to cover the two pommels he chapiters which *were* on the top of the pillars: 13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* upon the pillars. 14 He made alſo baſes; and lavers made he upon the baſes; 15 One ſea, and twelve oxen under it: 16 The pots alſo and the ſhovels, and the fleſhhooks, and all their inſtruments, did Huram his father make to king Solomon for the houſe of the Lord, of bright braſs. 17 In the plain of Jordan did the king caſt them, in the clay-ground, between Succoth and Zeredathah. 18 Thus Solomon made all theſe veſſels in great abundance: for the weight of the braſs could not be found out. 19 And Solomon made all the veſſels that *were* for the houſe of God, the golden altar alſo, and the tables whereon the ſhew-bread *was ſet*; 20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle, of pure gold; 21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that perfect gold. 22 And the ſnuffers, and the baſons, and the ſpoons, and the cenſers *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the houſe of the temple, *were* of gold.

CHAP. V.

The dedicated Treaſures. The Ark of the Covenant brought into its Place. The Muſick plays, and the Cloud fills the Houſe of the Lord.

Ver. 1. THUS all the work that Solomon made for the houſe of the Lord was finiſhed: and Solomon brought in *all* the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God. 2 Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael unto Jeruſalem, to bring up the ark of the covenant of the Lord, out of the city of David, which is Zion. 3 Wherefore all the men of Iſrael aſſembled themſelves unto the king in the feaſt, which was in the ſeventh month. 4 And all the elders of Iſrael came, and the Levites took up the ark. 5 And they brought up the ark, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, theſe did the prieſts *and* the Levites bring up. 6 Alſo king Solomon and all the congregation of Iſrael that were aſſembled unto him before the ark, ſacrificed ſheep and oxen, which could not be told nor numbered for multitude. 7 And the prieſts brought in the ark of the covenant of the Lord unto his place, to the oracle of the houſe into the moſt holy *place*, *even* under the wings of the cherubims. 8 For the cherubims ſpread forth *their* wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof, above. 9 And they drew out the ſtaves *of the ark*, that the ends of the ſtaves were ſeen from the ark before the oracle, but they were not ſeen without. And there it is unto this day. 10 *There was* nothing in the ark ſave the two tables which Moſes put *therein* at Horeb, when the Lord made *a covenant* with the children of Iſrael when they came out of

Egypt. 11 And it came to paſs when the prieſts were come out of the holy *place*: (for all the prieſts *that were* preſent were ſanctified, *and* did not then wait by courſe. 12 Alſo the Levites *which were* the ſingers, all of them of Aſaph, of Heman, of Jeduthun, with their ſons, and their brethren; *being* arrayed in white linen, having cymbals, and pſalteries, and harps, ſtood at the eaſt-end of the altar, and with them an hundred and twenty prieſts, ſounding with trumpets) 13 It came even to paſs, as the trumpeters, and ſingers *were* as one, to make one ſound to be heard in praiſing and thanking the Lord; and when they lift up *their* voice with the trumpets and cymbals, and inſtruments of muſick, and praiſed the Lord, *ſaying*, For *he is* good, for his mercy *endureth* for ever: that *then* the houſe was filled with a cloud, *even* the houſe of the Lord; 14 So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the Lord had filled the houſe of God.

The Contents of this, and the two ſucceeding Chapters, are contained in 1 *Kings* vii, viii, ix. where every Difficulty is explained.

CHAP. VI.

Solomon *bleſſes the People, and praiſes God. His excellent Prayer, wherein he ſhews the right Uſe of the Temple.*

Ver. 1. THen ſaid Solomon, The Lord hath ſaid, that he would dwell in the thick darkneſs. 2 But I have built an houſe of habitation for thee, and a place for thy dwelling for ever. 3 And the king turned his face, and bleſſed the whole congregation of Iſrael, (and all the congregation of Iſrael ſtood) 4 And he ſaid, Bleſſed *be* the Lord God of Iſrael, who hath with his hands fulfilled *that* which he ſpake with his mouth to my father David, ſaying, 5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there, neither choſe I any man to be a ruler over my people Iſrael: 6 But I have choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael. 7 Now it was in the heart of David my father to build an houſe for the name of the Lord God of Iſrael. 8 But the Lord ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart: 9 Notwithſtanding, thou ſhalt not build the houſe, but thy ſon which ſhall come forth out of thy loyns, he ſhall build the houſe for my name. 10 The Lord therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the Lord promiſed, and have built the houſe for the name of the Lord God of Iſrael. 11 And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Iſrael. 12 And he ſtood before the altar of the Lord, in the preſence of all the congregation of Iſrael, and ſpread forth his hands; 13 (For Solomon had made a braſen ſcaffold, of five cubits long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands towards heaven) 14 And ſaid, O Lord God of Iſrael, *there is* no God like thee in the heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts: 15 Thou which has kept with thy ſervant David my father, that which thou haſt promiſed him; and ſpakeſt with thy mouth, and has fulfilled *it* with thine hand as *it is* this day. 16 Now therefore, O Lord God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, There ſhall not fail thee a man in my ſight to ſit upon the throne in Iſrael; yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me. 17 Now then, O Lord God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David. 18 (Bu will God in very deed dwell with men on th earth? behold, heaven, and the heaven of heaven cannot contain thee; how much leſs this houſ which I have built?) 19 Have reſpect therefor to the prayer of thy ſervant, and to his ſupplicatio O Lord my God, to hearken unto the cry an the prayer which thy ſervant prayeth befor thee: 20 That thine eyes may be open upo this houſe day and night, upon the place where of thou haſt ſaid, that thou wouldeſt put th name there; to hearken unto the prayer, whic thy ſervant prayeth towards this place. 2 Hearken therefore unto the ſupplications of th ſervant, and of thy people Iſrael, which the ſhall make towards this place: hear thou fro thy dwelling-place, *even* from heaven; and whe thou heareſt, forgive. 22 If a man ſin again his neighbour, and an oath be laid upon him to make him ſwear, and the oath come befo thine altar in this houſe: 23 Then hear tho from heaven, and do, and judge thy ſervan by requiting the wicked, by recompenſing h way upon his own head, and by juſtifying t righteous, by giving him according to his right ouſneſs. 24 And if thy people Iſrael be put the worſe before the enemy, becauſe they hav ſinned againſt thee; and ſhall return and confe thy name, and pray and make ſupplication befo thee in this houſe: 25 Then hear thou from t heavens, and forgive the ſins of thy people I rael, and bring them again unto the land whi thou gaveſt to them, and to their fathers. 2 When the heaven is ſhut up, and there is rain, becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs t name and turn from their ſin when thou d afflict them: 27 Then hear thou from heave and forgive the ſin of thy ſervants, and of t people Iſrael, when thou haſt taught them good way, wherein they ſhould walk; and ſe rain upon thy land which thou haſt given u thy people for an inheritance. 28 If there dearth in the land, if there be peſtilence, if th be blaſting, or mildew, locuſts, or caterpille if their enemies beſiege them in the cities of th land; whatſoever ſore, or whatſoever ſickn *there be*: 29 *Then* what prayer or what ſupplicati ſoever ſhall be made of any man, or of all t

peo

people Iſrael, when every one ſhall know his own ſore, and his own grief, and ſhall ſpread forth his hands in this houſe: 30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart thou knoweſt: (for thou only knoweſt the hearts of the children of men) 31 That they may fear thee, to walk in thy way ſo long as they live in the land which thou gaveſt unto our fathers. 32 Moreover, concerning the ſtranger, which is not of thy people Iſrael, but is come from a far country for thy great names ſake, and thy mighty hand, and thy ſtretched out arm; if they come and pray in this houſe: 33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that this houſe which I have built, is called by thy name. 34 If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name: 35 Then hear thou from the heavens their prayer and their ſupplication, and maintain their cauſe. 36 If they ſin againſt thee, (for *there is* no man which ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near; 37 Yet *if* they bethink themſelves in the land whether they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt ickedly; 38 If they return to thee with all their eart and with all their ſoul, in the land of their aptivity, whither they have carried them captives, and pray towards their land which thou aveſt unto their fathers, and *toward* the city hich thou haſt choſen, and toward the houſe hich I have built for thy name: 39 Then hear hou from the heavens, *even* from thy dwelling-lace, their prayer and their ſupplications, and aintain their cauſe, and forgive thy people hich have ſinned againſt thee. 40 Now, my od, let (I beſeech thee) thine eyes be open, d *let* thine ears *be* attent unto the prayer *that made* in this place. 41 Now therefore ariſe, Lord God, into thy reſting-place, thou, and e ark of thy ſtrength: let thy prieſts, O Lord od, be clothed with ſalvation, and let thy ints rejoice in goodneſs. 42 O Lord God, rn not away the face of thine anointed: remember the mercies of David thy ſervant.

CHAP. VII.

re from Heaven, and a viſible Glory in the Temple, witneſs the divine Preſence and Acceptance. The People worſhip. Solomon's *ſolemn Sacrifice; having kept the Feaſt of Tabernacles and of Dedication, he diſmiſſes the People. God appears* to Solomon; *promiſes his Favour on Obedience; lſe threatens grievous Judgments.*

.1. NOW when Solomon had made an end of praying, the fire came down m heaven, and conſumed the burnt-offering d the ſacrifices; and the glory of the Lord filled houſe. 2 And the prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lords houſe. 3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the Lord upon the houſe, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the Lord, *ſaying*, For *he is* good, for his mercy *endureth* for ever. 4 Then the king and all the people offered ſacrifices before the Lord. 5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the people dedicated the houſe of God. 6 And the prieſts waited on their offices: the Levites alſo with inſtruments of muſick of the Lord, which David the king had made to praiſe the Lord, becauſe his mercy *endureth* for ever, when David praiſed by their miniſtry: and the prieſts ſounded trumpets before them, and all Iſrael ſtood. 7 Moreover, Solomon hallowed the middle of the court that was before the houſe of the Lord: for there he offered burnt-offerings, and the fat of the peace-offerings, becauſe the brazen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat. 8 Alſo at the ſame time Solomon kept the feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entring in of Hamath, unto the river of Egypt. 9 And in the eighth day they made a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days. 10 And on the three and twentieth day of the ſeventh month, he ſent the people away into their tents, glad and merry in heart for the goodneſs that the Lord had ſhewed unto David, and to Solomon, and to Iſrael his people. 11 Thus Solomon finiſhed the houſe of the Lord, and the kings houſe: and all that came into Solomons heart to make in the houſe of the Lord, and in his own houſe, he proſperouſly effected. 12 And the Lord appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, and have choſen this place to myſelf for an houſe of ſacrifice. 13 If I ſhut up heaven that there be no rain, or if I command the locuſts to devour the land, or if I ſend peſtilence among my people; 14 If my people which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their ſin, and will heal their land. 15 Now mine eyes ſhall be open, and mine ears attent unto the prayer *that is made* in this place. 16 For now have I choſen and ſanctified this houſe, that my name may be there for ever: and mine eyes and mine heart ſhall be there perpetually. 17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments: 18 Then will I ſtabliſh the throne of thy kingdom, according as I have covenanted with David thy father, ſaying, There ſhall not fail thee a man *to be* ruler in Iſrael. 19 But if ye turn away and forſake my ſtatutes and my commandments which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them: 20 Then will I pluck them up by the roots out of my land which I have given them; and this houſe which I have ſanctified for my name, will I caſt out of my ſight, and will make it *to be* a proverb, and a by-word among all nations. 21 And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhall ſay, Why hath the Lord done thus unto this land, and unto this houſe? 22 And it ſhall be anſwered, Becauſe they forſook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

Solomon's *Buildings. The Heathen, who remained in the Land, he makes tributary; but the* Iſraelites *Rulers. His yearly ſolemn Sacrifices. He appoints the Prieſts and Levites their proper Places. His Navy fetches Gold from* Ophir.

Ver. 1. AND it came to paſs (at the end of twenty years, wherein Solomon had built the houſe of the Lord and his own houſe) 2 That the cities which Huram had reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there. 3 And Solomon went to Hamath-zobah, and prevailed againſt it. 4 And he built Tadmor in the wilderneſs and all the ſtore-cities, which he built in Hamath. 5 Alſo he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; 6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſemen, and all that Solomon deſired to build in Jeruſalem, and in Lebanon, and throughout all the land of his dominion. 7 *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites which *were* not of Iſrael; 8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute, until this day. 9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horſemen. 10 And theſe *were* the chief of king Solomons officers, *even* two hundred and fifty, that bare rule over the people. 11 And Solomon brought up the daughter of Pharaoh, out of the city of David, unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places are* holy, whereunto the ark of the Lord hath come. 12 Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch: 13 Even after a certain rate every day, offering according to the commandment of Moſes, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts, three times in the year, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles. 14 And he appointed, according to the order of David his father, the courſes of the prieſts to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the duty of every man required: the porters alſo by their courſes, at every gate: for ſo had David the man of God commanded. 15 And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures. 16 Now all the work of Solomon was prepared unto the day of the foundation of the houſe of the Lord, and until it was finiſhed: *ſo* the houſe of the Lord was perfected. 17 Then went Solomon to Eziongeber, and to Eloth, at the ſea-ſide in the land of Edom. 18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

And Solomon brought up the Daughter of Pharaoh ou
of the City of David, unto the Houſe that he had buil
for her] The Reaſon of his doing this was, firſt, be-
cauſe ſhe was a Woman, and attended by many othe
Women, who, beſides the common Pollutions of al
are ſubject to many and frequent ceremonial Pollution
peculiar to their Sex; and, either ſhe, or at leaſ
many of her Followers, might be Heathens at th
Time; and therefore he thought it indecent, that ſuc
Perſons ſhould come, as it were, in God's ſtead, an
ſucceed him in the Place where he had dwelt. O
ſecondly, he ſpeaks not of the Time when the A
was gone, but while it was there; and theſe Wor
contain a Reaſon, not of the more remote Words w
he now *brought her up thither*, but of the Words im
mediately preceding, *why he built this Houſe for he*
becauſe the Ark was now in the Houſe of *David*, whi
ought therefore to be kept pure, and from the ve
Danger and Appearance of Pollution.

CHAP. IX.

The Queen of Sheba's *Viſit to* Solomon. H
Gold; Targets; Throne of Ivory; Veſſels; Pr
ſents; Chariots and Horſes; Tributes; Rei
and Death.

Ver. 1. AND when the queen of Sheba hea
of the fame of Solomon, ſhe ca
to prove Solomon with hard queſtions at Je
ſalem, with a very great company, and cam
that bare ſpices, and gold in abundance, a
precious ſtones: and when ſhe was come
Solomon, ſhe communed with him of all th
was in her heart. 2 And Solomon told her
her queſtions: and there was nothing hid fro
Solomon which he told her not. 3 And wh
the queen of Sheba had ſeen the wiſdom
Solomon, and the houſe that he had built,
And the meat of his table, and the ſitting
his ſervants, and the attendance of his miniſte
and their apparel, his cup-bearers alſo, and th
apparel, and his aſcent by which he went up i
the houſe of the Lord; there was no more ſp
in her. 5 And ſhe ſaid to the king, *It wa*
true report which I heard in mine own land,
thine acts, and of thy wiſdom: 6 Howbeit
believed not their words, until I came, and m
eyes had ſeen *it*: and behold, the one half
the greatneſs of thy wiſdom was not told
for thou exceedeſt the fame that I heard.
Happy *are* thy men, and happy *are* theſe
ſervants, which ſtand continually before t
and hear thy wiſdom. 8 Bleſſed be the L
thy God, which delighted in thee to ſet thee
his throne, *to be* king for the Lord thy G
becauſe thy God loved Iſrael, to eſtabliſh t

for ever, therefore made he thee king over them, to do judgment and juſtice. 9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones; neither was there any ſuch ſpice as the queen of Sheba gave king Solomon. 10 And the ſervants alſo of Huram, and the ſervants of Solomon which brought gold from Ophir, brought algum-trees, and precious ſtones. 11 And the king made *of* the algum-trees, terriſes to the houſe of the Lord, and to the kings palace, and harps and pſalteries for ſingers: and there were none ſuch ſeen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba, all her deſire, whatſoever ſhe aſked, beſides *that* which ſhe had brought unto the king: ſo ſhe turned, and went away to her own land, ſhe and her ſervants. 13 Now the weight of the gold that came to Solomon in one year, was ſix hundred and threeſcore and ſix talents of gold; 14 Beſides *that which* chapmen and merchants brought: and all the kings of Arabia, and governours of the country, brought gold, and ſilver to Solomon. 15 And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of beaten gold went to one target. 16 And three hundred ſhields *made he of* beaten gold: three hundred *ſhekels* of gold went to one ſhield: and the king put them in the houſe f the foreſt of Lebanon. 17 Moreover, the ing made a great throne of ivory, and overlaid t with pure gold. 18 And *there were* ſix ſteps o the throne with a foot-ſtool of gold *which were* aſtened to the throne, and ſtays on each ſide of he ſitting-place, and two lions ſtanding by the ſtays. 9 And twelve lions ſtood there on the one ſide d on the other, upon the ſix ſteps. There s not the like made in any kingdom. 20 nd all the drinking veſſels of king Solomon re *of* gold, and all the veſſels of the houſe of e foreſt of Lebanon *were of* pure gold: none re *of* ſilver; it was *not* any thing accounted of the days of Solomon. 21 For the kings ſhips nt to Tarſhiſh with the ſervants of Huram: very three years once came the ſhips to Tarſhiſh inging gold, and ſilver, ivory, and apes, and acocks. 22 And king Solomon paſſed all the ngs of the earth in riches and wiſdom. 23 nd all the kings of the earth ſought the preſence Solomon, to hear his wiſdom, that God had t in his heart. 24 And they brought every man s preſent, veſſels of ſilver, and veſſels of gold, d raiment, harneſs, and ſpices, horſes, and les a rate year by year. 25 And Solomon d four thouſand ſtalls for horſes and chariots, d twelve thouſand horſemen, whom he bewed in the chariot-cities, and with the king Jeruſalem. 26 And he reigned over all the gs, from the river, even unto the land of the liſtines, and to the border of Egypt. 27 d the king made ſilver in Jeruſalem as ſtones, d cedar-trees made he as the ſycomore-trees, t *are* in the low plains, in abundance. 28 d they brought unto Solomon horſes out of ypt, and out of all lands. 29 Now the reſt of acts of Solomon, firſt and laſt, are they not tten in the book of Nathan the prophet, and the propheſy of Ahijah the Shilonite, and he viſions of Iddo the ſeer, againſt Jeroboam ſon of Nebat? 30 And Solomon reigned in Jeruſalem over all Iſrael forty years. 31 And Solomon ſlept with his fathers, and he was buried in the city of David his father, and Rehoboam his ſon reigned in his ſtead.

The Hiſtory of this Chapter is contained in 1 *Kings* x.

CHAP. X.

Rehoboam *made King. The* Iſraelites, *by* Jeroboam, *require a Relaxation of their Taxes.* Rehoboam, *refuſing the old Mens Counſel, by the Advice of young Men, anſwers them roughly. Ten Tribes revolt*; *kill* Hadoram; *and make* Rehoboam *fly.*

Ver. 1. AND Rehoboam went to Shechem: for to Shechem were all Iſrael come to make him king. 2 And it came to paſs when Jeroboam the ſon of Nebat (who *was* in Egypt, whither he had fled from the preſence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt. 3 And they ſent and called him: ſo Jeroboam and all Iſrael came, and ſpake to Rehoboam, ſaying, 4 Thy father made our yoke grievous, now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee. 5 And he ſaid unto them, Come again unto me after three days. And the people departed. 6 And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me*, to return anſwer to this people? 7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever. 8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that ſtood before him. 9 And he ſaid unto them, What advice give ye, that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us? 10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us: thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my fathers loyns. 11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions. 12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day. 13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men, 14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions. 15 So the king hearkened not unto the people, for the cauſe was of God, that the Lord might perform his word, which he ſpake by the hand of Ahijah the Shilonite to Jeroboam the ſon of Nebat. 16 And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſon of Jeſſe: every man to your tents, O Iſrael, *and* now David, ſee to thine own houſe. So all Iſrael went to their tents. 17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them. 18 Then king Rehoboam ſent Hadoram that was over the tribute, and the children of Iſrael ſtoned him with ſtones, that he did: but king Rehoboam made ſpeed to get him up to *his* chariot, to flee to Jeruſalem. 19 And Iſrael rebelled againſt the houſe of David unto this day.

See the Contents of this, and the two following Chapters, in 1 *Kings* xii. xiv, *&c.*

CHAP. XI.

Rehoboam, *raiſing an Army to ſubdue* Iſrael, *is forbidden to proceed by* Shemaiah. *He ſtrengthens his Kingdom with Forts and Proviſions. The Prieſts and* Levites, *and ſuch as feared God, forſaken by* Jeroboam, *who turns Idolater, ſtrengthen the Kingdom of* Judah. *The Wives and Children of* Rehoboam.

Ver. 1. AND when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and Benjamin, an hundred and fourſcore thouſand choſen men which were warriors, to fight againſt Iſrael, that he might bring the kingdom again to Rehoboam. 2 But the word of the Lord came to Shemaiah the man of God, ſaying, 3 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all Iſrael in Judah and Benjamin, ſaying, 4 Thus ſaith the Lord, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe, for this thing is done of me. And they obeyed the words of the Lord, and returned from going againſt Jeroboam. 5 And Rehoboam dwelt in Jeruſalem, and built cities for defence in Judah. 6 He built even Beth-lehem, and Etam, and Tekoa, 7 And Beth-zur, and Shoco, and Adullam, 8 And Gath, and Mareſhah, and Ziph, 9 And Adoraim, and Lachiſh, and Azekah, 10 And Zorah, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities. 11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victual, and of oil, and wine. 12 And in every ſeveral city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide. 13 And the prieſts and the Levites that *were* in all Iſrael, reſorted to him out of all their coaſts. 14 (For the Levites left their ſuburbs, and their poſſeſſion, and came to Judah and Jeruſalem: for Jeroboam and his ſons had caſt them off from executing the prieſts office unto the Lord. 15 And he ordained him prieſts for the high-places, and for the devils, and for the calves which he had made) 16 And after them out of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the Lord God of Iſrael, came to Jeruſalem to ſacrifice unto the Lord God of their fathers. 17 So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong, three years: for three years they walked in the way of David and Solomon. 18 And Rehoboam took him Mahalath the daughter of Jeremoth the ſon of David to wife, *and* Abihail the daughter of Eliab, the ſon of Jeſſe: 19 Which bare him children; Jeuſh, and Shamariah, and Zaham. 20 And after her, he took Maachah the daughter of Abſalom, which bare him Abijah, and Attai, and Ziza, and Shelomith. 21 And Rehoboam loved Maachah the daughter of Abſalom, above all his wives and his concubines: (for he took eighteen wives, and threeſcore concubines, and begat twenty and eight ſons, and threeſcore daughters) 22 And Rehoboam made Abijah the ſon of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king. 23 And he dealt wiſely, and diſperſed of all his children throughout all the countrys of Judah and Benjamin unto every fenced city: and he gave them victual in abundance: and he deſired many wives.

CHAP. XII.

Rehoboam *forſakes the Lord, and is puniſhed b*
Shiſhak. Shemaiah *reproves him*; *he and bi*
Princes repent; *he is preſerved in his Kingdom*
but ſpoiled of the Treaſures of the Temple, an
of his royal Palace. His Reign and Death
Abijah *his Son is made King.*

Ver. 1. AND it came to paſs when Rehoboa
had eſtabliſhed the kingdom, an
had ſtrengthned himſelf, he forſook the law
the Lord, and all Iſrael with him. 2 And
came to paſs, *that* in the fifth year of kin
Rehoboam, Shiſhak king of Egypt came
againſt Jeruſalem (becauſe they had tranſgreſſ
againſt the Lord) 3 With twelve hundre
chariots, and threeſcore thouſand horſemen: a
the people *were* without number that came wi
him out of Egypt; the Lubims, the Sukkiim
and the Ethiopians. 4 And he took the fenc
cities which *pertained* to Judah, and came
Jeruſalem. 5 Then came Shemaiah the proph
to Rehoboam, and to the princes of Judah, th
were gathered together to Jeruſalem becauſe
Shiſhak, and ſaid unto them, Thus ſaith
Lord, Ye have forſaken me, and therefore hav
alſo left you in the hand of Shiſhak. 6 Whe
upon the princes of Iſrael, and the king humbl
themſelves, and they ſaid, The Lord *is* rig
teous. 7 And when the Lord ſaw that th
humbled themſelves, the word of the Lord ca
to Shemaiah, ſaying, They have humbled the
ſelves, *therefore* I will not deſtroy them, but
will grant them ſome deliverance, and my wr
ſhall not be poured out upon Jeruſalem by
hand of Shiſhak. 8 Nevertheleſs, they ſhall
his ſervants; that they may know my ſervi
and the ſervice of the kingdoms of the countr
9 So Shiſhak king of Egypt came up aga
Jeruſalem, and took away the treaſures of
houſe of the Lord, and the treaſures of the ki
houſe, he took all: he carried away alſo the ſhie
of gold which Solomon had made. 10 Inſt
of which, king Rehoboam made ſhields of br
and committed them to the hands of the chie
the guard that kept the entrance of the ki
houſe. 11 And when the king entred into
houſe of the Lord, the guard came and fe
them, and brought them again into the gu
chamber. 12 And when he humbled him
the wrath of the Lord turned from him, tha

would not deſtroy *him* altogether: and alſo in Judah things went well. 13 So king Rehoboam ſtrengthened himſelf in Jeruſalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the Lord had choſen out of all the tribes of Iſrael, to put his name there: and his mothers name *was* Naamah, an Ammoniteſs. 14 And he did evil, becauſe he prepared not his heart to ſeek the Lord. 15 Now the acts of Rehoboam, firſt and laſt, *are* they not written in the book of Shemaiah the prophet, and of Iddo the ſeer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually. 16 And Rehoboam ſlept with his fathers, and was buried in the city of David; and Abijah reigned in his ſtead.

CHAP. XIII.

Abijah *wars againſt* Jeroboam, *King of* Iſrael; *declares the Right of his Cauſe*; *truſts in God*; *overcomes* Jeroboam; *his Wives and Children.*

Ver. 1. NOW in the eighteenth year of king Jeroboam, began Abijah to reign over Judah. 2 He reigned three years in Jeruſalem: (his mothers name alſo *was* Micaiah the daughter of Uriel of Gibeah) and there was war between Abijah and Jeroboam. 3 And Abijah ſet the battle in array, with an army of valiant men of war, *even* four hundred thouſand choſen men: Jeroboam alſo ſet the battle in array againſt him with eight hundred thouſand choſen men, *being* mighty men of valour. 4 And Abijah ſtood up upon mount Zemaraim, which is in mount Ephraim, and ſaid, Hear me thou Jeroboam, and all Iſrael. 5 Ought you not to know, that the Lord God of Iſrael gave the kingdom over Iſrael to David for ever, *even* to him and to his ſons by a covenant of ſalt? 6 Yet Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up, and hath rebelled againſt his lord. 7 And there are gathered unto him vain men the children of Belial, and have ſtrengthened themſelves againſt Rehoboam the ſon of Solomon, when Rehoboam was young and tender-hearted, and could not withſtand them. 8 And now ye think to withſtand the kingdom of the Lord, in the hand of the ſons of David; and ye *be* a great multitude, and *there are* with you golden calves which Jeroboam made you for gods. 9 Have ye not caſt out the prieſts of the Lord the ſons of Aaron, and the Levites, and have made you prieſts after the manner of the nations of *other* lands? ſo that whoſoever cometh to conſecrate himſelf with a young bullock and ſeven rams, *the ſame* may be a prieſt of *them that are* no gods. 10 But as for us, the Lord *is* our God, and we have not forſaken him; and the prieſts which miniſter unto the Lord, *are* the ſons of Aaron, and the Levites wait upon *their* buſineſs. 11 And they burn unto the Lord every morning and every evening, burnt-ſacrifices and ſweet incenſe: the *ſhew*-bread alſo *ſet they in order* upon the pure table, and the candleſtick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forſaken him. 12 And behold, God himſelf *is* with us for *our* captain, and his prieſts with ſounding trumpets to cry alarm againſt you: O children of Iſrael, fight ye not againſt the Lord God of your fathers, for you ſhall not proſper. 13 But Jeroboam cauſed an ambuſhment to come about behind them: ſo they were before Judah, and the ambuſhment *was* behind them. 14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the Lord, and the prieſts ſounded with the trumpets. 15 Then the men of Judah gave a ſhout: and as the men of Judah ſhouted, it came to paſs, that God ſmote Jeroboam and all Iſrael before Abijah and Judah. 16 And the children of Iſrael fled before Judah: and God delivered them into their hand. 17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael, five hundred thouſand choſen men. 18 Thus the children of Iſrael were brought under at that time, and the children of Judah prevailed, becauſe they relied upon the Lord God of their fathers. 19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeſhanah with the towns thereof, and Ephrain with the towns thereof. 20 Neither did Jeroboam recover ſtrength again in the days of Abijah: and the Lord ſtrook him, and he died. 21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons, and ſixteen daughters. 22 And the reſt of the acts of Abijah, and his ways, and his ſayings, *are* written in the ſtory of the prophet Iddo.

And Abijah ſtood up upon Mount Zemarim, — and ſaid, Hear me, &c.] None of the great Captains and Commanders, whoſe Speeches are recorded in heathen Authors, ever expreſſed themſelves more movingly than this King of *Judah* did. But ſome have found Fault with him, for ſpeaking not ſo honourably of his Father's *military* Skill and Courage, which he might have as well have omitted; becauſe, allowing it to be true, he ſeems to have ſerved no Purpoſe in mentioning it: But this notwithſtanding, the Speech is very lively, and excellently well calculated to cauſe a Revolt in *Jeroboam*'s Army. *Joſephus*, who was no mean Orator, and who, in ſome Speeches, has improved upon the ſacred Hiſtorian, is quite outdone and ſurpaſſed in this; inſomuch that there is no Room to introduce him, unleſs it be by Way of Foil to the Original.

So there fell down ſlain in Iſrael five hundred thouſand fighting Men] This is indeed a vaſt Number; but it has been obſerved and recorded by ſacred and prophane Hiſtorians, that in thoſe antient Times were very numerous Armies, and frequently very great Slaughters; and that this Slaughter was more than ordinary, there is nothing in it ſtrange or incredible, becauſe Almighty God fought againſt *Iſrael*.

CHAP. XIV.

Aſa *is made King*; *he deſtroys Idolatry. Being in Peace, he ſtrengthens his Kingdom with Forts and Armies. In a great Strait, he calls upon God, and overthrows* Zerah, *and ſpoils the* Ethiopians.

Ver. 1. SO Abijah ſlept with his fathers, and they buried him in the city of David, and Aſa his ſon reigned in his ſtead: in his days the land was quiet ten years. 2 And Aſa did *that which was* good and right in the eyes of the Lord his God. 3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the images, and cut down the groves: 4 And commanded Judah to ſeek the

Lord God of their fathers, and to do the law, and the commandment. 5 Alſo he took away out of all the cities of Judah, the high places and the images: and the kingdom was quiet before him. 6 And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years: becauſe the Lord had given him reſt. 7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about them walls and towers, gates and bars, while the land *is* yet before us; becauſe we have ſought the Lord our God, we have ſought *him*, and he hath given us reſt on every ſide: ſo they built and proſpered. 8 And Aſa had an army *of men* that bare targets, and ſpears, out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour. 9 And there came out againſt them Zerah the Ethiopian, with an hoſt of a thouſand thouſand, and three hundred chariots, and came unto Mareſhah. 10 Then Aſa went out againſt him, and they ſet the battle in array in the valley of Zephathah at Mareſhah. 11 And Aſa cried unto the Lord his God, and ſaid, Lord, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we reſt on thee, and in thy name we go againſt this multitude: O Lord, thou art our God, let not man prevail againſt thee. 12 So the Lord ſmote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled. 13 And Aſa and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves, for they were deſtroyed before the Lord and before his hoſt; and they carried away very much ſpoil. 14 And they ſmote all the cities round about Gerar, for the fear of the Lord came upon them: and they ſpoiled all the cities, for there was exceeding much ſpoil in them. 15 They ſmote alſo the tents of cattle, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

And he took away out of all the Cities of Judah, the high Places and the Images] Yet 1 *Kings* xv. 14. it is ſaid, that *the high Places were not removed.* For the right underſtending and reconciling of this, we may obſerve, that there were two Kinds of *high Places*; the one tolerated for religious Purpoſes, the other abominable from their firſt Inſtitution; the one frequented by devout Worſhippers, the other made the Receptacle of the wicked and idolatrous only. Now theſe were the high Places which *Aſa* took away, even where the People ſacrificed to ſtrange Gods; but thoſe, where God alone was worſhipped, had obtained ſo long, and were looked upon with ſo ſacred a Veneration, that, for fear of giving a general Offence (tho' he knew they were contrary to a divine Injunction) he durſt not adventure to aboliſh them. The Truth is, theſe high Places were famous either for the Apparition of Angels, or ſome other miraculous Event; had either been Places of Abode for the *Ark of the Lord*, or ſuch as ſome Prophets, or Patriarchs of old, had been accuſtomed to pray and ſacrifice in; and therefore they were looked upon as conſecrated to the Service of God, nor was there Strength enough in the Government to overcome this inveterate Prejudice, till *Hezekiah* aroſe, who (to prevent the Calamities that were coming upon the Nation) had the Courage to effect a thorough Reformation.

And there came up againſt them Zerah the Ethiopian, with an Hoſt of a thouſand thouſand] The Scripture takes no Notice of what was the Cauſe of this War between *Zerah* and *Aſa*, nor are Interpreters well agreed what the Country was from whence this Enemy came. The Country, in the Original, is called *Cuſh*, tho' we tranſlate it *Ethiopia*. Now there are three Countries, different from one another, all called by the Name of *Cuſh*. 1. The Land of *Cuſh* upon the River *Gihon*. 2. *Cuſh* upon the Eaſtern Shore of the *Red-Sea*. 3. *Cuſh* ſituate about *Thebais*, and in the *Upper Egypt*. It is very probable then, that the Country here ſpoken of, muſt not be *Ethiopia*, properly ſo called, becauſe we can hardly imagine, how an Army of a Million of Men ſhould be permitted to march through *Egypt*, (as they muſt have done) without ſome Oppoſition: And therefore the Country muſt be that Land of *Cuſh* which lay in *Arabia Petræa*, upon the Eaſt Shore of the *Red-Sea*, and, at its Extremity, to the Point of that Sea, inclined towards *Egypt* and *Judea*: Tho' ſome have made it a Doubt, how ſo ſmall a Country could have produced ſo large an Army, without conſidering, that a great Part of the Army might perhaps be *Mercenaries*.

CHAP. XV.

Aſa *with* Judah *and many of* Iſrael, *moved by* Azariah *the Prophet, renew a ſolemn Covenant with God. He removes* Maachah, *his Mother, for Idolatry; brings the hallowed Things again into the Temple; enjoys a long Peace.*

Ver. 1. AND the Spirit of God came upon Azariah, the ſon of Oded. 2 And he went out to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin, The Lord *is* with you, while ye be with him and if ye ſeek him, he will be found of you; bu if ye forſake him, he will forſake you. 3 No for a long ſeaſon Iſrael *hath been* without th true God, and without a teaching prieſt, an without law. 4 But when they in their troubl did turn unto the Lord God of Iſrael, and ſough him, he was found of them. 5 And in tho times *there was* no peace to him that went ou nor to him that came in, but great vexatio *were* upon all the inhabitants of the countries. And nation was deſtroyed of nation, and city city: for God did vex them with all adverſit 7 Be ye ſtrong therefore, and let not yo hands be weak: for your work ſhall be rewarde 8 And when Aſa heard theſe words, and t prophecy of Oded the prophet, he took courag and put away the abominable idols out of the land of Judah and Benjamin, and out of t cities which he had taken from mount Ephrai and renewed the altar of the Lord that *was* b fore the porch of the Lord. 9 And he g thered all Judah and Benjamin, and the ſtrang with them out of Ephraim and Manaſſeh, a out of Simeon: (for they fell to him out of rael in abundance, when they ſaw that the Lo his God *was* with him) 10 So they gathe themſelves together at Jeruſalem in the th month, in the fifteenth year of the reign of A 11 And they offered unto the Lord the ſa time, of the ſpoil *which* they had brought, ſe hundred oxen, and ſeven thouſand ſheep. 12 A they entred into a covenant to ſeek the L God of their fathers, with all their heart with all their ſoul; 13 That whoſoever wo not ſeek the Lord God of Iſrael, ſhould be to death, whether ſmall or great, whether or woman. 14 And they ſware unto the L

w

with a loud voice, and with ſhouting, and with trumpets, and with cornets. 15 And all Judah rejoiced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them: and the Lord gave them reſt round about. 16 And alſo *concerning* Maachah the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burnt *it*, at the brook Kidron. 17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days. 18 And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels. 19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa.

See 1 *Kings* xv.

CHAP. XVI.

Aſa *makes a League with the* Syrians *againſt the* King *of* Iſrael, *for which the Prophet reproves him, and is put into Priſon. He is ſick, and applies to the Phyſicians, and not to God. His Death and Burial.*

Ver. 1. IN the ſix and thirtieth year of the reign of Aſa, Baaſha king of Iſrael came up gainſt Judah, and built Ramah, to the intent that he might let none go out or come in to Aſa king of Judah. 2 Then Aſa brought out ſilver and gold, out of the treaſures of the houſe of the Lord, and out of the kings houſe, and ſent o Benhadad king of Syria that dwelt at Damaſcus, ying, 3 *There is* a league between me and thee, *there was* between my father and thy father: hold, I have ſent thee ſilver and gold; go, eak thy league with Baaſha king of Iſrael, that may depart from me. 4 And Benhadad arkned unto king Aſa, and ſent the captains his armies againſt the cities of Iſrael; and they ote Ijon, and Dan, and Abel-maim, and all ſtore-cities of Naphtali. 5 And it came to ſs, when Baaſha heard *it*, that he left off ilding of Ramah, and let his work ceaſe. 6 hen Aſa the king took all Judah, and they rried away the ſtones of Ramah, and the timber ereof, wherewith Baaſha was a building, and built therewith Geba, and Mizpah. 7 And that time Hanani the ſeer came to Aſa king Judah, and ſaid unto him, becauſe thou haſt ied on the king of Syria, and not relied on the rd thy God, therefore is the hoſt of the king Syria eſcaped out of thine hand. 8 Were t the Ethiopians and the Lubims a huge hoſt, h very many chariots and horſemen? yet, cauſe thou didſt rely on the Lord, he delivered m into thine hand. 9 For the eyes of the rd run to and fro throughout the whole earth, ſhew himſelf ſtrong in the behalf of *them*, oſe heart is perfect towards him. Herein thou ſt done fooliſhly; therefore from henceforth u ſhalt have wars. 10 Then Aſa was oth with the ſeer, and put him in a priſon-ſe; for *he was* in a rage with him, becauſe this *thing*. And Aſa oppreſſed *ſome* of the ple the ſame time. 11 And behold, the acts Aſa, firſt and laſt, lo, they *are* written in the ok of the kings of Judah and Iſrael. 12 And Aſa, in the thirty and ninth year of his reign, was diſeaſed in his feet, until his diſeaſe *was* exceeding *great*: yet in his diſeaſe he ſought not to the Lord, but to the phyſicians. 13 And Aſa ſlept with his fathers, and died in the one and fortieth year of his reign. 14 And they buried him in his own ſepulchres which he had made for himſelf in the city of David, and laid him in the bed, which was filled with ſweet odours and divers kinds *of ſpices* prepared by the apothecaries art: and they made a very great burning for him.

In the ſix and thirtieth Year of the Reign of Aſa, Baaſha King of Iſrael came up againſt Judah, and built Ramah] In 1 *Kings* xvi. 8. it is ſaid, that in the *twenty ſixth Year of Aſa, Baaſha died*; and yet *Baaſha*'s Expedition againſt *Aſa*, in order to build *Ramah*, is here ſaid to be in the *ſix and thirtieth Year* of the Reign of *Aſa*; which ſeems a Contradiction: To reconcile which, ſome would have that *ſix and thirtieth Year* to relate, not to *Aſa*'s Reign, but to the Date of the Kingdom of *Judah*, from the Diviſion of the Kingdom of *Iſrael*, at *Rehoboam*'s coming to the Crown, and to be, in Fact, no more than the *fourteenth Year* of the Reign of *Aſa*. But that cannot be, ſince this Expedition of *Baaſha* was ſome Time after *Aſa* had defeated the King of *Ethiopia* or *Arabia*, and yet this Defeat happened in the fifteenth Year of King *Aſa*'s Reign: So that *that ſix and thirtieth Year* of *Baaſha*'s going up to build *Ramah*, can, by no good Computation, be the fourteenth Year of King *Aſa*'s Reign: And therefore, without any more to do, we may, with *Joſephus* and others, adventure to ſay, that the Occaſion of this Difference proceeds from the Miſtake of ſome Tranſcriber.

And they laid him in the Bed, which was filled with ſweet Odours, and divers Kinds of Spices prepared by the Apothecaries Art; and they made a great Burning for him] But then the Queſtion is, Whether the Body itſelf was burnt, or only ſome Spices and odoriferous Drugs, to prevent any bad Smell that might attend the Corpſe? The *Greeks* and *Romans*, indeed, when they burnt any dead Bodies, threw Frankincenſe, Myrrh, Caſſia, and other fragrant Things into the Fire, and this in ſuch Abundance, that *Pliny* repreſents it as a Piece of Prophaneneſs to beſtow ſuch Heaps of Frankincenſe upon a dead Body, when they offered it ſo ſparingly to their Gods. The *Jews*, however, (ſay the Maintainers of this Side of the Queſtion) were accuſtomed to inter, and not burn their Dead, tho' they might poſſibly learn, from the *Egyptians*, the Uſage of burning many Spices at their Funerals, as we find they did at the Funeral of *Hezekiah*, Jer. xxxiv. 5. But, notwithſtanding this, ſome very able Commentators are of Opinion, that all theſe Spices and Perfumes were burnt along with *Aſa*'s Body; and they remark, that among the Offences the ſacred Hiſtory takes Notice of, this Vanity of his, in ordering his Body to be diſpoſed of, according to the Manner of the *Gentiles*, and not of his own People. Tho' therefore they ſuppoſe, that *Aſa* was the firſt who introduced this Cuſtom; yet, in After-ages, it became very frequent, and was thought the more honourable Ceremony of the two.

CHAP. XVII.

Jehoſhaphat *is made King*; *reigns well and proſpers. He ſends* Levites, *with the Princes, to teach* Judah. *He is feared by the Nations round about, who brings him Preſents and Tribute. His Greatneſs, Captains, and Armies.*

Ver. 1. AND Jehoſhaphat his ſon reigned in his ſtead, and ſtrengthned himſelf againſt Iſrael. 2 And he placed forces in all the fenced cities of Judah, and ſet gariſons in the

land of Judah, and in the cities of Ephraim,
which Aſa his father had taken. 3 And the
Lord was with Jehoſhaphat, becauſe he walked
in the firſt ways of his father David, and ſought
not unto Baalim; 4 But ſought to the *LORD*
God of his father, and walked in his com-
mandments, and not after the doings of Iſrael:
5 Therefore the Lord ſtabliſhed the kingdom in
his hand, and all Judah brought to Jehoſhaphat
preſents, and he had riches and honour in abun-
dance. 6 And his heart was lift up in the ways of
the Lord: moreover, he took away the high
places and groves out of Judah. 7 Alſo in the
third year of his reign, he ſent to his princes,
even to Ben-hail, and to Obadiah, and to Zecha-
riah, and to Nethaneel, and to Michaiah, to
teach in the cities of Judah. 8 And with them
he ſent Levites, *even* Shemaiah, and Nethaniah,
and Zebadiah, and Aſahel, and Shemiramoth
and Jehonathan, and Adonijah, and Tobijah,
and Tob-adonijah, Levites; and with them
Eliſhamah, and Jehoram, prieſts. 9 And they
taught in Judah, and had the book of the law of
the Lord with them, and went about throughout
all the cities of Judah, and taught the people. 10
And the fear of the Lord fell upon all the king-
doms of the lands that *were* round about Judah,
ſo that they made no war againſt Jehoſhaphat.
11 Alſo *ſome* of the Philiſtines brought Je-
hoſhaphat preſents, and tribute-ſilver; and the
Arabians brought him flocks, ſeven thouſand
and ſeven hundred rams, and ſeven thouſand and
ſeven hundred he-goats. 12 And Jehoſhaphat
waxed great exceedingly; and he built in Judah,
caſtles, and cities of ſtore. 13 And he had
much buſineſs in the cities of Judah: and the
men of war, mighty men of valour, *were* in
Jeruſalem. 14 And theſe are the numbers of
them according to the houſe of their fathers: Of
Judah, the captains of thouſands; Adnah the
chief, and with him mighty men of valour, three
hundred thouſand. 15 And next to him *was*
Jehohanan the captain, and with him two hun-
dred and fourſcore thouſand. 16 And next
him *was* Amaſiah the ſon of Zichri, who wil-
lingly offered himſelf unto the Lord; and with
him two hundred thouſand mighty men of valour.
17 And of Benjamin; Eliada a mighty man of
valour, and with him armed men with bow and
ſhield, two hundred thouſand. 18 And next him
was Jehozabad, and with him an hundred and
fourſcore thouſand, ready prepared for the war.
19 Theſe waited on the king, beſides *thoſe* whom
the king put in the fenced cities, throughout all
Judah.

He ſent to his Princes — to teach in the Cities of Judah. And with them he ſent Levites] What the Buſineſs of theſe Princes, in their Circuit round the Kingdom was, is a Matter of ſome Diſpute among the Learned. *Grotius* is of Opinion, that their Commiſſion extended to the Inſtruction of the People, which, in Caſes extraordinary, is every one's Buſineſs, and could never be done with more Probability of Succeſs, than by Perſons who were of the King's Council, and inveſted with his Authority. There is Reaſon to think, however, that they did not act in the very ſame Capacity with the Prieſts and *Levites* that did attend them; but that as Judges and Juſtices of the Peace, among us, teach and inſtruct the People in the Laws of the Land, when they deliver their Charges from the Bench; ſo theſe great Men in the King's Name, did only admoniſh and require the People to obſerve the Laws of God, which were the Municipal Laws of the Land, and left the particular Explication and Inforcement of them, to thoſe of the ſacred Order, who went along with them; ſupporting them in the mean Time, in the Execution of their Office, and obliging the People to receive them with Reſpect, to hear them with Attention, and to practiſe what they taught them.

CHAP. XVIII.

Jehoſhaphat *joins in Affinity with* Ahab; *is perſuaded to go with him againſt* Ramoth-Gilead. Ahab, *ſeduced by falſe Prophets, according to the Word of* Micaiah, *is ſlain there.*

Ver. 1. NOW Jehoſhaphat had riches and
honour in abundance, and joined
affinity with Ahab. 2 And after *certain* years,
he went down to Ahab to Samaria: and Ahab
killed ſheep and oxen for him in abundance, and
for the people that *he had* with him, and per-
ſwaded him to go up *with him* to Ramoth-
gilead. 3 And Ahab king of Iſrael ſaid unto
Jehoſhaphat king of Judah, Wilt thou go with
me to Ramoth-gilead? And he anſwered him,
I *am* as thou *art*, and my people, as thy people,
and *we will be* with thee in the war. 4 And
Jehoſhaphat ſaid unto the king of Iſrael, Enquire,
I pray thee, at the word of the Lord to day.
5 Therefore the king of Iſrael gathered togethe
of the prophets four hundred men, and ſaid unto
them, Shall we go to Ramoth-gilead to battel, o
ſhall I forbear? and they ſaid, Go up; for Go
will deliver *it* into the kings hand. 6 But Jeho
ſhaphat ſaid, *Is there* not here a prophet of th
Lord beſides, that we might enquire of him
7 And the king of Iſrael ſaid unto Jehoſhaphat
There is yet one man, by whom we may enqui
of the Lord: but I hate him, for he neve
propheſieth good unto me, but always evi
the ſame is Micaiah the ſon of Imla. An
Jehoſhaphat ſaid, Let not the king ſay ſo.
And the king of Iſrael called for one *of*
officers, and ſaid, Fetch quickly Micaiah the ſo
of Imla. 9 And the king of Iſrael and Jeho
ſhaphat king of Judah, ſat either of them
this throne, clothed in *their* robes, and they
in a void place at the entring in of the gate
Samaria, and all the prophets propheſied befo
them. 10 And Zedekiah the ſon of Chenaana
had made him horns of iron, and ſaid, Thus ſai
the Lord, With theſe thou ſhalt puſh Syria, u
they be conſumed. 11 And all the proph
propheſied ſo, ſaying, Go up to Ramoth-gile
and proſper: for the Lord ſhall deliver *it* i
the hand of the king. 12 And the meſſen
that went to call Micaiah, ſpake to him, ſayi
Behold, the words of the prophets *declare* good
the king with one aſſent, let thy word therefor
pray thee, be like one of theirs, and ſpeak t
good. 13 And Micaiah ſaid, *As* the lord liv
even what my God ſaith, that will I ſpeak.
And when he was come to the king, the k
ſaid unto him, Micaiah, ſhall we go to Ram
gilead, to battle, or ſhall I forbear? And
ſaid, Go ye up, and proſper, and they ſhal
delivered into your hand. 15 And the king
to him, How many times ſhall I adjure
that thou ſay nothing but the truth to me, in
name of the Lord? 16 Then he ſaid, I did
all Iſrael ſcattered upon the mountains, as ſ
that have no ſhepherd: and the Lord ſaid, T

have no maſter ; let them return *therefore* every man to his houſe in peace. 17 (And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee *that* he would not propheſy good unto me, but evil?) 18 Again he ſaid, Therefore hear the word of the Lord, I ſaw the Lord ſitting upon his throne, and all the hoſt of heaven ſtanding on his right hand, and on his left. 19 And the Lord ſaid, Who ſhall entice Ahab king of Iſrael, that he may go up and fall at Ramoth-gilead? And one ſpake, ſaying after this manner, and another ſaying after that manner. 20 Then there came out a ſpirit, and ſtood before the Lord, and ſaid, I will entice him. And the Lord, ſaid unto him, Wherewith? 21 And he ſaid, I will go out, and be a lying ſpirit in the mouth of all his prophets. And the *LORD* ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out and do *even* ſo. 22 Now therefore behold, the Lord hath put a lying ſpirit in the mouth of theſe thy prophets, and the Lord hath ſpoken evil againſt thee. 23 Then Zedekiah the ſon of Chenaanah, came near, and ſmote Micaiah upon the cheek, and ſaid, Which way went the Spirit of the Lord from me, to ſpeak unto thee? 24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go nto an inner-chamber to hide thy ſelf. 25 Then e king of Iſrael ſaid, Take ye Micaiah, and arry him back to Amon the governour of the ity, and to Joaſh the kings ſon: 26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, d feed him with bread of affliction, and with ater of affliction, until I return in peace. 27 nd Micaiah ſaid, If thou certainly return in ace, *then* hath not the Lord ſpoken by me. nd he ſaid, Hearken all ye people. 28 So e king of Iſrael, and Jehoſhaphat the king of dah went up to Ramoth-gilead. 29 And the ng of Iſrael ſaid unto Jehoſhaphat, I will diſ- iſe my ſelf, and will go to the battel, but put ou on thy robes. So the king of Iſrael diſguiſed mſelf, and they went to the battel. 30 Now e king of Syria had commanded the captains the chariots that *were* with him, ſaying, Fight not with ſmall or great, ſave only with the g of Iſrael. 31 And it came to paſs when captains of the chariots ſaw Jehoſhaphat, t they ſaid, It *is* the king of Iſrael: therefore y compaſſed about him to fight. But Jeho- phat cried out, and the Lord helped him, d God moved them *to depart* from him. 32 r it came to paſs, that when the captains of chariots preceived that it was not the king of el, they turned back again from purſuing n. 33 And a *certain* man drew a bow at a ture, and ſmote the king of Iſrael between joints of the harneſs: therefore he ſaid to his riot-man, Turn thine hand, that thou mayeſt ry me out of the hoſt, for I am wounded. 34 d the battle increaſed that day: howbeit the g of Iſrael ſtayed *himſelf* up in *his* chariot a- ſt the Syrians: until the even: and about the of the ſun-going down, he died.

his Chapter is, for Subſtance, the ſame with 1 *Kings* where it is explained.

CHAP. XIX.

oſhaphat *is reproved by the Prophet* Jehu; *viſits his Kingdom; he appoints Judges; his Inſtructions to them and the* Levites.

Ver. 1. AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem. 2 And Jehu the ſon of Hanani the ſeer, went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the Lord? therefore *is* wrath upon thee from before the Lord. 3 Nevertheleſs, there are good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God. 4 And Jehoſhaphat dwelt at Jeruſalem: and he went out again through the people, from Beer-ſheba to mount Ephraim, and brought them back unto the Lord God of their fathers. 5 And he ſet judges in the land, throughout all the fenced cities of Judah, city by city. 6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. 7 Wherefore now, let the fear of the Lord be upon you, take heed and do *it*: for *there is* no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts. 8 Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and of the prieſts, and of the chief of the fathers of Iſrael, for the judgment of the Lord, and for controverſies, when they returned to Jeruſalem. 9 And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart. 10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandments, ſtatutes and judgments, ye ſhall even warn them that they treſpaſs not againſt the Lord, and *ſo* wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs. 11 And behold, Amariah the chief prieſt is over you in all matters of the Lord; and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah, for all the kings matters: alſo the Levites *ſhall be* officers before you. Deal couragiouſly, and the Lord ſhall be with the good.

And he ſaid to the Judges, Take heed what ye do; for ye judge not for Man, but for the Lord] It is a remarkable Saying of *Cicero*, that Judges, being ſworn to do Juſtice, ſhould remember, when they come to paſs Sentence, *that they have God to be their Witneſs*, *that is* (he thinks) *their Conſcience, than which God has given more divine to Man.* And has left us this excellent Inſtruction likewiſe, that *a Man muſt lay aſide the Perſon of a Friend, when he puts on the Perſon of a Judge.* In like Manner, there are ſeveral Paſſages in *Heſiod*, admoniſhing thoſe who have the Adminiſtration of Juſtice, to retain in their Minds the Conſideration of their Gods Inſpection.

CHAP. XX.

Jehoſhaphat *proclaims a Faſt. His Prayer. His Reign and Behaviour. His Enemies deſtroyed. Joins with* Ahaziah *in fitting out a Fleet of Ships; which diſpleaſes the Lord, and the Ships are broken in the Harbour.*

Ver. 1. IT came to paſs after this alſo *that* the children of Moab, and the children of Ammon, and with them *other* beſide the Ammonites, came againſt Jehoſhaphat to battle. 2

Then

Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea on this ſide Syria, and behold, they *be* in Hazazon-tamar, which *is* En-gedi. 3 And Jehoſhaphat feared, and ſet himſelf to ſeek the Lord, and proclaimed a faſt throughout all Judah. 4 And Judah gathered themſelves together, to aſk help of the Lord: even out of all the cities of Judah they came to ſeek the Lord. 5 And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the Lord before the new court, 6 And ſaid, O Lord God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee? 7 *Art* not thou our God, who didſt drive out the inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend for ever? 8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying, 9 If *when* evil cometh upon us, *as* the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, (for thy name is in this houſe) and cry unto thee in our affliction, then thou wilt hear and help. 10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldeſt not let Iſrael invade, when they came out of the land of Egypt, but they turned from them, and deſtroyed them not: 11 Behold, *I ſay*, *how* they reward us, to come to caſt us out of the poſſeſſion, which thou haſt given us to inherit. 12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do, but our eyes *are* upon thee. 13 And all Judah ſtood before the Lord with their little ones, their wives, and their children. 14 Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the Spirit of the Lord in the midſt of the congregation: 15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the Lord unto you, Be not afraid, nor diſmayed by reaſon of this great multitude; for the battle *is* not yours, but Gods. 16 To morrow go ye down againſt them: behold, they come up by the cliff of Ziz, and ye ſhall find them at the end of the brook, before the wilderneſs of Jeruel. 17 Ye ſhall not *need* to fight in this *battle*; ſet your ſelves, ſtand ye *ſtill*, and ſee the ſalvation of the Lord with you, O Judah and Jeruſalem: fear not, nor be diſmayed; to morrow go out againſt them: for the Lord *will be* with you. 18 And Jehoſhaphat bowed his head, with his face to the ground: and all Judah, and the inhabitants of Jeruſalem fell before the Lord, worſhipping the Lord. 19 And the Levites of the children of the Cohathites, and of the children of the Korhites, ſtood up to praiſe the Lord God of Iſrael with a loud voice on high. 20 And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem, Believe in the Lord your God, ſo ſhall you be eſtabliſhed; believe his prophets, ſo ſhall ye proſper. 21 And when he had conſulted with the people, he appointed ſingers unto the Lord, and that ſhould praiſe the beauty of holineſs, as they went out before the army, and to ſay, Praiſe the Lord, for his mercy *endureth* for ever. 22 And when they began to ſing and to praiſe, the Lord ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah and they were ſmitten. 23 For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to deſtroy another. 24 And when Judah came toward the watch-tower in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and none eſcaped.
25 And when Jehoſhaphat and his people came
to take away the ſpoil of them, they found a-
mong them in abundance both riches with th
dead bodies, and precious jewels (which they
ſtript off for themſelves) more than they could
carry away: and they were three days i
gathering of the ſpoil, it was ſo much. 2
And on the fourth day they aſſembled themſelve
in the valley of Berachah; for there they bleſſe
the Lord: therefore the name of the ſame plac
was called, The valley of Berachah, unto th
day. 27 Then they returned every man of Ju
dah and Jeruſalem, and Jehoſhaphat in the for
front of them, to go again to Jeruſalem with joy
for the Lord had made them to rejoice ov
their enemies. 28 And they came to Jeruſale
with pſalteries, and harps, and trumpets un
the houſe of the Lord. 29 And the fear
God was on all the kingdoms of thoſe countri
when they had heard that the Lord fought
gainſt the enemies of Iſrael. 30 So the real
of Jehoſhaphat was quiet; for his God gave hi
reſt round about. 31 And Jehoſhaphat reign
over Judah: *he was* thirty and five years
when he began to reign, and he reigned twen
and five years in Jeruſalem: and his mothers na
was Azubah the daughter of Shilhi. 32 And
walked in the way of Aſa his father, and d
parted not from it, doing *that which was* rig
in the ſight of the Lord: 33 Howbeit, the hi
places were not taken away; for as yet the p
ple had not prepared their hearts unto the G
of their fathers. 34 Now the reſt of the acts
Jehoſhaphat, firſt and laſt, behold, they
written in the book of Jehu the ſon of Hana
who is mentioned in the book of the kings
Iſrael. 35 And after this did Jehoſhaph
king of Judah join himſelf with Ahaziah k
of Iſrael, who did very wickedly: 36 And he joi
himſelf with him to make ſhips to go to Tarſhi
and they made the ſhips in Ezion-gaber. 37 T
Eliezer the ſon of Dodavah of Mareſhah, p
pheſied againſt Jehoſhaphat, ſaying, Bec
thou haſt joined thy ſelf with Ahaziah, the L
hath broken thy works. And the ſhips
broken, that they were not able to go to T
ſhiſh.

The Lord ſet Ambuſhments againſt the Children of
mon, Moab, and Mount Seir, which were come ag
Judah, and they were ſmitten] There are two W
ſays *Pool*, wherein this Slaughter may be ſaid to
happened: Either, *1ſt*, By the Miniſtry of God's
gels, who might appear in the Shape of Men, and

ting on the Appearance of *Moabites* and *Ammonites*, might ſmite ſome other Part of the Army privately, and they, ſuppoſing this to be done by their Neighbours, might turn about, and fall upon them like Enemies, and ſo break forth into mutual Slaughters: Or, 2*dly*, By ſome Jealouſies and Animoſities among themſelves, which, by Degrees, brake forth, firſt into ſecret Ambuſhments, which one Party laid for another, and then into open Hoſtilities and Outrages to their total Deſtruction. So eaſy a Thing it is for God to defeat his Enemies, who can, when he pleaſes, infatuate their Deſigns, or arm their own Paſſions and Miſtakes againſt them.

CHAP. XXI.

Jehoram *ſucceeds* Jehoſhaphat. *His wicked Reign.* Elijah's *Letter to him. He is ſmitten with an incurable Diſeaſe in his Bowels, which falling out, he dies.*

Ver. 1. NOW Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David: and Jehoram his ſon reigned in his ſtead. 2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſons of Jehoſhaphat king of Iſrael. 3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, becauſe he was the firſt-born. 4 Now when Jehoram was riſen up to the kingdom of his father, he ſtrengthened himſelf, and ſlew all his brethren with the ſword, and divers alſo of the princes of Iſrael. 5 Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem. 6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which* was evil in the eyes of the Lord. 7 Howbeit the Lord would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as e promiſed to give a light to him, and to his ons for ever. 8 In his days the Edomites revolted from under the dominion of Judah, and made themſelves a king. 9 Then Jehoram went forth with his princes, and all his chariots with him: and he roſe up by night, and ſmote e Edomites which compaſſed him in, and the ptains of the chariots. 10 So the Edomites volted from under the hand of Judah unto this y. The ſame time *alſo* did Libnah revolt from der his hand; becauſe he had forſaken the rd God of his fathers. 11 Moreover, he ade high places in the mountains of Judah, d cauſed the inhabitants of Jeruſalem to com- fornication, and compelled Judah *thereto.* And there came a writing to him from Elijah prophet, ſaying, Thus ſaith the Lord God David thy father, becauſe thou haſt not lked in the ways of Jehoſhaphat thy father, in the way of Aſa king of Judah, 13 But walked in the way of the kings of Iſrael, d haſt made Judah and the inhabitants of Jealem to go a whoring, like to the whoredoms the houſe of Ahab, and alſo haſt ſlain thy bren of thy fathers houſe, *which were* better than elf: 14 Behold, with a great plague will the d ſmite thy people, and thy children, and thy wives, and all thy goods: 15 And thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, until thy bowels fall out, by reaſon of the ſickneſs day by day. 16 Moreover, the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the Ethiopians, 17 And they came up into Judah, and brake into it, and carried away all the ſubſtance *that* was found in the kings houſe, and his ſons alſo and his wives; ſo that there was never a ſon left him, ſave Jehoahaz the youngeſt of his ſons. 18 And after all this the Lord ſmote him in his bowels with an incurable diſeaſe. 19 And it came to paſs that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes: and his people made no burning for him, like the burning of his fathers. 20 Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed without being deſired: howbeit they buried him in the city of David, but not in the ſepulchres of the kings.

And there came a Writing to him from Elijah the Prophet] Now ſince it is plain, from 2 *Kings* ii. 11, &c. that *Elijah* was taken up into Heaven in the Time of *Jehoſhaphat*, the Queſtion is, How could *Elijah* ſend his Son a Letter? For Reſolution to this, *Joſephus* and others imagine, that this Writing was indicted in Heaven, where *Elijah* now is, and ſent to *Jehoram* by the Miniſtry of Angels. But there is no Reaſon to ſuppoſe, that ſo ſingular a Miracle was wrought in Favour of an idolatrous Prince, *who had Moſes and the Prophets*, which (in our Saviour's Opinion) were ſufficient to inſtruct him in all Points neceſſary to Salvation, and needed not any additional Writing to be ſent him from the other World. Others therefore are of Opinion, that this Letter was written before *Elijah*'s Aſcenſion into Heaven; that, foreſeeing by the Spirit of Propheſy the great Wickedneſs *Jehoram* would fall into, he dictated the Contents hereof to one of the Prophets, charging him to put them down in Writing, to ſend them in a Letter to *Jehoram*, when he grew as impious as is here related, and to let him know withal, that *Elijah* commanded this Writing to be delivered to him, upon Preſumption that it would affect him the more, as it came from a Perſon that was tranſlated into Heaven. But this Notion has no better Foundation than the other: For Prophets were ſent to thoſe who liv'd in their own Age, to declare unto them the Will of God, not to write Letters, fit to be delivered only when they had departed out of this Life. God never left himſelf without a Witneſs; and at this Time more eſpecially, there were Prophets in Abundance: And therefore, others have ſuppoſed, that there has been a Miſtake in the Tranſcriber, and the Name of *Elijah* put for that of *Eliſha*; or that *Elijah*, by whom this Letter was ſent, was not the Prophet who was taken up to Heaven, but another of that Name, who lived in the ſubſequent Age, and was contemporary with *Jehoram*. Which of theſe Conjectures (for Conjectures they are all) ſeems moſt feaſible, we are at Liberty to chuſe, ſince any of them is ſufficient to ſolve the above-mentioned Difficulty. See *Le Clerc*'s and *Patrick*'s Com.

It is obſerved of this wicked Prince, that there was no Calamity that could be thought of, which did not befal him. His Kingdom was deſtroyed, and depopulated by the fierceſt Nations; his Treaſures ranſacked; his Wives carried into Captivity; his Children ſlain; himſelf afflicted with a ſore Diſeaſe for two Years; and, when he was dead, denied the Honour of a Royal Sepulchre, ſuch as his Father had; all which Calamities were threatened in this Writing ſent him in the Name of *Elijah*, that he might not think that they came by Chance, but by the ſpecial Direction of Almighty

God, as a Puniſhment for his Impiety.

CHAP. XXII.

Ahaziah *reigns wickedly; is ſlain by* Jehu. Athaliah *deſtroys all the Seed Royal, except* Joaſh, *and uſurps the Kingdom.*

Ver. 1. AND the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon, king in his ſtead: for the band of men that came with the Arabians to the camp, had ſlain all the eldeſt. So Ahaziah the ſon of Jehoram king of Judah reigned. 2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jeruſalem: his mothers name alſo was Athaliah the daughter of Omri. 3 He alſo walked in the ways of the houſe of Ahab: for his mother was his counſellor to do wickedly. 4 Wherefore he did evil in the ſight of the Lord, like the houſe of Ahab: for they were his counſellors after the death of his father, to his deſtruction. 5 He walked alſo after their counſel, and went with Jehoram the ſon of Ahab king of Iſrael, to war againſt Hazael king of Syria at Ramoth-gilead: and the Syrians ſmote Joram. 6 And he returned to be healed in Jezreel, becauſe of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the ſon of Jehoram king of Judah went down to ſee Jehoram the ſon of Ahab at Jezreel, becauſe he was ſick. 7 And the deſtruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram againſt Jehu the ſon of Nimſhi, whom the Lord had anointed to cut off the houſe of Ahab. 8 And it came to paſs that when Jehu was executing judgment upon the houſe of Ahab, and found the princes of Judah, and the ſons of the brethren of Ahaziah, that miniſtred to Ahaziah, he ſlew them. 9 And he ſought Ahaziah: and they caught him, (for he was hid in Samaria) and brought him to Jehu: and when they had ſlain him, they buried him, becauſe (ſaid they) he is the ſon of Jehoſhaphat, who ſought the Lord with all his heart. So the houſe of Ahaziah had no power to keep ſtill the kingdom. 10 But when Athaliah the mother of Ahaziah, ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal of the houſe of Judah. 11 But Jehoſhabeath the daughter of the king, took Joaſh the ſon of Ahaziah, and ſtole him from among the kings ſons *that were* ſlain, and put him and his nurſe in a bed-chamber. So Jehoſhabeath the daughter of king Jehoram, the wife of Jehoiada the prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah, ſo that ſhe ſlew him not. 12 And he was with them hid in the houſe of God ſix years, and Athaliah reigned over the land.

See 2 *Kings* ix, xi.

CHAP. XXIII.

Jehoiada *makes* Joaſh *King.* Athaliah *is ſlain.* Jehoiada *reſtores the Worſhip of God.*

Ver. 1 AND in the ſeventh year Jehoiada ſtrengthned himſelf, and took the captains of hundreds, Azariah the ſon of Jeroham, and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſeiah the ſon of Adaiah, and Eliſhaphat the ſon of Zichri, into covenant with him. 2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Iſrael, and they came to Jeruſalem. 3 And all the congregation made a covenant with the king in the houſe of God: and he ſaid unto them, Behold the kings ſon ſhall reign, as the Lord hath ſaid of the ſons of David. 4 This *is* the thing that ye ſhall do: A third part of you entring on the ſabbath of the prieſts and of the Levites, *ſhall be* porters of the doors; 5 And a third part *ſhall be* at the kings houſe: and a third part at the gate of the foundation: and all the people *ſhall be* in the courts of the houſe of the Lord. 6 But let none come into the houſe of the Lord ſave the prieſts, and they that miniſter of the Levites, they ſhall go in, for they are holy: but all the people ſhall keep the watch of the Lord. 7 And the Levites ſhall compaſs the king round about, every man with his weapons in his hand, and whoſoever *elſe* cometh into the houſe, he ſhall be put to death: but be you with the king when he cometh in, and when he goeth out. 8 So the Levites and all Judah did according to all things that Jehoiada the prieſt had commanded, and took every man his men tha were to come in on the ſabbath, with them that were to go *out* on the ſabbath day: for Jehoiada the prieſt diſmiſſed not the courſes. Moreover, Jehoiada the prieſt delivered to th captains of hundreds, ſpears, and bucklers, an ſhields, that *had been* king Davids, which *were* i the houſe of God. 10 And he ſat all the pe ple (every man having his weapon in his hand from the right ſide of the temple, to the le ſide of the temple, along by the altar and th temple, by the king round about. 11 The they brought out the kings ſon, and put up him the crown, and *gave him* the teſtimony and made him king: and Jehoiada and his ſo anointed him, and ſaid, God ſave the king. 1 Now when Athaliah heard the noiſe of t people, running and praiſing the king, ſ came to the people into the houſe of t Lord. 13 And ſhe looked, and behold, t king ſtood at his pillar, at the entring in, a the princes and the trumpets by the king: a all the people of the land rejoiced, and ſound with trumpets, alſo the ſingers with inſtrume of muſick; and ſuch as taught to ſing prai Then Athaliah rent her cloaths, and ſaid, Tre ſon, treaſon. 14 Then Jehoiada the pri brought out the captains of hundreds that w ſet over the hoſt, and ſaid unto them, Have h forth of the ranges: and whoſo followeth h let him be ſlain with the ſword. For the pri ſaid, Slay her not in the houſe of the Lord. So they laid hands on her; and when ſhe w come to the entring of the horſe-gate, by t kings houſe, they ſlew her there. 16 And Jeh ada made a covenant between him, and betw all the people, and between the king, that t ſhould be the Lords people. 17 Then all the p ple went to the houſe of Baal, and brake down, and brake his altars, and his images pieces, and ſlew Mattan the prieſt of Baal fore the altars. 18 Alſo Jehoiada appoin the officers of the houſe of the Lord by the h of the prieſts the Levites, whom David had diſtributed in the houſe of the Lord, to offer the burnt-offerings of the Lord, as *it is* written in the law of Moſes, with rejoycing and with ſinging, *as it was ordained* by David. 19 And he ſet the porters at the gates of the houſe of the Lord, that none which was unclean in any thing ſhould enter in. 20 And he took the captains of hundreds, and the nobles, and the governours of the people, and all the people of the land, and brought down the king from the houſe of the Lord: and they came through the high gate into the kings houſe, and ſet the king upon the throne of the kingdom. 21 And all the people of the land rejoiced: and the city was quiet, after that they had ſlain Athaliah with the ſword.

Jehoiada the Prieſt delivered to the Captains of Hundreds, Spears, and Bucklers, and Shields that had been King David's, which were in the Houſe of the Lord] The Captains and other Officers, who were admitted to the Knowledge of *Jehoiada*'s Deſign, came into the Temple unarm'd, for fear of giving Suſpicion: But, *David* had erected a Kind of ſacred Armory in one of the Apartments of the Temple, wherein the Wea- ons and other Trophies, which he, and ſeveral other Generals, had gain'd from their Enemies, and as Mo- ments of their Victories, had dedicated them to the Lord, were depoſited; *Jehoiada* took Care, upon this Occaſion, to have this Magazine of military Provi- ons opened, ſo that there was no Want of any Sort of Arms.

And ſhe looked, and behold the King ſtood at his Pillar] ow there were two famous *Pillars*, which *Solomon* ected *in the Porch of the Temple*, whereof that on the ight-hand was called *Jachin*, and that on the Left az, and were each of them (according to the Account e have) *eighteen Cubits high*, 1 Kings vii. 15, 21. 's Deſign in ſetting up theſe two Pillars, is ge- rally ſuppoſed to have been, in order to repreſent *the illar of Cloud*, and *the Pillar of Fire*, which went be- re the *Iſraelites*, and conducted them in the Wilder- ſs. The Pillar on the Right-hand repreſented *the illar of the Cloud*, and that on the Left *the Pillar of* ; and near one of theſe Pillars, in all Probability, Throne was erected: Unleſs we can ſuppoſe, that, t is here called a Pillar, was that *brazen Scaffold*, *Cubits long, five broad, and five high*, which *Solo-* made at firſt, upon his dedicating the Temple, was afterwards continued for the King, upon any mn Occaſion to appear upon, and where doubtleſs e was a *Throne of State*. Calmet's Com. and *Bed-* 's Script. Chron.

C H A P. XXIV.

aſh *reigns well during the Life of* Jehoiada, *who eing dead,* Joaſh *falls to Idolatry, and is ſlain.*

. 1. JOaſh was ſeven years old when he began to reign, and he reigned forty s in Jeruſalem: his mothers name alſo was ah of Beer-ſheba. 2 And Joaſh did *that* *ch* was right in the ſight of the Lord, all the of Jehoiada the prieſt. 3 And Jehoiada for him two wives, and he begat ſons and ghters. 4 And it came to paſs after this, Joaſh was minded to repair the houſe of Lord. 5 And he gathered together the ſts and the Levites, and ſaid to them, Go unto the cities of Judah, and gather of all el money to repair the houſe of your God, n year to year, and ſee that ye haſt the ter: howbeit the Levites haſtened *it* not. 6 And the king called for Jehoiada the chief, and ſaid unto him, Why haſt thou not required of the Levites, to bring in out of Judah and out of Jeruſalem, the collection *according to the commandment* of Moſes the ſervant of the Lord, and of the congregation of Iſrael, for the tabernacle of witneſs? 7 For the ſons of Athaliah that wicked woman, had broken up the houſe of God, and alſo all the dedicate things of the houſe of the Lord did they beſtow upon Baalim. 8 And at the kings commandment they made a cheſt, and ſet it without, at the gate of the houſe of the Lord. 9 And they made a proclamation through Judah and Jeruſalem, to bring in to the Lord, the collection that Moſes the ſervant of God *laid* upon Iſrael, in the wilderneſs. 10 And all the princes, and all the people rejoiced, and brought in, and caſt into the cheſt, until they had made an end. 11 Now it came to paſs, that at what time the cheſt was brought unto the kings office, by the hand of the Levites; and when they ſaw *that there* was much money, the kings ſcribe, and the high prieſts officer came and emptied the cheſt, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. 12 And the king and Jehoiada gave it to ſuch, as did the work of the ſervice of the houſe of the Lord, and hired maſons, and carpenters to repair the houſe of the Lord, and alſo ſuch as wrought iron and braſs to mend the houſe of the Lord. 13 So the workmen wrought, and the work was perfected by them, and they ſet the houſe of God in his ſtate, and ſtrengthned it. 14 And when they had finiſhed *it*, they brought the reſt of the money before the king and Jehoiada, whereof were made veſſels for the houſe of the Lord, *even* veſſels to miniſter and to offer *withal*, and ſpoons, and veſſels of gold and ſilver: and they offered burnt-offerings in the houſe of the Lord continually, all the days of Jehoiada. 15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died. 16 And they buried him in the city of David among the kings, becauſe he had done good in Iſrael, both towards God, and towards his houſe. 17 Now after the death of Jehoiada, came the princes of Judah, and made obeiſance to the king: then the king hearkened unto them. 18 And they left the houſe of the Lord God of their fathers, and ſerved groves and idols: and wrath came upon Judah and Jeruſalem for this their treſpaſs. 19 Yet he ſent prophets to them, to bring them again unto the Lord, and they teſtified againſt them: but they would not give ear. 20 And the Spirit of God came upon Zechariah the ſon of Jehoiada the prieſt, which ſtood above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the Lord that ye cannot proſper? becauſe ye have forſaken the Lord, he hath alſo forſaken you. 21 And they conſpired againſt him, and ſtoned him with ſtones at the commandment of the king, in the court of the houſe of the Lord. 22 Thus Joaſh the king remembred not the kindneſs which Jehoiada his father had done to him, but ſlew his ſon: and when he died, he ſaid, The Lord look upon *it*, and require *it*. 23 And it came to paſs at the end of the year, *that* the hoſt of Syria came up againſt him: and they came to Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the king of Damaſcus. 24 For the army of the Syrians came with a ſmall company of men, and the Lord delivered a very great hoſt into their hand, becauſe they had forſaken the Lord God of their fathers: ſo they executed judgment againſt Joaſh. 25 And when they were departed from him, (for they left him in great diſeaſes) his own ſervants conſpired againſt him, for the blood of the ſons of Jehoiada the prieſt, and ſlew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the ſepulchres of the kings. 26 And theſe are they that conſpired againſt him; Zabad the ſon of Shimeath an Ammoniteſs, and Jehozabad the ſon of Shimrith a Moabiteſs. 27 Now *concerning* his ſons, and the greatneſs of the burdens laid upon him, and the repairing of the houſe of God, behold, they are written in the ſtory of the book of the kings. And Amaziah his ſon reigned in his ſtead.

Now after the Death of Jehoiada, came the Princes of Judah, and made Obeiſance to the King; then the King hearkened to them] *Jehoiada*, the High-prieſt, is ſuppoſed to die in, or near the *three and twentieth Year* of King *Joaſh*'s Reign; ſo that *Joaſh* might be about thirty Years old, when the Princes of *Judah* ſeduced him to Idolatry. And this makes it the more wonderful, what poſſibly could give Occaſion to ſuch a Change in ſo advanced an Age, unleſs we can ſuppoſe, that the Conduct of the Prieſts in embezzeling the Money, collected for the Reparation of the Temple (whereof he complains to *Jehoiada*, Ver. 6.) might curdle his Temper, and give him ſome Diſguſt. See *Calmet*'s Com. and *Howell*'s Hiſt.

And they conſpired againſt him, and ſtoned him with Stones at the Commandment of the King, in the Court of the Houſe of the Lord]. This Sin, beſides the Contempt of God's Prophet, and of the ſacred Place, where he was murthered, had an horrid Ingratitude in it, ſince *Zechariah* was the Son of him, to whom the King owed his Life and Kingdom, and who himſelf aſſiſted his Father in his Unction, as ſome think; becauſe it is ſaid, that *Jehoiada and his Sons anointed him*, Ch. xxiii. 11. But if *Jehoiada* was High-prieſt, this Son is not reckoned among the Succeſſors of *Aaron*, 1 Chron. vi. and therefore, it is likely, that he was a *younger* Son of that Family; for, had he been the *eldeſt*, he would have had ſufficient Authority, without the Spirit of Prophecy, to have reproved *Joaſh* for his Idolatry. *Ludovicus Capellus* therefore thinks it probable, that his Brother, the High-prieſt, connived at the King's Apoſtaſy, and that this younger Brother was inſpired by God to reprove it; which Boldneſs *Joaſh*, and his Courtiers, thought they might puniſh with ſome Colour, by alledging, that he was not moved to it by the Spirit of God, but by a raſh, pragmatical Temper of his own, which they incited the People to chaſtize. *Patrick*'s Com.

His own Servants conſpired againſt him — and ſlew him on his Bed] Theſe two Murderers (mongrel Fellows, whoſe Fathers were *Jews*, but their Mothers *Aliens*, Ver. 26.) perhaps were of the Bed-chamber; and, having conſtant Acceſs to the King, might more eaſily accompliſh their Deſign: However, he was ſo weak and feeble, that he could make no Reſiſtance, and had fallen into that Contempt and Diſeſteem, that his Guards minded not what became of him. See *Patrick*'s Com.

But they buried him not in the Sepulchres of the Kings] Tho' the People could not puniſh wicked Kings for their Impiety, while they lived, yet they fixed an *Odium* upon their Memory, when they were dead; whereby they both preſerved the *Sacredneſs* of the Supreme Power (as *Grotius* has it) and kept Kings, in ſome Meaſure, under Awe, for Fear of what might befal them after their Deceaſe. *Patrick*'s Com.

CHAP. XXV.

Amaziah *begins his Reign well, executes Juſtice on the Traitors; having hired an Army of* Iſraelites, *at the Word of the Prophet, he diſmiſſes them, who, in their Return home, plunder the Country. He worſhips the Gods of the* Edomites *whom he conquered; challenges* Joaſh, *and is overthrown; and is ſlain by Conſpiracy.*

Ver. 1. AMaziah *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem. 2 And he did *that which was* right in the ſight of the Lord, but not with a perfect heart. 3 Now it came to paſs when the kingdom was eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father. 4 But he ſlew not their children, but *did* as *it i* written in the law in the book of Moſes, wher the Lord commanded, ſaying, The fathers ſhal not die for the children, neither ſhall the childre die for the fathers, but every man ſhall die fo his own ſin. 5 Moreover, Amaziah gathere Judah together, and made them captains ove thouſands, and captains over hundreds, accordin to the houſes of their fathers, throughout a Judah and Benjamin: and he numbred the from twenty years old and above, and foun them three hundred thouſand choice *men*, *able* t go forth to war, that could handle ſpear an ſhield. 6 He hired alſo an hundred thouſan mighty men of valour out of Iſrael, for an hu dred talents of ſilver. 7 But there came a ma of God to him, ſaying, O king, let not the arm of Iſrael go with thee; for the Lord *is* not wi Iſrael, *to wit with* all the children of Ephrai 8 But if thou wilt go, do *it*, be ſtrong for th battle: God ſhall make thee fall before the enem for God hath power to help, and to caſt dow 9 And Amaziah ſaid to the man of God, B what ſhall we do for the hundred talents which have given to the army of Iſrael? And the m of God anſwered, The Lord is able to give th much more than this. 10 Then Amaziah ſepa ted them, *to wit*, the army that was come to hi out of Ephraim, to go home again: wherefore th anger was greatly kindled againſt Judah, a they returned home in great anger. 11 And Am ziah ſtrengthned himſelf, and led forth his p ple, and went to the valley of ſalt, and ſmote the childen of Seir, ten thouſand. 12 And *ot* ten thouſand *left* alive, did the children of Ju carry away captive, and brought them unto top of the rock, and caſt them down from top of the rock, that they were broken all pieces. 13 But the ſoldiers of the army wh Amaziah ſent back, that they ſhould not go w him to battle, fell upon the cities of Judah, fr Samaria even unto Beth-horon, and ſmote th thouſand of them, and took much ſpoil. Now it came to paſs after that Amaziah was c from the ſlaughter of the Edomites, that brought the gods of the children of Seir, ſet them up *to be* his gods, and bowed d hin himſelf before them, and burned incenſe unto them. 15 Wherefore the anger of the Lord was kindled againſt Amaziah, and he ſent unto him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people which could not deliver their own people out of thine hand? 16 And it came to paſs, as he talked with him, that *the king* ſaid unto him, Art thou made of the kings counſel? forbear; why ſhouldſt thou be ſmitten? Then the prophet forbare, and ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened unto my counſel. 17 Then Amaziah king of Judah took advice, and ſent to Joaſh the ſon of Jehoahaz, the ſon of Jehu king of Iſrael, ſaying, Come, let us ſee one another in the face. 18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle. 19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart lifteth thee up to boaſt: abide now at home, why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou and Judah with thee? 20 But Amaziah would not hear, for it *came* of God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom. 21 So Joaſh he king of Iſrael went up, and they ſaw one nother in the face, *both* he and Amaziah king f Judah, at Beth-ſhemeſh, which *belongeth* to udah. 22 And Judah was put to the worſe efore Iſrael, and they fled every man to his nt. 23 And Joaſh the king of Iſrael took Amaiah king of Judah the ſon of Joaſh, the ſon f Jehoahaz, at Beth-ſhemeſh, and brought him Jeruſalem, and brake down the wall of Jerulem from the gate of Ephraim to the cornerte, four hundred cubits. 24 And *he took* all e gold, and the ſilver, and all the veſſels *that* re found in the houſe of God with Obed-edom, d the treaſures of the kings houſe, the houges alſo, and returned to Samaria. 25 And maziah the ſon of Joaſh, king of Judah, lived er the death of Joaſh ſon of Jehoahaz, king Iſrael, fifteen years. 26 Now the reſt of the s of Amaziah, firſt and laſt, behold, *are* they y not witten in the book of the kings of Judah d Iſrael? 27 Now after the time that Amah did turn away from following the Lord, y made a conſpiracy againſt him in Jeruſalem, d he fled to Lachiſh; but they ſent to Lachiſh r him, and ſlew him there. 28 And they ught him upon horſes, and buried him with fathers in the city of Judah.

He hired alſo an hundred thouſand mighty Men of Va- out of Iſrael, for an hundred Talents of Silver] If e be reckoned for *Talents of Silver* (as they gene- are) each Talent at an hundred and twenty five nds Weight, and each Pound Weight at four Pounds Value, the whole will amount to 50,000*l.* Sterling, ch will be but ten Shillings to each Man, Officers ded. Very low Pay? Unleſs we ſuppoſe that this le Sum was given to the King of *Iſrael* for the Loan many Men, and that the Men were to have their beſides; or rather that they were to have no other but the Booty which they took from the Enemy, that this was the true Reaſon, why they were ſo exaſperated at their Diſmiſſion, as to *fall upon the Cities of Judah, from Samaria even to Beth-horon*, Ver. 13. They went very probably firſt to *Samaria*, where they complained to their own King of the bad Treatment they had received from *Amaziah*, and deſired ſome Reparation to be made them for the Affront put upon them, and the Loſs of the Profit which they might have made in the War; but, not finding him inclinable to make them Satisfaction, they immediately fell foul upon the Territories of *Judah*, and, from *Samaria* (for that is the Place of their ſetting out) even to *Beth-horon*, a Town not far diſtant from *Jeruſalem*, ravaged the Country, and did the Miſchief here mentioned; which they might more eaſily do, becauſe the War with *Edom* had drained the Country of all the Forces, that ſhould have oppoſed them. See *Patrick*'s and *Calmet*'s Com.

And caſt them down from the Top of the Rock, that they were all broken in Pieces] That this was an antient Puniſhment among the *Romans*, we may learn from *Livy*, *Plutarch*, and ſeveral others; as Mr. *Selden* obſerves, that it was in Uſe among other Nations; but we do not find it commonly practiſed among the *Jews*. It is not in the Catalogue of Puniſhments which *Moſes* enacts; neither was it ever inflicted by any regular Judicature: And therefore one would think, that the *Edomites*, either by ſome ſuch like Cruelty to the People of *Judah*, had provoked them to make a Retaliation in this Manner, or that they were, in their very Diſpoſition, ſo apt to revolt, that there could be no keeping them in Subjection, without ſome ſuch ſad exemplary Puniſhment as this. *Calmet*'s Diſſert. and Com.

Why haſt thou ſought after the Gods of the People, which could not deliver their own People out of thine Hand] Idolatry, at the beſt, can no ways be apologized for; but no Reaſon can be invented, why any Perſon ſhould make the Objects of his Adoration, ſuch Gods as could *not deliver their own People out of the Enemies Hands*, as this Prophet very juſtly reproves *Amaziah*; unleſs we ſuppoſe, that the Images of theſe Gods were ſo very *beautiful*, that he perfectly fell in Love with them, or that he worſhipped them for Fear they ſhould owe him a Spite, and do him ſome Miſchief, in Revenge for what he had done againſt the *Edomites*. How much more wiſe were the Sentiments of *Fabricius Maximus*, upon the like Occaſion, who, having conquered *Tarentum*, and being aſked, *what ſhould be done with their Gods?* Bid them leave them with the *Tarentines*; *for what Madneſs is it* (as he adds) *to hope for any Safety from thoſe, that cannot preſerve themſelves? Patrick*'s Com.

They made a Conſpiracy againſt him in Jeruſalem, and he fled to Lachiſh; but they ſent to Lachiſh after him, and ſlew him there] What provoked the People of *Jeruſalem*, more than any other Part of the Nation, againſt their King, was, their ſeeing their City ſpoiled of its beſt Ornaments, expoſed to Reproach, upon Account of the *great Breach* that was made in their Wall, and ſeveral of their Children carried away as *Hoſtages*, for their good Behaviour; all which they imputed to their King's *Male-adminiſtration*. Whereupon they entered into a Conſpiracy againſt him, which makes ſome Commentators ſay, that he lived in a State of Exile at *Lachiſh*, the Space of twelve Years, not daring to continue long at *Jeruſalem* after the Defeat which *Joaſh* had given him. But our learned *Uſher* has placed this Conſpiracy in the laſt Year of *Amaziah*'s Reign, as *Jacobus Capellus* ſuppoſes, that it was ſet on foot by the great Men of *Jeruſalem*, upon the ſpecious Pretence of being Guardians to the young Prince, and taking better Care of him than his Father was likely to do. *Patrick*'s and *Calmet*'s Com.

CHAP. XXVI.

Uzziah *ſucceeds his Father*; *he invades the Prieſt's Office, and is ſmitten with a Leproſy*; *he dies, and* Jotham *ſucceeds him.*

Ver. 1. THEN all the people of Judah took Uzziah, who *was* ſixteen years old,

and made him king in the room of his father
Amaziah. 2 He built Eloth, and reſtored it
to Judah, after that the king ſlept with his
fathers. 3 Sixteen years old *was* Uzziah, when
he began to reign, and he reigned fifty and two
years in Jeruſalem: his mothers name alſo *was*
Jecholiah of Jeruſalem. 4 And he did that
which was right in the ſight of the Lord, according
to all that his father Amaziah did. 5
And he ſought God in the days of Zechariah,
who had underſtanding in the viſions of God:
and as long as he ſought the Lord, God made
him to proſper. 6 And he went forth and
warred againſt the Philiſtines, and brake down the
wall of Gath, and the wall of Jabneh, and the wall
of Aſhdod, and built cities about Aſhdod, and
among the Philiſtines. 7 And God helped him
againſt the Philiſtines, and againſt the Arabians
that dwelt in Gur-baal, and the Mehunims. 8
And the Ammonites gave gifts to Uzziah, and
his name ſpread abroad *even* to the entring in
of Egypt, for he ſtrengthned *himſelf* exceedingly.
9 Moreover, Uzziah built towers in Jeruſalem,
at the corner-gate, and at the valley-gate, and
at the turning *of the wall*, and fortified them.
10 Alſo he built towers in the deſert, and digged
many wells, for he had much cattle both in the low-country,
and in the plains: huſbandmen *alſo*, and
vine-dreſſers in the mountains, and in Carmel:
for he loved huſbandry. 11 Moreover, Uzziah
had an hoſt of fighting men, that went out to
war by bands according to the number of their
account, by the hand of Jeiel the ſcribe, and
Maaſeiah the ruler, under the hand of Hananiah,
one of the kings captains. 12 The whole number
of the chief of the fathers of the mighty
men of valour, *were* two thouſand and ſix hundred.
13 And under their hand *was* an army,
three hundred thouſand and ſeven thouſand and
five hundred, that made war with mighty power,
to help the king againſt the enemy. 14 And
Uzziah prepared for them throughout all
the hoſt, ſhields, and ſpears, and helmets, and
habergeons, and bows, and ſlings *to caſt* ſtones.
15 And he made in Jeruſalem engines invented
by cunning men, to be on the towers, and
upon the bulwarks to ſhoot arrows and great
ſtones withal: and his name ſpread far abroad,
for he was marvellouſly helped till he was ſtrong.
16 But when he was ſtrong, his heart was lifted
up to *his* deſtruction: for he tranſgreſſed againſt
the Lord his God, and went into the temple
of the Lord, to burn incenſe upon the altar of
incenſe. 17 And Azariah the prieſt went in
after him, and with him fourſcore prieſts of
the Lord, *that were* valiant men: 18 And
they withſtood Uzziah the king, and ſaid unto
him, *It appertaineth* not unto thee, Uzziah, to
burn incenſe unto the Lord, but to the prieſts
the ſons of Aaron, *that are* conſecrated to burn
incenſe: go out of the ſanctuary, for thou haſt
treſpaſſed, neither *ſhall it be* for thine honour
from the Lord God. 19 Then Uzziah was wroth,
and *had* a cenſer in his hand, to burn incenſe:
and while he was wroth with the prieſts, the leproſie
even roſe up in his forehead, before the
prieſts in the houſe of the Lord, from beſide the
incenſe-altar. 20 And Azariah the chief prieſt,
and all the prieſts looked upon him, and behold,
he *was* leprous in his forehead, and they thruſt
him out from thence, yea, himſelf haſtened alſo
to go out, becauſe the Lord had ſmitten him.
21 And Uzziah the king was a leper unto the
day of his death, and dwelt in a ſeveral houſe,
being a leper, for he was cut off from the houſe
of the Lord: and Jotham his ſon *was* over the
kings houſe, judging the people of the land.
22 Now the reſt of the acts of Uzziah firſt
and laſt, did Iſaiah the prophet the ſon of
Amoz write. 23 So Uzziah ſlept with his fathers,
and they buried him with his fathers in the field
of the burial, which *belonged* to the kings; for
they ſaid, He *is* a leper; and Jotham his ſon
reigned in his ſtead.

Then all the People of Judah took Uzziah] He is called *Azariah*, 2 Kings xiv. But the Words are much of the ſame Signification; for *Uzziah* ſignifies the *Strength*, and *Azariah* the *Help* of God.

Who was ſixteen Years old, and made him King] Which is ſaid to be in the *twenty and ſeventh Year* of the Reign of *Jeroboam* King of *Iſrael*, 2 Kings xvi. Commentators have been at a great deal of Trouble to reconcile a ſeeming Contradiction in this Computation. For if *Amaziah*, the Father of *Azariah*, lived but *fifteen Years*, after the Beginning of *Jeroboam*'s Reign (a appears from 2 *Kings* xiv. 17.) then *Azariah* muſt be gin his Reign, not in the twenty ſeventh, but (if h ſucceeded his Father immediately) in the *ſixteenth*, o *fifteenth* rather of *Jeroboam*: But our learned Dr. *Lightfoot* ſolves this at once, by ſuppoſing that there was a *Interregnum*, wherein the Throne was vacant eleven or rather twelve Years, between the Death of *Amaziah* and the Inauguration of his Son *Azariah*, who, bein left an Infant of four Years old, took the Adminiſtra tion of publick Affairs upon themſelves, and when h was become ſixteen, devolved it upon him; ſo tha when he came in to the full Poſſeſſion of the Throne it was in the *ſeven and twentieth Year of Jeroboam* *Patrick*'s Com.

For he treſpaſſed againſt the Lord God, and went in the Temple, to burn Incenſe upon the Altar of Incenſ What it was that tempted the King to this extravaga Folly, 'tis hard to imagine, but the moſt likely Co jecture is, that he had a vain Ambition to imitate He then Princes, who, in ſeveral Countries, joined bot the *Regal* and *Sacerdotal* Offices together. But, how ever, it may be in other Countries, the *Prieſthood* i *Judea* was confined to the Houſe of *Aaron* only, a every one that pretended to that Office, was, by t Law of the Land to be put to Death, *Numb.* xviii. 7.

And while he was wroth with the Prieſts, the Lepr roſe up even in his Forehead] The Puniſhment f ſuch, as would intrude into Divine Miniſtrations, w *capital*, we ſee; and therefore God ſmote *Uzziah* wi ſuch a Diſeaſe, as was a Kind of Death; becauſe ſeparated the Perſon that was afflicted with it, fro the Commerce and Society of Men, even as if he h departed this World, and (as the *Pſalmiſt* expreſſes i become *free among the Dead*, Pſ. lxxxviii. 5.

CHAP. XXVII.

Jotham *reigns well and proſpers. He ſubdues t* Ammonites. *His Death and Burial.* Ah *ſucceeds him.*

Ver. 1. JOtham *was* twenty and five ye
old when he began to reign, a
he reigned ſixteen years in Jeruſalem: his moth
name alſo *was* Jeruſha, the daughter of Zad
2 And he did *that which was* right in t
ſight of the Lord, according to all that Uzz
did: howbeit he entred not into the temple of
Lord. And the people did yet corruptly.
He built the high gate of the houſe of the Lo
and on the wall of Ophel he built much.
Moreover, he built cities in the mountains

Jud

Judah, and in the foreſts he built caſtles and towers. 5 He fought alſo with the king of the Ammonites, and prevailed againſt them. And the children of Ammon gave him the ſame year, an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. So much did the children of Ammon pay unto him, both the ſecond year, and the third. 6 So Jotham became mighty becauſe he prepared his ways before the Lord his God. 7 Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael, and Judah. 8 He was five and twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem. 9 And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſon reigned in his ſtead.

And he did that which was right in the Sight of the Lord] *Solomon Jarchi* here obſerves, that all the Kings of *Judah* had ſome Crime or other laid to their Charge, except this *Jotham*. That *David* himſelf ſinned grievouſly in the Matter of *Uriah*; that *Solomon* by his Wives was drawn into Idolatry; that *Rehoboam* forſook the Law of the Lord, and *Abijah* walked in his Steps; that *Aſa* ſent the Treaſures of the Temple to the King of *Syria*, and put the Prophet in the Stocks; that *Jehoſaphat* entered into Society with the Idolatrous; and ſo he goes on with all the reſt: But in *Jotham*, ſays he, there is no Fault found, (which, in an Age of general Corruption, is pretty wonderful) unleſs we may ſuppoſe, that *the People's ſacrificing and burning Incenſe ſtill in high Places*, 2 Kings xv. 35. (which he, by his Authority might have removed) be imputable to him.

CHAP. XXVIII.

Ahaz *reigns wickedly, and is afflicted by the* Syrians; *he dies, and is ſucceeded by* Hezekiah.

Ver. 1. AHAZ *was* twenty years old when he
began to reign, and he reigned ſix-
een years in Jeruſalem: but he did not *that*
hich was right in the ſight of the Lord, like
David his father. 2 For he walked in the ways
the kings of Iſrael, and made alſo molten
mages for Baalim. 3 Moreover, he burnt incenſe
the valley of the ſon of Hinnom, and burnt
children in the fire, after the abominations of
heathen whom the Lord had caſt out before
children of Iſrael. 4 He ſacrificed alſo,
d burnt incenſe in the high places, and on the
lls, and under every green tree. 5 Where-
re the Lord his God delivered him into the
nd of the king of Syria, and they ſmote him
d carried away a great multitude of them cap-
es, and brought *them* to Damaſcus: and he
s alſo delivered into the hand of the king of
ael, who ſmote him with a great ſlaughter.
For Pekah the ſon of Remaliah ſlew in Judah
hundred and twenty thouſand in one day, *which*
re all valiant men; becauſe they had forſaken
Lord God of their fathers. 7 And Zichri
mighty man of Ephraim, ſlew Maaſeiah the
gs ſon, and Azrikam the governour of the
ſe, and Elkanah *that was* next to the king.
And the children of Iſrael carried away captive
their brethren, two hundred thouſand women,
s and daughters, and took alſo away much
il from them, and brought the ſpoil to Sama-
9 But a prophet of the Lord was there,
ſe name *was* Oded: and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, becauſe the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage *that* reacheth up unto heaven. 10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bond-men and for bond-women unto you: *but are there* not with you, even with you, ſins againſt the Lord your God? 11 Now hear me, therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord *is* upon you. 12 Then certain of the heads of the children of Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah, the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war. 13 And ſaid unto them Ye ſhall not bring in the captives hither: for whereas we have offended againſt the Lord *already*, ye intend to add *more* to our ſins, and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael. 14 So the armed men left the captives and the ſpoil, before the princes and all the congregation. 15 And the men which were expreſſed by name, roſe up, and took the captives, and with the ſpoil cloathed all that were naked among them, and arrayed them, and ſhod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria. 16 At that time did king Ahaz ſend unto the kings of Aſſyria, to help him. 17 For again the Edomites had come and ſmitten Judah, and carried away captives. 18 The Philiſtines alſo had invaded the cities of the low-country, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Ajalon and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there. 19 For the Lord brought Judah low, becauſe of Ahaz king of Iſrael; for he made Judah naked, and tranſgreſſed ſore againſt the Lord. 20 And Tilgath-pilneſer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthed him not. 21 For Ahaz took away a portion *out* of the houſe of the Lord, and out of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not. 22 And in the time of his diſtreſs, did he treſpaſs yet more againſt the Lord: this *is that* king Ahaz. 23 For he ſacrificed unto the gods of Damaſcus, which ſmote him: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may help me: but they were the ruin of him and of all Iſrael. 24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the Lord, and he made him altars in every corner of Jeruſalem. 25 And in every ſeveral city of Judah he made high places to burn incenſe unto other gods, and provoked to anger the Lord God of his fathers. 26 Now the reſt of his acts, and of all his ways, firſt and laſt, behold, they *are* written in the book of the kings of Judah and Iſrael. 27 And Ahaz ſlept with his fathers, and they buried him in the city,

even in Jeruſalem: but they brought him not into the ſepulchres of the kings of Iſrael: and Hezekiah his ſon reigned in his ſtead.

He burnt Incenſe in the Valley of the Son of Hinnom] *Hinnom*, in all Probability, was ſome eminent Perſon in antient Times, to whom this Valley belonged, and to whoſe Poſterity it deſcended, and therefore is ſometimes called *the Valley of the Children of Hinnom*. It was a famous Plot of Ground on the Eaſt Side of *Jeruſalem*, and ſo delightfully ſhaded, that it invited the People to make it a Place of idolatrous Worſhip, whereby it became infamous, and was, at laſt, turned into a publick Dunghil, or Receptacle, where all the Filth and Excrements of the City were brought and burnt; for which Purpoſe there was a perpetual Fire kept, which made it a Kind of Image, or Repreſentation of Hell. *Patrick*'s Com.

And Tiglath-pileſer, King of Aſſyria, came unto him, and diſtreſſed him, but ſtrengthened him not] And yet in 2 *Kings* xvi. 9. it is ſaid, that he *did help him*; and how then can he be ſaid to have *diſtreſſed him?* Very well, ſays *Patrick*; for, as he came to his Aſſiſtance againſt the King of *Syria*, ſo he took *Damaſcus*, carried the People captive, and deliver'd *Ahaz* from the Power of the *Syrians*; but this did *Ahaz* little good, for he help'd him not to recover the Cities which the *Philiſtines* had taken from him. He lent him no Forces, nor enabled him to recruit his own; on the contrary, he rather weakened him, by exhauſting his Treaſures, and deſtroying *Samaria*, which opened a Way for the Invaſion of his Country with more Facility, as it happened in the next Reign. For it is no uncommon Thing, even in latter Ages, to hear of Kingdoms, that have called in the Help of ſome foreign Prince againſt their Enemies, over-run and conquered by thoſe who came to their Aſſiſtance.

And he ſaid, Becauſe the Gods of the Kings of Syria help them, therefore will I ſacrifice to them] This was a monſtrous Stupidity, to think, that theſe Gods had any Power over him, who could not defend themſelves from the Arms of *Tiglath-pileſer!* Thinking however, that they had diſtreſſed him, he ſacrificed to them, in order to appeaſe their Wrath, that they might do him no farther Hurt; in the ſame Manner, as the antient *Romans* were wont to bribe the Gods of their Enemies, with larger Sacrifices than ordinary, in Hopes of bringing them over to their Party, and making them their Friends. *Patrick*'s Com.

CHAP. XXIX.

Hezekiah*'s good Reign. He reſtores Religion. The Houſe of God cleanſed.*

Ver. 1. HEzekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jeruſalem: and his mothers name *was* Abijah the daughter of Zechariah. 2 And he did *that which was right* in the ſight of the Lord, according to all that David his father had done. 3 He, in the firſt year of his reign, in the firſt month, opened the doors of the houſe of the Lord, and repaired them. 4 And he brought in the prieſts, and the Levites, and gathered them together into the eaſt-ſtreet, 5 And he ſaid unto them, Hear me, ye Levites, ſanctifie now your ſelves and ſanctifie the houſe of the Lord God of your fathers, and carry forth the filthineſs out of the holy *place*. 6 For our fathers have treſpaſſed, and done *that which was* evil in the eyes of the Lord our God, and have forſaken him, and have turned away their faces from the habitation of the Lord, and turned *their* backs. 7 Alſo they have ſhut up the doors of the porch, and put out the lamps, and have not burnt incenſe, nor offered burnt-offerings in the holy *place*, unto the God of Iſrael. 8 Wherefore the wrath of the Lord was upon Judah and Jeruſalem, and he hath delivered them to trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes. 9 For lo, our fathers have fallen by the ſword, and our ſons, and our daughters, and our wives *are* in captivity for this. 10 Now *it is* in mine heart to make a covenant with the Lord God of Iſrael, that his fierce wrath may turn away from us. 11 My ſons, be not now negligent: for the Lord hath choſen you to ſtand before him, to ſerve him, and that you ſhould miniſter unto him, and burn incenſe. 12 Then the Levites aroſe,
Mahath, the ſon of Amaſai, and Joel the ſon of
Azariah, of the ſons of the Kohathites: and of
the ſons of Merari; Kiſh the ſon of Abdi, and
Azariah the ſon of Jehalelel: and of the Ger-
ſhonites; Joah the ſon of Zimmah, and Eden
the ſon of Joah: 13 And of the ſons of Eli-
zaphan; Shimri and Jehiel: and of the ſons o
Aſaph; Zechariah, and Mattaniah: 14 An
of the ſons of Heman; Jehiel, and Shimei: an
of the ſons of Jeduthun; Shemaiah, and Uzziel
15 And they gathered their brethren, and ſanctifie
themſelves, and came according to the command
ment of the king by the words of the Lord,
cleanſe the houſe of the Lord. 16 And the prieſ
went into the inner part of the houſe of the Lo
to cleanſe *it*, and brought out all the uncleanne
that they found in the temple of the Lord, into t
court of the houſe of the Lord. And the Levit
took *it*, to carry *it* out abroad into the brook K
dron. 17 Now they began on the firſt *day* of t
firſt month to ſanctifie, and on the eighth day
the month came they to the porch of the Lord:
they ſanctified the houſe of the Lord in eig
days, and in the ſixteenth day of the firſt mon
they made an end. 18 Then they went in
Hezekiah the king, and ſaid, We have cleanſ
all the houſe of the Lord, and the altar of bur
offering, with all the veſſels thereof, and t
ſhew-bread table, with all the veſſels thereof.
Moreover, all the veſſels which king Ahaz in
reign did caſt away in his tranſgreſſion, have
prepared and ſanctified, and behold, they *are* bef
the altar of the Lord. 20 Then Hezekiah
king, roſe early, and gathered the rulers of
city, and went up to the houſe of the Lord.
And they brought ſeven bullocks, and ſeven ra
and ſeven lambs, and ſeven he-goats, for a
offering for the kingdom, and for the ſanctua
and for Judah: and he commanded the prie
the ſons of Aaron to offer *them* on the altar
the Lord. 22 So they killed the bullocks,
the prieſts received the blood, and ſprinkled
on the altar: likewiſe when they had killed
rams, they ſprinkled the blood upon the alt
they killed alſo the lambs, and they ſprinkled
blood upon the altar. 23 And they brought f
the he-goats *for* the ſin-offering, before the k
and the congregation, and they laid their ha
upon them: 24 And the prieſts killed th
and they made reconciliation with their bl
upon the altar, to make an atonement for al
rael: for the king commanded *that* the bu
offering, and the ſin-offering *ſhould be made*
all Iſrael. 25 And he ſet the Levites in
houſe of the Lord, with cymbals, with pſalte

and with harps, according to the commandment of David, and of Gad the kings ſeer, and Nathan the prophet: for *ſo was* the commandment of the Lord by his prophets. 26 And the Levites ſtood with the inſtruments of David, and the prieſts with the trumpets. 27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the ſong of the Lord began *alſo* with the trumpets, and with the inſtruments *ordained* by David king of Iſrael. 28 And all the congregation worſhipped, and the ſingers ſang, and the trumpeters ſounded: *and* all *this continued* until the burnt-offering was finiſhed. 29 And when they had made an end of offering, the king and all *that were* preſent with him, bowed themſelves and worſhipped. 30 Moreover, Hezekiah the king, and the princes commanded the Levites to ſing praiſe unto the Lord, with the words of David, and of Aſaph the ſeer: and they ſang praiſes with gladneſs, and they bowed their heads and worſhipped. 31 Then Hezekiah anſwered and ſaid, Now ye have conſecrated your ſelves unto the Lord, come near and bring ſacrifices, and thank-offerings into the houſe of the Lord. And the congregation brought in ſacrifices, and thank-offerings, and as many as were of a free heart, burnt-offerings. 32 And the number of the burnt-offerings which the congregation brought, was threeſcore and ten bullocks, an hundred rams, *and* two hundred lambs: all theſe *were* for a burnt-offering to the Lord. 33 And the conſecrated things *were* ſix hundred oxen, and three thouſand ſheep. 34 But the prieſts were too few, ſo that they could not flay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the *other* prieſts had ſanctified themſelves: for the Levites *were* more upright in heart, to ſanctifie themſelves, than the prieſts. 35 And alſo the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the ſervice of the houſe of the Lord was ſet in der. 36 And Hezekiah rejoiced, and all the ople, that God had prepared the people: for thing was *done* ſuddenly.

For a Sin-offering for the Kingdom] That is, for King's Sins, and thoſe of his Predeceſſors; *for the* *ctuary*, for the Prieſt's Sins, and the Profanations of Temple; and *for Judah*, that is, for all the People, o have followed the Examples of their impious Kings. this Offering, which the Law preſcribed for the nſgreſſions of the People, was a *young Bullock*; and the Offences of the Prince, was a *Goat*, Levit. iv. &c. but good *Hezekiah*, we find, was willing to more than the Law commanded. He was ſenſible, both Prince and People had been guilty, not only *ins of Ignorance*, (for which theſe Sacrifices were tuted) but of wilful and preſumptuous Crimes, of Idolatry, a Profanation of the Temple, and an Extinction of the Worſhip of God; and there- appointed *ſeven* Bullocks for a *Burnt-offering*, and any Goats for a *Sin-offering*; upon Preſumption, theſe numerous Sacrifices were, if not neceſſary, ſt highly fit and becoming, upon the Account of great and long Neglect of Divine Service, and the titude, and long Continuance of their other Offences ſt God, for which they were now to beg Forgive- *Calmet*'s and *Patrick*'s Com.

d he ſet the Levites in the Houſe of the Lord with als, with Pſalteries, and with Harps, according to the Commandment of David, &c.] *Moſes*, in the Service of the Tabernacle, did not appoint the Uſe of any *muſical* Inſtruments; only he cauſed ſome *Trumpets* to be made, which, upon ſolemn Occaſions, were to be ſounded, at the Time when the *Burnt-offering*, and *Peace-offering* were upon the Altar, *Numb.* x. 10. But *David*, by the Advice of the Prophets, *Gad* and *Nathan*, introduced ſeveral Kinds of Muſick into the Service of the Temple, as a Thing highly conducive to inſpire the People with Reſpect, with Joy, and with Affection for the Solemnities and Aſſemblies of Religion, 1 *Chron.* xxiii. 5. and xxv. 1. and 'tis further obſervable, that the Inſtitution of *Muſick*, in religious Aſſemblies, is not a Matter of human Invention, but what was ordained by God, and has the Sanction and Authority of his Prophets to confirm it; *for ſo was the Commandment of the Lord by his Prophets.*

Moreover, Hezekiah the King, and the Princes commanded the Levites to ſing Praiſe unto the Lord, with the Words of David, and of Aſaph the Seer] *David* was both a great *Poet*, and Maſter of *Muſick*, and therefore might *modulate*, and *compoſe* his own *Hymns*; but whether the Muſick of them might not be altered or improved by After-ages (becauſe the Words only are here taken Notice of) is a Matter of ſome Uncertainty. The *Aſaph* here mentioned, was the Perſon who lived in *David*'s Days, ſo famous for his Skill in *Muſick*, and the ſeveral devout Pieces which he compoſed, are thoſe which we meet with in the Collection of the *Pſalms*; but others will needs have it, (but for what Reaſon, ſays *Patrick*, I cannot tell) that the Author of the *Pſalms* aſcribed to *Aſaph*, was another Perſon, who lived in After-times, tho' perhaps of the ſame Family, as well as Name with this famous *Aſaph*, who lived in *David*'s Time.

CHAP. XXX.

Hezekiah *proclaims a Paſſover. The Aſſembly deſtroy the Altars of Idolatry. Great Joy in* Jeruſalem.

Ver. 1. AND Hezekiah ſent to all Iſrael and Judah, and wrote letters alſo to Ephraim and Manaſſeh, that they ſhould come to the houſe of the Lord at Jeruſalem, to keep the paſſover unto the Lord God of Iſrael. 2 For the king had taken counſel, and his princes, and all the congregations in Jeruſalem, to keep the paſſover in the ſecond month. 3 For they could not keep it at that time, becauſe the prieſts had not ſanctified themſelves ſufficiently, neither had the people gathered themſelves together to Jeruſalem. 4 And the thing pleaſed the king, and all the congregation. 5 So they eſtabliſhed a decree, to make proclamation throughout all Iſrael, from Beer-ſheba even to Dan, that they ſhould come to keep the Paſſover unto the Lord God of Iſrael at Jeruſalem: for they had not done *it* of a long *time in ſuch ſort* as it was written. 6 So the poſts went with the letters from the king, and his princes throughout all Iſrael and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the Lord God of Abraham, Iſaac, and Iſrael, and he will return to the remnant of you, that are eſcaped out of the hand of the kings of Aſſyria. 7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the Lord God of their fathers, *who* therefore gave them up to deſolation, as ye ſee. 8 Now be ye not ſtiffnecked as your fathers *were*, *but* yield your ſelves unto the Lord, and enter into his ſanctuary, which he hath ſanctified for ever: and ſerve the Lord your God, that the fierceneſs of his wrath may turn away from you. 9 For if ye turn again unto the Lord, your brethren, and your children *ſhall find* compaſſion before them that lead them captive, ſo that they ſhall come again into this land: for the Lord your God *is* gracious and mericiful, and will not turn away *his* face from you, if ye return unto him. 10 So the poſts paſſed from city to city, through the country of Ephraim and Manaſſeh, even unto Zebulun: but they laughed them to ſcorn, and mocked them. 11 Nevertheleſs, divers of Aſher, and Manaſſeh, and of Zebulun humbled themſelves, and came to Jeruſalem. 12 Alſo in Judah, the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord. 13 And there aſſembled at Jeruſalem much people, to keep the feaſt of unleavened bread in the ſecond month, a very great congregation. 14 And they aroſe, and took away the altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron. 15 Then they killed the paſſover on the fourteenth *day* of the ſecond month: and the prieſts and the Levites were aſhamed, and ſanctified themſelves and brought in the burnt-offerings into the houſe of the Lord. 16 And they ſtood in their place after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the blood *which they received* of the hand of the Levites. 17 For *there were* many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſſovers, for every one *that was* not clean, to ſanctifie *them* unto the Lord. 18 For a multitude of the people, *even* many of Ephraim, and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover, otherwiſe than it was written: but Hezekiah prayed for them, ſaying, The good Lord pardon every one, 19 *That* prepareth his heart to ſeek God, the Lord God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary. 20 And the Lord hearkened to Hezekiah, and healed the people. 21 And the children of Iſrael *that were* preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites, and the prieſts praiſed the Lord day by day, *ſinging* with loud inſtruments unto the Lord. 22 And Hezekiah ſpake comfortably unto all the Levites, that taught the good knowledge of the Lord: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion to the Lord God of their fathers. 23 And the whole aſſembly took counſel to keep other ſeven days: and they kept *other* ſeven days with gladneſs. 24 For Hezekiah king of Judah did give to the congregation a thouſand bullocks, and ſeven thouſand ſheep; and the princes gave to the congregation a thouſand bollocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves. 25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoiced. 26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David king of Iſrael, *there was* not the like in Jeruſalem. 27 Then the prieſts the Levites aroſe, and bleſſed the people: and their voice was heard, and their prayer came *up* to his holy dwelling-place, *even* unto heaven.

And Hezekiah ſent to all Iſrael and Judah, and wrote Letters alſo to Ephraim, and Manaſſeh, that they ſhould come to the Houſe of the Lord at Jeruſalem] *Hezekiah*, 'tis certain, had no Right to invite *Hoſhea*'s Subjects to repair to *Jeruſalem* to the Celebration of his *Paſſover*; yet, for the doing of this, we may well preſume, he had Encouragement from *Hoſhea* himſelf, who, as to the Matter of Religion, has a better Character in Scripture than any of his Predeceſſors from the Diviſion of the two Kingdoms. But the Truth of the Matter was, that both the *Golden Calves* (which had made this *political* Separation) were now taken away, that of *Dan*, by *Tiglath-pileſer*, and the other of *Bethel*, by his Son *Salmaneſer*; and therefore the *apoſtate Jews*, being thus deprived of their Idols, began to return to the Lord, and to go up to *Jeruſalem* to worſhip for ſome Time, before *Hezekiah* made them this Invitation to his Paſſover. See *Prideaux*'s Connect.

CHAP. XXXI.

The People forward in deſtroying Idolatry. Hez
kiah *appoints the Courſes of the Prieſts, and or*
ders the Payment of Tithes and Firſt-fruits; *hi*
Reformation is general.

Ver. 1. NOW when all this was finiſhed, a
Iſrael *that were* preſent, went ou
to the cities of Judah, and brake the images i
pieces, and cut down the groves, and thre
down the high places, and the altars out of a
Judah and Benjamin, in Ephraim alſo and M
naſſeh, until they had utterly deſtroyed them a
Then all the children of Iſrael returned eve
man to his poſſeſſion into their own cities.
And Hezekiah appointed the courſes of the prie
and the Levites after their courſes, every m
according to his ſervice, the prieſts and Levi
for burnt-offerings, and for peace-offerings,
miniſter and to give thanks, and to praiſe in t
gates of the tents of the Lord. 3 *He appoin*
alſo the kings portion of his ſubſtance, for t
burnt-offerings, *to wit*, for the morning a
evening burnt-offerings, and the burnt-offerin
for the ſabbaths, and for the new-moons, a
for the ſet feaſts, as *it is* written in the law of t
Lord. 4 Moreover, he commanded the peo
that dwelt in Jeruſalem, to give the portion
the prieſts, and the Levites, that they might
encouraged in the law of the Lord. 5 A
aſſoon as the commandment came abroad,
children of Iſrael brought in abundance the fi
fruits of corn, wine, and oil, and honey, a
of all the increaſe of the field, and the tithe
all things brought they in abundantly. 6 A
concerning the children of Iſrael and Judah,
dwelt in the cities of Judah, they alſo brou
in the tithe of oxen and ſheep, and the tith
holy things, *which were* conſecrated unto
Lord their God, and laid *them* by heaps. 7
the third month they began to lay the founda
of the heaps, and finiſhed *them* in the ſev
month. 8 And when Hezekiah and the pri
came and ſaw the heaps, they bleſſed the Lord
his people Iſrael. 9 Then Hezekiah queſtio
with the prieſts and the Levites concerning
heaps. 10 And Azariah the chief prieſt of the h
of Zadok, anſwered him, and ſaid, Since *the p*

began to bring the offerings into the houſe of the Lord, we have had enough to eat, and have left plenty: for the Lord hath bleſſed his people: and that which is left, *is* this great ſtore. 11 Then Hezekiah commanded to prepare chambers in the houſe of the Lord; and they prepared *them*, 12 And brought in the offerings, and the tithes, and the dedicate *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next. 13 And Jehiel, and Azaziah, and Nahath, and Aſahel, and Jerimoth, and Jozabad, and Eliel, and Iſmachiah and Mahath, and Benaiah, *were* overſeers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the houſe of God. 14 And Kore the ſon of Imnah the Levite the porter toward the eaſt, *was* over the free-will-offerings of God, to diſtribute the oblations of the Lord, and the moſt holy things. 15 And next him *were* Eden, and Miniamin, and Jeſhua, and Shemaiah, Amariah, and Shecaniah, in the cities of the prieſts, in *their* ſet office, to give to their brethren by courſes, as well to the great as to the ſmall. 16 Beſides their genealogy of males, from three years old and upward, *even* unto every one that entreth into the houſe of the Lord, his daily portion for their ſervice in their charges, ccording to their courſes: 17 Both to the genealogy of the prieſts by the houſe of their athers, and the Levites from twenty years old nd upward, in their charges by their courſes: 18 And to the genealogy of all their little ones, heir wives, and their ſons, and their daughters, hrough all the congregation: for in their ſet ffice they ſanctified themſelves in holineſs. 19 lſo the ſons of Aaron the prieſts, *which were* the fields of the ſuburbs of their cities, in ery ſeveral city, the men that were expreſſed y name, to give portions to all the males among e prieſts, and to all that were reckoned by enealogies, among the Levites. 20 And thus d Hezekiah throughout all Judah, and wrought at *which was* good and right and truth before e Lord his God. 21 And in every work that began in the ſervice of the houſe of God, and the law, and in the commandments to ſeek s God, he did *it* with all his heart, and proſered.

All Iſrael that was preſent, went out to the Cities of dah, and brake the Images in Pieces, &c.] This, the Text tells us, was done not only in the Tribes *Judah* and *Benjamin*, but in thoſe of *Ephraim* alſo, *Manaſſeh*; which, tho' they were Part of *Hoſhea*'s minions, yet *Hezekiah* might direct this Abolition Idolatry in them, in Virtue of a Law, which bound el, as well as *Judah*, and required the Extirpation theſe Things in the whole Land of *Canaan*; by the cial Impulſe, and Direction of God's Spirit, which Men upon heroic Actions, tho' not to be drawn Imitation; or out of a firm Perſuaſion, that his ghbour *Hoſhea*, who had permitted his Subjects to ir to the *Paſſover*, would approve and conſent to t he did in this Reſpect. *Pool*'s Annot.

appointed alſo the King's Portion of his Subſtance the Burnt-offerings, &c.] After that *David* had ght the *Ark of the Lord* into the Tent, which he pitched for it, near his own Palace, the Scripture s to intimate, 1 *Chron*. xvi. 1. that he divided the ſts and *Levites* into two Bodies; one of which he at *Gibeah*, to attend in the Tabernacle which er made; and the other he took with him to *Jeruſalem*. And, from this Time, 'tis highly probable, that of his own Eſtate, he ſupplied whatever was neceſſary for the ſacred Miniſtry of this his *domeſtic* Tabernacle on Mount *Sion*. When *Solomon* had built a Temple, he obliged himſelf to defray all the Expences, both ordinary and extraordinary, of the *Altar*, 2 Chron. viii. 13. And, in like Manner, upon the Re-building of the Temple, at the Return from the Captivity, *Ezekiel* aſſigns a proper *Revenue* to the King, to anſwer the Expence of all Sacrifices, both *ſtated* and *occaſional*, Ch. xlvi. So that *Hezekiah* in this, did properly no more than what was incumbent on him; tho' ſeveral of his *idolatrous* Predeceſſors had doubtleſs withdrawn the Fund appropriated to that Purpoſe, which is ſo commendable in him to reſtore it to its proper Channel. *Calmet*'s and *Patrick*'s Com.

CHAP. XXXII.

Sennacherib *invades* Judah. *An Angel deſtroys the* Aſſyrians. Hezekiah'*s Sickneſs and Recovery. His Death, and is ſucceeded by* Manaſſeh.

Ver. 1. AFTER *theſe* things and the eſtabliſhment *thereof*, Sennacherib king of Aſſyria came, and entred into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf. 2 And when Hezekiah ſaw that Sennacherib was come, and that he was purpoſed to fight againſt Jeruſalem; 3 He took counſel with his princes, and his mighty men, to ſtop the waters of the fountains, which *were* without the city: and they did help him. 4 So there was gathered much people together, who ſtopt all the fountains, and the brook that ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come, and find much water? 5 Alſo he ſtrengthned himſelf, and built up all the wall *that was* broken, and raiſed *it* up to the towers, and another wall without, aud repaired Millo *in* the city of David, and made darts and ſhields in abundance. 6 And he ſet captains of war over the people, and gathered them together to him in the ſtreet of the gate of the city, and ſpake comfortably to them, ſaying, 7 Be ſtrong and couragious, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for *there be* more with us, than with him. 8 With him *is* an arm of fleſh, but with us *is* the Lord our God, to help us, and to fight our battels. And the people reſted themſelves upon the words of Hezekiah king of Judah. 9 After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem (but he *himſelf laid ſiege* againſt Lachiſh, and all his power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jeruſalem, ſaying, 10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide in the ſiege in Jeruſalem? 11 Doth not Hezekiah perſwade you to give over your ſelves to die by famine, and by thirſt, ſaying, The Lord our God ſhall deliver us out of the hand of the king of Aſſyria? 12 Hath not the ſame Hezekiah taken away his high places, and his altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it? 13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand? 14 Who *was there* among all the gods of thoſe nations, that my my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand? 15 Now therefore let not Hezekiah deceive you, nor perſwade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you out of mine hand? 16 And his ſervant ſpake yet *more* againſt the Lord God, and againſt his ſervant Hezekiah. 17 He wrote alſo letters to rail on the Lord God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand. 18 Then they cried with a loud voice in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them, that they might take the city. 19 And they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth *which were* the work of the hands of man. 20 And for this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, prayed and cried to heaven. 21 And the Lord ſent an angel which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his god, they that came forth of his own bowels, ſlew him there with the ſword. 22 Thus the Lord ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *others*, and guided them on every ſide. 23 And many brought gifts unto the Lord to Jeruſalem, and preſents to Hezekiah king of Judah: ſo that he was magnified in the ſight of all nations, from thenceforth. 24 In thoſe days Hezekiah was ſick to the death, and prayed unto the Lord: and he ſpake unto him, and he gave him a ſign. 25 But Hezekiah rendred not again, according to the benefit *done* unto him: for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jeruſalem. 26 Notwithſtanding, Hezekiah humbled himſelf for the pride of his heart (*both* he and the inhabitants of Jeruſalem) ſo that the wrath of the Lord came not upon them in the days of Hezekiah. 27 And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of pleaſant jewels; 28 Store-houſes alſo for the increaſe of corn, and wine, and oyl: and ſtalls for all manner of beaſts, and cotes for flocks. 29 Moreover, he provided him cities, and poſſeſſions of flocks, and herds in abundance: for God had given him ſubſtance very much. 30 This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon, and brought it ſtraight down to the weſt-ſide of the city of David. And Hezekiah proſpered in all his works. 31 Howbeit, in *the buſineſs of* the embaſſadours of the princes of Babylon, who ſent unto him to enquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart. 32 Now the reſt of the acts of Hezekiah, and his goodneſs, behold, they *are* written in the viſion of Iſaiah the prophet, the ſon of Amoz, *and* in the book of the kings of Judah and Iſrael. 33 And Hezekiah ſlept with his fathers, and they buried him in the chiefeſt of the ſepulchres of the ſons of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſon reigned in his ſtead.

He took Counſel with his Princes, and his mighty Men, to ſtop the Waters of the Fountains, which were without the City] It is an old Stratagem in War, to diſtreſs an Enemy by the Want of Water, but this is what the Beſiegers do generally practiſe againſt the Beſieged. In this Manner it was *Holofornes* intended to diſtreſs *Bethuliah*, Jud. vii. and of *Semiramis*, *Cyrus*, and *Alexander*, it is reported, that they all took *Babylon* by diverting the Currents of the *Euphrates*. But *Hezekiah* here takes another Method. He is for preventing the *Aſſyrians* from carrying on the Siege of *Jeruſalem* by *intercepting the Water*, i. e. by filling up the Fountain-heads by Earth, that the Enemy might not perceive where any Water was; and ſo carrying it from their Enemies thro' *Pipes*, and *ſubterranean* Channels, into the City, there to be received in *Baſons*, and large *Pools*, for the Benefit of the *Beſieged*: And this he might do with more Facility to himſelf, and Prejudice to the Enemy, becauſe (except the Springs and Brooks that were juſ contiguous to the City) the whole Country, (accordin to *Strabo*) for the Space of ſixty Furlongs round about, was all barren and waterleſs. *Le Clerc*'s Com.

And the Brook that ran through the Midſt of the Land This muſt be the Brook *Kidron*, which ran in a Valle of that Name, between the City and the Mount *Olivet*, when it had any Water in it; for, except the Caſe of any great Rains, or the Snows diſſolvin from the Mountains, it was generally dry. However if it had any Fountain-head, by ſtopping up that, an diverting its Current by Conveyances under Groun *Hezekiah* might, in like Manner, make it of no Uſe the Beſiegers. *Patrick*'s and *Calmet*'s Com.

In thoſe Days Hezekiah was ſick] In the Courſe the ſacred Hiſtory, this Sickneſs of *Hezekiah* is plac immediately after the Defeat and Death of *Sennacheri* whereas, it plainly happened before that Time, becau in the Meſſage which God ſent him upon his Bed Sickneſs by the Prophet *Iſaiah*, he promiſes to *deliv Jeruſalem out of the Hands of the King of Aſſyri* 2 Kings xx. 6. The Truth of the Matter is,—*Hez kiah* reigned in all, nine and twenty Years, 2 *Ki* xviii. 2. He had already reigned fourteen Years, wh *Sennacherib* invaded him, 2 *Kings* xviii. 13. and aft his Sickneſs, he continued to reign *fifteen* Yea 2 *Kings* xx. 6. ſo that his Sickneſs muſt have happen in the very ſame Year that the King of *Aſſyria* invad his Kingdom; but the ſacred Penman deferred the A count he was to give of that, until he had finiſhed t Hiſtory of *Sennacherib*, which he was willing to gi the Reader at one View; and this is the true Reaſon the *Miſlocation*. *Calmet*'s Com.

CHAP. XXXIII.

Manaſſeh'*s wicked Reign. He is carried to* B bylon. *Upon his Prayer he is releaſed.* Am *ſucceeds him. He is ſlain by his Servants,* *ſucceeded by* Joſiah.

Ver. 1. MAnaſſeh *was* twelve years old wh he began to reign, and he reig fifty and five years in Jeruſalem: 2 But did *which was* evil in the ſight of the Lord, unto the abominations of the heathen, wh the Lord had caſt out before the children Iſrael. 3 For he built again the high pl which Hezekiah his father had broken do and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them. 4 Alſo he built altars in the houſe of the Lord, whereof the Lord had ſaid, In Jeruſalem ſhall my name be for ever. 5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the Lord. 6 And he cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed enchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizards: he wrought much evil in the ſight of the Lord, to provoke him to anger. 7 And he ſent a carved image, (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever. 8 Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes and the ordinances by the hand of Moſes. 9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen, whom the Lord had deſtroyed before the children of Iſrael. 10 And the Lord ſpake to Manaſſeh, and to his people: but they would not hearken. 11 Wherefore the Lord brought upon them the captains of the hoſt of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with fetters, and carried him to Babylon. 12 And when he was in affliction, he beſought the Lord his God, and humbled himſelf greatly before the God of his fathers, 13 And prayed unto him, and he was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem, into his kingdom. Then Manaſſeh knew that the Lord he *was* God. 4 Now after this, he built a wall, without the ity of David, on the weſt-ſide of Gihon, in he valley, even to the entring in at the fiſh-ate, and compaſſed about Ophel, and raiſed up a very great height, and put captains of ar in all the fenced cities of Judah. 15 And e took away the ſtrange gods, and the idol out f the houſe of the Lord, and all the altars that e had built in the mount of the houſe of the ord, and in Jeruſalem, and caſt *them* out f the city. 16 And he repaired the altar of e Lord and ſacrificed thereon peace-offerings, d thank-offerings, and commanded Judah to rve the Lord God of Iſrael. 17 Neverthele ſs, e people did ſacrifice ſtill in the high places, unto the Lord their God only. 18 Now e reſt of the acts of Manaſſeh, and his prayer to his God, and the words of the ſeers that ake to him in the name of the Lord God of ael, behold, they *are written* in the book of kings of Iſrael. 19 His prayer alſo, and *God* was entreated of him, and all his ſin, d his treſpaſs, and the places wherein he built gh places, and ſet up groves and graven images ore he was humbled: behold, they *are* written ong the ſayings of the ſeers. 20 So Manaſſeh pt with his fathers, and they buried him in own houſe: and Amon his ſon reigned in ſtead. 21 Amon *was* two and twenty years when he began to reign, and reigned two years in Jeruſalem. 22 But he did *that which was* evil in the ſight of the Lord, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images, which Manaſſeh his father had made, and ſerved them; 23 And humbled not himſelf before the Lord as Manaſſeh his father had humbled himſelf; but Amon treſpaſſed more and more. 24 And his ſervants conſpired againſt him, and ſlew him in his own houſe. 25 But the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead.

But he did that which was Evil in the Sight of the Lord, like unto the Abominations of the Heathen] *Manaſſeh* was certainly in the former Part of his Reign, a very *impious* Prince. The Scripture ſeems to imply, that, till his Miſeries had rectified his Notions, he did not believe at all in the God of *Iſrael*, nor in the Hiſtory of his Forefathers; but he is not the only Son that has degenerated from the good Example of a pious Father, neither were his Subjects the only People, that, even in the groſſeſt Irreligion and Profaneneſs, have imitated the Example of their Prince. The Wonder is, how both Prince and People became, upon every Occaſion, ſo prone to fall from the Religion of their Anceſtors, into Idolatry, notwithſtanding the frequent Remonſtrances on God's Part to the contrary? Now, to this Purpoſe it may be obſerved, that, in the whole Compaſs of the Law, there is no expreſs Revelation made of a future Life; that the Hints which are given of it, are too *obſcure* for every common Reader to interpret; and that this Obſcurity might be a Means of throwing the antient *Iſraelites* into idolatrous Practices. For, as they had no certain Hopes of another Life to rely on, they could not ſee neighbouring Nations in a more flouriſhing Condition, without ſome Uneaſineſs and Perturbation of Mind; and from hence, by Degrees, they might fall into this Opinion,—That the Gods of theſe Nations muſt needs be more mighty, and powerful, than the God of *Iſrael*, ſince their Worſhippers were manifeſtly more proſperous; and from hence they were induced to forſake the God of their Anceſtors, and to worſhip the Gods of the Heathen. See *Stackhouſe*'s Diſſert.

CHAP. XXXIV.

Joſiah's good Reign. He deſtroys Idolatry; repairs the Temple; cauſes the Law to be read, and renews his Covenant with God.

Ver. 1. JOſiah *was* eight years old when he began to reign, and he reigned in Jeruſalem one and thirty years. 2 And he did *that which was* right in the ſight of the Lord, and walked in the ways of David his father, and declined *neither* to the right hand nor to the left, 3 For in the eighth year of his reign while he was yet young, he began to ſeek after the God of David his father: and in the twelfth year he began to purge Judah and Jeruſalem from the high places, and the groves, and the carved images, and the molten images. 4 And they brake down the altars of Baalim in his preſence; and the images that were on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrowed *it* upon the graves of them that had ſacrificed unto them. 5 And he burnt the bones of the prieſts, upon their altars, and cleanſed Judah and Jeruſalem. 6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Napthali, Naphtali, with their mattocks round about. 7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem. 8 Now in the eighteenth year of his reign, when he had purged the land, and the houſe, he ſent Shaphan the ſon of Azaliah, and Maaſeiah the governour of the city, and Joah the ſon of Joahaz the recorder, to repair the houſe of the Lord his God. 9 And when they came to Hilkiah the high prieſt, they delivered the money *that was* brought into the houſe of God, which the Levites that kept the doors, had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah and Benjamin, and they returned to Jeruſalem. 10 And they put it in the hand of the workmen, that had the overſight of the houſe of the Lord, and they gave it to the workmen that wrought in the houſe of the Lord to repair and mend the houſe: 11 Even to the artificers and builders gave they *it*, to buy hewen ſtone, and timber for couplings, and to floor the houſes, which the kings of Judah had deſtroyed. 12 And the men did the work faithfully: and the overſeers of them *were* Jahath, and Obadiah, the Levites of the ſons of Merari: and Zechariah, and Meſhullam of the ſons of the Kohathites, to ſet *it* forward; and *other of* the Levites, all that could ſkill of inſtruments of muſick. 13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *that were* ſcribes, and officers, and porters. 14 And when they brought out the money *that* was brought into the houſe of the Lord, Hilkiah the prieſt found a book of the law of the Lord, *given* by Moſes. 15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the Lord. And Hilkiah delivered the book to Shaphan: 16 And Shaphan carried the book to the king, and brought the king word back again, ſaying, All that was committed to thy ſervants, they do *it*. 17 And they have gathered together the money *that was* found in the houſe of the Lord, and have delivered it into the hand of the overſeers, and to the hand of the workmen. 18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read it before the king. 19 And it came to paſs when the king had heard the words of the law, that he rent his cloaths. 20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and Abdon the ſon of Micah, and Shaphan the ſcribe, and Aſaiah a ſervant of the kings, ſaying, 21 Go, enquire of the Lord for me, and for them that were left in Iſrael, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the Lord, that is poured out upon us, becauſe our fathers have not kept the word of the Lord, to do after all *that is* written in this book. 22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the propheteſs, the wife of Shallum the ſon of Tikvah, the ſon of Haſrah, keeper of the wardrobe: (now ſhe dwelt in Jeruſalem in the college) and they ſpake to her to that *effect*. 23 And ſhe anſwered them, Thus ſaith the Lord God of Iſrael, Tell ye the man that ſent you to me. 24 Thus ſaith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes *that are* written in the book which they have read before the king of Judah: 25 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath ſhall be poured out upon this place, and ſhall not be quenched. 26 And as for the king of Juda, who ſent you to enquire of the Lord, ſo ſhall ye ſay unto him, Thus ſaith the Lord God of Iſrael *concerning* the words which thou haſt heard. 27 Becauſe thine heart was tender, and thou didſt humble thy ſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy cloaths, and weep before me; I have even heard *thee* alſo, ſaith the Lord. 28 Behold, I will gather thee to thy fathers, and thou ſhalt b gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I will bring upon this place, and upon the inhabitants of the ſame So they brought the king word again. 29 The the king ſent, and gathered together all th elders of Judah and Jeruſalem. 30 And the king went up into the houſe of the Lord, and all th men of Judah, and the inhabitants of Jeruſalem and the prieſts, and the Levites, and all th people, great and ſmall: and he read in their ea all the words of the book of the covenant, *th* *was* found in the houſe of the Lord. 31 An the king ſtood in his place, and made a covenan before the Lord, to walk after the Lord, an to keep his commandments, and his teſtimonies and his ſtatutes, with all his heart, and with a his ſoul, to perform the words of the covenan *which are* written in this book. 32 And h cauſed all *that were* preſent in Jeruſalem an Benjamin to ſtand *to it*. And the inhabitants Jeruſalem did according to the covenant of Go the God of their fathers. 33 And Joſiah too away all the abominations out of all the countri that *pertained* to the children of Iſrael, an made all *that were* preſent in Iſrael to ſerve, *ev* to ſerve the Lord their God. *And* all his da they departed not from following the Lord, t God of their fathers.

The Hiſtory of this and the following Chapter, Reader will find related, and explained 2 *Kings* xxii. x

CHAP. XXXV.

Joſiah *keeps a ſolemn Paſſover. In his Expedit* *againſt* Pharaoh-necho *is ſlain at* Megid Jeremiah'*s Lamentation for him.*

Ver. 1. MOreover, Joſiah kept a paſſo unto the Lord in Jeruſalem: they killed the paſſover on the fourteenth *da* the firſt month. 2 And he ſet the prieſts their charges, and encouraged them to ſervice of the houſe of the Lord. 3 And unto the Levites that taught all Iſrael wh were holy unto the Lord, Put the holy ar the houſe, which Solomon the ſon of Da king of Iſrael did build; *it ſhall* not *be* a bur upon *your* ſhoulders: ſerve now the Lord

God, and his people Iſrael. 4 And prepare *your ſelves* by the houſes of your fathers, after your courſes, according to the writing of David king of Iſrael, and according to the writing of Solomon his ſon. 5 And ſtand in the holy *place* according to the diviſions of the families, of the fathers of your brethren the people, and after the diviſion of the families of the Levites. 6 So kill the paſſover, and ſanctifie your ſelves, and prepare your brethren, that *they* may do according to the word of the Lord, by the hand of Moſes. 7 And Joſiah gave to the people, of the flock, lambs and kids, all for the paſſover-offerings, for all *that were* preſent, to the number of thirty thouſand, and three thouſand bullocks: theſe were of the kings ſubſtance. 8 And his princes gave willingly unto the people, to the prieſts, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the houſe of God, gave unto the prieſts for the paſſover-offerings, two thouſand and ſix hundred *ſmall cattle*, and three hundred oxen. 9 Conaniah alſo, and Shemaiah, and Nethaneel, his brethren, and Haſhabiah, and Jehiel, and Jozabad, chief of he Levites, gave unto the Levites for paſſover-fferings, five thouſand *ſmall cattle*, and five undred oxen. 10 So the ſervice was prepared, nd the prieſts ſtood in their place, and the evites in their courſes, according to the ings commandment. 11 And they killed the aſſover, and the prieſts ſprinkled *the blood* om their hands, and the Levites flayed *them*. And they removed the burnt-offerings, that ey might give according to the diviſions of e families of the people to offer unto the Lord, *it is* written in the book of Moſes: and ſo *they* with the oxen. 13 And they roaſted e paſſover with fire, according to the ordince: but the *other* holy *offerings* ſod they in ts, and in caldrons, and in pans, and divided ſpeedily among all the people. 14 And erward they made ready for themſelves, and the prieſts: becauſe the prieſts the ſons of ron *were buſied* in offering of burnt-offerings d the fat until night; therefore the Levites pared for themſelves and for the prieſts the s of Aaron. 15 And the ſingers the ſons of ph *were* in their place according to the comndment of David, and Aſaph, and Heman, Jeduthun the kings ſeer; and the porters *ited* at every gate; they might not depart n their ſervice; for their brethren the Levites pared for them. 16 So all the ſervice of Lord was prepared the ſame day, to keep the over, and to offer burnt-offerings upon the r of the Lord, according to the commandment ng Joſiah. 17 And the children of Iſrael *were* preſent, kept the paſſover at that time, the feaſt of unleavened bread ſeven days. And there was no paſſover like to that kept rael, from the days of Samuel the prophet, her did all the kings of Iſrael keep ſuch a ver as Joſiah kept, and the prieſts, and Levites, and all Judah and Iſrael *that were* nt, and the inhabitants of Jeruſalem. 19 e eighteenth year of the reign of Joſiah, this paſſover kept. 20 After all this, when h had prepared the temple, Necho king of pt came up to fight againſt Carchemiſh by rates: and Joſiah went out againſt him. 21 But he ſent embaſſadours to him, ſaying, What have I to do with thee, thou king of Judah? *I come* not againſt thee this day, but againſt the houſe wherewith I have war: for God commanded me to make haſt: forbear thee from *meddling* with God, who *is* with me, that he deſtroy thee not. 22 Nevertheleſs Joſiah would not turn his face from him, but diſguiſed himſelf that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. 23 And the archers ſhot at king Joſiah; and the king ſaid to his ſervants, Have me away, for I am ſore wounded. 24 His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he *had*; and they brought him to Jeruſalem, and he died, and was buried in *one of the* ſepulchres of his fathers: and all Judah and Jeruſalem mourned for Joſiah. 25 And Jeremiah lamented for Joſiah, and all the ſinging-men and the ſinging-women ſpake of Joſiah in their lamentations to this day, and made them an ordinance in Iſrael: and behold, they *are* written in the lamentations. 26 Now the reſt of the acts of Joſiah, and his goodneſs, according to *that which was* written in the law of the Lord, 27 And his deeds firſt and laſt, behold, they *are* written in the book of the kings of Iſrael and Judah.

And Jeremiah lamented for Joſiah] The *Jews* were uſed to make *Lamentations*, or mournful Songs, upon the Death of great Men, Princes, and Heroes, who had diſtinguiſhed themſelves in Arms, or by any *civil* Arts had merited well of their Country. From the Expreſſion, Ver. 25. Behold they are written in the *Lamentations*, one may infer, that they had certain *Collections* of this Kind of Compoſition. The Author of the Book of *Samuel* has preſerved thoſe which *David* made upon the Death of *Saul* and *Jonathan*, *Abner* and *Abſalom*. But this mournful Poem, which the diſconſolate Prophet made upon the immature Death of good *Joſiah*, we no where have; which is a Loſs the more to be deplored, becauſe, in all Probability, it was a *Maſter-piece* in its Kind; ſince never was there an Author more deeply affected with his Subject, or more capable of carrying it through all the tender Sentiments of Sorrow and Compaſſion. See *Calmet*'s Com.

CHAP. XXXVI.

Jehoahaz *ſucceeding, is depoſed by* Pharaoh. Jehoiakim *reigns ill, and is carried to* Babylon. Zedekiah'*s wicked Reign; is ſlain by the* Chaldeans; *and the People, and holy Veſſels conveyed to* Babylon. Cyrus'*s Proclamation for the re-building of the Temple.*

Ver. 1. THEN the people of the land took Jehoahaz the ſon of Joſiah, and made him king in his fathers ſtead in Jeruſalem. 2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem. 3 And the king of Egypt put him down at Jeruſalem, and condemned the land in an hundred talents of ſilver, and a talent of gold. 4 And the king of Egypt made Eliakim his brother, king over Judah and Jeruſalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt. 5 Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and he did *that which was* evil in the ſight of the Lord his God. 6 Againſt him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon. 7 Nebuchadnezzar alſo carried of the veſſels of the houſe of the Lord to Babylon, and put them in his temple at Babylon. 8 Now the reſt of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him, behold, they *are* written in the book of the kings of Iſrael and Judah: and Jehoiachin his ſon reigned in his ſtead. 9 Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jeruſalem, and he did *that which was* evil in the ſight of the Lord. 10 And when the year was expired, king Nebuchadnezzar ſent, and brought him to Babylon with the goodly veſſels of the houſe of the Lord, and made Zedekiah his brother, king over Judah and Jeruſalem. 11 Zezekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem. 12 And he did that which was evil in the ſight of the Lord his God, *and* humbled not himſelf before Jeremiah the prophet, *ſpeaking* from the mouth of the Lord. 13 And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God: but he ſtiffned his neck, and hardened his heart from turning unto the Lord God of Iſrael. 14 Moreover, all the chief of the prieſts, and the people tranſgreſſed very much, after all the abominantions of the heathen, and polluted the houſe of the Lord which he had hallowed in Jeruſalem. 15 And the Lord God of their fathers ſent to them by his meſſengers, riſing up betimes, and ſending; becauſe he had compaſſion on his people, and on his dwelling place; 16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the Lord aroſe againſt his people, till *there was* no remedy. 17 Therefore he brought upon them the king of the Chaldees, who ſlew their young men with the ſword, in the houſe of their ſanctuary, and had no compaſſion upon young man or maiden, old man, or him that ſtooped for age: he gave *them* all into his hand. 18 And all the veſſels of the houſe of God, great and ſmall, and the treaſuries of the houſe of the Lord, and the treaſuries of the king, and of his princes; all *theſe* he brought to Babylon. 19 And they burnt the houſe of God, and brake down the wall of Jeruſalem, and burnt all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof. 20 And them that had eſcaped from the ſword, carried he away to Babylon: where they were ſervants to him and his ſons, until the reign of the kingdom of Perſia: 21 To fulfil the word of the Lord by the mouth of Jeremiah; until the land had enjoyed her ſabbaths: *for* as long as ſhe lay deſolate, ſhe kept ſabbath, to fulfil threeſcore and ten years. 22 Now in the firſt year of Cyrus king of Perſia (that the word of the Lord *ſpoken* by the mouth of Jeremiah, might be accompliſhed) the Lord ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying, 23 Thus ſaith Cyrus king of Perſia, All the kingdoms of the earth hath the Lord God of heaven given me, and he hath charged me to build him an houſe in Jeruſalem, which *is* in Judah: who *is there* among you of all his people? the Lord his God *be* with him, and let him go up.

Then the People of the Land took Jehoahaz, the Son of Joſiah, and made him King] *Jehoahaz* was not the eldeſt Son of *Joſiah*, as appears from this,—That he was but three and twenty Years old when he began to reign, and reigned but three Months; after which his Brother *Jehoiakim*, when he was made King, was five and twenty Years old, 2 *Kings* xxiii. 31, 32. For this Reaſon, 'tis ſaid, that the People *anointed* him, becauſe, as he did not come to the Crown by Right of Succeſſion, his Title might have been otherwiſe diſputed; for, in all diſputed Caſes, and where the Kingdom came to be conteſted, *Anointing* was ever thought to give a Preference. At this Time, however, the *Jews* might have ſome Reaſon to prefer the younger Brother, becauſe, very probably, he was of a more martial Spirit, and better qualified to defend their Liberties againſt the King of *Egypt*. His proper Name, 'tis thought, was *Shallum*; but our learned *Uſher* ſuppoſes, that the People looking upon this as *ominous*, (becauſe *Shallum*, King of *Iſrael*, reigned but one Month) changed it to *Jehoahaz*, which proved not much more fortunate to him, for he reigned but *thre* See *Patrick*'s and *Calmet*'s Com.

And they burnt the Houſe of God] The Templ was burnt, from the Time that it was built, fou hundred Years, ſays Sir *John Marſham*; four hundre and twenty-four Years, three Months and eight Days ſays *Primate Uſher*; four hundred and thirty Years, ſay *Abarbinel*, and other learned *Jews*: But *Joſephus* computes the Thing ſtill higher; for he tells us, that th Temple was burnt four hundred and ſeventy Years ſix Months, and ten Days, from the Building of it one Thouſand and ſixty Years, ſix Months, and te Days, from the *Iſraelites* coming out of the Land o *Egypt*; one Thouſand, nine hundred and fifty Years ſix Months, and ten Days, from the Deluge; an three Thouſand five hundred and thirty Years, fi Months, and ten Days, from the Creation of th World. *Joſephus* ſtands amazed, that the *ſecond* Temple ſhould be burnt by the *Romans* on the ſame Month and on the very ſame Day of the Month, that *this* wa ſet on Fire by the *Chaldeans*, and, as ſome of th *Jewiſh* Doctors ſay, when the *Levites* were ſinging th ſame *Pſalm* in both Deſtructions, *viz.* xciv. 23. *H ſhall bring upon them their own Iniquity, and h ſhall cut them off in their own Wickedneſs; yea, the Lor our God ſhall cut them off.* See *Patrick*'s Com. an *Jewiſh* Antiq.

AN
EXPOSITION
OF
The Book of *EZRA*.

The ARGUMENT.

That the Book of Ezra *is Part of the Canonical Scripture, is evident; partly, from the Teſtimony of the* Jewiſh *Church, to which were committed the Oracles of God,* Rom. iii. 2. *who alſo carefully kept them, and faithfully tranſmitted them to us, and are not once charged by Chriſt or his Apoſtles with Breach of that Truſt; and, partly, by the unanimous Conſent of both* Jews *and* Chriſtians *at this Day. And, that* Ezra *was the Writer of this Book, is, and ever was, the Opinion of the* Jews, *who had the beſt Means of knowing this, and is moſt agreeable to his Quality; for he was* Son *or* Grandſon *(as the Word is elſewhere uſed) of* Seraiah, *Ch.* vii. 6. *who was the High-prieſt,* 2 Kings xxv. 18. 1 Chron. vi. 14. *and he was a* ready Scribe *in the Law of* Moſes, *Ezra* vii. 6. *and endowed with a much more than ordinary Meaſure of God's Spirit, as it is evident from this Book; and was himſelf an Eye-witneſs of theſe Tranſactions. In his Time alſo there lived divers other holy Men of God, as* Daniel, Nehemiah, Mordecai, Zorobabel, *and* Joſhua: *Which makes that probable which the* Jews *report, That theſe Prophets, and other holy and learned Men, did review the Canonical Books of the* Old Teſtament, *and added here and there ſome few Paſſages in the hiſtorical Books, and digeſted them into that Order in which we now have them in our* Hebrew Bibles: *This being a Work moſt ſuitable to the Prudence and Piety, and ſacred Functions of theſe Perſons, and to the Eſtate of the* Jewiſh *Nation at that Time, which had been long in Captivity at* Babylon, *where it was to be feared that many of them were ignorant or corrupt in the Principles of Religion, and who were yet in a broken Condition, and likely to be expoſed to farther Diſtreſſes, Calamities, and Diſperſions; which alſo might be ſignified to ſome of them: And it was ſuitable alſo to that Care which the wiſe and ſagacious God hath ever uſed for the Guidance of his Church, according to their ſeveral Neceſſities and Occaſions.*

zra returned to Jeruſalem *the ſixth Year of* Darius, *who ſucceeded* Cyrus; *that is, about fifty Years after the Return of the firſt* Jews *under* Zorobabel, *when the Temple was built. He brought with him a great Company, and much Treaſure, with Letters to the King's Officers for all ſuch Things as ſhould be neceſſary for the Temple; and, at his Coming, redreſſed what was amiſs, and ſet Things in good Order that wanted to be reformed.*

CHAP. I.

e *Proclamation of* Cyrus *for the Building of the Temple. The Chief of the People prepare for their Return.* Cyrus *reſtores the Veſſels of the Temple to* Shezbazzar, *Prince of* Judah.

.1. NOW in the firſt year of Cyrus king
of Perſia, (that the word of the
rd by the mouth of Jeremiah, might be
illed) the Lord ſtirred up the ſpirit of Cyrus
g of Perſia, that he made a proclamation
ughout all his kingdom, and *put it* alſo in
ting, ſaying, 2 Thus ſaith Cyrus king of
ſia, The Lord God of heaven hath given
all the kingdoms of the earth, and he hath
rged me to build him an houſe at Jeru-
m, which *is* in Judah. 3 Who *is there*
ng you of all his people? his God be with
, and let him go up to Jeruſalem, which is
Judah, and build the houſe of the Lord God
rael (he *is* the God) which *is* in Jeruſalem.
And whoſoever remaineth in any place where
he ſojourneth, let the men of his place help him
with ſilver, and with gold, and with goods, and
with beaſts, beſides the free-will-offering for
the houſe of God that *is* in Jeruſalem. 5 Then
roſe up the chief of the fathers of Judah and
Benjamin, and the prieſts and the Levites, with
all *them* whoſe ſpirit God had raiſed to go up
to build the houſe of the Lord which *is* in Jeru-
ſalem. 6 And all they that *were* about them,
ſtrengthned their hands with veſſels of ſilver,
with gold, with goods, and with beaſts, and
with precious things, beſides all *that* was wil-
lingly offered. 7 Alſo Cyrus the king brought
forth the veſſels of the houſe of the Lord, which
Nebuchadnezzar had brought forth out of Jeru-
ſalem, and had put them in the houſe of his gods:
8 Even thoſe did Cyrus king of Perſia bring
forth by the hand of Mithredath the treaſurer,
and numbred them unto Sheſhbazzar the prince
of Judah. 9 And this is the number of them:
thirty chargers of gold, a thouſand chargers of
ſilver, nine and twenty knives, 10 Thirty baſons
of

of gold, ſilver baſons of a ſecond *ſort* four hun-
dred and ten, *and* other veſſels a thouſand. 11
All the veſſels of gold, and of ſilver, *were* five
thouſand and four hundred. All *theſe* did Sheſh-
bazzar bring up with *them of* the captivity, that
were brought up from Babylon unto Jeruſalem.

The Lord ſtirred up the Spirit of Cyrus King of Perſia, that he made a Proclamation throughout all his Kingdom] It is a great deal more than probable, that this Decree in Favour of the *Jews* was in a great Meaſure owing to *Daniel*'s good Offices. *Cyrus*, at his firſt coming to *Babylon*, after he had taken the City, found him there an old Miniſter of State, famed for his great Wiſdom over all the Eaſt, and, in many Things, for a Knowledge ſuperior to the reſt of Mankind; and, accordingly, we find, that he not only employed him as ſuch, but, upon the ſetling of the Government of the whole Empire, made him firſt Super-intendant, or prime Miniſter of State, over all the Provinces of it. In this Station of Life, *Daniel* muſt have been a Perſon of great Authority at Court, and highly in the Eſteem of his Prince, and therefore, as we find him earneſt in his Prayer to God for the Reſtoration of his People, *Dan.* ix. we cannot but think, but he would be equally warm in his Interceſſion for it with the King. To which Purpoſe, it is not improbable that he might ſhew him thoſe Prophecies in *Iſaiah*, which ſpeak of him by Name, an hundred and fifty Years before he was born, as a great Prince, and Conqueror, the Ruler of many Nations, and the Reſtorer of his People, by cauſing his Temple, and the City of *Jeruſalem* to be re-inhabited. For, that *Cyrus* had ſeen thoſe Prophecies, the Thing is plain, not only from the Teſtimony of *Joſephus*, but from the Recital that is made in the Decree itſelf, Ver. 2. and, if ſo, who ſhould be ſo proper to ſhew them to him, and to recommend the Accompliſhment of them to his Princely Care, as *Daniel*, who had ſo great Credit with him, and ſo paſſionate a Concern for the Reſtoration of *Sion?* See *Prideaux*'s Connect.

All the Veſſels of Gold and of Silver, were five thouſand and four hundred] And yet in the two preceding Verſes, where the Particulars are enumerated, they don't amount to half that Number. Some have therefore thought, that there muſt be a numerical Error, either in one Place, or the other; whilſt others ſuppoſe, that, as in 2 *Chron.* xxxvi. 18. *Nebuchadnezzar* is ſaid to have carried away all the *Veſſels, both great and ſmall*, in this Detail the larger Veſſels only, and ſuch as were of great Value, are mention'd, but that the groſs Sum comprehends all, and amounts to the Number ſpecified. *Patrick*'s Com.

CHAP. II.

The Number of the People that returned; and of the Prieſts; Levites; Singers; Porters; Nethinims; *and of* Solomon'*s Servants. Of the Prieſts that could not ſhew their Pedigree; the whole Number of them, and their Subſtance. Their Oblations.*

Ver. 1. NOW theſe are the children of the
province that went up out of the
captivity, of thoſe which had been carried away,
whom Nebuchadnezzar the king of Babylon had
carried away unto Babylon, and came again unto
Jeruſalem and Judah, every one unto his city;
2 Which came with Zerubbabel: Jeſhua, Ne-
hemiah, Seraiah, Reelaiah, Mordecai, Bilſhan,
Miſpar, Bigvai, Rehum, Baanah. The number
of the men of the people of Iſrael. 3 The chil-
dren of Paroſh, two thouſand an hundred ſeventy
and two. 4 The children of Shephatiah, three
hundred ſeventy and two. 5 The children of
Arah, ſeven hundred ſeventy and five. 6 The
children of Pahath-moab, of the children of Je-
ſhuah and Joab, two thouſand eight hundred and
twelve. 7 The children of Elam, a thouſand
two hundred fifty and four. 8 The children of
Zattu, nine hundred forty and five. 9 The
children of Zaccai, ſeven hundred and threeſcore.
10 The children of Bani, ſix hundred forty and
two. 11 The children of Bebai, ſix hundred
twenty and three. 12 The children of Azgad,
a thouſand two hundred twenty and two. 13
The children of Adonikam, ſix hundred ſixty
and ſix. 14 The children of Bigvai, two thou-
ſand fifty and ſix. 15 The children of Adin,
four hundred fifty and four. 16 The children
of Ater of Hezekiah, ninety and eight. 17
The children of Bezai, three hundred twenty and
three. 18 The children of Jorah, an hundred
and twelve. 19 The children of Haſhum, two
hundred twenty and three. 20 The children of
Gibbar, ninety and five. 21 The children of
Beth-lehem, an hundred twenty and three. 22
The men of Netophah, fifty and ſix. 23 The
men of Anathoth, an hundred twenty and eight.
24 The children of Azmaveth, forty and two.
25 The children of Kirjath-arim, Chephirah,
and Beeroth, ſeven hundred and forty and three.
26 The children of Ramah and Gaba, ſix hun-
dred twenty and one. 27 The men of Mich
mas, an hundred twenty and two. 28 The me
of Beth-el and Ai, two hundred twenty an
three. 29 The children of Nebo, fifty and two
30 The children of Magbiſh, an hundred fift
and ſix. 31 The children of the other Elam,
thouſand two hundred fifty and four. 32 Th
children of Harim, three hundred and twent
33 The children of Lod, Hadid, and Ono, ſe
ven hundred twenty and five. 34 The childre
of Jericho, three hundred forty and five. 3
The children of Senaah, three thouſand and ſi
hundred and thirty. 36 The prieſts: the chi
dren of Jedaiah, of the houſe of Jeſhua, nin
hundred ſeventy and three. 37 The children
Immer, a thouſand fifty and two. 38 Th
children of Paſhur, a thouſand two hundred for
and ſeven. 39 The children of Harim, a thou
ſand and ſeventeen. 40 The Levites: the chi
dren of Jeſhua, and Kadmiel, of the children
Hodaviah, ſeventy and four. 41 The ſinger
the children of Aſaph, an hundred twenty a
eight. 42 The children of the porters: the chi
dren of Shallum, the children of Ater, the chi
dren of Talmon, the children of Akkub, t
children of Hatita, the children of Shobai,
all, an hundred thirty and nine. 43 The N
thinims: the children of Ziha, the children
Haſupha, the children of Tabbaoth, 44 T
children of Keros, the children of Siaha, t
children of Padon, 45 The children of Leban
the children of Hagabah, the children of Akku
46 The children of Hagab, the children
Shalmai, the children of Hanan, 47 The ch
dren of Giddel, the children of Gahar, the ch
dren of Reaiah, 48 The children of Rezin,
children of Nekoda, the children of Gazzam,
The children of Uzza, the children of Paſe
the children of Beſai, 50 The children of Aſn
the children of Mehunim, the children of N
phuſim, 51 The children of Bakkuk, the c
dren of Hakupha, the children of Harhur,
The children of Bazluth, the children of Mehi
the children of Harſha, 53 The children of B

kos, the children of Siſera, the children of Thamah, 54. The children of Neziah, the children of Hatipha. 55 The children of Solomons ſervants: the children of Sotai, the children of Sophereth, the children of Peruda, 56 The children of Jaalah, the children of Darkon, the children of Giddel, 57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. 58 All the Nethinims, and the children of Solomons ſervants, *were* three hundred ninety and two. 59 And theſe *were* they which went up from Tel-melah, Tel-harſa, Cherub, Addan, *and* Immer: but they could not ſhew their fathers houſe, and their ſeed, whether they *were* of Iſrael. 60 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fifty and two. 61 And of the children of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai: (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name) 62 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the prieſthood. 63 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood up a prieſt with Urim and with Thummim. 64 The whole congregation together, *was* forty and two thouſand three hundred *and* threeſcore, 65 Beſides their ſervants and their maids, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and *there were* among them two hundred ſinging-men and ſinging-women. 66 Their horſes *were* ſeven hundred thirty and ſix: their mules, two hundred forty nd five; 67 Their camels, four hundred thirty nd five: *their* aſſes, ſix thouſand ſeven hundred and twenty. 68 And *ſome* of the chief of the fathers, when they came to the houſe of the Lord, which is at Jeruſalem, offered freely for the houſe of God to ſet it up in his place: 69 They gave after their ability, unto the treaſure of the work, threeſcore and one thouſand drams of gold, and five thouſand pound of ſilver, and ne hundred prieſts garments. 70 So the prieſts nd the Levites, and *ſome* of the people, and the ſingers, and the porters, and the Nethinims, dwelt in their cities, and all Iſrael in their ties.

Which came with Zerubbabel] In the Time of the ptivity, it was a common Thing for the great Men *Judah* to have two Names; one of their own Coun-, which was *domeſtick*, and another of the *Chaldeans*, ich was uſed at Court. *Zerubbabel* was born in *bylon*; and his Name, which ſignifies an *Exile*, or *anger* in *Babylon*, imports the Miſery of the People *Iſrael* at that Time; but *Sheſhbazzar*, (which was *Babyloniſh* Name) which is a Compound of two ords, ſignifying *fine Linen and Gold*, ſeems to be a me of a better *Omen*, and to denote their future re flouriſhing Condition. *Patrick*'s Com.

The Children of Arah, ſeven hundred ſeventy and five] in *Nehem.* vii. 10. their Numher is only 652. To ncile this Difference, it muſt be obſerved, that 775 rched out of *Babylon*, or gave in their Names; but e of them died, others changed their Minds, others e hindered by Sickneſs, or other Caſualties, hap- ing to themſelves or near Relations; and ſo there e only 652 to *Jeruſalem*. And the like may be in the like Differences; which it ſuffices to hint e for all.

They gave after their Ability, unto the Treaſure of the Work, threeſcore and one thouſand Drams of Gold, and five thouſand Pound of Silver] Every Dram of Gold is worth ten Shillings of our Money, and every Mina, or Pound of Silver nine Pounds; for it contained ſixty Shekels, and every Shekel of Silver is worth three Shillings of our Money. From whence it appears, that the *Jews* were not made ſuch poor Slaves in *Babylon*, as wrought for their Lords and Maſters, but had ſome of them very conſiderable Offices at Court, and all Liberty to Trade, and get Eſtates for themſelves; and, conſequently, that there may not be all the Truth imaginable in that common Saying among them, *viz.* that *they were only the Bran*, i. e. the Dregs of the People, *who returned to* Jeruſalem, after the End of the Captivity, and *that all the fine Flour ſtaid behind at* Babylon. See *Prideaux*'s Connect.

CHAP. III.

The Altar ſet up. The Feaſt of the Tabernacles kept. Their continual Offerings. Workmen hired. Prieſts and Levites appointed to forward the Work. The Foundation of the Temple laid, with Joy and Mourning.

Ver. 1. AND when the ſeventh month was come, and the children of Iſrael *were* in the cities, the people gathered themſelves together, as one man, to Jeruſalem. 2 Then ſtood up Jeſhua the ſon of Jozadak, and his brethren the prieſts, and Zerubbabel the ſon of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt-offerings thereon, as *it is* written in the law of Moſes the man of God. 3 And they ſet the altar upon his baſes, (for fear *was* upon them, becauſe of the people of thoſe countrys) and they offered burnt-offering thereon unto the Lord, *even* burnt-offerings morning and evening; 4 They kept alſo the feaſt of the tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according to the cuſtom, as the duty of every day required; 5 And afterward *offered* the continual burnt-offering, both of the new-moons, and of all the ſet feaſts of the Lord, *that were* conſecrated, and of every one that willingly offered a free-will-offering unto the Lord. 6 From the firſt day of the ſeventh month began they to offer burnt offerings unto the Lord: but the foundation of the temple of the Lord was not *yet* laid. 7 They gave money alſo unto the maſons, and to the carpenters; and meat, and drink, and oyl, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the ſea of Joppa: according to the grant that they had of Cyrus king of Perſia. 8 Now in the ſecond year of their coming unto the houſe of God at Jeruſalem, in the ſecond month, began Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and the remnant of their brethren the prieſts and the Levites, and all they that were come out of the captivity unto Jeruſalem; and appointed the Levites, from twenty years old and upward, to ſet forward the work of the houſe of the Lord. 9 Then ſtood Jeſhua, *with* his ſons and his brethren, Kadmiel and his ſons; the ſons of Judah together, to ſet forward the workmen in the houſe of God: the ſons of Henadab, *with* their ſons and their brethren the Levites. 10 And when the builders laid the foundation of the temple of the Lord, they ſet the prieſts in their apparel with trumpets, and the Levites the ſons of Aſaph, with cymbals to praiſe the Lord, after the ordinance of David king of Iſaael. 11 And they ſung together by courſe, in praiſing and giving thanks unto the Lord, becauſe *he is* good, for his mercy *endureth* for ever towards Iſrael. And all the people ſhouted with a great ſhout when they praiſed the Lord; becauſe the foundation of the houſe of the Lord was laid. 12 But many of the prieſts and Levites, and chief of the fathers *who were* ancient men that had ſeen the firſt houſe, when the foundation of this houſe was laid before their eyes, wept with a loud voice; and many ſhouted aloud for joy: 13 So that the people could not diſcern the noiſe of the ſhout of joy, from the noiſe of the weeping of the people: for the people ſhouted with a loud ſhout, and the noiſe was heard afar off.

But many of the Prieſts and Levites, and chief of the Fathers, who were antient Men, that had ſeen the firſt Houſe, when the Foundation of this Houſe was laid before their Eyes, wept with a loud Voice, and many ſhouted aloud for Joy] It muſt be remembered, that the Reaſon of their Weeping was, not ſo much becauſe it was like to prove far inferior to that of *Solomon*, as to its outward Structure, but becauſe it was to want thoſe extraordinary Marks of the divine Favour, wherewith the other Temple was honoured. The ſecond Temple was built upon the ſame Foundation as the firſt; and therefore the different Meaſures that we find of them in the Books of *Kings* and *Ezra*, are to be underſtood in Reſpect of the different Diſtances, between which the ſaid Meaſures were taken. The twenty Cubits Breadth, which is ſaid of *Solomon*'s Temple, was from the Inſide of the Wall on the one Side, to the Inſide of the Wall on the other; but the ſixty Cubits Breadth of that to be built by *Zerubbabel*, was the Breadth of the whole Building, from the Inſide of the outer Wall to the other. For beſides the Temple itſelf, which contained the *Holy Place*, and *the Holy of Holies*, each twenty Cubits broad, there were thick Walls encloſing it on each Side; and without them, Chambers on each Side, then another Wall; then a Gallery; and then the outer Walls of all, encloſing the whole Building, which in the Decree of *Darius*, is called *the Temple*, and might in the Whole (even without the outer Walls of all) amount to threeſcore Cubits. So that the Difference of the ſaid twenty Cubits, is no more than this, — That one is meant of *the Temple*, ſtrictly ſo called, the other of the Temple with its appertaining Buildings. Both the Temples then, without all Doubt, were of the ſame Dimenſions. But then here was the Difference, which drew Tears from the Eyes of the Elders, that not only the Materials and Ornaments of the *ſecond* Temple, were even as nothing, *in Compariſon of the firſt*; but that the *Ark* of the Covenant, and the *Mercy-Seat* which was upon it, the *Holy Fire* upon the Altar, the *Urim* and *Thummim*, *the Spirit of Prophecy*, and the *Shechinah*, or Divine Preſence, the five great Things for which the former Temple was ſo renowned, were loſt and gone, and never to be recovered to this other.

This was a juſt Matter of Lamentation to thoſe that had ſeen theſe ſingular Tokens of the divine Favour in the former Temple, and a Diſcouragement for their proceeding with the Building of the preſent; and therefore the Prophet *Haggai* was ſent to inform them, that all theſe Wants and Defects ſhould be abundantly repaired by the Coming of the *Meſſiah*, the true *Schechinah* of the divine Majeſty, in the Time of the ſecond Temple. I will ſhake all Nations, and the Deſire of all Nations ſhall come, and I will fill this Houſe with Glory, the Glory of this latter Houſe, ſhall be greater than of the former, ſaith the Lord of Hoſts, *Hag.* ii. 7, 9.

CHAP. IV.

The Adverſaries, not being accepted in the Building with the Jews, *endeavour to hinder it; their falſe and malicious Letter to* Artaxerxes, *upon whoſe Decree the Building is ſtopped.*

Ver. 1. NOW when the adverſaries of Judah
and Benjamin, heard that the chil-
dren of the captivity builded the temple unto the
Lord God of Iſrael: 2 Then they came to Zerub-
babel, and to the chief of the fathers, and ſaid
unto them, Let us build with you; for we ſeek
your God, as ye *do*, and we do ſacrifice unto
him, ſince the days of Eſar-haddon king of Aſ-
ſur, which brought us up hither. 3 But Zerub-
babel and Jeſhua, and the reſt of the chief o
the fathers of Iſrael, ſaid unto them, You have
nothing to do with us, to build an houſe unto
our God, but we our ſelves together will buil
unto the Lord God of Iſrael, as king Cyrus th
king of Perſia hath commanded us. 4 The
the people of the land weakened the hands o
the people of Judah, and troubled them in build
ing, 5 And hired counſellors againſt them, t
fruſtrate their purpoſe, all the days of Cyru
king of Perſia, even until the reign of Dariu
king of Perſia. 6 And in the reign of Ahaſu
rus, in the beginning of his reign, wrote the
unto him an accuſation againſt the inhabitants o
Judah and Jeruſalem. 7 And in the days o
Artaxerxes wrote Biſhlam, Mithridath, Tabee
and the reſt of their companions unto Artaxerx
king of Perſia; and the writing of the letter w
written in the Syrian tongue, and interpreted in t
Syrian tongue. 8 Rehum the chancellour, an
Shimſhai the ſcribe, wrote a letter againſt Jeruſ
lem to Artaxerxes the king in this ſort: 9 Th
wrote Rehum the chancellour, and Shimſhai t
ſcribe, and the reſt of their companions; the D
naites, the Apharſathchites, the Tarpelites, the
pharſites, the Archevites, the Babylonians, t
Suſanchites, the Dehavites, *and* the Elamit
10 And the reſt of the nations whom the gr
and noble Aſnappar brought over, and ſet
the cities of Samaria, and the reſt *that are*
this ſide the river, and at ſuch a time. 11 Th
is the copy of the letter that they ſent unto hi
even unto Artaxerxes the king, Thy ſervan
the men on this ſide the river, and at ſuch
time. 12 Be it known unto the king, that t
Jews which came up from thee to us, are co
unto Jeruſalem, building the rebellious and t
bad city, and have ſet up the walls *there*
and joyned the foundations. 13 Be it kno
now unto the king, that if this city be build
and the wall ſet up *again*, *then* will they
pay toll, tribute, and cuſtom, and ſo t
ſhalt endamage the revenue of the kin
14 Now becauſe we have maintenance fr
the kings palace, and it was not meet for
to ſee the kings diſhonour: therefore have
ſent and certified the king, 15 That ſearch
be made in the book of the records of
fathers: ſo ſhalt thou find in the book of
records, and know, that this city is a rebell
city, and hurtful unto kings and provin
and that they have moved ſedition within
ſame of old time: for which cauſe was this
deſtroyed. 16 We certifie the king that if

city be builded again, and the walls thereof ſet up, by this means thou ſhalt have no portion on this ſide the river. 17 *Then* ſent the king an anſwer unto Rehum the chancellour, and *to* Shimſhai the ſcribe, and *to* the reſt of their companions that dwell in Samaria, and *unto* the reſt beyond the river, Peace, and at ſuch a time. 18 The letter which ye ſent unto us, hath been plainly read before me. 19 And I commanded, and ſearch hath been made, and it is found, that this city of old time hath made inſurrection againſt kings, and that rebellion and ſedition have been made therein. 20 There have been mighty kings alſo over Jeruſalem, which have ruled over all countrys beyond the river; and toll, tribute, and cuſtom was paid unto them. 21 Give ye now commandment, to cauſe theſe men to ceaſe, and that this city be not builded, ntil another commandment ſhall be given from me. 22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of he kings? 23 Now when the copy of king Artaxerxes letter was read before Rehum and himſhai the ſcribe, and their companions, they ent up in haſte to Jeruſalem, unto the Jews, nd made them to ceaſe by force and power. 4 Then ceaſed the work of the houſe of God, hich is at Jeruſalem. So it ceaſed unto the cond year of the reign of Darius king of Perſia.

Let us build with you; for we ſeek your God, as ye] Theſe were Idolaters; for, tho' from the Time y had been infeſted with Lions, in the Days of *Eſar-* , they had worſhipped the God of *Iſrael*, yet it only in Conjunction with their falſe Gods, whom y worſhipped before; and therefore, notwithſtand- their Worſhip of the true God, ſince they wor- pped falſe Gods too at the ſame Time, they were, this Reſpect, *Idolaters*, which was Reaſon enough the true Worſhippers of God to have no Communion h them. See *Prideaux*'s Connect.

nd in the Reign of Ahaſuerus] He was, as the rned think, the firſt Prince of that Name, and that ers of the ſucceeding Kings of *Perſia* took the Name him; which makes it ſomewhat doubtful who Prince was. He was either, 1. *Xerxes*, the fourth rich King of *Perſia*, as he is called, *Dan.* xi. 2. rather, 2. *Cambyſes*, the Son and Succeſſor of *Cyrus*, may appear, 1. Becauſe none but he and *Smerdis*, known to be no Friend to the *Jewiſh* Nation or gion; and therefore it was very improbable that crafty, malicious, and induſtrious Enemies of *Jews*, would omit ſo great an Opportunity when s put into their Hands.

d in the Days of Artaxerxes] He was either, 1. *xerxes* the Son of *Xerxes*; or, 2. *Smerdis* the Ma- Or, 3. The ſame *Cambyſes*, called by his *Chal-* Name, *Ahaſuerus*, Ver. 6. and here by his *Perſian* e *Artaxerxes*: By which Name he is here called in Inſcription of this Letter, becauſe ſo he was called imſelf and others, in the Letters written either by or to him.

e great and noble Arſnappar] He was either *E- ddon*, or ſome other Perſon then of great Emi- y, and eſpecially with his Subjects and Followers, was Captain of this Colony, and conducted them r.

it known unto the King, that the Jews] After eturn from the Captivity, the People in general to be called *Jews*, becauſe tho' there were many *ites* among them, yet they chiefly conſiſted of the s of *Judah* and *Benjamin*; and tho' the Edict of gave them Permiſſion to return when they pleaſed, e ſacred Writing takes Notice only of thoſe who ed in a Body.

will they not pay Toll, Tribute, and Cuſtom] By the firſt of theſe, *Grotius* underſtands that which every Head paid to the King, which we call *Poll-money*; by the ſecond the *Exciſe* (as we now call it) that was upon Commodities and Merchandize; and by the laſt, the *Land-tax*. But *Watſius* is of Opinion, that the firſt Word rather ſignifies that Part which every Man paid out of his Eſtate, according as it was valued; the ſecond, that which was paid for every Head; and the third, that which was paid upon the High-ways, by every Traveller that went about the Country with any Kind of Merchandize.

So it ceaſed unto the ſecond Year of the Reign of Darius King of Perſia] There are ſome who take the *Darius* here mentioned, not to be *Darius* II. who was the Son of *Hyſtaſpes*, but the *Darius* who is called *Nothus*; but then they are preſſed with this Difficulty, which may well be called inſurmountable. For, from the firſt Year of *Cyrus*, who gave Orders for building of the Temple, to the ſixth Year of *Darius Nothus*, in which they ſuppoſe that it was finiſhed, there were, at leaſt, one hundred and thirteen Years; according to ſome, an hundred and ſeventeen; and according to others, an hundred and forty two. But now, if all this Time *Zerubbabel* was in the Government of *Judea*, and *Jeſhua* in the High Prieſthood, ſo long an Authothority in Church and State was never heard of in any Age before. Nor muſt it be forgotten, what the Prophet *Haggai* ſuppoſes, *viz.* That ſome, then alive, remembered the Glory of the *firſt Temple*, and compared it with the Glory of the *ſecond*; which, upon the Suppoſition, that this was in the ſixth Year of *Darius Nothus*, will make them, at leaſt, an hundred and fourſcore Years old, a Thing almoſt incredible. And therefore the moſt probable Opinion is, that the *Darius* here meant, was *Darius Hyſtaſpes*, whoſe ſecond Year, was the eighteenth, after the firſt of *Cyrus*.

CHAP. V.

Zerubbabel, *being encouraged by* Haggai *and* Zechariah *the Prophets, ſets forward the Work. The Adverſaries oppoſe them again. Their Letter to* Darius *concerning this Matter.*

Ver. 1. THEN the prophets, Haggai the prophet, and Zechariah the ſon of Iddo, propheſied unto the Jews that were in Judah and Jeruſalem, in the name of the God of Iſrael, even unto them. 2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and began to build the houſe of God, which is at Jeruſalem: and with them were the prophets of God helping them. 3 At the ſame time came to them Tatnai, governour on this ſide the river, and Shethar-boznai, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall? 4 Then ſaid we unto them after this manner, What are the names of the men that make this building? 5 But the eye of their God was upon the elders of the Jews, that they could not cauſe him to ceaſe, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter*. 6 The copy of the letter that Tatnai, governour on this ſide the river, and Shethar-boznai, and his companions the Apharſachites, which *were* on this ſide the river, ſent unto Darius the king: 7 They ſent a letter unto him, wherein was written thus; Unto Darius the king, all peace. 8 Be it known unto the king, that we went into the province of Judea, to the houſe of the great God, which is builded with great ſtones, and timber is laid in the walls, and this work goeth faſt on, and proſpereth in their hands.

9 Then aſked we thoſe elders, and ſaid unto them thus, Who commanded you to build this houſe, and to make up theſe walls? 10 We aſked their names alſo, to certifie thee, that we might write the names of the men that were the chief of them. 11 And thus they returned us anſwer, ſaying, We are the ſervants of the God of heaven and earth, and build the houſe that was builded theſe many years ago, which a great king of Iſrael builded, and ſet up. 12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who deſtroyed this houſe, and carried the people away into Babylon. 13 But in the firſt year of Cyrus the king of Babylon, *the ſame* king Cyrus made a decree to build this houſe of God. 14 And the veſſels alſo of gold and ſilver of the houſe of God, which Nebuchadnezzar took out of the temple that *was* in Jeruſalem, and brought them into the temple of Babylon, thoſe did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whoſe name *was* Sheſhbazzar, whom he had made governour: 15 And ſaid unto him, Take theſe veſſels, go, carry them into the temple that *is* in Jeruſalem, and let the houſe of God be builded in his place. 16 Then came the ſame Sheſhbazzar, *and* laid the foundation of the houſe of God which *is* in Jeruſalem. And ſince that time even until now, hath it been in building, and yet it is not finiſhed. 17 Now therefore, if *it ſeem* good to the king, let there be ſearch made in the kings treaſure-houſe, which *is* there at Babylon, whether it be *ſo* that a decree was made of Cyrus the king, to build this houſe of God at Jeruſalem, and let the king ſend his pleaſure to us concerning this matter.

As this Chapter affords nothing that calls for any particular Remark, let us proceed to the next.

CHAP. VI.

Darius *anſwers the Governor's Letter, and makes a new Decree. By the Help of thoſe who had been their Adverſaries, and the Directions of the Prophets, the Temple is finiſhed; the Feaſts of Dedication, and the Paſſover are kept.*

Ver. 1. THEN Darius the king made a decree, and ſearch was made in the houſe of the rolls, where the treaſures were laid up in Babylon. 2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written: 3 In the firſt year of Cyrus the king, *the ſame* Cyrus the king made a decree *concerning* the houſe of God at Jeruſalem, Let the houſe be builded, the place where they offered ſacrifices, and let the foundations thereof be ſtrongly laid, the height thereof threeſcore cubits, *and* the breadth thereof threeſcore cubits: 4 *With* three rows of great ſtones, and a row of new timber: and let the expences be given out of the kings houſe. 5 And alſo let the golden and ſilver veſſels of the houſe of God, which Nebuchadnezzar took forth out of the temple which is at Jeruſalem, and brought unto Babylon, be reſtored, and brought again unto the temple *which is* at Jeruſalem, *every one* to his place, and place *them* in the houſe of God. 6 Now therefore Tatnai, governor
beyond the river, Shethar-boznai, and your companions
the Apharſachites, which are beyond
the river, be ye far from thence: 7 Let the
work of this houſe of God alone, let the governour
of the Jews, and the elders of the Jews,
build this houſe of God in his place. 8 Moreover,
I make a decree, what ye ſhall do to the
elders of theſe Jews, for the building of this
houſe of God: that of the kings goods, *even* of
the tribute beyond the river, forthwith expences
be given unto theſe men, that they be not hindred.
9 And that which they have need of, both
young bullocks, and rams, and lambs, for the
burnt-offerings of the God of heaven, wheat, ſal
wine, and oyl, according to the appointment o
the prieſts, which are at Jeruſalem, let it b
given them day by day without fail: 10 Tha
they may offer ſacrifices of ſweet ſavours unt
the God of heaven, and pray for the life of th
king, and of his ſons. 11 Alſo I have mad
a decree, that whoſoever ſhall alter this word
let timber be pulled down from his houſe, an
being ſet up, let him be hanged thereon, an
let his houſe be made a dunghil for this. 1
And the God that hath cauſed his name to dwe
there, deſtroy all kings and people that ſhall p
to their hand, to alter and to deſtroy this hou
of God which is at Jeruſalem: I Darius hav
made a decree, let it be done with ſpeed. 1
Then Tatnai, governour on this ſide the rive
Shethar-boznai, and their companions, accordin
to that which Darius the king had ſent, ſo th
did ſpeedily. 14 And the elders of the Je
builded, and they proſpered through the proph
ſying of Haggai the prophet, and Zachari
the ſon of Iddo; and they builded, and finiſh
it, according to the commandment of the G
of Iſrael, and according to the commandme
of Cyrus and Darius, and Artaxerxes king
Perſia. 15 And this houſe was finiſhed on t
third day of the month Adar, which was in t
ſixth year of the reign of Darius the king.
And the children of Iſrael, the prieſts and t
Levites, and the reſt of the children of t
captivity kept the dedication of this houſe
God with joy, 17 And offered at the dedicati
of this houſe of God, an hundred bullocks, t
hundred rams, four hundred lambs; and fo
ſin offering for all Iſrael, twelve he-goats,
cording to the number of the tribes of Iſra
18 And they ſet the prieſts in their diviſio
and the Levites in their courſes, for the ſerv
of God, which is at Jeruſalem; as it is writ
in the book of Moſes. 19 And the children
the captivity kept the paſſover upon the fo
teenth *day* of the firſt month. 20 For the pri
and the Levites were purified together, all
them were pure, and killed the paſſover for
the children of the captivity, and for their b
thren the prieſts, and for themſelves. 21 A
the children of Iſrael, which were come ag
out of captivity, and all ſuch as had ſepara
themſelves unto them from the filthineſs of
heathen of the land, to ſeek the Lord God
Iſrael, did eat. 22 And kept the feaſt
unleavened bread ſeven days, with joy: for
Lord had made them joyful, and turned
heart of the king of Aſſyria unto them
ſtrengthen their hands in the work of the h
of God, the God of Iſrael.

The Height thereof threeſcore Cubits, and the Breadth thereof threeſcore Cubits] The Word render'd *Breadth*, may be, and is by ſome render'd more generally *Extenſion*, or *Amplitude*, or the *Length* of it; it being improbable that the King ſhould give Orders about the Breadth, and none about the Length of it.

Let Timber be pulled down from his Houſe, and being ſet up, let him be hanged thereon] *Lud. de Dieu* obſerves, that in the Words which we here render *being ſet up*, there is no proper Conſtruction, and therefore he would rather have them tranſlated according to the *Septuagint*, *And ſtanding let him be beat upon it*, i. e. *whipped*, as we ſay, *at a Poſt*, for that was a Puniſhment among the *Perſians* and other Nations. But if a greater Puniſhment than this ſhould be here intended, then he makes the firſt Words refer to the Timber, and the latter to the Man, in this Manner, *And from above let it fall upon him*, i. e. the Stake being lifted up, ſhall be ſtruck into his Body, and ſhall come out at his Fundament, which was a cruel Puniſhment among the *Eaſtern* People.

The *Artaxerxes*, mentioned Ver. 14. is thought to be either, 1. *Xerxes*, the Son and Succeſſor of *Darius*, who was alſo called *Artaxerxes*, who is here joined with his Father *Darius*, poſſibly becauſe he favoured the *Jews*, and promoted their Cauſe with his Father, and took Care to ſee his Father's Decree executed, and was his Father's Viceroy, if not made Co-Emperor with him in his Life-time, which was not unuſual. Or, 2. *Artaxerxes Longimanus*, the Son of *Xerxes*, who was beſt known by the Name of *Artaxerxes*; who is here joined with *Cyrus* and *Darius*, becauſe, tho' the Temple was finiſhed, as to the Subſtance of the Work, in *Darius*'s Reign, Ver. 15. yet it was afterwards more fully compleated and adorned by *Artaxerxes*, as is evident from Ch. vii. 20, 27. by whom *Nehemiah* was ent to *Jeruſalem*, with a large Commiſſion and full ower to take Care about the Building of the City, d all other Things about the *Jewiſh* Nation and eligion.

CHAP. VII.

Ezra's Genealogy. The Prieſts, Levites, and Ezra *go up to* Jeruſalem. *The gracious Commiſſion of* Artaxerxes *to* Ezra, *who bleſſes God for his Favour to his People.*

er. 1. NOW after theſe things, in the reign of Artaxerxes king of Perſia, Ezra e ſon of Seraiah, the ſon of Azariah, the ſon Hilkiah, 2 The ſon of Shallum, the ſon of adok, the ſon of Ahitub, 3 The ſon of Amah, the ſon of Azariah, the ſon of Meraioth, The ſon of Zerahiah, the ſon of Uzzi, the n of Bukki, 5 The ſon of Abiſhua, the ſon of inehas, the ſon of Eleazar, the ſon of Aaron chief prieſt: 6 This Ezra went up from bylon, and he was a ready ſcribe in the law of oſes, which the Lord God of Iſrael had given: the king granted him all his requeſt, according to the hand of the Lord his God upon him. And there went up *ſome* of the children of Iſrael, of the prieſts, and the Levites, and the ſingers, the porters, and the Nethinims, unto Jeruſa-, in the ſeventh year of Artaxerxes the king. And he came to Jeruſalem in the fifth month, ch *was* in the ſeventh year of the king. 9 For n the firſt *day* of the firſt month, began he to up from Babylon, and on the firſt day of the month came he to Jeruſalem, according to the good hand of his God upon him. 10 Ezra had prepared his heart to ſeek the law e Lord, and to do it, and to teach in Iſ- ſtatutes and judgment. 11 Now this *is* the of the letter that the king Artaxerxes gave Ezra the prieſt, the ſcribe, *even* a ſcribe of the words of the commandments of the Lord, and of his ſtatutes to Iſrael. 12 Artaxerxes king of kings, Unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect *peace*, and at ſuch a time. 13 I make a decree, that all they of the people of Iſrael, and *of* his prieſts, and Levites in my realm, which are minded of their own free-will to go up to Jeruſalem, go with thee. 14 Foraſmuch as thou art ſent of the king, and of his ſeven councellors, to enquire concerning Judah and Jeruſalem, according to the law of thy God which *is* in thine hand: 15 And to carry the ſilver and gold, which the king and his counſellers have freely offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem, 16 And all the ſilver and gold that thou canſt find in all the province of Babylon, with the free-will offering of the people, and of the prieſts, offering willingly for the houſe of their God, which *is* in Jeruſalem: 17 That thou mayeſt buy ſpeedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the houſe of your God which *is* in Jeruſalem. 18 And whatſoever ſhall ſeem good to thee and to thy brethren, to do with the reſt of the ſilver and gold, that do after the will of your God. 19 The veſſels alſo that are given thee, for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem. 20 And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the kings treaſure-houſe. 21 And I, *even* I Artaxerxes the king, do make a decree to all the treaſurers which *are* beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily; 22 Unto an hundred talents of ſilver, and to an hundred meaſures of wheat, and to an hundred baths of wine, and to an hundred baths of oyl, and ſalt without preſcribing *how much*. 23 Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſons? 24 Alſo we certifie you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom upon them. 25 And thou, Ezra, after the wiſdom of thy God, that *is* in thine hand, ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not. 26 And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether *it be* unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment. 27 Bleſſed *be* the Lord God of our fathers, which hath put *ſuch a thing* as this in the kings heart, to beautifie the houſe of the Lord which *is* in Jeruſalem: 28 And hath extended mercy unto me, before the king, and his counſellers, and before all the kings mighty princes: and I was ſtrengthned as the hand of the Lord my God *was* upon me, and I gathered together out of Iſrael, chief men to go up with me.

And the King granted him all his Requeſt] If we reflect a little on the Eaſe and Indolence, and, in a Manner, total Sequeſtration from all Buſineſs, wherein theſe great Monarchs of the Eaſt were uſed to indulge themſelves, we ſhall find Reaſon to believe, that *Artaxerxes* knew nothing of the Matter. If he be the ſame who goes under the Name of *Ahaſuerus*, in the Book of *Eſther*, he had been impoſed on by *Haman*, to conſent to a bloody Decree againſt the *Jews*, with ſo little Thought and Conſideration of what he was about, that he did not ſo much as remember the Perſon at whoſe Inſtigation it was done: And yet, notwithſtanding the great Miſchief which this great Negligence of his might have brought upon him, we find him inſtantly ſinking into the like ſleepy Temper. *Eſther* viii. 8. *Write ye for the Jews* (ſays he to *Mordecai* and *Eſther*) *as it liketh you, in the King's Name, and ſeal it with the King's Ring*, and whatſoever is thus wrote and ſealed, *no Man may reverſe*: And, by Parity of Reaſon, why may we not ſuppoſe, that when *Ezra* applied to Court for his Commiſſion, the whole Form of drawing it up was referred to him and ſuch other *Jews* as he thought proper to take into his Counſel: For, *write ye, as it liketh you, in the King's Name*, might, in one Caſe, as well as in the other, be all the King had to ſay to the Matter. And, indeed, if we look into the Contents of the Commiſſion itſelf, we ſhall ſoon perceive that it muſt have been drawn by ſomething more than an Heathen Hand. For if *Ezra* himſelf had been to dictate the Words, how could he have expreſſed the Tenor of his Commiſſion more fully than in theſe: *Foraſmuch as thou art ſent by the King, and his ſeven Counſellors, to enquire concerning Judah and Jeruſalem, according to the Law of thy God, which is in thine Hand?* What *Jewiſh* King could have given more pious Inſtructions than theſe, — *And thou Ezra, after the Wiſdom of thy God, ſet Magiſtrates and Judges, ſuch as know the Laws of thy God, and teach ye them that know them not?* And where can we find a lively Senſe of God's ſupreme Authority, and of that Regard which is due from the greateſt Kings and Potentates to his Commands, more emphatically expreſſed than here, *Whatſoever is commanded by the God of Heaven? O Verba* (as *Jacobus Capellus*, in a Kind of Rapture, cries out) *Literis aureis Regum Palatiis inſcribenda, atque ideò ſtylo adamantino fidelium omnium animis inſculpanda!* Words fit to be writ on the Palaces of Kings in Letters of Gold, and engraven on the Minds of all the Faithful with a Graver of Adamant!

CHAP. VIII.

Ezra'*s Companions who returned with him. He ſends to* Iddo *for Levites. Keeps a Faſt at* Ahava. *Commits the Treaſures to the Cuſtody of the Prieſts. They come to* Jeruſalem. *The Commiſſion is delivered to the Adverſaries, who help forward the Work of the Houſe of God.*

Ver. 1. THESE *are* now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon in the reign of Artaxerxes the king. 2 Of the ſons of Phinehas; Gerſhom: of the ſons of Ithamar; Daniel: of the ſons of David; Hattuſh. 3 Of the ſons of Shechaniah, of the ſons of Pharoſh; Zechariah: and with him were reckoned by genealogy of the males, an hundred and fifty. 4 Of the ſons of Pahathmoab; Elihoenai the ſon of Zerahiah, and with him two hundred males. 5 Of the ſons of Shechaniah; the ſon of Jahaziel, and with him three hundred males. 6 Of the ſons alſo of Aden; Ebed the ſon of Jonathan, and with him fifty males. 7 And of the ſons of Elam; Jeſhaiah the ſon of Athaliah, and with him ſeventy males. 8 And of the ſons of Shephatiah; Zebadiah, the ſon of Michael, and with him fourſcore males. 9 Of the ſons of Joab; Obadiah the ſon of Jehiel, and with him two hundred and eighteen males. 10 And of the ſons of Shelomith; the ſon of Joſiphiah, and with him an hundred and threeſcore males. 11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males. 12 And of the ſons of Azgad; Johanan, the ſon of Hakkatan, and with him an hundred and ten males. 13 And of the laſt ſons of Adonikam, whoſe names are theſe, Eliphelet, Jeiel, and Shemaiah, and with them threeſcore males. 14 Of the ſons alſo of Bigvai; Uthai, and Zabbud, and with them ſeventy males. 15 And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the prieſts, and found there none of the ſons of Levi. 16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and fo Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men; alſo for Joiarib and for Elnathan, men of underſtanding. 17 And I ſent them with commandment unto Iddo the chief at the place Caſiphia, and I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims at the place Caſiphia, that they ſhould brin unto us miniſters for the houſe of our God. 18 An by the good hand of our God upon us, they brought us a man of underſtanding, of the ſon of Mahli, the ſon of Levi, the ſon of Iſrael and Sherebiah, with his ſons and his brethre eighteen; 19 And Haſhabiah, and with hi Jeſhaiah of the ſons of Merari, his brethren an their ſons, twenty; 20 Alſo of the Nethinims whom David and the princes had appointed fo the ſervice of the Levites, two hundred an twenty Nethinims: all of them were expreſſe by name. 21 Then I proclaimed a faſt ther at the river Ahava, that we might afflict ou ſelves before our God, to ſeek of him a rig way for us, and for our little ones, and for a our ſubſtance. 22 For I was aſhamed to requi of the king a band of ſouldiers and horſeme to help us againſt the enemy in the way: b cauſe we had ſpoken unto the king, ſaying, Th hand of our God *is* upon all them for goo that ſeek him, but his power and his wrath againſt all them that forſake him. 23 So faſted and beſought our God for this, and was entreated of us. 24 Then I ſeparated twel of the chief of the prieſts, Sherebiah, Haſhabia and ten of their brethren with them, 25 A weighed unto them the ſilver, and the gold, a the veſſels, *even* the offering of the houſe of o God, which the king, and his counſellers, a his lords, and all Iſrael *there* preſent, had offere 26 I even weighed unto their hand ſix hundr and fifty talents of ſilver, and ſilver veſſels hundred talents, *and* of gold an hundred talen 27 Alſo twenty baſons of gold, of a thouſa drams, and two veſſels of fine copper, preci as gold. 28 And I ſaid unto them, Ye holy unto the Lord, the veſſels *are* holy al and the ſilver and the gold *are* a free-will offeri unto the Lord God of your fathers. 29 Wa ye, and keep *them* until ye weigh *them* bef the chief of the prieſts, and the Levites, chief of the fathers of Iſrael at Jeruſalem, in chambers of the houſe of the Lord. 30 took the prieſts and the Levites, the weight the ſilver and the gold, and the veſſels to bring them to Jeruſalem unto the houſe of our God. 31 Then we departed from the river of Ahava, on the twelfth day of the firſt month, to go unto Jeruſalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way. 32 And we came to Jeruſalem, and abode there three days. 33 Now on the fourth day was the ſilver and the gold, and the veſſels weighed in the houſe of our God, by the hand of Meremoth the ſon of Uriah the prieſt, and with him *was* Eleazar the ſon of Phinehas, and with them *was* Jozabad the ſon of Jeſhua, and Noadiah the ſon of Binnui, Levites: 34 By number *and* by weight of every one: and all the weight was written at that time. 35 *Alſo* the children of thoſe that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve he-goats *for* a ſin-offering: all *this was* a burnt-offering unto the Lord. 36 And they delivered the kings commiſſions unto the kings ieutenants, and to the govenours on this ſide the river, and they furthered the people, and the houſe of God.

nd I gathered them together to the River that run-eth to Ahava] It may be render'd *the River Ahava*, s it is called, Ver. 21, 31. By comparing theſe Places, ſeems that *Ahava* was the Name both of the River, nd of the Town or Place by which it ran. Either his is that River which others call *Adiava*, that runs o *Aſſyria*, which thence is called *Adiabene*; or ſome ther River running into the *Euphrates*.

t the Place Caſiphia] This Place did not ſtand on he *Caſpian Lake*, as ſome imagine, from the Simili-ude of the Names; for that was at too great a Di-ance for *Ezra*'s preſent Purpoſe, but ſome other lace not far from *Aheva*, where he knew that there as a College, or a conſiderable Company of *Levites* ot together.

CHAP. IX.

zra, hearing of the unlawful Marriages of the People with Strangers, mourns for it. He prays, nd confeſſes their Sins, eſpecially his own.

er. 1. NOW when theſe things were done, the princes came to me, ſaying, The people of Iſrael and the prieſts, and the evites have not ſeparated themſelves from the eople of the lands, *doing* according to their bominations, *even* of the Canaanites, the Hit-ites, the Perizzites, the Jebuſites, the Ammo-ites, the Moabites, the Egyptians, and the Amo-ites. 2 For they have taken of their daughters r themſelves, and for their ſons: ſo that the oly ſeed have mingled themſelves with the eople of *thoſe* lands: yea, the hand of the princes d rulers have been chief in this treſpaſs. 3 nd when I heard this thing, I rent my garment, d my mantle, and pluckt off the hair of my ead, and of my beard, and ſat down aſtonied. Then were aſſembled unto me every one that embled at the words of the God of Iſrael be-uſe of the tranſgreſſion of thoſe that had been rried away, and I ſat aſtonied until the even-g ſacrifice. 5 And at the evening ſacrifice aroſe up from my heavineſs, and having rent y garment and my mantle, I fell upon my knees, and ſpread out my hands unto the Lord my God, 6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over *our* head, and our treſpaſs is grown up unto the heavens. 7 Since the days of our fathers, *have we been* in a great treſpaſs unto this day, and for our iniquities have we, our kings, *and* our prieſts been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day. 8 And now for a little ſpace grace hath been *ſhewed* from the Lord our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. 9 For we *were* bond-men, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving to ſet up the houſe of our God, and to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem. 10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments, 11 Which thou haſt commanded by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſs it, is an unclean land with the filthineſs of the people of the lands, with their abominations, which have filled it from one end to another, with their uncleanneſs. 12 Now therefore give not your daughters unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave *it* for an inheritance to your children for ever. 13 And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities *deſerve*, and haſt given us ſuch deliverance as this: 14 Should we again break thy commandments, and joyn in affinity with the people of theſe abominations? wouldeſt thou not be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping? 15 O Lord God of Iſrael, thou *art* righteous, for we remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee, becauſe of this.

The Contents of this Chapter are ſo plain and eaſy to be underſtood, that we ſhall not take up the Reader's Time with uſeleſs Remarks, but proceed to the next.

CHAP. X.

Schecaniah *encourages* Ezra *to reform the ſtrange Marriages. All* Iſrael *ſwear to do accordingly.* Ezra *aſſembles the People, and exhorts them; they repent, promiſe Amendment, and perform it. The Names of them that married ſtrange Wives.*

Ver. 1. NOW when Ezra had prayed, and when he had confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael, a very great congregation of men and women, and children: for the people wept very ſore. 2 And Shecaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives, of the people of the land: yet

now there is hope in Iſrael concerning this thing. 3 Now therefore let us make a covenant with our God, to put away all the wives, and ſuch as are born of them, according to the counſel of my lord, and of thoſe that tremble at the commandment of our God, and let it be done according to the law: 4 Ariſe: for this matter *belongeth* unto thee; we alſo *will be* with thee: be of good courage, and do *it*. 5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: and they ſware. 6 Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſgreſſion of them that had been carried away. 7 And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem; 8 And that whoſoever would not come within three days, according to the counſel of the princes, and the elders, all his ſubſtance ſhould be forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away. 9 Then all the men of Judah and Benjamin, gathered themſelves together unto Jeruſalem, within three days: it was the ninth month, and the twentieth *day* of the month, and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of this matter, and for the great rain. 10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives to increaſe the treſpaſs of Iſrael. 11 Now therefore make confeſſion unto the Lord God of your fathers, and do his pleaſure: and ſeparate yourſelves from the people of the land, and from the ſtrange wives. 12 Then all the congregation anſwered, and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do. 13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither is this a work of one day or two: for we are many that have tranſgreſſed in this thing. 14 Let now our rulers of all the congregation ſtand, and let all them which have taken ſtrange wives in our cities, come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter, be turned from us. 15 Only Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikvah, were employed about this *matter*: and Meſhullam, and Shabbethai the Levite helped them. 16 And the children of the captivity did ſo: and Ezra the prieſt, *with* certain chief of the fathers, after the houſe of their fathers, and all of them by *their* names were ſeparated, and ſat down in the firſt day of the tenth month to examine the matter. 17 And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt month. 18 And among the ſons of the prieſts, there were found that had taken ſtrange wives; *namely*, of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Eliezer, and Jarib, and Gedaliah, 19 And they gave their hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs. 20 And of the ſons of Immer; Hanani, and Zebadiah. 21. And of the ſons of
Harim; Maaſeiah, and Elijah, and Shemaiah,
and Jehiel, and Uzziah. 22 And of the ſons
of Paſhur; Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah. 23 Alſo of the
Levites; Jozabad, and Shimei, and Kelaiah,
(the ſame *is* Kelita) Pethahiah, Judah, and Eliezer. 24 Of the ſingers alſo; Eliaſhib: and of
the porters; Shallum, and Telem, and Uri. 25
Moreover of Iſrael: of the ſons of Paroſh; Ramiah, and Jeziah, and Malchiah, and Miamin,
and Eleazar, and Malchijah, and Benaiah. 26
And of the ſons of Elam; Mattaniah, Zechariah,
and Jehiel, and Abdi, and Jeremoth, and Eliah.
27 And of the ſons of Zattu; Elioenai, Eliaſhib,
Mattaniah, and Jeremoth, and Zabad, and
Aziza. 28 Of the ſons alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai. 29 And
of the ſons of Bani; Meſhullam, Malluch, and
Adaiah, Jaſhub, and Sheal, and Ramoth. 3
And of the ſons of Pahathmoab; Adna, and
Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel
and Binnui, and Manaſſeh. 31 And *of* the ſon
of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah
Shimeon, 32 Benjamin, Malluch, *and* Shema
riah. 33 Of the ſons of Haſhum; Mattena
Mattathah, Zabad, Eliphelet, Jeremai, Mana
ſeh, *and* Shimei. 34 Of the ſons of Bani; Ma
dai, Amram, and Uel. 35 Benaiah, Bedeiah
Chellub. 36 Vaniah, Meremoth, Eliaſhib. 3
Mattaniah, Mattenai, and Jaaſau, 38 And Ban
and Binnui, Shimei. 39 And Shelemiah, an
Nathan, and Adaiah, 40 Machnadebai, Sh
ſhai, Sharai, 41 Azareel, and Shelemiah, Sh
mariah, 42 Shallum, Amariah, *and* Joſeph. 4
Of the ſons of Nebo; Jeiel, Mattithiah, Zaba
Zebina, Jedau, and Joel, Benaiah. 44 A
theſe had taken ſtrange wives: and *ſome* of the
had wives by whom they had children.

Now therefore let us make a Covenant with our G
to put away all the Wives, and ſuch as are born
them] The *Jewiſh* Law, againſt marrying with *H*
thens, we read *Deut*. vii. 1, 2, 3, *&c.* Here is an e
preſs Law, enforced with weighty Reaſons, agai
theſe Pagan Marriages; and therefore, ſince whate
is done contrary to Law, is, *ipſo facto*, null and vo
theſe Marriages with idolatrous Women, which w
ſtrictly forbidden by God, were, properly ſpeaki
no Marriages at all; and the Children which proce
ed from them, were in no better Condition than th
whom we call *Baſtards*. No Interpoſition of C
Authority was therefore needful to diſſolve theſe M
riages: The Infidelity of the Party eſpouſed was
much an Interdiction, as any the moſt proximate D
gree of Conſanguinity, which by the Laws of all
vilized Nations, is known to vacate the Marriage.

And tho' it may ſeem a little hard, that the Child
ſhould be included in the Mother's Divorce, yet
Laws of moſt Nations have determined this Point,
Children are to follow the Condition of their Moth
be it what it will, and, conſequently as they are unl
fully born, they muſt of Courſe be alienated from the
mily, and at the ſame Time that the Mother is rep
ated, and, in Virtue of that very Law which declares
Marriage to be null. So that it was no arbitrary A
Ezra to abdicate the Children as well as the Moth
tho' to prevent their corrupting the other Children of
Family (if they were allowed to ſtay) and of inſinua
themſelves ſo far into their Father's Affections, a
prevail with them in Time to recal their ejected W
might be Motive enough to a prudent Ruler (c
dering the then Situation of Affairs) to put the
rigidly in Execution. As this, however, was an
of the Government, wherein *Ezra* and other
M

Men, who feared the Lord, were concerned, we may reaſonably preſume, that ſome Proviſion was made for the Maintenance, and perhaps the Education of the poor Children, in the Principles of the *Jewiſh* Religion, at the publick Charge.

Who the Author of the ſix firſt Chapters of *Ezra* was, is a Matter of ſome Uncertainty, tho' it is generally agreed, that the ſame Hand which compoſed the two Books of *Chronicles*, was concern'd in writing that Part of *Ezra*, becauſe the *Chronicles* concludes with the ſame Words, wherewith the Hiſtory begins, which, in antient Authors, to connect the Thread of the Diſcourſe (as *Grotius* obſerves) is no unuſual Thing. The *Jewiſh* Doctors indeed are chiefly of Opinion, that theſe *Chronicles* were written by *Ezra*: But this can hardly be, becauſe the Author, whoever he was, continues the Genealogy of *Zerubbabel* to the *twelfth* Generation, which is lower than *Ezra* lived. Nor can *Ezra* be the Author of the ſix firſt Chapters of the Book which bears his Name, becauſe the Perſon who wrote it, is ſaid to have been at *Jeruſalem* in the Time of *Dariu Hyſtaſpes*; whereas he did not go thither until the Reign of *Artaxerxes*. It is moſt likely therefore, that *Ezra*, upon his Coming to *Jeruſalem*, might meet with certain *Annals*, or *Memoirs*, kept of the ſeveral Tranſactions that had happened, ſince the Time of the People's Return from Captivity, and that, to theſe, (after he had made an Extract of ſuch as were true and *authentick*) he added a farther Continuation of the Hiſtory of his own Government. For, that the *four laſt Chapters* of the Book were of his own compoſing, is evident from this Teſtimony. *And at Evening Sacrifice, I aroſe up from my Heavineſs, and having rent my Garment, and my Mantle, I fell upon my Knees, I ſpread my Hands unto the Lord*, Ch. ix. 5. Then follows the Prayer which he made, and immediately it is ſubjoined, *Now when Ezra had prayed, and when he had confeſſed, and caſt him down before the Houſe of God:* Which plainly ſhews, that he was the Author of that Part of the Book, which ſpeaks of himſelf in the *firſt Perſon*.

AN EXPOSITION OF The Book of *NEHEMIAH.*

The ARGUMENT.

Nehemiah, *the Author and Penman of this Book, was a Courtier in the Court of* Artaxerxes, *t*
ſecond King of Perſia, *and his Cup-bearer. This good Man having underſtood the lamentab'e Cond*
tion of his own Nation, as alſo the ruinous State of the City Walls and Gates of Jeruſalem, *w*
greatly affected therewith; and in Conſideration thereof, humbled himſelf before God by Faſting a
Prayer. Not long after, God ſo ordering it in his Providence, he obtained Leave of the King to
to Jeruſalem, *in Quality of his* Lord Lieutenant *of the* Holy Land, *and Governor of the City, wi*
a particular Charge and Commiſſion to reſide there for ſome Time, and to rebuild the City and Temp
giving him full Power to ſettle and regulate all Things, according to the Wiſdom of God vouchſaf
to him. All which Nehemiah *accordingly performed, being inſpired by an extraordinary Zeal f*
the Glory of God, prudently and religiouſly, and with great Conſtancy and Reſolution, overcoming
many Difficulties that were caſt in his Way, as well by Enemies from abroad, as falſe Brethren a
Hypocrites from within. He alſo took great Care to redreſs the Grievances of the People; and
this End he put a Stop to the bad Cuſtom the richer Sort had introduced to oppreſs the Poor by
juſt Uſury. He alſo, with great Application and Devotion, reformed the whole Service of God, a
after ſolemn Prayer and Faſting, he renewed a firm and ſtrait Alliance between God and the Peop
This done, he took Care to furniſh the City with a ſufficient Number of Inhabitants, diſperſing
reſt of the People throughout the whole Country, to ſettle in the ſeveral Places allotted for the
After having worthily diſcharged his Office for twelve Years ſucceſſively, he returned to the King
Maſter in the 33d Year of his Reign; who, not long after, ſent him a ſecond Time to Jeruſale
where he reformed and redreſſed divers Abuſes that were crept into the Government of the Chu
and State, during his Abſence.

This Book bears the Name of Nehemiah, *partly, becauſe it contains the Hiſtory of Matters which b*
pen'd in Judea, *during the Time of his Government; and, partly, becauſe he was the Penn*
thereof, as it clearly appears from ſeveral Paſſages in this Book, writ under the Conduct, and by
Inſpiration of the Spirit of God. Thoſe who have called this Book, the Second of Eſdras, *loo*
upon it as a Continuation of his Hiſtory; but not ſuppoſing it writ by him.

CHAP. I.

Nehemiah *underſtanding by* Hanani *the Miſery of* Jeruſalem, *mourns, faſts, and prays.*

Ver. 1. THE words of Nehemiah the ſon of Hachaliah. And it came to paſs in the month Chiſleu, in the twentieth year, as I was in Shuſhan the palace, 2 That Hanani, one of my brethren, came, he and *certain* men of Judah, and I aſked them concerning the Jews that had eſcaped, which were left of the captivity and concerning Jeruſalem. 3 And they ſaid unto me, The remnant that are left of the captivity there in the province, *are* in great affliction and reproach: the wall of Jeruſalem alſo *is* broken down, and the gates thereof are burnt with fire. 4 And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned *certain* days, and faſted, and prayed before the God of heaven, 5 And ſaid, I beſeech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and
mercy for them that love him and obſerve
commandments: 6 Let thine ear now be at
tive, and thine eyes open that thou mayeſt
the prayer of thy ſervant, which I pray be
thee now, day and night, for the children
Iſrael thy ſervant, and confeſs the ſins of
children of Iſrael, which we have ſinned ag
thee: both I, and my fathers houſe have ſin
7 We have dealt very corruptly againſt t
and have not kept the commandments nor
ſtatutes nor the judgments which thou comm
edſt thy ſervant Moſes. 8 Remember, I beſ
thee, the word that thou commandedſt
ſervant Moſes, ſaying, *If* ye tranſgreſs, I
ſcatter you abroad among the nations: 9
if ye turn unto me, and keep my comm
ments, and do them; though there we
you caſt out unto the uttermoſt part of the hea
yet will I gather them from thence, and
bring them unto the place that I have choſ
ſet my name there. 10 Now theſe *are* th
vants and thy people, whom thou haſt rede

by thy great power, and by thy ſtrong hand. 11 O Lord, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to fear thy name: and proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of this man. For I was the kings cup-bearer.

The Words of Nehemiah] It may well be queſtioned, whether this *Nehemiah* be the ſame that is mentioned in *Ezra*, (Ch. ii. 2. and *Nehem.* vii. 7.) as one that returned from the *Babyloniſh* Captivity under *Zerubbabel*; ſince from the firſt Year of *Cyrus*, to the twentieth of *Artaxerxes Longimanus*, there are no leſs than ninety-two Years intervening; ſo that *Nehemiah* muſt, at this Time, have been a very old Man; upon the loweſt Computation, above an hundred, and, conſequently, utterly incapable of being the King's *Cup-bearer*, of taking a Journey from *Shuſhan* to *Jeruſalem*, and behaving there with all the Courage and Activity that is recorded of him. Upon this Preſumption therefore, we may conclude, that this was a different Perſon, tho' of the ſame Name; and that *Tirſhatha*, (the other Name by which he is called, *Ezra* ii. 63. and *Nehem.* vii. 65.) denotes the Title of his Office, and both in the *Perſian* and *Chaldean* Tongues, was the general Name given to all the King's Governors and Deputies. See *Le Clerc*'s and *Pool*'s Annot.

The Wall of Jeruſalem alſo is broken down] The Commiſſions, which had hitherto been granted to the *Jews*, were ſuppoſed to extend no farther than to the Re-building of the Temple, and their own private Houſes; and therefore the Walls and Gates of their City lay in the ſame ruinous Condition, in which the *Chaldeans* left them, after that Devaſtation. See *Patrick*'s Com. and *Pool*'s Ann.

CHAP. II.

Artaxerxes *being informed of the Cauſe of* Nehemiah's *Sadneſs, ſends him with Letters and a Commiſſion to repair the Walls and Gates of* Jeruſalem.

er. 1. AND it came to paſs in the month Niſan, in the twentieth year of
rtaxerxes the king, that wine *was* before him;
d I took up the wine, and gave it unto the
ng. Now I had not been *beforetime* ſad in his
reſence. 2 Wherefore the king ſaid unto me,
Why is thy countenance ſad, ſeeing thou art
t ſick? this *is* nothing *elſe* but ſorrow of heart.
hen I was very ſore afraid, 3 And ſaid unto
e king, Let the king live for ever: why ſhould
t my countenance be ſad, when the city, the
ce of my fathers ſepulchres, *lieth* waſte, and
e gates thereof are conſumed with fire? 4
en the king ſaid unto me, For what doſt thou
ke requeſt? So I prayed to the God of heaven.
And I ſaid unto the king, If it pleaſe the
g, and if thy ſervant have found favour in
ſight, that thou wouldeſt ſend me unto
dah unto the city of my fathers ſepulchres,
t I may build it, 6 And the king ſaid unto
, (the queen alſo ſitting by him) For how
g ſhall thy journey be; and when wilt thou
rn? So it pleaſed the king to ſend me, and
t him a time. 7 Moreover, I ſaid unto the
g, If it pleaſe the king, let letters be given
to the governors beyond the river, that they
convey me over till I come into Judah; 8
d a letter unto Aſaph the keeper of the kings
ſt, that he may give me timber to make
ms for the gates of the palace which *ap-*
ained to the houſe, and for the wall of the city, and for the houſe that I ſhall enter into. And the king granted me, according to the good hand of my God upon me. 9 Then I came to the governors beyond the river, and gave them the kings letters. (Now the king had ſent captains of the army, and horſemen with me) 10 When Sanballat the Horonite, and Tobiah the ſervant the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael. 11 So I came to Jeruſalem, and was there three days. 12 And I aroſe in the night, I and ſome few men with me, neither told I any man what my God had put in my heart to do at Jeruſalem: neither *was there any* beaſt with me, ſave the beaſt that I rode upon. 13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire. 14 Then I went on to the gate of the fountain, and to the kings pool: but *there was* no place for the beaſt *that was* under me to paſs. 15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entred by the gate of the valley, and *ſo* returned. 16 And the rulers knew not whither I went, or what I did, neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work. 17 Then ſaid I unto them, Ye ſee the diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burnt with fire: come and let us build up the wall of Jeruſalem, that we be no more a reproach. 18 Then I told them of the hand of my God which was good upon me; as alſo the kings words that he had ſpoken unto me. And they ſaid, Let us riſe up and build. So they ſtrengthened their hands for this good *work*. 19 But when Sanballat the Horonite, and Tobiah the ſervant the Ammonite, and Geſhem the Arabian heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye rebel againſt the king? 20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but you have no portion, nor right, nor memorial in Jeruſalem.

And I took up the Wine and gave it unto the King] The King's *Cup-bearer* was a Place of great Honour and Profit in the *Perſian* Court, becauſe of the Privilege which it gave him, that was in it, of being daily in the King's Preſence, and the Opportunity which he had thereby, of gaining his Favour, for the obtaining of any Petition that he ſhould make to him. And that it was a Place of great Advantage, ſeems evident by *Nehemiah*'s gaining thoſe immenſe Riches, which enabled him, for ſo many Years, *Neh.* v. 14, 19. out of his own private Purſe only, to live in his Government, with all that Splendor and Expence (hereafter related) without burthening the People at all for it. See *Prideaux*'s Connect.

If it pleaſe the King — that thou wouldeſt ſend me unto Judah] Commentators have generally obſerved, that it was about four Months between his hearing of the diſconſolate Condition wherein *Jeruſalem* lay, and his requeſting Leave of the King to go thither. But (beſides that it might not come to his own Turn of waiting ſooner) there might be theſe farther Reaſons aſſigned for this his long Silence and Delay: As, that he could not undertake ſo long and dangerous a Journey in the Winter; that he could no ſooner meet with a ſeaſonable Opportunity of ſpeaking with the King upon ſo critical an Affair; or (as others will have it) that he retired all this intermediate while, and ſpent it in Faſting and Prayer. *Pool*'s Ann. and *Patrick*'s Com.

So it pleaſed the King to ſend me, and I ſet him a Time] How long this was, it is not certain. It is ſaid indeed, that he was *Governor in the Land of Judah for twelve Years*, Ch. v. 14. and xiii. 6. But conſidering what Haſte he made in diſpatching the Building of the Walls, which he finiſhed in two and fifty Days, the Leave which he aſked might be but for a Year, or perhaps half ſo much; after which Time it is likely, that he returned to *Shuſhan* according to his Promiſe; but ſome Time after was ſent back again by the King, (who found his Preſence there ſerviceable, or perhaps neceſſary, for the better Regulation of that Province) to be his Governor for *twelve Years*. See *Patrick*'s Com.

CHAP. III.

The Names and Order of them that built the Walls.

Ver. 1. THEN Eliaſhib the high prieſt roſe up with his brethren the prieſts, and they built the ſheep-gate, they ſanctified it, and ſet up the doors of it; even unto the tower of Meah, they ſanctified it, unto the tower of Hananeel. 2 And next unto him builded the men of Jericho: and next to them builded Zaccur the ſon of Imri. 3 But the fiſh-gate did the ſons of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof. 4 And next unto them repaired Meremoth the ſon of Urijah, the ſon of Koz: and next unto them repaired Meſhullum the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them repaired Zadok the ſon of Baana. 5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord. 6 Moreover, the old gate repaired Jehoiada the ſon of Paſeah, and Meſhullam the ſon of Beſodeiah; they laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof. 7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Merothonite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this ſide the river. 8 Next unto him repaired Uzziel the ſon of Harhaiah, of the gold-ſmiths: next unto him alſo repaired Hananiah, the ſon of *one of* the apothecaries, and they fortified Jeruſalem unto the broad wall. 9 And next unto them repaired Rephaiah the ſon of Hur, the ruler of the half part of Jeruſalem. 10 And next unto them repaired Jedaiah the ſon of Harumaph, even over againſt his houſe: and next unto him repaired Hattuſh the ſon of Haſhabnia. 11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the other piece, and the tower of the furnaces. 12 And next unto him repaired Shallum the ſon of Haloheſh, the ruler of the half part of Jeruſalem, he and his daughters. 13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto the dung-gate. 14 But the dung-gate repaired Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem: he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof. 15 But the gate of the fountain repaired Shallum the ſon of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the kings garden, and unto the ſtairs that go down from the city of David. 16 After him repaired Nehemiah the ſon of Azbuk the ruler of the half part of Beth-zur, unto the place over againſt the ſepulchres of David, and to the pool *that was* made, and unto the houſe of the mighty. 17 After him repaired the Levites, Rehum the ſon of Bani: next unto him repaired Haſhabiah the ruler of the half part of Keilah, in his part. 18 After him repaired their brethren, Bavai the ſon of Henadad, the ruler of the half part of Keilah. 19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over againſt the going up to the armoury at the turning *of the wall.* 20 After him Baruch the ſon of Zabbai, earneſtly repaired the other piece, from the turning of *the wall* unto the door of the houſ of Eliaſhib the high prieſt. 21 After him repaired Meremoth the ſon of Urijah, the ſon o Koz, another piece, from the door of the houſ of Eliaſhib, even to the end of the houſe o Eliaſhib. 22 And after him repaired the prieſts the men of the plain, 23 After him repaired Benjamin and Haſhub, over againſt their houſe after him repaired Azariah the ſon of Maaſeiah the ſon of Ananiah, by his houſe. 24 Afte him repaired Bennui the ſon of Henadad, anothe piece from the houſe of Azariah, unto the turn ing *of the wall*, even unto the corner. 25 Pal the ſon of Uzai, over againſt the turning *of th* *wall*, and the tower which lieth out from th kings high houſe, that was by the court of th priſon: after him, Pedaiah the ſon of Paroſ 26 Moreover, the Nethinims dwelt in Ophe unto *the place* over againſt the water-gate towa the eaſt, and the tower that lieth out. 27 Aft them the Tekoites repaired another piece, ov againſt the great tower that lieth out, even un the wall of Ophel. 28 From above the horſ gate repaired the prieſts, every one over again his houſe. 29 After them repaired Zadok t ſon of Immer, over againſt his houſe: after hi repaired alſo Shemaiah, the ſon of Shechania the keeper of the eaſt-gate. 30 After him r paired Hananiah the ſon of Shelemiah, a Hanun the ſixth ſon of Zalaph, another piec after him repaired Meſhullam the ſon of Be chiah, over againſt his chamber. 31 After hi repaired Malchiah, the gold-ſmiths ſon, unto t place of the Nethinims, and of the merchan over againſt the gate Miphkad, and to t going up of the corner. 32 And between t going up of the corner unto the ſheep-gate, paired the gold-ſmiths and the merchants.

Every Thing in this Chapter is ſo plain and e that nothing wants Explanation.

CHAP. IV.

Sanballat *is angry with the* Jews, *and mocks* *their Works. He and others confederate t* *ther to demoliſh the Works, and put the Pe* *to the Sword.* Nehemiah *prays, and takes M* *ſures to defeat their Deſigns.*

Ver. 1. BUT it came to paſs, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. 2 And he ſpake before his brethren and the army of Samaria, and ſaid, What do theſe feeble Jews? will they fortifie themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of the rubbiſh, which are burnt? 3 Now Tobiah the Ammonite *was* by him, and he ſaid, Even that which they build, if a fox go up, he ſhall even break down their ſtone wall. 4 Hear, O our God, for we are deſpiſed: and turn their reproach upon their own head, and give them for a prey in the land of captivity: 5 And cover not their iniquity, and let not their ſin be blotted out from before thee: for they have provoked thee to anger before the builders. 6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. 7 But it came to paſs that when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites, heard that the walls of Jeruſalem were made up, and that the breaches began to be ſtopped, then they were very wroth, 8 And conſpired all of them together, to come *and* to fight againſt Jeruſalem, and to hinder it. 9 Nevertheleſs, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them. 0 And Judah ſaid, The ſtrength of the bearers f burdens is decayed, and *there is* much rub- iſh, ſo that we are not able to build the wall. 1 And our adverſaries ſaid, They ſhall not now, neither ſee, till we come in the midſt mong them, and ſlay them, and cauſe the ork to ceaſe. 12 And it came to paſs that hen the Jews which dwelt by them, came, ey ſaid unto us ten times, From all places, hence ye ſhall return unto us, *they will be upon u*. 13 Therefore ſet I in the lower places ehind the wall, and on the higher places, I ven ſet the people after their families with ir ſwords, their ſpears, and their bows. 14 nd I looked, and roſe up, and ſaid unto e nobles, and to the rulers, and to the reſt of e people, Be not ye afraid of them: re- ember the Lord *which is* great and terrible, d fight for your brethren, your ſons and ur daughters, your wives and your houſes. 15 d it came to paſs, when our enemies heard t it was known unto us, and God had ught their counſel to nought, that we returned of us to the wall, every one unto his work. And it came to paſs from that time forth, the half of my ſervants wrought in the work, the other half of them held both the ſpears, ſhields, and the bows, and the habergeons; the rulers *were* behind all the houſe of ah. 17 They which builded on the wall, they that bare burdens, with thoſe that laded *one* with one of his hands wrought in the k, and with the other *hand* held a weapon. For the builders, every one had his ſword ed by his ſide, and *ſo* builded: and he ſounded the trumpet *was* by me. 19 And d unto the nobles, and to the rulers, and to reſt of the people, The work *is* great and , and we are ſeparated upon the wall, one om another. 20 In what place *therefore* ye hear the ſound of the trumpet, reſort ye thither unto us: our God ſhall fight for us. 21 So we laboured in the work: and half of them held the ſpears, from the riſing of the morning, till the ſtars appeared. 22 Likewiſe at the ſame time ſaid I unto the people, Let every one with his ſervant lodge within Jeruſalem, that in the night they may be a guard to us, and labour on the day. 23 So neither I, nor my brethren, nor my ſervants, nor the men of the guard which followed me, none of us put off our clothes, *ſaving that* every one put them off for waſhing.

As there is nothing in this Chapter that wants Explanation, we ſhall proceed to the next.

CHAP. V.

Various Complaints of the poorer Sort againſt their rich Brethren for their heavy Oppreſſions. Nehemiah's *Regulations hereupon. He ſupports, by his own private Purſe, his Dignity* & *Governor.*

Ver. 1. AND there was a great cry of the people, and of their wives, againſt their brethren the Jews. 2 For there were that ſaid, We, our ſons and our daughters *are* many: therefore we take up corn *for them*, that we may eat and live. 3 *Some* alſo there were that ſaid, We have morgaged our lands, vineyards, and houſes, that we might buy corn, becauſe of the dearth. 4 There were alſo that ſaid, We have borrowed money for the kings tribute, *and that upon* our lands and vineyards. 5 Yet now our fleſh is as the fleſh of our brethren, our children as their children: and lo, we bring into bondage our ſons and our daughters, to be ſervants, and *ſome* of our daughters are brought unto bondage *already*, neither *is it* in our power *to redeem them*: for other men have our lands and vineyards. 6 And I was very angry when I heard their cry, and theſe words. 7 Then I conſulted with my ſelf, and rebuked the nobles, and the rulers, and ſaid unto them, you exact uſury, every one of his brother. And I ſet a great aſſembly againſt them. 8 And I ſaid unto them, We, after our ability, have redeemed our brethren the Jews, *which were* ſold unto the heathen; and will you even ſell your brethren? or ſhall they be ſold unto us? Then held they their peace, and found nothing *to anſwer*. 9 Alſo I ſaid, It is not good that ye do; ought ye not to walk in the fear of our God, becauſe of the reproach of the heathen our enemies? 10 I likewiſe, *and* my brethren, and my ſervants, might exact of them money and corn: I pray you let us leave off this uſury. 11 Reſtore, I pray you to them, even this day, their lands, their vineyards, their oliveyards, and their houſes, alſo the hundredth *part* of the money, and of the corn, the wine, and the oyl, that ye exact of them. 12 Then ſaid they, We will reſtore *them*, and will require nothing of them; ſo will we do as thou ſayeſt. Then I called the prieſts, and took an oath of them, that they ſhould do according to this promiſe. 13 Alſo I ſhook my lap, and ſaid, So God ſhake out every man from his houſe, and from his labour, that performeth not this promiſe, even thus be he ſhaken out, and emptied.

And all the congregation ſaid, Amen, and praiſed the Lord. And the people did according to this promiſe. 14 Moreover, from the time that I was appointed to be their governour in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor. 15 But the former governors that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beſides forty ſhekels of ſilver, yea, even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God. 16 Yea, alſo I continued in the work of this wall, neither bought we any land: and all my ſervants *were* gathered thither unto the work. 17 Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beſides thoſe that came unto us from among the heathen that *are* about us. 18 Now *that* which was prepared *for me* daily, was one ox and ſix choice ſheep; alſo fowls were prepared for me, and once in ten days, ſtore of all ſorts of wine; yet for all this required not I the bread of the governour, becauſe the bondage was heavy upon this people. 19 Think upon me, my God, for good, *according* to all that I have done for this people.

You exact Uſury, every one of his Brother] This Uſury was the more grievous, becauſe it was not only contrary to the Law, and demanded at a Time when they were hard at Work, and their Enemies threatning to deſtroy them all; but (as ſome have obſerv'd) that the *twentieth* of *Ahaſuerus* (wherein this was done) began about the End of a *Sabbatical* Year, after the Law, which forbad every Creature to exact any Debt of *his Neighbour, or his Brother*, Deut. xv. 2. had been ſo frequently read. This rais'd the Cry of the Poor to a greater Height, having been forc'd to ſell their Children, and depriv'd now of all Power of redeeming them, becauſe their Lands were mortgaged to theſe Oppreſſors. *Patrick*'s Com.

Yet for all this required not I the Bread of the Governor] For this great and daily Expence, it ſeems moſt probable, either that *Nehemiah* had large Remittances from the *Perſian* Court (even beſides his own Eſtate) to anſwer it; or that he did not continue at *Jeruſalem* for the whole *twelve Years* together; or that, if he did, that he did not continue this expenſive Way of Houſe-keeping all the Time, but only during the great and preſent Exigences and Diſtreſſes of the *Jews*, which ceas'd in a good Meaſure, after that the Walls were built, the Act againſt *Uſury* paſs'd, and the People diſcharg'd to their ordinary Courſe of maintaining themſelves and Families. *Poole*'s Annot. and *Le Clerc*'s Com.

CHAP. VI.

Sanballat'*s fruitleſs Endeavours to terrify* Nehemiah. *The Wall is finiſhed. A Correſpondence is carried on betwixt the Nobles of* Judah *and* Tobiah.

Ver. 1. NOW it came to paſs, when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had builded the wall, and *that* there were no breach left therein; (though at that time I had not ſet up the doors upon the gates) 2 That Sanballat and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono: but they thought to do me miſchief. 3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down: why ſhould the work ceaſe, whilſt I leave it and come down to you? 4 Yet they ſent unto me four times after this ſort; and I anſwered them after the ſame manner. 5 Then ſent Sanballat his ſervant unto me, in like manner, the fifth time, with an open letter in his hand: 6 Wherein *was* written; It is reported among the heathen, and Gaſhmu ſaith *it*, *that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou mayeſt be their king, according to theſe words. 7 And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now ſhall it be reported to the king, according to theſe words. Come now therefore, and let us take counſel together. 8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart. 9 For they all made us afraid ſaying, Their hand ſhall be weakened from the work, that it be not done. Now therefore, *O God*, ſtrengthen my hands. 10 Afterward I came unto the houſe of Shemaiah the ſon of Delaiah, the ſon of Mehetabeel, who *was* ſhut up; and he ſaid, Let us meet together in the houſe of God, within the temple, and let us ſhut the doors of the temple; for they will come to ſlay thee, yea, in the nigh will they come to ſlay thee. 11 And I ſaid, Should ſuch a man as I flee? and who is *ther* that *being* as I am, would go into the temple t ſave his life? I will not go in. 12 And lo, perceived that God had not ſent him, but tha he pronouced this prophecy againſt me: fo Tobiah and Sanballat had hired him. 13 Therefore *was* he hired, that I ſhould be afraid, an do ſo, and ſin, and *that* they might have *matte* for an evil report, that they might reproach m 14 My God, think thou upon Tobiah and Sanballat, according to theſe their works, and o the propheteſs Noadiah, and the reſt of the pr phets, that would have put me in fear. 15 S the wall was finiſhed, in the twenty and fif *day* of *the month* Elul, in fifty and two day 16 And it came to paſs that when all our en mies heard *thereof*, and all the heathen that we *about* ſaw *theſe things*, they were much caſt dow in their own eyes: for they perceived that th work was wrought of our God. 17 Moreov in thoſe days the nobles of Judah ſent ma letters unto Tobiah, and *the letters* of Tobi came unto them. 18 For *there were* many Judah ſworn unto him, becauſe he was the ſo in-law of Shecaniah the ſon of Arah; and ſon Johanan had taken the daughter of M ſhullam, the ſon of Berechiah. 19 Alſo th reported his good deeds before me, and utte my words to him: *and* Tobiah ſent letters to me in fear.

Should ſuch a Man as I flee] Theſe Words of *hemiah*, are very ſignificant, as well as *magnanim*
‘ I, the chief Governor, upon whoſe Preſence,
‘ Counſel, and Conduct, the very Life and Being
‘ the whole City and Nation, in a great Meaſure
‘ pend: I, who have profeſſed ſuch Reſolution, C
‘ rage, and Confidence in God: I, who have
‘ ſuch eminent Experience of God's gracious
‘ powerful Aſſiſtances, of his calling me to this Emp
‘ ment, and carrying me through it, when the D
‘ ger was greater than now; ſhall I diſhonour G

'and Religion, and betray the People and City of 'God by my Cowardice? God forbid!'

CHAP. VII.

Nehemiah *commits the Charge of* Jeruſalem *to* Hanani *and* Hananiah. *Regiſter of the Genealogy of thoſe that returned from the Captivity at the firſt; of the People; of the Prieſts; of the Levites; of the* Nethinims, *&c.*

Ver. 1. NOW it came to paſs when the wall was built, and I had ſet up the doors, and the porters, and the ſingers and the Levites were appointed, 2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: (for he was a faithful man, and feared God above many) 3 And I ſaid unto them, Let not the gates of Jeruſalem be opened, until the ſun be hot; and while they ſtand by, let them ſhut the doors, and bar *them*: and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one *to be* over againſt his houſe. 4 Now the city was large and great: but the people were few therein, and the houſes *were* not builded. 5 And my God put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: nd I found a regiſter of the genealogy of them: hich came up at the firſt, and found written herein, 6 Theſe *are* the children of the province, hat went up out of the captivity, of thoſe that had een carried away, whom Nebuchadnezzar the king fBabylon had carried away, and came again to Jeſalem, and to Judah, every one unto his city? Who came with Zerubbabel: Jeſhua, Neheiah, Azariah, Raamiah, Nahamani, Mordecai, ilſhan, Miſpereth, Bigvai, Nehum, Baanah; the umber, *I ſay*, of the men of the people of Iſel, *was this*; 8 The children of Paroſh, two houſand an hundred ſeventy and two. 9 The ildren of Shephatiah, three hundred ſeventy d two. 10 The children of Arah, ſix hundred ty and two. 11 The children of Pahath-mo-, of the children of Jeſhua and Joab, two ouſand and eight hundred *and* eighteen. 12 he children of Elam, a thouſand two hundred ty and four. 13 The children of Zattu, eight ndred forty and five. 14 The children of accai, ſeven hundred and threeſcore. 15 The ildren of Binnui, ſix hundred forty and eight. The children of Bebai, ſix hundred twenty d eight. 17 The children of Azgad, two ouſand three hundred twenty and two. 18 e children of Adonikam, ſix hundred threere and ſeven. 19 The children of Bigvai, o thouſand threeſcore and ſeven. 20 The children of Adin, ſix hundred fifty and five. 21 e children of Ater of Hezekiah, ninety and ht. 22 The children of Haſhum, three dred twenty and eight. 23 The children of ai, three hundred twenty and four. 24 The dren of Hariph, an hundred and twelve. 25 e children of Gibeon, ninety and five. 26 e men of Beth-lehem and Netophah, an hund fourſcore and eight. 27 The men of athoth, an hundred twenty and eight. 28 e men of Beth-azmaveth, forty and two. The men of Kirjath-jearim, Chephirah, and roth, ſeven hundred forty and three. 30 e men of Ramah and Gaba, ſix hundred twenty and one. 31 The men of Michmas, an hundred twenty and two. 32 The men of Bethel, And Ai, an hundred twenty and three. 33 The men of the other Nebo, fifty and two. 34 The children of the other Elam, a thouſand two hundred fifty and four. 35 The children of Harim, three hundred and twenty. 36 The children of Jericho, three hundred forty and five. 37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one. 38 The children of Senaah, three thouſand nine hundred and thirty. 39 The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three. 40 The children of Immer, a thouſand fifty and two. 41 The children of Paſhur, a thouſand two hundred forty and ſeven. 42 The children of Harim, a thouſand and ſeventeen. 43 The Levites: the children of Jeſhua, of Kadmiel, and of the children of Hodevah, ſeventy and four. 44 The ſingers: the children of Aſaph, an hundred forty and eight. 45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight. 46 The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabaoth, 47 The children of Keros, the children of Sia, the children of Padon, 48 The children of Lebana, the children of Hagaba, the children of Shalmai, 49 The children of Hanan, the children of Giddel, the children of Gahar, 50 The children of Reaiah, the children of Rezin, the children of Nekoda, 51 The children of Gazzam, the children of Uzza, the children of Phaſeah, 52 The children of Beſai, the children of Meunim, the children of Nephiſheſim, 53 The children of Bakbuk, the children of Hakupha, the children of Harhur, 54 The children of Bazlith, the children of Mehida, the children of Harſha, 55 The children of Barkos, the children of Siſera, the children of Tamah, 56 The children of Neziah, the children of Hatipha. 57 The children of Solomons ſervants: the children of Sotai, the children of Sophereth, the children of Perida, 58 The children of Jaala, the children of Darkon, the children of Giddel. 59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon. 60 All the Nethinims, and the children of Solomons ſervants, *were* three hundred ninety and two. 61 And theſe were they which went up *alſo* from Telme-lah, Telhareſha, Cherub, Addon and Immer: but they could not ſhew their fathers houſe nor their ſeed, whether they *were* of Iſrael. 62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred forty and two. 63 And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name. 64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the prieſthood. 65 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood *up* a prieſt with Urim and Thummim. 66 The whole congregation together, *was* forty and two thouſand three hundred and threeſcore, 67 Beſide their man-ſervants and their maid-ſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred forty and five ſinging-men and ſinging-women. 68 Their horſes, ſeven hundred thirty and ſix: their mules, two hundred forty and five: 69 *Their* camels, four hundred thirty and five: ſix thouſand ſeven hundred and twenty aſſes. 70 And ſome of the chief of the fathers gave unto the work: the Tirſhatha gave to the treaſure, a thouſand drams of gold, fifty baſons, five hundred and thirty prieſts garments. 71 And *ſome* of the chief of the fathers gave to the treaſure of the work, twenty thouſand drams of gold, and two thouſand and two hundred pound of ſilver. 72 And that which the reſt of the people gave, *was* twenty thouſand drams of gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts garments. 73 So the prieſts, and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael, dwelt in their cities; and when the ſeventh month came, the children of Iſrael *were* in their cities.

That I gave my Brother Hanani, and Hanani the Ruler of the Palace, Charge over Jeruſalem.] *Nehemiah*, very likely, was now returning to *Shuſhan*, to give the King an Account of the State of Affairs in *Judea*; and therefore he took Care to place ſuch Men in the City, as he knew would faithfully ſecure it in his Abſence. *Hanani* is ſaid to be his Brother; but he choſe his Officers, not out of *partial* Views to his own Kindred, but becauſe he knew that they would acquit themſelves in their Employment with a ſtrict Fidelity. *Hanani* had given Proof of his Zeal for God and his Country, in his taking a tedious Journey from *Jeruſalem* to *Shuſhan*, to inform *Nehemiah* of the ſad Eſtate of *Jeruſalem*, and to implore his helping Hand to relieve it, Ch. i. And the Reaſon why *Nehemiah* put ſuch Truſt and Confidence in *Hananiah*, was, becauſe he was a Man of Conſcience, and acted upon religious Principles, which would keep him from thoſe Temptations to Perfidiouſneſs, which he might probably meet with in his Abſence, and againſt which, a Man, deſtitute of the *Fear of God*, has no ſufficient Fence. *Patrick*'s Com. and *Pool*'s Ann.

CHAP. VIII.

The religious Manner of reading and hearing the Law.

Ver. 1. AND all the people gathered themſelves together as one man, into the ſtreet that *was* before the water-gate, and they ſpake unto Ezra the ſcribe, to bring the book of the law of Moſes, which the Lord had commanded to Iſrael. 2 And Ezra the prieſt brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month. 3 And he read therein before the ſtreet that was before the water-gate, from the morning until midday, before the men and the women and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law. 4 And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe, and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah, on his right hand; and on his left hand, Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam. 5 And Ezra opened the book in the ſight of all the people, (for he was above all the people) and when he opened it, all the people ſtood up: 6 And Ezra bleſſed the Lord the great God: and all the people anſwered, Amen, amen, with lifting up their hands: And they bowed their heads, and worſhipped the Lord with their faces to the ground. 7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people ſtood in their place. 8 So
they read in the book in the law of God diſ
tinctly, and gave the ſenſe, and cauſed them t
underſtand the reading. 9 And Nehemiah whic
is the Tirſhatha, and Ezra the prieſt, the ſcribe
and the Levites that taught the people, ſai
unto all the people, This day is holy unto th
Lord your God, mourn not nor weep: for al
the people wept, when they heard the word
of the law. 10 Then he ſaid unto them, Go you
way, eat the fat, and drink the ſweet, and ſen
portions unto them for whom nothing is pr
pared: for *this* day *is* holy unto our Lord: ne
ther be you ſorry, for the joy of the Lord is you
ſtrength. 11 So the Levites ſtilled all the peopl
ſaying, Hold your peace, for the day is hol
neither be ye grieved. 12 And all the peop
went their way to eat and to drink, and to ſen
portions, and to make great mirth, becauſe th
had underſtood the words that were declared un
them. 13 And on the ſecond day were gather
together the chief of the fathers of all the peop
the prieſts and the Levites, unto Ezra the ſcrib
even to underſtand the words of the law.
And they found written in the law which t
Lord had commanded by Moſes, that t
children of Iſrael ſhould dwell in booths, in t
feaſt of the ſeventh month: 15 And that th
ſhould publiſh and proclaim in all their cities, a
in Jeruſalem, ſaying, Go forth unto the mou
and fetch olive-branches, and pine-branch
and myrtle-branches, and palm-branches, a
branches of thick trees, to make booths, as *it*
written. 16 So the people went forth, a
brought *them*, and made themſelves boot
every one upon the roof of his houſe, and
their courts, and in the courts of the houſe
God, and in the ſtreets of the water-gate, and
the ſtreet of the gate of Ephraim. 17 And
the congregation of them that were come ag
out of the captivity, made booths, and ſat un
the booths: for ſince the days of Jeſhua the
of Nun, unto that day, had not the children
Iſrael done ſo: and there was very great gladn
18 Alſo day by day, from the firſt day u
the laſt day, he read in the book of the law
God: and they kept the feaſt ſeven days,
on the eighth day *was* a ſolemn aſſembly,
cording unto the manner.

And they ſpake unto Ezra the Scribe] This *E*
without all Controverſy, was the ſame *Ezra* who c
from *Babylon*, in the ſeventh of *Artaxerxes*, with a
Commiſſion to *Jeruſalem*, to aſſiſt *Zerubbabel* in
Reformation of the whole State of the *Jewiſh* Chu
After the Death of *Zerubbabel*, the whole Admini
tion devolved upon him; but as his Commiſſion l
but for twelve Years, upon its Expiration, *Nehe*
ſucce

ſucceeded to the Government, and we hear no more of *Ezra*, until he is here called upon to read and expound the Law to the People; whether (as ſome think) he returned to *Babylon*, to give the People an Account of Affairs in the Province of *Judea*, or whether, in this intermediate Time, he employed himſelf (in ſome Retirement) in the great Work of preparing *a new and current Edition* of the Holy Scriptures. See *Patrick*'s Com. and *Pool*'s Ann.

And Ezra the Scribe ſtood upon a Pulpit of Wood] This *Pulpit* was to raiſe him up higher than the People, the better to be ſeen and heard by them; but we are not to think, that it was made in the Faſhion of *ours*, which will hold no more than one Perſon, for (as we may obſerve by the very next Words) it was made large, and long enough to contain fourteen People at once. See *Patrick*'s Com.

Since the Days of Joſhua, the Son of Nun, unto that Day, had not the Children of Iſrael done ſo] But it can hardly be thought, ſays *Patrick*, that this *Feſtival* had never been obſerved ſince *Joſhua*'s Time; becauſe we read in the foregoing Book of *Ezra*, that it was kept at their Return from *Babylon*; but the Meaning is, that the Joy, ſince that Time, had never been ſo great, as it was upon this Occaſion; for which the *Jews* themſelves aſſign this Reaſon, *viz.* That in the Days of *Joſhua*, they rejoiced, becauſe they had got Poſſeſſion of the Land of *Canaan*, and now they equally rejoiced, becauſe they were reſtored, and quietly ſetled in it, after they had been long caſt out of it.

CHAP. IX.

A ſolemn Faſt; the People repent, and confeſs their Sins. The Levites acknowledge God's Goodneſs, and their own Wickedneſs.

Ver. 1. NOW in the twenty and fourth day of this month, the children of Iſrael were aſſembled with faſting, and with ſackcloths, and earth upon them. 2 And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers. 3 And they ſtood up in their place, and read in the book of the law of the Lord their God, *one* fourth part of the day, and *another* fourth part they confeſſed, and worſhipped the Lord their God. 4 Then ſtood up upon the ſtairs of the Levites, Jeſhua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God. 5 Then the Levites, Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up and bleſs the Lord your God for ever and ever; and bleſſed be thy glorious name, which exalted above all bleſſing and praiſe. 6 Thou, *even* thou art Lord alone, thou haſt made heaven, the heaven of heavens with all their hoſt, the earth and all things that are therein, the ſeas and all that is therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee. 7 Thou art the Lord the God, who didſt chooſe Abram, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of Abraham: And foundeſt his heart faithful before thee, and madeſt a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it, I ſay*, to his ſeed, and haſt performed thy words, for thou art righteous: 9 And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the Red ſea: 10 And ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: ſo didſt thou get thee a name, as *it is* this day. 11 And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land, and their perſecutors thou threweſt into the deeps, as a ſtone into the mighty waters. 12 Moreover, thou leddeſt them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they ſhould go. 13 Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and true laws, good ſtatutes and commandments: 14 And madeſt known unto them thy holy ſabbath, and commandeſt them precepts, ſtatutes and laws, by the hand of Moſes thy ſervant: 15 And gaveſt them bread from heaven, for their hunger, and broughteſt forth water for them out of the rock, for their thirſt, and promiſedſt them that they ſhould go in to poſſeſs the land, which thou hadſt ſworn to give them. 16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, 17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them: but hardned their necks, and in their rebellion appointed a captain, to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not. 18 Yea, when they had made them a molten calf, and ſaid, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations: 19 Yet thou in thy manifold mercies, forſookeſt them not in the wilderneſs: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go. 20 Thou gaveſt alſo thy good Spirit to inſtruct them, and with-heldeſt not thy manna from their mouth, and gaveſt them water for their thirſt. 21 Yea, forty years didſt thou ſuſtain them in the wilderneſs, *ſo that* they lacked nothing: their clothes waxed not old, and their feet ſwelled not. 22 Moreover, thou gaveſt them kingdoms and nations, and didſt divide them into corners: ſo they poſſeſſed the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan. 23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs *it*. 24 So the children went in and poſſeſſed the land, and thou ſubdueſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as they would. 25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, wells digged, vineyards and olive-yards, and fruit-trees in abundance: ſo they did eat, and were filled, and became fat, and delighted themſelves in thy great goodneſs. 26 Nevertheleſs they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy prophets which teſtified againſt them to turn them to thee, and they wrought great provocations. 27 Therefore thou deliveredſt them into the hand of their enemies, who vexed them: and in the time of their trouble when they cried unto thee, thou heardeſt them from heaven; and according to thy manifold mercies thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies. 28 But after they had reſt, they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardeſt *them* from heaven, and many times didſt thou deliver them, according to thy mercies: 29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly, and hearkned not unto thy commandments, but ſinned againſt thy judgments, (which if a man do, he ſhall live in them) and withdrew the ſhoulder, and hardned their neck, and would not hear. 30 Yet many years didſt thou forbear them, and teſtifiedſt againſt them by thy Spirit in thy prophets: yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands. 31 Nevertheleſs for thy great mercies ſake, thou didſt not utterly conſume them, nor forſake them; for thou art a gracious and merciful God. 32 Now therefore our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy; let not all the trouble ſeem little before thee, that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria, unto this day. 33 Howbeit, thou *art* juſt in all that is brought upon us, for thou haſt done right, but we have done wickedly: 34 Neither have our kings, our princes, our prieſts, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy teſtimonies wherewith thou didſt teſtify againſt them. 35 For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them, neither turned they from their wicked works. 36 Behold, we *are* ſervants this day, and for the land that thou gaveſt unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* ſervants in it. 37 And it yieldeth much increaſe unto the kings, whom thou haſt ſet over us becauſe of our ſins: alſo they have dominion over our bodies, and over our cattel, at their pleaſure, and we *are* in great diſtreſs. 38 And becauſe of this, we make a ſure covenant, and write *it*; and our princes, Levites, *and* prieſts ſeal *unto it*.

And becauſe of all this, we make a ſure Covenant with thee] The Obſervances, which they chiefly obliged themſelves to in this Covenant, were, 1*ſt*, Not to make *Intermarriages* with the *Gentiles*. 2*dly*, To obſerve the *Sabbaths*, and *ſabbatical* Years. 3*dly*, To pay their *annual* Tribute, for the Reparation and Service of the Temple. And, 4*thly*, To pay their *Tithes* and *Firſt-fruits*, for the Maintenance of the *Prieſts* and *Levites*: From which Particulars, thus nam'd in this *Covenant*, we may learn, what were the Laws of God, which hitherto they had been moſt neglective of, ſince their Return from the *Captivity*. See *Prideaux*'s Connection.

CHAP. X.

The Names of thoſe that ſealed the Covenant. The particular Points of the Covenant.

Ver. 1. NOW thoſe that ſealed *were* N
hemiah the Tirſhatha, the ſ
of Hachaliah, and Zidkijah, 2 Seraiah, Azarial
Jeremiah, 3 Paſhur, Amariah, Malchijah, 4 Ha
tuſh, Shebaniah, Malluch, 5 Harim, Meremot
Obadiah, 6 Daniel, Gennethon, Baruch, 7 M
ſhullam, Abijah, Mijamin, 8 Maaziah, Bilg
Shemaiah: theſe were the prieſts. 9 And t
Levites: both Jeſhua the ſon of Azaniah, Binn
the ſons of Henadad, Kadmiel; 10 And the
brethren, Shebaniah, Hodijah, Kelita, Pelaia
Hanan. 11 Micha, Rehob, Haſhabiah, 12 Za
cur, Sherebiah, Shebaniah, 13 Hodijah, Ba
Beninu. 14 The chief of the people; Paroſ
Pahath-moab, Elam, Zatthu, Bani, 15 Bun
Azgad, Bebai, 16 Adonijah, Bigvai, Adin,
Ater, Hizkijah, Azzur, 18 Hodijah, Haſhu
Bezai, 19 Hariph, Anathoth, Nebai, 20 Ma
piaſh, Meſhullam, Hezir, 21 Meſhezabeel, Z
dok, Jaddua, 22 Pelatiah, Hanan, Anaiah.
Hoſhea, Hananiah, Haſhub. 24 Hallohe
Pileha, Shobek, 25 Rehum, Haſhabnah, M
ſeiah, 26 And Ahijah, Hanan, Anan, 27 M
luch, Harim, Baanah. 28 And the reſt of
people, the prieſts, the Levites, the porters,
ſingers, the Nethinims, and all they that h
ſeparated themſelves from the people of the lan
unto the law of God, their wives, their ſons a
their daughters, every one having knowled
and having underſtanding: 29 They clave
their brethren, their nobles, and entred into
curſe and into an oath, to walk in Gods la
which was given by Moſes the ſervant of G
and to obſerve and do all the commandme
of the Lord our Lord, and his judgments a
his ſtatutes: 30 And that we would not g
our daughters unto the people of the land,
take their daughters for our ſons: 31 And
the people of the land bring ware, or any vict
on the ſabbath-day, to ſell, *that* we would not b
it of them on the ſabbath, or on the holy day:
that we would leave the ſeventh year, and the ex
tion of every debt. 32 Alſo we made ordinan
for us, to charge our ſelves yearly with a third p
of a ſhekel, for the ſervice of the houſe of our G
33 For the ſhew-bread, and for the continual me
offering, and for the continual burnt-offeri
of the ſabbaths, of the new moons, for the
feaſts, and for the holy *things*, and for the ſin-
ferings, to make an atonement for Iſrael,
for all the work of the houſe of our God.
And we caſt the lots among the prieſts, the
vites, and the people for the wood-offering,
bring *it* into the houſe of our God, after
houſes of our fathers, at times appointed,
by year, to burn upon the altar of the Lord
God, as *it is* written in the law: 35 And
bring the firſt-fruits of our ground, and the
fruits of all fruit of all trees, year by year,
the houſe of the Lord: 36 Alſo the firſtb
of our ſons and of our cattle, (as *it is* w
ten in the law) and the firſtlings of our he
and of our flocks, to bring to the houſe of
God, unto the prieſts that miniſter in the ho
of our God: 37 And that we ſhould bring
firſt-fruits of our dough, and our offerings,
the fruit of all manner of trees, of wine and
oyl, unto the prieſt, to the chambers of
houſe of our God, and the tithes of our gro
unto the Levites, that the ſame Levites mi

have the tithes, in all the cities of our tillage. 38 And the prieſt the ſon of Aaron, ſhall be with the Levites, when the Levites take tithes: and the Levites ſhall bring up the tithe of the tithes, unto the houſe of our God, to the chambers, into the treaſure-houſe. 39 For the children of Iſrael, and the children of Levi, ſhall bring the offering of the corn, of the new wine, and the oyl, unto the chambers, where *are* the veſſels of the ſanctuary, and the prieſts that miniſter, and the porters, and the ſingers: and we will not forſake the houſe of our God.

And entered into a Curſe, and into an Oath, to walk n God's Law] It ſignified little indeed what ſuch un- oward People promiſed; for what Regard would they ave to their own Hand-writing (for they ſet their Hands and Seals to the Covenant) who regarded not he *Ten Commandments*, written on Tables of Stone by he Finger of God? It was very uſeful however, that here ſhould be a publick Inſtrument to convince them f their Impiety, and that they might be publickly onfounded, when they proved *perfidious* Deſerters, by ewing them, under their own Hands, their Engage- ents to future Fidelity.

CHAP. XI.

The Rulers voluntarily dwell at Jeruſalem; *but the People are choſen by Lot for that Purpoſe. A Catalogue of their Names.*

r. 1. AND the rulers of the people dwelt at Jeruſalem: the reſt of the people ſo caſt lots, to bring one of ten, to dwell in ruſalem the holy city, and nine parts to *dwell other* cities. 2 And the people bleſſed all the en, that willingly offered themſelves to dwell at ruſalem. 3 Now theſe are the chief of the pro- nce that dwelt in Jeruſalem: but in the cities of dah dwelt every one in his poſſeſſion in their ci- s, *to wit*, Iſrael, the prieſts, and the Levites, d the Nethinims, and the children of Solomons vants. 4 And at Jeruſalem dwelt *certain* of e children of Judah, and of the children of Ben- in: of the children of Judah; Athaiah the n of Uzziah, the ſon of Zechariah, the ſon of mariah, the ſon of Shephatiah, the ſon of halaleel, of the children of Perez; 5 And aſeiah the ſon of Baruch, the ſon of Col-hozeh, ſon of Hazaiah, the ſon of Adaiah, the ſon of arib, the ſon of Zechariah, the ſon of Shiloni. All the ſons of Perez that dwelt at Jeruſalem, e four hundred threeſcore and eight valiant n. 7 And theſe *are* the ſons of Benjamin; u the ſon of Meſhallum, the ſon of Joed, the of Pedaiah, the ſon of Kolaiah, the ſon of aſeiah, the ſon of Ithiel, the ſon of Jeſaiah. And after him Gabbai, Sallai, nine hundred nty and eight. 9 And Joel the ſon of Zichri their over-ſeer: and Judah the ſon of Senuah, ſecond over the city. 10 Of the prieſts: aiah the ſon of Joarib, Jachin. 11 Seraiah ſon of Hilkiah, the ſon of Meſhullam, the of Zadok, the ſon of Meraioth, the ſon of tub, *was* the ruler of the houſe of God. 12 their brethren that did the work of the houſe, eight hundred twenty and two: and Adai- he ſon of Jeroham, the ſon of Pelaliah, the of Amzi, the ſon of Zechariah, the ſon of ur, the ſon of Malchiah, 13 And his bre- n chief of the fathers, two hundred forty and two: and Amaſhai, the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth, the ſon of Immer, 14 And their brethren mighty men of valour, an hundred twenty and eight: and their overſeer *was* Zabdiel, the ſon of *one of* the great men. 15 Alſo of the Levites: Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon of Bunni. 16 And Shabbethai, and Jozabad, of the chief of the Levites, *had* the overſight of the outward buſineſs of the houſe of God. 17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph, *was* the principal to begin the thankſgiving in prayer: and Bakbukiah the ſecond among his brethren, and Abda the ſon of Shammua, the ſon of Galal, the ſon of Jeduthun. 18 All the Levites in the holy city, *were* two hundred fourſcore and four. 19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred ſeventy and two. 20 And the reſidue of Iſrael, of the prieſts, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance. 21 But the Nethinims dwelt in Ophel: and Zia, and Giſpa *were* over the Nethinims. 22 The overſeer alſo of the Levites at Jeruſalem, *was* Uzzi the ſon of Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon of Micah: of the ſons of Aſaph, the ſingers *were* over the buſineſs of the houſe of God. 23 For *it was* the kings commandment concerning them, that a certain portion ſhould be for the ſingers, due for every day. 24 And Pethaiah the ſon of Meſhezabeel, of the children of Zerah the ſon of Judah, *was* at the kings hand in all matters concerning the people. 25 And for the villages, with their fields, *ſome* of the children of Judah dwelt at Kirjath-arba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel and *in* the villages thereof. 26 And at Jeſhua, and at Moladah, and at Beth-phelet, 27 And at Hazar-ſhual, and at Beer-ſheba, and in the villages thereof, 28 And at Ziklag, and at Mekonah and in the villages thereof, 29 And at En-rimmon, and at Zareah, and at Jarmuth, 30 Zanoah, Adullam, and *in* their villages, at Lachiſh, and the fields thereof, at Azekah and *in* the villages thereof. And they dwelt from Beer-ſheba, unto the valley of Hinnom. 31 The children alſo of Benjamin from Geba, *dwelt* at Michmaſh, and Aija, and Beth-el, and *in* their villages, 32 *And* at Anathoth, Nob, Ananiah, 33 Hazor, Ramah, Gittaim, 34 Hadid, Zeboim, Neballat, 35 Lod, and Ono, the valley of craftſmen. 36 And of the Levites, *were* diviſions *in* Judah *and* in Benjamin.

The reſt of the People alſo caſt Lots] Tho' the caſting of Lots be certainly forbidden, where the Thing is done out of a Spirit of *Superſtition*, or with a Deſign to tempt God; yet, on ſome Occaſions, it is enjoined by God himſelf; and the moſt holy Perſons, both in the *Old* and *New Teſtament*, in particular Caſes, have practiſed it. The Wiſe Man acknowledges the Uſefulneſs of this Cuſtom, when he tells us, *that the Lot cauſed Contention to ceaſe*, Prov. xviii. 18. and therefore it was no bad Policy (as Things now ſtood) to take this Method of Deciſion, ſince the Lot (which all allowed was under the Divine Direction) falling upon ſuch a Perſon, rather than another, would be a great Means, no doubt, to make him remove more contentedly to the City. *Patrick*'s Com. and *Calmet*'s Dict.

And at Jeruſalem dwelt certain of the Children of Judah,

dah, and of the Children of Benjamin] Theſe were the *two Tribes* that antiently poſſeſſed *Jeruſalem*, which ſtood, partly in one Tribe, and partly in the other; for which Reaſon, in ſome Places of Scripture, *Jeruſalem* is reckoned as belonging to the Children of *Judah*, Joſh. xv. 63. and *Judg.* xviii. and in others, to the Children of *Benjamin*, Judg. xxi. 28. but what Part of the City belonged to the one, and what to the other, is not ſo well agreed among learned Men. Since theſe two Tribes, however, were the antient Inhabitants of the City, there was all the Reaſon in the World, why, in this Scarcity of Inmates, they, above any others, ſhould be obliged to come and dwell there. *Patrick*'s Com.

CHAP. XII.

The Prieſts and Levites that returned with Zerubbabel. *The Dedication of the Wall obſerved in a very ſolemn Manner.*

Ver. 1. NOW theſe are the prieſts and the Levites that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Jeremiah, Ezra, 2 Amariah, Maluſh, Hattuſh, 3 Shechaniah, Rehum, Meremoth, 4 Iddo, Ginnetho, Abijah, 5 Miamin, Maadiah, Bilgah, 6 Shemaiah, and Joiarib, Jedaiah, 7 Sallu, Amok, Hilkiah, Jedaiah: theſe *were* the chief of the prieſts, and of their brethren in the days of Jeſhua. 8 Moreover the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thankſgiving, he and his brethren. 9 Alſo Bakbukiah, and Unni, their brethren, *were* over againſt them in the watches. 10 And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada. 11 And Joiada begat Jonathan, and Jonathan begat Jaddua. 12 And in the days of Joiakim, were prieſts, the chief of the fathers: of Seraiah, Meraiah: of Jeremiah, Hananiah: 13 Of Ezra, Meſhullam: of Amariah, Jehohanan: 14 Of Melicu, Jonathan: of Shebaniah, Joſeph: 15 Of Harim, Adna: of Meraioth, Helkai: 16 Of Iddo, Zechariah: of Ginnethon, Meſhullam: 17 Of Abijah, Zichri: of Miniamim, of Moadiah, Piltai: 18 Of Bilgah, Shammua: of Shemaiah, Jehonathan: 19 And of Joarib, Mattenai: of Jedaiah, Uzzi: 20 Of Sallai, Kallai: of Amok, Eber: 21 Of Hilkiah, Haſhabiah: of Jedaiah, Nethaneel. 22 The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius the Perſian. 23 The ſons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the ſon of Eliaſhib. 24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over againſt them, to praiſe *and* to give thanks according to the commandment of David the man of God, ward over againſt ward. 25 Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters keeping the ward, at the threſholds of the gates. 26 Theſe *were* in the days of Joiakim the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the governor, and of Ezra the prieſt, the ſcribe. 27 And at the dedication of the wall of Jeruſalem, they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſs, both with
thankſgivings, and with ſinging, *with* cymbals,
pſalteries, and with harps. 28 And the ſons of
the ſingers gathered themſelves together, both
out of the plain country round about Jeruſalem,
and from the villages of Netophathi, 29 Alſo
from the houſe of Gilgal, and out of the fields
of Geba, and Azmaveth: for the ſingers had
builded them villages round about Jeruſalem. 30
And the prieſts and the Levites purified them-
ſelves and purified the people, and the gates, and
the wall. 31 Then I brought up the princes of
Judah upon the wall, and appointed two grea
companies of them that gave thanks, *whereof one*
went on the right hand upon the wall toward
the dung-gate: 32 And after them went Hoſhaiah,
and half of the princes of Judah, 33 And Aza-
riah, Ezra and Meſhullam, 34 Judah and Ben-
jamin, and Shemaiah, and Jeremiah, 35 And
certain of the prieſts ſons with trumpets: *namely,*
Zechariah the ſon of Jonathan, the ſon of She-
maiah, the ſon of Mattaniah, the ſon of Mi-
chaiah, the ſon of Zaccur, the ſon of Aſaph: 36
And his brethren Shemaiah, and Azarael, Milalai
Gilalai, Maani, Nethaneel, and Judah, Hanani
with the muſical inſtruments of David the man o
God, and Ezra the ſcribe before them. 37 And
at the fountain-gate, which was over again
them, they went up by the ſtairs of the city o
David, at the going up of the wall, above th
houſe of David, even unto the water-gate eaſ
ward. 38 And the other *company of them th*
gave thanks, went over againſt *them*, and I afte
them, and the half of the people upon the wa
from beyond the tower of the furnaces, eve
unto the broad wall: 39 And from above th
gate of Ephraim, and above the old gate, an
above the fiſh-gate, and the tower of Hananee
and the tower of Meah, even unto the ſhee
gate; and they ſtood ſtill in the priſon-gate. 4
So ſtood the two *companies of them that g*
thanks in the houſe of God, and I, and the ha
of the rulers with me: 41 And the prieſts; E
akim, Maaſeiah, Miniamin, Michaiah, Elioena
Zechariah, *and* Hananiah with trumpets: 4
And Maaſeiah, and Shemaiah, and Eleazar, a
Uzzi, and Jehohanan; and Malchijah, and Ela
and Ezer: and the ſingers ſang loud, with Jezr
hiah their overſeer. 43 Alſo that day th
offered great ſacrifices, and rejoiced; for G
had made them rejoice with great joy; t
wives alſo and the children rejoiced: ſo that t
joy of Jeruſalem was heard even afar off. 4
And at that time were ſome appointed over t
chambers for the treaſures, for the offering
for the firſt-fruits, and for the tithes, to gath
into them out of the fields of the cities the po
tions of the law for the prieſts and Levite
for Judah rejoiced for the prieſts, and for t
Levites that waited. 45 And both the ſinge
and the porters kept the ward of their God, a
the ward of the purification, according to t
commandment of David, *and* of Solomon
ſon, 46 For in the days of David and Aſaph,
old, *there were* chief of the ſingers, and ſongs
praiſe and thankſgiving unto God. 47 And
Iſrael in the days of Zerubbabel, and in the da
of Nehemiah, gave the portions of the ſinge
and the porters, every day his portion, a
they ſanctified *holy things* unto the Levites,

the Levites ſanctified *them* unto the children of Aaron.

And at the Dedication of the Wall of Jeruſalem] *Dedication* is a religious Ceremony, whereby any Temple, Altar and Veſſel thereunto belonging, is, by the Pronunciation of a certain Form of Bleſſing, conſecrated to the Service of God; and this Dedication, we may obſerve, extends not only to Things ſacred, but to Cities and their Walls, and ſometimes to private Houſes, *Deut.* xx. 5. As therefore *Moſes* in the Wilderneſs dedicated the Tabernacle, and *Solomon* the Temple, when he had finiſhed it; ſo *Nehemiah*, having put Things in good Order, built the Walls, and ſet up the Gates, thought proper to dedicate the City, as a Place which God himſelf had choſen, and ſanctified by his Temple, and gracious Preſence; and, by this Dedication, to reſtore it to him again after it had been laid waſte, and profaned by the Devaſtation of the *Heathens*. *Patrick*'s Com. and *Pool*'s Ann.

CHAP. XIII.

Upon reading of the Law, a Separation is made from the mixt Multitude. Nehemiah *returns to* Jeruſalem, *and rectifies ſome Diſorders that had happened in his Abſence, particularly with Regard to the Breach of the Sabbath, and mixed Marriages.*

Ver. 1. ON that day they read in the book of Moſes in the audience of the people; and therein was found written, that the Ammonite and the Moabite ſhould not come into the congregation of God for ever: 2 Becauſe they met not the children of Iſrael with bread and with water, but hired Balaam againſt them, that he ſhould curſe them: howbeit our God turned the curſe into a bleſſing. 3 Now it came to paſs when they had heard the law, that they ſeparated from Iſrael all the mixed multitude. 4 And before this, Eliaſhib the prieſt, having the overſight of the chamber of the houſe of our God, *was* allied unto Tobiah: 5 And he had prepared for him a great chamber, where aforetime they aid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, nd the oyl, (which was commanded *to be* given o the Levites, and the ſingers and the porters) nd the offerings of the prieſts. 6 But in all this *ime* was not I at Jeruſalem: for in the two nd thirtieth year of Artaxerxes king of Babylon ame I unto the king, and after certain days btained I leave of the king: 7 And I came to eruſalem, and underſtood of the evil that liaſhib did for Tobiah, in preparing him a hamber in the courts of the houſe of God. 8 nd it grieved me ſore; therefore I caſt forth l the houſhold-ſtuff of Tobiah out of the chamer. 9 Then I commanded, and they cleanſed e chambers; and thither brought I again the eſſels of the houſe of God, with the meat-offerg and the frankincenſe. 10 And I perceived t the portions of the Levites had not been en *them*: for the Levites and the ſingers that d the work, were fled every one to his field. Then contended I with the rulers, and ſaid, hy is the houſe of God forſaken? And I ga- red them together, and ſet them in their ce. 12 Then brought all Judah the tithe of corn, and the new wine, and the oyl, unto treaſuries. 13 And I made treaſurers over treaſuries, Shelemiah the prieſt, and Zadok ſcribe; and of the Levites, Pedeiah: and next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful, and their office *was* to diſtribute unto their brethren. 14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the houſe of my God, and for the offices thereof. 15 In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all manner *of* burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified *againſt them* in the day wherein they ſold victuals. 16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem. 17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day? 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath. 19 And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day. 20 So the merchants, and ſellers of all kind of ware lodged without Jeruſalem once or twice. 21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath. 22 And I commanded the Levites, that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the gates to ſanctifie the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the greatneſs of thy mercy. 23 In thoſe days alſo ſaw I Jews *that* had married wives of Aſhdod, of Ammon, *and* of Moab: 24 And their children ſpake half in the ſpeech of Aſhdod, and could not ſpeak in the Jews language, but according to the language of each people. 25 And I contended with them, and curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for your ſelves. 26 Did not Solomon king of Iſrael ſin by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: nevertheleſs even him did outlandiſh women cauſe to ſin. 27 Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives? 28 And one of the ſons of Joiada, the ſon of Eliaſhib the high prieſt, was ſon in law to Sanballat the Horonite: therefore I chaſed him from me. 29 Remember them, O my God, becauſe they have defiled the prieſthood, and the covenant of the prieſthood, and of the Levites. 30 Thus cleanſed I them from all ſtrangers, and appointed the wards of the prieſts and the Levites, every one in his buſineſs: 31 And for the wood-offering, at times appointed, and for the firſt-fruits. Remember me, O my God, for good.

And therein it was found written, that the Ammonite and the Moabite ſhould not come into the Congregation for ever] Deut. xxiii. 3. They, who, by *the Congregation of God*, in this Place, do underſtand *the publick Aſſemblies for divine Worſhip*, lie under a great Miſtake; for no Man of any Nation was forbidden to come and pray unto God in the Temple. Men of all Nations indeed, that were willing to become Proſelites, were admitted into the *Jewiſh* Communion; and, if they ſubmitted to be circumciſed, were allowed to eat the *Paſſover*, and to enjoy all the Privileges that true *Iſraelites* did, except only in the Caſe of *Marriage*; and therefore this Phraſe, of not *entering into the Congregation of the Lord*, muſt be underſtood to mean no more than a Prohibition of Marriage: For this (according to the *Rabbins*) was the Caſe of ſuch Prohibitions. None of the Houſe of *Iſrael*, of either Sex, were to enter into Marriage with any *Gentiles*, of what Nation ſoever, unleſs they were firſt converted to their Religion, and became entire Proſelites to it; and, even in that Caſe, ſome were debarr'd from it for ever; others, only in part; and others again, only for a limited Time. Of the *firſt* Sort, were all of the *ſeven* Nations of the *Canaanites*, mention'd in *Deut.* vii. Of the *ſecond* Sort were the *Moabites* and the *Ammonites*, whoſe *Males* were excluded for ever, but not their *Females*; and of the *third* Sort were the *Edomites* and *Egyptians*, with whom the *Jews* might not marry until the third Generation: But with all others, who were not of theſe three excepted Sorts, they might freely make Inter-marriages, whenever they became thorough Proſelytes to their Religion. At preſent, however, becauſe, through the Confuſions which have ſince happen'd in all Nations, it is not to be known who is an *Ammonite*, who an *Edomite*, a *Moabite*, or an *Egyptian*, they hold this Prohibition to be long out of Date, and that now, any *Gentile*, as ſoon as *proſelyted* to their Religion, may be immediately admitted to make Intermarriages with them. *Prideaux*'s Connect.

Eliaſhib the Prieſt, having the Overſight of the Chamber of the Houſe of the Lord] From hence ſome are apt to imagine, that this *Eliaſhib* was no more than a common Prieſt; becauſe this was an Office too mean (as they think) for the *High-prieſt*. But we cannot ſee, why the Overſight of the *Chambers of the Houſe of God*, may not import the whole Government of the Temple, which certainly belonged to the *High-prieſt* only; nor can we conceive how any one, that was leſs than abſolute Governor of the whole Temple, could make ſo great an Innovation in it. He was Aſſiſtant indeed in the Reparation of the Walls of the City; but, excepting this one Act, where do we read of his doing any Thing worthy of Memory, towards reforming of what was amiſs, either in Church or State, in the Times either of *Ezra* or *Nehemiah?* And yet we cannot but preſume, that, had he joined with them in ſo good a Work, ſome Mention would have been made of it by the Books written by them. Since therefore, inſtead of this, we find it recorded in *Ezra*, Ch. x. 18. that the *Pontifical* Houſe was, in his Time, grown very corrupt, and, not improbably, by his Connivance began to marry into *heathen* Families, (Ver. 28. of this Chapter) it ſeems moſt likely, that it was *Eliaſhib* the High-prieſt, who was the Author of this great Profanation of the *Houſe of God*; but as he might die before *Nehemiah* returned from *Babylon*, for this Reaſon we hear nothing of the Governor's reprehending him for it. *Prideaux's* Connect.

And their Children ſpake half in the Language of Aſhdod, and could not ſpeak in the Jews Language] What the natural Language of the *Jews* at this Time was, whether the *Hebrew*, or *Chaldee*, is Matter of ſome Enquiry among the Learned. Thoſe, who ſuppoſe i was *Hebrew*, produce the Books of *Ezra*, *Nehemiah*, and *Eſther*, beſides the Prophecies of *Daniel*, which, for the moſt part, were written in *Hebrew*, and which, they ſuppoſe, the Authors of them would not have done, if *Hebrew*, at that Time, had not been the vulgar Language. But to this it is reply'd, that theſe *Jewiſh* Authors might make Uſe of the *Hebrew* Language in what they wrote, not only becauſe the Things which they recorded, concern'd the *Jewiſh* Nation only, among whom there were learned Men enough to explain them; but chiefly, becauſe they were minded to conceal what they wrote from the *Chaldeans*, who, at that Time, were their Lords and Maſters; and conſidering all Circumſtances, might not perhaps have been ſo well pleas'd with them, had they underſtood the Contents of their Writings. Since it appears then, *ſay they*, by ſeveral Words, occurring in the Books o *Maccabees*, the *New Teſtament*, and *Joſephus*, that th Language which the *Jews* then ſpoke, was *Chaldee* that this Language they learned in their Captivity and, after their Return from it, never aſſumed the antient *Hebrew* Tongue, ſo as to ſpeak it *vulgarly*, hence muſt follow, that what is here called the *Language of the Jews*, and their native Tongue, was that Time no other than the *Chaldee*, for the antien *Hebrew* was only preſerved among the Learned. L *Clerc*'s Com.

And I contended with them, and curſed them, an ſmote certain of them, and pluck'd off their Hair] Som of theſe Things, as they are made to proceed fro *Nehemiah*'s Mouth, ſound a little oddly: But the Sen of the Words is no more than this: — *I contend with them*, i. e. I expoſtulated the Matter with the *I curſed them*, i. e. excommunicated them, in t doing of which, I denounced God's Judgments again them. *I ſmote certain of them*, i. e. order'd the Of cers to beat ſome of the moſt notorious Offender either with Rods, or with Scourges, according *Deut.* xxv. 2. *And I plucked off their Hair*, i. e. *I co manded them to be ſhaved*, thereby to put them to Sham and make them look like vile Slaves: For, as the Ha was eſteem'd a great Ornament among the *Eaſte* Nations, ſo Baldneſs was accounted a great Diſgrac and, to inflict theſe ſeveral Puniſhments upon the *Nehemiah* had a ſufficient Provocation, becauſe, in th marrying with *Heathen* Nations, they had acted co trary, not only to the expreſs Law of God, but their own late *ſolemn Covenant* and Promiſe, *Ezra* 19. *Pool*'s Ann.

Therefore I chaſed him from me] *Joſephus* relates Matter, as if this Expulſion had been effected by Power of the great *Sanhedrim:* But whether great *Sanhedrim* was at this Time in Being, or (as we have no clear Footſteps of it, until the Ti of *Judas Maccabeus*) there was no Occaſion for th interpoſing, ſince *Nehemiah*, no doubt, as Governo of the Province, had Authority enough to baniſh h out of *Judea*, as *Bertram* expounds the Phraſe, *I cha him from me.*

A

A N
EXPOSITION
O F
The Book of *ESTHER*.

The ARGUMENT.

This Book bears the Name of Eſther, *becauſe her Character, Conduct, and Tranſactions are the principal Subjects therein treated of. She who lived in Obſcurity, and was privately brought up under the Eye and Tuition of her Kinſman* Mordecai, *is advanced to a Copartnerſhip in the Throne of* Perſia; *that, by this Means, ſhe might be made an Inſtrument in the Hands of Providence, to defeat the moſt notorious and deſtructive Conſpiracy that ever was formed againſt her Countrymen the* Jews. *The various Incidents related in the Story, contribute to ſet off and embelliſh the Characters of the ſeveral Actors in it, and to conduct the Whole to its final Cataſtrophe, the wonderful Deliverance of the* Jews *out of the Hands of their Enemies. Upon which Occaſion the* Jews *inſtituted a ſolemn Feſtival, annually to be obſerved, called* Purim, *to commemorate this great and unexpected Favour which God vouchſafed his People.*

This Hiſtory, according to ſome, contains the Events of twenty Years, tho' others reduce the Term to twelve.

CHAP. I.

hafuerus *makes a Royal Feaſt, and ſends for his Queen* Vaſhti, *who refuſes to come. The King, by the Advice of his Wiſemen, degrades her from her Dignity, and publiſhes a Decree thereupon.*

er. 1. NOW it came to paſs in the days of
Ahaſuerus, (this is Ahaſuerus which
eigned from India even unto Ethiopia, *over* a
undred and ſeven and twenty provinces) 2 *That*
thoſe days, when the king Ahaſuerus ſat on
e throne of his kingdom, which *was* in Shuſhan
e palace, 3 In the third year of his reign, he
ade a feaſt unto all his princes, and his ſervants;
e power of Perſia and Media, the nobles and
inces of the provinces *being* before him. 4
hen he ſhewed the riches of his glorious king-
m, and the honour of his excellent majeſty,
ny days, *even* an hundred and fourſcore days.
And when theſe days were expired, the king
de a feaſt unto all the people *that were* preſent
Shuſhan the palace, both unto great and ſmall,
en days, in the court of the garden of the kings
ace, 6 *Where were* white, green, and blue
gings, faſtened with cords of fine linen and
ple, to ſilver rings, and pillars of marble: the
s *were of* gold, and ſilver, upon a pavement
red, and blue, and white, and black marble.
And they gave *them* drink in veſſels of gold,
e veſſels being divers one from another) and
al wine in abundance, according to the ſtate
he king. 8 And the drinking *was* according
he law, none did compel: for ſo the king
appointed to all the officers of his houſe,
they ſhould do, according to every mans
pleaſure. 9 Alſo Vaſhti the queen made a feaſt
for the women *in* the royal houſe which *belonged*
to king Ahaſuerus. 10 On the ſeventh day, when
the heart of the king was merry with wine, he
commanded Mehuman, Biztha, Harbona, Bigtha,
and Abagtha, Zethar, and Carcas, the ſeven chamberlains
that ſerved in the preſence of Ahaſuerus
the king, 11 To bring Vaſhti the queen before
the king, with the crown royal, to ſhew the
people and the princes her beauty: for ſhe *was*
fair to look on. 12 But the queen Vaſhti refuſed
to come at the kings commandment by *his*
chamberlains: therefore was the king very wroth,
and his anger burned in him. 13 Then the
king ſaid to the wiſe men, which knew the times,
(for ſo was the kings manner towards all that
knew law and judgment: 14 And next unto
him *was* Carſhena, Shethar, Admatha, Tarſhiſh,
Meres, Marſena, *and* Memucan, the ſeven
princes of Perſia, and Media, which ſaw the
kings face, *and* which ſat the firſt in the kingdom)
15 What ſhall we do unto the queen
Vaſhti, according to law, becauſe ſhe hath
not performed the commandment of the king
Ahaſuerus, by the chamberlains? 16 And Memucan
anſwered before the king and the princes,
Vaſhti the queen hath not done wrong to the
king only, but alſo to all the princes, and to
all the people that are in all the provinces of the
king Ahaſuerus. 17 For this deed of the queen
ſhall come abroad unto all women, ſo that they
ſhall deſpiſe their huſbands in their eyes, when
it ſhall be reported, The king Ahaſuerus commanded
Vaſhti the queen to be brought in before
him, but ſhe came not. 18 *Likewiſe* ſhall the
ladies

ladies of Perſia and Media ſay this day unto all the kings and princes; which have heard of the deed of the queen. Thus *ſhall there ariſe* too much contempt and wrath. 19 If it pleaſe the king, let there go a royal commandment from him, and let it be written among the laws of the Perſians and the Medes, that it be not altered, that Vaſhti come no more before king Ahaſuerus, and let the king give her royal eſtate unto another that is better than ſhe. 20 And when the kings decree which he ſhall make, ſhall be publiſhed throughout all his empire, (for it is great) all the wives ſhall give to their huſbands honour, both to great and ſmall. 21 And the ſaying pleaſed the king and the princes, and the king did according to the word of Memucan: 22 For he ſent letters into all the kings provinces, into every province, according to the writing thereof, and to every people after their language, that every man ſhould bare rule in his own houſe, and that it ſhould be publiſhed according to the language of every people.

Which was in Shuſhan the Palace] *Cyrus* and the reſt of the *Perſian* Kings, after the Conqueſt of the *Medes* (whoſe Country lay remote) ſetled their Royal Seat at *Shuſhan*, that they might not be too far from *Babylon*, and made it the Capital of *Perſia*. It ſtood upon the River *Ulai*, and was a Place of ſuch Renown, that *Strabo* calls it *a City moſt worthy to be praiſed*. The whole Country about it was wonderfully fruitful, producing an hundred, and ſometimes two hundred Fold, as the ſame Author informs us, L. xv. *Pliny*, indeed, ſuppoſes, that *Darius Hyſtaſpes* was the firſt Founder of it, but he only enlarged and beautify'd it with a moſt magnificent Palace, which *Ariſtotle* calls *a wonderful Royal Palace, ſhining with Gold, Amber, and Ivory.* Nor is it foreign to this Purpoſe, what our learned *Lightfoot* tells us, *viz.* that the *outward* Gate of the Eaſtern Wall of the Temple, was called *the Gate of Shuſhan*, and had the Figure of that City carv'd on it, in Acknowledgment of the Decree, which this *Darius* granted in that Place, in order to permit, and encourage the *Jews* to rebuild their Temple at *Jeruſalem.* *Patrick*'s Com. and *Calmet*'s Dict.

Alſo Vaſhti the Queen made a Feaſt for the Women] It has been a great Enquiry among the Learned, who this *Vaſhti* was. Thoſe, who make the *Ahaſuerus* in Scripture to be *Darius* the Son of *Hyſtaſpes*, ſuppoſe that ſhe was *Atoſſa*, the Daughter of *Cyrus*, who was firſt married to *Cambyſes*, her own Brother, then to the *Magian*, who would have paſſed for *Smerdis*, and laſt of all, to *Darius*. Others ſuppoſe, that ſhe was the own Siſter of *Ahaſuerus*, becauſe the *Perſians*, in thoſe Days, made no Scruple of theſe Kind of Marriages; tho' there is much more Reaſon to think, that before her Marriage, there had been ſuch a Collection of Virgins, made for the Uſe of the King, as was before *Eſther's*, (this is implied in Ch. ii. 19.) and that having the good Fortune then of obtaining the Preference in the King's Eſteem, ſhe was created Queen; but being perhaps a Woman of an high Deſcent, her Family Extraction, for that Reaſon, might be concealed. *Calmet*'s Dict.

The wiſe Men which knew the Times] From whence ſome have obſerved, that, as the *Perſian* Kings did nothing without their *Magi*, who were great Pretenders to Aſtrology, Men of this Sort were called, to know whether it was a proper Time to ſet about the Thing, which the King might have then in his Mind. For ſuch was the Superſtition of the *Eaſtern* People, that (as the Satyriſt obſerves) *what the Aſtrologer affirmed, was believed as tho' pronounced by an Oracle.* The Explication, however, which *Vitringa* gives us of the original Words, *Jodehe habitim*, is far from being improper, *viz.* That they were Men well verſed in antient Hiſtories, and in the Laws and Cuſtoms, and were therefore able to give the King Counſel in all extraordin
and perplexed Caſes, as this certainly was. *Patri*
and *Le Clerc*'s Com.

CHAP. II.

A Collection of young Virgins out of all the P
vinces of the Kingdom, out of whom the Ki
might chuſe one for his Queen. Eſther *choſ*
A Conſpiracy againſt the King diſcovered by M
decai, *and the Traytors executed.*

Ver. 1. AFTER theſe things, when
wrath of king Ahaſuerus was a
peaſed, he remembered Vaſhti, and what
had done, and what was decreed againſt her.
Then ſaid the kings ſervants, that miniſtr
unto him, Let there be fair young virgins ſoug
for the king. 3 And let the king appoint of
cers in all the provinces of his kingdom, that th
may gather together all the fair young virgi
unto Shuſhan the palace, to the houſe of
women, unto the cuſtody of Hege the kin
chamberlain, keeper of the women, and let the
things for purification be given *them*: 4 An
let the maiden which pleaſeth the king, be que
inſtead of Vaſhti. And the thing pleaſed
king, and he did ſo. 5 *Now* in Shuſhan the pala
there was a certain Jew, whoſe name *was* Mo
decai, the ſon of Jair, the ſon of Shimei,
ſon of Kiſh, a Benjamite: 6 Who had be
carried away from Jeruſalem, with the captivi
which had been carried away with Jechoni
king of Judah, whom Nebuchadnezzar the ki
of Babylon had carried away. 7 And he broug
up Hadaſſah (that is Eſther) his uncles daughte
for ſhe had neither father nor mother, and
maid *was* fair and beautiful, whom Morde
(when her father and mother were dead) to
for his own daughter. 8 So it came to p
when the kings commandment and his decr
was heard, and when many maidens were g
thered together unto Shuſhan the palace, to
cuſtody of Hegai, that Eſther was brought a
unto the kings houſe, to the cuſtody of He
keeper of the women. 9 And the maiden plea
him, and ſhe obtained kindneſs of him, and
ſpeedily gave her her things for the purificati
with ſuch things as belonged to her, and ſeven m
dens, *which* were meet to be given her, out of
kings houſe, and he preferrred her and her mai
unto the beſt *place* of the houſe of the women.
Eſther had not ſhewed her people, nor her kindr
for Mordecai had charged her that ſhe ſhould
ſhew it. 11 And Mordecai walked every day
fore the court of the womens houſe, to know
Eſther did, and what ſhould become of her.
Now when every maids turn was come, to
in to king Ahaſuerus, after that ſhe had b
twelve months, according to the manner of
women, (for ſo were the days of their purificati
accompliſhed, *to wit*, ſix months with oil
myrrhe, and ſix months with ſweet odours,
with *other* things for the purifying of the wom
13 Then thus came *every* maiden unto the ki
whatſoever ſhe deſired was given her, to go
her out of the houſe of the women, unto the k
houſe. 14 In the evening ſhe went, and on
morrow ſhe returned into the ſecond hou
the women, to the cuſtody of Shaaſhgaz,
kings chamberlain, which kept the concub
ſhe came in unto the king no more, excep

delighted in her, and that ſhe were called name. 15 Now when the turn of Eſther, daughter of Abihail, the uncle of Mordecai had taken her for his daughter) was come go in unto the king, ſhe required nothing, what Hegai the kings chamberlain, the eper of the women appointed : and Eſther obtained favour in the ſight of all them that looked upon her. 16 So Eſther was taken unto king Ahaſuerus, unto his houſe royal, in the tenth month (which is the month Tebeth) in the ſeventh year of his reign. 17 And the king loved Eſther above all the women, and ſhe obtained grace and favour in his ſight, more than all the virgins; ſo that he ſat the royal crown upon her head, and made her queen in ſtead of Vaſhti. 18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſthers feaſt, and he made a releaſe to the provinces, and gave gifts, according to the ſtate of the king. And when the virgins were gathered together ſecond time, then Mordecai ſat in the kings gate. 20 Eſther had not *yet* ſhewed her kindred, her people; as Mordecai had charged her: Eſther did the commandment of Mordecai as when ſhe was brought up with him. 21 thoſe days (while Mordecai ſat in the kings gate) two of the kings chamberlains, Bigthan Tereſh, of thoſe which kept the door, were wroth, and ſought to lay hand on the king Ahaſuerus. 22 And the thing was known to Mordecai, who told it unto Eſther the queen, and Eſther certified the king *thereof*, in Mordecai's name. 23 And when inquiſition was made of matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Now in Shuſhan the Palace, there was a certain Jew, Name was Mordecai] He ſeems to have been of the Porters of the royal Palace; or perhaps an cer of an higher Rank; becauſe it was an Order inted by *Cyrus*, that all Perſons whatever, who had Employment at Court, ſhould attend at the *Palace* (where there was, doubtleſs, a proper *Waiting-* for their Reception) that they might be in Readi- whenever they were wanted, or called for: And this Cuſtom was afterwards continued, we may from *Herodotus*, L. iii. C. 120. *Le Clerc*'s Com.

be brought up Hadaſſah, that is Eſther] This man was born in *Babylon*, and therefore, in Ana- to that Language, they gave her the Name of *daſſah*, which, in *Chaldee*, ſignifies a *Myrtle*; but *Perſian* Name was *Eſther*, which ſome (a little incongruouſly) derive from *Aſter*, a *Star*, and others *Satar*, which ſignifies *hidden*, becauſe ſhe was con- in *Mordecai*'s Houſe; or rather, becauſe her was concealed, and ſhe not known, until *Mor-*'s Merit and Services to the Crown came to be re-. *Patrick*'s Com.

ſo were the Days of their Purification accompliſhed, ſix Months with Oil of Myrrh, and ſix Months ſweet Odours] *Myrrh*, beſides the Fragrancy of ell, was good to make the Skin ſoft and ſmooth, clear it from all Manner of Scurf; and *ſweet* were neceſſary in theſe hot Countries, to take all ill Scents, and, as ſome think, to make the more vigorous. But, beſides this, there might ething of State in making thoſe Vaſſals (for ſo were accounted) wait, before they were admitted Honour of the King's Bed; and ſomething of tion too, in keeping them ſecluſe for ſo long a that the King might be ſatisfied, that he was poſed upon by a Child begotten by any other Man. 's Com. and *Pool*'s Ann.

CHAP. III.

Haman's *Advancement.* Mordecai *pays him no Honours; which* Haman *reſents, and reſolves to be revenged upon all the* Jews.

Ver. 1. AFTER theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that were with him. 2 And all the kings ſervants that *were* in the kings gate, bowed, and reverenced Haman; for the king had ſo commanded concerning him: but Mordecai bowed not, nor did *him* reverence. 3 Then the kings ſervants, which *were* in the kings gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the kings commandment? 4 Now it came to paſs, when they ſpake daily unto him, and he hearkened not unto them, that they told Haman, to ſee whether Mordecai his matters would ſtand; for he had told them that he *was* a Jew. 5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. 6 And he thought ſcorn to lay hands on Mordecai alone: for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews, that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai. 7 In the firſt month (that is the month Niſan) in the twelfth year of king Ahaſuerus, they caſt Pur, that is, the lot, before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is* the month Adar. 8 And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad, and diſperſed among the people, in all the provinces of thy kingdom, and their laws *are* divers from all people, neither keep they the kings laws; therefore it *is* not for the kings profit to ſuffer them. 9 If it pleaſe the king, let it be written that they may be deſtroyed: and I will pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſs, to bring *it* into the kings treaſuries. 10 And the king took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite, the Jews enemy. 11 And the king ſaid unto Haman, The ſilver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee. 12 Then were the kings ſcribes called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the kings lieutenants, and to the governours that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language: in the name of king Ahaſuerus was it written and ſealed with the kings ring. 13 And the letters were ſent by poſts into all the kings provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, (which is the month Adar) and *to take* the ſpoil of them for a prey. 14 The copy of the writing for a commandment to be given in every province, was publiſhed unto all people, that they ſhould be ready againſt that day. 15 The poſts went out, being haſtened by the kings commandment, and the

decree was given in Shuſhan the palace: and the
king and Haman ſat down to drink, but the city
Shuſhan was perplexed.

In the firſt Month (that is the Month Niſan) in the twelfth Year of King Ahaſuerus, they caſt Pur, that is, the Lot] It was in the firſt Month in the Year, when *Haman* was to caſt Lots, and the Time, for the Execution of the *Jews*, was, by theſe Lots, delayed until the laſt Month of the Year, which plainly ſhews, *That tho' the Lot be caſt into the Lap, yet the whole diſpoſing thereof is from the Lord*, Prov. xv. 33. For hereby almoſt a whole Year interven'd between the Deſign and its Execution, which gave Time for *Mordecai* to acquaint Queen *Eſther* with it, and for her to intercede with the King for revoking or ſuſpending the Decree, and thereby diſappointing the Conſpiracy: For we can hardly think, (what *Le Clerc* ſuggeſts) that *Haman* gave the *Jews* all this Time, that they might make their Eſcape out of the Kingdom, and not ſtay to be ſlain, which might poſſibly bring an Odium upon himſelf, when it came to be known by whoſe Inſtigation this *Maſſacre* was committed. *Patrick*'s and *Le Clerc*'s Com.

And I will pay ten thouſand Talents of Silver] This, ſays *Stackhouſe*, is, no doubt, a prodigious Sum for any private Man to be Owner of; but we read of ſeveral ſuch Perſons in Hiſtory, who, in thoſe antient Times, were Poſſeſſors of much greater. *Pithius* the *Lydian*, for Inſtance, when *Xerxes* paſſed into *Greece*, was poſſeſſed of two thouſand Talents of Silver, and four Millions of *Daricks* in Gold, which together amounted to near five Millions and an half of our Sterling Money: And *Marcus Craſſus*, the *Roman*, after he had conſecrated the Tenth of what he had to *Hercules*, feaſted all the People of *Rome* at ten Thouſand Tables, and given a *Donative* of Corn to every Citizen, as much as would laſt him three Months, found the Remainder of his Eſtate to be ſeven Thouſand one hundred *Roman* Talents, which amount to above a Million and an half of our Money. This may ſeem a little ſtrange to us at preſent; but our Wonder will ceaſe, if we conſider, that, from the Time of *David* and *Solomon*, and for fifteen hundred Years afterwards, the Riches of this Kind were in much greater Plenty, than they are now. The prodigious Quantities of Gold and Silver, which *Alexander* found in the Treaſures of *Darius*; the vaſt Loads of them, which were often carried before the *Roman* Generals, when they returned from conquered Provinces; and the exceſſive Sums which certain of their Emperors expended in *Donatives*, Feaſts, Shews, and other Inſtances of Luxury and Prodigality, are, of this, Proof ſufficient: But, at length, the Mines of the antient *Ophir*, which furniſhed all this Plenty, being exhauſted, and, by the burning of Cities, and Devaſtation of Countries, which followed upon the Eruptions of the *Goths*, *Vandals*, and *Huns*, and other barbarous Nations in the *Weſt*, and of the *Saracens*, *Turks*, and *Tartars*, in the *Eaſt*, a great Part of the Gold and Silver, which the World then abounded with, being waſted and deſtroyed by this Means, the great Scarcity of both, which afterwards enſued, was occaſioned; nor have the Mines of *Mexico*, *Peru*, and *Braſil*, been as yet, able fully to repair.

CHAP. IV.

Mordecai *and the* Jews *mourn.* Eſther *appoints a Faſt.*

Ver. 1. WHEN Mordecai perceived all that
was done, Mordecai rent his clothes,
and put on ſackloth with aſhes, and went out
into the midſt of the city, and cried with a loud
and a bitter cry: 2 And came even before the
kings gate: for none might enter into the kings
gate cloathed with ſackloth. 3 And in every
province whitherſoever the kings commandment,
and his decree came, *there was* great mourning
among the Jews, and faſting, and weeping and
wailing, and many lay in ſackloth and aſhes. 4
So Eſthers maids, and her chamberlains came
and told *it* her. Then was the queen exceedingly
grieved, and ſhe ſent raiment to clothe Mordecai,
and to take away his ſackcloth from him: but
he received it not. 5 Then called Eſther for
Hatach, *one* of the kings chamberlains, whom
he had appointed to attend upon her, and gave
him a commandment to Mordecai, to know what
it *was*, and why it *was*. 6 So Hatach went
forth to Mordecai, unto the ſtreet of the city,
which *was* before the kings gate. 7 And Mordecai
told him of all that had happened unto him, and
of the ſum of the money that Haman had promiſed
to pay to the kings treaſuries for the Jews, to
deſtroy them. 8 Alſo he gave him the copy of
the writing of the decree, that was given at Shuſhan
to deſtroy them, to ſhew *it* unto Eſther,
and to declare *it* unto her, and to charge he
that ſhe ſhould go in unto the king, to mak
ſupplication unto him, and to make requeſt before
him for her people. 9 And Hatach cam
and told Eſther the words of Mordecai. 10 Agai
Eſther ſpake unto Hatach, and gave him com
mandment unto Mordecai; 11 All the king
ſervants and the people of the kings provinces d
know, that whoſoever, whether man or woman
ſhall come unto the king into the inner cour
who is not called, *there is* one law of his to pu
him to death, except ſuch to whom the kin
ſhall hold out the golden ſceptre, that he ma
live: but I have not been called to come in unt
the king, theſe thirty days. 12 And they told t
Mordecai Eſthers words. 13 Then Mordecai com
manded to anſwer Eſther, Think not with thy ſel
that thou ſhalt eſcape in the kings houſe, more tha
all the Jews. 14 For if thou altogether holdeſt th
peace at this time, *then* ſhall there enlargemen
and deliverance ariſe to the Jews from anothe
place, but thou and thy fathers houſe ſhall b
deſtroyed: and who knoweth, whether thou a
come to the kingdom for *ſuch* a time as this
15 Then Eſther bade *them* return Mordecai *th*
anſwer, 16 Go, gather together all the Jew
that are preſent in Shuſhan, and faſt ye for m
and neither eat nor drink, three days, night
day: I alſo and my maidens will faſt likewi
and ſo will I go in unto the king, which is n
according to the law; and if I periſh, I peri
17 So Mordecai went his way, and did a
cording to all that Eſther had commanded him

Whoſoever, whether Man or Woman, ſhall come u
the King in the inner Court, who is not called, there
one Law of his to put him to Death] Ever ſince t
Reign of *Dejoces*, King of *Media*, *Herodotus* infor
us, that, for the Preſervation of his Royal Majeſty,
was enacted, 'That no one ſhould be admitted i
'the King's Preſence, but that, if he had any Buſin
'with him, he ſhould tranſact it by the Intercourſe
'his Miniſters.' The Cuſtom paſs'd from the *M*
to the *Perſians*, and therefore we find it in the fa
Hiſtorian, after the ſeven *Perſian* Princes had killed
Magian, who had uſurped the Throne, they came
this Agreement, that whoever ſhould be elected Ki
ſhould allow the others to have at all Times a re
Acceſs to his Preſence, (which is an Implication, t
they had it not before) whenever they ſhould deſire
except only when he ſhould be accompanying with
of his Wives. This therefore was the antient Law
the Country, and not procured by *Haman*, as fo
imagi

imagine; tho' it cannot be denied, that the Reaſon of the Law at firſt might be, not only the Preſervation of the Majeſty, and Safety of the King's Perſon, but a Contrivance likewiſe of the great Officers of State, that they might engroſs the King to themſelves, by allowing Admittance to none, but whom they ſhould think proper to introduce. *Pool*'s Ann. and *Le Clerc*'s Com.

CHAP. V.

Eſther *appears before the King, and finds Favour, and invites him and* Haman *to a Banquet.* Haman *builds a Gallows for* Mordecai.

Ver. 1. NOW it came to paſs on the third day, that Eſther put on *her* royal apparel, and ſtood in the inner court of the kings houſe, over againſt the kings houſe: and the king ſat upon his royal throne in the royal houſe over againſt the gate of the houſe. 2 And it was ſo when the king ſaw Eſther the queen ſtanding in the court, *that* ſhe obtained favour in his ſight: and the king held out to Eſther the golden ſceptre that *was* in his hand: ſo Eſther drew near, and touched the top of the ſceptre. 3 Then ſaid the king unto her, What wilt thou, queen Eſther? and what is thy requeſt? it ſhall be even given thee, to the half of the kingdom. 4 And Eſther anſwered, If *it ſeem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. 5 Then the king ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid. So the king and Haman came to the banquet that Eſther had prepared. 6 And the king ſaid unto Eſther at the banquet of wine, What is thy petition? and it ſhall be granted thee: and what *is* thy requeſt? even to the half of the kingdom it ſhall be performed. 7 Then anſwered Eſther and ſaid, My petition, and my requeſt *is*; 8 If I have found favour in the ſight of the king, and if it pleaſe the king to grant my petition, and to perform my requeſt, let the king and Haman come to the banquet that I ſhall epare for them, and I will do to morrow as e king hath ſaid. 9 Then went Haman forth at day, joyful, and with a glad heart: but hen Haman ſaw Mordecai in the kings gate, at he ſtood not up, nor moved for him, he as full of indignation againſt Mordecai. 10 evertheleſs, Haman refrained himſelf, and hen he came home, he ſent and called for his ends, and Zereſh his wife. 11 And Haman ld them of the glory of his riches, and the ltitude of his children, and all *the things* herein the king had promoted him, and how had advanced him above the princes and vants of the king. 12 Haman ſaid moreover, , Eſther the queen did let no man come in with king unto the banquet that ſhe had prepared, my ſelf; and to morrow am I invited unto alſo with the king. 13 Yet all this availeth nothing, ſo long as I ſee Mordecai the Jew ing at the kings gate. 14 Then ſaid Zereſh wife, and all his friends unto him, Let a ows be made of fifty cubits high, and to row ſpeak thou unto the king that Mordecai y be hanged thereon: then go thou in merrily the king unto the banquet. And the thing ſed Haman, and he cauſed the gallows to made.

Let the King and Haman come to the Banquet that I ſhall prepare for them, and I will do to-morrow as the King hath ſaid] Her Intention, in deſiring to entertain the King twice at a Banquet, before ſhe made known her Petition, was, that thereby ſhe might the more endear herſelf to him, and diſpoſe him the better to grant her Requeſt; for which Reaſon, ſhe thought it a Piece of no bad Policy to invite his firſt *Favourite* to come along with him. But, in the whole Matter, the ſingular Providence of God is not a little conſpicuous, which ſo diſpoſed her Mind, that the high Honour, which the King beſtowed upon *Mordecai* the next Day, might fall out in the mean Time, and ſo make way for her Petition, which would come in very ſeaſonably at the *Banquet of Wine*: For as then it was moſt likely for the King to be in a pleaſant Humour, ſo it was moſt uſual for the *Perſians* to enter upon Buſineſs of *State*, when they began to drink. *Le Clerc*'s and *Patrick*'s Com. and *Prideaux*'s Connect.

CHAP. VI.

Ahaſuerus *not being able to ſleep, commands the publick Records to be read; and obſerving that* Mordecai *had not been rewarded according to his Merit, is adviſed, unwittingly, by* Haman, *to do him the greateſt Honours; from whence* Haman's *Downfal is predicted by his Friends. He attends* Eſther's *Banquet.*

Ver. 1. ON that night could not the king ſleep, and he commanded to bring the book of records of the chronicles: and they were read before the king. 2 And it was found written, that Mordecai had told of Bigthana, and Tereſh, two of the kings chamberlains, the keepers of the door, who ſought to lay hand on the king Ahaſuerus. 3 And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the kings ſervants that miniſtred unto him, There is nothing done for him. 4 And the king ſaid, Who is in the court? (Now Haman was come into the outward court of the kings houſe, to ſpeak unto the king, to hang Mordecai on the gallows that he had prepared for him) 5 And the kings ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in. 6 So Haman came in: and the king ſaid unto him, What ſhall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to my ſelf) 7 And Haman anſwered the king, For the man whom the king delighteth to honour, 8 Let the royal apparel be brought which the king *uſeth* to wear, and the horſe that the king rideth upon, and the crown royal which is ſet upon his head: 9 And let this apparel and horſe be delivered to the hand of one of the kings moſt noble princes, that they may aray the man *withal* whom the king delighteth to honour, and bring him on horſe-back through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man whom the king delighteth to honour. 10 Then the king ſaid to Haman, Make haſte, *and* take the apparel, and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew, that ſitteth at the kings gate: let nothing fail of all that thou haſt ſpoken. 11 Then took Haman the apparel and the horſe, and arayed Mordecai, and brought him on horſe-back through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto

the man whom the king delighteth to honour.
12 And Mordecai came again to the kings gate:
but Haman haſted to his houſe, mourning, and
having his head covered. 13 And Haman told
Zereſh his wife and all his friends every *thing*
that had befallen him. Then ſaid his wiſe men,
and Zereſh his wife unto him, If Mordecai *be*
of the ſeed of the Jews, before whom thou haſt
begun to fall, thou ſhalt not prevail againſt him,
but ſhalt ſurely fall before him. 14 And while
they *were* yet talking with him, came the kings
chamberlains, and haſted to bring Haman unto
the banquet that Eſther had prepared.

For the Man whom the King delighteth to honour, let the royal Apparel be brought which the King uſeth to wear] To form a Notion of the Height of Pride and Arrogance, to which *Haman* (who thought all the Honours he ſpecified, were deſigned for him) was arrived, we may obſerve, that, for any one to put on the *Royal Robe*, without the Privity and Conſent of the King, was, among the *Perſians*, accounted a capital Crime. To which Purpoſe *Plutarch*, in the Life of *Artaxerxes*, has related this Story: —'That one Day, when in 'hunting, the King happened to tare his Garment, 'and *Teribazus* was telling him of it, the King aſked 'him what he ſhould do? Why, put on another, ſays '*Teribazus*, and give that to me. That I will, *ſays* '*the King*, but then I enjoin you not to wear it. *Te-*'*ribazus* however, (who was a good Kind of a Man 'enough, but a little weak and ſilly) adventur'd to 'put it on, with all its fine Ornaments; and, when 'ſome of the Nobles began to reſent it, as a Thing 'not lawful for any Subject to do, *I allow him*, ſays 'the King, laughing at the Figure he made, *to wear* '*the fine Trinkets as a Woman, and the Robe as a Mad-*'*man*.' *Le Clerc*'s Com.

And the Horſe that the King rideth upon, and the Crown royal which is ſet upon his Head] Commentators are not agreed, whether this Crown was placed upon the King's Head, or his Horſe's. Thoſe who refer it to the King, will have it to be what we call a *Turbant*, made of fine white and purple Linen, which it was Death for any one to put on his Head, without the King's expreſs Order; to which Purpoſe *Arrian* tells us this Story: —'That, as *Alexander* was ſailing on 'the *Euphrates*, and his Turbant happened to fall off 'among ſome Reeds, one of the Watermen immedi-'ately jump'd in, and ſwam to it; but as he could 'not bring it back in his Hand without wetting it, 'he put it upon his Head, and ſo returned with it. 'Whereupon moſt Hiſtorians, that have wrote of *Alex-*'*ander*, (ſays he) tell us, that he gave him a Talent 'of Silver for this Expreſſion of his Zeal to ſerve him, 'but, at the ſame Time, ordered his Head to be ſtruck 'off, for preſuming to put on the *Royal Diadem*.' Other Commentators are of Opinion, that this *Keter*, which we render *Crown*, being a Word of a large Signification, will equally denote that Ornament, which the Horſe, that the King rode, wore upon his Head: And it muſt be acknowledged, that this Application of the Thing agrees better with the Signification and Order of the *Hebrew* Words; with the following Verſes, wherein no Mention is made of the *Keter*, but only of the Robe, and the Horſe, to which this Crown belonged; and with the Cuſtom of the *Perſians*, who uſed to put a certain Ornament (in *Italian* called *Fiocco*) upon the Head of that Horſe whereon the King was mounted. *Le Clerc*'s and *Patrick*'s Com. and *Pool*'s Ann.

CHAP. VII.

Eſther *petitions for her own and her People's Lives, accuſes* Haman; *the King, in a Rage, orders him to be hanged on the Gallows which he had erected for* Mordecai.

Ver. 1. SO the king and Haman came to ban-
quet with Eſther the queen. 2 And
the king ſaid again to Eſther, on the ſecond day,
at the banquet of wine, What *is* thy petition,
queen Eſther? and it ſhall be granted thee: and
what *is* thy requeſt? and it ſhall be performed
even to the half of the kingdom. 3 Then
Eſther the queen anſwered and ſaid, If I have
found favour in thy ſight, O king, and if it pleaſe
the king, let my life be given me at my petition,
and my people at my requeſt. 4 For we are
ſold, I and my people, to be deſtroyed, to be
ſlain, and to periſh: but if we have had been
ſold for bond-men and bond-women, I had held
my tongue, although the enemy could not coun-
tervail the kings damage. 5 Then the king
Ahaſuerus anſwered and ſaid unto Eſther the
queen, Who is he? and where is he that durſt
preſume in his heart to do ſo? 6 And Eſther
ſaid, The adverſary and enemy *is* this wicked
Haman. Then Haman was afraid before the
king and the queen. 7 And the king ariſing
from the banquet of wine in his wrath, *went*
into the palace-garden; and Haman ſtood up to
make requeſt for his life to Eſther the queen: for
he ſaw that there was evil determined againſt him
by the king. 8 Then the king returned out of
the palace-garden, into the place of the banquet
of wine; and Haman was fallen upon the bed
whereon Eſther *was*. Then ſaid the king, Will
he force the queen alſo before me in the houſe
As the word went out of the kings mouth, they
covered Hamans face. 9 And Harbonah, one o
the chamberlains, ſaid before the king, Behol
alſo the gallows fifty cubits high, which Hama
had made for Mordecai who had ſpoken goo
for the king, ſtandeth in the houſe of Haman
Then the king ſaid, Hang him thereon.
So they hanged Haman on the gallows that h
had prepared for Mordecai. Then was the king
wrath pacified.

And the King ariſing from the Banquet of Wine in
Wrath, went into the Palace-garden] Partly, as d
daining the Company of ſo audacious and ungrateful
Perſon; partly, to cool and allay his Spirit, boili
and ſtruggling with ſuch a Variety of Paſſions; an
partly, to conſider within himſelf the Heinouſneſs
Haman's Crime, the Miſchief, which himſelf had
to have done by his own Raſhneſs, and what Puni
ment was fit to be inflicted on ſo vile a Miſcreant.
trick's Com. and *Pool*'s Ann.

And Haman was fallen on the Bed where Eſther w
It was a Cuſtom among the *Perſians*, as well as ot
Nations, to ſit, or, rather, to lie upon Beds, when t
eat or drank; and therefore when *Haman* fell do
as a Supplicant, at the Feet of *Eſther*, and (as
Manner was among the *Greeks* and *Romans*, and
improbably among the *Perſians*) embraced her K
the King might pretend, that he was offering Viole
to the Queen's *Chaſtity*. Not that he believed,
this was his Intention, but, in his furious Paſſion,
turned every Thing to the worſt Senſe, and made
of it to aggravate his Crime. *Patrick*'s Com.

CHAP. VIII.

Mordecai *is advanced over the Houſe of* Ha
Eſther *petitions to reverſe* Haman's *Le*
Ahaſuerus *gives Leave to* Eſther *and* Mor
to write to the Jews *to defend themſelves.*
decai's *Honour, and the Joy of the* Jews.

Ver. 1. ON that day did the king Ahaſuerus give the houſe of Haman the Jews enemy, unto Eſther the queen: and Mordecai came before the king; for Eſther had told what he was unto her. 2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman. 3 And Eſther ſpake yet again before the king, and fell down at his feet and beſought him with tears, to put away the miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews. 4 Then the king held out the golden ſcepter toward Eſther. So Eſther aroſe, and ſtood before the king, 5 And ſaid, If it pleaſe the king, and if I have found favour in his ſight, and the thing ſeem right before the king, and I *be* pleaſing in his eyes; let it be written to reverſe the letters deviſed by Haman the ſon of Hammedatha the Agagite, which he wrote to deſtroy the Jews which *are* in all the kings provinces: 6 For how can I endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred? 7 Then the king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews. 8 Write ye alſo for the Jews, as it liketh you, in the kings name, and ſeal *it* with the kings ring: for the writing which is written in the kings name, and ſealed with the kings ring, may no man reverſe. 9 Then were the kings ſcribes called at that time in the third month (that is the month Sivan) on the three and twentieth *day* thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethopia, an hundred twenty and ſeven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. 10 And he wrote in the king Ahaſuerus name, and ſealed it with the kings ring, and ſent letters by poſt on horſe-back, and riders on mules, camels, *and* young dromedaries: 11 Wherein the king granted the Jews, which *were* in every city, to gather themſelves together, and to ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people and province, that would aſſault them, *both* little ones, and women, and *to take* the ſpoil of them for a prey: 12 Upon one day, in all the provinces of king Ahaſuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar. 13 The copy of the writing, for a commandment to be given in every province, was publiſhed unto all people, and that the Jews ſhould be ready againſt that day, to avenge themſelves on their enemies. 14 So the poſts that rode upon mules and camels went out, being haſtened and preſſed on by the kings commandment; and the decree was given at Shuſhan the palace. 15 And Mordecai went out from the preſence of the king, in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen, and purple; and the city of Shuſhan rejoiced and was glad: 16 The Jews had light and gladneſs, and joy, and honour. 17 And in every province, and in every city, whitherſoever the kings commandment and his decree came, the Jews had joy and gladneſs, a feaſt and a good day; and many of the people of the land became Jews; for the fear of the Jews fell upon them.

For the Writing which is written in the King's Name, and ſealed with the King's Ring, may no Man reverſe] This Reaſon may belong either, 1. To the writing of theſe preſent Letters; and ſo the Senſe is, Theſe Letters will be moſt effectual, being no leſs irrevocable than the former, and coming laſt will repeal the former. Or, 2. To the former Letters, as a Reaſon why he could not grant their Deſires in recalling them, becauſe they were irrevocable by the Laws of the *Medes* and *Perſians*. And this Senſe, rejected by many, ſeems to be the trueſt, becauſe here is no Mention of reverſing *Haman's* Letters, which *Eſther* had deſired, Ver. 5. and the King denied, for the Reaſon here alledged; and becauſe the following Letter doth not contain one Word about the reverſing of the former, nor does it take away that Power which was given to all Rulers to deſtroy all the *Jews*, Ch. iii. 12, 13. but only gives the *Jews* Power and Authority to ſtand up in their own Defence, Ver. 11. which, all Circumſtances conſider'd, was ſufficient for their Preſervation.

CHAP. IX.

The Jews *ſlay their Enemies, with the ten Sons of* Haman. Ahaſuerus, *at* Eſther*'s Requeſt, grants another Day of Slaughter. The Days of* Purim *made a Feſtival.*

Ver. 1. NOW in the twelfth month (that is the month Adar) on the thirteenth day of the ſame, when the kings commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them) 2 The Jews gathered themſelves together in their cities, throughout all the provinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt; and no man could withſtand them: for the fear of them fell upon all people. 3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews: becauſe the fear of Mordecai fell upon them. 4 For Mordecai was great in the kings houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. 5 Thus the Jews ſmote all their enemies with the ſtroke of the ſword, and ſlaughter and deſtruction, and did what they would unto thoſe that hated them. 6 And in Shuſhan the palace the Jews ſlew and deſtroyed five hundred men. 7 And Parſhandatha, and Dalphon, and Aſpatha, 8 And Poratha, and Adalia, and Aridatha, 9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha, 10 The ten ſons of Haman the ſon of Hamedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their hand. 11 On that day, the number of thoſe that were ſlain in Shuſhan the palace, was brought before the king. 12 And the king ſaid unto Eſther the queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſons of Haman; what have they done in the reſt of the kings provinces? now what *is* thy petition? and it ſhall be granted thee; or what *is* thy requeſt further? and it ſhall be done. 13 Then ſaid Eſther, If it pleaſe the king, let it be granted to the Jews which *are* in Suſhan, to do to morrow alſo according unto this days decree, and let Hamans ten ſons be hanged upon the gallows. 14 And the king commanded it ſo to be done; and the decree was given at Shuſhan, and they hanged Hamans ten ſons. 15 For the Jews that were in Shuſhan, gathered themſelves together on the fourteenth day alſo of the month Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand. 16 But the other Jews that *were* in the kings provinces, gathered themſelves together, and ſtood for their lives, and had reſt from their enemies, and ſlew of their foes ſeventy and five thouſand; but they laid not their hands on the prey. 17 On the thirteenth day of the month Adar, and on the fourteenth day of the ſame, reſted they, and made it a day of feaſting and gladneſs. 18 But the Jews that *were* at Shuſhan, aſſembled together on the thirteenth *day* thereof, and on the fourteenth day thereof; and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſs. 19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar, *a day of* gladneſs and feaſting, and a good day, and of ſending portions one to another. 20 And Mordecai wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the king Ahaſuerus, *both* nigh and far. 21 To ſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly: 22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of ſending portions one to another and gifts to the poor. 23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them. 24 Becauſe Haman the ſon of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had caſt Pur (that is, the lot) to conſume them, and to deſtroy them. 25 But when Eſther came before the king, he commanded, by letters, that his wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows. 26 Wherefore they called theſe days Purim, after the name of Pur: therefore for all the words of this letter, and *of that* which they had ſeen concerning this matter, and which had come unto them, 27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joyned themſelves unto them, ſo as it ſhould not fail, that they would keep theſe two days, according to their writing, and according to their *appointed* time every year: 28 And that theſe days *ſhall be* remembred, and kept throughout every generation, every family, every province, and every city; and that theſe days of Purim ſhould not fail from among the Jews, nor the memorial of them periſh from their ſeed. 29 Then Eſther the queen the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this ſecond letter of Purim. 30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, with words of peace and truth: 31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Jew, and Eſther the queen had enjoyned them, and as they had decreed for themſelves and for their ſeed, the matters of the faſtings and their cry. 32 And the decree of Eſther confirmed theſe matters of Purim, and it was written in the book.

And ſlew of their Foes ſeventy and five Thouſand] This, no doubt, is a vaſt Number; but the great Sum, which *Haman* would have given, to gratify his Revenge againſt the *Jewiſh* Nation, was an additional Provocation to them, very likely, to ſlay every one that came to annoy them; but then it muſt be conſidered, that in this they acted by Virtue of an Edict, which authorized them to ſtand upon their own Defence, that they were not the firſt Aggreſſors, but only oppoſed them that openly aſſaulted them, and were for putting any unjuſt Decree in Execution againſt them; and as the *Amalekites*, who might be diſperſed throughout the *Perſian* Dominions, were the known and inveterate Enemies of the *Jews*, and following now the Fortune of *Haman*, might be forward enough to execute the Decree which he had procured againſt them, it is therefore reaſonably preſumed, that moſt of thoſe, whom the *Jews*, in their neceſſary Defence, both in *Shuſhan*, and in the Provinces, did deſtroy, were of that devoted Nation. And by this their Slaughter, the Prophecies againſt *Amalek* were accompliſhed.

Wherefore they called theſe Days Purim, after th Name of Pur] *Pur*, in the *Perſian* Language, ſignifies a *Lot*, and the Feaſt of *Purim*, or *Lots* (whic had its Name from *Haman*'s caſting Lots, in order t divine which Day would be moſt lucky to prefix th Murther of all the *Jews* in the whole *Perſian* Dominions) is, to this very Day, celebrated by the *Jews*, with ſome peculiar Ceremonies, but moſt of them reduceable to theſe three Things, *Reading*, *Reſting*, an *Feaſting*. Before the *Reading*, which is perform'd i the Synagogue, and begins in the Evening, as ſoon a the Stars appear, they make uſe of three Forms o Prayer: In the *firſt* of theſe, they praiſe God for counting them worthy to attend this Divine Service; in th *ſecond*, they thank him for the miraculous Preſervatio of their *Anceſtors*; and in the *third*, they bleſs his hol Name, for having continued their Lives to the Celebration of another Feſtival in Commemoration of i Then they read over the whole Hiſtory of *Haman*, fro the Beginning to the End, but not out of any printe Book, (for that is not lawful) but out of an *Hebre* *Manuſcript*, written on Parchment. There are fi Places in the Text, wherein the Reader raiſes h Voice with all his Might: When he comes to the Plac that mentions the Names of the Sons of *Haman*, h repeats them very quick, to ſhew, that they were a deſtroyed *in a Moment*; and every Time that the Nam of *Haman* is pronounced, the Children, with gre Fury, ſtrike againſt the Benches of the Synagogue with the Mallets that they bring for that Purpoſe. A ter that the Reading is finiſhed, they return Hom and have a Supper, not of Fleſh, but of Spoon-meat and early next Morning they ariſe, and return to t Synagogue; where, after they have read that Paſſa in *Exodus*, which makes Mention of the War of *Am* *lek*, they begin again to read the Book of *Eſther*, wi the ſame Ceremonies as before; and ſo conclude t Service of the Day, with Curſes againſt *Haman* and Wife *Zereth*, with Bleſſings upon *Mordecai* and *Eſth* and with Praiſes to God, for having preſerved his Pe ple. Their *Reſting* on this Day is obſerved ſo religiou that they will not ſo much as ſet or ſow any Thing their Gardens, with full Perſuaſion that it would come up, if they did; and therefore they either p at Cheſs, and ſuch like Games, or ſpend the Time

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Muſick and Dancing, until it be proper to begin their Feaſting, wherein they indulge themſelves to ſuch an immoderate Degree, that their Feaſt of *Purim* has, with great Juſtice, been called *the Bacchanals of the Jews.* They allow themſelves to drink Wine to Exceſs, nay, even to ſuch a Pitch, as not to be able to diſtinguiſh between the Bleſſing of *Mordecai*, and the Curſe of *Haman*, as themſelves ſpeak; and, amidſt the other Sports and Diverſions of the Day, they uſed formerly to erect a *Gibbet* and burn upon it a Man of Straw, whom they called *Haman*; but herein it was thought, that they might have a Deſign to inſult *Chriſtians*, upon the Death of our crucified Saviour, and therefore *Theodoſius* II. (A. D. 408.) forbad them to uſe this Ceremony, under the Penalty of forfeiting all their Privileges. We have only further to remark concerning this *Feſtival*, that it is always kept for two Days together, and the Reaſon hereof is this: — The *Jews* at *Shuſhan* had two Days allowed them to revenge themſelves of their Enemies, Ch. ix. 13. but the reſt of the *Jews* in other Nations had but one. This cauſed, at firſt, ſome Difference in their Time of Feaſting; for the *Jews*, in all other Parts of the Kingdom, having done Execution on their Enemies on the thirteenth Day, kept their Rejoicing Feaſt on the fourteenth; but the *Jews* at *Shuſhan*, being engaged in this Work, both on the thirteenth and fourteenth Days, kept their *Feſtival* for their Deliverance, on the fifteenth. When *Mordecai* however, had made a Record of this great Deliverance, he ſent Letters to all the *Jews* throughout the Dominions of *Ahaſuerus*, to eſtabliſh it as a ſtanding Ordinance among them, that they ſhould keep both the *fourteenth* and *fifteenth* of the Month *Adar* every Year, as the Days whereon the *Jews* reſted from their Enemies: And this is the Reaſon why the Feſtival continues for two Days, tho' the former of them is only kept with great Solemnity. *Patrick*'s Com. *Howell*'s Hiſt. and *Calmet*'s Dict.

CHAP. X.

Ahaſuerus *his Greatneſs.* Mordecai *in high Eſteem both by the King and his own People the* Jews.

Ver. 1. AND the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of
the ſea. 2 And all the acts of his power, and
of his might, and the declaration of the greatneſs of Mordecai, whereunto the king advanced
him, are they not written in the book of the
chronicles of the kings of Media and Perſia? 3
For Mordecai the Jew was next unto king Ahaſuerus, and great among the Jews, and accepted
of the multitude of his brethren, ſeeking the
wealth of his people, and ſpeaking peace to all
his ſeed.

As this Chapter contains only a ſhort Account of *Ahaſuerus*'s Greatneſs, and *Mordecai*'s Power in the *Perſian* Court; upon which we have already been very particular, we ſhall cloſe this Chapter and Book without any farther Remarks.

A N
EXPOSITION
OF
The Book of *JOB*.

The ARGUMENT.

In this Hiſtory is ſhewn the Example of a ſingular Patience and Piety; for this Man Job *was
only extremely afflicted in outward Things, and in his Body, but alſo in his Soul by the ſharp Temp
tions of his Wife and Friends; who, by their vehement Words and ſubtil Diſputations, brought h
almoſt to Deſpair: For they ſet forth God as a ſevere Judge and mortal Enemy to him, and
having caſt him off; therefore in vain would he ſeek unto him for Succour. Theſe Friends came
viſit him under a Pretence of condoling with, comforting and ſupporting him under his heavy Aff
tions; and yet they tormented him more than all his Misfortunes.*

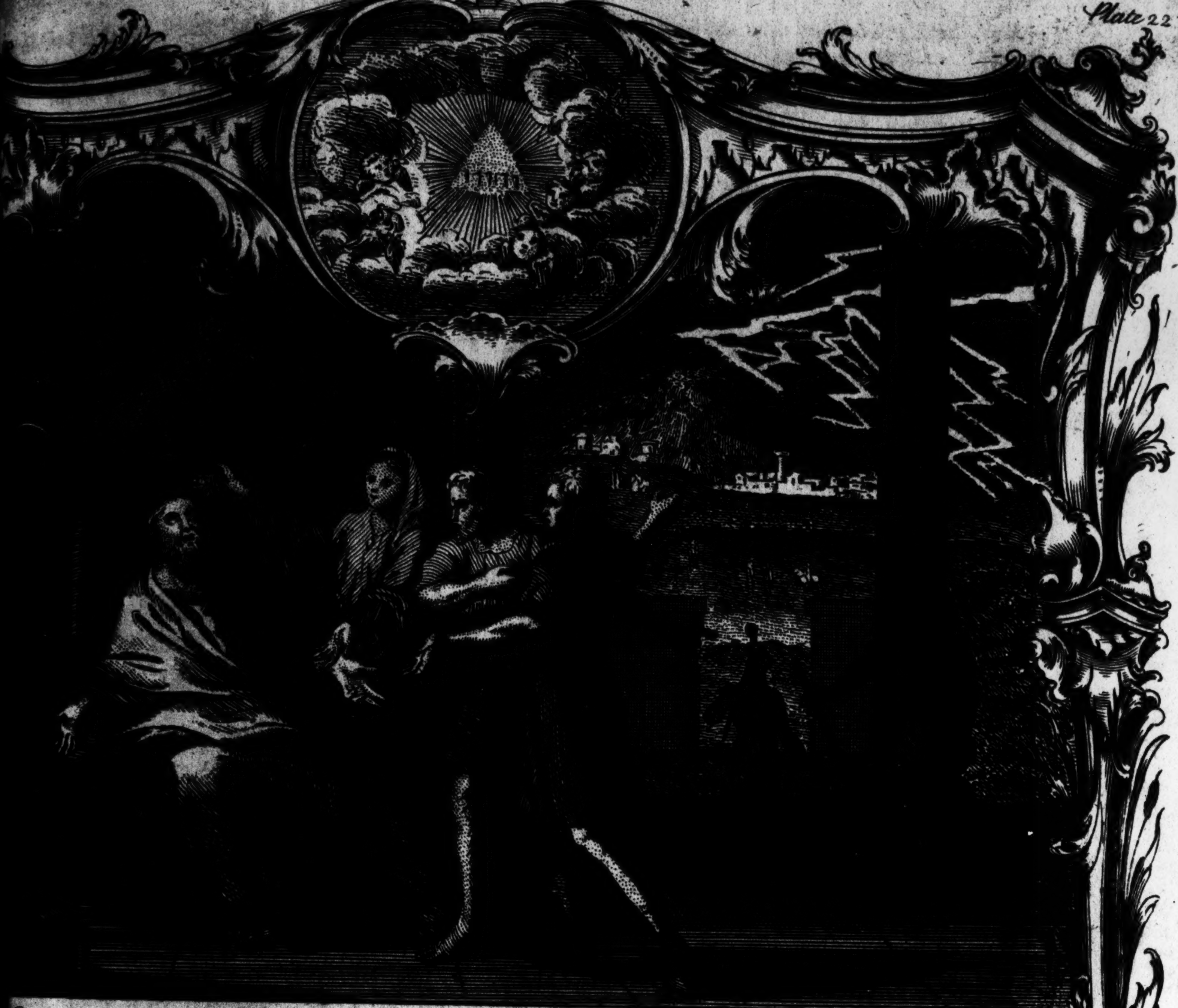
In this Story we may obſerve, that Job *maintains a good Cauſe, but handles it ill. Again, his A
verſaries (for ſuch his Friends prov'd to be on this Occaſion) ſupport a bad Cauſe, but defend it cra
tily: For* Job *held, that God did not always puniſh Men according to their Sins, but that he h
ſecret Judgments, whereof Men know not the Cauſe, and therefore Man could not reaſon againſt Go
but he ſhould be convicted. Moreover, he was aſſured that God had not rejected him, yet throug
his great Torments and Affliction, he breaks out into ſeveral Exceſſes in Expreſſion; and this is his Cau
which he does not handle well. Again, his Adverſaries maintain, with many plauſible Argument
that God puniſhes continually, according to the Treſpaſs, grounding their Reaſons upon God's Prov
dence, his Juſtice, and Man's Sins, yet their Intention is evil; for they labour'd to bring* Job *in
Deſpair; and ſo they maintained a bad Cauſe.*

CHAP. I.

Job*'s Country, Piety, and Children. Satan's Appearance before God; his Charge againſt* Job*; requeſts, and obtains Leave, to prove him by Afflictions.* Job*'s Greatneſs, and Misfortunes; in the deepeſt Tokens of Humility, worſhips, bleſſes God, and ſins not.*

Ver. 1. THERE was a man in the land of
Uz, whoſe name was Job, and that
man was perfect and upright, and one that
feared God, and eſchewed evil. 2 And there
were born unto him ſeven ſons, and three
daughters. 3 His ſubſtance alſo was ſeven thou-
ſand ſheep, and three thouſand camels, and five
hundred yoke of oxen, and five hundred ſhe-
aſſes, and a very great houſhold: ſo that this
man was the greateſt of all the men of the eaſt.
4 And his ſons went and feaſted in *their* houſes,
every one his day, and ſent and called for their
three ſiſters, to eat and to drink with them. 5
And it was ſo, when the days of their feaſting
were gone about, that Job ſent and ſanctified
them, and roſe up early in the morning, and
offered burnt-offerings *according* to the number
of them all: for Job ſaid, It may be that my
ſons have ſinned, and curſed God in their hearts.
Thus did Job continually. 6 Now there was a
day, when the ſons of God came to preſent
themſelves before the Lord, and Satan came a
among them. 7 And the Lord ſaid unto S
tan, Whence comeſt thou? Then Satan anſwer
the Lord, and ſaid, From going to and f
in the earth, and from walking up and down
it. 8 And the Lord ſaid unto Satan, Haſt th
conſidered my ſervant Job, that *there is* no
like him in the earth, a perfect and an uprig
man, one that feareth God and eſcheweth ev
9 Then Satan anſwered the Lord, and ſai
Doth Job fear God for nought? 10 Haſt n
thou made an hedge about him, and about h
houſe, and about all that he hath on every ſid
thou haſt bleſſed the work of his hands, and h
ſubſtance is increaſed in the land. 11 But put fo
thine hand now, and touch all that he hath, a
he will curſe thee to thy face. 12 And t
Lord ſaid unto Satan, Behold, all that he hath
in thy power, only upon himſelf put not fo
thine hand. So Satan went forth from the preſe
of the Lord. 13 And there was a day, wh
his ſons and his daughters *were* eating and dri
ing wine in their eldeſt brothers houſe. 14 A
there came a meſſenger unto Job, and ſaid, T
oxen were plowing, and the aſſes feeding be
them: 15 And the Sabeans fell *upon them*, a
took them away, yea, they have ſlain the ſerva
with the edge of the ſword, and I only am
ſcaped alone to tell thee. 16 While he was
ſpeaking, there came alſo another, and ſaid, T

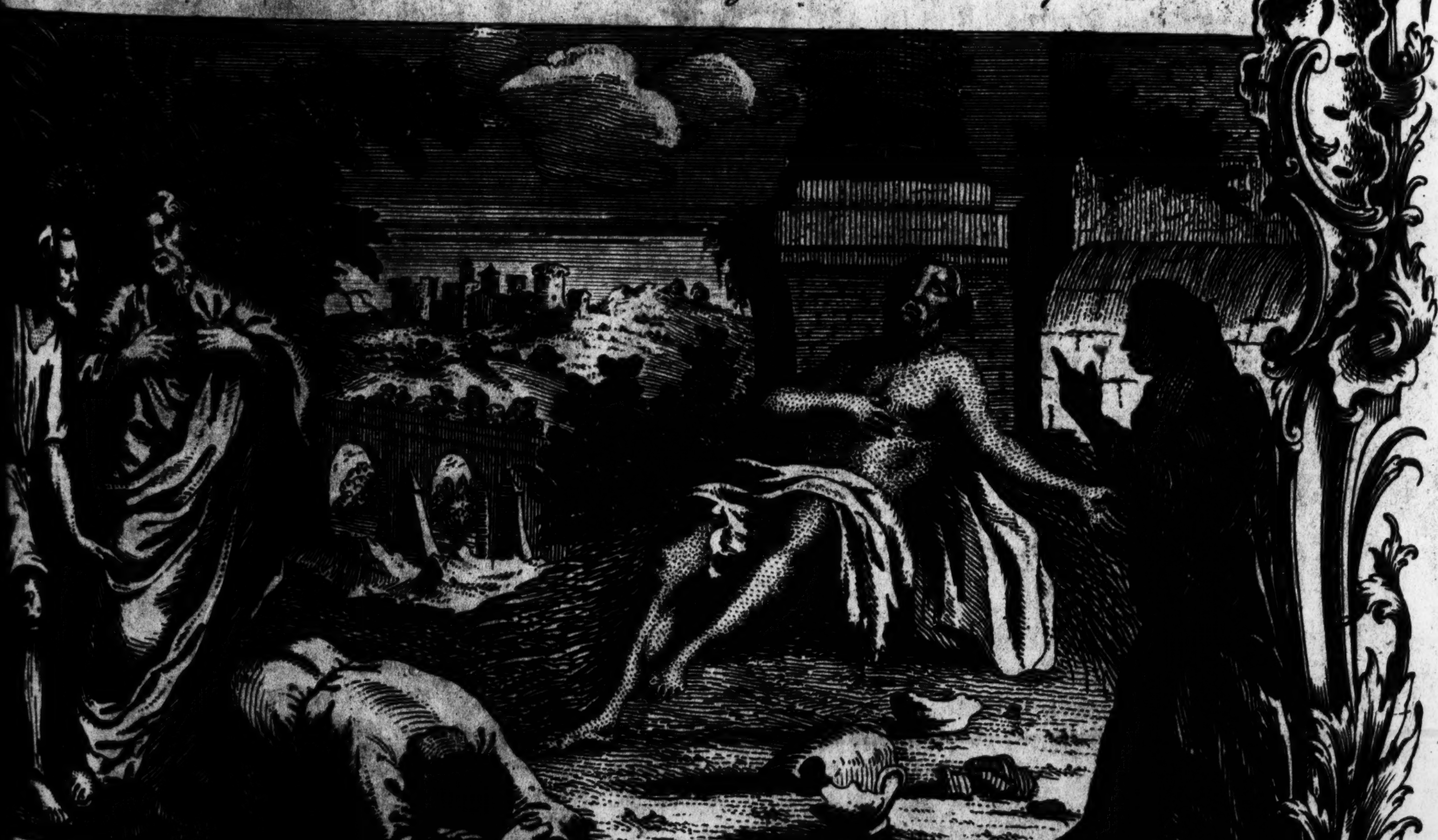
Plate 22



nd came I out of my Mothers
b, & naked shall I return thither:

Job. Chap. I. Ver. 21.

the Lord gave, & y^{e} Lord hath taken away,
blessed be the name of the Lord.



said his Wife unto him, dost thou
tain thine integrity? curse God,
& die. But he said unto her,
thou speakest as one of y^{e}

Job. Chap. II. Ver. 9. 10.

foolish Women speaketh. What? shall we
receive good at ye hand of God & shall we
not receive evil? in all this
did not Job sin wth his lips.

B. Cole sculp.

fire of God is fallen from heaven, and hath burnt up the ſheep, and the ſervants, and conſumed them, and I only am eſcaped alone to tell thee. 17 While he was yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword, and I only am eſcaped alone to tell thee. 18 While he was yet ſpeaking, there came alſo another, and ſaid, Thy ſons and thy daughters were eating and drinking wine in their eldeſt brothers houſe: 19 And behold, there came a great wind from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men and they are dead, and I only am eſcaped alone to tell thee. 20 Then Job aroſe, and rent his mantle, and ſhaved his head, and fell down upon the ground, and worſhipped. 21 And ſaid, Naked came I out of my mothers womb, and naked ſhall I return thither: The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord. 22 In all this Job ſinned not, nor charged God fooliſhly.

There was a Man] From the Uncertainty who *Job* was, ſome have taken the Liberty to queſtion, Whether he was at all? Whether in Point of Fact, it be ictly true, that there was ſuch a Man, named *Job*, who underwent thoſe Trials and Sufferings, which in is Book are recorded of him? Or whether it was nly an inſtructive and parabolical Poem, deviſed and mpoſed by ſome of the devout Antients, on Purpoſe o inſtil into the Reader thoſe excellent Principles deli- er'd in it? But beſides other Arguments that might be rged to prove the Reality of the Story, drawn from e Names of Perſons, People, Countries, and ſome her particular Paſſages therein mentioned, the Credit ven to it by God through his Prophet *Ezekiel*, Ch. iv. 14. and his Apoſtle St. *James*, Ch. v. 11. in citing , and referring to it, is enough, I think, ſays *Camp-* l, to gain Belief in all, who have a due Regard for oſe Writings, that it is a real Hiſtory.

In the Land of Uz] Or rather *Utz*, according to the *ebrew* Orthography; but Commentators are exceedgly divided in their Opinions, where this Land of *Uz* to be placed. There are three eminent Perſons of is Name mentioned in Scripture, each eſteemed to ve been the Father of the People amongſt whom *Job* ed. The firſt is *Uz* the Son of *Aram*, the Son of *em*, who is generally taken for the Founder of *Da- ſcus*; but this ſeems not to be well proved; however, is highly probable, that he ſetled ſomewhere between ount *Libanus* and the River *Euphrates*, and that he mmunicated his Name to the Region which he planted; d, if ſo, it might well enough be the Place of *Job*'s welling. The ſecond *Uz* ſpoken of in Scripture, was e Son of *Nachor* the Brother of *Abraham*, and from m, agreeing with the moſt learned Writers in this int, ſays *Campbel*, I ſuppoſe *Job* to have deſcended; d thoſe who were acquainted with the Situation of ſe Countries, will eaſily perceive, that the Diſtrict, ich I have before mentioned, is at no exceſſive Di- nce from *Haran*, where we know *Nachor* ſpent his ys. In ſhort; it is evident, from the Current of e *Moſaic* Hiſtory, that there was a continual Inter- urſe, as well as a near Relation, between the Fami- s of *Abraham* and *Nachor*, and thence it might eaſily ppen, that the Hiſtory of *Job*, if he was a Deſcendant m the latter, might come into the Hands of *Moſes*, o, in all Probability, methodized the Story, written haps originally in *Arabian* Verſe; and by admitting to have ſprung from this Family, we have an eaſy d natural Account of his Friends, and the Families m which they were derived, as ſhall hereafter be re fully ſhewn. Laſtly, the Religion and Piety of *Job*, is more conſiſtent with his Deſcent from *Nachor*, than it would be, if we ſhould derive him from any other Perſon. As to the third *Uz* ſpoken of in the holy Writings, he was a Deſcendant of *Eſau*; and from him the far greater Number of Interpreters believe *Job* to have ſprung. The great Support of this Opinion, is a very antient Note found in a *Greek* Verſion of this Book; and, indeed, M. *Du Pin* aſſerts, it is to be met with in all the antient *Greek* Copies: It runs thus: '*Job* lived in the Land of *Auſitis*, and the Confines of '*Idumæa* and *Arabia*; he was named *Jobab*, and took 'to Wife an *Arabian*, of whom he had a Son named '*Annon*, who was the Father of *Zerah*, one of the 'Sons of the Poſterity of *Eſau*, and his Mother *Roſerra*, 'and he was the fifth from *Abraham*.' After which follows a Genealogy of the Kings of *Idumæa*, taken out of the xxxvith Chapter of *Geneſis*. But the Reaſon which prevails with me to reject this and many other Authorities to the ſame Purpoſe, is, that it would ſet *Job* much lower, in reſpect of Time, than we can reaſonably ſuppoſe he lived.

As to the Time in which *Job* lived, it is highly probable, that it was about, or not long after the Death of *Joſeph*; for which Opinion the following Reaſons are alledged. 1. The Riches of *Job*, which conſiſted chiefly in Cattle, ſeem to point out thoſe Times in which we are ſure that People lived unſhut up in Cities, ſubſiſting on their Cattle, and removing from Place to Place, according as the Feeding of them required; ſuch, as we read in the Book of *Geneſis*, were the Lives led by *Abraham*, *Lot*, *Iſaac*, *Eſau*, and *Jacob*; and we may eaſily conceive, that in the Courſe of a few Ages this would become a Thing impracticable: For, as Mankind increaſed, Countries were not only more fully, but more regularly inhabited; Cities and great Towns were by Degrees erected; Property became more valuable, and conſequently more ſtrictly looked after; ſo that it grew impoſſible for Perſons to keep up ſuch large Herds, when Paſturage declined, and Men applied themſelves to other Methods of ſubſiſting.

2*dly*, The Sacrifices offered by *Job*, are perfectly agreeable to thoſe made by the Patriarchs, and ſeem plainly to have been derived from the Precepts to, and obſerved by *Noah*; but as theſe were, in a few Ages, totally ſwallowed up in ſuperſtitious Idolatry, ſo a new Argument might be derived from hence, to prove that *Job* deſcended from the Family of *Nachor*, and that his Friends ſprung from the ſame Stock; otherwiſe it would be difficult to apprehend how true Religion came to be ſo long preſerved amongſt them.

3*dly*, The profound Silence in the Book of *Job*, as to any Thing relating to the *Hebrew* Nation, very clearly proves, that it was originally compoſed by a Perſon unacquainted with their Affairs; nor is it poſſible to account with any Degree of Probability, for its being received into the *Jewiſh* Canon, after the Promulgation of the Law, ſeeing the *Iſraelites*, thence-forward, looked on themſelves as God's peculiar People, and treated all the World beſides with Contempt and Averſion.

4*thly*, Thoſe Paſſages in the Book of which we are ſpeaking, wherein this holy Perſon purges himſelf from the Stain of Idolatry, agree very well with the Time, in which we ſuppoſe him to have flouriſhed.

5*thly*, What he and his Friends ſay concerning the Methods, whereby God in their Days was pleaſed to reveal his Will unto Mankind, are probable Teſtimonies to the ſame Purpoſe.

6*thly*, The Length of *Job*'s Life, which appears to have been about 200 Years, which was extended by God's Favour, beyond the Term uſual in that Age, correſponds very well with what we have advanced: For *Abraham* lived 175 Years, *Iſaac* 180, *Jacob* 147, and *Levi*, the longeſt Liver of his Sons, 137.

7*thly*, That he was neither Cotemporary with *Abraham*, *Iſaac*, nor *Jacob*, is, in ſome Meaſure, proved by his not being mentioned in the Book of *Geneſis*, wherein the Righteouſneſs of *Melchiſedec*, and other Servants of God, are recorded. So that on the Whole, their Opinion carries the greateſt Appearance of Truth, who aſſert, that *Moſes*, peruſed this Book in the Houſe of *Jethro* his Father-in-law, written in the Language natural to *Elihu*, who penn'd it in a poetical Stile, perhaps in a ſhort Time after *Job*'s Reſtoration; and the Nature of the Work recommending it to the *Hebrew* Legiſlator, who was a Perſon of great Learning, he reduced it into the Form in which we now have it, and by the Command of God publiſhed it among the People, when he led them through the Wilderneſs out of *Egypt*, that they might be encouraged to bear patiently thoſe Evils to which they were expoſed, excited unto a chearful Cofidence in God's Mercy, and to entertain high Ideas of the divine Wiſdom.

Now there was a Day when the Sons of God came to preſent themſelves before the Lord, and Satan came alſo among them] We are under no Neceſſity, ſays *Campbel*, of taking this Relation in a ſtrict and literal Senſe. The Kingdom of Heaven, and all Things which relate thereto, are ſo far removed from our Apprehenſion, that it is impoſſible for us to have any other than analogical Ideas concerning them; from whence it comes to paſs, that the Scripture in a Multitude of other Places, as well as here, ſpeaks in the Language of Men; that is, makes uſe of ſuch Expreſſions as are ſuited to our Capacities. Thus the Prophet ſpeaking to *Ahab*, delivers himſelf after a Method nearly to this, when he tells him, That a lying Spirit went forth from the Lord, to perſuade him to an Undertaking fatal in the Event. The Deſign in both Places ſeems to be, the giving us a ſtrong and lively Impreſſion of the wonderful Power of God, and of the extraordinary Means, by which his Providence acts in the Direction of human Affairs. In the preſent Caſe, it is clearly implied, that as the Angels are incapable of doing us good, but as they are guided by his Commands, ſo the Powers of Darkneſs are unable to do us hurt, but by Permiſſion from Him; which the inſpired Writer at the ſame Time intimates is afforded only for the Trial of righteous Perſons, ſuch as righteous *Job* is repreſented to have been; and, ſurely, there cannot be any Thing more ſublime than the Deſcription here given, or better ſuited to the Dignity of human Nature, than that Satisfaction which the Lord is ſaid to have expreſſed in the unfeigned Zeal and untainted Integrity of his Servant, agreeing exactly with the Expreſſion of our Saviour, as to the Joy in Heaven over a Sinner that repenteth.

And the Sabeans fell upon them] The *Sabeans* were a People of *Arabia*, deſcended from *Sheba*, Grandſon of *Abraham*, by *Keturah*, and notorious Free-booters.

And behold, there came a great Wind from the Wilderneſs, and ſmote the four Corners of the Houſe] This hath been a mighty Subject of Jeſt and Ridicule among the Atheiſts, who would fain argue a great Impropriety of Expreſſion, and from hence invalidate this, and many ſuch-like Expreſſions in Holy Scripture. They aſk, how in the Courſe of Nature the Wind could blow from any four Points of the Compaſs at once? I will not anſwer them from the Extraordinarineſs of this Event, ſays *Howell*, their *Patron*, the *Prince of the Air*, having at this Time an unlimited Power over the Elements to attack *Job* where he would, except in his Perſon, or how he pleaſed. But in Storms, eſpecially ſuch violent ones, as are even now-a-days uſual, Navigators would be puzled to ſay, whether the Wind comes directly from one Point of the Compaſs, or from ſeveral at one and the ſame Time. And therefore I ſhall refer them to an Heathen Author, whom they will ſooner believe than revealed Religion; and if I tell them that *Virgil* is of this Opinion, I do not queſtion but they will believe him. Let them conſult *Virgil*'s Deſcription of a Storm in his firſt *Eneis*, and there they will find three Winds attacking the Sea at once.

Una Eurusque, Notusque ruunt, creberque procellis
Africus.

Naked came I out of my Mother's Womb, and naked ſhall I return thither] This Expreſſion is to be taken in a literal Senſe, in the firſt Part of the Verſe; but the Reference in the latter Part is certainly to the Earth. If we conſider the Miſeries under which *Job* groaned, we need not to be ſurprized at the Obſcurity of the Expreſſion, the Purport of which ſeems to be this: Indigent of all Things came I from my Mother's Womb, and from a State in which I was inſenſible of my Being; now, in a like State of Indigence ſhall I return to the Grave, and be ſnatch'd away from the Land of the Living: In the mean Time, I have poſſeſſed all the good Things of this World; for theſe therefore, tho' I poſſeſs them no longer, let me praiſe Him who lent them to me ſo long: The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord.

CHAP. II.

Satan, being vanquiſhed in the firſt, deſires a ſecond Trial of Job's *Patience; which being granted, he ſmites him with Boils.* Job *ſcrapes himſelf, and ſits down in Aſhes. His Wife's Folly; he reproves her, acknowledges God's Sovereignty and former Mercies. His three Friends, and their Sorrow.*

Ver. 1. AGAIN there was a day, when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them to preſent himſelf before the Lord. 2 And the Lord ſaid unto Satan, From whence comeſt thou? And Satan anſwered the Lord, and ſaid, From going to and fro in the earth, and from walking up and down in it. 3 And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil? and ſtill he holdeth faſt his integrity, although thou movedſ me againſt him, to deſtroy him without cauſe. 4 And Satan anſwered the Lord, and ſaid, Skin for skin, yea, all that a man hath will he give fo his life. 5 But put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face. 6 And the Lord ſaid unto Satan, Behold, he is in thine hand, but ſave his life. 7 So went Satan forth from the preſence of the Lord and ſmote Job, with ſore boyls from the ſole of his foot unto his crown. 8 And he took him a potſherd to ſcrape himſelf withall and he ſat down among the aſhes. 9 Then ſaid his wife unto him, Doſt thou ſtill retain thine integrity? curſe God, and die. 10 But h ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh: what? ſhall we receive good a the hand of God, and ſhall we not receive evil In all this did not Job ſin with his lips. 11 Now when Jobs three friends heard of all thi evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar th Naamathite: for they had made an appointmen together to come to mourn with him, and t comfort him. 12 And when they lift up the eyes afar off, and knew him not, they lifte up their voice, and wept, and they rent ever one his mantle, and ſprinkled duſt upon the heads towards heaven. 13 So they ſat dow with him upon the ground ſeven days and ſeve nights, and none ſpake a word unto him: fo they ſaw that his grief was very great.

Skin for Skin, yea, all that a Man hath will he gi for his Life] It is plain, that this was a proverbi Speech then in uſe; and, if at this Diſtance of Tim we don't rightly underſtand its Meaning, it is no mo tha than the common Lot of all other Proverbs; the Senſe, and eſpecially the Grounds whereof are frequently unknown to Perſons of other Nations and After-times. It is known, that in thoſe antient Times, tho' they had ſome Money, yet the Main of their Eſtate lay in Cattle, of which the Skins were a conſiderable Part, and their chief Traffick lay in the Exchange of one Commodity for another, and it is certain they did exchange one Sort of Skins for another. So that the Meaning may be this: As Men willing and commonly give one *Skin* in Exchange for another *Skin*, and one Commodity for another, *ſo all that a Man hath*, his Houſe, Cattle and Children, *will he give*, and that moſt willingly, *for his Life*; that is, to redeem or ſave his own Life. Or rather, thus, *Skin for Skin*, might then be a Proverb, like that of ours, *Body for Body*, when one Man is ſo far obliged for another. And we have ſome ſuch Sort of Expreſſions among us; as when we ſay of a Man, who has done ſome dangerous Action, *his Skin*, that is, *his Body ſhall pay for it*, that is, *it may coſt him his Life*. In ſhort, the plain Meaning of the Words is this; That it is ſo far from being an Evidence of *Job*'s ſincere and generous Piety, that it is only an Act of deeper Hypocriſy, and mere Self-love; he is well enough contented with the Loſs of his Eſtate, and Children too, ſo long as he ſleeps in a whole Skin; and he is well pleaſed, that thou wilt accept of theſe as a Sacrifice or Ranſom in his ſtead; it is not true Patience and Humility which makes him ſeem to bear his Croſſes ſo ſubmiſſively, as deep Policy, that by his feigned Carriage he may appeaſe thy Wrath againſt him, and prevent thoſe farther Plagues, which, for his Hypocriſy and other ins, of which he is conſcious, he fears thou wilt otherwiſe bring upon his Carcaſe; as will plainly appear upon farther Trial.

Doſt thou ſtill retain thine Integrity? Curſe God and ie] It is agreed, that the *Hebrew* Word ſignifies both *curſe* and to *bleſs*; but the latter is the Senſe in hich it is generally uſed, and, in the preſent Caſe, e think, it may with the greateſt Propriety be ſo ken: For it is evident, that in the former Part of the Woman's Speech, ſhe ſarcaſtically reproaches her Hus-and, for maintaining his Integrity, that is, his religious Reverence of God's Providence: And, therefore, we ay reaſonably make the latter Part of her Reproof gree with the firſt, by tranſlating the Words, *Bleſs od and die*, taking them, at the ſame Time, as ſpoken onically; however, taken either Way, it ſhewed her Contempt both for her Huſband, and for the Object of s Faith: *Job*, therefore, reproved her after this Man-r: *Thou ſpeakeſt*, ſaid he, *as one of the fooliſh Women aketh: What! ſhall we receive Good at the Hand of d, and ſhall we not receive evil?* This Anſwer, as we prehend, farther ſupports that Senſe in which we take s Wife's Expreſſion: For, if he had underſtood her eaning to be, that he ſhould defy God, and thereby ovoke him, by Death, to put an End to his Suffer-gs, it will be hard to conceive how he came to make e of ſo mild an Expreſſion as *fooliſh Woman*; or why had not rather called her *impious*; whereas, admit-g our Tranſlation, his Meaning will be plainly this: y Notions of the Deity, and his Manner of ruling r Mortals, are weak and fooliſh; we are his Crea-es, and ought not to murmur at his Will, but as receive Good without Merit, ſo we ſhould ſuffer aſtiſement without repining; a proper Return cer-nly to her prophane Inſinuation, and from whence inſpired Writer very juſtly obſerves, that *Job* did t in all this ſin with his Lips, *i. e.* ſuffer any raſh preſſion to eſcape.

Job's three Friends — Eliphaz the Temanite, and Bil- the Shuhite, and Zophar the Naamathite] As we ow that *Eſau*, the Son of *Jacob*, was the Father of *Idumeans*, a numerous and powerful People, who ead themſelves under the Conduct of his Sons, at a nſiderable Diſtance from their firſt Settlements; ſo may reaſonably believe, this *Eliphaz*, the *Temanite*, be the Son of *Teman*, the Son of *Eliphaz*, the Son *Eſau*, and conſequently the ſixth from *Abraham*; ac-ding to this Suppoſition, he was allied in Blood to *Job*, both of them ſtanding perhaps in the ſame Degree from *Terah*, the Father of *Nachor* and *Abraham*. Thoſe who incline to think he is ſtiled the *Temanite*, from the City of *Teman*, on the Borders of *Arabia*, do not at all contradict what we have been ſaying; for *Teman*, might, very probably, receive its Name from the Grandſon of *Eſau*; and as to its Situation, it was certainly at no great Diſtance from the Land of *Uz*; and, if we reflect on the Manner in which this People lived, and their frequent Removes for the Sake of conveniently feeding their Cattle, we may very eaſily account for the Intimacy between *Eliphaz* and *Job*, even tho' *Teman* ſtood at a greater Diſtance than it did.

The Patriarch *Abraham*, had by *Keturah*, his Wife, after the Deceaſe of *Sarah*, five Sons, and all theſe he ſent into the Eaſt Country, in his Life-time, that they might be at a ſufficient Diſtance from *Iſaac*, the Heir both of his temporal Eſtate, and of the Promiſe which God had made him. Now the laſt of theſe Sons, in that Order in which they are ſet down *Gen.* xxv. is *Shuah*, from whom it's probable that *Bildad* the *Shuhite* ſprung. The Learned have aſſigned *Shuah* a Place very near the Land of *Uz*: So that the Place of his Dwelling, it's likely, lay between *Teman* and *Uz*, whereby *Bildad* was a Neighbour both of *Eliphaz* and *Job*, all nearly related to each other, as deſcending from their great Anceſtor *Terah*; which we may affirm with the greater Aſſurance, ſeeing there is no very conſiderable Writer who denies it.

As to Zophar, the *Naamathite*, the third Friend of *Job*, we muſt ingenuouſly confeſs, that nothing, with any Degree of Certainty, can be ſaid about him. Some have confounded *Naamath*, and *Thimnah*; but inſtead of having Recourſe to obſcure and ill-founded Conjectures, we chuſe to ſay no more of him, than that it is likely he lived at pretty near an equal Diſtance from *Eliphaz* and *Bildad*, and was a Deſcendant from the ſame Family, ſince the Sons of *Keturah*, and the Deſcendants from *Eſau*, ſeem to have fixed their Habitations about this Place.

Theſe Men having heard of the terrible Miſfortunes that had befel their Friend *Job*, came to viſit and comfort him; but, ſurely, great was their Aſtoniſhment when they beheld him covered with Blotches and ſitting on a Dunghil.

What the Diſtemper was which the Devil had brought upon the Body of *Job*, is a Point much litigated among the Learned. Some are of Opinion, that it was the Leproſy, or univerſal Scab. Others imagine it a total Covering of the Body with inflammatory Puſtules, which itched moſt exceſſively, and tormented every Limb and Joint of him. A third Opinion is, that it was the Hyp-gout, or Sciatica. St. *Auguſtin* thought his Fleſh was every where corrupted, which ſeems, indeed, in ſome Meaſure, countenanced by the Text, which ſpeaks alſo as if his Fleſh had been eaten by Worms. However, this we may with Certainty aver, that as the Devil had a Power of afflicting him, the Diſtemper was none of the lighteſt; but that which, in the Opinion of a ſubtil Spirit, was beſt adapted to ſtir up Impatience, and engage the dejected Sufferer to forget the Reverence due to the Lord of the Univerſe, his Creator and Preſerver. But tho' we have only this general Meaſure of the Malignity of his Diſeaſe, and are not copiouſly informed as to the peculiar Sort of Blains and Eruptions; yet we are very well acquainted with the moſt painful and loathſome Part of *Job*'s Infirmity: He was, from Head to Foot, covered with thoſe Boils, whatever Kind they were of, which broke out upon him; he was ſo foul, that he retired to a Dunghil, and there he ſcraped and cleanſed him a little from the Filth that was upon him; his Neighbours, ſtruck with the ſqualid Figure of his ſcabby Body, ſhunn'd him: Nay, the Sight and Smell of him drove away his own Family, as he moſt heavily complains; and he could ſcarce prevail on any one to ſpeak to him. Theſe Circumſtances are plain and expreſs enough, tho' they do not ſatisfy us as to the very Species his Illneſs might be referred to; but as to the End, *viz.* the making him feel the moſt horrid Anguiſh in his Body, nothing can be accounted more full and explicit to ſatisfy any Chriſtian, as to the Truth of his Condition in that Reſpect.

There is one Difficulty more in this Chapter, which has occaſioned a good deal of Diſpute among the Learned, namely, Who was *Job*'s Wife? According to the Traditions of the *Hebrews*, ſhe was *Dinah*, the Daughter of *Jacob*. In the *Chaldee* Paraphraſe, printed at *Venice*, and in the *London Polyglot*, we find her ſo called; but in that of *Antwerp*, her Name is left out; and certain it is, that as no Notice is taken in the original *Hebrew*, ſo neither is there a Word about her in the *Greek*, *Syrian*, or *Arabic* Verſion. Others aſſert, That *Dinah* was not the firſt Wife of *Job*, ſhe who grieved him in his Sorrows, and deſpiſed him for praying to God in his Afflictions; but a ſecond Wife whom he married after his Calamities were over. But *Philo* ſays expreſly, that it was ſhe by whom *Job* had all his Children, *viz.* fourteen Sons, and ſix Daughters; ſeven Sons, and three Daughters, before his Misfortunes, and ſeven Sons and three Daughters afterwards. But this, like other Notions of the ſame Sort, how well ſoever they might ſatisfy a Nation ſo prone to flatter themſelves as the *Jews* were, or whatſoever Credit they might meet with from Men ſo ready to take up with Traditions; yet it cannot be received by any Man of tolerable Senſe, who will give himſelf Time to conſider, and compute the Hiſtory of *Jacob* and his Deſcendants, with that of this righteous Perſon and Family: For we know well enough the Age of *Dinah*, at the Time of her going with her Father and Brethren; and her Marriage with *Job* muſt have happened after that, which does not at all accord with the Chronology of that Book which is called by that holy Man's Name. Whoever his Wife was, there are ſtill preſerved nine Verſes in the *Greek* Tongue of her ſatyrical Expoſtulations with her Huſband, which do not deſerve to be repeated, eſpecially conſidering the Pains taken, in the Hiſtory itſelf, to ſet that Paſſage in a clear Light. St. *Auſtin* compares *Job*'s Wife tempting him, with *Eve*'s tempting *Adam*; and takes Occaſion to magnify the Wiſdom, Virtue, and Piety of *Job* for his Conduct on that Occaſion; concluding his Panegyrick with this Expreſſion; *Thus* Job, *when full of Sores, and covered with Dirt, was a better Man than* Adam, *in the Midſt of that Felicity which he enjoyed in Paradiſe.*

CHAP. III.

Job *curſes the Day of his Birth, and prefers the State and Condition of the Dead, before that of the Living.*

Ver. 1. AFTER this opened Job his mouth, and curſed his day. 2 And Job ſpake and ſaid, 3 Let the day periſh wherein I was born, and the night *in which* it was ſaid, There is a man-child conceived. 4 Let that day be darkneſs, let not God regard it from above, neither let the light ſhine upon it. 5 Let darkneſs and the ſhadow of death ſtain it, let a cloud dwell upon it, let the blackneſs of the day terrifie it. 6 *As for* that night, let darkneſs ſeize upon it, let it not be joyned unto the days of the year, let it not come into the number of the months. 7 Lo, let that night be ſolitary, let no joyful voice come therein. 8 Let them curſe it that curſe the day, who are ready to raiſe up their mourning. 9 Let the ſtars of the twilight thereof be dark, let it look for light, but *have* none, neither let it ſee the dawning of the day. 10 Becauſe it ſhut not up the doors of my *mothers* womb, nor hid ſorrow from mine eyes. 11 Why died I not from the womb? *why* did I *not* give up the ghoſt when I came out of the belly? 12 Why did the knees prevent me? or why the breaſts that I ſhould ſuck? 13 For now ſhould I have lien ſtill, and been quiet, I ſhould have ſlept; then had I been at reſt; 14 With kings and counſellors of the earth, which built deſolate places for themſelves: 15 Or with princes that had gold, who filled their houſes with ſilver: 16 Or as an hidden untimely birth I had not been; as infants *which* never ſaw light. 17 There the wicked ceaſe *from* troubling: and there the weary be at reſt. 18 *There* the priſoners reſt together, they hear not the voice of the oppreſſor. 19 The ſmall and great are there, and the ſervant is free from his maſter. 20 Wherefore is light given to him that is in miſery, and life unto the bitter *in* ſoul; 21 Which long for death, but it *cometh* not, and dig for it more than for hid treaſures? 22 Which rejoice exceedingly, *and* are glad when they can find the grave? 23 *Why is light given* to a man whoſ way is hid, and whom God hath hedged in? 2 For my ſighing cometh before I eat, and my roarings are poured out like the waters. 25 Fo the thing which I greatly feared is come upo me, and that which I was afraid of, is com unto me. 26 I was not in ſafety, neither had I reſt, neither was I quiet: yet trouble came.

In this and the ſubſequent Speeches of *Job*, we ar carefully to diſtinguiſh between thoſe paſſionate Bewailings, which flow from the Anguiſh of a Perſon under th moſt painful Senſation; and thoſe argumentative Di courſes, which he delivered in his Intervals from hi exceſſive Torment, and which, from their Method an Stile, are eaſily diſcerned from the other. For as i *Fevers*, which deprive Men of their Senſes, none reſe the injurious Expreſſions of the Sick; ſo, while intolerable Pain prevents the due Exerciſe of Reaſon, w may juſtly eſteem the Patient not in his Senſes, an therefore ought to paſs by whatever vehement Complaints the Senſe of his immediate Miſery may extor The Language of this pious Man indeed, tho' fille with the bittereſt Invectives againſt the Miſeries inc dent to human Nature, needed not to have drawn fro us this Caution; but that the inſpired Writer inform us, that the Almighty approved of what *Job* ſpoke co cerning his Power and Providence, at the ſame Ti that he declared his three Friends had expreſſed themſelves on the ſame Head in Terms which were n right: And hence aroſe a Neceſſity of pointing out our Readers which thoſe Paſſages were, wherein ought to expect ſuch a juſt Deſcription of the Divi Nature; leſt any ſhould miſtake in a Matter of great Importance, by miſapprehending the Words of t divinely inſpired Author of this Book.

CHAP. IV.

Eliphaz *replies to* Job*'s heavy Complaints and bi ter Imprecations; but inſtead of comforting h under the heavy Hand of God, his Anſwer is f of Reproof and Cenſure.* Eliphaz*'s Viſion.*

Ver. 1. THEN Eliphaz the Temanite anſwer and ſaid, 2 *If* we aſſay to commu with thee, wilt thou be grieved? but who c withhold himſelf from ſpeaking? 3 Behold, th haſt inſtructed many, and thou haſt ſtrengthen the weak hands. 4 Thy words have uphold him that was falling, and thou haſt ſtrengthn the feeble knees. 5 But now it is come up thee, and thou fainteſt; it toucheth thee, a thou art troubled. 6 *Is* not this thy fear, t confidence, thy hope, and the uprightneſs of t ways? 7 Remember, I pray thee, who e periſhed being innocent? or where were t

righte

righteous cut off? 8 Even as I have ſeen, they
that plow iniquity, and ſow wickedneſs, reap the
ſame. 9 By the blaſt of God they periſh, and by
the breath of his noſtrils are they conſumed. 10
The roaring of the lion, and the voice of the fierce
lion, and the teeth of the young lions are broken.
11 The old lion periſheth for lack of prey, and
the ſtout lions whelps are ſcattered abroad. 12
Now a thing was ſecretly brought to me, and
mine ear received a little thereof. 13 In thoughts
from the viſions of the night, when deep ſleep
falleth on men, 14 Fear came upon me, and
trembling, which made all my bones to ſhake.
15 Then a ſpirit paſſed before my face, the
hair of my fleſh ſtood up. 16 It ſtood ſtill, but
I could not diſcern the form thereof: an image
was before mine eyes, *there was* ſilence, and I
heard a voice, *ſaying*, 17 Shall mortal man be
more juſt than God? ſhall a man be more pure
than his maker? 18 Behold, he put no truſt
his ſervants; and his angel he charged with
olly: 19 How much leſs *on* them that dwell in
ouſes of clay, whoſe foundation *is* in the duſt,
hich are cruſhed before the moth? 20 They
e deſtroyed from morning to evening: they
eriſh for ever without any regarding *it*. 21
oth not their excellency *which is* in them, go
ay? they die, even without wiſdom.

As *Job*'s Friends ſeem to be Men of Probity, and
alous for Religion, what could be the Motives to in-
e them to maintain ſuch unfriendly Diſputes with
, eſpecially at this Time? In Anſwer to this, we
ſt remark, that of all the *Eaſtern* People, the *Arabs*
e leaſt altered their Cuſtoms and Manner of Living;
the moſt authentick Relations concerning them,
ak of their Chiefs, as Perſons addicted to a ſeden-
y Courſe of Life, and much given to Contemplation.
nce we have the greateſt Reaſon to believe, that the
ſt early Inhabitants of that Country were Men of a
e Genius, which they had all Opportunity to indulge,
withſtanding their frequent Migrations; ſince when
e their Tents were pitched, the Heads of the Fa-
lies were at Liberty to live after their accuſtomed
nner; that is, to ſpend the greateſt Part of the Day
diſcourſing with their Friends and Relations, as is the
ent Practice. There is nothing then which can ob-
ct our giving Credit to the following Hypotheſis
cerning theſe Alterations. *Eliphaz*, *Bildad*, and
har, being intimate with *Job* in his Proſperity, and
ng often converſed with him on religious Topics,
ght it a Duty incumbent on them to viſit and com-
him in his Diſtreſs. Accordingly they for ſeven
s bare him Company in his exceſſive Sorrow for his
fortunes, all which Time he continued ſilent. But
n, to give vent to his Afflictions, he ſpoke, as in
preceding Chapter, they were all troubled, as ſup-
g that he charged God with Injuſtice; for which,
fore, they reprove him, and endeavour to ſet him
, by arguing with him in reſpect to that Point,
h they thought of ſo great Conſequence, as that
alling into ſo many Errors about it, as might pre-
God's reſtoring him to his former happy Station;
hereby we think the Rectitude of their Intentions
be fully vindicated, ſince all they ſaid can be thus
red to a charitable Deſire of doing Good to their
hbour, and a fervent Zeal for the Honour of God.
is this Explication incongruous with what is ſaid
e Almighty, in relation to the Speeches of theſe
Men; for the Wrath of the Lord is not ſaid to
ndled againſt them for having ſpoken, but for not
g ſpoken right concerning him and his Attributes.
the 12th and following Verſes, *Eliphaz* deſcribes
on which he had; which, that it was real, is ap-
t from the punctual Deſcription of all its Circumſtances. To think, as ſome do, that this was but a Fiction and Artifice of *Eliphaz*, that his Words might have more Authority with *Job*; or that this was but a diabolical Deluſion, ſeems to be both uncharitable and unreaſonable; partly, becauſe *Eliphaz*, tho' under a Miſtake concerning *Job*'s Caſe, was doubtleſs a wiſe and good Man, and therefore would not needleſly make himſelf a Liar for *Job*'s Conviction; and, partly, from the Matter of this Viſion, which is no way ſuitable to the Nature or Deſigns of the Devil, but holy, and agreeable to the Divine Majeſty and Purity, and uſeful to Men's Inſtruction, Humiliation, and Reformation. It was therefore a divine Viſion, which, in that Age, and State of the Church, before the holy Scriptures were written, was the uſual Way of God's Diſcovery of his Mind to thoſe that ſought him.

CHAP. V.

Eliphaz *calls upon* Job *to produce any Authorities from the Saints contrary to his Opinion, with reſpect to the Juſtice and Purity of God. The Condition of the Fooliſh. Man is born to Trouble. God's Omnipotence.*

Ver. 1. CALL now, if there be any that will
anſwer thee; and to which of the
ſaints wilt thou turn? 2 For wrath killeth the
fooliſh man, and envy ſlayeth the ſilly one. 3
I have ſeen the fooliſh taking root: but ſuddenly
I curſed his habitation. 4 His children are far
from ſafety, and they are cruſhed in the gate,
neither *is there* any to deliver *them*. 5 Whoſe harveſt
the hungry eateth up, and taketh it even out
of the thorns, and the robber ſwalloweth up their
ſubſtance. 6 Although affliction cometh not
forth of the duſt, neither doth trouble ſpring out
of the ground: 7 Yet man is born unto trouble,
as the ſparks flie upward. 8 I would ſeek unto
God, and unto God would I commit my cauſe:
9 Which doeth great things and unſearchable;
marvellous things without number. 10 Who
giveth rain upon the earth, and ſendeth waters
upon the fields: 11 To ſet up on high thoſe that
be low; that thoſe which mourn may be exalted
to ſafety. 12 He diſappointeth the devices of
the crafty, ſo that their hands cannot perform
their enterpriſe. 13 He taketh the wiſe in their
own craftineſs: and the counſel of the froward is
carried headlong. 14 They meet with darkneſs
in the day time, and grope in the noon-day as
in the night. 15 But he ſaveth the poor from
the ſword, from their mouth, and from the hand
of the mighty. 16 So the poor hath hope, and
iniquity ſtoppeth her mouth. 17 Behold, happy
is the man whom God correcteth: therefore
deſpiſe not thou the chaſtening of the Almighty:
18 For he maketh ſore, and bindeth up: he
woundeth, and his hands make whole. 19 He
ſhall deliver thee in ſix troubles: yea, in ſeven
there ſhall no evil touch thee. 20 In famine he
ſhall redeem thee from death; and in war, from
the power of the ſword. 21 Thou ſhalt be hid
from the ſcourge of the tongue: neither ſhalt
thou be afraid of deſtruction when it cometh.
22 At deſtruction and famine thou ſhalt laugh:
neither ſhalt thou be afraid of the beaſts of the
earth. 23 For thou *ſhalt be* in league with the
ſtones of the field: and the beaſts of the field
ſhall be at peace with thee. 24 And thou ſhalt
know that thy tabernacle *ſhall be* in peace; and
thou ſhalt viſit thy habitation, and ſhalt not ſin.

25 Thou ſhalt know alſo that thy ſeed *ſhall be*
great, and thine offſpring as the graſs of the
earth. 26 Thou ſhalt come to thy grave in
a full age, like as a ſhock of corn cometh in
in his ſeaſon. 27 Lo this, we have ſearched it,
ſo it is; hear it, and know thou it for thy good.

Here *Eliphaz* again expatiates on the ſame Subject, and from the Whole draws this Concluſion, That tho' Affliction cometh not forth of the Duſt, *i. e.* is not neceſſarily annexed to human Nature, yet Man by his own Wickedneſs incurs frequent Puniſhments, and is in this Senſe born to Trouble, as the Sparks fly upward; wherefore he exhorts *Job* to commit his Cauſe to God, who doth great Things and unſearchable, marvellous Things without Number, whoſe Providence beſtows continual Bleſſings throughout the whole Earth, raiſing the Low to exalted Stations, and depreſſing the Crafty by their own Devices, ordering all Things with perfect Juſtice, and correcting in Mercy thoſe in whom he delights; reſtoring and protecting thoſe who rely on his Goodneſs, giving them Peace in their Habitations, plentiful Poſſeſſions, and leading them by an eaſy and ſlow Deſcent to the Grave.

CHAP. VI.

Job *inſiſts that his Complaints are juſt, vindicates himſelf, and reproves his Friends.*

Ver. 1. BUT Job anſwered and ſaid, 2 Oh
that my grief were throughly
weighed, and my calamity laid in the balances
together! 3 For now it would be heavier than
the ſand of the ſea: therefore my words are
ſwallowed up. 4 For the arrows of the Almighty
are within me, the poyſon whereof drinketh
up my ſpirit: the terrors of God do ſet themſelves
in array againſt me. 5 Doth the wild aſs
bray when he hath graſs? or loweth the ox over
his fodder? 6 Can that which is unſavoury be
eaten without ſalt? or is there *any* taſte in the
white of an egg? 7 The things *that* my ſoul
refuſed to touch *are* are as my ſorrowful meat.
8 O that I might have my requeſt: and that
God would grant *me* the thing that I long for!
9 Even that it would pleaſe God to deſtroy me:
that he would let looſe his hand and cut me off.
10 Then ſhould I yet have comfort, yea, I
would harden my ſelf in ſorrow; let him not
ſpare, for I have not concealed the words of the
holy One. 11 What *is* my ſtrength, that I
ſhould hope? and what *is* mine end, that I
ſhould prolong my life? 12 *Is* my ſtrength the
ſtrength of ſtones? or is my fleſh of braſs? 13
Is not my help in me? and is wiſdom driven
quite from me? 14 To him that is afflicted pity
ſhould be ſhewed from his friend; but he forſaketh
the fear of the Almighty. 15 My brethren
have dealt deceitfully as a brook, *and* as the
ſtream of brooks they paſs away: 16 Which
are blackiſh by reaſon of the ice, *and* wherein
the ſnow is hid: 17 What time they wax warm
they vaniſh; when it is hot, they are conſumed
out of their place. 18 The paths of their way
are turned aſide; they go to nothing, and
periſh. 19 The troops of Tema looked, the
companies of Sheba waited for them. 20 They
were confounded becauſe they had hoped; they
came thither, and were aſhamed. 21 For now
ye are nothing; ye ſee *my* caſting down, and are
afraid. 22 Did I ſay, Bring unto me? or give
a reward for me of your ſubſtance? 23 Or deliver
me from the enemies hand? or redeem me from
the hand of the mighty? 24 Teach me, and
I will hold my tongue: aud cauſe me to underſtand
wherein I have erred. 25 How forcible
are right words? but what doth your arguing
reprove? 26 Do you imagine to reprove words,
and the ſpeeches of one that is deſperate, which
are as wind? 27 Yea, ye overwhelm the fatherleſs,
and you dig *a pit* for your friend. 28 Now
therefore be content, look upon me, for *it i*
evident unto you, if I lie. 29 Return I pray
you, let it not be inquity; yea, return again,
my righteouſneſs *is* in it. 30 Is there iniquity
in my tongue; cannot my taſte diſcern perverſe
things?

Job replies to *Eliphaz* in the ſame paſſionate Strai
wherein he before bewailed his Miſfortunes; but a
nothing appears in his Diſcourſe that wants Explanation
we ſhall proceed to the next Chapter.

CHAP. VII.

Job *here gives a further Deſcription of his deplo*
rable Condition, which is ſuch that he loath
Life, and beſeeches the Lord to deprive him of i
The Vanity and Littleneſs of Man.

Ver. 1. IS *there* not an appointed time to ma
upon earth? *are not* his days alſo lik
the days of an hireling? 2 As a ſervant earneſtl
deſireth the ſhadow, and as an hireling looket
for *the reward of* his work: 3 So am I made
poſſeſs months of vanity, and weariſom nigh
are appointed to me. 4 When I lie down,
ſay, When ſhall I ariſe, and the night be gone
and I am full of toſſings to and fro unto th
dawning of the day. 5 My fleſh is clothed wit
worms and clods of duſt, my ſkin is broken, an
become loathſome. 6 My days are ſwifter tha
a weavers ſhuttle, and are ſpent without hop
7 O remember that my life is wind: mine ey
ſhall no more ſee good. 8 The eye of him th
hath ſeen me ſhall ſee me no *more*: thine ey
are upon me, and I am not. 9 *As* the cloud is con
ſumed, and vaniſheth away: ſo he that goet
down to the grave, ſhall come up no *more*. 1
He ſhall return no more to his houſe, neith
ſhall his place know him any more. 11 Therefo
I will not refrain my mouth, I will ſpeak in th
anguiſh of my ſpirit, I will complain in the bi
terneſs of my ſoul. 12 *Am* I a ſea, or a whal
that thou ſetteſt a watch over me? 13 When
ſay, My bed ſhall comfort me, my couch ſha
eaſe my complaint: 14 Then thou ſcareſt m
with dreams, and terrifieſt me through viſion
15 So that my ſoul chooſeth ſtrangling, a
death rather than my life. 16 I loath *it*, I wou
not live alway: let me alone, for my days a
vanity. 17 What *is* man, that thou ſhould
magnifie him? and that thou ſhouldeſt ſet thi
heart upon him? 18 And *that* thou ſhould
viſit him every morning, and try him eve
moment? 19 How long wilt thou not dep
from me, nor let me alone till I ſwallow do
my ſpittle? 20 I have ſinned, what ſhall I
unto thee, O thou preſerver of men? why h
thou ſet me as a mark againſt thee, ſo that I
a burden to my ſelf? 21 And why doſt thou
pardon my tranſgreſſion, and take away m
iniquity? for now ſhall I ſleep in the duſt, a
th

thou ſhalt ſeek me in the morning, but I *ſhall not be.*

What is Man that thou ſhouldeſt magnify him] As if he had ſaid, What is there in that poor, mean, contemptible Creature, Man! *miſerable Man!* as this Word ſignifies, which can induce thee to take any Notice of him, or to have any Regard for him? Man is not worthy thy Favour, and is below thine Anger. It is too great an Honour to Man, that thou wilt contend with him, and draw forth all thy Forces againſt him, as if he was a fit Match for thee; whereas Men ſpiſe and diſregard mean Adverſaries, and will not honour them ſo much as to fight with him; therefore, do not, O Lord, thus diſhonour thyſelf, or magnify me. I acknowledge that even thy Corrections are Mercies and Honours, but, Lord, let me be no more ſo honoured.

CHAP. VIII.

ildad's *Reproof. God is juſt in all his Ways, and his Dealings towards* Job's *Children vindicated. If he was pure and upright, God would appear for him; and for this appeals to the Hiſtory of antient Times, which declares the bad End of the Wicked.*

Ver. 1. THEN anſwered Bildad the Shuhite, and ſaid, 2 How long wilt thou peak theſe *things?* and *how long ſhall* the words thy mouth *be like* a ſtrong wind? 3 Doth God pervert judgment? or doth the Almighty ervert juſtice? 4 If thy children have ſinned againſt him, and he have caſt them away for their anſgreſſion: 5 If thou wouldeſt ſeek unto God etimes, and make thy ſupplication to the Almighty: 6 If thou *wert* pure and upright; ſurely ow he would awake for thee, and make the abitation of thy righteouſneſs proſperous. 7 Though thy beginning was ſmall, yet thy latter d ſhould greatly increaſe. 8 For enquire, I ray thee, of the former age, and prepare thy lf to the ſearch of their fathers. 9 (For we *are t of* yeſterday, and know nothing, becauſe our ys upon earth *are* a ſhadow) 10 Shall they t teach thee, and tell thee, and utter words t of their heart. 11 Can the ruſh grow up ithout mire? can the flag grow without water? Whileſt it *is* yet in his greenneſs, *and* not t down, it withereth before any other herb. So *are* the paths of all that forget God, and hypocrites hope ſhall periſh: 14 Whoſe pe ſhall be cut off, and whoſe truſt *ſhall be* a ders web. 15 He ſhall lean upon his houſe, t it ſhall not ſtand: he ſhall hold it faſt, but it ll not endure. 16 He *is* green before the ſun, d his branch ſhooteth forth in his garden. 17 s roots are wrapped about the heap, *and* he ſeeth place of ſtones. 18 If he deſtroy him from place, then *it* ſhall deny him, *ſaying*, I have ſeen thee. 19 Behold, this *is* the joy of his y, and out of the earth ſhall others grow. 20 hold, God will not caſt away a perfect *man*, ther will he help the evil doers: 21 Till he thy mouth with laughing, and thy lips with oycing. 22 They that hate thee ſhall be thed with ſhame, and the dwelling-place of wicked ſhall come to nought.

f thou wert pure and upright] If thou wert in Truth t thou pretendeſt, and haſt been thought to be by ers, *pure and upright*, that is, of a ſincere Heart, blameleſs Life towards God and Man: But God's ſevere Dealing with thee is an evident Token, that notwithſtanding all thy fair Shews, thou art but a Hypocrite and ſecret Sinner. And this Senſe may ſeem to agree both with the Charge brought againſt *Job* by *Eliphaz*, Ch. iv. 6, 7. and with the following Diſcourſe, particularly with Ver. 13, 20. Or thus, *If thou* wouldeſt *be pure and upright*; that is, if thou wouldeſt join Reformation to thy Supplication.

CHAP. IX.

Job *acknowledges God's Juſtice, and the Vanity of contending with him. The Godly and Wicked are afflicted alike, by general Calamities, and tyrannical Oppreſſion. Wiſhes for a Day's-Man, and a Removal of the divine Terror, then would he plead for himſelf.*

Ver. 1. THEN Job anſwered and ſaid, 2 I know *it is* ſo of a truth: but how ſhould man be juſt with God? 3 If he will contend with him, he cannot anſwer him one of a thouſand. 4 *He is* wiſe in heart, and mighty in ſtrength: who hath hardened *himſelf* againſt him, and hath proſpered? 5 Which removeth the mountains and they know not: which overturneth them in his anger. 6 Which ſhaketh the earth out of her place, and the pillars thereof tremble. 7 Which commandeth the ſun, and it riſeth not: and ſealeth up the ſtars. 8 Which alone ſpreadeth out the heavens, and treadeth upon the waves of the ſea. 9 Which maketh Arcturus, Orion, Pleiades, and the chambers of the ſouth. 10 Which doeth great things paſt finding out, yea, and wonders without number. 11 Lo, he goeth by me, and I ſee *him* not: he paſſeth on alſo, but I perceive him not. 12 Behold, he taketh away, who can hinder him? who will ſay unto him, What doeſt thou? 13 *If* God will not withdraw his anger, the proud helpers do ſtoup under him. 14 How much leſs ſhall I anſwer him, *and* chooſe out my words *to reaſon* with him? 15 Whom, tho' I were righteous, yet would I not anſwer, *but* I would make ſupplication to my judge. 16 If I had called, and he had anſwered me; *yet* would I not believe that he had hearkened unto my voice. 17 For he breaketh me with a tempeſt, and multiplieth my wounds without cauſe. 18 He will not ſuffer me to take my breath, but filleth me with bitterneſs. 19 If *I ſpeak* of ſtrength, lo he is ſtrong: and if of judgment, who ſhall ſet me a time *to plead?* 20 If I juſtifie my ſelf, mine own mouth ſhall condemn me: *if I ſay, I am* perfect, it ſhall alſo prove me perverſe. 21 *Though I were* perfect, *yet* would I not know my ſoul: I would deſpiſe my life. 22 This *is* one *thing*, therefore I ſaid *it*, he deſtroyeth the perfect and the wicked. 23 If the ſcourge ſlay ſuddenly, he will laugh at the trial of the innocent. 24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who is he? 25 Now my days are ſwifter than a poſt: they flee away, they ſee no good. 26 They are paſſed away as the ſwift ſhips: as the eagle *that* haſteth to the prey. 27 If I ſay, I will forget my complaint, I will leave off my heavineſs, and comfort *my ſelf*: 28 I am afraid of all my ſorrows, I know that thou wilt not hold me innocent. 29 *If* I be wicked, why then labour I in vain? 30 If I waſh my ſelf with ſnow-water, and make my hands never ſo clean; 31 Yet ſhalt thou plunge me in the ditch, and mine own clothes ſhall abhor me. 32 For he is not a man as I *am that* I ſhould anſwer him, *and* we ſhould come together in judgment. 33 Neither is there any days-man betwixt us, *that* might lay his hand upon us both. 34 Let him take his rod away from me, and let not his fear terrifie me. 35 *Then* would I ſpeak, and not fear him; but *it is* not ſo with me.

Which maketh Arcturus, Orion, and Pleiades, and the Chambers of the South] Theſe he names as Stars and Conſtellations of the greateſt Note and Eminence; for ſo they are both in Scripture and other Authors, and ſuch as have, or ought to have, a ſpecial Influence in raiſing Storms and Tempeſts; but under them he ſeems to comprehend all the Stars, which as they were created by God, ſo they are under his Government. *Arcturus* is a northern Conſtellation, near to that call'd *the Bear*, which riſes to us about the Beginning of *September*, and by its Riſing (as *Pliny* affirms) produces horrible Storms and Tempeſts. *Orion* is a ſouthern Conſtellation, that riſes to us in *December*, and is noted by Aſtronomers for raiſing fearful Winds and Tempeſts both by Sea and Land. The *Pleiades* is a Conſtellation not far from *Orion*, and near that called *the Bull*, which we call *the ſeven Stars:* To us it riſes about the Beginning of the Spring, and by its Riſing cauſeth Rains and Tempeſts, and therefore is unwelcome to Mariners at Sea. By *the Chambers* (or *inmoſt and ſecret Chambers*, as the Word ſignifies) *of the South*, he ſeems to mean thoſe Stars and Conſtellations which are towards the ſouthern Pole, which are fitly term'd *inward Chambers*, becauſe they are for the moſt Part hid and ſhut up (as Chambers commonly are) from theſe Parts of the World, and do not riſe or appear to us till the Beginning of *Summer*, when they alſo raiſe ſoutherly Winds and Tempeſts, as Aſtronomers obſerve.

CHAP. X.

Job *continues his Complaints, and expoſtulates with God concerning his Afflictions; regrets the Hour that he was born, and entreats for a little Comfort before his Death.*

Ver. 1. MY ſoul is weary of my life, I will leave my complaint upon my ſelf; I will ſpeak in the bitterneſs of my ſoul. 2 I will ſay unto God, Do not condemn me; ſhew me wherefore thou contendeſt with me. 3 *Is it* good unto thee, that thou ſhouldeſt oppreſs? that thou ſhouldeſt deſpiſe the work of thine hands? and ſhine upon the counſel of the wicked? 4 Haſt thou eyes of fleſh? or ſeeſt thou as man ſeeth? 5 *Are* thy days as the days of man? *are* thy years as mans days, 6 That thou enquireſt after mine iniquity, and ſearcheſt after my ſin? 7 Thou knoweſt that I am not wicked, and *there is* none that can deliver out of thine hand. 8 Thine hands have made me and faſhioned me together round about; yet thou doſt deſtroy me. 9 Remember, I beſeech the, that thou haſt made me as the clay, and wilt thou bring me into duſt again? 10 Haſt thou not poured me out as milk, and cruddled me like cheeſe? 11 Thou haſt clothed me with ſkin and fleſh, and fenced me with bones and ſinews. 12 Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit. 13 And theſe *things* haſt thou hid in thine heart: I know that this *is* with thee. 14 If I ſin, then thou markeſt me, and thou wilt not acquit me from mine iniquity. 15 If I be wicked, wo unto me; and *if* I be righteous *yet* will I not lift up my head: *I am* full of confuſion, therefore ſee thou mine affliction: 1
For it increaſeth: thou hunteſt me as a fierce lion
and again thou ſheweſt thy ſelf marvellous upo
me. 17 Thou reneweſt thy witneſſes againſt me
and increaſeſt thine indignation upon me; change
and war are againſt me. 18 Wherefore then haſ
thou brought me forth out of the womb? Oh tha
I had given up the ghoſt, and no eye had ſee
me! 19 I ſhould have been as though I ha
not been, I ſhould have been carried from th
womb to the grave. 20 *Are* not my days few
ceaſe *then*, *and* let me alone that I may take com
fort a little: 21 Before I go *whence* I ſhall no
return, *even* to the land of darkneſs, and th
ſhadow of death; 22 A land of darkneſs, as dark
neſs *it ſelf*, *and* of the ſhadow of death, withou
any order, and *where* the light is as darkneſs.

And theſe Things haſt thou hid in thine Heart] Th
may be underſtood, either, 1. Of *Job*'s preſent A
fliction. So the Senſe is this; Yet in the Midſt of
thoſe Manifeſtations of thy Grace and Kindneſs to m
thou didſt retain a ſecret Purpoſe of changing thy Cou
and Carriage towards me, and of bringing theſe drea
ful Calamities upon me. Or rather, 2. Of his form
Mercies, *theſe Things*, namely, laſt mentioned; *th*
haſt hid them in thy Heart; that is, thou doſt exa
remember them, as this Phraſe is uſed, *Pſ.* cxix. 1
Luke ii. 51. So the Argument is this; Let the R
membrance of thy former great Favours vouchſafed
me, move thee to give me farther Bleſſings, and a ſpee
Deliverance. For this is uſual both with God a
Men, to chuſe and delight to do more Good to th
to whom they have done much Good already, wh
is the Ground of that known Paſſage, *Matt.* xiii. 1
To him that hath ſhall be given.

CHAP. XI.

Zophar *reproves* Job *for juſtifying himſelf.* T
Perfections of God infinitely above Job*'s Conc*
tion. The aſſured Bleſſing of Repentance.

Ver. 1. THEN anſwered Zophar the N
mathite, and ſaid, 2 Should not t
multitude of words be anſwered? and ſhould
man full of talk be juſtified? 3 Should thy
make men hold their peace? and when th
mockeſt, ſhall no man make thee aſhamed?
For thou haſt ſaid, My doctrine *is* pure, an
am clean in thine eyes. 5 But, O that God wou
ſpeak, and open his lips againſt thee; 6 And th
he would ſhew thee the ſecrets of wiſdom, that *t*
are double to that which is! know therefore t
God exacteth of thee *leſs* than thine iniquity
ſerveth. 7 Canſt thou by ſearching find out Go
canſt thou find out the Almighty unto perfectio
8 *It is* as high as heaven, what canſt thou d
deeper than hell, what canſt thou know? 9 T
meaſure thereof is longer than the earth, and broa
than the ſea. 10 If he cut off, and ſhut up, or
ther together; then who can hinder him? 11
he knoweth vain men: he ſeeth wickedneſs al
will he not then conſider *it?* 12 For vain m
would be wiſe, tho' man be born *like* a wild a
colt. 13 If thou prepare thine heart, and ſtre
out thine hands towards him; 14 If iniquity
in thine hand, put it far away, and let
wickedneſs dwell in thy tabernacles. 15
then ſhalt thou lift up thy face without ſpot,
thou ſhalt be ſtedfaſt, and ſhalt not fear:
Becauſe thou ſhalt forget *thy* miſery, *and*
member *it* as waters that paſs away. 17

hine age ſhall be clearer than the noon-day; thou halt ſhine forth, thou ſhalt be as the morning. 18 And thou ſhalt be ſecure becauſe there is hope; yea, thou ſhalt dig *about thee*, *and* thou halt take thy reſt in ſafety. 19 Alſo thou ſhalt e down, and none ſhall make *thee* afraid, yea, many ſhall make ſuit unto thee. 20 But the yes of the wicked ſhall fail, and they ſhall not ſcape, that their hope *ſhall be as* the giving up f the ghoſt.

That he would ſhew thee the Secrets of Wiſdom, that ey are double to that which is] By the *Secrets of iſdom* underſtand the unknown and unſearchable Depths of God's Wiſdom and Counſels, in dealing ith his Creatures. Theſe divine Secrets are far more d greater (the Word *double* being uſed indefinitely r *manifold*, or *plentiful*, as *Iſa.* xl. 2. *Jer.* xvii. 18. *ach.* ix. 12.) than that which hath a Being, or Exiſtnce; that is, the ſecret Wiſdom of God is infinitely eater than that which is revealed to us by his Word Works. The greateſt Part of what is known of od, is the leaſt Part of thoſe Perfections which are in m. And therefore thou doeſt raſhly and fooliſhly in ſſing ſuch a bold Cenſure upon God's Ways, and dging ſo harſhly of his Proceedings with thee, becauſe ou doſt not comprehend the Reaſons of them; and dging thyſelf innocent, whereas the all-knowing od ſees innumerable Sins in thee, for which he may tterly deſtroy thee, tho' thou diſcerneſt them not. But Words are and muſt be render'd, either thus, *that hath double*, that is, abundant *Wiſdom*; for this the *brew* Word ſignifies, Ch. vi. 13. and xii. 16. *Prov.* 7. and iii. 21. or, *that they are double to*, or *in* that ing or *Eſſence*, namely, to God, who calls himſelf the Name, *I am*, Ex. iii. 14. which ſignifies *Being*, d who appropriates Being to himſelf, *Iſa.* xlv. 18. *I , and there is none elſe beſides me*; as elſewhere he is d to be *the only wiſe*, *the only Potentate*, *and only immortal* Being, 1 *Tim.* i. 17. and vi. 15, 16.

C H A P. XII.

ob affirms he is not inferior to his Friends in Underſtanding, and acknowledges, in general, the Doctrine of God's Omnipotence.

. 1. AND Job anſwered and ſaid, 2 No doubt but ye *are* the people, and iſdom ſhall die with you. 3 But I have undernding as well as you; I *am* not inferior to u: yea, who knoweth not ſuch things as theſe? I am as one mocked of his neighbour, who lleth upon God, and he anſwereth him: the upright *man is* laughed to ſcorn. 5 He that ready to ſlip with *his* feet, is *as a* lamp deſpiſed the thought of him that is at eaſe. 6 The ernacles of robbers proſper, and they that proke God are ſecure; into whoſe hand God ngeth *abundantly*. 7 But aſk now the beaſts, d they ſhall teach thee; and the fowls of the , and they ſhall tell thee: 8 Or ſpeak to the th, and it ſhall teach thee; and the fiſhes of ſea ſhall declare unto thee. 9 Who knoweth in all theſe, that the hand of the Lord hath ught this? 10 In whoſe hand is the ſoul of ry living thing, and the breath of all mand. 11 Doth not the ear try words? and mouth taſte his meat? 12 With the ancient iſdom; and in length of days, underſtanding. With him is wiſdom and ſtrength, he hath nſel and underſtanding. 14 Behold, he aketh down and it cannot be built again: he tteth up a man, and there can be no opening. 15 Behold, he withholdeth the waters, and they dry up: alſo he ſendeth them out, and they overturn the earth. 16 With him is ſtrength and wiſdom: the deceived and the deceiver *are* his. 17 He leadeth counſellers away ſpoiled, and maketh the judges fools. 18 He looſeth the bond of kings, and girdeth their loyns with a girdle. 19 He leadeth princes away ſpoiled, and overthroweth the mighty. 20 He removeth away the ſpeech of the tiuſty, and taketh away the underſtanding of the aged. 21 He poureth contempt upon princes, and weakeneth the ſtrength of the mighty. 22 He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death. 23 He increaſeth the nations, and deſtroyeth them: he enlargeth the nations, and ſtraitneth them *again*. 24 He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſs *where there is* no way. 25 They grope in the dark without light, and he maketh them to ſtagger like a drunken *man*.

Aſk now the Beaſts, and they ſhall teach thee] That is, objectively, thus; if thou obſerveſt their Properties, Actions, and Events; from them thou mayeſt learn this Leſſon; namely, either, 1. That which was laſt mentioned, Ver. 5. God's Providence orders Things in the like Manner among the very Beaſts, Fowls, and Fiſhes; of which the moſt miſchievous and ravenous fare the beſt, whilſt thoſe which are moſt harmleſs, ſerviceable, and beneficial to Men, meet with the hardeſt Uſage. Or, 2. That which *Zophar* had uttered with ſo much Pomp and Gravity, Ch. xi. 7, 8, 9. concerning God's infinite Wiſdom, which, ſays *Job*, thou needeſt not go into Heaven or Hell to know, but thou mayeſt learn it from the Beaſts, *&c.*

He looſeth the Bond of Kings, and girdeth their Loins with a Girdle] By this *Girdle* is either meant, 1. A Girdle of Dignity and Glory, which was put upon the Loins of Men in Power and Authority, as *Iſa.* xi. 5. and xxii. 21. *Jer.* i. 2. So this Member of the Verſe is oppoſite to the former, and the Senſe of the Whole is, He either caſts down Kings, or raiſes them up, as he pleaſes. But the Scripture no where mentions this *Girdle* as the Ornament of Kings. Or, rather, 2. A ſervile Girdle: For, ſince all, both the foregoing and ſucceeding Paſſages, do evidently denote Acts of Judgment or Puniſhments, inflicted upon them, it ſeems improper to underſtand this alone, of an Act of God's Favour to them. So the Senſe is, He reduces them into a mean and ſervile Condition, which is thus expreſſed, becauſe Servants uſed to gird up their Garments (which, according to thoſe Parts and Times, were looſe and long) that they might be fitter for Attendance on their Maſters; of which ſee *Luke* xii. 37. and xvii. 8. and ſo this is an Amplification of the former Sentence. He not only depoſeth them from their Thrones, but brings them into Bondage and Slavery.

C H A P. XIII.

Job *charges his Friends with Partiality; profeſſes his Confidence in God, and entreats to know the Cauſe of his Affliction.*

Ver. 1. LO, mine eye hath ſeen all *this*; mine ear hath heard and underſtood it. 2 What ye know, *the ſame* do I know alſo: I *am* not inferior unto you. 3 Surely I would ſpeak to the Almighty, and I deſire to reaſon with God. 4 But ye *are* forgers of lies, ye *are* all phyſicians of no value. 5 O that you would altogether hold your peace! and it ſhould be your wiſdom. 6 Hear now my my reaſoning, and hearken to the pleadings of my lips. 7 Will you ſpeak wickedly for God? and talk deceitfully for him? 8 Will ye accept his perſon? will ye contend for God? 9 Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye ſo mock him? 10 He will ſurely reprove you, if ye do ſecretly accept perſons. 11 Shall not his excellency make you afraid? and his dread fall upon you? 12 Your remembrances *are* like unto aſhes, your bodies to bodies of clay. 13 Hold your peace, let me alone that I may ſpeak, and let come on me what *will.* 14 Wherefore do I take my fleſh in my teeth, and put my life in mine hand? 15 Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him. 16 He alſo *ſhall be* my ſalvation: for an hypocrite ſhall not come before him. 17 Hear diligently my ſpeech, and my declaration with your ears. 18 Behold now, I have ordered *my* cauſe: I know that I ſhall be juſtified. 19 Who *is* he *that* will plead with me? for now if I hold my tongue, I ſhall give up the ghoſt. 20 Only do not two *things* unto me: then will I not hide my ſelf from thee. 21 Withdraw thine hand far from me: and let not thy dread make me afraid. 22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me. 23 How many *are* mine iniquities and ſins? make me to know my tranſgreſſion and my ſin. 24 Wherefore hideſt thou thy face, and holdeſt me for thine enemy? 25 Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble? 26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth. 27 Thou putteſt my feet alſo in the ſtocks, and lookeſt narrowly unto all my paths; thou ſetteſt a print upon the heels of my feet. 28 And he, as a rotten thing conſumeth, as a garment that is moth-eaten.

Wherefore do I take my Fleſh in my Teeth, and put my Life in my Hand] According to this Tranſlation, the Senſe ſeems to be this: If, as you ſay, God puniſhes none but wicked Men, why does he bring me (whom he knows to be no Hypocrite, as you ſlander me) to that Extremity of Pain and Miſery, that I am almoſt conſtrained to tare and eat my own Fleſh (which is mentioned as the Character of Men in great Anguiſh, *Iſa.* ix. 20. and xlix. 26.) and am ready to lay violent Hands upon myſelf? Is the Crime ſo great to complain in this Caſe, or at leaſt to enquire into the Cauſe of this unuſual Severity? But this Senſe ſeems not to ſuit well either with the foregoing or following Verſes, but to come abruptly. Others therefore render the Words thus, *Why ſhould I take my Fleſh in my Teeth*, &c. and ſo this may be either, 1. A Reaſon of his ardent Deſire of Liberty and Speech, becauſe he could hold his Tongue no longer, but muſt needs tare himſelf to pieces, if he had not ſome Vent for his Grief. So this agrees well with Ver. 13. where he deſired this Freedom, and with Ver. 19. where the ſame Senſe is expreſſed in plainer Words. Or, 2. An Antidote againſt Deſpair. I perceive, my Friends, by your Diſcourſes, that you intend to drive me to utter Deſpair, if I do not turn to God in another Manner than yet I have done: Which, if you could do, I ſhould certainly tare my Fleſh, and violently take away my own Life: But I ſee no Reaſon why I ſhould give Way to any ſuch Deſpair or deſperate Actions. And this alſo hath a good Dependance upon the foregoing Words, *Let come on me what will*; as if he had ſaid, I have no Reaſon to fear ſuch Conſequences as ye ſuggeſt, nor to deſpair of a merciful Audience and Relief from God, and it is a good Connection with thoſe that follow, Ver. 15. where he declar
his Hope and Confidence in God. The Phraſe of hav
ing one's *Life in his Hand*, notes a Condition extremel
dangerous, and almoſt deſperate, as *Judg.* xii. 3. 1 *Sam*
xix. 5. and xxviii. 21. *Pſ.* cxix. 109.

CHAP. XIV.

Man's natural Miſery, Sin, and ſhort Life; *th*
Certainty of Death. Job *begs to be hid in th*
Grave, yet will wait his appointed Time.

Ver. 1. MAN *that is* born of a woman,
of few days, and full of troubl
2 He cometh forth like a flower, and is cu
down: he fleeth alſo as a ſhadow, and continue
not. 3 And doſt thou open thine eyes upo
ſuch an one, and bringeſt me into judgment wi
thee? 4 Who can bring a clean *thing* out of a
unclean? not one. 5 Seeing his days *are* d
termined, the number of his months *are* wi
thee, thou haſt appointed his bounds that
cannot paſs. 6 Turn from him that he may re
till he ſhall accompliſh, as an hireling, his da
7 For there is hope of a tree, if it be cut dow
that it will ſprout again, and that the tend
branch thereof will not ceaſe. 8 Though t
root thereof wax old in the earth, and the ſto
thereof die in the ground: 9 *Yet* through t
ſent of water it will bud, and bring forth boug
like a plant. 10 But man dieth, and waſte
away: yea, man giveth up the ghoſt, and whe
is he? 11 *As* the waters fail from the ſea, a
the flood decayeth and drieth up. 12 So m
lieth down, and riſeth not till the heavens
no more, they ſhall not awake, nor be raiſed o
of their ſleep. 13 O that thou wouldeſt hi
me in the grave, that thou wouldeſt keep
ſecret, until thy wrath be paſt, that thou would
appoint me a ſet time, and remember me!
If a man die, ſhall he live *again?* all the d
of my appointed time will I wait, till my chan
come. 15 Thou ſhalt call, and I will anſw
thee: thou wilt have a deſire to the work
thine hands. 16 For now thou numbreſt
ſteps, doſt thou not watch over my ſin? 17 M
tranſgreſſion *is* ſealed up in a bag, and th
ſoweſt up mine iniquity. 18 And ſurely t
mountain falling cometh to nought: and t
rock is removed out of his place. 19 The wat
wear the ſtones: thou waſheſt away the thin
which grow *out* of the duſt of the earth, and th
deſtroyeſt the hope of man. 20 Thou prevail
for ever againſt him, and he paſſeth: thou chang
his countenance, and ſendeſt him away.
His ſons come to honour, and he knoweth
not; and they are brought low, but he p
ceiveth *it* not of them. 22 But his fleſh up
him ſhall have pain, and his ſoul within him ſh
mourn.

As the Waters fail from the Sea, and the Flood de
eth, or drieth up; ſo Man lieth down—] Now
may be underſtood, either, 1. By Way of Oppoſiti
The Waters go, or *flow out of the Sea,* and return
ther again, *Ecclеſ.* i. 7. and a Lake or River ſometi
decays and drieth up; but is afterwards recruited and
pleniſhed: *But Man lieth down,* &c. Or, 2. By W
of Reſemblance, *as Waters,* i. e. ſome Portion of W
ters, *fail from the Sea,* being either exhaled or dra
up by the Sun, or received and ſunk into the dry
thirſty Earth, or overflow its Banks; and as a Flo
or a River, or a Pond (for the Word ſignifies any
ſider

ſiderable Confluence of Waters) in a great Drought, ...apeth and is dried up; in both which Caſes the ſelf- ...me Waters never return to their former Places; ſo ...is with Man. Or thus, *as when the Waters fail* ...*from the Sea*, i. e. as when the Sea forſakes the Place ...nto which it uſed to flow, the River, which was fed ...y it, *Eccleſ.* i. 7. *decayeth and drieth up* without all ...opes of Recovery; ſo Man, when once the Fountain ...f his radical Moiſture is dried up, dies, *riſeth not till* ...*he Heavens will be no more, or ſhall be awakened out of* ...*is Sleep*: That is, to this Life; for he ſpeaks not here ...f the Life to come, nor of the Reſurrection after ...Death, by the Divine Power; of the Belief whereof he ...ives ſufficient Evidences in divers Places. *'Till the* ...*Heavens be no more*, i. e. Either, 1. Never; becauſe ...e Heavens, tho' they ſhall be changed in their Qua- ...ties, yet ſhall never ceaſe to be, as to the Subſtance of ...em. And therefore, everlaſting and unchangeable ...Things are expreſſed by the Durations of the Heavens, ...*Pſ.* lxxii. 5. 7, 17. *Matt.* v. 18, *&c.* Or, 2. Not ...til the Time of the general Reſurrection, and the ...eſtitution of Things, when theſe viſible Heavens ſhall ...ſs away, and be no more, at leaſt in the ſame Form ...d Manner as now they are, *Pſ.* cii. 26. *Luke* xxii. ...3. 2 *Pet.* iii. 7, 10. *Rev.* xxi. 1.

CHAP. XV.

...liphaz *reprehends* Job *for his Impiety and vain Talk; and proves by Tradition the Unquietneſs of wicked Men.*

...r. 1. THEN anſwered Eliphaz the Temanite, and ſaid, 2 Should a wiſe ...an utter vain knowledge, and fill his belly ...th the eaſt-wind? 3 Should he reaſon with ...profitable talk? or with ſpeeches wherewith he ...n do no good? 4 Yea, thou caſteſt off fear, ...d reſtraineſt prayer before God. 5 For thy ...outh uttereth thine iniquity, and thou chooſeſt ...e tongue of the crafty. 6 Thine own mouth ...ndemneth thee and not I: yea, thine own lips ...ſtifie againſt thee. 7 *Art* thou the firſt man ...t was born? or waſt thou made before the ...ls? 8 Haſt thou heard the ſecret of God? and ...t thou reſtrain wiſdom to thy ſelf? 9 What ...oweſt thou that we know not? *what* under...ndeſt thou, which *is* not in us? 10 With us ...both the gray-headed, and very aged men, ...ch elder than thy father. 11 *Are* the con...ations of God ſmall with thee? is there any ſe...t thing with thee? 12 Why doth thine heart ...ry thee away? and what do thine eyes wink ...13 That thou turneſt thy ſpirit againſt God, ...d letteſt ſuch words go out of thy mouth? 14 ...hat *is* man, that he ſhould be clean? and *he* ...ich *is* born of a woman, that he ſhould be ...hteous? 15 Behold, he putteth no truſt in ...ſaints; yea, the heavens are not clean in his ...ht. 16 How much more abominable and ...hy *is* man, which drinketh iniquity like water? ...I will ſhew thee, hear me, and that *which* ...ave ſeen, I will declare, 18 Which wiſe men ...e told from their fathers, and have not hid ...19 Unto whom alone the earth was given, ...no ſtranger paſſed among them. 20 The ...ked man travelleth with pain all *his* days, ...the number of years is hidden to the op...ſor. 21 A dreadful ſound *is* in his ears; in ...ſperity the deſtroyer ſhall come upon him. 22 ...believeth not that he ſhall return out of dark..., and he is waited for of the ſword. 23 He ...dreth abroad for bread, *ſaying*, Where *is it?* ...knoweth that the day of darkneſs is ready at his hand. 24 Trouble and anguiſh ſhall make him afraid: they ſhall prevail againſt him, as a king ready to the battle. 25 For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty. 26 He runneth upon him, *even* on his neck, upon the thick boſſes of his bucklers. 27 Becauſe he covereth his face with his fatneſs, and maketh collops of fat on *his* flanks. 28 And he dwelleth in deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps. 29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth. 30 He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away. 31 Let not him that is deceived, truſt in vanity: for vanity ſhall be his recompenſe. 32 It ſhall be accompliſhed before his time, and his branch ſhall not be green. 33 He ſhall ſhake off his unripe grape as the vine, and ſhall caſt off his flower as the olive. 34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of bribery. 35 They conceive miſchief, and bring forth vanity, and their belly prepareth deceit.

Unto whom alone the Earth was given] The Earth was given to them (i. e. *Wiſe Men*) either, 1. By the ſpecial and gracious Gift of God; whereas wicked Men invaded their Parts of the Earth. Or, 2. By the Choice and Conſent of the People, who for their great and known Wiſdom and Virtue, conferred this Power and Truſt upon them. This he alledges, partly, to make their Teſtimony more conſiderable, becauſe they were not obſcure, mean, or fooliſh Men, whoſe Words are commonly deſpiſed, but the moſt virtuous and famous Men of their Age and Country; and, partly, to contradict and confute what *Job* had ſaid, Ch. ix. 24. that *the Earth was given into the Hand of the Wicked.* By the *Earth* he either means the Dominion of the Earth, namely, of that Part of the Earth near to which *Job* and his Friends lived. Or rather, the Poſſeſſion of the Earth, that is, a great Portion of worldly Goods: Or, particularly, the Land of *Canaan*, which, by ſpecial Gift, was given to *Abraham*, (from whom it ſeems highly probable, that both *Job* and his Friends were deſcended) *Iſaac*, and *Jacob*; who, tho' they met with ſome common and ordinary Afflictions, yet enjoyed a great Comfort and Meaſure of Wealth, Honour, and Power in the World, as the Fruits of God's Bleſſing, and of his Covenant made with good Men, whilſt wicked Men were expoſed to manifold Diſtreſſes and grievous Calamities. All which thoſe holy Patriarchs diligently obſerved, and induſtriouſly imparted to their Children, to encourage them to continue and proceed in the Ways of Piety.

But how was the Earth or Land given to them alone, as is here ſaid? Either, 1. Becauſe *Noah* and his Sons (of whom ſome underſtand theſe Words) had the ſole Poſſeſſion and Dominion of the Earth. Or, 2. Becauſe *Canaan* was given to *Abraham*, and to his Seed alone. And ſome of *Abraham*'s Children had the Dominion of, or an ample Poſſeſſion in thoſe Parts, where *Job* and his Friends lived, who alſo ſeem to be in the Number of them. Or, 3. Becauſe they only had it by God's ſpecial and gracious Providence, or by the Choice and Approbation of the People; whereas wicked Men took it by Rapine and Violence, without aſking Leave either of God or Man.

CHAP. XVI.

Job *reproves his Friends for Unmercifulneſs; ſets forth the Pitifulneſs of his Caſe, and maintains his Innocence.*

Ver. 1. THEN Job anſwered and ſaid, 2 I
have heard many ſuch things: miſerable
comforters *are* ye all. 3 Shall vain words
have an end? or what emboldeneth thee that
thou anſwereſt? 4 I alſo could ſpeak as ye
do: if your ſoul were in my ſouls ſtead, I could
heap up words againſt you, and ſhake mine
head at you. 5 *But* I would ſtrengthen you
with my mouth, and the moving of my lips
ſhould aſſwage *your grief.* 6 Though I ſpeak,
my grief is not aſſwaged: and *though* I forbear,
what am I eaſed? 7 But now he hath made me
weary: thou haſt made deſolate all my company.
8 And thou haſt filled me with wrinkles
which is a witneſs againſt *me*: and my leanneſs
riſing up in me, beareth witneſs in my face. 9
He teareth *me* in his wrath, who hateth me: he
gnaſheth upon me with his teeth; mine enemy
ſharpeneth his eye upon me. 10 They have
gaped upon me with their mouth, they have
ſmitten me upon the cheek reproachfully, they
have gathered themſelves together againſt me.
11 God hath delivered me to the ungodly, and
turned me over into the hands of the wicked. 12
I was at eaſe, but he hath broken me aſunder:
he hath alſo taken me by *my* neck, and ſhaken
me to pieces, and ſet me up for his mark. 13
His archers compaſs me round about, he cleaveth
my reins aſunder, and doth not ſpare; he
poureth out my gall upon the ground. 14 He
breaketh me with breach upon breach, he runneth
upon me like a giant. 15 I have ſewed
ſackcloth upon my ſkin, and defiled my horn in
the duſt. 16 My face is foul with weeping,
and on my eye-lids *is* the ſhadow of death: 17
Not for *any* injuſtice in mine hands: alſo, my
prayer *is* pure. 18 O earth, cover not thou my
blood, and let my cry have no place. 19 Alſo
now, behold, my witneſs *is* in heaven, and my
record *is* on high. 20 My friends ſcorn me: *but*
mine eye poureth out *tears* unto God. 21 O
that one might plead for a man with God, as a
man *pleadeth* for his neighbour! When a few
years are come, then I ſhall go the way *whence*
I ſhall not return.

O that one might plead for Man with God, as a Man pleadeth for his Neighbour] As if he had ſaid, O that either I, or ſome faithful Advocate, might be admitted to plead my Cauſe, either with God, or rather with you, before God's Tribunal, God being Witneſs and Judge between us. But this Verſe is, and that very agreeably to the *Hebrew* Text, otherwiſe tranſlated and interpreted, either, 1. With reſpect to *Chriſt*, *and he* (that is, God, laſt mentioned, namely, God the Son, *Chriſt Jeſus) will plead for a Man*, that is, for me againſt whom you plead. He modeſtly ſpeaks of himſelf in the third Perſon, (as is uſual) *with God* (namely, with God the Father) *and the Son of Man*, (as *Chriſt* is often called) *will plead for his Friend*, or *Companion*, or *Neighbour*, that is, for a Man whom he has taken into Relation with himſelf. It is plain that the Myſtery of Man's Redemption by *Chriſt* was known to the antient Patriarchs, and to *Job* among others, Ch. xix. 25. Or, 2. As the Matter for which he prayed, and cried to God, *That he* (God) *would plead*, or *judge*, or *give Sentence for a Man*, (that is, for me, or in my Cauſe) *with God* (namely, with himſelf, the Noun being put for the Pronoun, as *Gen.* ii. 20. and iv. 15, 16. and elſewhere, or at his own Tribunal, to which I have appealed) *as a Man pleadeth for his Friend or Neighbour*, with or before an earthly Judge or Tribunal. This ſeems moſt agreeable to the Scope of the Place, which was to maintain his own Integrity, againſt his Friend
before God.

CHAP. XVII.

Job *deſcribes the Miſery of his Life. Falſe Friend
and their Puniſhment. His Contempt, and Sor
row. The Righteous ſhall be eſtabliſhed. Hi
Hope is not in Life, but in Death.*

Ver. 1. MY breath is corrupt, my days ar
extinct, the graves *are ready* fo
me. 2 *Are there* not mockers with me? an
doth not mine eye continue in their provocation
3 Lay down now, put me in a ſurety with thee
who *is* he *that* will ſtrike hands with me?
For thou haſt hid their heart from underſtanding
therefore ſhalt thou not exalt *them*. 5 He tha
ſpeaketh flattery to *his* friends, even the eyes o
his children ſhall fail. 6 He hath made me alſ
a by-word of the people, and aforetime I wa
as a tabret. 7 Mine eye alſo is dim by reaſo
of ſorrow, and all my members *are* as a ſhadow
8 Upright *men* ſhall be aſtonied at this, and th
innocent ſhall ſtir up himſelf againſt the hypocrit
9 The righteous alſo ſhall hold on his way, an
he that hath clean hands ſhall be ſtronger an
ſtronger. 10 But as for you all, do you retur
and come now: for I cannot find *one* wiſe *ma*
among you. 11 My days are paſt, my purpoſ
are broken off, *even* the thoughts of my hear
12 They change the night into day: the light
ſhort, becauſe of darkneſs. 13 If I wait, t
grave is mine houſe: I have made my bed
the darkneſs. 14 I have ſaid to corruptio
Thou art my father: to the worm, *Thou art* m
mother, and my ſiſter. 15 And where *is* no
my hope? as for my hope, who ſhall ſee it?
They ſhall go down to the bars of the pit, wh
our reſt together *is* in the duſt.

Lay down now, put thee in a Surety with thee,
is he that will ſtrike Hands with me] There are
veral Paſſages in Scripture that relate to ſome particu
Cuſtoms that were in Uſe only at that Time, of wh
we can have but little Idea at this Diſtance, and
true Meaning whereof can therefore be only gueſſed
Of this Kind, perhaps, is the Verſe now recited.
here ſeems to turn his Speech to *Eliphaz*, who ſp
laſt; or rather to God, as is evident from the n
Verſe. Theſe Words contain either, 1. An hum
Deſire to God, that he would appoint him a Sur
who ſhould undertake for his Friends, that they ſho
refer the Cauſe, in Difference between them, to G
or to ſome other Perſon, who ſhould determine
Matter in God's Name, and according to God's W
or that God would be his Surety, or appoint him
Surety, who ſhould maintain his righteous Cauſe aga
his Oppoſers; for ſo this Phraſe is often uſed, as
cxix. 21. *Iſa.* xxxviii. 14. and ſome expound this,
they do the 21ſt Verſe of Ch. xvi. of *Jeſus Chr*
who is called our *Surety*, Heb. vii. 22. *appoint, I*
thee, my Surety, (i. e. Chriſt, who is now) *with*
to plead my Cauſe. Or, rather, 2. an Appeal f
Man unto God, or a Kind of Challenge or Deſir
debating his Cauſe with God. Which, tho' it fav
eth too much of Boldneſs and Irreverence to God,
Job expreſſes the ſame Deſire, almoſt in the ſame M
ner Ch. ix. 33, 34. and is ſharply reproved by God
contending with him, Ch. xl. 2. I ſee no Inconveni
in aſcribing the ſame Thing to him here. So the S
is, Becauſe I am not able to deal with thee immedia
conſidering the Dread of thy Majeſty, my only D
is, that thou wouldeſt deal with me upon fair and
Terms, as if thou wert a Man like myſelf, or ap

ſome Man, who ſhall in thy Name and ſtead, determine the Time and Place of the Trial of my Cauſe with thee. And this agrees well with the two following Verſes, becauſe his Friends were *without Underſtanding*, Ver. 4. and *partial*, Ver. 5. therefore he deſires to ceaſe diſcourſing with them, and to debate his Cauſe with God, who was juſt and impartial, and would judge favourably. *Who is he that will ſtrike Hands with me?* That is, agree, and promiſe, or be Surety to me; whereof that was the uſual Geſture, *Prov.* vi. 1, 2. and xvii. 18. and xxii. 26.

CHAP. XVIII.

Bildad *reproves* Job *for his Preſumption and Impatience. The Calamities of the Wicked.*

Ver. 1. THEN anſwered Bildad the Shuhite, and ſaid, 2 How long *will it be, ere* you make an end of words? mark, and afterwards we will ſpeak. 3 Wherefore are we counted s beaſts, *and* reputed vile in your ſight? 4 He eareth himſelf in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place? 5 Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine. 6 The light ſhall be dark in his bernacle, and his candle ſhall be put out with im. 7 The ſteps of his ſtrength ſhall be ſtraitned, and his own counſel ſhall caſt him down. 8 For he is caſt into a net by his own feet, and e walketh upon a ſnare. 9 The grin ſhall ke *him* by the heel, *and* the robber ſhall prevail againſt him. 10 The ſnare is laid for him the ground, and a trap for him in the way. 11 Terrors ſhall make him afraid on every de, and ſhall drive him to his feet. 12 His rength ſhall be hunger bitten, and deſtruction *all be* ready at his ſide. 13 It ſhall devour e ſtrength of his ſkin: *even* the firſt-born of eath ſhall devour his ſtrength. 14 His confidence ſhall be rooted out of his tabernacle, and ſhall bring him to the king of terrours. 15 ſhall dwell in his tabernacle, becauſe *it is* one of his: brimſtone ſhall be ſcattered upon s habitation. 16 His roots ſhall be dried up neath, and above ſhall his branch be cut off. 17 His remembrance ſhall periſh from the earth, d he ſhall have no name in the ſtreet. 18 e ſhall be driven from light into darkneſs, and aſed out of the world. 19 He ſhall neither ve ſon nor nephew among his people, nor any maining in his dwellings. 20 They that come ter him ſhall be aſtonied at his day, as they that nt before were affrighted. 21 Surely ſuch e the-dwellings of the wicked, and this *is* the ace *of him that* knoweth not God.

It ſhall dwell in his Tabernacle, becauſe it is none of u: Brimſtone ſhall be ſcattered upon his Habitation] *It*, e. Deſtruction, expreſſed Ver. 12. and deſigned by s Particle *it*, Ver. 13. ſhall not come upon him and , for a Seaſon, for then there might be ſome Hopes a Recovery; but it ſhall fix its Abode with him, — *auſe it is none of his.* This may be added either, 1. Way of Correction; did I ſay, *his Tabernacle?* I ſt retract the Expreſſion; for in Truth it is none his, it is become another Man's. Or, 2. As a aſon of the Ruin of his Tabernacle, becauſe it is e of his own, but got from others by Deceit or olence. But theſe Words are, and may be joined th the former, and both thus rendered: *A Stranger* eb. *one that is not his*, that is, not deſcended from n, and hath no Relation to him) *ſhall dwell in his bernacle*, i. e. ſhall poſſeſs his Houſe and Goods. — *Brimſtone ſhall be ſcattered on his Habitation*, i. e. it ſhall be utterly and prodigiouſly deſtroyed, as it were, by Fire and Brimſtone. He ſeems to allude both to the Deſtruction of *Sodom*, upon which God did ſcatter Fire and Brimſtone, which happened not long before theſe Times, and could not be unknown to them who lived ſo near that Place, and were diligent Obſervers of God's Works; and to the Judgment which befel *Job*, Ch. i. 16. When the Stranger hath taken and rifled his Dwelling, he ſhall forſake it as an accurſed Place, and ſhall burn it with Brimſtone and Fire, that there may be no Monument left of ſo vile a Perſon upon the Earth.

CHAP. XIX.

Job *complains of the Cruelty of his Friends, and allows that his Misfortunes furniſh them with Matter enough to torment him. He acknowledges a Redeemer, and believes a Reſurrection.*

Ver. 1. THEN Job anſwered and ſaid, 2 How long will ye vex my ſoul, and break me in pieces with words? 3 Theſe ten times have ye reproached me: you are not aſhamed *that* you make your ſelves ſtrange to me. 4 And be it indeed *that* I have erred, mine errour remaineth with my ſelf. 5 If indeed ye will magnifie *your ſelves* againſt me, and plead againſt me my reproach: 6 Know now that God hath overthrown me, and hath compaſſed me with his net. 7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. 8 He hath fenced up my way that I cannot paſs, and he hath ſet darkneſs in my paths. 9 He hath ſtript me of my glory, and taken the crown *from* my head. 10 He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a tree. 11 He hath alſo kindled his wrath againſt me, and he counteth me unto him, as *one of* his enemies. 12 His troops come together and raiſe up their way againſt me, and encamp round about my tabernacle. 13 He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me. 14 My kinsfolk have failed, and my familiar friends have forgotten me. 15 They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an alient in their ſight. 16 I called my ſervant, and he gave *me* no anſwer: I intreated him with my mouth. 17 My breath is ſtrange to my wife, though I intreated for the childrens *ſake* of mine own body. 18 Yea, young children deſpiſed me; I aroſe, and they ſpake againſt me. 19 All my inward friends abhorred me: and they whom I loved, are turned againſt me. 20 My bone cleaveth to my ſkin, and to my fleſh, and I am eſcaped with the ſkin of my teeth. 21 Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me. 22 Why do ye perſecute me as God, and are not ſatisfied with my fleſh? 23 Oh that my words were now written, O that they were printed in a book! 24 That they were graven with an iron pen, and lead, in the rock for ever! 25 For I know that my redeemer liveth, and *that* he ſhall ſtand at the latter *day* upon the earth. 26 And *though* after my ſkin, *worms* deſtroy this body, yet in my fleſh ſhall I ſee God: 27 Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another; *though* my reins be conſumed within me. 28 But ye ſhould ſay, Why perſecute we him, ſeeing the root of the matter is found in me? 29 Be ye afraid of the ſword: for wrath *bringeth* the puniſhments of the ſword, that ye may know *there* is a judgment.

O that my Words were now written! O that they were printed in a Book! That they were graven with an iron Pen and Lead, in the Rock for ever! For I know that my Redeemer liveth, and that he ſhall ſtand in the latter Day upon the Earth] If *Job*, ſays *Campbel*, had really intended no more, than to aſſure his Friends he did not deſpair, but hoped yet to ſee good Days upon Earth, I think he could never have made uſe of theſe Words. What Occaſion could there be for writing thus? Of what Conſequence was it, that he ſhould deſire its being inſcribed on a Rock? Common Things were not, even in thoſe Days, written in ſuch a Manner as *Job* wiſhed his Words to be writ. There is an Emphaſis in his Expreſſion, which plainly points at his wiſhing a Record might be made for the Uſe of Ages to come.

The Words in our Bible, *printed in a Book*, ſignify, *Put in a Roll*, that is, ſuch a Roll as their Genealogies were written in, which we know were the Writings moſt eſteemed among them. The graving with an iron Pen and Lead, was without all Doubt, a ſtronger and more laſting Method of preſerving the Memory of Things deſcribed in this Manner; and all together proves plainly, that what *Job* was about to declare, was a Point of very high Importance. Then follow immediately the Words which I propoſe to examine: *For I know that my Redeemer liveth.* The Word *Goel*, which we tranſlate Redeemer, is a Word very often uſed in the *Old Teſtament*, and conſequently the Senſe of it is very well fixed; it ſignifieth the next of Kin; he to whom the Right of Redemption from Captivity or Bondage belonged, or the Power of retrieving from Mortgage or Pawn. Thus, in *Leviticus*, we read this Injunction: *If thy Brother be waxen Poor, and have ſold away ſome of his Poſſeſſion, and if any of his Kin come to redeem it, then ſhall he redeem that which his Brother ſold*, Ch. xxv. 25. Now it is impoſſible that *Job* ſhould have made Uſe of any Word more expreſſive of the Office of the *Meſſiah* than this. Thus, in the Prophecy of *Iſaiah*, we are told in very lively and expreſſive Terms how his Sufferings ſhould profit us. *He was wounded* (ſays the Prophet) *for our Tranſgreſſions; he was bruiſed for our Iniquities; the Chaſtiſement of our Peace was upon him, and with his Stripes we are healed*, Iſa. liii. 5. The Apoſtle to the *Hebrews* explains this Matter yet more fully, and more to our Purpoſe. *And for this Cauſe* (ſays he) *he*, that is, *Chriſt*, *is the Mediator of the* New Teſtament, *that, by Means of Death, for the Redemption of the Tranſgreſſions that were under the firſt Covenant, they which are called might receive the Inheritance*, Heb. ix. 15. But as this Appellation very fitly pointed out the Office of *Chriſt* our Saviour, ſo we find it among the Names or Titles, by which the *Meſſiah* is expreſly called in the *Old Teſtament*. When *Jacob* bleſſed *Joſeph* and his Sons, he ſaith: *The Angel which redeemed me from all Evil bleſs the Lads*, Gen. xlviii. 16. And in the Prophet *Iſaiah* we find: *The Redeemer ſhall come to* Zion, *and unto them that turn from Tranſgreſſion in* Jacob, *ſaith the Lord*, Iſa. lix. 20. Both which Paſſages the *Jews*, as well as we, interpret of the *Meſſiah*. The Time which he expected this Redeemer, is another ſtrong Proof that it was indeed the *Meſſiah* of whom he ſpoke; for tho' he declares that he knew his Redeemer was then living, yet it was not till the laſt Day that he expected he ſhould ſtand upon the Earth; and in this Day plainly he expected his Deliverance. I know that learned Men have endeavoured to give other Senſes to this Expreſſion; but then it is with great Violence done to the natural Conſtruction of the Words, and with ſuch an apparent Prejudice againſt that Senſe in which we take them, as I think no impartial Perſon can digeſt; for they would have us believe, that the Meaning of this Aſſertion is no more, than that *Job* believed God would deliver him from all the Evils which oppreſſed him, and be, as it were, laſt in the Field, when all his Enemies were trod down and ſubdued.

But, obſerve, *Job* does not ſpeak here ſimply of God, but of his *Goel*, his Redeemer; and the Word he makes Uſe of, does not ſignify after a Time, but in the very laſt Time; ſo the Word *Haphar* does not ſignify a Field or Place of Battle, but the Earth, or Duſt of the Earth. Beſides, *Job* does not ſpeak of Victory gained by his Redeemer; but of a Victory to be gained by himſelf, when he ſhould behold his Redeemer. The Manner in which he declares he ſhould behold him, confirms what has been ſaid: *Though after my Skin, Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God, whom I ſhall ſee for myſelf, and my Eyes ſhall behold, and not another.* To ſay, that, by this, no more is meant than a confident Hope, that God would, ſome Time or other, relieve him, is ſuch a manifeſt Departure from the literal Senſe, and is introducing ſuch a ſtrange Method of interpreting Scripture, as would enable Men to give any Senſe they pleaſe to any Text which is produced: Nor is it poſſible to aſſign any Reaſon, either for underſtanding the Words in the Senſe laſt mentioned, or to doubt of *Job*'s Meaning the beatifick Viſion of his Saviour in another Life; but the obſtinate Opinion which ſome Men have, that the Reſurrection of the Dead was a Point neither known nor believed by the Patriarchs; but ſure this Prejudice of theirs ought not to deſtroy the Profeſſion of an inſpired Writer, delivered in the moſt expreſs Terms. The Exclamation with which *Job* concludes this Proteſtation, is very maſculine and noble, although in our Tranſlation, it is ſo rendered as not to be eaſily underſtood; for having given this conciſe, and yet apparent Teſtimony of his Faith, the holy Man adds, *The Zeal with which I hope conſumes me*; thereby expreſſing the Livelineſs of his Truſt in God, and the burning Deſire he had to behold his Redeemer. This, I ſay, is the true Meaning of the Text, which, in our Bible ſtands, *Tho' my Reins be conſumed within me*, Job xix. 27. The *Vulgar Latin* has it as it ought to be: *Repoſita hæc ſpes mea in ſin meo*; *This is the Hope laid up in my Boſom*; conformable to a Multitude of Paſſages in Scripture to the ſame Purpoſe; neither are theſe Starts or Apoſtrophes, however uncommon in *European* Authors, at all infrequen in oriental Writers, or even in the Books of Scripture. In the Teſtament, or rather in the Death-bed Prophecy of *Jacob*, we have an Inſtance of this Kind; for the Patriarch having deſcribed the Condition of *Dan*, cri out of a ſudden, before he proceeds to ſpeak of *God*: *I have waited for thy Salvation, O Lord.* The Truth of our Comment on the Words of *Job*, and of our Aſſertion that he believed in the *Meſſiah*, and in the Reſurrection of the Dead, might be ſafely reſted here; for the Evidence already produced is as convincing as in this Caſe, can be deſired. But the following Verſe wherein the good Man ſums up the Effect of all he ha ſaid, and applies it directly to his Friends, who ha charged him with want of Faith, and with Diffidenc as to his Creator, is ſo very much to my Purpoſe, tha I cannot perſuade myſelf to paſs by it: *But ye ſhoul ſay, Why perſecute we him? Seeing the Root of the Matter is found in me*, Job xix. 28. It is clear that *Jo* looked upon his Declaration as a full Evidence of hi being faithful, and holding the true Faith of his Fathers, and therefore he calls his Faith a Root, whic implies Fixedneſs, and urges it as a Cauſe why hi Friends ſhould lay aſide their Reproaches; becauſ however they might differ about leſs material Points yet, as to the main Articles of Religion, they wer agreed. Thoſe who would have all this mean no more tha a firm Hope of being reſtored to temporal Proſperity make *Job* give up his Argument, and go over, in great Meaſure, to the Sentiments of his Opponents; leaſt they make him contradict himſelf, by making hi ſay the very Reverſe of what he had before ſaid, th he had no Hopes but in Death. Whereas the contra of all this appears beyond Contradiction; for the Controverſy is not ended by this Speech of *Job's*, but h Friends purſue the Arguments they had offer much Vigour, tho' not with as much Acrimony as before; for now they were ſatisfied that *Job* believed and truſted in God, whereas, before, they imagined that, through Deſpair, he had caſt off all Reverence of the Divine Being. Thoſe who maintain the Sentiment, we reject, are forced to have Recourſe to myſtical Senſes, and to allegorical Expreſſions; Things they would not care to admit on another Occaſion, and which there is no Colour for allowing in the Caſe before us, becauſe there is not a Word which has an Air of Metaphor in the Text; whereas in admitting the Senſe which here, and in the Hiſtory, I have endeavoured to ſupport, there is no ſtraining at all of the Words or of the Matter; but the whole of *Job*'s Speeches and of his Viſitants are uniform and conſiſtent, which ſurely is the ſtrongeſt Proof that this is the genuine Meaning of the inſpired Writer. For tho' *Job*, worn with Grief and with a cruel Diſeaſe, deſired to be at Eaſe from Afflictions, and to reſt in the Grave from the excruciating Torments of temporal Calamities, as his Words ſo often mentioned implied; yet why is this to be taken for an utter Deſpair of God's Favour, a relinquiſhing all Hope in him? Even in the Midſt of his Sorrows and Complaints, this good and righteous Perſon profeſſed uite the contrary: *Though he ſhould ſlay me, yet would I truſt in him*, Job xiii. 25. But tho' he knew that he Grave was the End of worldly Things, and that he Joys of this Life were buried therein; yet he knew oo that his Innocence would receive a Reward, and herefore he thirſted for a better State. Had his Exectation been in this Life, would he have ſaid, that, the laſt Days, he ſhould have Deliverance? Would have declared, that this ſhould not come till his ody was corrupted throughout, even as his Skin then as by his Malady? Would he have profeſs'd, after all is, an Aſſurance of ſeeing God, his Redeemer, in the leſh? And would he have called this Declaration a oot of the Matter, when thus, underſtood, 'tis neier more nor leſs than what his Opponents had adanced? Certainly it would not. His Redemption was uite of another Nature, and he grounded his Hopes on ery ſolid Foundations, *viz.* on God's Juſtice, and on s own Innocence. He maintains the firſt always, o' he inſiſts that it is inſcrutable by human Underanding; and inſiſts on the latter, as the Source of all s Hope. He believes that his Creator is abſolute ord of his Creatures, there he ſubmits. He knows, om his own Caſe, and from reflecting on that he has en, that the unhappy are not always wicked; therere he aſſerts the Unſearchableneſs of God's Ways. e is ſenſible in Death there is Reſt; for this Reaſon paſſionately longs for it. He is ſatisfied God is ghteous and merciful; therefore, in the World to me, he doubts not of Salvation. This is the real eaning of *Job*'s Speeches.

And though after my Skin Worms deſtroy this Body, yet my Fleſh ſhall I ſee God] Before we proceed to exaine the Purport of theſe Words, ſays the ſame Auor, it will be neceſſary to give a more literal Interetation than that which we have copied from our ble.

Though it be not exactly agreeable to our *Idiom*, and, nſequently, could not ſo well be uſed there: I know Redeemer lives, and ſhall ſtand at laſt on the Earth; after my Skin, this too being deſtroyed, yet in Fleſh ſhall I ſee God." Two Queſtions have ariſen m this Aſſertion of *Job*, viz. *Who that* remember *is whom he ſpeaks?* And when *it was that* Job *expected Deliverance?* Of the firſt we ſhall elſewhere ſpeak large; but of the latter we ſhall here give our aders as clear an Account as we are able.

The Fathers of the *Chriſtian* Church, and after n many learned Expoſitors of the Holy Scripture, derſtand this Paſſage as referring to the Reſurrection the Dead; and the principal Reaſons which they aſſign ſo explaining it, may be reduced to the following ds: Firſt they alledge, that the plain and literal ſe of what *Job* ſays, is wholly in their Favour; e he affirms, that *his Redeemer lives*, that *at the laſt he ſhall ſtand on Earth*; that *after his Body ſhould be as much corrupted as his Skin was at the Time of his ſpeaking*, *yet in his Fleſh he ſhould ſee God*; Phraſes which they aſſert can ſignify nothing but his Confidence of God's coming at the laſt Day, and of his beholding him then in the Fleſh, himſelf being raiſed from the Dead. Secondly, They argue the earneſt Deſire which *Job* had hitherto ſhewed for Death, and eſpecially that Paſſage before mentioned, *Though he ſlay me, yet will I truſt in him*; which, ſay they, would have no Meaning at all, unleſs be hoped in another Life to receive that Reward of his Righteouſneſs, which, for Reaſons unfathomable by human Underſtanding, had been denied him in this. Thirdly, That conſidering the many haſty and impatient Sayings which the virulent Reproaches of his Friends had extorted from *Job*, it is difficult to conceive why God, in ſo expreſs Terms, ſhould declare his Approbation of what this holy Man had delivered concerning him, unleſs we admit that *Job*, in the midſt of his Sufferings, ſtedfaſtly believed that God would hereafter raiſe him up from the Dead, and reward him with eternal Felicity.

Some modern Commentators have, however, embraced a contrary Opinion; denying that *Job* had any Idea of a future State, or Reſurrection from the Dead, and alledging, that the Paſſage of which we are now ſpeaking refers onely to the Hopes he had of being reſtored to a proſperous Condition in this Life: Wherefore, according to their Sentiments, the Aſſertion of this devout Perſon is thus to be underſtood: *I know that my God lives, and that hereafter he ſhall manifeſt his Power in my Favour, by laying mine Enemy in the Duſt; and, notwithſtanding the miſerable Condition I am now in, yet my Body, however corrupted, ſhall be reſtored, and in my Fleſh*, that is, *in this Life, ſhall I ſee God*; that is, his Power, in *delivering me from all theſe Evils.* To ſupport this Manner of interpreting *Job*'s Teſtimony of his Faith, they alledge, That in the Scriptures there are many Inſtances of great and heavy Sufferings being ſpoken of, as of Death; as in the *Pſalms*, when we read, *My Strength is dried like a Potſherd, and my Tongue cleaveth to my Jaws; and thou haſt brought me into the Duſt of Death.* Comformable to which, Reſurrection and Quickening are made uſe of to denote God's returning and delivering the Spirits of the Righteous from thoſe deep and daily Calamities; to which purpoſe, we read alſo in the *Pſalms*, *God, who hath ſhewed me great and ſore Troubles, ſhall quicken me again, and ſhall bring me up again from the Depths of the Earth.* They argue, farther, That *Job* himſelf, in other Parts of his Lamentations, expreſſes no other Hopes in Death than being abſolutely free from Senſation; and, conſequently, would thereby be rid of thoſe excruciating Torments under which he at that Time groaned. And this, according to them, is exactly conformable to the Divinity of thoſe antient Times, wherein, as *Job*'s Friends plainly ſet it forth, they conceived, from the Obſervation and Advice of their Fathers, that God conſtantly rewarded the pious with good Things, and plagued the wicked for their Offences: Which was directly oppoſite to the Notion of a future State, wherein is conceived that exact Retribution is made; and, ſuch good Men as have been unhappy in this World, are there amply recompenſed. They alſo obſerve, That in the Senſe they take this Expreſſion, it actually did come to paſs; the Lord removing thoſe Ills which were intended for his Trial, and raiſing him to a more exalted State than that from which he had fallen. Which being the Concluſion of the Book, they argue from thence, that we are to draw no other Moral from it but what hath reſpect to the Mercy of God in delivering, temporally, all ſuch as truſt in him: And, being ſo taken, ſay they, it could not but excite the *Iſraelites* to Patience, who would hardly have been induced to liſten to any other Conſideration.

The Aſſertors of this latter Opinion urge farther in its Support, That there are various Objections to the contrary Interpretation, which cannot be anſwered: As, for Inſtance; If this Place, ſay they, had been antiently underſtood as relating to the Reſurrection of the Dead, how could it be poſſible that the *Jews* ſhould never take Notice of it: Or why did they not urge it againſt the *Sadduces*, who abſolutely denied the Reſurrection, though, in other Reſpects, very religious Perſons, and zealous Aſſertors of the Law. Secondly, From whom did *Job* derive this Knowledge? ſince at the Time in which he lived, the Immortality of the Soul was a Doctrine hardly known in the World, as far as we can, with any Certainty, trace it. Thirdly, Why did *Job* ſo bitterly complain of what had befallen him? Or, Why did he arraign the Juſtice of God's Procedure towards him, and wiſh that he might plead with God as a Man pleads with his Neighbour, if all this Time he was ſatisfied in his own Mind, that after this Life paſſed he ſhould be judged and accepted by a living Redeemer, received to Mercy, and crowned with Glory? Many pious and moderate Divines have, from the Weight of theſe Reaſons, been led to join in this Sentiment, that *Job* intended a temporal Reſtitution only, and not a future Reſurection from the Dead; at leaſt, that his Words have only a ſecondary Meaning if taken in this Senſe, the natural Deſign of them being fulfilled by his attaining a ſecond Time to worldly Happineſs; under which might figuratively be ſet forth that eternal Felicity to which the Bleſſed are exalted in the next World, after having ſuffered ſuch Troubles and Afflictions as holy *Job* underwent in this: And, if I apprehend his Meaning right, it is after this Manner that the learned and devout Biſhop *Patrick* would have theſe Verſes of *Job* underſtood.

The Nature and Deſign of this Work, neceſſarily conſtrain us to deliver our own Sentiments on this ſo much Controverted Point; for, though in hiſtorical or critical Altercation, we are cautious of interpoſing our own Judgment, yet in a Caſe of ſuch Conſequence as this, wherein the very Foundation, not of the *Chriſtian* only, but of all Religion, is concerned, we eſteem it our Duty openly to defend the true Faith, and not leave any Advantages to the ſceptical Deriders of a future Sate; as we humbly apprehend ſome pious Divines have done, through a deſire, perhaps, of avoiding ſuch Imputations as the Malice of modern Infidels had ſuggeſted againſt the warmer Advocates for the Truth of revealed Religion. Induced by this Conſideration, we intreat our Readers to conſider, that however common the Notion may be, yet there are no Arguments which can be drawn either from Scripture or Reaſon, to prove that ſuch holy Perſons as retained the true Faith after the Flood, had but dark and obſcure Conceptions as to the Attributes of God, his Promiſe of a Saviour, and his raiſing up the Righteous to Life eternal: For we ſay, and ſay it with Authority of the Scriptures, both of the *Old* and *New Teſtament*, That *Noah*, and the Patriarchs deſcending from him, had clear and certain Revelations, for a conſiderable Tract of Time after the Flood: And tho' it be true that the Corruption of human Nature diſcovered itſelf ſoon after, and that Vice, Idolatry, and Superſtition made a ſwift and amazing Progreſs among Mankind in the ſucceeding Ages, yet there were ſtill ſome Perſons untainted both in Faith and Morals; ſuch as *Melchiſedeck*, King of *Salem*; nor is there any Reaſon to doubt, that, while ſuch religious and virtuous Perſons remained, God vouchſafed them ſuch Manifeſtations as were requiſite to ſupport their Belief, as may be collected from various Paſſages in this very Book of which we are ſpeaking. As to the Revelation afforded to *Abraham*, it is evident that it not only convinced him, but ſerved alſo to withdraw his Father *Terah* and his Family from the Adoration of falſe Gods to the Worſhip of the True. What the Faith was which *Terah* received, we can only conjecture from what we know of that of *Abraham*, and concerning it we are told by *Chriſt* that he ſaw his Day, and was glad; that is, he ſaw it by Faith, and was aſſured of the Coming of the *Meſſiah*, and, doubtleſs, of the Conſequence of his coming, *viz. the ſaving thoſe who believed in him.* In aſſerting this Doctrine, the Author of the Epiſtle to the *Hebrews*, and the Apoſtle *Peter*, in his General Epiſtle, as clearly and fully concur, as it is in the Power of Words to teſtify. Now, this being conſidered, what Abſurdity, what Incongruity, what Straining, can there be in applying the Words of *Job* to the Reſurrection of the Dead? Or, rather, what Probability, what Propriety, what Connection, does there appear in giving them another Senſe? Which, indeed his Friends had hinted to him, but he himſelf had more than once diſclaimed; aſſerting, that he had no Pleaſure, no Deſire, no Hope, in this Life, but that he earneſtly ſighed for a Deliverance by Death; not impiouſly ſeeking thereby to be out of the Reach of God's Arm, but becauſe he ſhould then ſee him for himſelf, and behold him with his Eyes; to which very Profeſſion he appeals, as ſoon as he had made it, as a plain Teſtimony of his Piety, and urges it as a Reaſon why his Friends ſhould retract their ill Opinion of him: *Ye ſhould ſay*, (adds *Job*) *why perſecute we him, ſeeing the Root of the Matter is found in me*; that is, Why ſhould ye longer treat as an Hypocrite, or an Infidel, one who, from this publick Confeſſion, ye know to have received the true Faith; and, who, notwithſtanding the Complaints forced from him by Pain, believes and truſts in God. The Arguments, we hope, without deſcending to farther Particulars, are weighty enough to convince unprejudiced Perſons, that this is the genuine Senſe of what the righteous *Job* advances, concerning the Confidence he had of beholding his Redeemer in the Fleſh, after his Body was conſumed. But it is now Time to return to the Current of the Hiſtory, and the ſubſequent Diſcourſes between *Job* and his Friends.

CHAP. XX.

Zophar's *Anſwer, in which he ſets forth the Stat*
and Portion of the Wicked, altho' for a Time h
may flouriſh and proſper.

Ver. 1. THEN anſwered Zophar the Naama
thite, and ſaid, 2 Therefore do m
thoughts cauſe me to anſwer, and for *this* I mak
haſte. 3 I have heard the check of my reproach
and the ſpirit of my underſtanding cauſeth m
to anſwer. 4 Knoweſt thou *not* this of ol
ſince man was placed upon earth, 5 Th
the triumphing of the wicked *is* ſhort, and t
joy of the hypocrite *but* for a moment?
Though his excellency mount up to the heaven
and his head reach unto the clouds: 7 *Yet* h
ſhall periſh for ever like his own dung: th
which have ſeen him ſhall ſay, Where *is* h
8 He ſhall flie away as a dream, and ſhall not
found: yea, he ſhall be chaſed away as a viſi
of the night. 9 The eye alſo *which* ſaw hi
ſhall *ſee him* no more; neither ſhall his place a
more behold him. 10 His children ſhall ſe
to pleaſe the poor, and his hands ſhall reſt
their goods. 11 His bones are full *of the ſi*
his youth, which ſhall lie down with him in
duſt. 12 Though wickedneſs be ſweet in
mouth, *though* he hide it under his tongue;
Though he ſpare it, and forſake it not;
keep it ſtill within his mouth: 14 *Yet* his m
in his bowels *is* turned, *it is* the gall of aſps w
in him. 15 He hath ſwallowed down riches,
he ſhall vomit them up again: God ſhall
them out of his belly. 16 He ſhall ſuck
poiſon of aſps: the vipers tongue ſhall ſlay
17 He ſhall not ſee the rivers, the floods,
brooks of honey and butter. 18 That w
he laboured for, ſhall he reſtore, and ſhall
ſwallow *it* down: according to his ſubſtance
the reſtitution *be*, and he ſhall not rejoice *th*
19 Becauſe he hath oppreſſed, and hath for
the poor; *becauſe* he hath violently taken

n houſe which he builded not: 20 Surely he hall not feel quietneſs in his belly, he ſhall not ve of that which he deſired. 21 There ſhall one of his meat be left; therefore ſhall no man look for his goods. 22 In the fulneſs of his fficiency he ſhall be in ſtraits: evey hand of the wicked ſhall come upon him. 23 *When* he is about to fill his belly, *God* ſhall caſt the fury of his wrath upon him, and ſhall rain *it* upon him while he is eating. 24 He ſhall flee om the iron weapon, *and* the bow of ſteel ſhall rike him through. 25 It is drawn and cometh t of the body; yea, the gliſtering ſword cometh out of his gall; terrours *are* upon him. 6 All darkneſs *ſhall be* hid in his ſecret places: fire not blown ſhall conſume him; it ſhall go ll with him that is left in his tabernacle. 27 The heaven ſhall reveal his iniquity: and the rth ſhall riſe up againſt him. 28 The increaſe his houſe ſhall depart, *and his goods* ſhall flow ay in the day of his wrath. 29 This is the rtion of a wicked man from God, and the ritage appointed unto him by God.

This is the Portion of a wicked Man from God, and the ritage appointed to him by God] God, like a wiſe r of a Feaſt, gives to every Man his proper Por- , and as a juſt Judge, diſtributes to him according his Deſerts. In the *Hebrew* it is *the Heritage* of his ord, *i. e.* the Portion as before, called here *an He- ge*; thereby to note the Stability and Aſſurance of that it is as firm as an Inheritance, which he had by Fraud and Violence. *Of his Word*; either, Of God's Word, *i. e.* which is allotted to him by Word or Sentence of God. Or, 2. Of the wicked n's Word, the Reward of his Speeches; which, his Actions, are, and may well be preſumed to be ked and blaſphemous, and many Ways offenſive to . And he inſtances in his Speeches, rather than his Actions, to meet with *Job*, who, tho' he had ſome colourable Excuſes for his Actions, yet was y of many Exceſſes againſt God, which he would by inſinuate, were not ſo harmleſs and excuſable as pretended, as appeared by theſe ſevere Judgments, h they brought on wicked Men.

CHAP. XXI.

ſhews, that even in the Judgment of Man he has Reaſon to complain.

1. BUT Job anſwered and ſaid, 2 Hear diligently my ſpeech, and let this be conſolations. 3 Suffer me that I may ſpeak, after that I have ſpoken, mock on. 4 As for is my complaint to man? and if *it were ſo*, why ld not my ſpirit be troubled? 5 Mark me, be aſtoniſhed, and lay *your* hand upon *your* th. 6 Even when I remember, I am afraid, trembling taketh hold on my fleſh. 7 Where- do the wicked live, become old, yea, are ty in power? 8 Their ſeed is eſtabliſhed in ſight with them, and their offſpring before eyes. 9 Their houſes *are* ſafe from fear, er is the rod of God upon them. 10 Their endreth and faileth not, their cow calveth caſteth not her calf. 11 They ſend forth little ones like a flock, and their children . 12 They take the timbrel and harp, joyce at the ſound of the organ. 13 They their days in wealth, and in a moment go to the grave. 14 Therefore they ſay unto Depart from us; for we deſire not the knowledge of thy ways. 15 What is the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him? 16 Lo, their good *is* not in their hand: the counſel of the wicked is far from me. 17 How oft is the candle of the wicked put out? and *how oft* cometh their deſtruction upon them? *God* diſtributeth ſorrow in his anger. 18 They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away. 19 God layeth up his iniquity for his children: he rewardeth him, and he ſhall know *it*. 20 His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty. 21 For what pleaſure *hath* he in his houſe after him, when the number of his months is cut off in the midſt? 22 Shall *any* teach God knowledge? ſeeing he judgeth thoſe that are high. 23 One dieth in his full ſtrength, being wholly at eaſe and quiet. 24 His breaſts are full of milk, and his bones are moiſtened with marrow. 25 And another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure. 26 They ſhall lie down alike in the duſt, and the worms ſhall cover them. 27 Behold I know your thoughts, and the devices *which* ye wrongfully imagine againſt me. 28 For ye ſay, Where *is* the houſe of the prince? and where *are* the dwelling places of the wicked? 29 Have ye not aſked them that go by the way? and do ye not know their tokens? 30 That the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath. 31 Who ſhall declare his way to his face? and who ſhall repay him *what* he hath done? 32 Yet ſhall he be brought to the grave, and ſhall remain in the tomb. 33 The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as *there are* innumerable before him. 34 How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſhood?

Have ye not aſked them that go by the Way? And do ye not know their Tokens] The firſt Clauſe contains the Words of *Job*'s Friends, who thus continue their former Diſcourſe by a ſecond Enquiry: Or, rather ſecondly, of *Job* himſelf, who anſwers one Queſtion with another. You may learn this, which is the Subject of our Debate, namely, that good Men are often afflicted, and that wicked Men as commonly die in Proſperity, and are not puniſhed in this World, even *from them that go by the Way*, i. e. either from Travellers, who, by their univerſal Knowledge of Mankind, are more capable Judges in this Affair, or from any one that paſſeth along the Highway, every Man you meet with. It is ſo common and trivial a Thing, that no Man of common Senſe can be ignorant of it. *And do ye not know their Tokens?* The Example, or Evidences, or Signs of this Truth, which they that go by the Way can produce. They will ſhew you in divers Places the magnificent Houſes and Structures, and other Monuments of Power and Dignity, which wicked great Men have erected, which they now poſſeſs, and in which they live and die. He alludes here to thoſe Tokens which are ſet up in the High-ways, for the Direction of Travellers. The Thing they were to learn of Paſſengers, follows in the next Verſe; that is, *that the Wicked are reſerved to the Day of Deſtruction*; i. e. either to ſome terrible and deſolating Judgments, which God ſometimes ſends upon wicked Princes or People, or to the laſt and general Day of Judgment, which is called in Scripture, *the Day of Wrath*. For the Day of the general Reſurrection, was not unknown to *Job* and his Friends.

CHAP. XXII.

Eliphaz *ſhews, that Man's Goodneſs profits not God. He charges* Job*'s Miſery on his Sins, which God beheld and knew. He exhorts him to return to God, aſſuring him of Mercy and Acceptance.*

Ver. 1. THEN Eliphaz the Temanite anſwered and ſaid, 2 Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? 3 *Is it* any pleaſure to the Almighty, that thou art righteous? or *is it* gain *to him* that thou makeſt thy ways perfect? 4 Will he reprove thee for fear of thee? will he enter with thee into judgment? 5 *Is* not thy wickedneſs great? and thine iniquities infinite? 6 For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their cloathing. 7 Thou haſt not given water to the weary to drink, and thou haſt withholden bread from the hungry. 8 But *as for* the mighty man, he had the earth, and the honourable man dwelt in it. 9 Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken. 10 Therefore ſnares *are* round about thee, and ſudden fear troubleth thee; 11 Or darkneſs *that* thou canſt not ſee, and abundance of waters cover thee. 12 *Is* not God in the height of heaven? and behold the height of the ſtars how high they are. 13 And thou ſayeſt, How doth God know? can he judge through the dark cloud? 14 Thick clouds are a covering to him that he ſeeth not, and he walketh in the circuit of heaven. 15 Haſt thou marked the old way which wicked men have troden? 16 Which were cut down out of time, whoſe foundation was overflown with a flood. 17 Which ſaid unto God, Depart from us: and what can the Almighty do for them? 18 Yet he filled their houſes with good *things*: but the counſel of the wicked is far from me. 19 The righteous ſee *it*, and are glad: and the innocent laugh them to ſcorn. 20 Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth. 21 Acquaint now thy ſelf with him, and be at peace: thereby good ſhall come unto thee. 22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. 23 If thou return to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacles. 24 Then ſhalt thou lay up gold as duſt, and the *gold* of Ophir as the ſtones of the brooks. 25 Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver. 26 For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God. 27 Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows. 28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the light ſhall ſhine upon thy ways. 29 When *men* are caſt down, then thou ſhalt ſay, *There is* lifting up: and he ſhall ſave the humble perſon. 30 He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſs of thine hands.

And ſtripped the Naked of their Cloathing] He calls them *naked*, either, 1. Becauſe they had but few and mean Cloaths, ſuch being often called *naked*, as *Deut.* xxviii. 48. 1 *Cor.* iv. 11. *James* ii. 15. Or, 2. From the Effect; becauſe, tho' he did not find them Naked, yet he made them ſo. The like Phraſes we have *Iſa.* xlvii. 2. *grind Meal*, that is, by grinding Corn make it Meal, *Amos* viii. 5. *falſifying the deceitful Ballances*, that is, by falſifying, making true Ballances deceitful. And ſo here, *to ſtrip the Naked*, is, by ſtripping them, to make them naked.

He ſhall deliver the Iſland of the Innocent; and it is delivered by the Pureneſs of thine Hands] God, whoſe Prerogative it is, upon thy Requeſt, when thou ſhalt become innocent, will for thy Sake deliver the whole Iſland (or Country, as the Word is often uſed in Scripture to ſignify, *Gen.* x. 5, &c. *Pſ.* lxxii. 10. and xcvii. 1. *Iſa.* xli. 5.) in which thou dwelleſt: Or the *guilty*, or *him that is not innocent*. For the Word here rendered *Iſland*, is ſometimes uſed for *not*, in Scripture, as 1 *Sam.* iv. 21. *Prov.* xxxi. 3. So the Senſe is, God will have ſo great a Reſpect to thy Innocence and Purity, that for thy Sake he will deliver thoſe that belong to thee, or will live with or near thee, tho' in themſelves they are Sinners, and ripe for Deſtruction. Thus, as he aſſerts the Prevalency of the righteous Man' Prayers with God, and by the ſame Argument perſuade *Job* to Repentance; ſo he alledges this as an Evidence, that *Job* did not ſtretch out pure Hands to God i Prayer, as he pretended, becauſe his Prayers could no prevail for the Preſervation of himſelf or his Children, and much leſs for others at a greater Diſtance.

CHAP. XXIII.

Job *deſires to plead with God, who would not con found, but ſtrengthen him. God, by his Provi dence, brings about what he had decreed.* Job' *Trouble herein.*

Ver. 1. THEN Job anſwered and ſaid, 2 Eve to day *is* my complaint bitter: m ſtroke is heavier than my groaning. 3 O that knew where I might find him; *that* I migh come *even* to his ſeat! 4 I would order *my* cau before him, and fill my mouth with argumen 5 I would know the words *which* he wou anſwer me, and underſtand what he would ſa unto me. 6 Will he plead againſt me wit *his* great power? No, but he would put *ſtrengt* in me. 7 There the righteous might diſpute wit him; ſo ſhould I be delivered for ever fro my judge. 8 Behold, I go forward, but he not *there*; and backward, but I cannot perceiv him: 9 On the left hand, where he doth work but I cannot behold *him*: he hideth himſelf o the right hand that I cannot ſee *him*. 10 Bu he knoweth the way that I take: *when* he hat tried me, I ſhall come forth as gold. 11 M foot hath held his ſteps, his way have I kep and not declined. 12 Neither have I gone bac from the commandment of his lips, I have ſteemed the words of his mouth, more than m neceſſary *food*. 13 But he *is* in one *mind*, an who can turn him? and *what* his ſoul deſiret even *that* he doeth. 14 For he performeth *t* *thing that is* appointed for me: and many ſu things *are* with him. 15 Therefore am I troubl at his preſence: when I conſider, I am afraid him. 16 For God maketh my heart ſoft, and t Almighty troubleth me: 17 Becauſe I was n cut off before the darkneſs, neither hath he c vered the darkneſs from my face.

Behold, I go forward, but he is not there; and ba ward, but I cannot perceive him; on the Left Hand wh he doth work, but I cannot behold him; he hideth h ſelf on the Right Hand, that I cannot ſee him] *I go f* *wards*, i. e. toward the Eaſt, which in Scripture is counted the Fore-part of the World, as the *Heb* Name of it ſignifies, becauſe of the Light of the S wh which ariſeth there, and draws our Eyes towards it. *But he is not there*; that is, ſo as I would have him, as a Judge to hear and determine my Cauſe, of which he is here ſpeaking; for otherwiſe he heard and believed that God was eſſentially preſent in all Places. *And backwards*; that is, towards the Weſt. So alſo the North is called the Left Hand, and the South the Right Hand, becauſe they are all ſo towards the Eaſt. He names the four Quarters of the World, to ſhew his eager Deſire and reſtleſs Endeavours to find out God, and to preſent himſelf before him. *On the Left Hand where he doth work*; that is, in a ſpecial Manner, more than in other Parts of the World; for ſo indeed God did work in thoſe Parts which were northward from *Job*, becauſe there Mankind (among whom God delights to be, and to work) were moſt numerous, and moſt ingenious to diſcern and acknowledge God's Works. There alſo was the Seat of the *Syrian* Empire, and afterwards of the other ſucceſſive Empires; where God did many eminent and glorious Works: But this *Hebrew* Word is, by others, improperly rendered *when*, or *whilſt he worketh*, namely, in a ſignal Manner. So this is added to aggravate *Job*'s Unhappineſs. We may certainly find any Man when and where he is working: But I, ſays *Job*, ſearch for God when and where he is working, and yet cannot find him out. *He hideth himſelf*, that is, from me. He withdraweth his Favour, and will not afford me his Preſence or Audience. *I cannot ſee him*; either, 1. I cannot diſcern his Counſels and Ways, and the Reaſons of his ſevere Dealings with me. Or rather, 2. He doth not appear to me as a Judge to examine my Cauſe and Arguments, but condemns me unheard.

CHAP. XXIV.

The Practice and Proſperity of the Wicked. Their Puniſhment and Curſe in the End.

Ver. 1. WHY, ſeeing times are not hidden from the Almighty, do they that know him, not ſee his days? 2 *Some* remove the land marks: they violently take away flocks, and feed *thereof*. 3 They drive away the aſs of the fatherleſs, they take the widows ox for a pledge. 4 They turn the needy out of the way: the poor of the earth hide themſelves together. 5 Behold, *as* wild aſſes in the deſart, go they forth to their work, riſing betimes for a prey: the wilderneſs *yieldeth* food for them, *and* for *their* children. 6 They reap every one his corn in the field: and they gather the vintage of the wicked. 7 They cauſe the naked to lodge without cloathing, that *they have* no covering in the cold. 8 They are wet with the ſhowers of the mountains, and embrace the rock for want of a ſhelter. 9 They pluck the fatherleſs from the breaſt, and take a pledge of the poor. 10 They cauſe *him* to go naked without cloathing, and they take away the ſheaf *from* the hungry. 11 *Which* make oyl within their walls, *and* tread *their* wine-preſſes, and ſuffer thirſt. 12 Men groan from out of the city, and the ſoul of the wounded crieth out: yet God layeth not folly *to them*. 13 They are of thoſe that rebel againſt the light, they know not the ways thereof, nor abide in the paths thereof. 14 The murderer riſing with the light, killeth the poor and needy, and in the night is as a thief. 15 The eye alſo of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and diſguiſeth *his* face. 16 In the dark they dig through houſes, *which* they had marked for themſelves in the day-time: they know not the light. 17 For the morning *is* to them even as the ſhadow of death: if *one* know *them*, *they are in* the terrors of the ſhadow of death. 18 He *is* ſwift as the waters, their portion is curſed in the earth: he beholdeth not the way of the vineyards. 19 Drought and heat conſume the ſnow-waters; *ſo doth* the grave *thoſe which* have ſinned. 20 The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembred, and wickedneſs ſhall be broken as a tree. 21 He evil intreateth the barren that beareth not: and doeth not good to the widow. 22 He draweth alſo the mighty with his power: he riſeth up, and no *man* is ſure of life. 23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet his eyes *are* upon their ways. 24 They are exalted for a little while, but are gone and brought low, they are taken out of the way as all *other*, and cut off as the tops of the ears of corn. 25 And if *it be* not ſo now, who will make me a liar, and make my ſpeech nothing worth?

Why, ſeeing Times are not hidden from the Almighty, do they that know him, not ſee his Days] The Senſe of the Words, according to this Tranſlation, is this, *Why* (how comes it to paſs) *ſeeing Times*, namely, the ſeveral Times of every Man's Life, how long he ſhall live, as the fitteſt Seaſons and Opportunities (which are often called Times and Opportunities, as *Gen.* xxiv. 11. *Pſ.* xxxi. 15. and cxix. 126. *Acts* i. 6, 7.) for every Action, and particularly for the Puniſhment of wicked Men, about which the preſent Controverſy was, *are not hidden from*, or *unknown to the Almighty*, (that is, ſeeing all Times, and Men that live, and Things that are done, or to be done in their Times and Seaſons, are exactly known to God) *do they that know him* (that is, who love and obey him, as that Word is often uſed, as *Pſ.* ix. 10. xxxvi. 10. and xci. 14. or they who obſerve and regard his Ways and Works done in the World) *not ſee* (whence it is they cannot diſcern) *his* (God's) Days? that is, his Times and Seaſons which he takes for the Puniſhment of ungodly Men; which if they were conſtant and fixed in this Life, as you pretend they are, they would not be unknown to good Men, to whom God uſeth to reveal his Secrets, and they could not be unobſerved by ſo many good Men, who make it their Buſineſs to mind and ſtudy the Works of God, and eſpecially the Courſe and Method of his Providence towards good and bad Men. The Times or Days of God's executing Judgments upon Sinners, are frequently called *the Days of the Lord*, as *Iſa.* ii. 12. and xiii. 6. *Jer.* xlvi. 10. compare *Job* xx. 28. *Prov.* vi. 38. *Acts* ii. 20. as the Time of Man's judging is called *Man's Day*, 1 Cor. iv. 3. But this Verſe is in Part, and may, very agreeably to the *Hebrew* Text, be rendered and interpreted thus, *Why*, or *how are not Times* (that is, the Times and Seaſons appointed for the Puniſhment of evil Doers, about which the Diſpute was) *hidden*, or *reſerved by*, or *with God*; that is, kept as a Secret in his own Breaſt, and concealed from the Knowledge of Mankind: How can you ſay or think with any Colour, that theſe Times are fixed and manifeſt to all Men, and that Sinners are conſtantly puniſhed in this Life, and that ſo notoriouſly that all good Men may ſee it, as Ch. xxii. 15, 19. *Seeing they that know him* (that give themſelves to underſtand and conſider his Doings in the World, who of all Men are moſt likely to know this, if it were true and certain) *do not ſee his Days*, namely, of puniſhing the Wicked in this Life; and this he mentions as a fit Preface to uſher in the following Diſcourſe concerning the manifold Wickedneſs of Men, and withal their preſent Impunity.

He is ſwift as the Waters, their Portion is curſed in the Earth; he beholdeth not the Way of the Vineyards] In the firſt Clauſe is deſcribed, either, 1. The wicked Man's Diſpoſition and Deportment, that ſuch Perſons are light and frothy in their Spirits, or *ſwift*, or *haſty* to do Evil, or *unſtable in their* Ways *as the Water*;

or *upon the Face of the Waters*; i. e. like the Foam or Froth, or any other light Thing that ſwims upon the Face of the Waters. Or, rather, 2. His miſerable Condition, of which he evidently ſpeaks in the next Words, and in the two next Verſes. For tho' *Job* conſtantly affirms and maintains it againſt his Friends, that God will, ſooner or later, puniſh them, and ſometimes here cutting them off by remarkable and untimely Deaths, or otherwiſe inflicting on them ſome ſignal Judgment. So the Senſe is, *He is ſwift*, i. e. he quickly paſſeth away with all his Glory, *as the Waters* which never ſtay in one Place, but are always running away, or like a Ship or any other Thing which ſwimmeth *upon the Face of the Waters:* Tho' he ſeems to ſtand as firm and immoveable as a Rock, and to have taken deep Rooting in the Earth, yet he is ſuddenly and unexpectedly removed and plucked up by the Roots. *Their Portion*, or *his*, for he ſtill ſpeaks of the ſame Perſon, tho' with a Change of the Number, which is frequent in this Book, and elſewhere in Scripture. *Their Portion*, or *Part*, i. e. his Habitation and Eſtate which he left behind him, *Is curſed in the Earth*; is really accurſed by God, and ſo pronounced by all Men who live near or obſerve it, becauſe of the remarkable Judgments of God upon it, and upon his Poſterity or Family to which he left it, and from whom it is ſuddenly and ſtrangely alienated. *He beholdeth not the Way of the Vineyard*, i. e. he ſhall never more ſee or enjoy his Vineyards, or other pleaſant Places and Things, which ſeem to be comprehended under that Particular.

CHAP. XXV.

The Divine Majeſty and Purity ſuch, that Man cannot be juſtified before God, in whoſe Sight the heavenly Lights loſe their Luſtre.

Ver. 1. THEN anſwered Bildad the Shuhite, and ſaid, 2 Dominion and fear *are* with him, he maketh peace in high places. 3 Is there any number of his armies? and upon whom doth not his light ariſe? 4 How then can man be juſtified with God? or how can he be clean *that is* born of a woman? 5 Behold, even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight. 6 How much leſs man *that is* a worm: and the ſon of man *which is* a worm?

Dominion and Fear are with him; *he maketh Peace in his high Places*] That is, he hath abſolute and ſovereign Power over all Perſons and Things, with whom to contend, is both Rebellion and Madneſs. *And Fear*; actively underſtood, or *Terror*, i. e. that which juſtly makes him dreadful to all Men, eſpecially to all that undertake to diſpute with him: Aweful Majeſty, infinite Knowledge, whereby he knows Mens Hearts far better than they know themſelves, and ſees much Sin in them, which themſelves do not diſcover, and exact Purity and Juſtice, which render him formidable to Sinners. *Are with him:* Emphatically ſpoken; with him whom thou challengeſt; with him who is not lightly or irreverently to be named, much leſs to be contended with. And therefore it is thy Duty to humble thyſelf for thy preſumptuous Words and Carriages towards him, and quietly and modeſtly to ſubmit thyſelf and thy Cauſe to his Pleaſure. *He maketh Peace in his high Places.* This Clauſe, as well as the following Verſe, ſeems to be added to prove what he laſt ſaid of his Dominion and Dreadfulneſs. He keepeth and ruleth all Perſons and Things in Heaven, in Peace and Harmony, and the Order which he hath eſtabliſhed among them. The Angels, tho' very numerous, and differing in Orders and Miniſteries, all acknowledge his Sovereignty, and acquieſce in his Pleaſure, without diſputing or murmuring. The Stars and heavenly Bodies, tho' vaſt in their Bulk, and various in their Motions, yet exactly keep their Courſes, and the Order appointed them by God: And therefore it is great Folly and Impudence in thee to exempt thyſelf from his Juriſdiction, or to quarrel with the Methods of his Dealings with thee.

CHAP. XXVI.

Job *reproves* Bildad *for his uncharitable Suggeſtions. He acknowledges God's Power and Providence to be infinite and unſearchable; of which our Knowledge is but ſmall.*

Ver. 1. BUT Job anſwered and ſaid, 2 How haſt thou helped *him that is* withou power? *how* ſaveſt thou the arm *that hath* no ſtrength? 3 How haſt thou counſelled *him tha* *hath* no wiſdom? and *how* haſt thou plentifully declared the thing as it is? 4 To whom haſt thou uttered words? and whoſe ſpirit came from thee? 5 Dead *things* are formed from under the waters, and the inhabitants thereof: 6 Hell i naked before him, and deſtruction hath no covering. 7 He ſtretcheth out the north over th empty place, *and* hangeth the earth upon nothing 8 He bindeth up the waters in his thick clouds and the cloud is not rent under them. 9 He holdeth back the face of *his* throne, an ſpreadeth his cloud upon it. 10 He hath compaſſed the waters with bounds, until the day an night come to an end. 11 The pillars of heave tremble, and are aſtoniſhed at his reproof. 1 He divideth the ſea with his power, and by hi underſtanding he ſmiteth through the proud. 1 By his Spirit he hath garniſhed the heavens; hi hand hath formed the crooked ſerpent. 14 Lo theſe *are* parts of his ways, but how little a portion is heard of him? but the thunder of hi power who can underſtand?

It is evident from the foregoing Words of *Bilda* that *Job*'s Arguments had made a great Impreſſion o his Friends, ſince there does not appear that Rancou of Spirit in this which ſhewed itſelf in the laſt Reply. It is true, there are no Conceſſions made b *Bildad*, yet, if we conſider, that *Zophar*, when he ha done, attempted not to carry on the Diſpute; it ma be reaſonably believed, that, finding themſelves unab to confute what in his ſeveral Diſputes *Job* had a vanced, as to the Inſcrutability of God's Providenc and the Injuſtice they were guilty of, in ſuppoſing him Hypocrite, and grievous Sinner, merely becauſe the ſaw him covered with Sores, and every Way in dee Affliction; they diſcovered ſuch an Alteration in the Countenances, as encouraged the holy *Job* to enter upo a copious Declaration of his Thoughts concerning Providence, and a full Defence both of his Behaviour ſinc his Trouble, and of his Courſe of Life before the Evils came upon him. This Speech is in the *Hebre* called *Maſhal*, which we tranſlate a *Parable*, but t literal Senſe thereof is an *excellent Diſcourſe*; and, i deed, whether we conſider the Matter contained therein, or the Manner in which it is expreſſed, there not, perhaps, in any Author, an Oration which cou have better deſerved that Title; and, we make n Queſtion, had it been found in any prophane Write but that Volumes would have been written by Way Comment thereon; and the ſame high Strains of Pangyric been diſcernible in ſuch Writings, as are at t Day to be found in the Labours of thoſe who have e plained *Homer*, or *Virgil*; ſince it is impoſſible to den that in Grandeur of Stile, and Sublimity of Though this ſingle Harangue of *Job* is preferable to any Thi which can be produced from the Works either of t Philoſophers or Poets.

CHA

CHAP. XXVII.

Job will not renounce his Integrity. The Character of an Hypocrite, and his Miſery; the Portion and Heritage of the Wicked.

Ver. 1. MOREOVER, Job continued his parable, and ſaid, 2 *As* God ſveth, *who* hath taken away my judgment, and the Almighty, *who* hath vexed my ſoul; 3 All the while my breath *is* in me, and the Spirit of God is in my noſtrils; 4 My lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit. 5 God forbid that I ſhould juſtify you: till I die, I will not remove my integrity from me. 6 My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach *me* ſo long as I live. 7 Let mine enemy be as the wicked, and he that riſeth up againſt me, as the unrighteous. 8 For what *is* the hope of the hypocrite, though he had gained, when God taketh away his ſoul? 9 Will God ear his cry when trouble cometh upon him? 10 Will he delight himſelf in the Almighty? ill he always call upon God? 11 I will teach ou by the hand of God: that which is with the lmighty, will I not conceal. 12 Behold, all e your ſelves have ſeen *it*, why then are ye thus ltogether vain? 13 This is the portion of a icked man with God, and the heritage of ppreſſors, *which* they ſhall receive of the lmighty. 14 If his children be multiplied, *it* s for the ſword: and his offspring ſhall not be tisfied with bread. 15 Thoſe that remain of im ſhall be buried in death: and his widows hall not weep. 16 Though he heap up ſilver s the duſt, and prepare raiment as the clay; 7 He may prepare *it*, but the juſt ſhall put *it* n, and the innocent ſhall divide the ſilver. 18 le buildeth his houſe as a moth, and as a booth hat the keeper maketh. 19 The rich man all lie down, but he ſhall not be gathered: openeth not his eyes, and he *is* not. 20 errors take hold on him as waters, a tempeſt ealeth him away in the night. 21 The eaſt-ind carrieth him away, and he departeth: and a ſtorm hurleth him out of his place. 22 For d ſhall caſt upon him, and not ſpare: he would n flee out of his hand. 23 *Men* ſhall clap eir hands at him, and ſhall hiſs him out of his ace.

Thoſe that remain of him ſhall be buried in Death; d his Widows ſhall not weep] Thoſe that eſcape the ord and Famine juſt before mentioned, *ſhall be bu-d in Death*. Either, 1. They ſhall die, and ſo be ied. Or, 2. Shall be buried as ſoon as ever they dead, either becauſe their Relations or Dependants r leſt they ſhould revive again, and give them more ouble, or becauſe they were not able to beſtow any eral Pomp upon them, or thought them unworthy it. Or, 3. Shall be in a Manner utterly extinct or by Death; all their Hope, Glory, Name, and mory (which they deſigned to perpetuate to all Ages) ll be buried with them, and they ſhall never riſe in to a bleſſed Life; whereas a good Man hath Hope his Death, and leaves his good Name alive and flou-ing in the World, and reſts in his Grave in Aſſurance Redemption from it, and a glorious Reſurrection to appy and eternal Life. *And his Widows* (for they many Wives, either to gratify their Luſt, or to reaſe and ſtrengthen their Family and Intereſt) *ſhall not weep*; either becauſe they durſt not lament their Death, which was entertained with publick Joy; or becauſe they were overwhelmed and aſtoniſhed with the Greatneſs and Strangeneſs of the Calamity, and therefore could not weep; or becauſe they alſo, as well as others, groaned under their Tyranny and Cruelty, and rejoiced in their Deliverance from it.

CHAP. XXVIII.

God's Power and Wiſdom in the Works of Nature, ſuch as is not to be bought or acquired, and is only in God. Man's Wiſdom is to fear God.

Ver. 1. SURELY, there is a vein for the ſilver, and a place for gold *where* they fine *it*. 2 Iron is taken out of the earth, and braſs *is* molten *out of* the ſtone. 3 He ſetteth an end to darkneſs, and ſearcheth out all perfection: the ſtones of darkneſs and the ſhadow of death. 4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men. 5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire. 6 The ſtones of it *are* the place of ſaphires: and it hath duſt of gold. 7 *There is* a path which no fowl knoweth, and which the vultures eye hath not ſeen. 8 The lions whelps have not trodden it, nor the fierce lion paſſed by it. 9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots. 10 He cutteth out rivers among the rocks, and his eye ſeeth every precious thing. 11 He bindeth the floods from overflowing, and *the thing that is* hid, bringeth he forth to light. 12 But where ſhall wiſdom be found? and where *is* the place of underſtanding? 13 Man knoweth not the price thereof; neither is it found in the land of the living. 14 The depth ſaith, It *is* not in me: and the ſea ſaith, *It is* not with me. 15 It cannot be gotten for gold, neither ſhall ſilver be weighed for the price thereof. 16 It cannot be valued with the gold of Ophir, with the precious onyx, or the ſaphire. 17 The gold and the cryſtal cannot equal it: and the exchange of it *ſhall not be for* jewels of fine gold. 18 No mention ſhall be made of coral, or of pearls: for the price of wiſdom *is* above rubies. 19 The topaz of Ethiopia ſhall not equal it, neither ſhall it be valued with pure gold. 20 Whence then cometh wiſdom? and where *is* the place of underſtanding? 21 Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air. 22 Deſtruction and death ſay, We have heard the fame thereof with our ears. 23 God underſtandeth the way thereof, and he knoweth the place thereof. 24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven. 25 To make the weight for the winds, and he weigheth the waters by meaſure. 26 When he made a decree for the rain, and a way for the lightning of the thunder: 27 Then did he ſee it, and declare it, he prepared it, yea, and ſearched it out. 28 And unto man he ſaid, Behold, the fear of the Lord, that is wiſdom, and to depart from evil *is* underſtanding.

And unto Man he ſaid, Behold the Fear of the Lord, that is Wiſdom, and to depart from Evil is Underſtanding] He ſaid to *Adam* at firſt, and in, and with him, to all his Poſterity. — *He ſaid*, i. e. God ſpoke it, partly, and at firſt inwardly to the Mind of Man, in which God wrote this with his own Finger, and engraved it as a firſt Principle for his Direction; and partly afterwards by the Inſtructions of the holy Prophets, who declared the Will of God, and taught the People their Duty both to God and Man, making it their chief Buſineſs to make Man wiſe unto Salvation. *Behold*; which denotes the great Importance of this Doctrine, and likewiſe Man's Dulneſs and Reluctance to apprehend and conſider it, and his Proneneſs to place his Wiſdom in vain and curious Speculations. — *The Fear of the Lord*, i. e. true Religion, and the right Worſhip of God, internal and external, all which comes under this Appellation — *that is Wiſdom*. In that only conſiſts true Wiſdom, becauſe that, and only that, is his Duty, his Safety, and his Happineſs, both for this Life and the next; this is actually attainable; but the Depth of God's Ways are unknown and inſcrutable by the utmoſt Reach of human Ability. — *And ſo depart from Evil*, i. e. from Sin, which is called *Evil* eminently, as being the chief, if not the only Evil, and the Cauſe of all other Evils, as conſtantly and immutably evil, whereas Afflictions may be rendered good and highly beneficial. Religion conſiſts of two Branches, doing Good, and forſaking Evil; the firſt is expreſſed in the former Clauſe of this Verſe, and the latter in theſe Words — *is Underſtanding*. It is the beſt Kind of Knowledge or Wiſdom to which Man can attain in this Life. The ſame Thing is here twice repeated in different Phraſes: And the Deſign of *Job* in this Cloſe of his Diſcourſe, is not only to ſhew the Miſtake, and reprove the Arrogance and Boldneſs of his Friends, in prying into God's Secrets, and paſſing ſuch a raſh Cenſure upon him, and upon God's Ways and Conduct towards him; but alſo to vindicate himſelf from the Imputation of Hypocriſy and Prophaneneſs, which they had faſtened upon him, by ſhewing that he had ever eſteemed it his beſt Wiſdom, and trueſt Intereſt to fear God, and to depart from Evil.

CHAP. XXIX.

Job'*s former Happineſs in God's Favour; his Honour among Princes; his Charity; Juſtice to the Wicked; the Reſpect ſhewn him by all Degrees of Men.*

Ver. 1. MOREOVER, Job continued his parable, and ſaid, 2 Oh that I were as *in* months paſt, as *in* the days *when* God preſerved me: 3 When his candle ſhined upon my head, *and when* by his light I walked *through* darkneſs: 4 As I was in the days of my youth, when the ſecret of God *was* upon my tabernacle: 5 When the Almighty *was* yet with me, *when* my children *were* about me: 6 When I waſhed my ſteps with butter, and the rock poured me out rivers of oyl: 7 When I went out to the gate, through the city, *when* I prepared my ſeat in the ſtreet! 8 The young men ſaw me, and hid themſelves: and the aged aroſe, *and* ſtood up. 9 The princes refrained talking, and laid *their* hand on their mouth. 10 The nobles held their peace, and their tongue cleaved to the roof of their mouth. 11 When the ear heard *me*, then it bleſſed me; and when the eye ſaw *me*, it gave witneſs to me: 12 Becauſe I delivered the poor that cried, and the fatherleſs, and *him that had* none to help him. 13 The bleſſing of him that was ready to periſh, came upon me: and I cauſed the widows heart to ſing for joy. 14 I put on righteouſneſs, and it cloathed me: my judgment *was* as a robe and a diadem. 15 I was eyes to the blind, and feet *was* I to the lame. 16 I *was* a father to the poor: and the cauſe *which* I knew not, I ſearched out. 17 And I brake the jaws of the wicked, and pluckt
the ſpoil out of his teeth. 18 Then I ſaid, I
ſhall die in my neſt, and I ſhall multiply my days
as the ſand. 19 My root *was* ſpread out by the
waters, and the dew lay all night upon my
branch. 20 My glory *was* freſh in me, and my
bow was renewed in my hand. 21 Unto me
men gave ear, and waited, and kept ſilence at
my counſel. 22 After my words they ſpake
not again, and my ſpeech dropped upon them.
23 And they waited for me, as for the rain, and
they opened their mouth wide *as* for the latter
rain. 24 *If* I laughed on them, they believed
it not, and the light of my countenance they caſt
not down. 25 I choſe out their way, and ſat
chief, and dwelt as a king in the army, as one
that comforteth the mourners.

I obſerve no Difficulty in this Chapter that needs Ex-
planation; let us therefore haſten to the next.

CHAP. XXX.

Job'*s Honour is changed into extreme Contempt, an*
his Proſperity into the deepeſt Calamity.

Ver. 1. BUT now *they that are* younger tha
I, have me in deriſion, whoſe father
I would have diſdained to have ſet with th
dogs of my flock. 2 Yea whereto *might* th
ſtrength of their hands *profit* me, in whom o
age was periſhed? 3 For want and famine *th*
were ſolitary: fleeing into the wilderneſs i
former time deſolate and waſte: 4 Who cut u
mallows by the buſhes, and juniper-roots *f*
their meat. 5 They were driven forth fro
among *men* (they cried after them, as *after*
thief) 6 To dwell in the clifts of the valley
in caves of the earth, and in the rocks. 7 Amon
the buſhes they brayed, under the nettles the
were gathered together. 8 *They were* childre
of fools, yea, children of baſe men: they we
viler than the earth. 9 And now am I the
ſong, yea, I am their by-word. 10 They abh
me, they flee far from me, and ſpare not to ſp
in my face. 11 Becauſe he hath looſed my co
and afflicted me, they have alſo let looſe t
bridle before me. 12 Upon *my* right *hand* r
the youth, they puſh away my feet, and th
raiſe up againſt me the ways of their deſtructio
13 They mar my path, they ſet forward m
calamity, they have no helper. 14 They ca
upon me as a wide breaking in *of waters*: in t
deſolation they rolled themſelves *upon me*.
Terrors are turned upon me: they purſue m
ſoul as the wind: and my welfare paſſeth aw
as a cloud. 16 And now my ſoul is poured o
upon me; the days of affliction have taken ho
upon me; 17 My bones are pierced in me
the night-ſeaſon: and my ſinews take no reſt.
By the great force *of my diſeaſe*, is my garme
changed: it bindeth me about as the collar
my coat. 19 He hath caſt me into the mi
and I am become like duſt and aſhes. 20 I
unto thee, and thou doſt not hear me: I ſt
up, and thou regardeſt me *not*. 21 Thou
become cruel to me: with thy ſtrong hand th
oppoſeſt thy ſelf againſt me. 22 Thou lif
me up to the wind: thou cauſeſt me to
upon it, and diſſolveſt my ſubſtance. 23 F
know *that* thou wilt bring me to death, and

the houſe appointed for all living. 24 Howbeit he will not ſtretch out his hand to the grave, though they cry in his deſtruction. 25 Did not I weep for him that was in trouble? was not my ſoul grieved for the poor? 26 When I looked for good, then evil came unto me: and when I waited for light there came darkneſs. 27 My bowels boiled and reſted not: the days of affliction prevented me. 28 I went mourning without the ſun: I ſtood up, *and* I cried in the congregation. 29 I am a brother to dragons, and a companion to owls. 30 My ſkin is black upon me, and my bones are burnt with heat. 31 My harp alſo is *turned* to mourning, and my organ into the voice of them that weep.

Howbeit, he will not ſtretch out his Hand to the Grave, tho' they cry in his Deſtruction] There is great Variety and Difficulty, ſays *Pool*, in the Senſe and Connection of theſe Words: They may be joined either, 1. With the following Verſe, as deſcribing *Job*'s Compaſſion to others in Affliction, which, by the Principles of Reaſon and Religion, ſhould have procured im ſome Pity from God and Man in his Affliction. nd to that Purpoſe they were, or may be, tranſlated thus: *But were not my Prayers for them* (which Words ay be underſtood of the following Clauſe) *when he retched out his Hand* (namely, againſt them to deſtroy hem) *in his Deſtruction* or *Oppreſſion* (underſtand it ctively, *i. e.* When God was about to deſtroy any ther Man or Men) *was not* (the Negation being deuced from the former Part of the Verſe, as is uſual) *y Cry for them?* for thoſe Things, thoſe deſtructive alamities that were upon them? Or, 2. With the regoing Verſe: And ſo the Words contain either, 1. A Conſolation againſt the Evil laſt mentioned: So the enſe is, Tho' God will undoubtedly bring me to the Grave by theſe Torments, yet this comforts me, that *rely he will not ſtretch out his Hand* (namely, to afct or puniſh me further, as this Phraſe is uſed, *Exod.* i. 20. *Iſa.* ix. 12, 13.) *in the Grave, tho' they*, i. e. e periſhing Perſons, *cry*, or *roar*, i. e. but ſorely ined or tormented *in his Deſtruction*, i. e. whilſt od is deſtroying them. Or, this laſt Clauſe may be d interrogatively, *Is there any Cry in his Deſtruction?* hen a Man is cut off or deſtroyed by Death, doth he en cry or complain? No, there is an End of all theſe iſeries. Or, rather, 2. It is a Confirmation of what ſaid laſt. For the whole Context ſhews, that *Job* is t taking any Comfort to himſelf, but rather aggrating his Sufferings. I know, ſaith he, I am a dead an, and my Condition is deſperate; for *ſurely he*, e. God, *will not ſtretch out his Hand* (namely, to e, or reſcue me, as this Phraſe is uſed, *Pſ.* xviii. 17. d cxliv. 7. compared with *Acts* iv. 30.) *to* or *in the rave*, (i. e. to a dead Man, ſuch as I am in Effect) *' they cry in his Deſtruction*, i. e. tho' there be a neral Cry and Lamentation for him among his Friends, d an earneſt Deſire of him, if poſſible, to be reſtored Life again, when he is deſtroyed or dead; yet all ſe Cries would be in vain.

CHAP. XXXI.

Job's *ſolemn Proteſtation of his Integrity.*

. 1. I Made a covenant with mine eyes; why then ſhould I think upon a maid? For what portion of God *is there* from above? d *what* inheritance of the Almighty from on h? 3 *Is* not deſtruction to the wicked? and range *puniſhment* to the workers of iniquity? Doth not he ſee my ways, and count all my ps? 5 If I have walked with vanity, or if foot hath haſted to deceit; 6 Let me be ighed in an even balance, that God may ow mine integrity. 7 If my ſtep hath turned of the way, and mine heart walked after mine enemies, and if any blot hath cleaved to my hands: 8 *Then* let me ſow, and let another eat; yea, let my offspring be rooted out. 9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door: 10 *Then* let my wife grind unto another, and let others bow down upon her. 11 For this *is* an heinous crime, yea, it *is* an iniquity *to be puniſhed by* the judges. 12 For it *is* a fire that conſumeth to deſtruction, and would root out all mine increaſe. 13 If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me: 14 What then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him? 15 Did not he that made me in the womb, make him? and did not one faſhion us in the womb? 16 If I have withheld the poor from *their* deſire, or have cauſed the eyes of the widow to fail: 17 Or have eaten my morſel my ſelf alone, and the fatherleſs hath not eaten thereof: 18 (For from my youth he was brought up with me, *as* with a father, and I have guided her from my mothers womb) 29 If I have ſeen any periſh for want of cloathing, or any poor without covering: 20 If his loyns have not bleſſed me, and *if* he were *not* warmed with the fleece of my ſheep: 21 If I have lift up my hand againſt the fatherleſs, when I ſaw my help in the gate: 22 *Then* let mine arm fall from my ſhoulder-blade, and mine arm be broken from the bone. 23 For deſtruction *from* God *was* a terror to me, and by reaſon of his highneſs I could not endure. 24 If I have made gold my hope, or have ſaid to the fine gold, *Thou art* my confidence: 25 If I rejoiced becauſe my wealth *was* great, and becauſe mine hand had gotten much: 26 If I beheld the ſun when it ſhined, or the moon walking *in* brightneſs: 27 And my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand: 28 This alſo *were* an iniquity *to be puniſhed by* the judge: for I ſhould have denied the God *that is* above. 29 If I rejoiced at the deſtruction of him that hated me, or lift up my ſelf when evil found him: 30 (Neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul) 31 If the men of my tabernacle ſaid not, Oh that we had of his fleſh! we cannot be ſatisfied. 32 The ſtranger did not lodge in the ſtreet: *but* I opened my doors to the traveller. 33 If I covered my tranſgreſſions, as Adam: by hiding mine iniquity in my boſom: 34 Did I fear a great multitude, or did the contempt of families terrifie me: that I kept ſilence, *and* went not out of the door? 35 O that one would hear me! behold, my deſire *is*, *that* the Almighty would anſwer me, and *that* mine adverſary had written a book. 36 Surely I would take it upon my ſhoulder, and bind it as a crown to me. 37 I would declare unto him the number of my ſteps, as a prince would I go near unto him. 38 If my land cry againſt me, or that the furrows likewiſe thereof complain: 39 If I have eaten the fruits thereof without money, or have cauſed the owners thereof to loſe their life: 40 Let thiſtles grow inſtead of wheat, and cockle inſtead of barley. The words of Job are ended.

If I beheld the Sun when it ſhined, or the Moon walking in Brightneſs; and my Heart hath been ſecretly enticed, or my Mouth hath kiſſed my Hand] If I beheld *the Sun* — not ſimply, nor only with Admiration, for that we are required to do, as it is a glorious Work of God; but ſo as to aſcribe to it the Honour only due to the Supreme Being — *The Sun, Hebrew,* the *Light,* namely, of the Sun, which is the Fountain of Light to this viſible World. The Hoſt of Heaven, particularly the Sun and the Moon were the moſt antient Objects of Idolatry, and moſt frequent in the eaſtern Countries, in one of which *Job* reſided. *When it ſhined,* i. e. in its full Strength and Glory; for then it commands our Admiration at its Beauty, and affects us with its Benefits; and Men, in thoſe Times of Darkneſs and Ignorance, might make an eaſy Tranſition from Admiration to Adoration. — And my Heart hath been ſecretly enticed, *i. e.* If while I openly profeſſed the true Religion, my inward Thoughts or Affections were *ſeduced* or *deceived* by the glorious Appearance of thoſe bright Luminaries, which might eaſily ſeduce a credulous and inconſiderate Perſon, to believe there was a Divinity in them, and ſo be perſuaded to worſhip it. This emphatical Expreſſion, *enticed,* ſeems to intimate to us this neceſſary and uſeful Truth, That no Miſtake or Error of the Mind would excuſe the Practice of Idolatry. — *My Hand hath kiſſed my Mouth,* i. e. in Token of Worſhip, whereof this was a Sign, whether given to Men, as *Gen.* xli. 40. *Pſ.* ii. 12. or to Idols, 1 *Kings* xix. 18. *Hoſ.* xiii. 2. And when Idols were out of the Reach of Idolaters, that they could not kiſs them, they uſed to kiſs their Hands, and, as it were, to throw Kiſſes at them; of which we have many Examples in Heathen Writers.

CHAP. XXXII.

Elihu, Job'*s fourth Friend, is angry both with* Job *and his three Friends; with him for juſtifying himſelf, and with them for not ſatisfying, and yet condemning him. He apologizes for his Youth, but being full of Matter, is conſtrained to ſpeak.*

Ver. 1. SO theſe three men ceaſed to anſwer
Job, becauſe he *was* righteous in his
own eyes. 2 Then was kindled the wrath of
Elihu the ſon of Barachel the Buzite, of the kindred of Ram: againſt Job was his wrath kindled,
becauſe he juſtified himſelf rather than God. 3
Alſo againſt his three friends was his wrath
kindled, becauſe they had found no anſwer,
and yet had condemned Job. 4 Now Elihu
had waited till Job had ſpoken, becauſe they
were elder than he. 5 When Elihu ſaw that
there was no anſwer in the mouth of *theſe* three
men, then his wrath was kindled. 6 And Elihu
the ſon of Barachel the Buzite anſwered and ſaid,
I *am* young, and ye *are* very old, wherefore I
was afraid, and durſt not ſhew you mine opinion.
7 I ſaid, Days ſhould ſpeak, and multitude of
years ſhould teach wiſdom. 8 But *there is* a
ſpirit in man: and the inſpiration of the Almighty giveth them underſtanding. 9 Great
men are not *always* wiſe: neither do the aged
underſtand judgment. 10 Therefore I ſaid,
Hearken to me, I alſo will ſhew mine opinion.
11 Behold, I waited for your words; I gave ear
to your reaſons, whilſt you ſearched out what to
ſay. 12 Yea, I attended unto you: and behold,
there was none of you that convinced Job, *or*
that anſwered his words: 13 Leſt ye ſhould ſay,
We have found out wiſdom: God thruſteth him
down, not man. 14 Now he hath not directed
his words againſt me: neither will I anſwer
him with your ſpeeehes. 15 They were amazed,
they anſwered no more: they left off ſpeaking.
16 When I had waited, (for they ſpake not, but
ſtood ſtill *and* anſwered no more) 17 *I ſaid,* I
will anſwer alſo my part, I alſo will ſhew mine
opinion. 18 For I am full of matter, the ſpirit
within me conſtraineth me. 19 Behold my
belly *is* as wine *which* hath no vent, it is ready
to burſt like new bottles. 20 I will ſpeak that
I may be refreſhed: I will open my lips and anſwer. 21 Let me not, I pray you, accept any
mans perſon, neither let me give flattering titles
unto man. 22 For I know not to give flattering
titles, *in ſo doing* my maker would ſoon take me
away.

Beſides the three Friends of *Job,* already ſo often
mentioned, there was it ſeems a fourth Perſon, who
had been hitherto only an Auditor to their Debates; hi
Name was *Elihu,* which ſignifies *my God himſelf;* hi
Father's Name *Barachel,* i. e. *God bleſſeth,* a Deſcendant from *Buz,* the Son of *Nachor,* Brother to Uz th
Anceſtor of *Job.* He is yet farther in Scripture ſai
to be of the Kindred of *Ram;* about the Meaning o
which Commentators have differed, ſome taking *Ra*
for a Contraction of *Abram* or *Abraham;* others, fo
the Abbreviation of *Aram,* which is indeed more pro
bable, ſince on the Whole, it has been by the beſt In
terpreters allowed, that *Elihu* was the neareſt Relatio
of the righteous Perſon in Diſtreſs, dwelling but a ſma
Diſtance from him, and called, as *Laban* was, an *Ara*
mean or *Syrian.* Some have pretended Similiarity o
Names, and the Authority of Rabbinical Writers, fan
cied *Elihu* to be the ſame Perſon as *Balaam;* an Erro
againſt which ſome *Hebrew* Writings may be alledged
wherein the Prophets among the *Gentiles* being reckon'
up, *Elihu* and *Balaam* are both named.

CHAP. XXXIII.

Elihu *offers himſelf in God's Stead, with Sinceri*
and Meekneſs, to reaſon with Job. *He excuſ*
God from giving an Account of his Ways. E
cites Job *to Attention.*

Ver. 1. WHerefore Job, I pray thee, he
my ſpeeches, and hearken to a
my words. 2 Behold, now I have opened m
mouth, my tongue hath ſpoken in my mouth
3 My words *ſhall be of* the uprightneſs of m
heart: and my lips ſhall utter knowledge clearl
4 The Spirit of God hath made me, and th
breath of the Almighty hath given me life.
If thou canſt anſwer me, ſet *thy words* in ord
before me, ſtand up. 6 Behold, I *am* accordin
to thy wiſh in Gods ſtead: I alſo am formed o
of the clay. 7 Behold, my terror ſhall no
make thee afraid, neither ſhall my hand be hea
upon thee. 8 Surely thou haſt ſpoken in mi
hearing, and I have heard the voice of *thy* word
ſaying, 9 I *am* clean without tranſgreſſion, I
innocent; neither *is* there iniquity in me.
Behold, he findeth occaſions againſt me,
counteth me for his enemy. 11 He putteth m
feet in the ſtocks, he marketh all my paths.
Behold, *in* this thou art not juſt: I will anſw
thee, that God is greater than man. 13 W
doſt thou ſtrive againſt him? for he giveth n
account of any of his matters. 14 For G
ſpeaketh once, yea twice, *yet man* perceiveth
not. 15 In a dream, in a viſion of the night, wh
deep ſleep falleth upon men, in ſlumbrings up
the bed: 16 Then he openeth the ears of me
and ſealeth their inſtruction, 17 That he m
withdraw man *from his* purpoſe, and hide pr
from man. 18 He keepeth back his ſoul fr

he pit, and his life from periſhing by the ſword.
19 He is chaſtned alſo with pain upon his bed,
nd the multitude of his bones with ſtrong *pain:*
20 So that his life abhorreth bread, and his ſoul
ainty meat. 21 His fleſh is conſumed away
that it cannot be ſeen, and his bones *that* were
ot ſeen, ſtick out. 22 Yea, his ſoul draweth
ear unto the grave, and his life to the deſtroyers.
3 If there be a meſſenger with him, an inter-
preter, one among a thouſand, to ſhew unto man
is uprightneſs: 24 Then he is gracious unto
him, and ſaith, Deliver him from going down
o the pit, I have found a ranſom. 25 His
leſh ſhall be freſher than a childs: he ſhall
eturn to the days of his youth. 26 He ſhall
ray unto God, and he will be favourable unto
im, and he ſhall ſee his face with joy: for he
ill render unto man his righteouſneſs. 27 He
ooketh upon men, and *if any* ſay, I have ſinned
nd perverted *that which was* right, and it profited
e not; 28 He will deliver his ſoul from going
to the pit, and his life ſhall ſee the light. 29
o, all theſe *things* worketh God often times
ith man. 30 To bring back his ſoul from
e pit, to be enlightned with the light of the
ving. 31 Mark well, O Job, hearken unto me,
ld thy peace, and I will ſpeak. 32 If thou
ſt any thing to ſay, anſwer me: ſpeak, for
deſire to juſtifie thee. 33 If not, hearken un-
me: hold thy peace, and I ſhall teach thee wiſ-
om.

If there be a Meſſenger with him, an Interpreter, one ng a thouſand, to ſhew unto Man his Uprightneſs] *Meſſenger:* Either, 1. An Angel ſent to him from aven, for Angels are miniſtring Spirits, *Pſ.* ciii. 20. b. i. 4. and eſpecially in that Time and State of the urch, were frequently employed by God on Meſſages Men. But why then ſhould he ſay, *one of a thouſand* gels, ſince one of the meaneſt Angels was ſufficient this Work? Or, rather, 2. A Prophet or Teacher, ſuch are often called *Meſſengers*, Mal. ii. 7. and iii. and ſuch Perſons are appointed by God for, and moſt uſually employed in ſuch Work. — *With him:* her, 1. With God, to plead Man's Cauſe. Or, er, 2. With Man, who is mentioned in the laſt uſe of this Verſe, and of whom the Pronoun *him* is e uſed in the next Verſe. Nor is it ſtrange that Pronoun Relative, is put before the Noun to which elongs, ſince it is uſual in the *Hebrew* Language, *xod.* ii. 6. *Prov.* v. 22. and xiv. 33, *&c.* — *An rpreter*; i. e. one whoſe Office it is to declare the d of God to a ſick Man, to explain the Reaſon of 's contending with him, and to ſhew what he would him to do. — *One among a thouſand*; a Perſon ly qualified for this great and hard Work, ſuch as are but few, ſcarce *one of a thouſand*; which Ex- on is uſed to denote the Scarcity and Fewneſs of ons, *Eccleſ.* vii. 28. By which Words he covertly ts on *Job*'s three Friends, and implies that they not ſuch Perſons, tho' they had undertaken this e to *Job*; and alſo modeſtly intimates, that tho' lf was inferior to all of them, yet he was ſelected od for this Work; this he ſays, not as boaſting s own ſuperior Abilities, but to diſpoſe *Job* to a ſerious Attention to, and ready Entertainment of eſent Diſcourſes. — *To ſhew unto Man his Upright-* — *His*, i. e. either, 1. God's: To convince a that God is juſt and right in all his Dealings with of which *Job* was not yet convinced. Or, ra- 2. Man's: To teach Man his Duty, or to direct o a right Way and Method to pleaſe God, and to e that Mercy and Deliverance he longs for; is not by quarrelling with God, as *Job* did, but humble Confeſſion, a hearty Deteſtation and Repentance of his Sins, and Supplication to God for Mercy through *Chriſt* the Redeemer, of whom *Job* ſpoke before, and who is hinted at in the next Verſe. Or thus, To diſcover to Man, that altho' he be afflicted, yet he is an upright and righteous Perſon, and conſequently in God's Favour; about which good Men are often in doubt, and need the Help of a ſkilful Miniſter to direct them therein. But this ſeems not ſo well to ſuit *Job*'s Caſe, who was more than ſufficiently perſuaded of his own Integrity, and needed no Miniſter to preach that Doctrine to him.

CHAP. XXXIV.

Elihu *accuſes* Job *of charging God with Injuſtice. Man's Duty under Afflictions. He reproves* Job *for his Words againſt God.*

Ver. 1. FUrthermore Elihu anſwered and ſaid,
2 Hear my words, O ye wiſe *men*,
and give ear unto me, ye that have knowledge.
3 For the ear trieth words, as the mouth taſteth
meat. 4 Let us chooſe to us judgment: let us
know among our ſelves what *is* good. 5 For
Job hath ſaid, I am righteous: and God hath
taken away my judgment. 6 Should I lie againſt
my right? my wound is incurable without tranſ-
greſſion. 7 What man *is* like Job, *who* drink-
eth up ſcorning like water? 8 Which goeth in
company with the workers of iniquity, and
walketh with wicked men. 9 For he hath ſaid,
It profiteth a man nothing that he ſhould delight
himſelf with God. 10 Therefore hearken unto
me, ye men of underſtanding: far be it from
God, *that he ſhould do* wickedneſs, and *from* the
Almighty, *that he ſhould commit* iniquity. 11
For the work of a man ſhall he render unto him,
and cauſe every man to find according to *his*
ways. 12 Yea, ſurely God will not do wicked-
ly, neither will the Almighty pervert judgment
13 Who hath given him a charge over the earth
or who hath diſpoſed the whole world? 14 If he
ſet his heart upon man, *if* he gather unto
himſelf his ſpirit and his breath; 15 All fleſh ſhall
periſh together, and man ſhall turn again unto
duſt. 16 If now *thou haſt* underſtanding, hear
this: hearken to the voice of my words. 17 Shall
even he that hateth right govern? and wilt thou
condemn him that is moſt juſt? 18 *Is it fit* to ſay
to a king, *Thou art* wicked? *and* to princes, *Ye
are* ungodly? 19 *How much leſs to him* that ac-
cepteth not the perſons of princes, nor regardeth
the rich more than the poor? for they all *are* the
work of his hands. 20 In a moment ſhall they
die, and the people ſhall be troubled at midnight,
and paſs away; and the mighty ſhall be taken
away without hand. 21 For his eyes *are* upon
the ways of man, and he ſeeth all his goings.
22 *There is* no darkneſs, nor ſhadow of death,
where the workers of iniquity may hide them-
ſelves. 23 For he will not lay upon man more
than right; that he ſhould enter into judgment
with God. 24 He ſhall break in pieces mighty
men without number, and ſet others in their
ſtead. 25 Therefore he knoweth their works,
and he overturneth *them* in the night, ſo that
they are deſtroyed. 26 He ſtriketh them as
wicked men in the open ſight of others: 27
Becauſe they turned back from him, and would
not conſider any of his ways. 28 So that they
cauſe the cry of the poor to come unto him, and
he heareth the cry of the afflicted. 29 When
he

he giveth quietneſs, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man only: 30 That the hypocrite reign not, leſt the people be enſnared. 31 Surely it is meet to be ſaid unto God, I have born *chaſtiſement*, I will not offend *any more.* 32 *That which* I ſee not, teach thou me; if I have done iniquity, I will do no more. 33 *Should it be* according to thy mind? he will recompenſe it, whether thou refuſe, or whether thou chooſe, and not I: therefore ſpeak what thou knoweſt. 34 Let men of underſtanding tell me, and let a wiſe man hearken unto me. 35 Job hath ſpoken without knowledge, and his words *were* without wiſdom. 36 My deſire *is that* Job may be tried unto the end, becauſe of *his* anſwers for wicked men. 37 For he addeth rebellion unto his ſin, he clappeth *his hands* amongſt us, and multiplieth his words againſt God.

Shall even he that hateth Right govern] By the Words, *He that hateth Right*, underſtand *unrighteous*. But this he expreſſes in a moſt emphatical Manner, the Reaſon and Weight whereof ſeem to be this: If God be unjuſt, he is not ſo for Fear of any Superior (as inferior Magiſtrates do many unrighteous Things againſt their Conſciences to pleaſe their Prince or chief Ruler, or to avoid his Diſpleaſure) but merely from an intrinſical Hatred of Juſtice, or Love of Unrighteouſneſs; which being moſt abſurd to imagine concerning God, therefore he cannot poſſibly be unjuſt, or do any unjuſt Action. As to the Word *govern*, which properly ſignifies *to bind*, it is fitly ſo rendered by moſt Interpreters, and ſo it is uſed *Iſa.* iii. 7. becauſe Governors have a Power to bind their Subjects by Laws and Penalties, and they are as it were, the Ligaments by which Societies are bound and kept together, which, without them, would be diſſolved and broken to Pieces. *Elihu*'s Argument here is the ſame with that of *Abraham*'s, Gen. xviii. 25. and that of St. *Paul*'s, Rom. iii. 5, 6. *If God be unrighteous, how ſhall he judge or govern the World?* And the Argument is undeniable: If God were unjuſt, there would be nothing but Injuſtice and Confuſion, and Miſchief in the World, whereas we ſee there is a great deal of Juſtice adminiſtered by Rulers, which muſt all proceed from him who is the Fountain and Author of all Juſtice, Rule and Authority. And, as the *Pſalmiſt* ſays, *Pſ.* xix. 4, 9. *He that formed the Eye, ſhall not he ſee?* So, he that makes juſt, ſhall he be unjuſt?

C H A P. XXXV.

Our Good or Evil extends not to God, but to Men, who are oppreſſed and cry out, but not unto God, nor are delivered. He exhorts Job *to hope in God, tho' for the preſent he be angry.*

Ver. 1. ELIHU ſpake moreover, and ſaid, 2 Thinkeſt thou this to be right, *that* thou ſaidſt, My righteouſneſs *is* more than Gods? 3 For thou ſaidſt, What advantage will it be unto thee, *and* what profit ſhall I have *if I be cleanſed* from my ſin? 4 I will anſwer thee, and thy companions with thee. 5 Look unto the heavens, and ſee, and behold the clouds *which* are higher than thou. 6 If thou ſinneſt, what doſt thou againſt him? or *if* thy tranſgreſſions be multiplied, what doeſt thou unto him? 7 If thou be righteous what giveſt thou him? or what receiveth he of thine hand? 8 Thy wickedneſs *may* hurt a man as thou *art*, and thy righteouſneſs *may profit* the ſon of man. 9 By reaſon of the multitude of oppreſſions, they make the *oppreſſed* to cry: they cry out by reaſon of t
arm of the mighty. 10 But none ſaith, where
God my maker, who giveth ſongs in the nigh
11 Who teacheth us more than the beaſts of t
earth, and maketh us wiſer than the fowls
heaven. 12 There they cry, (but none give
anſwer) becauſe of the pride of evil men.
Surely God will not hear vanity, neither will t
Almighty regard it. 14 Although thou ſaye
thou ſhalt not ſee him, *yet* judgment *is* befo
him, therefore truſt thou in him. 15 But no
becauſe it *is* not *ſo*, he hath viſited in his ange
yet he knoweth *it* not in great extremity:
Therefore doth Job open his mouth in vain:
multiplieth words without knowledge.

But now becauſe it is not ſo, he hath viſited in
Anger, yet he knoweth it not in great Extremity]
cauſe *Job* doth not acknowledge God's Juſtice, and
own Sins, and wait upon God in his Ways for Mer
according to the Advice given him in the precedi
Verſe, God, to whom this great Work of viſiting
aſcribed every where in Scripture, hath laid theſe
flictions upon him; all which is too little to bring
to a Compliance with God, nor is he ſo ſenſibly affec
therewith as to be humbled under God's Hand. T
Verſe may likewiſe be rendered thus; *And now* kn
that his (*i. e.* God's) *Anger hath viſited thee little or*
thing (i. e. in compariſon of what thou haſt deſerv
and mighteſt reaſonably expect) *neither hath he* kn
(i. e. judged or puniſhed, as this Word is uſed, *Pr*
x. 9.) thee *in* or *according to* (as the prefixed *Beth*
ſometimes uſed) *the great Abundance*; namely, of
Sins. And therefore thy Complaints of God are hig
injurious and abſolutely cauſeleſs.

C H A P. XXXVI.

Elihu *demonſtrates the Righteouſneſs of God in*
his Ways; *deſcribes the ſad State of the Hy*
crite; *and exhorts* Job *to Repentance.*

Ver. 1. ELIHU alſo proceeded, and ſa
2 Suffer me a little, and I will ſh
thee, that I *have* yet to ſpeak on Gods beh
3 I will fetch my knowledge from afar, and
aſcribe righteouſneſs to my maker. 4 For tr
my words *ſhall* not *be* falſe: he that is perfe
knowledge *is* with thee. 5 Behold, God
mighty, and deſpiſeth not *any*: *he is* mighty
ſtrength *and* wiſdom. 6 He preſerveth not
life of the wicked: but giveth right to the po
7 He withdraweth not his eyes from the righteo
but with kings *are they* on the throne, yea,
doth eſtabliſh them for ever, and they are exal
8 And if *they be* bound in fetters, and be hol
in cords of affliction: 9 Then he ſheweth th
their work, and their tranſgreſſions that t
have exceeded. 10 He openeth alſo their ea
diſcipline, and commandeth that they ret
from iniquity. 11 If they obey and ſerve h
they ſhall ſpend their days in proſperity, and t
years in pleaſures. 12 But if they obey not, t
ſhall periſh by the ſword, and they ſhall die with
knowledge. 13 But the hypocrites in heart h
up wrath: they cry not when he bindeth th
14 They die in youth, and their life *is* am
the unclean. 15 He delivereth the poor in
affliction, and openeth their ears in oppreſſ
16 Even ſo would he have removed thee ou
the ſtrait *into* a broad place, where *there* i
ſtraitneſs, and that which ſhould be ſet on thy t
ſhould be full of fatneſs. 17 But thou haſt

filled the judgment of the wicked: judgment
and juſtice take hold *on thee.* 18 Becauſe *there*
is wrath, *beware* leſt he take thee away with his
ſtroke: then a great ranſom cannot deliver thee.
19 Will he eſteem thy riches? *no,* not gold, nor
all the forces of ſtrength. 20 Deſire not the
night, when people are cut off in their place. 21
Take heed, regard not iniquity: for this haſt thou
choſen rather than affliction. 22 Behold, God ex-
alteth by his power: who teacheth like him? 23 Who
hath enjoined him his way? or who can ſay, Thou
haſt wrought iniquity? 24 Remember that thou
magnify his work, which men behold. 25 Every
man may ſee it, man may behold *it* afar off.
26 Behold, God is great, and we know *him* not,
neither can the number of his years be ſearched
out. 27 For he maketh ſmall the drops of
water: they pour down rain according to the
vapour thereof: 28 Which the clouds do drop, *and*
iſtil upon man abundantly. 29 Alſo can any
nderſtand the ſpreadings of the clouds, *or* the
oiſe of his tabernacle? 30 Behold, he ſpreadeth
is light upon it, and covereth the bottom of the
a. 31 For by them judgeth he the people, he
iveth meat in abundance. 32 With clouds he
overeth the light; and commandeth it *not to*
hine, by *the cloud* that cometh betwixt. 33 The
oiſe thereof ſheweth concerning it, the cattle alſo
oncerning the vapour.

Elihu ſhews, that the Works of God are incompre-
nſibly great and glorious, and proves it from the
oſt viſible Works of Nature and Providence, which,
throughly conſidered, are full of Wonder, and paſt
Reach of the greateſt Philoſophers, who, indeed,
eak of them only by Gueſs, and, by their innumera-
Diſputations about them, diſcover their Ignorance
them.

CHAP. XXXVII.

d's great Works both of Creation and Providence,
call for Reverence and Fear. We are ignorant,
and cannot ſpeak to God, but muſt fear Him who
reſpects none.

7. 1. AT this alſo my heart trembleth, and
is moved out of his place. 2 Hear
entively the noiſe of his voice, and the ſound
t goeth out of his mouth. 3 He directeth it
der the whole heaven, and his lightning unto the
s of the earth. 4 After it a voice roareth:
thundreth with the voice of his excellency,
he will not ſtay them when his voice is heard.
God thundreth marvellouſly with his voice;
at things doeth he, which we cannot com-
hend. 6 For he ſaith to the ſnow, Be thou
the earth; likewiſe to the ſmall rain, and to
great rain of his ſtrength. 7 He ſealeth
the hand of every man; that all men may
w his work. 8 Then the beaſts go into dens,
remain in their places. 9 Out of the ſouth
eth the whirlwind: and cold out of the
th. 10 By the breath of God, froſt is given:
the breadth of the waters is ſtraitned. 11
by watering he wearieth the thick cloud:
ſcattereth his bright cloud. 12 And it is
ed round about by his counſels: that they
do whatſoever he commandeth them, upon
face of the world in the earth. 13 He cauſ-
it to come, whether for correction, or for his
, or for mercy. 14 Hearken unto this, O
Job: ſtand ſtill, and conſider the wondrous works of God. 15 Doſt thou know when God diſpoſed them, and cauſed the light of his cloud to ſhine? 16 Doſt thou know the balancings of the clouds, the wondrous works of him, which is perfect in knowledge? 17 How thy garments *are* warm, when he quieteth the earth by the ſouth-*wind?* 18 Haſt thou with him ſpread out the ſkie, *which is* ſtrong, *and* as a molten looking-glaſs? 19 Teach us what we ſhall ſay unto him; *for* we cannot order *our ſpeech* by reaſon of darkneſs. 20 Shall it be told him that I ſpeak? if a man ſpeak, ſurely he ſhall be ſwallowed up. 21 And now *men* ſee not the bright light which *is* in the clouds: but the wind paſſeth and cleanſeth them. 22 Fair weather cometh out of the north: with God *is* terrible majeſty. 23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of juſtice: he will not afflict. 24 Men do therefore fear him: he reſpecteth not any *that are* wiſe of heart.

Hear attentively the Noiſe of his Voice] It is not improbable, that whilſt *Elihu* was ſpeaking, it thundered greatly, and that Tempeſt was begun wherewith God uſhered in his Speech, as it follows in the next Chapter, and that this occaſioned his Return to that Subject of which he had been before diſcourſing, and his Exhortation to him to mind it with greater Attention.

CHAP. XXXVIII.

God challenges Job *to anſwer, and, by his mighty Works, convinces him of his Ignorance and Imbecility.*

Ver. 1. THen the Lord anſwered Job out of the whirlwind, and ſaid, 2 Who *is* this that darkneth counſel by words without knowledge? 3 Gird up now thy loyns like a man; for I will demand of thee, and anſwer thou me. 4 Where waſt thou when I laid the foundations of the earth? declare, if thou haſt underſtanding. 5 Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it? 6 Whereupon are the foundations thereof faſtned? or who laid the corner-ſtone thereof? 7 When the morning ſtars ſang together, and all the ſons of God ſhouted for joy. 8 Or *who* ſhut up the ſea with doors, when it brake forth *as if it* had iſſued out of the womb? 9 When I made the cloud the garment thereof, and thick darkneſs a ſwadling-band for it. 10 And brake up for it my decreed *place*, and ſet bars and doors. 11 And ſaid, Hitherto ſhalt thou come but no further: and here ſhall thy proud waves be ſtayed. 12 Haſt thou commanded the morning ſince thy days? *and* cauſed the day-ſpring to know his place, 13 That it might take hold of the ends of the earth, that the wicked might be ſhaken out of it? 14 It is turned as clay *to* the ſeal, and they ſtand as a garment. 15 And from the wicked their light is withholden, and the high arm ſhall be broken. 16 Haſt thou entred into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth? 17 Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the ſhadow of death? 18 Haſt thou perceived the breadth of the earth? declare if thou knoweſt it all. 19

Where *is* the way *where* light dwelleth? and *as*
for darkneſs, where *is* the place thereof? 20 That
thou ſhouldeſt take it to the bound thereof, and
that thou ſhouldeſt know the paths *to* the houſe
thereof; 21 Knoweſt thou *it*, becauſe thou waſt
then born? or *becauſe* the number of thy days *is*
great? 22 Haſt thou entred into the treaſures of
the ſnow? or haſt thou ſeen the treaſures of the
hail? 23 Which I have reſerved againſt the
time of trouble, againſt the day of battle and
war? 24 By what way is the light parted, *which*
ſcattereth the eaſt-wind upon the earth? 25 Who
hath divided a water-courſe for the overflowing
of waters? or a way for the lightning of thunder,
26 To cauſe it to rain on the earth, *where* no
man is; *on* the wilderneſs wherein *there is* no
man? 27 To ſatiſfy the deſolate and waſte *ground*,
and to cauſe the bud of the tender herb to ſpring
forth? 28 Hath the rain a father? or who hath
begotten the drops of the dew? 29 Out of whoſe
womb came the ice? and the hoary froſt of
heaven, who hath gendred it? 30 The waters
are hid as *with a* ſtone, and the face of the deep
is frozen. 31 Canſt thou bind the ſweet in-
fluences of Pleiades, or looſe the bands of Orion;
32 Canſt thou bring forth Mazzaroth in his
ſeaſon, or canſt thou guide Arcturus with his
ſons? 33 Knoweſt thou the ordinances of hea-
ven? canſt thou ſet the dominion thereof in the
earth? 34 Canſt thou lift up thy voice to the
clouds, that abundance of waters may cover thee?
35 Canſt thou ſend lightnings, that they may
go, and ſay unto thee, Here we *are?* 36 Who
hath put wiſdom in the inward parts? or who hath
given underſtanding to the heart? 37 Who can
number the clouds in wiſdom? or who can ſtay
the bottles of heaven? 38 When the duſt grow-
eth into hardneſs, and the clods cleave faſt toge-
ther? 39 Wilt thou hunt the prey for the lion?
or fill the appetite of the young lions, 40 When
they couch in *their* dens, *and* abide in the covert
to lie in wait? 41 Who provideth for the raven
his food? when his young ones cry unto God,
they wander for lack of meat.

Canſt thou bind the ſweet Influences of Pleiades] The Senſe of the Words is this, *Canſt thou at the Spring reſtrain?* I have here, ſays *Campbel*, inſtead of the literal Verſion of the Words, retained in our *Bible*, given the certain and undeniable Meaning of them, as being moſt intelligible. The Senſe therefore, of this Part of the Speech, which the Deity is here recorded to have made unto *Job*, in the Preſence of his Friends, amounts to much the ſame Thing, as if we ſhould urge againſt a Perſon, diſputing the Will of a wiſe and virtuous Prince: You ſee in a Multitude of Inſtances how far he tranſcends thee, not only in his Power to do, but in his Prudence alſo in doing; wherefore then ſhouldeſt thou pretend to enter into a Controverſy with one ſo much too mighty for thee? Let the Things which thou ſeeſt him daily do reſtrain thy Preſumption; and ſince thou art incapable of doing the like, or even of judging on what Motives, or in what Manner they are brought to paſs, think more coolly, and ſubmiſſively of thoſe Matters which regard yourſelf, and do not raſhly decide in Points as difficult as they are important.

From the Text above cited, and the two following Verſes, which mentions the Names of ſeveral of the Conſtellations, we are not to draw Conſequences of the Power of the Stars in human Affairs, as ſome without Reaſon have done; neither is there a Neceſſity that we ſhould run into long and perplexed Enquiries as to the Senſe of theſe Words, which, it may be, are not here exactly tranſlated; nay, it is poſſible they never
can be ſo: For we may, without it, perfectly under-
ſtand the Meaning and Intent of the Expreſſion; and
if ſo, the literal Senſe of the Words, tranſlated *Plei-*
ades, *Orion*, and *Arcturus*, are not material. Doubt-
leſs the *Arabian* Aſtronomy was, in thoſe Days, ſo fa
advanced, that they reckoned, with tolerable Exact-
neſs, the Progreſs of the Seaſons by celeſtial Obſerva-
tions. Now, this is all that is intended in the Text
that the Changes of the Weather were, indeed diſcerni
ble by Men, but that they are ignorant, why, or i
what Manner they are produced. This is the Natu
not only of this Interrogatory, but in Truth of all th
reſt in this Chapter; and the Sum of them amounts t
this: The Structure and the Government of the Uni
verſe are wonderful, and yet uſeful; wherefore Ma
comprehends as much concerning them as is neceſſar
for him to know, and yet is ſo far ignorant on th
ſame Heads, that he muſt be ſenſible of the infinite an
tranſcending Wiſdom of that Almighty Power by whor
the Univerſe was formed, and is preſerved and ordered
On this laſt Point God preſſes *Job*, in order to co
vince him how poorly Man was qualified to judge
the Proceedings, Juſtice, or Equity of his Maker; a
how humbly, from a due Senſe of his Inability, a wi
and pious Man would think on ſuch Heads; nor a
the Arguments produced here at all changed by the I
creaſe of human Knowledge, but, on a ſtrict Enquir
they will appear as ſtrong and cogent as they then were

CHAP. XXXIX.

Of the wild Goats and Hinds; the wild Aſs; t
Unicorn; the Peacock, Stork, and Oſtrich; t
Horſe, Hawk, and Eagle; neither of th
known to, or to be governed by Job; *which m*
convince him of his Unfitneſs to judge of the Cou
ſels of God.

Ver. 1. KNoweſt thou the time when t
wild goats of the rock bring fort
or canſt thou mark when the hinds do calv
2 Canſt thou number the months *that* they fulfi
or knoweſt thou the time when they bring fort
3 They bow themſelves, they bring forth the
young ones, they caſt out their ſorrows.
Their young ones are in good liking, th
grow up with corn: they go forth and retu
not unto them. 5 Who hath ſent out the wi
aſs free? or who hath looſed the bands of t
wild aſs? 6 Whoſe houſe I have made the wild
neſs, and the barren land his dwellings. 7
ſcorneth the multitude of the city, neither
gardeth he the crying of the driver. 8 The ran
of the mountains *is* his paſture, and he ſearche
after every green thing. 9 Will the unicorn
willing to ſerve thee, or abide by thy crib?
Canſt thou bind the unicorn with his band in t
furrow, or will he harrow the valleys after the
11 Wilt thou truſt him becauſe his ſtrength
great? or wilt thou leave thy labour to him?
Wilt thou believe him that he will bring ho
thy ſeed, and gather *it into* thy barn? 13 *Ga*
thou the goodly wings unto the peacocks?
wings and feathers unto the oſtrich? 14 Wh
leaveth her eggs in the earth, and warmeth th
in the duſt, 15 And forgetteth that the foot m
cruſh them, or that the wild beaſt may bre
them. 16 She is hardned againſt her young on
as though *they were* not hers: her labour is in v
without fear; 17 Becauſe God hath depriv
her of wiſdom, neither hath he imparted to h
underſtanding. 18 What time ſhe lifteth up h
ſelf on high, ſhe ſcorneth the horſe and his rid
19 Haſt thou given the horſe ſtrength? h
thou cloathed his neck with thunder? 20 Ca
th

thou make him afraid as a graſhopper? the
glory of his noſtrils *is* terrible. 21 He paweth in
the valley, and rejoiceth in *his* ſtrength: he
goeth on to meet the armed men. 22 He
mocketh at fear, and is not affrighted; neither
turneth he back from the ſword. 23 The
quiver rattleth againſt him, the glittering ſpear
and the ſhield. 24 He ſwalloweth the ground
with fierceneſs and rage; neither believeth he
that *it is* the ſound of the trumpet. 25 He
ſaith among the trumpets, Ha, ha; and he ſmell-
eth the battle afar off, the thunder of the captains,
and the ſhouting. 26 Doth the hawk flie by thy
wiſdom, *and* ſtretch her wings toward the ſouth?
27 Doth the eagle mount up at thy command,
nd make her neſt on high? 28 She dwelleth and
bideth on the rock, upon the crag of the rock,
nd the ſtrong place. 29 From thence ſhe
ſeeketh the prey, *and* her eyes behold afar off.
30 Her young ones alſo ſuck up blood: and
here the ſlain *are*, there *is* ſhe.

Will the Unicorn be willing to ſerve thee] The *Seventy* anſlate the Word *Reem* by *Monoceros*, an *Unicorn*, in which ey have been followed by *Junius* and *Tremellius*, our eſent *Bible*, and the Tranſlation that preceded it: In hich the following Gloſs is put in the Margin: ‘Is it poſſible to make the Unicorn tame? ſignifying, that if a Man cannot rule a Creature, that it is much more impoſſible, that he ſhould confine the Wiſdom of God, whereby he governeth all the World.’ That e may better judge of the Credit due to this Tranſla- n, it will be proper to examine the Sentiments of ch as have written about the *Unicorn*; from whence may diſcern, whether it reſemble the Deſcription e given of the *Reem*.

The Authors who have ſpoken of this Animal, are efly *Pliny* and *Solinus*, who take a great Part of what y ſay from *Cteſias*, a Writer much ſuſpected of lſhood. In regard, however, to this Creature, thoſe o have copied him ſeem to enlarge conſiderably: They have Horns (ſays he) in the Middle of their Foreheads of about a Cubit in Length. There ſhoots (ſays *Solinus*) from their Foreheads a Horn of a won- erful Luſtre, to the Length of four Feet.’ Not to our Readers with prolix Quotations, we ſhall only erve, that they agree pretty nearly in the following ſcription: ‘The Unicorn hath the Head of a Stag, e Body of an Horſe, and the Feet of an Elephant; is however ſo exceſſively ſwift, that nothing can over- ke it; ſo fierce, that it is an Enemy unto all other Animals; its Horn ſo ſtrong as to pierce, break rough, or rip open whatſoever it puſhes; and the Courage and Boldneſs of the Creature ſo great, that one of them were ever taken alive.’ A Circum- ce which is very juſtly urged againſt their Exiſtence. *loſtratus*, and ſome other antient Authors that have orded certain Circumſtances of the ſame Kind; but *Arabians*, to whom ſuch Subjects as this properly be- g, as far exceed theſe in Fables, as they exceed th. ‘The Female (ſay they) like the Elephant, rries her Young ſeven Years, and when the Time their bringing forth draws nigh, the young one ts its Head out to eat the green Branches of Trees, d then retires back into the Belly of the Dam; it eds, when grown up, like the Ox or the Camel, pon Graſs, and chews the Cud; it lives to a prodi- ous Age, and bears a particular Spleen againſt Ele- ants and Men. Againſt the back Part of the firſt- entioned Animal, it runs its Horn with inconceiv- le Violence; and, having drove it as high as his rehead, will let it go, the Elephant falls, and the nicorn with him, being unable to get out his eapon, ſo that both periſh there together. Its iftneſs and Courage preſerve it ſo well from all nger, that there is but one Way of taking it, ich, according to theſe Authors, is this: A young ‘Maid muſt ſit down in the Place where the Unicorn ‘is known to haunt; and he, ſo ſoon as he ſees her, ‘will gently approach, and ſuffer her to ſtroke him, ‘till at length leaning his Head on her Breaſt, or in ‘her Lap, he falls faſt aſleep, when the Hunters break ‘in and ſeize him.’ From the Inconſiſtency of theſe abſurd Relations, Men of Senſe have abſolutely denied the Exiſtence of ſuch an Animal, and *Bochart*, in his *Hierozoicon*, has drawn together ſo many Arguments to this Purpoſe, that I think no Man, who has read him, can fail of being convinced. As to the wreathed Horns, which are frequently expoſed as the Horns of Unicorns, and were formerly ſold at an extravagant Price, they are counterfeit, *i. e.* made of an Elephant's Tooth, wrought into that Shape, or elſe they are Horns of the Sea-Unicorn, which is largely and exactly deſcribed by *Periere*, in his Account of *Greenland*, on the Coaſts of which they are taken.

Aquila renders *Reem* by *Rhinoceros*, and has been followed therein by the vulgar *Latin*; but there does not appear any juſt Reaſon for admitting that, more than the former Tranſlation, as we ſhall preſently prove. In the mean Time, it will be proper to ſay ſomething of this Beaſt, that our Readers may be able to compare it with the *Reem* in the Text.

The *Rhinoceros* is an Animal larger than an Ox, and leſs than an Elephant, having a ſtrong Horn riſing from his Snout, wherewith he defends himſelf, and annoys other Beaſts. Father *le Compte* ſays, that they are rare even in the Countries where they are found, and that their Horns are very much valued; their Hides are covered with hard Scales, and this Beaſt has on his Belly ſuch a Bunch as the Camel has on his Back; it runs very ſwiftly, and does much Miſchief in the Woods where it haunts; but the moſt extraordinary Thing about the *Rhinoceros*, is the Tongue, which is long and rough as a File, with which it licks off the tender Bark of Trees, or whatever elſe it meets with. The Fierceneſs of the *Rhinoceros*, probably, engaged thoſe who adhered to this Verſion, to imagine it muſt be the *Reem*; but it is not a little hard to account both for their Notion, and for that entertained by the LXX, in fancying this Animal had but one Horn; ſince there is nothing here or elſewhere in Scripture, which can any where juſtify it, tho' it appears plainly they took it for a Property eſſentially belonging to the *Reem*.

From theſe arbitrary Tranſlations, which ſeem to have but little Recourſe to the Scriptures, let us ſee if by comparing the Paſſages wherein this Animal is ſpoken of, we ſhall not be able to form a more rational Idea of its Nature, and conſequently of its Species. When *Balak* enquired of *Balaam*, what it was the Lord had revealed to him, concerning the Houſe of *Iſrael*? *Balaam*, in his Anſwer, ſetting forth the Strength and Power of the Nation, ſays, *Numb.* xxiii. 22. *God brought them out of Egypt; he hath, as it were, the Strength of the Reem.* The Prophet *Iſaiah*, declaring at large the Miſeries which ſhould fall upon a Land againſt which he denounced Judgments, ſays, Ch. xxxiv. 7. *And the Reemim ſhall come down with them, and the Bullocks with the Bulls, and their Lands ſhall be ſoaked with Blood.* The *Pſalmiſt* complaining of the cruel Malice of his Enemies, *Pſ.* xxii. 12, 13. expreſſeth himſelf thus, *Many Bulls have compaſſed me about; ſtrong Bulls of Baſhan have beſet me round. They opened their Mouths wide againſt me, as a ravening and roaring Lion.* Lower in the ſame *Pſalm*, putting up Prayers to God for his Deliverance, Ver. 20. he ſays, *Deliver my Soul from the Sword, my only one from the Power of the Dogs. Save me from the Lion's Mouth, for thou haſt heard me from the Horns of the Reemim.* In the ninety ſecond *Pſalm* the Author having obſerved, that the Vengeance of God overthrew the Wicked, acknowledges, that as to himſelf, he had great Hopes from the Lord, Ver. 10. *But my Horn ſhalt thou exalt like the Horns of the Reem.* From theſe Paſſages, and that in *Job*, which occaſioned theſe Reflexions, we think it evident, 1. That the *Reem* is an Animal of great Strength. 2. That it is common in the Countries of *Judea*, *Syria*, and *Arabia*. 3. That its Food is the ſame with that of *Oxen*. The learned *Bochart*, after a laborious Search into this Matter, thought it muſt be the *Urus*, a Kind of wild Bullock deſcribed firſt by *Cæſar*, in the 6th Book of his Commentaries: But this Interpretation claſhing with our ſecond Obſervation, we chuſe rather to follow the learned *Bochart* in his Opinion, that the *Reem* is a wild untractable Goat, deſcribed by ſeveral *Arabian* Authors, under the Name of *Rim*, which has a great Affinity with the *Hebrew* Appellation. However, we do not preſume to decide farther of this Matter, than by ſaying, the *Reem*, in all Likelihood, is neither a Unicorn, *Rhinoceros*, or *wild Bull*, but ſome Animal far more common in the oriental Regions.

Gaveſt thou goodly Wings unto the Peacocks? or Wings and Feathers unto the Oſtrich] It is certain, ſays *Campbell*, that in the whole *Old Teſtament*, there is not any Verſe more crabbed and perplexed than this. The firſt Word, *Renanim*, which we render *Peacocks*, is liable to much Diſpute, and perhaps it is not poſſible to defend this Verſion. Some Criticks are of Opinion that it ſhould have been rendered *Oſtriches*; and, indeed, the only Argument in Favour of our Verſion is, that the Finery of this Bird's Feathers are here celebrated, which ſeems beſt to agree with the Peacock. The Names of Animals, Trees, Fruits, and Flowers are ſo much altered, that it is not eaſy to diſtinguiſh them; but we do not apprehend, that this will furniſh any reaſonable Man with an Excuſe for not believing the Holy Scriptures, which ſome evil diſpoſed Perſons have endeavoured to depreciate on this Account. For, admitting all they aſſert, that at this Day we are not able to aſcertain the very Species mentioned in various Paſſages of Scripture, as for Inſtance in this Verſe of the Book of *Job*, what Conſequence will follow from thence? The plain indubitable Aſſertion in the Text is, that the *Renanim*, let them be what Kind of Birds they will, did not derive the Beauty of their Plumage from *Job*: Now, ſhould one aſſert the true Meaning of the Word to be *Peacocks*, another *Oſtriches*, a third *Hawks*, the ſeveral Arguments produced by each in Defence of his Opinion, and in Oppoſition to what the others advanced, will no way prejudice the Truth of the original Propoſition; ſeeing whatever Kind of Birds they were, nothing can be more ſure than that they received the exquiſite Variegations of their Feathers from the Almighty only. It is evident, that the ſame Anſwer will be as full to any other Objection ariſing from Words as hard to be underſtood as this.

Which leaveth her Eggs in the Earth, &c.] The learned and excellent Dr. *Derham*, has given a very full and judicious Interpretation of this Paſſage, P. 355, of his *Phyſico-Theology*, where, having cited the three Verſes in the Text, takes Notice of three Things. 1. Of this anomalous Way of Generation. It is not very ſtrange, that no other Incubation but that of the Sun ſhould produce the Young; but 'tis very odd and wonderful, that one Species ſhould vary from all the reſt of the Tribe. But above all, 2. The ſingular Care of the Creator is, in this Caſe very remarkable, in ſupplying ſome other Way, the Want of the Parent Animal's Care, and the innate Tenderneſs which they have for their Offſpring, ſo that the Young ſhould notwithſtanding be bred up in thoſe large and barren Deſarts of *Arabia* and *Africa*, and in ſuch like Places, where thoſe Birds dwell, the moſt unlikely and unfitting, in human Opinion, to afford Suſtenance to young helpleſs Creatures, but the fitteſt, therefore, to give Demonſtration of the Wiſdom, Care, and ſpecial Providence of the infinite Creator and Conſervator of the World. 3. The laſt Thing I ſhall remark is, that the Inſtinct of irrational Animals, at leaſt of this ſpecified in the Text, is attributed to God. For the Reaſon the Text gives, why the *Oſtrich* is hardened againſt her young ones, as tho' they were not hers, is, becauſe *God hath deprived her of Wiſdom, and not imparted Underſtanding to her* (i. e. He hath denied her that Wiſdom, he hath not imparted to her that Underſtanding, that natural Inſtinct, to provide for and nurſe up her Young) that moſt Creatures of the ſame and other Tribes, are endowed with.

CHAP. XL.

God reproves Job, *who humbles himſelf. God again*
declares his Righteouſneſs, Majeſty, and the
Power of his Wrath to abaſe the Proud. Of
Behemoth.

Ver. 1. MOreover the Lord anſwered Job,
and ſaid, 2 Shall he that contendeth
with the Almighty inſtruct *him?* he that re-
proveth God, let him anſwer it. 3 Then Job
anſwered the Lord, and ſaid, 4 Behold, I am
vile, what ſhall I anſwer thee? I will lay mine
hand upon my mouth. 5 Once have I ſpoken,
but I will not anſwer: yea, twice, but I will pro-
ceed no further. 6 Then anſwered the Lord
unto Job out of the whirlwind, and ſaid, 7
Gird up thy loyns now like a man: I will demand
of thee, and declare thou unto me. 8 Wilt thou
alſo diſanul my judgment? wilt thou condemn me
that thou mayeſt be righteous? 9 Haſt thou an
arm like God? or canſt thou thunder with a voice
like him? 10 Deck thy ſelf now *with* majeſty
and excellency, and array thy ſelf with glory
and beauty. 11 Caſt abroad the rage of thy
wrath: and behold every one *that is* proud, and
abaſe him. 12 Look on every one *that is* proud
and bring him low: and tread down the wicked
in their place. 13 Hide them in the duſt to-
gether, *and* bind their faces in ſecret. 14 The
will I alſo confeſs unto thee, that thine own righ
hand can ſave thee. 15 Behold now Behemot
which I made with thee, he eateth graſs as a
ox. 16 Lo now, his ſtrength is in his loyn
and his force is the navel of his belly. 17 H
moveth his tail like a cedar: the ſinews of h
ſtones are wrapt together. 18 His bones *are*
ſtrong pieces of braſs, his bones *are* like bars
iron. 19 He *is* the chief of the ways of God
he that made him, can make his ſword to a
proach *unto* him. 20 Surely the mountai
bring him forth food: where all the beaſts
the field play. 21 He lieth under the ſha
trees, in the covert of the reed and fens. 22 T
ſhady trees cover him *with* their ſhadow:
willows of the brook compaſs him about.
Behold, he drinketh up a river, and haſteth no
he truſteth that he can draw up Jordan into
mouth. 24 He taketh it with his eyes:
noſe pierceth through ſnares.

Behold now Behemoth] There has been much D
pute, whether we are hereby to underſtand the E
phant, or *Hippopotamus*, or *River-horſe*. The anti
Commentators declare for the former. But the lear
Bochart, alledges many Things which render it proba
that the latter ſhould be meant thereby. By the D
ſcription of both Animals, it appears that either co
very near the Deſcription in the Text, but which
neareſt, let the Reader judge.

Firſt then of an *Elephant*, which, as Authors
pretty well agreed, is the largeſt of all four footed Be
Pliny gives a large, and, for the moſt Part, a pre
exact Account of this famous Animal, and remar
that, of all Beaſts, he approaches neareſt to Man in
gacity, and the Exerciſe of a Faculty not much remo
from Reaſon, which ſome have thought agrees
well with what is ſaid here in the Text, *Behold*
Behemoth, whom I have made with thee, i. e. ne
allied to thee, by Superiority in Knowledge, over
reſt of the Brutes. Conſidering the vaſt Bulk and mig
Strength of this huge Creature, we cannot but ad
the Wiſdom and Goodneſs of God, in making it
g

gentle Nature, feeding like the tamer Cattle, on Graſs and Herbs, injuring and diſturbing nothing, unleſs firſt injured or diſturbed by it. The prodigious Strength of this large Animal we may gather from what we read concerning it in antient and modern Authors, and eſpecially from the Accounts of the Uſe made of it in War, and the Turrets, Combatants, and Ammunition it carried on its Back: But the Member moſt conſiderable about the *Elephant*, is his *Proboſcis*, or *Trunk*, whereby, notwithſtanding his Size, he performs whatever he pleaſes, with wonderful Facility and Quickneſs. Some have thought that the Words, Ver. 17. *he moveth his Tail like a Cedar*, allude to his *Trunk* or *Snout*, which is, indeed, ſupported, in ſome Meaſure, by the Examples drawn from Holy Writings, wherein the Tail is put only for the Extremity, as *Deut.* xxv. 18. and xxviii. 13, 14. *Pliny* obſerves of the Legs of this Creature, that in Shape and Bulk they reſemble Pillars, nd the reſt of the Bones are, doubtleſs, proportionably rong, large and firm. So that reflecting on the Boldeſs of the *Arabian* Similitudes, we may eaſily admit eir being compared to Iron and Braſs. What is xt aſſerted of the *Behemoth*, viz. that *he is the* chief *the Ways of God*, may be very well applied to this nimal, as, 1. From his ſtupendous Bulk, being comonly ten or twelve Feet high. 2. From his amazing rength, whereby he is able to overturn Trees, and en Huts built by Men. 3. From his wonderful Sacity, of which all Authors ſpeak copiouſly, who men- n him at all. 4. From the ſurprizing Agility which ſhews, notwithſtanding the unweildy Appearance of Body. 5. From the great Uſe made of him in War, ncerning which we have the unanimous Teſtimonies antient and modern Hiſtorians. 6. From the great tent of Years unto which they live, *Ariſtotle* and *rabo* affirming, that they reach 200. 7. Their Prac- e of various Virtues, *viz.* Chaſtity, Temperance, Fi- lity, Gratitude, and Compaſſion. Nor are thoſe alities lightly aſcribed to them by fabulous Authors, are acknowledged, and recorded by Writers very rthy of Credit. As the Elephant is of a placid, gen- Nature, ſo the Beaſts feed near him without Fear, which theſe Words of Scripture poſſibly refer, *Surely Mountains bring him forth Food, where all the wild ſts of the Field play.* This Animal, being very hot its Nature, and living in Countries where the Climate ery ſultry, the *Elephant*, therefore, as various au- ntick Authors aſſure us, of all Things rejoices in rſhy Places, where he lays himſelf down among the ds and Water, in order to cool his Body, and quench Thirſt; for that ridiculous Fable of having no Joints his Legs, and conſequently of his Inability to raiſe ſelf, if once thrown upon the Ground, has been long e exploded.

Thus we have ſhewn, that the Deſcription in *Job* is from being incompatible with what Naturaliſts re- , concerning this wonderful Creature, ſo truely derful in its Formation, and ſo ſtrong a Proof of Wiſdom and Power of the Almighty Maker of all ngs.

he great Aſſerter of the oppoſite Opinion, *viz.* that *Behemoth* is not the *Elephant*, but the *Hippopota-* , or *River-horſe*, is the great *Bochart*, whoſe un- ried Pains, accurate Judgment, and profound Eru- n, give a ſtrong Biaſs in Favour of whatever he nces. That we may do Juſtice therefore to his ughts on this Head, we ſhall tranſcribe what he in his *Hierozoicon*, P. 49. ‘ It will be ſufficient prove, that the *Behemoth* is an amphibious Animal, d that which we have aſſerted it to be, if we para- aſe the Verſes where this Creature is deſcribed, r. 15. Behold, ſays the Lord, the *Hippopotamus* ich I have made near thee, *i. e.* in *Egypt*, nor far ant from *Job*'s Country: Who admires him not? is an Inhabitant of the Deep, and yet eateth Hay an Ox. Ver. 16. Neither is his Strength only in *Loins*, but in the Bottom of his Belly, even in his *vel*, where other Creatures are weak. Ver. 17. Tail, tho' it be ſtrong and firm as a Cedar, yet doth move with great Agility; the Nerves and Sinews alſo of his Thighs are wrapped ſtrongly together, and thereby ſhew the prodigious Strength he hath in his Limbs. Ver. 18. Neither hath he, as *Fiſhes*, pliable and cartilaginous Bones; but, on the contrary, they are firm as *Iron*, and ſolid as *Braſs*. Ver. 19. And that the Wiſdom of God might be rendered more eminently conſpicuous in this Animal, his Teeth are formed ſo as to cut or mow down Corn as a Scythe or Sickle. Ver. 20. Thus provideth he for himſelf even on the Mountains where the Beaſts play. Ver. 21. As an Aquatick, he delights to lie in Marſhes, and among the tender Reeds. Ver. 22. Or reſted under the Shade of the Willows which grow on the Banks of the *Nile*. Ver. 23. Yet diveth he to the Bottom without Hurt; he beholds the Streams ruſhing over him without Fear. Ver. 24. Who dares approach ſuch a Creature with open Force? Who can hope to thruſt a Hook into his Noſe.’ More might be added on the ſame Subject, but it would be protracting the Work too much.

CHAP. XLI.

God's Sovereignty over all the Children of Pride, ſeen in the Leviathan.

Ver. 1. CANST thou draw out Leviathan with an hook? or his tongue with a cord *which* thou letteſt down? 2 Canſt thou put an hook into his noſe? or bore his jaw through with a thorn? 3 Will he make many ſupplications unto thee? will he ſpeak ſoft *words* unto thee? 4 Will he make a covenant with thee? wilt thou take him for a ſervant for ever? 5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? 6 Shall the companions make a banquet of him? ſhall they part him among the merchants? 7 Canſt thou fill his ſkin with barbed irons? or his head with fiſh-ſpears? 8 Lay thine hand upon him, remember the battle, do no more. 9 Behold, the hope of him is in vain: ſhall not *one* be caſt down even at the ſight of him? 10 None *is ſo* fierce that dare ſtir him up: who then is able to ſtand before me? 11 Who hath prevented me that I ſhould repay *him? whatſoever is* under the whole heaven is mine. 12 I will not conceal his parts, nor his power, nor his comely proportion. 13 Who can diſcover the face of his garment? *or* who can come *to him* with his double bridle? 14 Who can open the doors of his face? his teeth *are* terrible round about. 15 *His* ſcales *are his* pride, ſhut up together *as with* a cloſe ſeal. 16 One is ſo near to another, that no air can come between them. 17 They are joined one to another, they ſtick together, that they cannot be ſundred. 18 By his neeſings, a light doth ſhine, and his eyes are like the eye-lids of the morning. 19 Out of his mouth go burning lamps, *and* ſparks of fire leap out. 20 Out of his noſtrils goeth ſmoak, as *out* of a ſeething pot or caldron. 21 His breath kindleth coals, and a flame goeth out of his mouth. 22 In his neck remaineth ſtrength, and ſorrow is turned into joy before him. 23 The flakes of his fleſh are joyned together: they are firm in themſelves, they cannot be moved. 24 His heart is as firm as a ſtone, yea, as hard as a piece of the nether *milſtone*. 25 When he raiſeth up himſelf, the mighty are afraid: by reaſon of breakings they purifie themſelves. 26 The ſword of him that layeth at him cannot hold: the ſpear, the dart, nor the habergeon. 27 He eſteemeth iron as a ſtraw, *and* braſs as rotten wood. 28 The arrow cannot make him flee: ſling-ſtones are turned with him into ſtubble. 29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear. 30 Sharp ſtones *are* under him: he ſpreadeth ſharp-pointed things upon the mire. 31 He maketh the deep to boyl like a pot: he maketh the ſea like a pot of ointment. 32 He maketh a path to ſhine after him; *one* would think the deep *to be* hoary. 33 Upon earth there is not his like: who is made without fear. 34 He beholdeth all high *things*: he *is* a king over all the children of pride.

This whole Chapter is taken up in the Deſcription of the *Leviathan*. As the true Signification of *Behemoth* has been much controverted, ſo alſo great Diſputes have ariſen concerning the Import of this Word *Leviathan*; ſome conceiving it as intended of the *Whale*, others of the *Crocodile*. Both thoſe Creatures are ſo well known, that a Deſcription of them would be ſuperfluous. The learned Mr. *Pool*, in his *Annotations*, and in his *Synopſis*, has laid before his Readers Variety of Proofs, tending to ſhew, that the Words of God, related in this Chapter, are fulfilled, in caſe the *Leviathan* ſhould be taken for either, tho' we are inclined, from various Reaſons, to believe, it is rather to be underſtood of the *Crocodile*. 1. Becauſe it is reaſonable to ſuppoſe, that the *Almighty* would chuſe no Animal for this Demonſtration of his Power and Wiſdom, but what was ſufficiently known to *Job* and his Friends; otherwiſe the Argument raiſed therefrom, would evidently have leſs Weight. Now, the *Whale* could not be a Creature ſo known; whereas the *Crocodile*, being ſo common in *Egypt*, they could not but be acquainted therewith, and with all its Properties. 2. The *Leviathan* is here ſaid to have had large and ſtrong-knit Scales, as if they had been ſealed together, whereas the *Whale* has no Scales at all; but the *Crocodile* correſponds exactly with that Deſcription. 3. His Breath is ſet forth as very hot, and that by a ſtrong Metaphor; which has been obſerved of the laſt mentioned Animal, but never in Whales, or in any other Fiſh. In other Places of Scripture, *Leviathan* is ſometimes to be underſtood of a *Whale*, ſometimes of a *Crocodile*; ſo that we could not draw any Argument of Conſequence from thence enough to determine the Diſpute.

CHAP. XLII.

Job's *Humiliation and Repentance. God prefers* Job's *Cauſe, and is angry with his Friends*; Job *intercedes for them and is accepted. The happy Event of all his Troubles, in the vaſt Increaſe of his Riches and Family.*

Ver. 1. THen Job anſwered the Lord, and ſaid, 2 I know that thou canſt *do* every *thing*, and *that* no thought can be withholden from thee. 3 Who *is* he that hideth counſel without knowledge? therefore have I uttered that I underſtood not, things too wonderful for me, which I knew not. 4 Hear, I beſeech thee, and I will ſpeak: I will demand of thee, and declare thou unto me. 5 I have heard of thee by the hearing of the ear; but now mine eye ſeeth thee. 6 Wherefore I abhor *my ſelf*, and repent in duſt and aſhes. 7 And it was *ſo*, that after the Lord had ſpoken theſe words unto Job, the Lord ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me *the thing that is* right, as my ſervant Job hath. 8 Therefore take unto you now ſeven bullocks, and ſeven rams, and go to
my ſervant Job, and offer up for your ſelves
a burnt-offering, and my ſervant Job ſhall pray
for you, for him will I accept: leſt I deal with you
after your folly, in that ye have not ſpoken of
me *the thing which is* right, like my ſervant Job.
9 So Eliphaz the Temanite, and Bildad the
Shuhite, *and* Zophar the Naamathite went, and
did according as the Lord commanded them:
the Lord alſo accepted Job. 10 And the Lord
turned the captivity of Job when he prayed for
his friends: alſo the Lord gave Job twice as much
as he had before. 11 Then came there unto him
all his brethren, and all his ſiſters, and all they that
had been of his acquaintance before, and did eat
bread with him in his houſe: and they bemoaned
him, and comforted him over all the evil that the
Lord had brought upon him: every man alſo gave
him a piece of money, and every one an ear-ring
of gold. 12 So the Lord bleſſed the latter end
of Job more than his beginning: for he had four-
teen thouſand ſheep, and ſix thouſand camels
and a thouſand yoke of oxen, and a thouſan
ſhe-aſſes. 13 He had alſo ſeven ſons and thre
daughters. 14 And he called the name of th
firſt Jemima, and the name of the ſecond Kezia
and the name of the third, Keren-happuch. 1
And in all the land were no women found *ſo* fair
the daughters of Job: and their father gave the
inheritance among their brethren. 16 After thi
lived Job an hundred and forty years, and ſaw hi
ſons, and his ſons ſons, even four generations. 1
So Job died *being* old, and full of days.

Here, ſays *Patrick*, ends the Book of *Job*, who
ſhort Sufferings (for the Space of twelve Months,
the *Hebrews* reckon in *Seder Olam*) were recompenſ
with a very long Life in great Proſperity, if we cou
rely upon all their Traditions, his Life was two hundr
and ten Years. For in the *Jeruſalem Targum* upon E
xii. 40. and in *Bereſchit Rabba* upon *Gen.* xlii. 2. th
make Account that the *Iſraelites* ſtayed juſt ſo long
Egypt; and in the *Chronicle* forenamed, and in *Ba*
Bathera, and other Books they tell us, that *Job* w
born that very Year when *Jacob* went with his Fami
down thither to ſojourn; and died that Year they we
delivered from thence by the Hand of *Moſes*. B
this agrees neither with what other of their Autho
ſay, nor with the *Septuagint*, who, in the laſt Ve
but one of this Book, inſert this Clauſe, *All the D*
of his Life were two hundred and forty Years.

Before the Law given from *Sinai*, ſays *Campbel*,
Faithful were acquainted with the Will of God th
ſeveral Ways; that is, By Miniſters ſent by the A
mighty; by internal Notices; and by Tradition fr
their Fathers.

The Friends of *Job* appear to have been as well ver
as himſelf in true Divinity; their Diſcourſes are co
ceived in Terms perfectly ſublime, and exactly ſui
to the Excellency of their Subject; inſomuch that fr
this Book alone, a late learned Writer, *Jurieu*,
drawn a full and yet conciſe Syſtem of Divinity, as
was received under the Patriarchal Diſpenſation.

‘ The Theology of the Antients, I conceive, *ſ*
‘ *he*, contained all Things eſſential to Religion, wh
‘ will appear by conſidering the following Heads of th
‘ Belief. 1. That God alone is worthy of Adoratio
‘ that he is infinite, and that he knows all Things b
‘ in Heaven and in Earth. 2. That he is the Crea
‘ and Preſerver of the Univerſe. 3. That the Effe
‘ of Evil happen not but by his Permiſſion. 4. T
‘ the Juſtice of God is ever obſervant of the Cond
‘ of Men, diſcerning whether they do good, or w
‘ ther they do evil, in order to reward or puniſh th
‘ accordingly. 5. That this World is not the Pl
‘ wherein God makes ſuch Retributions; but that,
‘ this Life, he diſtributes indifferently both Bleſſ

and Calamities on the Juſt and on the Unjuſt. 6. That, beſides the general Beneficence which God is pleaſed to exerciſe towards all his Creatures, he hath a Loving-kindneſs in Reſerve for thoſe who confide in, or attend upon him; that he hath prepared, for the laſt Days, a Deliverer, a Redeemer, a *Shiloh*, a Bleſſed Seed, a Saviour, who ſhall free his Church from Captivity, and ſhall deſtroy the Empire of the Devil. 7. That a hearty Confidence in God, a ſincere Belief in his Promiſes, a true Repentance, are the only Means whereby to attain or preſerve his Favour. 8. That Death, as well as the other Enemies of the Church, ſhall, in the End be vanquiſhed; and that, at the Reſurrection, the Almighty will deliver out of his Hands all thoſe whom he had ſubdued.'

St. *Jerom*, in his Preface to the Book of *Job*, informs s, that the Verſe in which it is chiefly compoſed, is eroic. From the Beginning of the Book, to the 3d Chapter, he ſays, it is Proſe; but from *Job*'s Words, *Let the Day periſh wherein I was born*, &c. Ch. iii. 3. unto theſe Words, *Wherefore I abhor myſelf, and repent in Duſt and Aſhes*, Ch. xlii. 6. the Verſes are hexameter, conſiſting of Dactyls and Spondees, like the *Greek* Verſes of *Homer*, and the *Latin* of *Virgil*. *Marianus Victorius*, in his Note upon this Paſſage of St. *Jerom*, ſays, that he has examined the Book of *Job*, and finds St. *Jerom*'s Obſervation to be true. Only we muſt obſerve, that the ſeveral Sentences, directing us to the ſeveral Speakers, ſuch as theſe, *Moreover the Lord anſwered Job*, and ſaid — *Elihu ſo proceeded, and ſaid.* — *Elihu ſpake moreover, and ſaid*, &c. are in Proſe, and not in Verſe. St. *Jerom* makes this farther Remark, that the Verſes in the Book of *Job* do not always conſiſt of Dactyls and Spondees, but that other Feet do frequently occur inſtead of them; that we often meet in them Words of four Syllables, inſtead of a Dactyl and Spondee; and that the Meaſure of the Verſes frequently differs in the Numbers of the Syllables of the ſeveral Feet; but allowing two ſhort Syllables to be equal to one long one, the Sums of the Meaſure of the Verſes are always the ſame.

AN EXPOSITION OF The Book of *PSALMS*.

The ARGUMENT.

This Book, in the Hebrew *Language, is called* Sepher Tehillem, *the Book of Pſalms or Hymns*, i. e Praiſes of the Lord: *Becauſe, tho' there are many Complaints, and Imprecations, and Prayers in it yet the greateſt Part are Praiſes and Thankſgivings unto God: And in thoſe other, there are many Mixtures of Acknowledgments of what God had formerly done for him; or of Confidence what He woul ſtill do; or of Reſolutions how thankful he would be, when God granted him Deliverance: Which gav them ſuch a ſtrange Power* to cure Heavineſs, to extirpate Grief, to wipe away Sorrow, to la aſleep troubleſome Thoughts and Paſſions, to eaſe us of our Cares, to recreate thoſe who are oppreſſed with any Sort of Pains *(they are the Words of* Proclus *Archbiſhop of* Conſtantinople) as wel as to move Compunction for Sin, and to ſtimulate unto Piety; *that no Book in the World is to compare with it, for theſe Purpoſes.*

And as it is called the Book of Pſalms, *or* Praiſes, *from the major Part; ſo they are called* David' *Pſalms, becauſe he made the moſt of them; tho' it muſt be confeſſed, there were ſeveral other Authors by whom ſome of them were compoſed.*

In the Hebrew *they are divided, like* Moſes'*s Law, into five Books, and ſo may be called a* ſecond Pentateuch: *Which ſeem to have been collected by ſeveral Perſons, for no other Reaſon but that can b given, why all that belong to one Subject were not put together; or, at leaſt, all thoſe compoſed by* D vid, *placed by themſelves, and not ſo mixed as they are with thoſe made by other Authors.*

Some think they were collected by the Friends of Hezekiah, *before the Captivity. But if they had bee ſo, they would, in all Probability, have been diſpoſed in ſuch Order as they were penn'd; all the ſ cred Books being preſerved in the Temple, as* Joſephus *witneſſes, with great Care; from whence th might have taken Copies of them, with the Names of all their Authors; which now, in many of the are wanting. Which makes it more likely, that after the Temple and ſacred Records were burnt by th King of* Babylon'*s Army, ſome pious Perſons collected as many as they could find, by enquiring amo their Friends, in thoſe good Mens Hands, who had heretofore tranſcribed them for their own private Uſ every one as he had moſt need. For the* Songs of Sion, *the People were very well acquainted withal, th it lay deſolate, as appears by the* cxxxvii*th* Pſalm, *where the* Babylonians *deſire to hear one of the ſung by the mournful Captives: Who preſerved them, no doubt, to their Comfort in that ſad Conditio and added to them ſuch as had been made by divine Men, during its Continuance, and after their R turn from their Captivity: When, as St.* Athanaſius *reſolves in his* Synopſis *(following the Hebre Tradition)* Eſdras *put them together in one Volume, as we now have them; which is not affirm without Reaſon: For we find that no ſooner was the Foundation of the ſacred Temple, but* Ezra *(the* Hebrews *call him) reſtored the antient Cuſtom of Pſalmody, or ſinging Pſalms of Praiſe,* Ezra i 10, 11. *which* David *had appointed to accompany the Sacrifices as ſoon as the Ark was ſetled,* 1 Chro vi. 31. xvi. 17. Ecclef. i. 15, 16. *&c. and which* Solomon *continued after he had built the Temp and brought the Ark into it,* 2 Chron. v. 12, 13.

PSAL. I.

The Happineſs of the upright Man. The Unhappineſs of the Ungodly.

Ver. 1. BLeſſed *is* the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful. 2 But his delight *is* in the law of the Lord, and in his law doth he meditate day and night. 3 And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doth, ſhall proſp 4 The ungodly *are* not ſo: but *are* like the ch which the wind driveth away. 5 Therefore t ungodly ſhall not ſtand in the judgment, nor ſi ners in the congregation of the righteous. For the Lord knoweth the way of the righteou but the way of the ungodly ſhall periſh.

This *Pſalm* was put firſt as a Preface to all the re as a powerful Perſuaſive to the diligent reading, a ſerious Study of the whole Book, and of the reſt of t holy Scriptures; containing a Deſcription of the go Man's happy Life and Converſation, in Oppoſition the perverſe and wretched Courſe and Condition of the Wicked and Ungodly.

P S A L. II.

The Kingdom of Chriſt; Kings are exhorted to ſubmit to it.

Ver. 1. WHy do the heathen rage, and people imagine a vain thing? 2 The kings of the earth ſet themſelves, and the rulers take counſel together againſt the Lord, and againſt his anointed, *ſaying*, 3 Let us break their bands aſunder, and caſt away their cords from us. 4 He that ſitteth in the heavens will laugh: the Lord ſhall have them in deriſion. 5 Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure. 6 Yet have I ſet my king upon my holy hill of Zion. 7 I will declare the decree: the Lord hath ſaid unto me, Thou art my ſon, this day have I begotten thee. 8 Aſk of me, and I ſhall give *thee* the heathen *for* thine inheritance, and the uttermoſt parts of the earth *for* thy poſſeſſion. 9 Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potters veſſel. 10 Be wiſe now therefore, O ye kings: be inſtructed ye judges of the earth. 11 Serve the Lord with fear, and rejoice with trembling. 12 Kiſs the Son leſt he be angry, and ye periſh *from* the way, when his wrath is kindled but a little: bleſſed are all they that put their truſt in him.

This Pſalm, under the Hiſtory of *David*, (whom rom a low and afflicted Condition, God raiſed to a Throne, and notwithſtanding all the Oppoſition made gainſt it, firſt, by *Saul*, and then by others, ſetled m in it) contains a moſt illuſtrious Prophecy of the Kingdom of *Chriſt*; whom God raiſed even from the Dead, made the King of Glory, notwithſtanding all that e *Scribes* and *Phariſees*, *Herod* and other Princes ould do to hinder it, enlarged his Kingdom to the utmoſt Parts of the Earth.

The antient *Hebrew* Writers unanimouſly expounded is Chapter of the *Meſſiah*, as is confeſſed by their rethren, particularly by *Rabbi Solomon Jarchi*, who th this memorable Paſſage, *viz.* ‘ Our Doctors expounded this *Pſalm* of the King *Meſſiah*, but that we may anſwer the Hereticks (meaning the *Chriſtians*) ’tis expedient to interpret it of *David*’s Perſon, as the Words ſound.’ Which Words, altho’ they are left t of the latter Editions of that Book, either by the raud of the *Jews*, or Careleſſneſs or Miſtake of others, t are extant in the antient Editions of it.

P S A L. III.

e Security of thoſe who make God their Protection.

Pſalm of *David* when he fled from *Abſalom* his Son.

r. 1. LORD, how are they increaſed that trouble me? many *are* they that riſe againſt me. 2 Many *there be* be which ſay my ſoul, *There is* no help for him in God. Selah. But thou, O Lord, *art* a ſhield for me; my ry, and the lifter up of mine head. 4 I d unto the Lord with my voice, and he heard out of his holy hill. Selah. 5 I laid me down d ſlept; I awaked, for the Lord ſuſtained me. I will not be afraid of ten thouſands of people, t have ſet themſelves againſt me round about. Ariſe, O Lord, ſave me, O my God; for thou haſt ſmitten all mine enemies *upon* the cheek bone: thou haſt broken the teeth of the ungodly. 8 Salvation *belongeth* unto the Lord: thy bleſſing *is* upon thy people. Selah.

Apollinarius calls this *Lugron Melos*, a mournful or lamentable Song. And ſo it is, if compared with the precedent; otherwiſe there are in it far greater Expreſſions of Faith and triumphant Confidence in God, than there are of Trouble and Dejection of Spirit, tho’ *David*’s Condition when he wrote it was very ſad and dangerous. For the Title (which St. *Jerom* truely calls *the Key of the Pſalm*, whereby we are let into the Senſe) informs us, that it is a Meditation compoſed in his Flight from *Jeruſalem*, when his Son *Abſalom* conſpired againſt him, and moſt of the Kingdom fell off from him, (2 *Sam.* xv. *&c.*) which after his Return thither, he commanded to be ſung in the Tabernacle, in Commemoration of that diſconſolate Condition.

And here I muſt note once for all, ſays *Patrick*, that it cannot be certainly known what is meant by the Word *Selah*, which we meet withal thrice in this ſhort *Pſalm*. The moſt probable Opinion is, that it was a Note in Muſick. In which *David* (as *Theodoret* obſerves upon this Word) being a very great Maſter, he ſet ſome of his Pſalms himſelf, to be ſung to ſuch Inſtruments as he thought was moſt agreeable to the Notes. But that Muſick being now loſt, ſome Interpreters have wholly omitted this Word *Selah*.

P S A L. IV.

David *prays for Audience; reproves and exhorts his Enemies. Man’s Happineſs is in God’s Favour.*

To the chief Muſician upon *Neginoth*. A Pſalm of *David*.

Ver. 1. HEar me when I call, O God of my righteouſneſs: thou haſt enlarged me *when I was* in diſtreſs, have mercy upon me, and hear my prayer. 2 O ye ſons of men, how long *will ye turn* my glory into ſhame? *how long* will ye love vanity, *and* ſeek after leaſing? Selah. 3 But know that the Lord hath ſet apart him that is godly, for himſelf: the Lord will hear when I call unto him. 4 Stand in awe, and ſin not: commune with your own heart upon your bed, and be ſtill. Selah. 5 Offer the ſacrifices of righeouſneſs: and put your truſt in the Lord. 6 *There be* many that ſay, Who will ſhew us *any* good? Lord, lift thou up the light of thy countenance upon us. 7 Thou haſt put gladneſs in my heart, more than in the time *that* their corn and their wine increaſed. 8 I will both lay me down in peace, and ſleep: for thou Lord only makeſt me dwell in ſafety.

We can learn no more from this Title, but that *David* was the Author of this Pſalm, and that he delivered it to the Maſter of Muſick in the Tabernacle, to be ſung to the ſtringed Inſtruments. But when, or upon what Occaſion he penned it, is not certainly known, tho’ the Matter of it makes it probable, it was in the ſame, or the like Diſtreſs, wherein he made the foregoing Pſalm.

Neginoth, or *ſtringed Inſtrument*, as this Word is tranſlated, *Hab.* iii. 9. for the *Hebrew* Word *Niggen*, whence this is derived, ſignifies *to play with the Hand* on an Inſtrument, 1 *Sam.* xvi. 23. and xviii. 10. The Meaning may be, that this Pſalm was ſung to ſuch Kind of Inſtruments, or that it was ſent to the Chief of the Muſicians who played upon ſuch Inſtruments; for every ſeveral Sort of Inſtruments had its Band or Company of Muſicians. See *Patrick* and *Pool*.

PSAL. V.

David *earneſtly beſeeches God to hear his Prayer; aſſures himſelf of God's Juſtice againſt his Enemies; exclaims againſt their Cruelty, and prays God to deſtroy them, but to preſerve the Godly.*

To the chief Muſician upon *Nehiloth.* A *Pſalm* of *David.*

Ver. 1. GIve ear to my words, O Lord, conſider my meditation. 2 Hearken unto the voice of my cry, my king, and my God: for unto thee will I pray. 3 My voice ſhalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up. 4 For thou *art* not a God that hath pleaſure in wickedneſs; neither ſhall evil dwell with thee. 5 The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity. 6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloody and deceitful man. 7 But as for me, I will come into thy houſe in the multitude of thy mercy: *and* in thy fear will I worſhip toward thy holy temple, 8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies; make thy way ſtraight before my face. 9 For *there is* no faithfulneſs in their mouth, their inward part *is* very wickedneſs: their throat *is* an open ſepulchre, they flatter with their tongue. 10 Deſtroy thou them, O God; let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee. 11 But let all thoſe that put their truſt in thee, rejoice: let them ever ſhout for joy: becauſe thou defendeſt them: let them alſo that love thy name, be joyful in thee. 12 For thou, Lord, wilt bleſs the righteous, with favour wilt thou compaſs him as with a ſhield.

The Word *Nehiloth* is no where elſe uſed in Scripture. It is generally and probably thought to be a Term belonging to Muſick, and to ſignify ſome Kind of Tune, or rather an Inſtrument, or particularly a Wind-Inſtrument, as *Neginoth*, in the Title of the laſt *Pſalm*, ſignified ſtringed Inſtruments.

When, and on what Occaſion, this *Pſalm* was penned, is not certainly known, tho' the Matter of it makes it probable, it was the ſame (or the like) Diſtreſs, wherein he made the foregoing *Pſalm*.

PSAL. VI.

David *being very weak and feeble, prays for Mercy and Recovery; and being aſſured of a gracious Hearing, triumphs over all his Enemies.*

To the chief Muſician on *Neginoth* upon *Sheminith.* A *Pſalm* of *David.*

Ver. 1. O Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure. 2 Have mercy upon me, O Lord, for I *am* weak: O Lord, heal me, for my bones are vexed. 3 My ſoul is alſo ſore vexed: but thou, O Lord, how long? 4 Return, O Lord, deliver my ſoul: Oh ſave me for thy mercies ſake. 5 For in death there is no remembrance of thee; in the grave who ſhall give thee thanks? 6 I am weary with my groaning, all the night make I my bed to ſwim: I water my couch with my tears. 7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies. 8 Depart from me all ye workers of iniquity; for the Lord hath heard the voice of my weeping. 9 The Lord hath heard my ſupplication; the Lord will receive my prayer. 10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed ſuddenly.

The Word *Sheminith*, ſignifies the *eighth.* It is thought to be the ſhrilleſt or loftieſt Note, as *Alomoth* is the loweſt; of which ſee 1 *Chron.* xv. 20, 21. and, as ſome add *Muthlabben*, Pſ. ix. the Middle or Mean. But all this is only Conjecture; and the *Jews* themſelves have no certain Knowledge of their own antient Muſick, and of the Terms belonging to it.

By Way of Accommodation, the Words have been applied to the Sickneſs of the Mind; and as it is ſuppoſed that *David* laboured under ſome grievous Diſeaſe of the Body, it may be called one of the *penitential Pſalms.*

PSAL. VII.

David *prays for Deliverance from his perſecuting Enemies, and makes a ſolemn Profeſſion of his Innocence; by Faith he ſees his Defence,* and the
Deſtruction of his Enemies.

Shiggaion of *David*, which he ſang unto the Lord,
concerning the Words (or Buſineſs) of *Cuſh* the
Benjamite.

Ver. 1. O Lord my God, in thee do I put my
truſt: ſave me from all them tha
perſecute me, and deliver me. 2 Leſt he tea
my ſoul like a lion, renting *it* in pieces, whil
there is none to deliver. 3 O Lord my God
if I have done this; if there be iniquity in m
hands: 4 If I have rewarded evil unto him th
was at peace with me: (yea, I have delivere
him that without cauſe is mine enemy) 5 L
the enemy perſecute my ſoul, and take it, ye
let him tread down my life upon the earth, an
lay mine honour in the duſt. Selah. 6 Ariſe, O
Lord, in thine anger, lift up thy ſelf, becau
of the rage of mine enemies: and awake for m
to the judgment *that* thou haſt commanded.
So ſhall the congregation of the people com
paſs thee about: for their ſakes therefore retur
thou on high. 8 The Lord ſhall judge the pe
ple: judge me, O Lord, according to my rig
teouſneſs, and according to mine integrity *th*
is in me. 9 O let the wickedneſs of the wick
come to an end, but eſtabliſh the juſt: for th
righteous God trieth the hearts and reins.
My defence *is* of God, which ſaveth the uprig
in heart. 11 God judgeth the righteous, an
God is angry *with the wicked* every day.
If he turn not, he will whet his ſword; he ha
bent his bow, and made it ready. 13 He ha
alſo prepared for him the inſtruments of deat
he ordaineth his arrows againſt the perſecuto
14 Behold, he travaileth with iniquity, and h
conceived miſchief, and brought forth falſhood.
He made a pit, and digged it, and is fallen in
the ditch *which* he made. 16 His miſchief ſh
return upon his own head, and his violent deali
ſhall come down upon his own pate. 17 I w
praiſe the Lord according to his righteouſne
and will ſing praiſe to the name of the Lo
moſt high.

Sh

Shiggaion ſeems to be the Name of a certain Kind of Song, or Tune, or Inſtrument, which was then well known, but now can only be gueſſed at. The Occaſion of this *Pſalm*, was the falſe and ſlanderous Reports, raiſed and fomented by one *Cuſh* a *Benjamite*; by whom is meant either, 1. *Saul*, whom he thought it indecent, for ſeveral Reaſons, to mention by his proper Name, and therefore deciphers him enigmatically, which is not unuſual in Scripture, where *Babylon* is called *Sheſhack*, Jer. xxv. 26. and li. 41. and *Rome* is called *Egypt*, and *Sodom*, and *Babylon*, in the *Revelation*; and *John the Baptiſt* is called *Elias*. And the Pſalmiſt might call him *Cuſh*, partly by a tacit Alluſion to his Father's Name *Kiſh*, and, partly, with reſpect to his black and wicked Diſpoſition, planted and firmly rooted in him; who could no more alter his Mind, full of Hatred to *David*, than a Man of *Cuſh*, or an *Ethiopian*, could his Skin or Complexion. 2. Some eminent Perſon in high Authority under *Saul*, called *Cuſh*, tho' he is no where elſe named; as ſeveral other Perſons are but once mentioned in Scripture. And he is called the *Benjamite*, becauſe he was one of that Tribe in which *Saul* put moſt Confidence, 1 *Sam.* xxii. 7. *Pool*'s Ann.

PSAL. VIII.

David *extols the Majeſty, Power, and Providence of God in the World, and his Love and Kindneſs to Mankind, in giving him Power over the Earth, the Air, and the Sea.*

To the chief Muſician upon *Gittith*. A *Pſalm* of *David*.

er. 1. O Lord our Lord, how excellent *is* thy name in all the earth? who haſt t thy glory above the heavens. 2 Out of e mouth of babes and ſucklings, haſt thou dained ſtrength, becauſe of thine enemies, that ou mighteſt ſtill the enemy and the avenger. When I conſider thy heavens, the work of y fingers, the moon and the ſtars which thou ſt ordained? 4 What *is* man that thou art indful of him? and the ſon of man, that thou iteſt him? 5 For thou haſt made him a little wer than the angels, and haſt crowned him h glory and honour. 6 Thou madeſt him have dominion over the works of thy hands; u haſt put all *things* under his feet: 7 All ep and oxen, yea, and the beaſts of the field: The fowl of the air, and the fiſh of the ſea, d *whatſoever* paſſeth through the paths of the s. 9 O Lord our Lord, how excellent is thy me in all the earth!

The *Targum* takes the Word *Gittith* to denote, that s *Pſalm* was to be ſung to a Harp, which *David* ught with him from *Gath*. Others think it to be only ote in Muſick; or to have a Relation to the Time of tage. But *Theodoret* looking upon it (as indeed it ns to be) a Pſalm of Triumph to God, the Author ome great Victory he had gotten, I take it to have n compoſed by *David*, and delivered to the Maſter Muſick in the Tabernacle, after he had overthrown haughty inſolent Giant *Goliah* of *Gath*: Which is agreeable to the Matter of the *Pſalm*, and a lively blem of *Chriſt*'s Conqueſt over our great Enemy the vil. See *Patrick*'s Paraph.

PSAL. IX.

id *praiſes God for executing Judgment on the* Vicked, *and excites others to praiſe him, and prays* m *to conſider his Trouble, that he may have Cauſe* *praiſe him.*

the chief Muſician upon *Muth-labben*. A *Pſalm* of *David*.

Ver. 1. I Will praiſe *thee*, O Lord, with my whole heart, I will ſhew forth all thy marvellous works. 2 I will be glad and rejoice in thee: I will ſing praiſe to thy name, O thou moſt High. 3 When mine enemies are turned back, they ſhall fall and periſh at thy preſence. 4 For thou haſt maintained my right and my cauſe, thou ſatteſt in the throne judging right. 5 Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever. 6 O thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroyed cities, their memorial is periſhed with them. 7 But the Lord ſhall endure for ever: he hath prepared his throne for judgment. 8 And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs. 9 The Lord alſo will be a refuge for the oppreſſed, a refuge in times of trouble. 10 And they that know thy name will put their truſt in thee: for thou, Lord, haſt not forſaken them that ſeek thee. 11 Sing praiſes to the Lord, which dwelleth in Zion: declare among the people his doings. 12 When he maketh inquiſition for blood, he remembreth them: he forgetteth not the cry of the humble. 13 Have mercy upon me, O Lord, conſider my trouble *which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death: 14 That I may ſhew forth all thy praiſe in the gates of the daughter of Zion: I will rejoyce in thy ſalvation. 15 The heathen are ſunk down in the pit *that* they made: in the net which they hid, is their own foot taken. 16 The Lord is known by the judgment *which* he executeth: the wicked is ſnared in the work of his own hands. Higgaion, Selah. 17 The wicked ſhall be turned into hell, *and* all the nations that forget God. 18 For the needy ſhall not alway be forgotten: the expectation of the poor ſhall *not* periſh for ever. 19 Ariſe, O Lord, let not man prevail; let the heathen be judged in thy ſight. 20 Put them in fear, O Lord: *that* the nations may know themſelves *to be but* men, Selah.

Muth-labben, ſays *Pool*, ſeems to be another Title of ſome Song, or Tune, or Inſtrument; of which we muſt continue ignorant, ſince the *Jewiſh* Doctors are ſo. Some render it, *Upon the Death of his Son*, namely, *Abſalom*, or of one called *Labben*, or of the Middle-man, or *the Man* that ſtood *between* the two Armies, namely, *Goliah*, who is ſo called in the *Hebrew* Text, 1 *Sam.* xvii. 4. But none of theſe ſuit with the Deſign and Matter of this *Pſalm*, which is more general, and relates to his former manifold Dangers, and the Deliverance which God had graciouſly given him out of them. That of *Goliah* agrees not with Ver. 14. where there is Mention made of praiſing God in *Zion*, which then, and long after, was in the Hands of the *Jebuſites*.

PSAL. X.

The Pſalmiſt *complains of God's hiding himſelf, and of the Pride and Outrage of the World. The Language and malicious Practice of the Wicked, and their denying God's Omniſcience; he prays for a Remedy, and profeſſes his Confidence in God.*

Ver. 1. WHy ſtandeſt thou afar off, O Lord, *why* hideſt thou *thy ſelf* in times of trouble? 2 The wicked in *his* pride doth perſecute the poor: let them be taken in the devices that they have imagined. 3 For the wicked boaſteth of his hearts deſire, and bleſſeth the covetous, *whom* the Lord abhorreth. 4 The wicked through the pride of his countenance, will not ſeek *after God:* God is not in all his thoughts. 5 His ways are always grievous: thy judgments *are* far above out of his ſight: *as for* all his enemies, he puffeth at them. 6 He hath ſaid in his heart, I ſhall not be moved: for I *ſhall* never *be* in adverſity. 7 His mouth is full of curſing, and deceit, and fraud: under his tongue is miſchief and vanity. 8 He ſitteth in the lurking places of the villages: in the ſecret places doth he murder the innocent: his eyes are privily ſet againſt the poor. 9 He lieth in wait ſecretly as a lion in his den: he lieth in wait to catch the poor; he doth catch the poor when he draweth him into his net. 10 He croucheth, *and* humbleth himſelf, that the poor may fall by his ſtrong ones. 11 He hath ſaid in his heart, God hath forgotten: he hideth his face, he will never ſee it. 12 Ariſe, O Lord, O God, lift up thine hand: forget not the humble. 13 Wherefore doth the wicked contemn God? he hath ſaid in his heart, Thou wilt not require *it*. 14 Thou haſt ſeen *it*, for thou beholdeſt miſchief and ſpite to requite *it* with thy hand: the poor committeth himſelf unto thee, thou art the helper of the fatherleſs. 15 Break thou the arm of the wicked, and the evil *man:* ſeek out his wickedneſs *till* thou find none. 16 The Lord *is* king for ever and ever: the heathen are periſhed out of his land. 17 Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear: 18 To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.

It is not known, ſays *Patrick*, by whom, or on what Occaſion this *Pſalm* was compoſed: But it is a moſt lively Deſcription of the Inſolence of wicked atheiſtical Men, when they have Power, and are in Authority; which they abuſe to the Oppreſſion of the meaner or weaker Sort, and make no Conſcience by what Arts they bring their Deſigns about. Againſt whom the *Pſalmiſt* humbly beſeeches the divine Vengeance, and reſts confident they ſhall be ſuppreſſed.

PSAL. XI.

David *encourages himſelf in God againſt the wicked Deſigns of his Enemies. The Providence and Juſtice of God to the Righteous and Wicked.*

To the chief Muſician. A *Pſalm* of *David.*

Ver. 1. IN the Lord put I my truſt: how ſay ye to my ſoul, Flee *as* a bird to your mountain? 2 For lo, the wicked bend *their* bow, they make ready their arrow upon the ſtring: that they may privily ſhoot at the upright in heart. 3 If the foundations be deſtroyed, what can the righteous do? 4 The Lord *is* in his holy temple, the Lords throne *is* in heaven: his eyes behold, his eye-lids try the children of men. 5 The Lord trieth the righteous: but the wicked and him that loveth violence, his ſoul hateth. 6 Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: *this ſhall be* the portion of their cup. 7 For the righteous Lord loveth righteouſneſs, his countenance doth behold the upright.

This Pſalm *David* is ſuppoſed to have made when *Saul* perſecuted him; and ſome adviſed him to ſeek his Safety in Flight. Or rather, when *Saul* began to have evil Deſigns againſt him, and he was invited by ſome who pretended Friendſhip to him, to a Place of Safety in the mountainous Country of *Judea.*

If the Foundations be deſtroyed, what can the Righteous do] If Men have no regard to Laws and publick Decrees, which are the Foundation of human Society, but will boldly violate all known and ſtanding Rules of Juſtice and Truth; what Security can an honeſt Man have? or what ſhall he do, but make haſte away from this Court, where they act ſo arbitrarily, and are ſo perfidious?

PSAL. XII.

David, *being deſtitute of human Comfort, craves Help of God; he exclaims againſt flattering and deceitful Tongues, and comforts himſelf in his tried Mercies to the Needy.*

To the chief Muſician upon *Sheminith.* A *Pſalm* of *David.*

Ver. 1. HElp, Lord, for the godly man ceaſeth; for the faithful fail from among the children of men. 2 They ſpea vanity every one with his neighbour: *with* flattering lips, *and* with a double heart do they ſpeak. 3 The Lord ſhall cut off all flattering lips, *and* the tongue that ſpeaketh proud things 4 Who have ſaid, With our tongue will w prevail, our lips *are* our own: who is lord ove us? 5 For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, (ſaith the Lord) I will ſet *him* in ſafety *from him tha* puffeth at him. 6 The words of the Lord *ar* pure words: *as* ſilver tried in a furnace of earth purified ſeven times. 7 Thou ſhalt keep them O Lord, thou ſhalt preſerve them from this generation for ever. 8 The wicked walk on every ſide when the vileſt men are exalted.

This *Pſalm* was compoſed by *David*, and delivere to the Maſter of Muſick in the Tabernacle, to be ſun as the vith *Pſalm*, upon the Harp with eight Strings The Occaſion of it is not expreſſed, but it is a ſa Complaint of the corrupt Manners of that Age, (eſ pecially of the Court of *Saul*, Ver. 3.) in which it wa hard to find an honeſt plain-dealing Man, in whom on might confide. Some think it aims partly at *Doeg* and ſuch-like Courtiers; partly at the *Ziphites*, an ſuch perfidious People in the Country, who, promiſin him their Friendſhip (as *Theodoret* underſtands it) woul have moſt baſely betrayed him unto *Saul*, his declare Enemy.

PSAL. XIII.

David *complains of God's Delay to help. He pray for preventing Grace; profeſſes his Truſt in God and boaſts of divine Mercy.*

To the chief Muſician. A *Pſalm* of *David.*

Ver. 1. HOw long wilt thou forget me, O Lord, for ever? how long wilt tho hide thy face from me? 2 How long ſhall take counſel in my ſoul, *having* ſorrow in m heart daily? how long ſhall mine enemy be ex alted over me? 3 Conſider *and* hear me, O Lor my God; lighten mine eyes, leſt I ſleep *the ſlee* of death; 4 Leſt mine enemy ſay, I have pre vailed againſt him; *and* thoſe that trouble me rejoice when I am moved. 5 But I have truſte in thy mercy, my heart ſhall rejoice in thy ſa

vation. 6 I will ſing unto the Lord, becauſe he
hath dealt bountifully with me.

This *Pſalm* was compoſed by *David*, and given to the Maſter of Muſick in the Tabernacle. It is not known to what Time it relates, but by the Matter of it we underſtand he was in ſome great Diſtreſs when he indited it, either by the Perſecution of *Saul*, or of *Abſalom*. *Theodoret* thinks the latter, and gives this Reaſon for it, That the Trouble which *Saul* gave him was before his great Sin, and ſo he was full of Confidence; but that of *Abſalom* was after it, which made him cry out in this doleful Manner.

PSAL. XIV.

David *ſhews the Atheiſm and Corruption of Men. He convinces the Wicked by the Light of Conſcience, and longs for the Salvation of God.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. THe fool hath ſaid in his heart, *There is*
no God: they are corrupt, they have
one abominable works, *there is* none that doeth
ood. 2 The Lord looketh down from heaven
pon the children of men; to ſee if there were
ny that did underſtand, *and* ſeek God. 3 They
e all gone aſide, they are all together become
lthy: *there is* none that doeth good, no not
e. 4 Have all the workers of iniquity no
nowledge? who eat up my people *as* they
t bread, and call not upon the Lord. 5 There
ere they in great fear: for God *is* in the gene-
tion of the righteous. 6 You have ſhamed
e counſel of the poor: becauſe the Lord *is*
s refuge. 7 O that the ſalvation of Iſrael *were*
e out of Zion! when the Lord bringeth back
ecaptivity of his people, Jacob ſhall rejoice *and*
ael ſhall be glad.

This *Pſalm*, ſays **Patrick**, may probably refer, tho'
be not in the Title expreſſed, to the univerſal Apo-
y of the People, in the Rebellion of *Abſalom*, from
Allegiance they owed to him, and from the Duty
y owed to God.

When the Lord bringeth back the Captivity of his Peo-
Jacob ſhall rejoice, and Iſrael ſhall be glad] Theſe
ords, ſays *Pool*, deſign principally, the ſpiritual Re-
mption and Salvation of all God's People by the
ſſias; as is evident, 1. Becauſe the antient *Jews*
thus underſtand it, and among others *Jonathan*'s
gum or Paraphraſe on the Bible; with whom agrees
Targum of *Jeruſalem*. 2. The Doctrine of *Iſraels*
emption or Salvation by *Chriſt* was very well known,
o other antient Patriarchs, *John* viii. 56. 1 *Pet*. i.
&c. ſo particularly to *David*; and other Prophets
e Midſt of their ſad Thoughts, Fears, and Trou-
did uſually comfort themſelves with the Promiſe
Expectation of the *Meſſiah*, by whom alone they
ld receive that plenary Salvation, which they ſo
eſtly deſired; of which it is thought we have one
nce, *Gen*. xlix. 18. but we have many unqueſtion-
Inſtances in the Prophecy of *Iſaiah*. 3. To this
ſuits the Mention of *Zion*, becauſe the Prophets
old and knew, that the *Meſſias*, or Deliverer,
d firſt come to *Zion*, and ſet up his Throne there,
from thence ſend forth his Laws and Edicts to the
le World, as is poſitively affirmed, *Pſ*. ii. 6. and
Iſa. ii. 3. and lix. 20. compared with *Rom*. xi.
&c. 4. The following Words agree only to this
, wherein he ſpeaks of the bringing back of the
ivity of his People, with the univerſal Joy of all
and *Iſrael*; which cannot agree to *David*'s Time,
ein there was no ſuch Captivity of the People, but
a Civil War; nor to the Time of *Iſrael*'s Return
Babylon, when there was no ſuch Return of all
, but only of *Judah* and *Benjamin*, and ſome few of the other Tribes; and the Joy which the returning *Iſraelites* then had, was but low, and mixed with many Fears, Dangers, and Reproaches. See *Ezra* and *Nehemiah*. And therefore they can be applicable to no other Times than thoſe of the *Meſſiah*, by whom this Promiſe was fulfilled to the true *Iſrael* of God, who were brought back from that real and dreadful, tho' ſpiritual Captivity of Sin and Satan, as *Luke* iv. 18. *Epheſ*. iv. 18. and ſhall be literally accompliſhed to the natural Seed of *Jacob* and *Iſrael*, according to the Expectation and Belief of all the *Jews* in their ſeveral Ages, and of moſt *Chriſtian* Writers.

PSAL. XV.

David *deſcribes a Citizen of* Zion.

A *Pſalm* of *David*.

Ver. 1. LORD, who ſhall abide in thy taber-
nacle; who ſhall dwell in thy holy
hill? 2 He that walketh uprightly, and worketh
righteouſneſs, and ſpeaketh the truth in his heart.
3 *He that* backbiteth not with his tongue, nor
doeth evil to his neighbour, nor taketh up a
reproach againſt his neighbour. 4 In whoſe eyes
a vile perſon is contemned; but he honoureth
them that fear the Lord: *he that* ſweareth to *his*
own hurt, and changeth not. 5 *He that* putteth
not out his money to uſury, nor taketh reward
againſt the innocent. He that doeth theſe *things*,
ſhall never be moved.

The Occaſion and Time of compoſing this *Pſalm* are uncertain; but the Scope, Intent, and Meaning of it is plain, namely, to give the Character of a holy and happy Man, and to deſcribe the Way to true Happineſs.

It is obſervable, that the *Pſalmiſt* is here wholly ſilent as to the ceremonial or ritual Obſervations of the Law; not that he diſowns them, or allows the Neglect of them, as is manifeſt from *David*'s conſtant Practice, and from many other Paſſages; but that he might undeceive the hypocritical *Iſraelites*, who laid too great a Streſs upon thoſe Things, as if the diligent Performance thereof would excuſe their wicked Lives; which Error almoſt all the Prophets obſerve and condemn in them; and that he might inform the Church of that, and all ſucceeding Ages, that the Subſtance of Religion conſiſts in the Practice of true Holineſs and Righteouſneſs.

PSAL. XVI.

David *diſtruſting his own Merit, and hating Idolatry, flies to God for Preſervation. He ſhews the Hope of his Calling, of the Reſurrection, and of Life everlaſting.*

Michtam of *David*.

Ver. 1. PReſerve me, O God: for in thee do I
put my truſt. 2 *O my ſoul*, thou haſt
ſaid unto the Lord, thou *art* my Lord: my good-
neſs *extendeth* not to thee: 3 *But* to the ſaints that
are in the earth, and to the excellent, in whom *is*
all my delight. 4 Their ſorrows ſhall be multipli-
ed, *that* haſten *after* another *god:* their drink-offer-
ings of blood will I not offer, nor take up their
names into my lips. 5 The Lord is the portion
of mine inheritance, and of my cup: thou
maintaineſt my lot. 6 The lines are fallen unto me
in pleaſant places; yea, I have a goodly heritage. 7
I will bleſs the Lord, who hath given me counſel
my reins alſo inſtruct me in the night-ſeaſons. 8
I have ſet the Lord always before me: becauſe *he*
is at my right-hand, I ſhall not be moved. 9 There-
fore

fore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope. 10 For thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy One to ſee corruption. 11 Thou wilt ſhew me the path of life: in thy preſence *is* fulneſs of joy, at thy right hand *there are* pleaſures for evermore.

Divers render this Word *Michtam*, a *Golden Pſalm*, becauſe of the Preciousneſs and Excellence of the Matter; for it treats of *Chriſt*'s Death and Reſurrection. But as this Title is prefixed to *Pſalm* lvii, lviii, lix, lx. wherein there is no ſuch peculiar Excellence, it may ſeem rather a Title belonging to the Muſick of the Song, which, with the reſt, is now loſt and unknown. It is a great Queſtion among Expoſiters, in whoſe Name and Perſon he ſpeaks this *Pſalm*, whether his own or *Chriſt*'s. It ſeems hard to exclude *David*'s Perſon, to whom almoſt the whole *Pſalm* properly and literally belongs, and to whom ſome Parts of it are more applicable than to *Chriſt*, of whom it is expounded by the two great Apoſtles *Peter* and *Paul*, Acts ii. 25. and xiii. 35. And yet it ſeems probable, by the Contexture of the *Pſalm*, and the Coherence of the ſeveral Verſes together, that the whole *Pſalm* ſpeaks of one and the ſame Perſon; *David* both being a Member, and an eminent Type of *Chriſt*, he may, without any Inconvenience, be thought to ſpeak of himſelf, ſometimes in the one, and ſometimes in the other Capacity, to paſs from one to the other. And therefore having ſpoken of himſelf as a Believer, or Member of *Chriſt*, in the former Part of the *Pſalm*, he proceeds to conſider himſelf as a Type of *Chriſt*, and having *Chriſt* in his Eye, and being inſpired by the Holy Ghoſt, with the Knowledge and Contemplation of *Chriſt*'s Paſſion and Reſurrection, towards the Cloſe of the *Pſalm* he ſpeaks ſuch Things, which tho' they might be accommodated to himſelf, in a very imperfect, obſcure, and improper Senſe, yet could not truly, literally, properly, fully, and compleatly belong to any but *Chriſt*, to whom they are therefore appropriated in the *New Teſtament*. See *Pool*'s Ann.

PSAL. XVII.

David, *in Confidence of his Integrity, prays to God for Defence againſt his Enemies.*

Ver. 1. HEar the right, O Lord, attend unto my cry, give ear unto my prayer *that goeth* not out of feigned lips. 2 Let my ſentence come forth from thy preſence: let thine eyes behold the things that are equal. 3 Thou haſt proved mine heart, thou haſt viſited *me* in the night, thou haſt tried me, *and* ſhalt find nothing: I am purpoſed *that* my mouth ſhall not tranſgreſs. 4 Concerning the works of men by the word of thy lips, I have kept *me from* the paths of the deſtroyer. 5 Hold up my goings in thy paths, *that* my footſteps ſlip not. 6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my ſpeech. 7 Shew thy marvellous loving kindneſs, O thou that ſaveſt by thy right hand, them which put their truſt *in thee*, from thoſe that riſe up *againſt them.* 8 Keep me as the apple of the eye: hide me under the ſhadow of thy wings. 9 From the wicked that oppreſs me, *from* my deadly enemies, *who* compaſs me about. 10 They are incloſed in their own fat: with their mouth they ſpeak proudly. 11 They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth: 12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in ſecret places. 13 Ariſe, O Lord, diſappoint him, caſt him down: deliver my ſoul from the wicked, *which is* thy ſword: 14 From men *which are* thy hand, O Lord, from men of the world, *which have* their portion in *this* life, and whoſe belly thou filleſt with thy hid *treaſure*: they are full of children, and leave the reſt of their *ſubſtance* to their babes. 15 As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake with thy likeneſs.

As for me I will behold thy Face in Righteouſneſs; I ſhall be ſatisfied when I awake with thy Likeneſs] Thus paraphraſed by Bp. *Patrick:* Which Proſperity I do in no wiſe envy them, but think myſelf happy that I can approach into thy Preſence, and with a good Conſcience wait for thy Favour; nothing doubting, but when thou ſhalt ſhew thyſelf in thy Majeſty and Power, it will be abundantly to my Satisfaction.

The Words, *when I awake*, Mr. *Pool* interprets o the Reſurrection, when I ſhall ariſe from the Dead: For Death is frequently called *Sleep* in Scripture, and likewiſe in other Authors; and conſequently Reſurrection from the Dead, is properly *awaking*, as *Job* xiv. 12. *Dan* xii. 2. *John* xi. 11. And ſince the Doctrine of th Reſurrection was not unknown to the holy Men o God in the *Old Teſtament*, nor to *David* in particular, *Pſ.* xvi. 10, 11. it cannot be imagined, but that h would comfort and ſupport himſelf in his greateſt Agonies, with the Conſideration thereof, this being incom parably the moſt effectual and weighty Argument, an Ground of Comfort he could poſſibly uſe; and this be ſuits with the Context: For *David* is here oppoſing hi Hopes and Portion to that of his Enemies, and havin noted, not without a ſecret Reflexion and Reproa upon them for it, that their Portion was in this Lif it is very proper he ſhould ſeek for, and have his Hap pineſs in a future.—By, *thy Likeneſs*, he underſtan either, 1. *Chriſt* the Son of God, who was known *David* and other Prophets, as is evident, and that u der the Name of *the Son of God*, Pſ. ii. 7, 12. *Pr* xxx. 4. *Hoſ.* xi. 1. compared with *Matt.* ii. 15. w being exactly like his Father, might moſt fitly be call his *Likeneſs* or *Image*, as he is, *Heb.* i. 3. Or, The Image of God ſtamped upon his glorified Sou which muſt afford him infinite Delight and Satisfactio Or, 3. God himſelf, or the Face of God mentioned the former Clauſe, and explained here by another Phra as is uſual in theſe Writings. And this Interpretati may receive a Strength from *Numb.* xii. 8. where *behol ing the Similitude of the Lord* is evidently the ſa Thing, which is elſewhere called, *ſeeing his Face*, a from *Heb.* x. 1. where the *Image* doth not note Likeneſs or Repreſentation, but the Truth and Exiſte of the Thing.

PSAL. XVIII.

David *profeſſes his Love to, and Confidence in G and acknowledges his Help againſt his Enemi*

To the chief Muſician. A *Pſalm* of *David*, Servant of the Lord, who ſpake unto Lord the Words of this Song in the Day th the Lord delivered him from the Hand of his Enemies.

Ver. 1. I Will love thee, O Lord, my ſtreng 2 The Lord *is* my rock, and my f treſs, and my deliverer: my God, my ſtreng in whom I will truſt, my buckler, and the h of my ſalvation, *and* my high tower. 3 I call upon the Lord, *who is* worthy to be praiſ ſo ſhall I be ſaved from mine enemies. 4 T ſorrows of death compaſſed me, and the flo of ungodly men made me afraid. 5 The ſorro of hell compaſſed me about: the ſnares of de

preven

prevented me. 6 In my diſtreſs I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears. 7 Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth. 8 There went up a ſmoak out of his noſtrils, and fire out of his mouth devoured; coals were kindled by it. 9 He bowed the heavens alſo and came down: and darkneſs was under his feet. 10 And he rode upon a cherub, and did flie: yea, he did flie upon the wings of the wind. 11 He made darkneſs his ſecret place: his pavilion round about him, *were* dark waters, *and* thick clouds of the skies. 12 At the brightneſs *that was* before him, his thick clouds paſſed, hail-*ſtones* and coals of fire. 13 The Lord alſo thundred in the heavens, and the Higheſt gave his voice; hail-*ſtones* and coals of fire. 14 Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them. 15 Then the chanels of waters were ſeen, and the oundations of the world were diſcovered: at hy rebuke, O Lord, at the blaſt of the breath f thy noſtrils. 16 He ſent from above, he ook me, he drew me out of many waters. 17 He delivered me from my ſtrong enemy, nd from them which hated me? for they ere too ſtrong for me. 18 They prevented e in the day of my calamity: but the Lord as my ſtay. 19 He brought me forth alſo to a large place: he delivered me, beuſe he delighted in me. 20 The Lord rearded me according to my righteouſneſs, acording to the cleanneſs of my hands hath he compenſed me. 21 For I have kept the ways the Lord, and have not wickedly departed om my God. 22 For all his judgments *were* efore me, and I did not put away his ſtatutes om me. 23 I was alſo upright before him: dI kept my ſelf from mine iniquity. 24 Therere hath the Lord recompenſed me according my righteouſneſs, according to the cleanneſs my hands in his eye-ſight. 25 With the erciful thou wilt ſhew thy ſelf merciful, with upright man thou wilt ſhew thy ſelf upright. With the pure, thou wilt ſhew thy ſelf pure, d with the froward thou wilt ſhew thy ſelf oward. 27 For thou wilt ſave the afflicted ople; but wilt bring down high looks. 28 r thou wilt light my candle: the Lord my od will enlighten my darkneſs. 29 For by ee I have run through a troop: and by my od have I leaped over a wall. 30 *As for* God, way is perfect: the word of the Lord is tried: *is* a buckler to all thoſe that truſt in him. 31 r who *is* God ſave the Lord? or who *is* a k ſave our God? 32 *It is* God that girdeth with ſtrength, and maketh my way perfect. He maketh my feet like hinds *feet*, and ſeth me upon my high places. 34 He teacheth hands to war, ſo that a bow of ſteel is ken by mine arms. 35 Thou haſt alſo given the ſhield of thy ſalvation: and thy right d hath holden me up, and thy gentleneſs h made me great. 36 Thou haſt enlarged ſteps under me; that my feet did not . 37 I have purſued mine enemies, and rtaken them: neither did I turn again till y were conſumed. 38 I have wounded them that they were not able to riſe; they are fallen under my feet. 39 For thou haſt girded me with ſtrength unto battle: thou haſt ſubdued under me thoſe that roſe up againſt me. 40 Thou haſt alſo given me the necks of mine enemies: that I might deſtroy them that hate me. 41 They cried, but *there was* none to ſave *them*: *even* unto the Lord, but he anſwered them not. 42 Then did I beat them ſmall as the duſt before the wind: I did caſt them out as the dirt in the ſtreets. 43 Thou haſt delivered me from the ſtrivings of the people: *and* thou haſt made me the head of the heathen: a people *whom* I have not known ſhall ſerve me. 44 As ſoon as they hear of me, they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me. 45 The ſtrangers ſhall fade away, and be afraid out of their cloſe places. 46 The Lord liveth and bleſſed *be* my rock: and let the God of my ſalvation be exalted. 47 *It is* God that avengeth me, and ſubdueth the people under me. 48 He delivereth me from mine enemies: yea, thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man. 49 Therefore will I give thanks unto thee, O Lord, among the heathen: and ſing praiſes unto thy name. 50 Great deliverance giveth he to his king: and ſheweth mercy to his anointed, to David, and to his ſeed for evermore.

This *Pſalm*, with few and ſmall Variations, is written 2 *Sam.* xxii. It was compoſed by *David* towards the End of his Reign and Life, after the Death of *Saul*, the Conqueſt of all his ſucceeding Enemies, and his own firm Eſtabliſhment in the Kingdom.

PSAL. XIX.

God glorified in his Works. The Extent, Purity, and Perfection of God's Law. He prays againſt preſumptuous Sins.

Ver. 1. THe heavens declare the glory of God: and the firmament ſheweth his handy work. 2 Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. 3 *There is* no ſpeech nor language, *where* their voice is not heard. 4 There line is gone out through all the earth, and their words to the end of the world: in them hath he ſet a tabernacle for the ſun. 5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a ſtrong man to run a race. 6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. 7 The law of the Lord is perfect, converting the ſoul: the teſtimony of the Lord *is* ſure, making wiſe the ſimple. 8 The ſtatutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord *is* pure, enlightning the eyes. 9 The fear of the Lord is clean, enduring for ever: the judgments of the Lord *are* true and righteous altogether. 10 More to be deſired *are they* than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-comb. 11 Moreover, by them is thy ſervant warned: *and* in keeping of them *there is* great reward. 12 Who can underſtand *his* errours? cleanſe thou me from ſecret *faults*. 13 Keep back thy ſervant alſo from preſumptuous *ſins*, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion. 14 Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O Lord, my ſtrength and my redeemer.

In this *Pſalm David* declares, that no Man could be ignorant of God, who would conſider his admirable Works; much leſs could the *Jews*, whom he had inſtructed by his Law, and therefore juſtly expected their greater Care not wilfully to offend him.

PSAL. XX.

The Church prays to God to hear and defend the King, and for a Bleſſing on all his Deſigns; *her Confidence is in God.*

To the chief Muſician. A *Pſalm* of *David.*

Ver. 1. THe Lord hear thee in the day of trouble, the name of the God of Jacob defend thee. 2 Send thee help from the ſanctuary: and ſtrengthen thee out of Zion. 3 Remember all thy offerings, and accept thy burnt-ſacrifices. Selah. 4 Grant thee according to thine own heart, and fulfil all thy counſel. 5 We will rejoice in thy ſalvation, and in the name of our God we will ſet up *our* banners: the Lord fulfil all thy petitions. 6 Now know I that the Lord ſaveth his anointed: he will hear him from his holy heaven, with the ſaving ſtrength of his right hand. 7 Some *truſt* in chariots, and ſome in horſes: but we will remember the name of the Lord our God. 8 They are brought down and fallen, but we are riſen and ſtand upright. 9 Save, Lord, let the king hear us when we call.

A *Pſalm* compoſed by *David*, wherein the People are taught to pray for his good Succeſs in ſome great Expedition; it is probable (from Ver. 7.) againſt the *Ammonites* and *Syrians*, who came with great Numbers of Horſemen and Chariots to fight with him, 2 *Sam.* x. 6, 8. 1 *Chron.* xix. 5.

Save, Lord, let the King hear us when we call] By the King underſtand, either, 1. *David:* So the Senſe is, O Lord preſerve, and aſſiſt the King, that when we are diſtreſſed, and cry to him for Help, he may be able and ready to help us. Or, 2. God, the Supreme Monarch, the King of Kings, and in a peculiar Manner the King of *Iſrael*, hear and anſwer us, when we pray for our King and People. And for the Change of Perſons in this Verſe, nothing is more common. Or, 3. *Chriſt*, called *the King*, both in the *Old* and *New Teſtament*. But this Verſe is by divers learned Men, rendered thus, *Lord, ſave the King. He* (i. e. the Lord) *will hear us* (or *Let him hear us*; for the future Tenſe is often put imperatively) when we *cry*, or *call* upon him. And this Verſion is very agreeable to the *Hebrew* Text. For, whereas the only Ground of the old Tranſlation is, that the *Hebrew* Accent called *Athnach*, is put under the Word *Save*, which is ſuppoſed to ſtop the Senſe there, it is ſufficiently evident, that *Athnach* doth not always make ſuch a Diſtinction in theſe poetical Books, as appears from *Pſ.* xi. 5. and xvii. 10. xix. 4. and xxii. 31. and therefore this may ſeem to be the better Verſion.

PSAL. XXI.

David *profeſſes his Joy and Gladneſs for God's having anſwered his Prayers*; *and his Confidence for farther Succeſs againſt his Enemies.*

To the chief Muſician. A *Pſalm* of *David.*

Ver. 1. THe king ſhall joy in thy ſtrength, O
Lord, and in thy ſalvation how greatly
ſhall he rejoice! 2 Thou haſt given him hi
hearts deſire, and haſt not withholden the reque
of his lips. Selah. 3 For thou preventeſt him
with the bleſſings of goodneſs: thou ſetteſt
crown of pure gold on his head. 4 He aſke
life of thee, *and* thou gaveſt it him, *even* length o
days for ever and ever. 5 His glory *is* great in th
ſalvation, honour and majeſty haſt thou laid upo
him. 6 For thou haſt made him moſt bleſſed
for ever: thou haſt made him exceeding gla
with thy countenance. 7 For the king truſte
in the Lord, and through the mercy of the mo
High, he ſhall not be moved. 8 Thine han
ſhall find out all thine enemies, thy right han
ſhall find out thoſe that hate thee. 9 Tho
ſhalt make them as a fiery oven in the time
thine anger: the Lord ſhall ſwallow them up
his wrath, and the fire ſhall devour them.
Their fruit ſhalt thou deſtroy from the ear
and their ſeed from among the children of men.
For they intended evil againſt thee: they imagine
a miſchievous device *which* they are not able
perform. 12 Therefore ſhalt thou make the
turn their back, *when* thou ſhalt make rea
thine arrows upon thy ſtrings againſt the face
them. 13 Be thou exalted, Lord, in thi
own ſtrength: *ſo* will we ſing and praiſe t
power.

Theodoret truely obſerves, that in this *Pſalm*, as w
as the former, *David* ſpeaks in the Perſon of the Pe
ple, whom he inſtructs how to give God Thanks,
granting him thoſe Victories which they prayed for
the *Pſalm* foregoing. And it is generally looked up
as deſcribing, under that Figure, the Exaltation, Glo
and Majeſty of *Chriſt*; which he obtained by his blo
Death and Paſſion. Many of the *Hebrews* themſel
apply it to the *Meſſiah.* So that it may be called
Pſalm of Triumph, after the Victories which *Da*
got over his Enemies; which are a Type of *Chri*
Victory over Death, and of the Triumph that enſu
And truly there are ſome Things in it which
more literally fulfilled in *Chriſt*, than in *David*, as V
4, 5, 6.

PSAL. XXII.

David *complains, that God had forſaken him,*
he had heard his Fathers, and delivered the
acknowledges his own Vileneſs, and ſhews
Language of the Enemy againſt him; *the* M
ſhall be ſatisfied, and the Gentiles *turn unto*
Lord.

To the chief Muſician upon *Aijeleth Sahar.*
Pſalm of *David.*

Ver. 1. MY God, my God, why haſt th
forſaken me? *why art thou ſo*
from helping me, *and from* the words of
roaring? 2 O my God, I cry in the day-ti
but thou heareſt not; and in the night-ſeaſ
and am not ſilent. 3 But thou *art* holy, *O t*
that inhabiteſt the praiſes of Iſrael. 4 O
fathers truſted in thee: they truſted, and thou di
deliver them. 5 They cried unto thee, and w
delivered: they truſted in thee, and were
confounded. 6 But I *am* a worm, and no m
a reproach of men, and deſpiſed of the peo
7 All they that ſee me, laugh me to ſcorn: t
ſhoot out the lip, they ſhake the head, *ſay*
8 He truſted on the Lord, *that* he would deli
hi

im, let him deliver him, ſeeing he delighted in him.
But thou *art* he that took me out of the womb;
ou didſt make me hope, *when I was* upon my
others breaſts. 10 I was caſt upon thee from the
omb: thou *art* my God from my mothers belly.
1 Be not far from me, for trouble *is* near; for *there*
none to help. 12 Many bulls have compaſſed
e: ſtrong *bulls* of Baſhan have beſet me round.
3 They gaped upon me *with* their mouths, *as* a
avening and a roaring lion. 14 I am poured out
ke water, and all my bones are out of joynt: my
eart is like wax, it is melted in the midſt of
y bowels. 15 My ſtrength is dried up like a
otſherd: and my tongue cleaveth to my jaws;
d thou haſt brought me into the duſt of death.
6 For dogs have compaſſed me, the aſſembly
the wicked have incloſed me: they pierced my
ands and my feet. 17 I may tell all my bones:
ey look *and* ſtare upon me. 18 They part
y garments among them, and caſt lots upon my
eſture. 19 But be thou not far from me, O
ord, O my ſtrength, haſte thee to help me. 20
eliver my ſoul from the ſword: my darling
om the power of the dog. 21 Save me from
e lions mouth: for thou haſt heard me from
e horns of the unicorns. 22 I will declare
y name unto my brethren; in the midſt of the
ngregation will I praiſe thee. 23 Ye that fear
e Lord, praiſe him; all ye the ſeed of Jacob,
orifie him; and fear him, all ye the ſeed of Iſrael.
For he hath not deſpiſed, nor abhorred the
iction of the afflicted: neither hath he hid
face from him, but when he cried unto
m, he heard. 25 My praiſe *ſhall be* of thee
the great congregation: I will pay my vows
fore them that fear him. 26 The meek ſhall
and be ſatisfied: they ſhall praiſe the Lord
t ſeek him; your heart ſhall live for ever.
All the ends of the world ſhall remember and
n unto the Lord: and all the kindreds of the
ions ſhall worſhip before thee. 28 For the
gdom *is* the Lords: and he *is* the governor
ong the nations. 29 All *they that be* fat upon
th, ſhall eat and worſhip: all they that go
wn to the duſt, ſhall bow before him, and
e can keep alive his own ſoul. 30 A ſeed
ll ſerve him, it ſhall be accounted to the
rd for a generation. 31 They ſhall come,
d ſhall declare his righteouſneſs unto a people
t ſhall be born, that he hath done *this*.

The Words *Aijeleth Shahar* ſignify *the Hind of the
rning*. This *Pſalm* was compoſed by *David*, where-
under his own Perſon (who was perſecuted as a
d is by the Hunters early in the Morning, Ver. 16.)
makes a large Deſcription of the Sufferings of *Chriſt*;
, in Concluſion, of his Exaltation, and the Propaga-
of his Kingdom to the utmoſt Ends of the Earth.
e of which Things are delivered in ſuch Expreſſions,
they are more literally fulfilled in our Saviour, than
they were in *David*; to whom they belong but in
etaphorical Senſe.

PSAL. XXIII.

*id deſcribes his own Happineſs, both in Tempo-
als and Spirituals; his Confidence in God's
Mercy, and vows to dwell in his Houſe for ever.*

A *Pſalm* of *David*.

1. THe Lord *is* my ſhepherd, I ſhall not
want. 2 He maketh me to lie down in
green paſtures: he leadeth me beſide the ſtill
waters. 3 He reſtoreth my ſoul: he leadeth me
in the paths of righteouſneſs for his names ſake.
4 Yea, though I walk through the valley of the
ſhadow of death, I will fear no evil: for thou
art with me, thy rod and thy ſtaff they comfort
me. 5 Thou prepareſt a table before me in the
preſence of mine enemies: thou anointeſt my
head with oil, my cup runneth over. 6 Surely
goodneſs and mercy ſhall follow me all the days
of my life: and I will dwell in the houſe of the
Lord for ever.

The Matter of this *Pſalm*, ſays *Pool*, gives us ſome general Diſcovery of the Time of its Writing; which was when *David* was delivered out of his Anxieties and Troubles, and quietly ſetled in his Kingdom; for he repreſents in his own Perſon, as in a Mirror, the Happineſs, or bleſſed Condition, of a true Servant of God; ſaying, That as he had formerly been driven from God's Houſe, he remained aſſured that he ſhould now conſtantly enjoy the bleſſed Privilege of ſerving God in his Sanctuary, which he prized more than his Dominions; as well knowing the bleſſed and comfortable Effects of God's Favour and Protection, whoſe admirable Readineſs to do Good to his People, and his preventing them with Bleſſings, *David* ſets forth, by ſhewing how the Lord furniſhed him with Plenty and Variety of Proviſions and Comforts, in a Place he little could expect it, and when he was ſurrounded by his Enemies, who ſaw, envied, and fretted at it, but were not able to hinder it.

PSAL. XXIV.

David *acknowledges God's Sovereignty over the World. A Deſcription of the Perſons who ſhall be of his ſpiritual Kingdom; their Bleſſing. Who the King of Glory is.*

A *Pſalm* of *David*.

Ver. 1. THe earth *is* the Lords, and the fulneſs
thereof; the world, and they that
dwell therein. 2 For he hath founded it upon
the ſeas, and eſtabliſhed it upon the floods. 3
Who ſhall aſcend into the hill of the Lord? and
who ſhall ſtand in his holy place? 4 He that
hath clean hands, and a pure heart; who hath not
lift up his ſoul unto vanity, nor ſworn deceitfully.
5 He ſhall receive the bleſſing from the Lord,
and righteouſneſs from the God of his ſalvation. 6
This is the generation of them that ſeek him, that
ſeek thy face, O Jacob. Selah. 7 Lift up your
heads, O ye gates, and be ye lift up, ye ever-
laſting doors, and the King of glory ſhall come
in. 8 Who *is* this King of glory? the Lord
ſtrong and mighty, the Lord mighty in battle.
9 Lift up your heads, O ye gates, even lift *them*
up, ye everlaſting doors, and the King of glory
ſhall come in. 10 Who is this King of glory?
the Lord of hoſts, he *is* the king of glory. Selah.

As the foregoing *Pſalm* ſeems to have been made by *David*, preſently after his Settlement in his Kingdom; ſo this, it is moſt likely, was penn'd by him, when he brought the Ark from the Houſe of *Obed-edom*, and ſetled it (after many Removals) in Mount *Zion*: Which Place, upon that Account, he prefers before all the reſt of the World; and excites the People, who attended the Ark thither with extraordinary Pomp and Solemnity, not to content themſelves merely with that Sort of Piety, but to add the Practice of all Moral Virtues; that ſo they might enjoy the Bleſſings which might be expected from the Divine Preſence with them, and comfortably wait for the Coming of the *Meſſiah*;

whoſe Aſcenſion into Heaven is repreſented by carrying the Ark up into Mount *Zion*, which was a Type of Heaven, as the Ark was of the Lord *Chriſt*.

The *Hebrews* were wont to ſing this *Pſalm* on the *Firſt Day of the Week*; becauſe, as ſome fancy, there is Mention, in the Beginning of it, of the Creation of the Earth, which *Moſes* ſays, was on that Day: But rather, I ſhould think, ſays *Patrick*, becauſe their Prophets and wiſe Men ſaw a Prophecy of *Chriſt*; whoſe firſt Step to the Throne of his Glory, was upon the firſt Day of the Week, when we conſtantly commemorate his Reſurrection. And there is ſo remarkable a Difference between the 8th Verſe and the 10th, that we may juſtly think that ſome new Thing is intended in the 9th and 10th Verſes, which are a Repetition of the 7th and 8th, *viz.* the Aſcenſion of our Lord *Chriſt*. For in the Beginning of the Verſe, the Queſtion is put with greater Emphaſis. *Who is He, This King of Glory?* And in the latter End of the Words, *mighty in Battle*, are omitted; becauſe in the Days of *Chriſt*, as *Aben-Ezra* himſelf gives the Account, Men are *to turn their Swords into Plow-ſhares*, &c.

P S A L. XXV.

David, *being diſtreſſed by his Enemies, takes Refuge in God; prays for the Remiſſion of the Sins of his Youth; ſets forth the Goodneſs of the Lord; prays for Help againſt his Enemies, and to redeem his Church from Trouble.*

A *Pſalm* of *David.*

Ver. 1. UNto thee, O Lord, do I lift up my ſoul. 2 O my God, I truſt in thee, let me not be aſhamed: let not mine enemies triumph over me. 3 Yea, let none that wait on thee be aſhamed: let them be aſhamed which tranſgreſs without cauſe. 4 Shew me thy ways, O Lord; teach me thy paths. 5 Lead me in thy truth, and teach me: for thou *art* the God of my ſalvation, on thee do I wait all the day. 6 Remember, O Lord, thy tender mercies, and thy loving kindneſſes: for they *have been* ever of old. 7 Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy remember thou me, for thy goodneſs ſake, O Lord. 8 Good and upright *is* the Lord: therefore will he teach ſinners in the way. 9 The meek will he guide in judgment: and the meek will he teach his way. 10 All the paths of the Lord *are* mercy and truth, unto ſuch as keep his covenant, and his teſtimonies. 11 For thy names ſake, O Lord, pardon mine iniquity: for it is great. 12 What man *is* he that feareth the Lord? him ſhall he teach in the way *that* he ſhall chooſe. 13 His ſoul ſhall dwell at eaſe, and his ſoul ſhall inherit the earth. 14 The ſecret of the Lord *is* with them that fear him: and he will ſhew them his covenant. 15 Mine eyes *are* ever towards the Lord: for he ſhall pluck my feet out of the net. 16 Turn thee unto me, and have mercy upon me: for I am deſolate, and afflicted. 17 The troubles of my heart are enlarged: O bring thou me out of my diſtreſſes. 18 Look upon mine affliction, and my pain, and forgive all my ſins. 19 Conſider mine enemies, for they are many, and they hate me with cruel hatred. 20 O keep my ſoul and deliver me: let me not be aſhamed, for I put my truſt in thee. 21 Let integrity and uprightneſs preſerve me: for I wait on thee. 22 Redeem Iſrael, O God, out of all his troubles.

This *Pſalm* ſeems to have been penn'd by *Davi*
after the Commiſſion of ſome great Sin (Ver. 11.) an
in ſome great Diſtreſs, whereinto he was fallen, (Ver
15, 16.) probably after the Matter of *Urijah*, an
when *Abſalom* rebelled againſt him: Which brought t
mind all the Offences of his Youth, Ver. 7. and mad
him an earneſt Supplicant for them, and for Deli
verance from his Enemies. He began to make th
Petition with an extraordinary Art; but the Method i
preſently diſturbed by the Ardency of his Deſires, an
his paſſionate Sorrow, which would not let him follo
exactly the Order of the Letters of the Alphabet, in th
Beginning of every Verſe, as he firſt deſigned.

P S A L. XXVI.

David *declares his Integrity and Innocence, and h*
Hatred to the Congregation of the Wicked; juſti
fies God's Works; loves to dwell in his Houſe
prays for Deliverance, and returns God Thanks.

A *Pſalm* of *David.*

Ver. 1. JUdge me, O Lord, for I have walke
in mine integrity: I have truſted al
in the Lord: *therefore* ſhall I not ſlide. 2 Ex
mine me, O Lord, and prove me; try m
reins and my heart. 3 For thy loving kindne
is before mine eyes: and I have walked in th
truth. 4 I have not ſat with vain perſons, neith
will I go in with diſſemblers. 5 I have hat
the congregation of evil-doers: and w
not ſit with the wicked. 6 I will waſh mi
hands in innocency: ſo will I compaſs thine alta
O Lord. 7 That I may publiſh with the voi
of thankſgiving, and tell of all thy wondro
works. 8 Lord, I have loved the habitation
thy houſe, and the place where thine hono
dwelleth. 9 Gather not my ſoul with ſinne
nor my life with bloody men: 10 In whoſe han
is miſchief: and their right hand is full of brib
11 But as for me, I will walk in mine integrit
redeem me, and be merciful unto me. 12 M
foot ſtandeth in an even place: in the congreg
tions will I bleſs the Lord.

The Matter of this *Pſalm* ſeems to relate to form
Times, when *David* was perſecuted by *Saul*, a
looked upon as a publick Enemy, 1 *Sam.* xxiv. 9. Th
Theodoret underſtands it; and thinks he was now amo
the *Philiſtines*, or in ſome other ſtrange Country, i
which he was ſometimes forced by that Perſecution.

P S A L. XXVII.

David *declares, that God is his only Comfort a*
Confidence in all Dangers; deſires to be in t
Houſe of God; prays for the Light of God's Fa
and his Salvation; and from his Experience e
horts others to wait on him.

A *Pſalm* of *David.*

Ver. 1. THe Lord *is* my light and my ſalvatio
whom ſhall I fear? the Lord *is* t
ſtrength of my life, of whom ſhall I be afrai
2 When the wicked, *even* mine enemies, a
my foes came upon me to eat up my fleſh, th
ſtumbled and fell. 3 Though an hoſt ſhou
encamp againſt me, my heart ſhould not fe
though war ſhould riſe againſt me, in this will I
confident. 4 One *thing* have I deſired of t
Lord, that will I ſeek after, that I may dwell
the houſe of the Lord all the days of my li
to behold the beauty of the Lord, and
enquire in his temple. 5 For in the time
trou

rouble he ſhall hide me in his pavilion: in the
ecret of his tabernacle ſhall he hide me, he ſhall
t me up upon a rock. 6 And now ſhall mine
ead be lifted up above mine enemies round
bout me: therefore will I offer in his tabernacle
crifices of joy, I will ſing, yea, I will ſing praiſes
nto the Lord. 7 Hear, O Lord, *when* I cry with
y voice: have mercy alſo upon me, and anſwer
e. 8 *When thou ſaidſt*, ſeek ye my face; my
eart ſaid unto thee, Thy face, Lord, will I
ek. 9 Hide not thy face *far* from me, put
ot thy ſervant away in anger: thou haſt been
y help, leave me not, neither forſake me, O
od of my ſalvation. 10 When my father and
d my mother forſake me, then the Lord will
ke me up. 11 Teach me thy way, O Lord,
d lead me in a plain path, becauſe of mine
emies. 12 Deliver me not over unto the will
mine enemies: for falſe witneſſes are riſen
againſt me, and ſuch as breathe out cruelty.
I had fainted unleſs I had believed to ſee the
odneſs of the Lord in the land of the living.
Wait on the Lord: be of good courage,
d he ſhall ſtrengthen thine heart: wait, I ſay,
the Lord.

It is not eaſy to reſolve, whether *David* compoſed
Pſalm when he was perſecuted by *Saul*, before he
crowned; or when he was forced to fly from
ſalom; or, as ſome of the *Jews* think, which ſeems
ſt probable, (becauſe it agrees very well with ſeveral
ſages in the *Pſalm*) when, in Fight with the *Phi-*
lines, he had engaged himſelf ſo far among the Ene-
es, that he was in Danger of being killed by a Giant,
Abiſhai had not ſeaſonably ſtept in and relieved him.
is was in his declining Years, when the ſame Cou-
e remained, but not the ſame Strength, which he
in his Youth. And therefore the People came
ſware to him, ſaying, *Thou ſhalt go out no more*
th us to Battle, that thou quench not the Lamp of Iſrael,
am. xxi. 17.

PSAL. XXVIII.

vid *prays earneſtly, that he might not be led*
away by the Wicked. The Reaſon of his Prayer.
He bleſſes God for hearing him, and prays for the
People.

A *Pſalm* of *David.*

. 1. UNto thee will I cry, O Lord my
rock, be not ſilent to me: leſt *if*
u be ſilent to me, I become like them that
down into the pit. 2 Hear the voice of my
pplications, when I cry unto thee: when I
up my hands toward thine holy oracle. 3
aw me not away with the wicked, and with
workers of iniquity: which ſpeak peace to
ir neighbours, but miſchief *is* in their hearts.
Give them according to their deeds, and ac-
ding to the wickedneſs of their endeavours:
e them after the work of their hands, render
them their deſert. 5 Becauſe they regard
the works of the Lord, nor the operation
his hands, he ſhall deſtroy them, and not
ld them up. 6 Bleſſed *be* the Lord, becauſe
hath heard the voice of my ſupplications. 7
e Lord *is* my ſtrength and my ſhield, my
rt truſted in him, and I am helped: there-
my heart greatly rejoiceth, and with my
g will I praiſe him. 8 The Lord is their
ngth, and he is the ſaving ſtrength of his
anointed. 9 Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.

Theodoret thinks this *Pſalm* was compoſed by *David*, during *Saul*'s Perſecution; when he was betrayed by thoſe whom he took for his Friends, or not for his Enemies; ſuch as *Doeg*, the *Ziphites*, and many others. But the Matter of the *Pſalm*, ſays *Patrick*, inclines me to conſider it as a Meditation, on ſome ſuch Occaſion as moved him to pen the foregoing. For he bleſſes God, in the latter Part of it, (Ver. 7, 8.) for the Victories he had got over his Enemies, and for the Peace he enjoyed; and yet he complains in the Beginning of it, of ſome Men who moleſted him, and ſought an Occaſion to do him a Miſchief. See 2 *Sam*. xxi. 18, 19, 20. where we read of three Battles between his Forces and the *Philiſtines*, when it is likely ſome of his own Subjects took an Opportunity to give him ſome Diſturbance.

Give them according to their Deeds, and according to the Wickedneſs of their Endeavours] *David* uſes theſe Imprecations, ſays *Pool*, partly to vindicate himſelf from the Slander of his Enemies, who reported him to be as wicked as they were, only more cloſe and cunning therein; which if he had been, he had bitterly curſed himſelf, which it cannot reaſonably be ſuppoſed he would do; partly, from his great and long Experience of their implacable and incorrigible Malignity, not only againſt him, but againſt God and his declared Will, and againſt all truly good Men, and that covered with Pretences of Piety to God, and of Peaceableneſs towards their Neighbours, Ver. 3. which made their Wickedneſs more inexcuſable and deteſtable; partly, by the Inſtinct and Direction of God's Spirit, by whoſe Inſpiration he uttered this, as well as the reſt of the *Pſalms*; and, partly, that he might thereby provoke them to Repentance: For this Curſe only belongs to thoſe who ſhall obſtinately perſiſt in their wicked Courſes. Add to all this, that as Verbs of the Imperative Mood are often uſed by the *Hebrews* for the Future, ſo theſe may not properly be Imprecations, but Predictions of their Deſtruction.

PSAL. XXIX.

David *exhorts the Mighty of this World, to give Glory to God, who manifeſts his Power by Thunder, Lightning, and by other Creatures.*

A *Pſalm* of *David.*

Ver. 1. GIve unto the Lord, O ye mighty, give unto the Lord glory and ſtrength. 2 Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs. 3 The voice of the Lord is upon the waters: the God of glory thundreth, the Lord is upon many waters. 4 The voice of the Lord *is* powerful: the voice of the Lord *is* full of majeſty. 5 The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon. 6 He maketh them alſo to ſkip like a calf: Lebanon and Sirion like a young unicorn. 7 The voice of the Lord divideth the flames of fire: 8 The voice of the Lord ſhaketh the wilderneſs: the Lord ſhaketh the wilderneſs of Kadeſh. 9 The voice of the Lord maketh the hinds to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of his glory. 10 The Lord ſitteth upon the flood: yea, the Lord ſitteth King for ever. 11 The Lord will give ſtrength unto his people, the Lord will bleſs his people with peace.

This *Pſalm* ſeems to have been compoſed by *David* after ſome terrible Tempeſt of Thunder, Lightning, and Rain; whereby (it is probable) God had ſo diſcomfited his Enemies, and put their Forces into ſuch Diſorder, that he eaſily got the Victory over them. Whereupon he exhorts them to ſubmit to that glorious Majeſty, from whom that Thunder came, and who can ſo eaſily ſtrike a Terror into the Hearts of his ſtouteſt and moſt reſolved Oppoſers.

PSAL. XXX.

The Pſalmiſt *prays for Deliverance out of great Danger, and exhorts others to do the ſame. He acknowledges to God that his Prayer was heard. He will give God Thanks for ever.*

A *Pſalm* and Song, at the Dedication of the Houſe of *David*.

Ver. 1. I Will extol thee, O Lord, for thou haſt lifted me up, and haſt not made my foes to rejoyce over me. 2 O Lord my God, I cried unto thee, and thou haſt healed me. 3 O Lord, thou haſt brought up my ſoul from the grave: thou haſt kept me alive that I ſhould not go down to the pit. 4 Sing unto the Lord, O ye ſaints of his, and give thanks at the remembrance of his holineſs. 5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning. 6 And in my proſperity I ſaid, I ſhall never be moved. 7 Lord, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, and I was troubled. 8 I cried to thee, O Lord: and unto the Lord I made ſupplication. 9 What profit *is there* in my blood, when I go down to the pit? ſhall the duſt praiſe thee? ſhall it declare thy truth? 10 Hear, O Lord, and have mercy upon me: Lord, be thou my helper. 11 Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs: 12 To the end that *my* glory may ſing praiſe to thee, and not be ſilent: O Lord my God, I will give thanks unto thee for ever.

The Title of this *Pſalm* differs from all the foregoing; it being the firſt that is called *a Pſalm and Song*, or a *Pſalm-Song*; as others are called *a Song and Pſalm*, or *a Song-Pſalm*. The Difference of which it is hard to find out. But here the Words may be otherwiſe conſtrued; for, they run currently enough in the *Hebrew*, thus, *A Pſalm, A Song of Dedication of the Houſe made by David*; who would not eat in his Houſe, till he had firſt addreſſed himſelf to God in a ſolemn Manner, at his Entrance into it; either after it was newly built, (2 *Sam.* v. 11.) or (which agrees beſt with a great Part of the *Pſalm*) when he returned to it again, after he had been driven from it by the Rebellion of *Abſalom*, who defiled it, 2 *Sam.* xvi. 21. Then he gave God Thanks for his being reſtored to a peaceable Poſſeſſion of his Palace; and made a Feaſt for his Friends (as their Manner was at their coming to dwell in a new built Houſe) with extraordinary Piety and Devotion acknowledging God's Goodneſs, who had graciouſly reinſtated him in his Throne. The *Talmudiſts* generally underſtand by the *Houſe* here mentioned, the Houſe of the Sanctuary; but, ſays *Patrick*, I ſee no Ground for it: For *David* did not build God a Houſe, nor do the Words of the *Pſalm* agree to that Matter.

PSAL. XXXI.

David *prays for Preſervation, and that he might rejoice in his Mercy; declares what he ſuffered from his Enemies and Friends, but praiſes God for his Goodneſs to himſelf, and to the Faithful.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. IN thee, O Lord, do I put my truſt, let
me never be aſhamed: deliver me in
thy righteouſneſs. 2 Bow down thine ear to me,
deliver me ſpeedily: be thou my ſtrong rock, for
an houſe of defence to ſave me. 3 For thou
art my rock and my fortreſs: therefore for thy
name ſake lead me, and guide me. 4 Pull me
out of the net, that they have laid privily for
me: for thou art my ſtrength. 5 Into thine
hand I commit my ſpirit: thou haſt redeemed
me, O Lord God of truth. 6 I have hated
them that regard lying vanities: but I truſt in
the Lord. 7 I will be glad and rejoice in thy
mercy: for thou haſt conſidered my trouble;
thou haſt known my ſoul in adverſities; 8 And
haſt not ſhut me up into the hand of the enemy:
thou haſt ſet my feet in a large room. 9 Have
mercy upon me, O Lord, for I am in trouble;
mine eye is conſumed with grief, *yea*, my ſoul
and my belly. 10 For my life is ſpent with
grief, and my years with ſighing: my ſtrength
faileth becauſe of mine iniquity, and my bone
are conſumed. 11 I was a reproach among al
mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: the
that did ſee me without, fled from me. 12 I
am forgotten as a dead man out of mind: I am
like a broken veſſel. 13 For I have heard th
ſlander of many, fear *was* on every ſide, whil
they took counſel together againſt me, the
deviſed to take away my life. 14 But I truſted
in thee, O Lord: I ſaid, Thou art my God. 1
My times *are* in thy hand: deliver me from th
hand of mine enemies, and from them that per
ſecute me. 16 Make thy face to ſhine upo
thy ſervant: ſave me for thy mercies ſake. 1
Let me not be aſhamed, O Lord, for I hav
called upon thee; let the wicked be aſhamed
and let them be ſilent in the grave. 18 Let th
lying lips be put to ſilence: which ſpeak grievo
things proudly and contemptuouſly againſt th
righteous. 19 O how great *is* thy goodneſ
which thou haſt laid up for them that fear thee
which thou haſt wrought for them that truſt i
thee before the ſons of men! 20 Thou ſhalt hi
them in the ſecret of thy preſence from th
pride of man: thou ſhalt keep them ſecretly
a pavilion from the ſtrife of tongues. 21 Bleſſe
be the Lord; for he hath ſhewed me his ma
vellous kindneſs in a ſtrong city. 22 For I ſai
in my haſte, I am cut off from before thine eye
nevertheleſs thou heardeſt the voice of my ſu
plications, when I cried unto thee. 23 O lo
the Lord, all ye his ſaints: *for* the Lord p
ſerveth the faithful, and plentifully rewardeth t
proud doer. 24 Be of good courage, and
ſhall ſtrengthen your heart, all ye that hope
the Lord.

The Occaſion of *David*'s compoſing this *Pſalm*,
ſuppoſed to be, his Eſcape from *Keilah*, when *Saul* p
ſued him ſo cloſe in the Wilderneſs of *Maon*, th
without an extraordinary Providence of God over hi
he had certainly fallen into his Hands. To that ſtra
Deliverance, and not that from *Abſalom*, it is the m
probable that he hath Reſpect in this *Pſalm*, (in
latter End of which it is thankfully commemora
becauſe the *Haſte*, with which the *Pſalmiſt* f
(Ver. 22.) he made in that ſore Diſtreſs, is expreſſed
the very ſame Word, (and uſed no where elſe in
other Part of *David*'s Hiſtory) when the great Fr

e was in, and his ſudden ſpeedy Flight from one Place
o another, is deſcribed, 1 *Sam.* xxiii. 26.

PSAL. XXXII.

hey are bleſſed whoſe Sins are forgiven. Confeſſion eaſes the Conſcience. God's Promiſe to thoſe who truſt in him.

A *Pſalm* of *David.* *Maſchil.*

er. 1. BLeſſed *is he whoſe* tranſgreſſion *is*
forgiven, *whoſe* ſin *is* covered. 2
leſſed *is* the man unto whom the Lord imputeth
ot iniquity, and in whoſe ſpirit *there is* no guile.
When I kept ſilence, my bones waxed old:
hrough my roaring all the day long. 4 For day
nd night thy hand was heavy upon me: my
oiſture is turned into the drought of ſummer.
elah. 5 I acknowledged my ſin unto thee, and
ine iniquity have I not hid: I ſaid, I will con-
ſs my tranſgreſſions unto the Lord; and thou
rgaveſt the iniquity of my ſin. Selah. 6 For
his ſhall every one that is godly, pray unto thee
a time when thou mayeſt be found: ſurely in
e floods of great waters, they ſhall not come
igh unto him. 7 Thou art my hiding-place,
ou ſhalt preſerve me from trouble: thou ſhalt
mpaſs me about with ſongs of deliverance.
elah. 8 I will inſtruct thee, and teach thee in
e way which thou ſhalt go: I will guide thee
ith mine eye. 9 Be ye not as the horſe, *or* as
e mule which have no underſtanding: whoſe
outh muſt be held in with bit and bridle, leſt
ey come near unto thee. 10 Many ſorrows
ll be to the wicked: but he that truſteth in the
ord, mercy ſhall compaſs him about. 11 Be
ad in the Lord, and rejoice ye righteous: and
out for joy all *ye that are* upright in heart.

Some imagine that this *Pſalm* was intended for pub-
k Uſe, upon the *great Day of Expiation*, when the
hole Nation made a general Confeſſion of their Sins;
d called *Maſchil*, either becauſe it contains an excel-
t *Inſtruction* (as that Word ſignifies) concerning the
eans to obtain true Bleſſedneſs; or becauſe it was
to the Tune of a Song, in vulgar Uſe in thoſe
ys, which began with the Word *Maſchil*. This
the more probable of the two, becauſe there are
elve *Pſalms* beſides this that have the ſame Title, to
of which the former Reaſon cannot be applied.

PSAL. XXXIII.

od is to be praiſed for his Goodneſs, Power, and Providence; and they that fear him, ſhall find Mercy and rejoice in him.

r. 1. REjoyce in the Lord, O ye righteous,
for praiſe is comely for the upright.
Praiſe the Lord with harp: ſing unto him
ith the pſaltery, *and* an inſtrument of ten ſtrings.
Sing unto him a new ſong, play ſkilfully with
loud noiſe. 4 For the word of the Lord *is*
ght: and all his works *are done* in truth. 5
e loveth righteouſneſs and judgment: the earth
full of the goodneſs of the Lord. 6 By the
ord of the Lord were the heavens made: and all
e hoſt of them by the breath of his mouth.
He gathereth the waters of the ſea together, as
heap: he layeth up the depth in ſtore-houſes.
Let all the earth fear the Lord: let all the
habitants of the world ſtand in awe of him.
For he ſpake, and it was done; he commanded, and it ſtood faſt. 10 The Lord bring-
eth the counſel of the heathen to nought: he
maketh the devices of the people of none effect.
11 The counſel of the Lord ſtandeth for ever,
the thoughts of his heart to all generations. 12
Bleſſed *is* the nation whoſe God *is* the Lord:
and the people *whom* he hath choſen for his own
inheritance. 13 The Lord looketh from heaven:
he beholdeth all the ſons of men. 14 From
the place of his habitation he looketh upon all
the inhabitants of the earth. 15 He faſhioneth
their hearts alike; he conſidereth all their works.
16 There is no king ſaved by the multitude of
an hoſt: a mighty man is not delivered by much
ſtrength. 17 An horſe *is* a vain thing for ſafety:
neither ſhall he deliver any by his great ſtrength.
18 Behold, the eye of the Lord *is* upon them
that fear him: upon them that hope in his mercy:
19 To deliver their ſoul from death, and to keep
them alive in famine. 20 Our ſoul waiteth for
the Lord: he is our help and our ſhield. 21
For our heart ſhall rejoice in him: becauſe we
have truſted in his holy name. 22 Let thy
mercy, O Lord, be upon us, according as we
hope in thee.

It is not recorded by whom this *Pſalm* was compoſed, nor upon what Occaſion. There is little Queſtion however, but it was a pious Meditation of *David*, (of whoſe Spirit it ſavours) and, as we may gueſs, upon Occaſion of ſome ſpecial Benefit received from God, (tho' not particularly mentioned) which makes him call it, Ver. 3. *a new Song*; wherein he deſires all the Faithful to join with him in joyful Praiſes of the Lord; conſidering his excellent Nature, and his admirable Works, both of Creation and Providence; eſpecially over good Men, who piouſly truſt in Him, and expect all Good from Him; and therefore ought to think themſelves bleſſed that they have Relation to Him.

PSAL. XXXIV.

David *praiſes God, and exhorts others to do the ſame, from his own Experience of the divine Goodneſs.*

A *Pſalm* of *David*, when he changed his Behaviour before *Abimelech*; who drove him away, and he departed.

Ver. 1. I Will bleſs the Lord at all times: his
praiſe *ſhall* continually be in my mouth.
2 My ſoul ſhall make her boaſt in the Lord:
the humble ſhall hear *thereof*, and be glad. 3
O magnifie the Lord with me, and let us exalt
his name together. 4 I ſought the Lord, and
he heard me, and delivered me from all my fears.
5 They looked unto him, and were lightened:
and their faces were not aſhamed. 6 This poor
man cried, and the Lord heard *him*; and ſaved
him out of all his troubles. 7 The angel of the
Lord encampeth round about them that fear him,
and delivereth them. 8 O taſte and ſee that
the Lord *is* good: bleſſed *is* the man *that* truſteth
in him. 9 O fear the Lord, ye his ſaints: for
there is no want to them that fear him. 10 The
young lions do lack, and ſuffer hunger: but they
that ſeek the Lord ſhall not want any good *thing*.
11 Come ye children, hearken unto me: I will
teach you the fear of the Lord. 12 What man
is he that deſireth life, *and* loveth *many* days, that
he may ſee good? 13 Keep thy tongue from
evil, and thy lips from ſpeaking guile. 14

Depart from evil, and do good: ſeek peace and purſue it. 15 The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their cry. 16 The face of the Lord is againſt them that do evil, to cut off the remembrance of them from the earth. 17 *The righteous* cry, and the Lord heareth and delivereth them out of all their troubles. 18 The Lord is nigh unto them that are of a broken heart: and ſaveth ſuch as be of a contrite ſpirit. 19 Many *are* the afflictions of the righteous: but the Lord delivereth him out of them all. 20 He keepeth all his bones; not one of them is broken. 21 Evil ſhall ſlay the wicked: and they that hate the righteous ſhall be deſolate. 22 The Lord redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

The Title tells us this *Pſalm* was penn'd by *David*, after the Eſcape he made from *Achiſh* King of *Gath*, (in which Country all their Kings were called by the common Name of *Abimelech*, i. e. *my Father the King*; as in *Egypt* antiently they were all called *Pharaoh*, and afterward *Ptolemy)* who, he was afraid, would ſeize on him, when he heard it commonly reported, that he was the Perſon that killed *Goliah*, and pretended to the Sovereignty over all thoſe Countries, 1 *Sam.* xxi. 11. And therefore he put on the Behaviour of a Man beſide himſelf; hoping, that when *Achiſh* ſaw this, he would deſpiſe him; and looking upon him as an uſeleſs Man, who could do neither Good nor Harm, think fit to thruſt him out of his Court, wherein he had been entertained, and ſend him packing from thence. And accordingly it ſucceeded, 1 *Sam.* xxi. 14, 15. But tho' he was preſerved by this Artifice, the Deliverance notwithſtanding is piouſly aſcribed unto God's great Mercy, who proſpered the Device. To whom therefore he would have all pious Men commit themſelves, and depend upon his Favour in well-doing; which he declares is the ſure Courſe to be happy. The *Pſalm* is curiouſly compoſed, according to the Number and Order of the *Hebrew Alphabet*, in the Beginning of every Verſe; which ſhews it was contrived, when he reflected upon his Eſcape, in ſome Place of Safety.

PSAL. XXXV.

David *prays for his own Safety, and his Enemies Deſtruction; but for the Joy and Preſervation of the Godly.*

A *Pſalm* of *David*.

Ver. 1. PLead *my cauſe*, O Lord, with them that ſtrive with me: fight againſt them that fight againſt me. 2 Take hold of ſhield and buckler, and ſtand up for mine help. 3 Draw alſo out the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation. 4 Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt. 5 Let them be as chaff before the wind: and let the angel of the Lord chaſe *them*. 6 Let their way be dark and ſlippery, and let the angel of the Lord perſecute them. 7 For without cauſe have they hid for me their net, in a pit, *which* without cauſe they have digged for my ſoul. 8 Let deſtruction come upon him at unawares, and let his net that he hath hid, catch himſelf: into that very deſtruction let him fall. 9 And my ſoul ſhall be joyful in the Lord: it ſhall rejoice in his ſalvation. 10 All my bones ſhall ſay, Lord, who *is* like unto thee, which delivereſt the poor from him that is too ſtrong for him, yea, the poor and the needy, from him that ſpoileth him? 11 Falſe witneſſes did riſe up; they laid to my charge *things* that I knew not. 12 They rewarded me evil for good, *to* the ſpoiling of my ſoul. 13 But as for me when they were ſick, my cloathing *was* ſackcloth: I humbled my ſoul with faſting, and my prayer returned into mine own boſom. 14 I behaved my ſelf as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for his* mother. 15 But in mine adverſity they rejoiced, and gathered themſelves together: *yea*, the abjects gathered themſelves together againſt me, and I knew *it* not; they did tear *me*, and ceaſed not. 16 With hypocritical mockers in feaſts; they gnaſhed upon me with their teeth. 17 Lord, how long wilt thou look on? reſcue my ſoul from their deſtructions, my darling from the lions. 18 I will give thee thanks in the great congregation: I will praiſe thee among much people. 19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye, that hate me without a cauſe. 20 For they ſpeak not peace, but they deviſe deceitful matters againſt *them that are* quiet in the land. 21 Yea, they opened their mouth wide againſt me, *and* ſaid, Aha, aha, our eye hath ſeen *it*. 22 *This* thou haſt ſeen, O Lord, keep not ſilence: O Lord, be not far from me. 23 Stir up thy ſelf, and awake to my judgment, *even* unto my cauſe, my God, and my Lord. 24 Judge me, O Lord my God, according to thy righteouſneſs, and let them not rejoyce over me. 25 Let them not ſay in their hearts, Ah, ſo would we have it: let them not ſay, We have ſwallowed him up. 26 Let them be aſhamed and brought to confuſion together, that rejoice at mine *hurt*: let them be cloathed with ſhame and diſhonour, that magnifie *themſelves* againſt me. 27 Let them ſhout for joy, and be glad, that favour my righteous cauſe: yea, let them ſay continually, Let the Lord be magnified, which hath pleaſure in the proſperity of his ſervant. 28 And my tongue ſhall ſpeak of thy righteouſneſs, *and* o thy praiſe all the day long.

This *Pſalm*, we are ſufficiently informed by th Matter of it, was penn'd by *David*, when he wa fiercely perſecuted by *Saul:* Whoſe Forces, whic were unjuſtly raiſed againſt him, he beſeeches the Lor to diſſipate; and eſpecially to ſtop the Mouth of hi falſe Accuſers; (ſuch as *Doeg* and the *Ziphites)* o whom he moſt heavily complains in the Middle of th *Pſalm*, vowing to God, that he would be ever mindful of the Benefit, and never ceaſe to give him Thank and Praiſe for his Loving-kindneſs, if he would b pleaſed to confound *them*, and deliver *him*.

There may ſeem to be here, as in ſome other *Pſalm* ſuch horrid Imprecations againſt his Enemies, as do no become the Mouth of a good Man. But, ſays *P* *trick*, they muſt be conſidered as an Appeal to God i a particular Caſe, for Juſtice againſt thoſe whom n Court on Earth could or would puniſh. Which mad it fit, he thought, to deſire the Divine Majeſty to execute the Judgment he had enacted in his Law, again obſtinate and incurable Offenders, who elſe would e cape the Hand of Juſtice; whereby others alſo wou be hardened in their Wickedneſs.

Beſides, the Words may be interpreted, not as Prayer, but as a Prediction; and rendered, not, *L* *them be*, but, *They ſhall be confounded*, &c.

PSAL. XXXVI.

David *ſets forth the grievous State of the Wicked; the Excellency of God's Mercy; and prays for Favour to the Children of God.*

To the chief Muſician. A *Pſalm* of *David*, the Servant of the Lord.

Ver. 1. THE tranſgreſſion of the wicked ſaith within my heart, *that there is* no fear of God before his eyes. 2 For he flattereth himſelf in his own eyes, until his iniquity be found to be hateful. 3 The words of his mouth *are* iniquity, and deceit: he hath left off to be wiſe, *and* to do good. 4 He deviſeth miſchief upon his bed: he ſetteth himſelf in a way *that* is not good; he abhorreth not evil. 5 Thy mercy, O Lord, is in the heavens; *and* thy faithfulneſs *reacheth* unto the clouds. 6 Thy righteouſneſs *is* like the great mountains; thy judgments *are* a great deep: O Lord, thou preſerveſt man and beaſt. 7 How excellent is thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings. 8 They ſhall be abundantly ſatisfied with the fatneſs of thy houſe: and thou ſhalt make them drink of the river of thy pleaſures. 9 For with thee is the fountain of life: in thy light ſhall we ſee light. 10 O continue thy loving-kindneſs unto them that know thee; and thy righteouſneſs to the upright in heart. 11 Let not the foot of pride come againſt me, and let not the hand of the wicked remove me. 12 There are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe.

This *Pſalm* ſeems to have been penn'd by *David*, as e former, and many others were, during the Perſecution e ſuffer'd from *Saul*. It is hard to ſay, to what Part of at Time it peculiarly belongs. The moſt probable Opinion is, that it hath Reſpect to the Beginning of ; when *Saul* had a Jealouſy of him, and a Hatred to m; but hid it ſecretly in his Heart, and counterfeited riendſhip to him, and Deſire of his Alliance; (as you d 1 *Sam.* xviii.) and yet could not carry the Matter cunningly, and ſo wholly ſuppreſs and conceal his tentions to deſtroy him, but that they broke out in me Fits, as you find there, (Ver. 11. and in the xt Chapter, Ver. 10.) and by the very Preferment gave him, made it plainly appear he deſigned his in. This Treachery *David* here deſcribes, (with- t naming *Saul*, to whom he preſerved a due Revence) and oppoſes thereunto the Fidelity and Goods of God, who rules the whole World, and takes re of Beaſts as well as Men; and therefore would , he hoped, deſert him, nor any elſe that depend on m, and are his faithful Servants; as he, in a ſpecial anner, profeſſed himſelf, and was obliged to be.

PSAL. XXXVII.

e Pſalmiſt *perſuades to Patience and Confidence in God; and ſhews the different State of the Godly and the Wicked in all their Dealings.*

A *Pſalm* of *David*.

. 1. FRet not thy ſelf becauſe of evil doers, neither be thou envious againſt the kers of iniquity. 2 For they ſhall ſoon cut down like the graſs, and wither as the en herb. 3 Truſt in the Lord, and do good, halt thou dwell in the land, and verily thou ſhalt ſed. 4 Delight thy ſelf alſo in the Lord; and he ſhall give thee the deſires of thine heart. 5 Commit thy way unto the Lord: truſt alſo in him, and he ſhall bring it to paſs. 6 And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day. 7 Reſt in the Lord, and wait patiently for him: fret not thy ſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs. 8 Ceaſe from anger, and forſake wrath: fret not thy ſelf in any wiſe to do evil. 9 For evil doers ſhall be cut off: but thoſe that wait upon the Lord, they ſhall inherit the earth. 10 For yet a little while, and the wicked *ſhall* not *be*: yea, thou ſhalt diligently conſider his place, and it *ſhall* not be. 11 But the meek ſhall inherit the earth: and ſhall delight themſelves in the abundance of peace: 12 The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth. 13 The Lord ſhall laugh at him, for he ſeeth that his day is coming. 14 The wicked have drawn out the ſword, and have bent their bow to caſt down the poor and needy, *and* to ſlay ſuch as be of upright converſation. 15 Their ſword ſhall enter into their own heart, and their bows ſhall be broken. 16 A little that a righteous man hath, *is* better than the riches of many wicked. 17 For the arms of the wicked ſhall be broken: but the Lord upholdeth the righteous. 18 The Lord knoweth the days of the upright: and their inheritance ſhall be for ever. 19 They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied. 20 But the wicked ſhall periſh, and the enemies of the Lord *ſhall be* as the fat of lambs, they ſhall conſume: into ſmoak ſhall they conſume away. 21 The wicked borroweth, and payeth not again; but the righteous ſheweth mercy, and giveth. 22 For *ſuch as be* bleſſed of him, ſhall inherit the earth; and *they that be* curſed of him, ſhall be cut off. 23 The ſteps of a *good* man are ordered by the Lord: and he delighteth in his way. 24 Though he fall, he ſhall not be utterly caſt down: for the Lord upholdeth *him* with his hand. 25 I have been young, and now am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread. 26 *He is* ever merciful, and lendeth: and his ſeed is bleſſed. 27 Depart from evil, and do good: and dwell for evermore. 28 For the Lord loveth judgment, and forſaketh not his ſaints, they are preſerved for ever: but the ſeed of the wicked ſhall be cut off. 29 The righteous ſhall inherit the land, and dwell therein for ever. 30 The mouth of the righteous ſpeaketh wiſdom; and his tongue talketh of judgment. 31 The law of his God is in his heart, none of his ſteps ſhall ſlide. 32 The wicked watcheth the righteous, and ſeeketh to ſlay him. 33 The Lord will not leave him in his hand, nor condemn him when he is judged. 34 Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the land: when the wicked are cut off, thou ſhalt ſee *it*. 35 I have ſeen the wicked in great power: and ſpreading himſelf like a green bay-tree. 36 Yet he paſſed away, and lo, he was not: yea, I ſought him, but he could not be found. 37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace. 38 But the tranſgreſſors ſhall be deſtroyed together, the end of the wicked ſhall be cut off. 39 But the ſalvation of the righteous *is* of the Lord, *he is* their ſtrength in the time of trouble. 40 And the Lord ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.

In this *Pſalm* (which is compoſed ſo artificially, that the Order of the Letters of the Alphabet is obſerved in the firſt Letter of every other Verſe) *David* ſeems to intend to prevent the Scandal which ſome might take when they ſaw the Wicked in Proſperity, and the Godly under Affliction; (as they did ſometimes) quite contrary to the Law, which promiſed all good Things to thoſe that kept it, and threatened all the Evil to thoſe that broke it. He bids them be patient, and ſtay awhile, and they ſhould ſee both verified. For the Proſperity of the Wicked ſhall be ſhort, (as he over and over again bids them conſider) and the Juſt, if they would but wait awhile, ſhould not only ſee themſelves delivered out of Trouble, but made very flouriſhing. And therefore he adviſes, in the firſt Place, that no Man by any Means ſuffer himſelf to be tempted by the ſplendid Condition of the Wicked, to imitate them in their ungodly Courſes, but to ſtick cloſe to the Principles of Piety and Virtue, truſting in God, and committing himſelf to Him, who will give great Satisfaction to ſuch honeſt Men, in what they have at preſent, tho' never ſo little, and at laſt put them in Poſſeſſion of all that their Hearts can deſire. And to preſerve themſelves in this pious Temper, he ſhews, that nothing could be more available than Meekneſs and Humility, (which procures us Abundance of good Things) and to reflect on the lamentable End of the Proud and Haughty, who take unjuſt Courſes; as was apparent in what befel *Saul* and *Abſalom*, and ſuch like Perſons. Which ſufficiently admoniſhes all Men to bear their preſent Troubles decently and well, and not to envy the proſperous Succeſſes of the Wicked, nor to call them Bleſſed; but rather account them unhappy and miſerable.

The Son of *Syrach* ſeems to have ſummed up this *Pſalm* in thoſe few Words, *Ecclus*. i. 23, *&c. A patient Man will bear for a Time, and afterwards Joy ſhall ſpring up unto him. For the Fear of the Lord is Wiſdom*; *and Faith and Meekneſs are his Delight.*

PSAL. XXXVIII.

David, *in his Affliction, bewails his woful Condition by Reaſon of his Sins*; *prays for Forgiveneſs, Help, and Favour*; *and declares the Unfaithfulneſs of his Friends, and Cruelty of his Enemies.*

A *Pſalm* of *David*, to bring to Remembrance.

Ver. 1. O Lord, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure. 2 For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. 3 *There is* no ſoundneſs in my fleſh, becauſe of thine anger: neither *is there any* reſt in my bones, becauſe of my ſin. 4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. 5 My wounds ſtink, and are corrupt: becauſe of my fooliſhneſs. 6 I am troubled, I am bowed down greatly; I go mourning all the day long. 7 For my loyns are filled with a loathſome *diſeaſe:* and *there is* no ſoundneſs in my fleſh. 8 I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart. 9 Lord, all my deſire *is* before thee: and my groaning is not hid from thee. 10 My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me. 11 My lovers and my friends ſtand aloof from my ſore: and my kinſmen ſtand afar off. 12 They alſo that ſeek after my life, lay ſnares *for me* and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long. 13 But I as a deaf *man* heard not; and I was as a dumb man *that* openeth not his mouth. 14 Thus I was as a man that heareth not, and in whoſe mouth are no reproofs. 15 For in thee, O Lord, do I hope: thou wilt hear, O Lord my God. 16 For I ſaid, *Hear me*, leſt *otherwiſe* they ſhould rejoice over me: when my foot ſlippeth, they magnifie *themſelves* againſt me. 17 For I am ready to halt, and my ſorrows continually before me. 18 For I will declare mine iniquity; I will be ſorry for my ſin. 19 But mine enemies are lively, *and* they are ſtrong: and they that hate me wrongfully are multiplied. 20 They alſo that render evil for good, are mine adverſaries! becauſe I follow *the thing that* good is. 21 Forſake me not, O Lord: O my God, be not far from me. 22 Make haſte to help me, O Lord my ſalvation.

This *Pſalm* was compoſed by *David*, either during his Affliction, to deſire God graciouſly to remember him, (as the Title of it is) and ſend him Deliverance; or afterwards, to put himſelf in Remembrance of the Means he made when he was in that ſad Condition, and how earneſt he then was with God, to pardon al the Sins which had brought him into it, and to releaſe him out of it; and what Hope and Confidence he then had in God, which might encourage him and all other to place the like humble Truſt in his Goodneſs for the Time to come.

What the Affliction was, is not ſo certain as ma ſeem at firſt. It is generally thought he was ſick, and tha of ſome noiſome, ulcerous Diſeaſe; as in the Beginnin of the *Pſalm* ſeveral Expreſſions, if they be taken lite rally, plainly enough denote. But he preſently fallin into a doleful Complaint of the Malignity of his Enemies, and the Coldneſs of his Friends Affection toward him; it is not thought improbable by others, that h deſcribes the crazy Condition he was in (under the Perſecution of *Saul)* by the Languiſhment of a ſick Ma under ſome dangerous Diſeaſe. And thus *Theodoret* underſtands it; only he ſuppoſes that it reflects upon th diſaſtrous Things that befel him after he came to th Crown, by the Murther of his Son *Amnon*, the Rebellion of *Abſalom*, the Falſeneſs of *Achitophel*, the abuſiv Reproaches of *Shimei*, and all the other Afflictions mentioned in his Hiſtory, which were ſent by God upo him for the Cure of his Sins.

And this Senſe we muſt follow; or elſe ſay, he wa at the ſame Time ſick of a grievous Diſeaſe, when h laboured under one of thoſe Perſecutions. And ſinc the *Pſalm* will be of larger Uſe, if we ſo interpret it ſays *Patrick*, I ſhall follow that Conjecture. So I ca it, becauſe we do not read of any Sickneſs *David* had nor are we certain what the particular Sins were, whic he bewails in ſo ſad a Manner, that it hath made th be called one of the *Penitential Pſalms*, beginning ju as the firſt of them doth, *Pſalm* vi.

PSAL. XXXIX.

David *is careful of his Thoughts, Words,* an *Works*; *conſiders the Brevity and Vanity of Man'* *Life*; *hopes in God*; *prays for Forgiveneſs,* an *Favour in his Pilgrimage.*

To the chief Muſician, even to *Jeduthun.* *Pſalm* of *David.*

Ver. 1. I Said, I will take heed to my way that I ſin not with my tongue: I wi keep my mouth with a bridle, while the wick is before me. 2 I was dumb with ſilence, I he my peace *even* from good, and my ſorrow was ſtirred. 3 My heart was hot within me, while I was muſing the fire burned: *then* ſpake I with my tongue. 4 Lord, make me to know mine end, and the meaſure of my days, what it is: *that* I may know how frail I am. 5 Behold, thou haſt made my days *as* an hand-breadth, and mine age *is* as nothing before thee: verily every man at his beſt ſtate *is* altogether vanity. Selah. 6 Surely every man walketh in a vain ſhew; ſurely they are diſquieted in vain: he heapeth up *riches*, and knoweth not who ſhall gather them. 7 And now, Lord, what wait I for? my hope is in thee. 8 Deliver me from all my tranſgreſſions, make me not the reproach of the fooliſh. 9 I was dumb, I opened not my mouth: becauſe thou didſt *it*. 10 Remove thy ſtroke away from me: I am conſumed by the blow of thine hand. 11 When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth: ſurely every man is vanity. Selah. 12 Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: for I am a ſtranger with thee, *and* a ſojourner, as all my fathers *were*. 13 O ſpare me, that I may recover ſtrength; before I go hence, and be no more.

It is thought by ſome, that this *Pſalm* (which *David* delivered afterward to *Jeduthun*, an excellent Muſician, and Governor of the Muſick in the Tabernacle, (*Chron.* xxv.) was made upon the ſame Occaſion with the foregoing. And ſo in Part it was; for, tho' there little Reaſon to think that he was ſtill ſick when he compoſed it, (as they imagine) yet his Enemies, it is manifeſt, preſſed him ſorely: And the Conſideration of the flouriſhing Condition wherein they were, tho' very wicked, whilſt he, a pious Servant of God, was lamentably afflicted, put him into ſome Commotion, notwithſtanding his Reſolution to the contrary; till the Thoughts of the Shortneſs of Man's Life, and conſequently, of his Sufferings, and how eaſy it was for God, cut off his Enemies, compoſed his Spirit again, and made him patient, and content with his preſent Condition.

So that this *Pſalm* ſeems to me, ſays *Patrick*, to be ther of the ſame Kind with the xxxviith than the xviiith. Only there *David* gives Counſel to others, er God had delivered him from many Perſecutions, be patient by his Example: But here he himſelf puts t Counſel in Practice (perhaps when the Rebellion *Abſalom* renewed his Trouble) tho' he ſhews it is y difficult, on ſome Occaſions, not to be very much turbed at wicked Men's Proſperity, and good Men's liction, eſpecially when it comes to be a Man's own ſe, under ſome grievous Calamity.

PSAL. XL.

e Benefit of Confidence in God. Obedience is the beſt Sacrifice. The Senſe of David's *Evils inflames his Prayers.*

To the chief Muſician. A *Pſalm* of *David.*

V. 1. I Waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up alſo out of an horrible pit, of the miry clay, and ſet my feet upon a rock, eſtabliſhed my goings. 3 And he hath put ew ſong in my mouth, *even* praiſe unto our d: many ſhall ſee *it*, and fear, and ſhall truſt he Lord. 4 Bleſſed *is* that man that maketh Lord his truſt: and reſpecteth not the proud, ſuch as turn aſide to lies. 5 Many, O d my God, *are* thy wonderful works *which* thou haſt done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are more than can be numbered. 6 Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required. 7 Then ſaid I, Lo, I come: in the volume of the book *it is* written of me: 8 I delight to do thy will, O my God: yea, thy law is within my heart. 9 I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips, O Lord, thou knoweſt. 10 I have not hid thy righteouſneſs within my heart, I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving-kindneſs, and thy truth, from the great congregation. 11 Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindneſs and thy truth continually preſerve me. 12 For innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of mine head, therefore my heart faileth me. 13 Be pleaſed, O Lord, to deliver me: O Lord make haſte to help me. 14 Let them be aſhamed and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil. 15 Let them be deſolate for a reward of their ſhame, that ſay unto me Aha, aha. 16 Let all thoſe that ſeek thee, rejoice and be glad in thee: let ſuch as love thy ſalvation, ſay continually, The Lord be magnified. 17 But I *am* poor and needy, yet the Lord thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

In this *Pſalm*, *David* thankfully acknowledges God's Goodneſs to him, in delivering him from ſome great Danger; it is not certain what; but may be applied either to the Diſtreſs he was reduced to by his Enemies, as we read in the *Pſalm* foregoing, or to the Sickneſs God had inflicted on him, or to both, mentioned *Pſ.* xxxviii. And then declares his Reſolution to ſerve God faithfully and chearfully, in ſuch Words as may be better applied to *Chriſt*'s Readineſs to do the Will of God, tho' it were by dying for us.

But it ſeems this Deliverance was not ſo complete, but that ſtill he was infeſted with many Enemies; and therefore in the latter Part of the *Pſalm* he commends himſelf ſtill to God's merciful Providence, beſeeching him to finiſh what he had begun, by continuing to be his Deliverer.

Then ſaid I, Lo, I come; in the Volume of the Book it is written of me] Theſe Words, ſays *Pool*, do truly and literally belong to *Chriſt*, and the Senſe is this: Since thou requireſt a better Sacrifice than thoſe of the Law, *Lo*, I do offer myſelf to *come*, and I will in due Time *come*, to wit, *from Heaven*, or *in the Fleſh*, or *into the World*, as this Phraſe is more fully expreſſed and explained in divers Places in Scripture, particularly *Heb.* x. 5. where this Paſſage is explained and applied to *Chriſt*. — *In the Volume of the Book. Volume* and *Book* are indifferently uſed of any Writing, and both Words ſeem here to expreſs the ſame Thing, as may appear by comparing *Jer.* xxxiv. where we have the ſame Words, and what is called *the Roll*, or *Volume*, Ver. 6, 20. and *the Book*, Ver. 10, 13. it being uſual with the *Hebrews* to join two Words together in like Manner; of which we have an Inſtance in Ver. 2. of this *Pſalm*, *miry Clay*, Heb. *Clay of Mire*. Now by this *Volume of the Book*, is meant either, 1. Of the Predeſtination in which *Chriſt* was written, as being *fore-ordained before the Foundation of the World*, 1 Pet. i. 20. But that is a ſecret Book not to be read by any living, and therefore not fitly alledged as an Evidence in this Matter. Or, 2. Of a legal Inſtrument, wherein the Contract was drawn betwixt God and him, wherein he obliged himſelf to ſerve God, and to execute his Will in all Things; it being the Manner of the *Hebrews* to write their Contracts in a little *Volume* or *Book*. But, 1. We read of no ſuch Uſage among the *Hebrews*, in the Contracts between Maſter aud Servant, but only of the boring of the Servant's Ear, *Exod.* xxi. 6. So the Foundation of this Alluſion is deſtroyed. 2. At leaſt, there was no ſuch Contract written between God and him. And if it be ſaid, that he only ſpeaks thus by Way of Alluſion, this is but a Suppoſition without Ground. And as the Words may be properly underſtood as they ſound, of a Thing really done, why ſhould we forſake the plain Senſe without Neceſſity? 3. The Phraſe here uſed agrees not to this Senſe; for then he ſhould have ſaid, *I am written in the Volume of the Book*, i. e. in the Catalogue of thy Servants; for in that Caſe, the Perſons or their Names, are conſtantly ſaid to be written, as *Exod.* xxxii. 32, 33. *Pſ.* lxix. 28. *Dan.* xii. 1. *Luke* x. 20. *Heb.* xii. 23. *Rev.* xiii. 8. and xx. 15. and not any Thing to be *written of them*, as it is here. Or, 3. Of the holy Scriptures: In which ſomething indeed was written concerning *David*, namely, That he was *a Man after God's own Heart*, 1 Sam. xiii. 14. But it muſt be remembered, that thoſe Books were not written till after *David*'s Death, in whoſe Time there was no Book of Scripture extant, but the five Books of *Moſes*, unleſs you except that of *Job*. And therefore this is meant of the Law of *Moſes*, which is commonly and emphatically called *the Book*, and was made up in the Form of a Roll or Volume, as the *Hebrew* Books generally were, *Ezek.* iii. 1, *&c.* And ſo this Place manifeſtly points to *Chriſt*, and muſt neceſſarily be underſtood of him only, concerning whom much is ſaid in the Books of *Moſes*, as is evident from *Luke* xxiv. 27, 44. *John* v. 46. *Acts* iii. 22. and xxvi. 22. and xxviii. 32. and this Senſe being plain, natural, and unforced, and exactly agreeing both in the Words and Truth of the Thing, and the Belief of all *Chriſtians*, I ſee no Reaſon why we may not acquieſce in it.

PSAL. XLI.

He is bleſſed who conſiders the Poor. David *confeſſes his Sins, and complains of the Treachery of his Enemies; but flies to God for Succour.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. BLeſſed *is* he that conſidereth the poor; the Lord will deliver him in time of trouble. 2 The Lord will preſerve him, and keep him alive, *and* he ſhall be bleſſed upon the earth; and thou wilt not deliver him into the will of his enemies. 3 The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs. 4 I ſaid, Lord, be merciful unto me; heal my ſoul, for I have ſinned againſt thee. 5 Mine enemies ſpeak evil of me: when ſhall he die, and his name periſh? 6 And if he come to ſee *me*, he ſpeaketh vanity: his heart gathereth iniquity to it ſelf, *when* he goeth abroad, he telleth *it*. 7 All that hate me whiſper together againſt me: againſt me do they deviſe my hurt. 8 An evil diſeaſe, *ſay they*, cleaveth faſt unto him: and *now* that he lieth, he ſhall riſe up no more. 9 Yea, mine own familiar friend in whom I truſted, which did eat of my bread, hath lift up *his* heel againſt me. 10 But thou, O Lord, be merciful unto me, and raiſe me up, that I may requite them. 11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me. 12 And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever. 13 Bleſſed *be* the Lord God of Iſrael, from everlaſting, and to everlaſting. Amen and amen.

Tho' ſome will have this *Pſalm* to have been compoſed by *David*, only upon Occaſion of that great Streight, into which he was brought by the Rebellion of his Son *Abſalom*; yet it is the more common Opinion, and ſeems more probable, that he had been alſo lately very ſick. And then finding, by ſad Experience, what an Aggravation it was of his Affliction, to ſee his Enemies ſo barbarous as to rejoice at it, and wiſh his Death; nay, his Friends, eſpecially ſome particular Friend (who was a Type of the Traytor *Judas*) not only take no Pity on him, but prove falſe and perfidious to him: He, in the firſt Place, highly commends and bleſſes that Temper of Mind, which inclines Men to be pitiful and compaſſionate to thoſe that are ſick, and aſſures ſuch Perſons that they ſhall feel the happy Fruits of it; and then complains moſt heavily of their Inhumanity, who inſulted over him in his Calamity, and with reproachful Words, and vile Calumnies, exaſperated the Grief of his Mind. On which he hoped God, who loves merciful Men, would take Compaſſion, and put him into a Condition to chaſtize thei
Inſolence.

PSAL. XLII.

The Pſalmiſt *being deprived of God's Service, ar*
dently deſires to be in his Houſe again. He call
upon his Soul to truſt in God; his Enemies re
proach him; his Faith in God.

To the chief Muſician, *Maſchil*, for the Sons o
Korah.

Ver. 1. AS the hart panteth after the water
brooks, ſo panteth my ſoul aft
thee, O God. 2 My ſoul thirſteth for God, f
the living God: when ſhall I come and appe
before God? 3 My tears have been my me
day and night, while they continually ſay un
me, Where *is* thy God? 4 When I rememb
theſe *things*, I pour out my ſoul in me; for
had gone with the multitude, I went with the
to the houſe of God; with the voice of joy a
praiſe, with a multitude that kept holy-day.
Why art thou caſt down, O my ſoul? and wh
art thou diſquieted in me? hope thou in Go
for I ſhall yet praiſe him *for* the help of his cou
tenance. 6 O my God, my ſoul is caſt dow
within me: therefore will I remember thee fro
the land of Jordan, and of the Hermonites fro
the hill Mizar. 7 Deep calleth unto deep
the noiſe of thy water-ſpouts: all thy waves a
thy billows are gone over me. 8 *Yet* the Lo
will command his loving-kindneſs in the day-tim
and in the night his ſong *ſhall be* with me, *and* m
prayer unto the God of my life. 9 I will ſ
unto God my rock, Why haſt thou forgott
me? why go I mourning becauſe of the oppreſſi
of the enemy? 10 *As* with a ſword in my bon
mine enemies reproach me: while they ſay da
unto me, Where is thy God? 11 Why art th
caſt down, O my ſoul? and why art thou d
quieted within me? hope thou in God, fo
ſhall yet praiſe him, *who is* the health of m
countenance, and my God.

Here, ſays *Patrick*, begins the *Second* of the F
Books of *Pſalms*, according to the *Hebrew* Diviſ
All thoſe of the former Book, except *Four*, have
Name of *David* prefixed to them, as the Author
them; and ſo were put together by him that colle
them into one Volume. But in this *Second* Book,
firſt Part of it conſiſts of Pſalms entitled to the Son
Korah; as ſeveral learned Men underſtand the Inſc
tions; who imagine that ſome holy Men among t

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compoſed theſe Pſalms in the Time of the Captivity. But I ſhall follow our *Engliſh* Tranſlation, and take this *Pſalm* (as the *Septuagint* and vulgar *Latin* do) to be directed to the Sons of *Korah*, to be ſet or ſung by them, under the chief Maſter of Muſick in the Tabernacle. And then there is little Queſtion to be made, but *David* indited this, and ſome of the Pſalms which have this Title; as it is certain he did moſt, if not all, of thoſe contained in the latter Part of this *ſecond Book*, from *Pſ.* l. to the End of lxxii. And this preſent Pſalm, with that which follows, ſeems to have been penn'd, either when he was under the Perſecution of *Saul*, or (which is more probable) when he was driven again from the Houſe of God by *Abſalom*. Which ſad Condition he bewails with a great Mixture of Grief, for his Baniſhment from thoſe ſweet Enjoyments which he had there; and of Hope to be reſtored to them again.

This *Pſalm* is the *Second* of thoſe *thirteen*, which are called *Maſchil* (ſee *Pſ.* xxxii.) by ſome here taken to e an Epithet of the Maſter of Muſick, who taught or inſtructed the Sons of *Korah* very ſkilfully.

PSAL. XLIII.

avid *prays againſt his fierce and crafty Enemies, and to be reſtored to God's Temple*; *promiſes to ſerve him joyfully*; *and encourages his Soul to truſt in God.*

er. 1. JUdge me, O God, and plead my cauſe againſt an ungodly nation; O eliver me from the deceitful and unjuſt man. For thou art the God of my ſtrength, why oſt thou caſt me off? why go I mourning be- uſe of the oppreſſion of the enemy? 3 O ſend t thy light and thy truth; let them lead me, let em bring me unto thy holy hill, and to thy taber- cles. 4 Then will I go unto the altar of God, to God my exceeding joy: yea, upon the harp ll I praiſe thee, O God my God. 5 Why t thou caſt down, O my ſoul? and why art ou diſquieted within me? hope in God, for I ll yet praiſe him, *who is* the health of my ntenance, and my God.

This *Pſalm*, in all Probability, was compoſed by the e Author as the former, (and accordingly the LXX eſly aſcribe it to *David*) and upon the ſame Occa- , when he was driven by *Abſalom* (who drew the ole Kingdom into the Conſpiracy) from the Houſe God, which he loved more than his own Palace. ither therefore he deſires to be reſtored, and expreſſes Hope of it, in the very ſame Words that he did in *Pſalm* foregoing.

PSAL. XLIV.

Church commemorates paſt Mercies; *complains f divers Troubles, of which Sin was the Cauſe*; *oſeſſes her Integrity. A fervent Prayer.*

the chief Muſician, for the Sons of *Korah. Maſchil.*

1. WE have heard with our ears, O God, our fathers have told us, work thou didſt in their days, in the times ld. 2 *How* thou didſt drive out the heathen thy hand, and plantedſt them; *how* thou afflict the people, and caſt them out. 3 they got not the land in poſſeſſion by their ſword, neither did their own arm ſave them: thy right hand, and thine arm, and the of thy countenance, becauſe thou hadſt a ur unto them. 4 Thou art my King, O God, command deliverances for Jacob. 5 Through thee will we puſh down our enemies; through thy name will we tread them under that riſe up againſt us. 6 For I will not truſt in my bow, neither ſhall my ſword ſave me. 7 But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us. 8 In God we boaſt all the day long: and praiſe thy name for ever. Selah. 9 But thou haſt caſt off, and put us to ſhame; and goeſt not forth with our armies. 10 Thou makeſt us to turn back from the enemy: and they which hate us ſpoil for themſelves. 11 Thou haſt given us like ſheep *appointed* for meat: and hath ſcattered us among the heathen. 12 Thou ſelleſt thy people for nought, and doſt not increaſe *thy wealth* by their price. 13 Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us. 14 Thou makeſt us a by-word among the heathen: a ſhaking of the head among the people. 15 My confuſion *is* continually before me, and the ſhame of my face hath covered me: 16 For the voice of him that reproacheth and blaſphemeth; by reaſon of the enemy and avenger. 17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falſly in thy covenant. 18 Our heart is not turned back, neither have our ſteps declined from thy way. 19 Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death. 20 If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange god: 21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart. 22 Yea, for thy ſake are we killed all the day long; we are counted as ſheep for the ſlagher. 23 Awake, why ſleepeſt thou, O Lord? ariſe, caſt us not off for ever. 24 Wherefore hideſt thou thy face? *and* forgetteſt our affliction, and our oppreſſion? 25 For our ſoul is bowed down to the duſt; our belly cleaveth unto the earth. 26 Ariſe for our help, and redeem us for thy mercies ſake.

This, ſays *Patrick*, is the *third* of thoſe *Pſalms* called *Maſchil*, (ſee *Pſ.* xxxii.) and the *ſecond* of thoſe directed to the Sons of *Korah*, (ſee *Pſ.* xlii.) but doth not ſeem to have been compoſed by *David*, as the two foregoing were: For in his Days they were not oppreſſed by foreign Enemies, as the *Pſalmiſt* here complains, in the Name of the whole Church, they were to ſuch a Degree, that ſome of them were made Slaves, others killed, and all of them become a Reproach. Yet I do not think it was compoſed in the Captivity of *Babylon* (much leſs in the Perſecution by *Antiochus*, as *Theodoret* thinks, when theſe Inſpirations were ceaſed) but before that Time, tho' long after *David*'s Days, while their Kingdom was as yet ſtanding, and they had ſome Forces remaining, tho' God did not bleſs them with Succeſs, Ver. 9.

And if we will fix upon any particular Time, and not content ourſelves to know in general, that it was penn'd when the whole Nation was in great Diſtreſs, I can find none ſo likely as the Days of *Hezekiah*; who was a pious Reformer of that Church, and had reſtored the Divine Service according to the Law of *Moſes*, and the Ordinances of *David*, and taken Care the Prieſts and Levites ſhould not only do their Duty, but have their Tithes paid them punctually; and yet notwithſtanding was invaded by the King of *Aſſyria*, (ſee 2 *Chron.* xxix. xxx. xxxi.) who did not merely make ſome Inroads upon them, and carry away a great many People, but took all the fenced Cities, and came before *Jeruſalem* with a great Army, 2 *Kings* xviii. 13,

17. *Iſa.* xxxvi. 1. In this Streight that good King, (or ſome other divine Perſon, 2 *Chron.* xxix. 25.) indited this *Pſalm*; wherein he remembers what God had done for their Anceſtors; and conſidering he was ſtill their King, thought they might have hoped for the like Victories, of which they could not but ſtill boaſt and glory. But alas! it fell out quite contrary, for, when they expected his Help, he deliver'd them up into their Enemies Hands, and that when they were the true Worſhippers of him, and for his Sake were ſlain all the Day long. The Conſideration of which, he hoped, would move God at length to take Compaſſion upon them, and ariſe for their Deliverance.

This is the beſt Account I can give of this *Pſalm*; and we need not ſcruple to think there were *Pſalmodiſts* in *Hezekiah*'s Days; for, after that, we find this Gift remained with the Prophets. For Inſtance, it is viſible in *Habakkuk*; who compoſed a Prayer after the Manner of *David*'s *Pſalms*, as we read in the laſt Chapter of his Prophecy; where there are ſeveral Words, which are to be met with no where, but in the Book of *Pſalms*; ſuch as *Sigionoth*, *Selah*, and *Neginoth*.

P S A L. XLV.

The Pſalmiſt *celebrates the Majeſty and Grace of* Chriſt'*s Kingdom*; *and the Glory and Excellency of the Church by his Graces.*

To the chief Muſician upon *Shuſhannim*, for the Sons of *Korah*, *Maſchil*. A Song of Loves.

Ver. 1. MY heart is inditing a good matter:
I ſpeak of the things which I have
made touching the king: my tongue is the pen
of a ready writer. 2 Thou art fairer than the
children of men: grace is poured into thy lips:
therefore God hath bleſſed thee for ever. 3
Gird thy ſword upon *thy* thigh, O *moſt* mighty:
with thy glory and thy majeſty. 4 And in thy
majeſty ride proſperouſly, becauſe of truth and
meekneſs and righteouſneſs: and thy right hand
ſhall teach thee terrible things. 5 Thine arrows
are ſharp in the heart of the kings enemies;
whereby the people fall under thee. 6 Thy
throne, O God, *is* for ever and ever: the
ſceptre of thy kingdom *is* a right ſceptre. 7
Thou loveſt righteouſneſs, and hateſt wickedneſs:
therefore God, thy God, hath anointed thee
with the oyl of gladneſs above thy fellows. 8
All thy garments *ſmell* of myrrhe, and aloes, *and*
caſſia; out of the ivory palaces, whereby they
have made thee glad. 9 Kings daughters were
among thy honourable women: upon thy right
hand did ſtand the queen in gold of Ophir. 10
Hearken, O daughter, and conſider, and incline
thine ear; forget alſo thine own people and thy
fathers houſe. 11 So ſhall the king greatly
deſire thy beauty: for he *is* thy Lord, and worſhip
thou him. 12 And the daughter of Tyre *ſhall*
be there with a gift, *even* the rich among the people
ſhall intreat thy favour. 13 The kings
daughter *is* all glorious within; her cloathing *is*
of wrought gold. 14 She ſhall be brought unto
the king in raiment of needle-work: the virgins
her companions that follow her ſhall be brought
unto thee. 15 With gladneſs and rejoicing *ſhall*
they be brought: they ſhall enter into the kings
palace. 16 Inſtead of thy fathers ſhall be thy
children, whom thou mayeſt make princes in all
the earth. 17 I will make thy name to be
remembred in all generations: therefore ſhall
the people praiſe thee for ever and ever.

The foregoing *Pſalm* (Biſhop *Patrick* obſerves) is not more ſad and mournful, than this is joyful and comfortable, promiſing the moſt glorious things to them. The Author of it is not named; but it was delivered, as the former, to the Maſter of Muſick, for the Uſe of God's Service in the Tabernacle; to be ſung upon *Shuſhannim* (by which we may underſtand all thoſe Inſtruments that had ſix Strings) by the Sons of *Korah*, to the known Tune of *Maſchil* (ſee *Pſ.* xxxii.) and being a *Song of Loves*, as the Title tells us, and (alluding plainly to the Name of *Jedidiah* given to *Solomon* by *Nathan* the Prophet, 2 *Sam* xii. 25.) moſt Interpreters conclude it was compoſed upon the Occaſion, at leaſt of *Solomon*'s Marriage with *Pharaoh*'s Daughter; who, it is moſt probable, was a Proſelite to the *Jewiſh* Religion.

Some few indeed will not allow ſo much as this, that there is any Reſpect to *Solomon* at all in this *Pſalm*, but only to *Chriſt*. And the Truth is, many of the Expreſſions in it are ſo magnificent, that they can but in a very poor and low Senſe be applied to *Solomon* and his Bride, and ſome of them ſcarce at all. Tho', on the contrary Side, other Expreſſions ſeem ſo plainly to belong to him, that they can no other Way, but by an Allegory be applied to our *Saviour*: It being ſo apparent, that no *Chriſtian* can deny it, that the Mind of the Prophet, while he was writing ſome Part of this *Pſalm*; was carried quite beyond King *Solomon*, to the great King, the Lord *Chriſt*; or, at leaſt he was guided to uſe Words ſo high, that they proved too big for *Solomon*; and we muſt ſay, as our Saviour doth in another Caſe, *Behold, a greater than Solomon i here.* And ſo the beſt of the *Jewiſh* Interpreters acknowledge.

P S A L. XLVI.

The Confidence and ſafe Condition of the Churc under God's Care, manifeſted in his wonderf Deliverance of her from her Enemies.

To the chief Muſician, for the Sons of *Korah*.
Song upon *Alamoth*.

Ver. 1. GOD *is* our refuge and ſtrength,
very preſent help in trouble.
Therefore will not we fear, though the earth b
removed, and though the mountains be carrie
into the midſt of the ſea. 3 *Though* the wate
thereof roar, *and* be troubled, *though* the mou
tains ſhake with the ſwelling thereof. Selah.
There is a river, the ſtreams whereof ſhall mak
glad the city of God: the holy *place* of the tabe
nacles of the moſt High. 5 God is in t
midſt of her; ſhe ſhall not be moved: Go
ſhall help her, *and that* right early. 6 T
heathen raged, the kingdoms were moved:
uttered his voice, the earth melted. 7 T
Lord of hoſts is with us, the God of Jacob
our refuge. Selah. 8 Come, behold the wor
of the Lord, what deſolations he hath made
the earth. 9 He maketh wars to ceaſe unto t
end of the earth, he breaketh the bow, and c
teth the ſpear in ſunder, he burneth the char
in the fire. 10 Be ſtill, and know that I
God: I will be exalted among the heathen,
will be exalted in the earth. 11 The Lord
hoſts is with us, the God of Jacob is our refu
Selah.

It is not known to what Time this *Pſalm* belo (about which there are ſeveral Conjectures) nor was the Author of it. I ſhall ſuppoſe it, ſays *Patr* to have been made by *David*, or ſome of the Son *Korah*, after thoſe great Victories which he won ſeveral Nations, mentioned 2 *Sam.* viii. 10. For one may ſee, that it is a pious Triumph in God, ſome remarkable Deliverance from very powerful Enemies; and there are none we can find in the hiſtorical Books, to whom it can more probably relate, than to thoſe there recorded. Of which great Victories it was fit there ſhould be ſome thankful Monument left to Poſterity; whereby they might be encouraged to hope in God, and not ſuffer themſelves to be diſmayed at the Sight of the moſt numerous Armies, that might be gathered againſt them, if they adhered faithfully to their Duty. And therefore this *Pſalm* was delivered to the Maſter of Muſick, to be ſung in the Tabernacle upon *Alamoth*; of which Mention is made 1 *Chron*. xv. 20. and is thought to be ſome Tune then in common Uſe, or ſome Kind of Muſical Inſtrument unknown to us; in which young Virgins, as ſome fancy, took a peculiar Delight, and were wont to play upon it, which they make the Reaſon and Original of its Name.

PSAL. XLVII.

The Church is exhorted to praiſe God, who ſubdues his Enemies, and gives her an excellent Inheritance. A Promiſe of calling and gathering the Gentiles.

To the chief Muſician, a *Pſalm* for the Sons of *Korah*.

Ver. 1. O Clap your hands all ye people, ſhout
unto God with the voice of triumph:
2 For the Lord moſt high *is* terrible; he *is* a
great King over all the earth. 3 He ſhall ſubdue
the people under us, and the nations under our
feet. 4 He ſhall chooſe our inheritance for us,
the excellency of Jacob whom he loved. Selah.
5 God is gone up with a ſhout, the Lord with
the ſound of a trumpet. 6 Sing praiſes to God,
ſing praiſes: ſing praiſes unto our King, ſing
praiſes. 7 For God is the King of all the
earth, ſing ye praiſes with underſtanding. 8
God reigneth over the heathen: God ſitteth
upon the throne of his holineſs. 9 The prin-
es of the people are gathered together, *even*
he people of the God of Abraham: for the
hields of the earth *belong* unto God: he is greatly
xalted.

This *Pſalm* is thought by ſome to have been compoſed by *David* (tho' his Name be not in the Title) hen he tranſlated the Ark (which was the Token of e Divine Preſence with them) either from *Kirjath-arim*, with the moſt ſolemn Pomp, and all Sorts of Muſick, 2 *Sam*. vi. 5. or from the Houſe of *Obed Edom* nto Mount *Sion*, Ver. 14, 15. Others think it was mpoſed by ſome of the Sons of *Korah*, when the Ark as again tranſlated by *Solomon*, with the like Rejoicing, *Chron*. v. 2, 12, 13.) from Mount *Sion* to the Houſe hich he had built for it on the neighbouring Mountain. nd there may be a *third* Conjecture allowed, that it as made after ſome great Victory which God had ven them over their Enemies; and ſung as they followed the Ark back to its Dwelling-place, from whence had been carried before them to the Battle. There no doubt but one or other of theſe Triumphs gave ccaſion to it: And the Ark being a Figure of *Chriſt*, that Mountain was of the Heavens, the Tranſlation carrying back of the Ark thither, may be looked on as a Figure of Chriſt's Aſcenſion (after he had elt here a while in a meaner Place, and conquered ath) unto the high and holy Place, where he is now God's right Hand in the Heavens. And with Rela- to this alone, the antient Fathers expound this *alm*; which may be eaſily applied, in the myſtical ſe, unto that Buſineſs.

PSAL. XLVIII.

The Prophet declares the Glory and Excellency of the Church, preſerved from her potent Enemies; for which God is glorified, and the Faithful invited to take Notice of its Beauty and Firmneſs.

A Song and *Pſalm*, for the Sons of *Korah*.

Ver. 1. GReat *is* the Lord, and greatly to be
praiſed in the city of our God, in
the mountain of his holineſs. 2 Beautiful for
ſituation, the joy of the whole earth is mount
Zion, *on* the ſides of the north, the city of the
great King. 3 God is known in her palaces for
a refuge, 4 For lo, the kings were aſſembled,
they paſſed by together. 5 They ſaw it, *and*
ſo they marvelled, they were troubled *and* haſted
away. 6 Fear took hold upon them there, *and*
pain as of a woman in travail. 7 Thou breakeſt
the ſhips of Tarſhiſh with an eaſt-wind. 8 As
we have heard, ſo have we ſeen in the city of
the Lord of hoſts, in the city of our God,
God will eſtabliſh it for ever. Selah. 9 We
have thought of thy loving-kindneſs, O God, in
the midſt of thy temple. 10 According to thy
name, O God, ſo *is* thy praiſe unto the ends of
the earth: thy right hand is full of righteouſneſs.
11 Let mount Zion rejoice, let the daughters of
Judah be glad, becauſe of thy judgments. 12
Walk about Zion, and go round about her:
tell the towers thereof. 13 Mark ye well her
bulwarks, conſider her palaces; that ye may tell
it to the generation following. 14 For this God
is our God for ever and ever; he will be our
guide *even* unto death.

This *Pſalm* was compoſed upon Occaſion of ſome eminent Deliverance, vouchſafed by God to the City of *Jeruſalem*, from ſome potent Enemy, or dreadful Danger; either that in *Jehoſhaphat*'s Time, when a Combination of Kings, as intimated Ver. 4. had joined their Forces together againſt him, with an Intention, as ſeems probable, to fall upon *Jeruſalem*, 2 Chron. xx. or that under *Hezekiah*, when the King of *Aſſyria*'s Army, under *Sennacherib*, had actually begirt that City, 2 *Kings* xviii. 19. In both which Times there were holy Prophets, by ſome of whom this *Pſalm* might be made; deſcribing the Glory and Excellency of the Church, under the Figure of *Jeruſalem*, preſerved from her potent Enemies, whereby God is glorified, and the Faithful exhorted to contemplate her Beauty and Stability, and tranſmit it to ſucceeding Generations.

PSAL. XLIX.

The Pſalmiſt *ſhews the Vanity of truſting in Riches; and exhorts them not to fear the Proſperity of the Wicked, ſince it cannot deliver him from the Grave.*

To the chief Muſician. A *Pſalm* for the Sons of *Korah*.

Ver. 1. HEar this, all *ye* people, give ear
all ye inhabitants of the world:
2 Both low and high, rich and poor together.
3 My mouth ſhall ſpeak of wiſdom: and the
meditation of my heart *ſhall be* of under-
ſtanding. 4 I will incline mine ear to a parable;
I will open my dark ſaying upon the harp. 5
Wherefore ſhould I fear in the days of evil, *when*
the iniquity of my heels ſhall compaſs me about?
6 They that truſt in their wealth, and boaſt
themſelves

themſelves in the multitude of their riches: 7 None *of them* can by any means redeem his brother, nor give to God a ranſom for him: 8 (For the redemption of their ſoul is precious, and it ceaſeth for ever) 9 That he ſhould ſtill live for ever, and not ſee corruption. 10 For he ſeeth *that* wiſe men die, likewiſe the fool and the brutiſh perſon periſh and leave their wealth to others. 11 Their inward thought *is*, *that* their houſes *ſhall continue* for ever, *and* their dwelling-places to all generations; they call *their* lands after their own names. 12 Nevertheleſs, man *being* in honour, abideth not: he is like the beaſts *that* periſh. 13 This their way *is* their folly; yet their poſterity approve their ſayings. Selah. 14 Like ſheep they are laid in the grave, death ſhall feed on them; and the upright ſhall have dominion over them in the morning, their beauty ſhall conſume in the grave, from their dwelling. 15 But God will redeem my ſoul from the power of the grave; for he ſhall receive me. Selah. 16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed. 17 For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him. 18 Though whiles he lived, he bleſſed his ſoul: and *men* will praiſe thee, when thou doeſt well to thy ſelf. 19 He ſhall go to the generation of his fathers, they ſhall never ſee light. 20 Man *that is* in honour and underſtandeth not, is like the beaſts *that* periſh.

This *Pſalm* ſeems to have been penn'd upon the ſame Occaſion with *Pſ.* xxxix. and lxxiii. upon the Contemplation of the Affliction of the People of God, and the Proſperity and Glory of ungodly Men.

Wherefore ſhould I fear in the Days of Evil, when the Iniquity of my Heels ſhall compaſs me about] Thus paraphraſed by *Patrick:* I intend not to neglect the Counſel I give to others, and therefore I ſhall aſk myſelf the Queſtion, I mean to anſwer: What Cauſe is there that I ſhould be troubled with Fears, and Cares, and Anxiety of Mind in calamitous Times, when the Iniquity of thoſe that endeavour to ſupplant me, hath ſurrounded on all Sides, and left me no way to eſcape them?

Pool obſerves, that the Iniquity of his Enemies, as he explains it, is here noted to be exerciſed about his *Heels* and *Footſteps*, as this Word ſignifies, either becauſe they malignantly obſerved all his Footſteps or Ways, that they might have Occaſion to load him with Reproaches, in order to his Ruin; or becauſe they *purpoſed* to trip up his Heels, or to *overthrow his Goings*, as he complains, *Pſ.* cxl. 4. Beſides, the Words may be rendered, *the Iniquity of my Supplanters*; for the *Hebrew* Word rendered *Heels*, may be, and is by ſome learned Interpreters, taken for a Particle of that Verb, which ſignifies *to ſupplant*, or trip up the Heels, or circumvent; from whence *Jacob* had his Name. And this Character fitly agrees with *David*'s Enemies, who were not only moſt malicious, but alſo very deceitful and treacherous, as he every where complains.

PSAL. L.

God comes with great Majeſty into his Church, and gathers his Saints together; teſtifies he has no Pleaſure in Ceremonies, but in Sincerity and Obedience; threatens the Wicked for contemning his Word; and ſhews who it is that glorifies him.

A *Pſalm* of *Aſaph*.

Ver. 1. THe almighty God, *even* the Lord hath ſpoken, and called the earth from the riſing of the ſun, unto the going down thereof. 2 Out of Zion the perfection of beauty, God hath ſhined. 3 Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him. 4 He ſhall call to the heavens from above, and to the earth, that he may judge his people. 5 Gather my ſaints together unto me: thoſe that have made a covenant with me by ſacrifice. 6 And the heavens ſhall declare his righteouſneſs: for God is judge himſelf. Selah. 7 Hear, O my people, and I will ſpeak: O Iſrael, and I will teſtifie againſt thee: I *am* God, *even* thy God. 8 I will not reprove thee for thy ſacrifices, or thy burnt-offerings, *to have been* continually before me. 9 I will take no bullock out of thy houſe, *nor* he-goats out of thy folds. 10 For every beaſt of the foreſt *is* mine, *and* the cattle upon a thouſand hills. 11 I know all the fowls of the mountains: and the wild beaſts of the field *are* mine. 12 If I were hungry, I would not tell thee, for the world is mine, and the fulneſs thereof. 13 Will I eat the fleſh of bulls, and drink the blood of goats? 14 Offer unto God thankſgiving, and pay thy vows unto the moſt High. 15 And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorifie me. 16 But unto the wicked, God ſaith, What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth? 17 Seeing thou hateſt inſtruction, and caſteth my words behind thee. 18 When thou ſaweſt a thief, then thou conſentedſt wi him, and haſt been partaker with adulterers. 1 Thou giveſt thy mouth to evil, and thy tongu frameth deceit. 20 Thou ſitteſt *and* ſpeakeſt againſt thy brother; thou ſlandereſt thine ow mothers ſon. 21 Theſe *things* haſt thou done, and I kept ſilence: thou thoughteſt that I wa altogether *ſuch a one* as thy ſelf: *but* I will reprove thee, and ſet *them* in order before thin eyes. 22 Now conſider this, ye that forge God, leſt I tear *you* in pieces, and *there be* none to deliver. 23 Whoſo offereth praiſe, glorifieth me: and to him that ordereth *his* converſatio *aright*, will I ſhew the ſalvation of God.

The Author of this *Pſalm*, the Title tells us, (as w tranſlate it) was *Aſaph*, who compoſed ſeveral Song as well as *David*, for the Uſe of the Tabernacle, we read 2 *Chron.* xxix. 30. But whether he was *Aſap* the *Levite*, who lived in the ſame Age with *David*, ſome other Prophet in after Times, cannot be certain reſolved. It ſeems to me, ſays *Patrick*, that it w not the former, becauſe he is never, as I rememb called *Aſaph* the *Seer*, as the other is, whoſe Pſal *Hezekiah* cauſed to be ſung together with thoſe of D*vid*. And therefore I judge it moſt likely, that lived in after Times, in the Reign of ſome pious Princ ſuch as *Jehoſhaphat*; or, which is moſt probable, in Days of *Hezekiah* himſelf (ſee *Pſ.* xliv.) who, tho' had reformed the Worſhip of God, yet could amend Mens Minds; but there ſtill remained, this Prphet obſerved, Abundance of Hypocriſy among the both among the People, who placed all Religion in Scrifices, and other external Rites and Ceremonies; a among the Doctors of the Law, and the Judges, w taught the People their Duty, but obſerved none thoſe Precepts themſelves, which they expounded others.

PSA

PSAL. LI.

David confeſſes his Sins, and prays for Remiſſion, and for the Renovation of the Holy Spirit to ſupport himſelf, and inſtruct others; promiſes ſincere Thankfulneſs, and prays for the Good of the whole Church.

To the chief Muſician, a *Pſalm* of *David*, when *Nathan* the Prophet came unto him, after he had gone in to *Bathſheba*.

Ver. 1. HAve mercy upon me, O God, ac-
cording to thy loving-kindneſs:
according unto the multitude of thy tender
mercies blot out my tranſgreſſions. 2 Waſh
me throughly from mine iniquity, and cleanſe me
from my ſin. 3 For I acknowledge my tranſ-
greſſions: and my ſin *is* ever before me. 4
Againſt thee, thee only have I ſinned, and done
this evil in thy ſight: that thou mighteſt be
juſtified when thou ſpeakeſt, and be clear when
thou judgeſt. 5 Behold, I was ſhapen in ini-
quity: and in ſin did my mother conceive me.
6 Behold, thou deſireſt truth in the inward
parts: and in the hidden part thou ſhalt make me
o know wiſdom. 7 Purge me with hyſſop, and
ſhall be clean: waſh me, and I ſhall be whiter
han ſnow. 8 Make me to hear joy and glad-
eſs; *that the* bones *which* thou haſt broken, may
ejoice. 9 Hide thy face from my ſins; and blot
ut all mine iniquities. 10 Create in me a clean
eart, O God; and renew a right ſpirit within
e. 11 Caſt me not away from thy preſence;
nd take not thy Holy Spirit from me. 12 Re-
ore unto me the joy of thy ſalvation: and up-
old me *with thy* free Spirit. 13 *Then* will I
ach tranſgreſſors thy ways, and ſinners ſhall
converted unto thee. 14 Deliver me from
ood-guiltineſs, O God, thou God of my ſal-
tion: *and* my tongue ſhall ſing aloud of thy
ghteouſneſs. 15 O Lord, open thou my lips,
d my mouth ſhall ſhew forth thy praiſe. 16
r thou deſireſt not ſacrifice, elſe would I give
thou delighteſt not in burnt-offering. 17
e ſacrifices of God *are* a broken ſpirit: a
oken and contrite heart, O God, thou wilt not
ſpiſe. 18 Do good in thy good pleaſure unto
on: build thou the walls of Jeruſalem. 19
en ſhalt thou be pleaſed with the ſacrifices
righteouſneſs, with burnt-offering and whole
nt-offering: then ſhall they offer bullocks
on thine altar.

Here-now begins a new Collection of ſome Pſalms, reof *David* was the Author; which I ſuppoſe, ſays *rick*, were found after the *firſt* Book was publiſhed, this *ſecond* begun; to the End of which from this e they continue, as we read *Pſ.* lxxii. *ult.* For, the Author of the two laſt before that, be not tioned in the Title; yet the very Matter of them, ell as the Concluſion of the Book, aſſures they compoſed by *David*: Who, in this *fifty firſt Pſalm*, he Title tells us) moſt ſadly bewails the Sin which ad committed with *Bathſheba*, and thoſe that fol- l it. In which he had alſo continued for ſome , till *Nathan* the Prophet came with a Meſſage God to reprove him, and to pronounce a very Judgment againſt him and his Family for his es.

ter this Divine Reprehenſion and Threatning, he very much humbled, and, to make himſelf as no- us an Example of true Repentance, as he had been l Wickedneſs, he compoſed this *Penitential* Hymn; and ſent it to the Maſter of Muſick in the Tabernacle, to be uſed perpetually there, as a Teſtimony of his unfeigned Sorrow for what he had done, and of the miſerable Condition he thought himſelf in, without the infinite Mercy of God to him: Which he begs with the greateſt Earneſtneſs; together with the Aſſiſtance of his Grace, which he promiſes to employ for the reducing other Sinners; beſeeching him withal to be favourable to his People, eſpecially to the City of *Jeruſalem*; and not let *them* and *that* ſuffer for his Offences.

PSAL. LII.

David *reproves the Inſolence of* Doeg, *and propheſies his Deſtruction; but places his own Truſt and Confidence in God, and praiſes him.*

To the chief Muſician, *Maſchil*, a *Pſalm* of *David*, when *Doeg* the *Edomite* came and told *Saul*, and ſaid unto him, *David* is come to the houſe of *Ahimelech*.

Ver. 1. WHy boaſteth thou thy ſelf in miſ-
chief, O mighty man? the good-
neſs of God *endureth* continually. 2 Thy tongue
deviſeth miſchiefs: like a ſharp raſor, working
deceitfully. 3 Thou loveſt evil more than good:
and lying rather than to ſpeak righteouſneſs. Selah.
4 Thou loveſt all devouring words, O *thou* deceit-
ful tongue. 5 God ſhall likewiſe deſtroy thee
for ever, he ſhall take thee away, and pluck thee
out of thy dwelling-place, and root thee out of
the land of the living. Selah. 6 The righteous
alſo ſhall ſee, and fear, and ſhall laugh at him.
7 Lo, *this is* the man *that* made not God his
ſtrength: but truſted in the abundance of his
riches, and ſtrengthned himſelf in his wickedneſs.
8 But I *am* like a green olive-tree in the houſe
of God: I truſt in the mercy of God for ever
and ever. 9 I will praiſe thee for ever, becauſe
thou haſt done *it*: and I will wait on thy name,
for *it is* good before thy ſaints.

The Title ſufficiently inſtructs every one about the Author, and the Occaſion of this *Pſalm*, if they will but read the Hiſtory to which it directs them, in 1 *Sam.* xxii. And it was afterwards deliver'd to the Maſter of the Muſick in the Tabernacle, to be ſung in perpetual Memory of the Thing, to the vulgar Tune called *Maſchil*, (ſee *Pſ.* xxxii.) or, as *Theodoret* ſeems here to expound the Word, to fortify thoſe with Patience and Conſtancy, who unjuſtly ſuffer, by *inſtructing* them in the Juſtice of the Divine Sentence in the Iſſue.

PSAL. LIII.

David *deſcribes the Atheiſm and Corruption of Men, and convinces the Wicked by the Light of their own Conſcience. He glories in the Salvation of God.*

To the chief Muſician upon *Mahalath*, *Maſchil*.
A *Pſalm* of *David*.

Ver. 1. THe fool hath ſaid in his heart, *There*
is no God; corrupt are they, and
have done abominable iniquity: *there is* none
that doeth good. 2 God looked down from
heaven upon the children of men, to ſee if there
were *any* that did underſtand, that did ſeek God.
3 Every one of them is gone back, they are
altogether become filthy; *there is* none that
doeth good, no not one. 4 Have the workers
of iniquity no knowledge? who eat up my peo-
ple, as they eat bread, they have not called up-
on God. 5 There were they in great fear, *where*

no fear was: for God hath ſcattered the bones of him that encampeth *againſt* thee, thou haſt put them to ſhame, becauſe God hath deſpiſed them. 6 O that the ſalvation of Iſrael *were come* out of Zion! when God bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

This *Pſalm*, and the *fourteenth*, differ ſo little, that it hath troubled Interpreters to give a Reaſon for a Repetition of the ſame Thing, almoſt in the ſame Words. There is ſome Variation indeed in every Verſe, but it is merely the Change of one Word for another of the ſame Import; (as for Example, GOD for LORD, Ver. 2, 4, 9.) except only Ver. 5. where there is a much greater Alteration; and the *Sixth* wholly omitted; which makes it probable that there was ſome new Occaſion for uſing this Hymn again, tho' an Occaſion exceeding like the former. And as the former related to the Apoſtacy of the People under *Abſalom*, as it's generally ſuppos'd, ſo this, as *Patrick* conjectures, was made on the new Revolt of the *Iſraelites*, before *David* had quite recover'd *Jeruſalem*, by *Sheba*'s Sedition, and every Man of *Iſrael*, it is ſaid, left *David*, and followed after him, 2 *Sam*. xx. 2.

This, *David* deſired ſhould be commemorated, together with his Deliverance from *Abſalom*'s Rebellion, and therefore making a Review of the xivth *Pſalm*, (wherein that Diſtreſs is deſcribed) he delivers it again to the Maſter of Muſick (as appeared after the firſt Collection of the Book of *Pſalms* was finiſhed) with ſome ſmall Alterations, relating to this new Buſineſs; deſiring God, for Inſtance, to give them ſtill ſome farther and new *Salvation*, Ver. 6. For the Word here is in the plural Number, but in the xivth *Pſalm* in the ſingular; and ſo may be render'd *complete Salvation*, which he implores with the ſame Earneſtneſs he had done before, and orders alſo how the Pſalm ſhould be ſung upon *Mahalath*, or the hollow Inſtrument, (Flute or Pipe) to the Tune of *Maſchil*, (or as a Caveat againſt Rebellion, ſee *Pſ*. xxii.)

If any be not ſatisfied with this Account of the *Pſalm*, becauſe of the Word *Captivity* in the laſt Verſe, which they may think ought to be taken properly; then they may ſuppoſe the *Pſalm* to have been reviewed by *Aſaph* the *Seer* in the Days of *Hezekiah*, when Abundance of the People had been indeed carried captive, *Iſa*. v. 13. But there is no Need to have Recourſe to this; for the Word *Captivity* imports no more, in ſome Places, but only *great Deſolation*; ſuch as was made of *Job*'s Eſtate and Family, Ch. xlii. 10. and by the *Philiſtines*, when *Shiloh* was deſtroyed, *Judg*. xviii. 30, 31.

PSAL. LIV.

David *prays for God's Protection, and the juſt Puniſhment of his Enemies; and promiſes a free Sacrifice of Thankſgiving.*

To the chief Muſician on *Neginoth*, *Maſchil*, a *Pſalm* of *David*, when the *Ziphites* came and ſaid to *Saul*, Doth not *David* hide himſelf with us?

Ver. 1. SAve me, O God, by thy name, and judge me by thy ſtrength. 2 Hear my prayer, O God; give ear to the words of my mouth. 3 For ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul; they have not ſet God before them. Selah. 4 Behold God *is* mine helper: the Lord is with them that uphold my ſoul. 5 He ſhall reward evil unto mine enemies; cut them off in thy truth. 6 I will freely ſacrifice unto thee; I will praiſe thy name, O Lord, for *it is* good. 7 For he hath delivered me out of all trouble; and mine eye hath ſeen *his deſire* upon mine enemies.

The Occaſion of this *Pſalm*, as we read in the Title
we find recorded in 1 *Sam*. xxiii. In his Diſtreſs h
made his Addreſs to God by Prayer in the Words o
the three firſt Verſes of this *Pſalm*: But on a ſudde
(hearing, I ſuppoſe, ſays *Patrick*, how *Saul* himſel
was alarm'd with the News of an Invaſion) he break
out Ver. 4, 5. into Admiration of God's Goodneſs
And when the Danger was quite over, added, I ſup
poſe, the *two* laſt Verſes; wherein he expreſſes wit
what Joy he took a View from the Mountains wher
he lay hid, of *Saul*'s Forces as they retreated. Whic
was a Thing ſo memorable, that, when he came t
the Kingdom, he deliver'd the Whole to the Maſter o
Muſick in the Tabernacle, to be ſung as the ivt
Pſalm, to the Tune of *Maſchil*.

PSAL. LV.

David, *in his Diſtreſs, prays that God would fr*
ſtrate the Projects of cruel Enemies; a
ſtrengthens himſelf with God's Protection, and b
Enemies utter Deſtruction.

To the chief Muſician on *Neginoth*. *Maſchil*.
Pſalm of *David*.

Ver. 1. GIve ear to my prayer, O God: an
hide not thy ſelf from my ſup
plication. 2 Attend unto me, and hear me:
mourn in my complaint, and make a noiſe, 3 Be
cauſe of the voice of the enemy, becauſe of the op
preſſion of the wicked: for they caſt iniquity upo
me, and in wrath they hate me. 4 My heart is ſo
pained within me: and the terrors of death a
fallen upon me. 5 Fearfulneſs and tremblin
are come upon me, and horror hath overwhelme
me. 6 And I ſaid, O that I had wings like
dove; *for then* would I flie away, and be
reſt. 7 Lo, *then* would I wander afar off, a
remain in the wilderneſs. Selah. 8 I wou
haſten my eſcape from the windy ſtorm a
tempeſt. 9 Deſtroy, O Lord, *and* divide th
tongues: for I have ſeen violence and ſtriſe
the city. 10 Day and night they go about
upon the walls thereof: miſchief alſo and ſorro
are in the midſt of it. 11 Wickedneſs *is* in th
midſt thereof: deceit and guile depart not fro
her ſtreets. 12 For *it was* not an enemy *th*
reproached me, then I could have born *it*; neith
was it he that hated me, *that* did magnifie *hi*
ſelf againſt me, then I would have hid my ſe
from him. 13 But *it was* thou, a man, mine equa
my guide, and mine acquaintance. 14 We too
ſweet counſel together, *and* walked unto t
houſe of God in company. 15 Let death ſei
upon them, *and* let them go down quick in
hell: for wickedneſs *is* in their dwellings, a
among them. 16 As for me, I will call upo
God: and the Lord ſhall ſave me. 17 Evenin
and morning, and at noon will I pray, and c
aloud: and he ſhall hear my voice. 18 H
hath delivered my ſoul in peace from the batt
that was againſt me: for there were many wi
me. 19 God ſhall hear and afflict them, ev
he that abideth of old, Selah: becauſe th
have no changes, therefore they fear not Go
20 He hath put forth his hands againſt ſuch
be at peace with him: he hath broken his cov
nant. 21 *The words* of his mouth were ſmooth
than butter, but war *was* in his heart: his wor
were ſofter than oyl, yet *were* they drawn ſword
22 Caſt thy burden upon the Lord, and
ſh

ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved. 23 But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days, but I will truſt in thee.

The Complaint which *David* makes in the Middle of the *Pſalm*, that his greateſt Confident proved treacherous to him, makes it probable that it was compoſed when *Abſalom*'s Rebellion broke out, and was forced o flee ſuddenly from *Jeruſalem*; and as he was going are-foot up Mount *Olivet* (he and all his Company eeping) to increaſe his Sorrow, met with the News, hat *Achitophel* was alſo among the Conſpirators, 2 *Sam.* v. 31. Upon which, we read there, he preſently fell o his Prayers; and as ſoon as he came to a Place here he could reſt and retire himſelf, he repreſented, is likely, the Sadneſs of his Condition more largely this *Pſalm*; beſeeching God to diſappoint the Con- irators, Ver. 9. *Firſt*, becauſe of the Violence they d committed at *Jeruſalem* (Ver. 9, 10, 11.) and, condly, becauſe of the vile Treachery of *Achitophel*, om the 12th to the 15th, which ſeems to me, ſays *atrick*, ought to be connected with the Beginning of e 9th Verſe; for he goes on in the 15th, to beſeech od to defeat them all, which he had begun in the h, but breaks off to inſert his Reaſons why he was earneſt. And then in the Concluſion he exhorts all oſe that adhered to him, not to be diſcouraged, but caſt their Care upon the Lord; who would reward ir pious Confidence in him, by protecting and deli- ing them, and deſtroying his and their Enemies.

PSAL. LVI.

vid *complains to God of his Sufferings, and magnifies his Word; is confident of God's fulfilling it, and promiſes to praiſe him for it.*

o the chief Muſician upon *Jonath-elem rechokim. Michtam* of *David*, when the Philiſtines took him in *Gath*.

.1. BE merciful unto me, O God, for man would ſwallow me up: he hting daily oppreſſeth me. 2 Mine enemies uld daily ſwallow *me* up: for they be many t fight againſt me, O thou moſt High. 3 hat time I am afraid, I will truſt in thee. 4 God I will praiſe his word, in God I e put my truſt, I will not fear what fleſh can unto me. 5 Every day they wreſt my ds: all their thoughts *are* againſt me for evil. hey gather themſelves together, they hide mſelves, they mark my ſteps when they wait my ſoul. 7 Shall they eſcape by iniquity? hine anger caſt down the people, O God. hou telleſt my wandrings, put thou my s into thy bottle: *are they* not in thy book? hen I cry *unto thee*, then ſhall mine enemies back: this I know, for God *is* for me. 10 od will I praiſe *his* word: in the Lord will aiſe *his* word. 11 In God have I put my : I will not be afraid what man can do un- e. 12 Thy vows are upon me, O God: l render praiſes unto thee. 13 For thou delivered my ſoul from death: *wilt* not *thou* er my feet from falling, that I may walk e God in the light of the living?

ath-elem rechokim, ſays *Pool*, is ſuppoſed to be ame of a Song. But many render it as the Name es, *concerning the dumb Dove afar off*. Which s very well to *David* in his preſent Circumſtances. alls himſelf a *Dove* for his Innocence and Folly h is aſcrib'd to the Dove, *Hoſ.* vii. 11.) in caſting himſelf into this Snare; and for his Vexation and Perſecution by his Enemies, thoſe Birds of Prey; and for his ſad and mournful Poſture. *Silent* he was, and it was Prudence ſo to be in that Place and Condition; for he was remote enough from his Father's Houſe, and from God's Sanctuary, where his Heart was. —In *Gath*; where he took Refuge, when chas'd by *Saul*'s reſtleſs Malice; and where the following Meditations came into his Mind; which, after his Eſcape, he digeſted into this Order and *Pſalm*.

PSAL. LVII.

David *prays for Protection and Favour in his dangerous Condition; deſcribes the wicked Projects of his Enemies, and encourages himſelf from God's Mercy to praiſe him.*

To the chief Muſician, *Al-taſchith. Michtam* of *David*, when he fled from *Saul* in the Cave.

Ver. 1. BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge, until *theſe* calamities be overpaſt. 2 I will cry unto God moſt high: unto God that performeth *all things* for me. 3 He ſhall ſend from heaven and ſave me *from* the reproach of him that would ſwallow me up; Selah. God ſhall ſend forth his mercy and his truth. 4 My ſoul *is* among lions, *and* I lie *even among* them that are ſet on fire, *even* the ſons of men, whoſe teeth *are* ſpears and arrows, and their tongue a ſharp ſword. 5 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth. 6 They have prepared a net for my ſteps, my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen *themſelves*. Selah. 7 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe. 8 Awake up my glory, awake pſaltery and harp: I *my ſelf* will awake early. 9 I will praiſe thee, O Lord, among the people: I will ſing unto thee among the nations. 10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds. 11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

Al-taſchith ſignifies, *deſtroy not*; alluding to the Manner of the Tranſaction to which it relates. For *Saul* coming into the Cave, where *David* with his Men lay hid, ſome of them, obſerving the Advantage, would fain have diſpatch'd him, if *David* had not forbidden the Perſon who was ready to ſtrike the Blow, ſaying, *Al-taſchith*, *Thou ſhalt not deſtroy* him; or, *deſtroy him not*. So ſome expound that Word; tho' others (obſerving the ſame Word to be in the Title of the two following Pſalms, and of the lxxvth, which belongeth not to this Matter) judge it more probable, that *Al-taſchith* was the Beginning of ſome Song, according to which this *Pſalm* was to be ſung. To which, notwithſtanding, in my Opinion, ſays *Patrick*, it may be replied, that thoſe *Three Pſalms* which follow after this, had that Title prefix'd, only to ſhew, that they were to be ſung like this.

It is called *Michtam* for the ſame Reaſon as the former was, becauſe of the ſingular Favour which God ſhewed him in this Deliverance; more precious to him than any Jewel, and that deſerved an everlaſting Remembrance.

PSAL. LVIII.

David, *reproving wicked Judges, deſcribes their Nature, and prays God to puniſh and deſtroy them,*

them, for his own Glory, and the Joy of the Righteous.

To the chief Muſician. *Al-taſchith. Michtam* of *David.*

Ver. 1. DO ye indeed ſpeak righteouſneſs, O
congregation? do ye judge up-
rightly, O ye ſons of men? 2 Yea, in heart you
work wickedneſs, you weigh the violence of your
hands in the earth. 3 The wicked are eſtranged
from the womb, they go aſtray, aſſoon as they
be born, ſpeaking lies. 4 Their poiſon *is* like
the poiſon of a ſerpent; *they are* like the deaf
adder *that* ſtoppeth her ears: 5 Which will not
hearken to the voice of charmers, charming
never ſo wiſely. 6 Break their teeth, O God, in
their mouth: break out the great teeth of the young
lions, O Lord. 7 Let them melt away as waters,
which run continually: *when* he bendeth *his
bow to ſhoot* his arrows, let them be as cut in
pieces. 8 As a ſnail *which* melteth, let *every
one of them* paſs away: *like* the untimely birth of
a woman, *that* they may not ſee the ſun. 9
Before your pots can feel the thorns, he ſhall
take them away as with a whirlwind, both
living, and in *his* wrath. 10 The righteous
ſhall rejoice when he ſeeth the vengeance; he ſhall
waſh his feet in the blood of the wicked. 11
So that a man ſhall ſay, Verily *there is* a reward
for the righteous: verily he is a God that judg-
eth in the earth.

This and the next Pſalm, in order of Time, precede the foregoing. But it is an ordinary Method among the *Hebrews*, to go backward from the laſt to the firſt; as they ſeem to me, ſays *Patrick*, very plainly, in theſe *three* Pſalms, which have the Title of *Al-taſchith.* For *David*'s firſt Eſcape, when *Saul* ſent to kill him, was certainly the Occaſion of *Pſ.* lix. and then *Saul* calling his Privy Council together, who, without any more ado, pronounced him guilty of High Treaſon; which is the Subject of this preſent Pſalm. And after that *Saul* perſecuted him with the greater Colour and Shew of Juſtice, accuſing him of the worſt of Crimes, as he complains in many Places, particularly in the Pſalm foregoing, which is called *Al-taſchith*, for the Reaſon there aſſign'd. This was appointed to be ſung in the ſame Manner as that, and had the ſame Name given to it, with the Title of *Michtam* alſo; becauſe it contains a memorable Reproof of thoſe evil Counſellors, who againſt their Conſcience had condemned *David*, merely to pleaſe the King, and give him a Pretence to deſtroy him. And therefore he propheſies a ſignal Vengeance ſhould overtake them, (which he would have every Body obſerve) and that ſo ſuddenly and dreadfully, that he compares it to a Miſchief which a Whirlwind does, when it carries all before it in a Moment; and particularly he remembers the Pots and Caldrons over the Fire, which ſhould ſuffer by it; to intimate, I ſuppoſe, that theſe Men were great Oppreſſors, and devoured the People; as the Prophets often complain, in that very Language, particularly *Mic.* iii. 2, 3. where you read how the Senators of *Iſrael* broke the very Bones of the Poor, and chopt them in Pieces as for the Pot, and as Fleſh within the Caldron. Which Place affords the beſt Explication, that I can find, of the 9th Verſe of this Pſalm; where I take *hai* and *haron* to refer to Thorns, and render the former *green* or alive, the other *dry*, or ſcorch'd and burnt. But whatſoever theſe Words ſignify, the Repetition of *chemo* before each of them, plainly denotes (to any one that underſtands the *Hebrew* Language) that the Things meant by thoſe Words ſhould be ſerved both alike.

PSAL. LIX.

David *prays for Deliverance from his Enemies,
and relates his own Innocence, and their Cruelty;
he truſts in God, and prays againſt them; h
promiſes Thankfulneſs to God, for being his De-
fence and Refuge.*

To the chief Muſician. *Al-taſchith. Michtam* o
David; when *Saul* ſent, and they watched th
Houſe to kill him.

Ver. 1. DEliver me from mine enemies, O
my God: defend me from them
that riſe up againſt me. 2 Deliver me from
the workers of iniquity, and ſave me from blood
men. 3 For lo, they lie in wait for my ſoul
the mighty are gathered againſt me; not *for* my
tranſgreſſion, nor *for* my ſin, O Lord. 4 They
run and prepare themſelves without *my* fault
awake to help me, and behold. 5 Thou there
fore, O Lord God of hoſts, the God of Iſrael
awake to viſit all the heathen: be not me
ciful to any wicked tranſgreſſors. Selah. 6 The
return at evening: they make a noiſe like
dog, and go round about the city. 7 Behold
they belch out with their mouth: ſwords *are* i
their lips; for who (*ſay they*) doth hear? 8 B
thou, O Lord, ſhalt laugh at them; thou ſha
have all the heathen in deriſion. 9 *Becauſe*
his ſtrength will I wait upon thee: for God
my defence. 10 The God of my mercy ſh
prevent me: God ſhall let me ſee *my deſire* up
mine enemies. 11 Slay them not, leſt my peop
forget: ſcatter them by thy power; and brin
them down, O Lord our ſhield. 12 *For* t
ſin of their mouth, and the words of their lip
let them even be taken in their pride; and f
curſing and lying *which* they ſpeak. 13 Conſu
them in wrath, conſume *them*, that they *may* not b
and let them know that God ruleth in Jaco
unto the ends of the earth. Selah. 14 And
evening let them return, *and* let them make
noiſe like a dog, and go round about the ci
15 Let them wander up and down for me
and grudge if they be not ſatisfied. 16 B
I will ſing of thy power; yea, I will ſing alo
of thy mercy in the morning: for thou h
been my defence and refuge in the day of
trouble. 17 Unto thee, O my ſtrength, wi
ſing: for God is my defence, *and* the God of
mercy.

*Conſume them in thy Wrath, conſume them that they
not be; and let them know that God ruleth in Ja
unto the Ends of the Earth*] Thus paraphraſed by P
trick: Let ſuch vile Wretches as theſe, who inc
thy juſt Diſpleaſure againſt them, be utterly conſum
let them waſte away by Degrees in their Diſperſi
till there be none of them found; that they may
convinced there is a Supreme Being, a moſt righte
Judge, who governs all Things; and controuls e
Kings themſelves, not only among us, but throug
the World.

PSAL. LX.

The Pſalmiſt, *complaining of former Judgme
acknowledges God's Mercy; comforts himſelf
the Promiſes, prays for Help, and truſts there*

To the chief Muſician upon *Shuſhan Eduth*, M
tam of *David*, to teach; when he ſtrove

Aram-naharaim, and with *Aram zobah*, when *Joab* returned and ſmote of *Edom*, in the Valley of Salt, twelve thouſand.

Ver. 1. O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been
diſpleaſed; O turn thy ſelf to us again. 2 Thou
haſt made the earth to tremble; thou haſt broken
it: heal the breaches thereof, for it ſhaketh. 3
Thou haſt ſhewed thy people hard things: thou
haſt made us to drink the wine of aſtoniſhment.
4 Thou haſt given a banner to them that fear
thee: that it may be diſplayed becauſe of the
truth. Selah. 5 That thy beloved may be de-
livered; ſave with thy right hand, and hear me.
6 God hath ſpoken in his holineſs, I will rejoice:
I will divide Shechem, and mete out the valley
of Succoth. 7 Gilead *is* mine, and Manaſſeh
is mine, Ephraim alſo *is* the ſtrength of mine
head; Judah is my law-giver. 8 Moab *is* my
aſhpot, over Edom will I caſt out my ſhoe:
Philiſtia, triumph thou becauſe of me. 9 Who
ill bring me *into* the ſtrong city? who will
ad me into Edom? 10 Wilt not thou, O God,
hich hadſt caſt us off? and *thou*, O God, *which*
idſt not go out with our armies? 11 Give us
elp from trouble: for vain is the help of man.
2 Through God we ſhall do valiantly: for he
is that ſhall tread down our enemies.

This *Pſalm*, we learn by the Title, was penn'd by
avid, after *Saul*'s Perſecution was ended by Death,
d *David* ruled not only over *Judah*, but *Iſrael* alſo,
l which Time the *Philiſtines* and other Nations af-
ted the Country very much, by reaſon of the Divi-
ns between the two Kingdoms of *Judah* and *Iſrael*;
they had done alſo all the Days of *Saul*, while he
s buſying himſelf in purſuing his Hatred againſt *Da-*
d; and neglected his foreign Enemies ſo much, that
Philiſtines were too hard for him, and at laſt over-
ew him in that great Battle wherein he and his Sons
re ſlain, 1 *Sam.* xxxi. But when *David* was come
the Crown, and both Kingdoms alſo united in him,
d himſelf ſeemed to lift up an Enſign to them, (as
ſpeaks here Ver. 4.) to call them to reſort with one
nſent unto *David*, in aſſured Hope of Victory over
ir Enemies. Accordingly he ſubdued the *Philiſtines*,
you read 2 *Sam.* viii. 1. (which Chapter muſt be
d for the underſtanding of this *Pſalm*) and after that
te the *Moabites*, Ver. 2. of that Chapter; and then,
a memorable Battle (particularly taken Notice of in
Title of this Pſalm) overthrew the *Syrians*, called
e and in other Places, *Aram*: Both thoſe that lived
ween the two Rivers, *Tigris* and *Euphrates*, called
haraim, and thoſe that adjoined to them, in that
t of *Syria*, called *Zobah*, Ver. 3, *&c.*
And returning from this Victory, after his Lieute-
t General *Abiſhai* had ſlain of the *Edomites* 18,000
am. viii. 13. 1 *Chron.* xviii. 12.) *Joab*, the General
ll his Forces fell upon them again, and killed in the
e Place, the Valley of *Salt*, 12,000 more (as the
e of this Pſalm informs us) and afterwards deſtroyed
n entirely, leaving never a Male-child, that he could
remaining, 1 *Kings* xi. 15, 16.
or all which Expeditions when *David* was preparing
elf, he compoſed this Pſalm, to be ſung upon an
ument of ſix Strings, which was wont to be uſed
lemn Thankſgivings (and therefore called *Shuſhan-*
h.) For he nothing doubted, but God would pro-
his Arms, better than he had done *Saul*'s; and
give him the Victory over their Forces in the
, and bring him alſo into their fortified Cities, Ver.
s we read he did, 2 *Sam.* viii. 14. which made
Pſalm be alſo called *Michtam* of *David*, being a
precious Memorial, worthy to be ever preſerved,
Faith in God, and of the admirable Succeſs of it; whereby Poſterity ſhould learn to truſt in him.

PSAL. LXI.

David, *in great Danger, flies to God for Deliverance; vows perpetual Service for having heard his Prayers; and aſſuring himſelf of long Life, promiſes Thankfulneſs.*

To the chief Muſician upon *Neginoth*. A *Pſalm* of *David*.

Ver. 1. HEar my cry, O God, attend unto my prayer. 2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I. 3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy. 4 I will abide in thy tabernacle for ever: I will truſt in the covert of thy wings. Selah. 5 For thou, O God, haſt heard my vows: thou haſt given *me* the heritage of thoſe that fear thy name. 6 Thou wilt prolong the kings life: and his years as many generations. 7 He ſhall abide before God for ever: O prepare mercy and truth *which* may preſerve him. 8 So will I ſing praiſe unto thy name for ever, that I may daily perform my vows.

All agree, that in the Beginning of this *Pſalm*, *David* relates what his Thoughts were, when he fled either from *Saul*, or from his Son *Abſalom*, who drove him over *Jordan*, as far as *Mahanaim*, the very Extremity of *Judea*. Of this latter it is moſt probable he complains here, Ver. 2. becauſe afterwards he calls himſelf King, Ver. 6. which he would not have done during the Life of *Saul*, tho' he was anointed and deſigned by God to that high Dignity; becauſe nothing could have juſtified *Saul*'s perſecuting of him ſo much as his taking upon him that Title.

PSAL. LXII.

David *profeſſes his Confidence in God, to the Diſcouragement of his Enemies, but to the Encouragement of the Godly. No Truſt in Man or worldly Things, but in God, to whom Power, Mercy, and Juſtice belong.*

To the chief Muſician, to *Jeduthun*. A *Pſalm* of *David*.

Ver. 1. TRuly my ſoul waiteth upon God: from him cometh my ſalvation. 2 He only is my rock and my ſalvation: *he is* my defence; I ſhall not be greatly moved. 3 How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you: as a bowing wall *ſhall ye be*, and as a tottering fence. 4 They only conſult to caſt *him* down from his excellency, they delight in lies: they bleſs with their mouth, but they curſe inwardly. Selah. 5 My ſoul, wait thou only upon God: for my expectation *is* from him. 6 He only *is* my rock and my ſalvation; *he is* my defence; I ſhall not be moved. 7 In God *is* my ſalvation and my glory: the rock of my ſtrength, and my refuge in God. 8 Truſt in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah. 9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity. 10 Truſt not in oppreſſion, and become not vain in robbery: if riches increaſe, ſet not your heart *upon them*. 11 God hath ſpoken once; twice have I heard this, that power *belongeth* unto God. 12 Alſo unto thee, O Lord, *belongeth* mercy: for thou rendreſt to every man according to his work.

There are no Petitions at all in this *Pſalm*, nor any Thankſgivings; but only Expreſſions of *David*'s Faith and Confidence in God: Which (notwithſtanding the Straits he was in, as appears from Ver. 3, 4.) grew greater and ſtronger (compare Ver. 2. with Ver. 6.) and moved him to earneſt Exhortations of all other Perſons, never to truſt in Man; much leſs in thoſe wicked Arts of fraudulent Dealing and Robbery, whereby Men are wont to advance themſelves to great Eſtates; hoping thereby to be ſo ſtrong, that Nobody dare meddle with them; but to place all their Confidence in God alone, who can and will make thoſe Supports fail thoſe that rely upon them; and bleſs the Piety of ſuch Men as depend wholly upon him.

Which would make one think, that this *Pſalm* was penn'd by him, when he had overcome all the Fears into which the Rebellion of *Abſalom* at firſt put him; but yet was not reſtored to his Kingdom. Unto which when he returned, he committed this Meditation to the Maſter of Muſick, to be ſung according to the Tune to which *Jeduthun*, a famous Artiſt, had ſet the xxxixth *Pſalm*.

P S A L. LXIII.

David, *in the Wilderneſs, longs to be in God's Houſe. His Experience, Hope, and Delight in God; comforts himſelf that his Enemies ſhall be deſtroyed, and that he ſhall be in Safety.*

A *Pſalm* of *David* when he was in the Wilderneſs of *Judah*.

Ver. 1. O God, thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is: 2 To ſee thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary. 3 Becauſe thy loving-kindneſs *is* better than life; my lips ſhall praiſe thee. 4 Thus will I bleſs thee, while I live: I will lift up my hands in thy name. 5 My ſoul ſhall be ſatisfied as *with* marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips: 6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches. 7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoice. 8 My ſoul followeth hard after thee: thy right hand upholdeth me. 9 But thoſe that ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the earth. 10 They ſhall fall by the ſword, they ſhall be a portion for foxes. 11 But the king ſhall rejoice in God, every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lies ſhall be ſtopped.

This *Pſalm*, the Title tells us, repreſents *David*'s Thoughts, when he was in the Wilderneſs of *Judah*. But whether by that he meant the Foreſt of *Hareth*, wherein after other Places, he ſecured himſelf when he fled from *Saul*, 1 Sam. xxxii. 5. or the Wilderneſs he went through when he fled from *Abſalom*, 2 Sam. xvii. 29. may be queſtioned. *Theodoret* takes it for the former, but I, ſays *Patrick*, incline to the latter, for the ſame Reaſon I gave before; becauſe he calls himſelf a *King*, Ver. 11. which he would not have done during the Reign of *Saul*, becauſe it would have given him too juſt Cauſe to perſecute him; and made the People look upon him as a Traytor. Unleſs we ſay that he did not publiſh this *Pſalm*, but reſerved it for his own private Uſe, till he came to the Kingdom, when he delivered it to the chief Muſician, for the Service of the Tabernacle; where he longed very much to be, when he was in his Baniſhment.

P S A L. LXIV.

The Pſalmiſt *deſcribes the crafty and wicked Practice of his Enemies; prays God for his Deliverance; and foretels their utter Ruin, to the Honour of God, and Joy of the Righteous.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. HEar my voice, O God, in my prayer; preſerve my life from fear of the enemy. 2 Hide me from the ſecret counſel of the wicked; from the inſurrection of the workers of iniquity: 3 Who whet their tongue like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* bitter words: 4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not. 5 They encourage themſelves *in* an evil matter: they commune of laying ſnares privily, they ſay, Who ſhall ſee them? 6 They ſearch out iniquities, they accompliſh a diligent ſearch; both the inward *thought* of every one *of them*, and the heart is deep. 7 But God ſhall ſhoot at them *with* an arrow, ſuddenly ſhall they be wounded. 8 So they ſhall make their own tongue to fal upon themſelves: all that ſee them, ſhall flee away. 9 And all men ſhall fear, and ſhal declare the work of God; for they ſhall wiſely conſider of his doing. 10 The righteous ſhal be glad in the Lord, and ſhall truſt in him; and all the upright in heart ſhall glory.

The Enemy of whom *David* here complains, it i moſt probable, was *Saul*; whoſe Hatred to him w very much heightened, and made more malignant, b the Calumnies and falſe Stories, which were told o him by ſome ill Men in his Court, who were alway plotting and contriving in their Cabals, how to compa his Deſtruction, tho', in Truth, they were all th Time deviſing their own.

P S A L. LXV.

David *praiſes God for ſpiritual Bleſſings, and extol the Happineſs of thoſe who dwell in his Courts and expatiates on the divine Goodneſs many Way ſhewn to the Children of Men.*

To the chief Muſician. A Pſalm and Song o *David*.

Ver. 1. PRaiſe waiteth for thee, O God, i Sion: and unto thee ſhall the vow b performed. 2 O thou that heareſt prayer, unt thee ſhall all fleſh come. 3 Iniquities preva againſt me: *as for* our tranſgreſſions, thou ſha purge them away. 4 Bleſſed *is the man who* thou chooſeſt and cauſeſt to approach *unto th that* he may dwell in thy courts: we ſhall b ſatisfied with the goodneſs of thy houſe, *eve* of thy holy temple. 5 *By* terrible things in rig teouſneſs, wilt thou anſwer us, O God of ou ſalvation: *who art* the confidence of all the ends o the earth, and of them that are afar off, *upon th* ſea. 6 Which by his ſtrength ſetteth faſt th mountains: *being* girded with power. 7 Whic ſtilleth the noiſe of the ſeas, the noiſe of th waves, and the tumult of the people. 8 They al that dwell in the uttermoſt parts are afraid at th tokens: thou makeſt the outgoings of the mornin

an

and evening to rejoice. 9 Thou viſiteſt the
earth, and watereſt it: thou greatly inricheſt
it with the river of God *which* is full of water:
thou prepareſt them corn, when thou haſt ſo
provided for it. 10 Thou watereſt the ridges
thereof abundantly: thou ſettleſt the furrows there-
of: thou makeſt it ſoft with ſhowers, thou bleſſeſt
the ſpringing thereof. 11 Thou crowneſt the
year with thy goodneſs, and thy paths drop
fatneſs. 12 They drop upon the paſtures of
the wilderneſs: and the little hills rejoice on eve-
ry ſide. 13 The paſtures are cloathed with
flocks; the valleys alſo are covered over with
corn? they ſhout for joy, they alſo ſing.

The latter Part of this excellent Hymn of Praiſe (as is ſignified by the Title) hath moved ſome judicious Interpreters to think, that it was delivered by *David* to the Maſter of Muſick, after ſome great Drought, which had brought, or threatened to bring a Dearth upon the Land; and there are thoſe who imagine it relates to the *three* Years Famine, after the Rebellion of *Abſalom*, 2 Sam. xxi. which being removed by plentiful Showers of Rain, the *Pſalmiſt* gives God publick Thanks in this Hymn, for ſending them ſeaſonably to his People; whom he had formerly obliged by ſeveral other great Benefits, as he doth all other Nations; which *David* here firſt of all commemorates. This, ſays *Patrick*, ſeems to be the moſt probable Senſe of the *Pſalm*.

PSAL. LXVI.

The Pſalmiſt *exhorts all to praiſe God for his wonderful Works, eſpecially for delivering his Church out of all Troubles; he promiſes to pay his Vows, and declares God's ſpecial Goodneſs to himſelf.*

To the chief Muſician. A Song or Pſalm.

Ver. 1. MAke a joyful noiſe unto God, all
ye lands. 2 Sing forth the honour
f his name: make his praiſe glorious. 3 Say
nto God, How terrible *art thou in* thy works!
rough the greatneſs of thy power ſhall thine
emies ſubmit themſelves unto thee. 4 All
e earth ſhall worſhip thee, and ſhall ſing unto
ee, they ſhall ſing *to* thy name. Selah. 5
ome and ſee the works of God: *he is* terrible
his doing toward the children of men. 6 He
rned the ſea into dry land: they went through
e flood on foot, there did we rejoice in him.
He ruleth by his power for ever, his eyes be-
ld the nations: let not the rebellious exalt
emſelves. Selah. 8 O bleſs our God, ye peo-
e, and make the voice of his praiſe to be heard.
Which holdeth our ſoul in life, and ſuffereth
t our feet to be moved. 10 For thou, O God,
ſt proved us: thou haſt tried us as ſilver is
ed. 11 Thou broughteſt us into the net, thou
dſt affliction upon our loyns. 12 Thou
ſt cauſed men to ride over our heads, we went
ough fire and through water: but thou
oughteſt us out into a wealthy *place*. 13
will go into thy houſe with burnt offerings:
will pay thee my vows, 14 Which my
s have uttered, and my mouth hath ſpoken
en I was in trouble. 15 I will offer unto
e burnt-ſacrifices of fatlings, with the incenſe
rams: I wlll offer bullocks with goats. Selah.
Come *and* hear all ye that fear God, and I
l declare what he hath done for my ſoul. 17
ied unto him with my mouth, and he was extolled
with my tongue. 18 If I regard iniquity
in my heart: the Lord will not hear *me*. 19
But verily God hath heard *me*: he hath attended
to the voice of my prayer. 20 Bleſſed *be* God,
which hath not turned away my prayer, nor his
mercy from me.

The *vulgar Latin* hath an Inſcription to this *Pſalm*, which, as *Theodoret* witneſſes, is not to be found in other Interpreters, no more than in the *Hebrew*, no, not in the LXX Tranſlation, which was in the famous *Hexaplus*: Nor can any good Reaſon be given why they call it, *A Song Pſalm concerning the Reſurrection*; unleſs we underſtand thereby the Reſurrection of the dry Bones, of which *Ezekiel* propheſied, Ch. xxxvii. which was the bringing the People in *Babylon*, where they ſeemed to be buried, to their own Land again, Ver. 12. And ſo *Theodoret* himſelf takes it for a *Pſalm* which *David*, by a prophetical Spirit, compoſed for the People in Captivity, not praying for their Return, (as he fancies they do in the *Pſalm* foregoing) but upon their Way home, and praiſing God for their Liberty.

Certain it is, this *Pſalm* was made after a very remarkable Deliverance from ſome ſore Calamity, under which the Nation had groaned. And it not being ſaid by whom it was penn'd, nor who the Enemies were that oppreſſed them, it is generally thought not to be *David*'s, whoſe Name it doth not bear in the Title, as the foregoing do; but to have been made by ſome holy Man after, or in their Return from the beforementioned Captivity. But he that collected the *Pſalms*, contained in this *ſecond* Book, tho' he did not find *David*'s Name in the Front of it; yet took him, I believe, ſays *Patrick*, to be the Author both of this and of the next *Pſalm*, as well as of the foregoing: Otherwiſe he would not have placed them between thoſe on both Sides, which certainly belong to him, when he intended, as appears by the Concluſion of this Book, (*Pſ*. lxx. 20.) to put together all the Prayers that he had then met withal of *David*'s. He that conſiders alſo, that the lxxiſt and lxxiid *Pſalms*, have not *David*'s Name in the Title, and yet are generally thought to be of his compoſing, will not take the Want of the uſual Inſcription here, to be a ſufficient Argument, why we ſhould ſeek for ſome other Author of this *Pſalm*.

Which was penned, I judge, after God had advanced *David* to the Throne, and peaceably ſetled him in his Kingdom. Till which Time they had been in a very unſetled Condittion, not only during the Rule of the *Judges* (when, as he ſpeaks here, Ver. 12. many of their Neighbours *rid over their Heads*, or domineer'd over them as they pleaſed) but alſo in the Reign of *Saul*, when the *Philiſtines* were ſo powerful, that the *Iſraelites* durſt not look them in the Face, but hid themſelves *in Caves and Thickets, and in Rocks, and in high Places, and in Pits*, 1 Sam. xiii. 6. For they had diſarmed them; ſo that when they came to fight, there was not a Man had a Sword or a Spear but *Saul* and *Jonathan*, Ver. 22. And tho' they prevailed over the *Philiſtines* afterward in ſeveral Battles, yet they grew ſo ſtrong again, that they penetrated into the Country as far as Mount *Gilboa*, where *Saul* and his Sons were ſlain; and the People were thereupon ſo diſmayed, that they about *Jordan* forſook their Cities, and the *Philiſtines* came and dwelt in them, Ver. 7. To theſe Things the 10, 11, and 12 Verſes of this *Pſalm* may have Reſpect. And then the freeing the Country from that Oppreſſion, and forcing thoſe inſolent Enemies to ſubmit to *David*, Ver. 3. (where there is the ſame Expreſſion in Subſtance with that which he uſes, *Pſ*. xviii. 45. after he had overcome all his Enemies) may be the Thing for which he here gives Praiſe to God; exciting all the Country to join with him in bleſſing his divine Majeſty, not only for this, but for former Deliverances he had vouchſafed to that Nation: Which he would have acknowledged with their moſt chearful Thankſgivings (which may be the Meaning of a *Song Pſalm*)

Pſalm) eſpecially in the publick Service of God at the Tabernacle; into which he promiſes to go, Ver. 13, 14. (a Sign the Pſalm was not made at their coming out of *Babylon*, when there was no Houſe to go unto) and pay his Vows, which he had made before theſe Victories. But at their Return from *Babylon*, it's like they might uſe this *Pſalm*, and apply it to that Purpoſe, going to the Place where the Houſe of God formerly ſtood.

PSAL. LXVII.

The Church prays for the Enlargement of the Kingdom of God, to the Joy of the Nations, for the Increaſe of ſpiritual and temporal Bleſſings.

To the chief Muſician on *Neginoth*. A Pſalm or Song.

Ver. 1. GOD be merciful unto us, and bleſs us: *and* cauſe his face to ſhine upon us. Selah. 2 That thy way may be known upon earth, thy ſaving health among all nations. 3 Let the people praiſe thee, O God; let all the people praiſe thee. 4 O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah. 5 Let the people praiſe thee, O God; let all the people praiſe thee. 6 *Then* ſhall the earth yield her increaſe; *and* God, *even* our own God ſhall bleſs us. 7 God ſhall bleſs us, and all the ends of the earth ſhall fear him.

This excellent *Pſalm*, all agree, hath the ſame Author as the former, and was probably compoſed by *David*, (ſee Notes on the foregoing *Pſalm)* wherein he manifeſtly imitates that Form of Bleſſing, which the Prieſts were appointed to uſe on ſolemn Occaſions (*Numb.* vi. 23, 24, 25.) It is no Argument againſt this, to ſay, that he doth not bleſs them here in the Name of the Lord, which is uſed in the Bleſſing which *Moſes* taught them. For it is certain he alludes in the Beginning of the next *Pſalm*, to the Form of Prayer uſed in ſetting forward the Ark (*Numb.* x. 35.) and yet there alſo he uſes the Word *Elohim*, inſtead of *Jehova*; as he doth in this *Pſalm*; which he delivered afterward to the Maſter of Muſick, to be ſung as the ivth *Pſalm*.

But what Difference there is between a *Song-Pſalm* (in which the Title of lxvth, and of this, and the next, differ from the foregoing, as the Title of the xxxth doth from the xlviiith) I am not able, ſays *Patrick*, certainly to reſolve. For ſome think that a *Pſalm-Song*, or *Song of a Pſalm*, began with Voices, the muſical Inſtruments following after. Others give a quite contrary Account; for, taking a *Pſalm* to be properly the Sound of Inſtruments preceding, (whereof there were ſix or ſeven Sorts) and a *Song* to be the Voice of Singers; they will have a *Pſalm-Song* to be that, where, the Sound of Inſtruments preceding, the ſinging Voices followed. But *Kimchi* ingenuouſly confeſſes, in his Preface to the Book of *Pſalms*, that their Nation can give no Account of ſuch-like Things, which we meet with in the Title of the Pſalms.

PSAL. LXVIII.

David'*s Song of Praiſe at removing the Ark. He bleſſes God for his Judgments on his Church's Enemies, for his Promiſes to his People, and for his Threats to the Cruel. The Kingdoms of the Earth are called upon to ſing to the Lord, whoſe Power and Majeſty is heard in the Heavens, and whoſe Strength and Excellency are over* Iſrael.

To the chief Muſician. A Pſalm or Song of *David*.

Ver. 1. LET God ariſe, let his enemies be
ſcattered: let them alſo that hate
him, flee before him. 2 As ſmoak is driven
away, *ſo* drive *them* away: as wax melteth before
the fire, *ſo* let the wicked periſh at the preſence
of God. 3 But let the righteous be glad: let
them rejoyce before God, yea, let them exceed-
ingly rejoyce. 4 Sing unto God, ſing praiſes
to his name: extol him that rideth upon the
heavens by his name JAH, and rejoice before
him. 5 A father of the fatherleſs, and a judge
of the widows, *is* God in his holy habitatio
6 God ſetteth the ſolitary in families: he bringet
out thoſe which are bound with chains, but th
rebellious dwell in a dry land. 7 O God, whe
thou wenteſt forth before thy people; whe
thou didſt march through the wilderneſs. Selah
8 The earth ſhook, the heavens alſo dropped a
the preſence of God: *even* Sinai it ſelf wa
moved at the preſence of God, the God of Iſrae
9 Thou, O God, didſt ſend a plentiful rain
whereby thou didſt confirm thine inheritanc
when it was weary. 10 Thy congregatio
hath dwelt therein; thou, O God, haſt prepar
of thy goodneſs for the poor. 11 The Lor
gave the word, great *was* the company of tho
that publiſhed *it*. 12 Kings of armies did fl
apace: and ſhe that tarried at home divided th
ſpoil. 13 Though ye have lien among the po
yet ſhall ye be as the wings of a dove covered wi
ſilver, and her feathers with yellow gold. 1
When the Almighty ſcattered kings in it,
was *white* as ſnow in Salmon. 15 The hill
God *is as* the hill of Baſhan, an high hill as t
hill of Baſhan. 16 Why leap ye, ye hi
hills? *this is* the hill *which* God deſireth
dwell in, yea, the Lord will dwell *in it* for ev
17 The chariots of God *are* twenty thouſan
even thouſands of angels: the Lord is amo
them *as* in Sinai, in the holy *place*. 18 Th
haſt aſcended on high, thou haſt led cap
vity captive: thou haſt received gifts for me
yea, *for* the rebellious alſo, that the Lord G
might dwell *among them*. 19 Bleſſed *be* t
Lord, *who* daily loadeth us *with benefits*, e
the God of our ſalvation. Selah. 20 He t
is our God, is the God of ſalvation: and un
God the Lord *belong* the iſſues from death.
But God ſhall wound the head of his enemi
and the hairy ſcalp of ſuch a one as goeth
ſtill in his treſpaſſes. 22 The Lord ſaid, I
bring again from Baſhan, I will bring *my* pe
again from the depths of the ſea: 23 That
foot may be dipped in the blood of *thine* enem
and the tongue of thy dogs in the ſame.
They have ſeen thy goings, O God, *even*
goings of my God, my King, in the ſanctu
25 The ſingers went before, the players on
ſtruments *followed* after; amongſt *them were*
damſels playing with timbrels. 26 Bleſ
God in the congregations, *even* the Lord, f
the fountain of Iſrael. 27 There is little B
jamin *with* their ruler, the princes of Judah
their counſel, the princes of Zebulun, and
princes of Naphtali. 28 Thy God hath c
manded thy ſtrength: ſtrengthen, O God,
which thou haſt wrought for us. 29 Bec
of thy temple at Jeruſalem, ſhall kings b
preſents unto thee. 30 Rebuke the comp
of ſpear-men, the multitude of the bulls,

the calves of the people, *till every one* ſubmit
himſelf with pieces of ſilver: ſcatter thou the
people *that* delight in war. 31 Princes ſhall
come out of Egypt, Ethiopia ſhall ſoon
ſtretch out her hands unto God. 32 Sing
unto God, ye kingdoms of the earth: O ſing
praiſes *unto* the Lord, Selah. 33 To him that
ideth upon the heavens of heavens, *which were*
of old; lo, he doth ſend out his voice, *and that*
a mighty voice. 34 Aſcribe ye ſtrength unto
God: his excellency *is* over Iſrael, and his ſtrength
s in the clouds. 35 O God, *thou art* terrible
t of thy holy places, the God of Iſrael is he
hat giveth ſtrength and power unto *his* people:
leſſed *be* God.

David having brought the Ark to *Jeruſalem* with a eat deal of Joy and Triumph, (2 *Sam.* vi.) after it d been long neglected in the Reign of *Saul* (1 *Chron.* 3.) which was one Cauſe, it is like, that he had better Succeſs againſt his foreign Enemies, hoped d would be more propitious to him, according to e Prayer he had made in the foregoing *Pſalm*. For w he had, to repair that Negligence of *Saul*, not y brought the Ark near to his own Palace, in the f City of the Kingdom, but prepared a noble Place its Reception, (2 *Sam.* vi. 16. 2 *Chron.* i. 4.) which d been a long Time without. For ever ſince its g into the Hands of the *Philiſtines*, (1 *Sam.* iv.) it had been ſeparated from the *Tabernacle of the gregation* built for it by *Moſes*, which was God's itation or Dwelling-place; and after the Deſtruction of *Shiloh* was removed to *Nob*, 1 Sam. xxi. 6. from thence, after *Doeg* had ſlain the Prieſts, *Gibeon*, where it remained till the Building of on's Temple. All which Time, it is mani-, it had no Ark of God's Preſence in it, for that in *Kirjath-jearim*, 1 Sam. vii. 1. from whence fetched it, (1 *Chron.* xiii. 5.) to Mount *Sion*; re he having made a Tabernacle for its Entertain-t, *The Lord God* might be ſaid (as we read it Ver. of this *Pſalm*) *to dwell among them*, with an Inten- not to remove from thence (as the Ark had done e) to any other Mountain, Ver. 16. And indeed e He dwelt more magnificently than he had done e, and was more royally attended, and ſolemnly d: *David* appointing, a little before he died (as d begun to do before, 1 *Chron.* xvi.) the Prieſts Levites, in their Courſes, conſtantly to wait upon with Songs and Inſtruments of Muſick; and ſet- all other Officers belonging to a Houſe, and ſuitable Greatneſs of the Majeſty who dwelt there, 1 *Chron.* xxiv, xxv, xxvi.

hich Honour being done to God, he hoped that would favour him in his Enterprizes, better than d done *Saul*, who took Care of no ſuch Matters. being ſhortly to engage ſome potent Enemies, m. xviii.) he earneſtly begs the Preſence of God him (of which the Ark was a Token) in this ex- t *Pſalm*. And he begs in that very Form of s (Ver. 1.) which *Moſes* directed the Prieſts to ry Time that they took up the Ark, to ſet for- in their March to the Land of *Canaan*, Numb. Upon which Occaſion he calls to Mind what ers God had done for them, in leading them by k of his Preſence thro' the Wilderneſs into their Land: Where he hoped He would ſettle and h his People, now that He had in ſo pompous mphant a Manner, aſcended into the high Hill (out of which *David* had expelled the *Jebuſites*, iv. 6.) and by his ſpecial Direction and Conduct given them ſuch great Victories over the *Phi-*, their mortal Enemies (2 *Sam.* v. 19, 23.) that an Emblem of the far more glorious Aſcenſion Lord *Chriſt*, after he had overcome Death itſelf, and greateſt Enemy of Mankind, into the Heavens.

PSAL. LXIX.

David, *as a Type of* Chriſt, *complains of his heavy and manifold Afflictions, curſes his Enemies, and praiſes God in Confidence of his Pardon and Acceptance.*

To the chief Muſician upon *Shoſhannim*. A *Pſalm* of *David*.

Ver. 1. SAve me, O God, for the waters are
come in unto *my* ſoul. 2 I ſink in
deep mire, where *there is* no ſtanding: I am
come into deep waters, where the floods overflow
me. 3 I am weary of my crying, my throat
is dried: mine eyes fail while I wait for my
God. 4 They that hate me without a cauſe,
are more than the hairs of mine head: they that
would deſtroy me *being* mine enemies wrongfully,
are mighty: then I reſtored *that* which I took
not away. 5 O God, thou knoweſt my fooliſhneſs;
and my ſins are not hid from thee. 6 Let
not them that wait on thee, O Lord God of hoſts,
be aſhamed for my ſake: let not thoſe that ſeek
thee, be confounded for my ſake, O God of Iſrael.
7 Becauſe for thy ſake I have borne reproach;
ſhame hath covered my face. 8 I am
become a ſtranger unto my brethren, and an
aliant unto my mothers children. 9 For the
zeal of thine houſe hath eaten me up; and the
reproaches of them that reproached thee, are
fallen upon me. 10 When I wept, *and chaſtned*
my ſoul with faſting, that was to my reproach.
11 I made ſackloth alſo my garment: and I
became a proverb to them. 12 They that ſit
in the gate, ſpeak againſt me; and *I was*
the ſong of the drunkards. 13 But as for me,
my prayer *is* unto thee, O Lord, *in* an acceptable
time: O God, in the multitude of thy
mercy hear me, in the truth of thy ſalvation.
14 Deliver me out of the mire, and let me not
ſink: let me be delivered from them that hate
me, and out of the deep waters. 15 Let not
the water-flood overflow me, neither let the
deep ſwallow me up, and let not the pit ſhut her
mouth upon me. 16 Hear me, O Lord, for
thy loving-kindneſs *is* good: turn unto me according
to the multitude of thy tender mercies.
17 And hide not thy face from thy ſervant,
for I am in trouble: hear me ſpeedily.
18 Draw nigh unto my ſoul, *and* redeem it:
deliver me becauſe of mine enemies. 19 Thou
haſt known my reproach, and my ſhame, and
my diſhonour: mine adverſaries *are* all before
thee. 20 Reproach hath broken my heart,
and I am full of heavineſs; and I looked *for
ſome* to take pity, but *there was* none; and for
comforters, but I found none. 21 They gave
me alſo gall for my meat, and in my thirſt they
gave me vinegar to drink. 22 Let their table
become a ſnare before them: and *that which
ſhould have been* for *their* welfare, *let it become* a
trap. 23 Let their eyes be darkned that they
ſee not: and make their loyns continually to
ſhake. 24 Pour out thine indignation upon
them, and let thy wrathful anger take hold of
them. 25 Let their habitation be deſolate, *and*
let none dwell in their tents. 26 For they perſecute
him whom thou haſt ſmitten, and they
talk to the grief of thoſe whom thou haſt
wounded. 27 Add iniquity to their iniquity:
and

and let them not come into thy righteouſneſs.
28 Let them be blotted out of the book of the
living, and not be written with the righteous.
29 But I am poor, and ſorrowful: let thy ſal-
vation, O God, ſet me up on high. 30 I will
praiſe the name of God with a ſong, and will
magnifie him with thankſgiving. 31 *This* alſo
ſhall pleaſe the Lord better than an ox *or* bullock
that hath horns and hoofs. 32 The humble
ſhall ſee *this*, *and* be glad: and your heart ſhall
live that ſeek God. 33 For the Lord heareth
the poor, and deſpiſeth not his priſoners. 34
Let the heaven and earth praiſe him, the ſeas,
and every thing that moveth therein. 35 For
God will ſave Sion, and will build the cities of
Judah: that they may dwell there, and have it
in poſſeſſion. 36 The ſeed alſo of his ſervants
ſhall inherit it: and they that love his name
ſhall dwell therein.

The Matter of this *Pſalm* ſufficiently declares, that *David* was in extreme Danger when it was penned; perhaps about that Time when he concluded that he ſhould one Day periſh by the Hand of *Saul*, were it not for what we read here, Ver. 35. concerning God's Love to *Sion*; which was not then in the Poſſeſſion of the *Iſraelites*. And therefore it muſt rather be indicted when he was perſecuted by his rebellious Son *Abſalom*; who preſſed him ſo ſorely, and reduced him to ſuch lamentable Streights, that as he feared he ſhould never extricate himſelf, ſo he could find no Words high enough to expreſs the Agonies into which they caſt him. But this is not ſo conſiderable a Difficulty as to be ſufficient to incline thoſe who read the whole Pſalm ſeriouſly, to conclude that it hath no Reference to *Saul*'s Perſecution; unto which ſome Paſſages in it ſeem more plainly to belong than to the other. And therefore I ſuppoſe, ſays *Patrick*, he only reviewed it (ſee *Pſ.* lxx.) and added the 35th Verſe, in the Rebellion of *Abſalom*; which was likewiſe ſo grievous and dangerous, that he could find no Words fitter to repreſent his ſad Condition, than thoſe he had uſed in the like Diſtreſs. And ſome of the Expreſſions, it is manifeſt, are ſuch, as were not literally fulfilled in him, in either of thoſe Afflictions, but in our *Saviour* CHRIST; of whom *David* was a Figure, both in his Sufferings, and in his Advancement afterwards to a Kingdom. The Word *Shoſhannim* only denotes, that the Maſter of the Muſick was to take Care this *Pſalm* ſhould be ſung as the lxvth.

Why *Theodoret* ſhould think this *Pſalm* was made, without Reſpect to *David*, for the *Jews* in the Captivity of *Babylon*, praying for Deliverance out of that Servitude, I cannot imagine. But what he adds concerning our Saviour's Sufferings, which are here foretold, together with the utter Overthrow of the *Jewiſh* Nation, who were the Authors of them, is very conſiderable. For becauſe, ſaith he, they were ſo audaciouſly wicked, as to do that to their Benefactor and *Saviour*, which they had ſuffered from their ſpiteful Enemies; God the righteous Judge, condemned them to ſuffer that themſelves, which they prayed might fall on the Heads of thoſe Enemies.

PSAL. LXX.

David *prays to God for Help, to the Shame of his Enemies, the Joy of the Godly, and the magnifying of his Name.*

To the chief Muſician. A *Pſalm* of *David*, to bring to Remembrance.

Ver. 1. MAke *haſte*, O God, to deliver me;
make haſt to help me, O Lord. 2
Let them be aſhamed and confounded, that
ſeek after my ſoul: let them be turned backward,
and put to confuſion, that deſire my hurt. 3
Let them be turned back for a reward of their
ſhame, that ſay, Aha, aha. 4 Let all thoſe
that ſeek thee, rejoice, and be glad in thee: and
let ſuch as love thy ſalvation ſay continually, Let
God be magnified. 5 But I am poor and needy,
make haſte unto me, O God: thou art my
help and my deliverer; O Lord, make no tar-
rying.

The Contents of this *Pſalm* are almoſt all to be found in *Pſ.* xl. 13. *to the End.* Nor is it ſtrange that they are here repeated, becauſe the ſame or like Occaſions were often repeated. As theſe Things were joined with many Paſſages in *Pſ.* xl. ſo they are diſtinctly repeated, as a Form of Prayer, which himſel
and others might uſe in ſuch a Condition.

PSAL. LXXI.

The Pſalmiſt, *from his Experience of paſt Favour*
prays God to deliver him, but to conſume hi
Enemies; prays for Perſeverance, and praiſ
God.

Ver. 1. IN thee, O Lord, do I put my truſt
let me never be put to confuſion.
Deliver me in thy righteouſneſs, and cauſe m
to eſcape; incline thine ear unto me, and fa
me. 3 Be thou my ſtrong habitation, wher
unto I may continually reſort: thou haſt give
commandment to ſave me, for thou *art* m
rock and my fortreſs. 4 Deliver me, O m
God, out of the hand of the wicked, o
of the hand of the unrighteous and cruel ma
5 For thou art my hope, O Lord God: th
art my truſt from my youth. 6 By thee ha
I been holden up from the womb; thou art
that took me out of my mothers bowe
my praiſe *ſhall be* continually of thee. 7 I a
as a wonder unto many; but thou art my ſtro
refuge. 8 Let my mouth be filled *with* t
praiſe, *and with* thy honour all the day. 9 C
me not off in the time of old age, forſake m
not when my ſtrength faileth. 10 For m
enemies ſpeak againſt me: and they that l
wait for my ſoul, take counſel together, 11 Sa
ing, God hath forſaken him: perſecute and t
him, for *there is* none to deliver *him*. 12
God, be not far from me: O my God, ma
haſt for my help. 13 Let them be confound
and conſumed, that are adverſaries to my ſou
let them be covered with reproach and diſhono
that ſeek my hurt. 14 But I will hope con
nually, and will yet praiſe thee more and more.
My mouth ſhall ſhew forth thy righteouſneſs, a
thy ſalvation all the day: for I know not t
numbers *thereof*. 16 I will go in the ſtreng
of the Lord God: I will make mention of t
righteouſneſs, *even* of thine only. 17 O Go
thou haſt taught me from my youth: and hither
have I declared thy wondrous works. 18 No
alſo when I am old and gray-headed, O Go
forſake me not: until I have ſhewed thy ſtreng
unto this generation, *and* thy power to eve
one *that* is to come. 19 Thy righteouſneſs al
O God, *is* very high, who haſt done great thing
O God, who is like unto thee? 20 *Thou* wh
haſt ſhewed me great and ſore troubles, ſh
quicken me again, and ſhalt bring me up
gain from the depth of the earth. 21 Th
ſhalt increaſe my greatneſs, and comfort

on every ſide. 22 I will alſo praiſe thee with the pſaltery, *even* thy truth, O my God: unto thee will I ſing with the harp, O thou holy One of Iſrael. 23 My lips ſhall greatly rejoice when I ſing unto thee: and my ſoul which thou haſt redeemed. 24 My tongue alſo ſhall talk of thy righteouſneſs all the day long; for they are confounded, for they are brought unto ſhame, that ſeek my hurt.

Tho' this *Pſalm* wants an Inſcription, it is generally thought that *David* was the Author of it: And if he was, there is no Doubt he compoſed it upon the Occaſion of *Abſalom*'s unnatural Rebellion. For the Matter of the Pſalm ſufficiently informs us, that when he made it, he was in extreme Danger of periſhing; that this Danger alſo happened in the Time of his old Age, Ver. 9. when he was grey-headed, Ver. 18. Now he was not ſo during the Time of *Saul*'s Perſecution, (2 Sam. v. 4.) but in that of *Abſalom*'s he was, which tho' it did not laſt ſo long as the other, yet in this Regard was more grievous to him, that it fell out in his declining Years, when Men are more unapt for Toil and Labour, and naturally deſirous of Quiet and Repoſe. And therefore he begins the Pſalm almoſt in the ſame Words, as he doth one of thoſe which he made when e was diſtreſſed by *Saul*, (*Pſ.* xxxi.) in his younger Years, when he was better able to bear it.

PSAL. LXXII.

David *praying for* Solomon, *ſhews the bleſſed and glorious State of his Kingdom (as typifying* Chriſt'*s) in its Duration, Largeneſs, and Gracionſneſs; and concludes with a hearty Thankſgiving.*

A *Pſalm* for *Solomon.*

er. 1. GIve the king thy judgments, O God, and thy righteouſneſs unto the kings n. 2 He ſhall judge thy people with righte-ſneſs, and thy poor with judgment. 3 The ountains ſhall bring peace to the people, and little hills, by righteouſneſs. 4 He ſhall dge the poor of the people, he ſhall ſave the ildren of the needy, and ſhall break in pieces oppreſſor. 5 They ſhall fear thee as long the ſun and moon endure, throughout generations. 6 He ſhall come down like n upon the mown graſs: as ſhowers that ter the earth. 7 In his days ſhall the righte-ſ flouriſh: and abundance of peace ſo long as moon endureth. 8 He ſhall have dominion o from ſea to ſea, and from the river unto the ds of the earth. 9 They that dwell in the lderneſs ſhall bow before him: and his enemies ll lick the duſt. 10 The kings of Tarſhiſh d of the iſles ſhall bring preſents: the kings Sheba and Seba ſhall offer gifts. 11 Yea, kings ſhall fall down before him: all nations ll ſerve him. 12 For he ſhall deliver the dy when he crieth: the poor alſo, and *him* t hath no helper. 13 He ſhall ſpare the poor d needy, and ſhall ſave the ſouls of the needy. He ſhall redeem their ſoul from deceit and vioe: and precious ſhall their blood be in his h. 15 And he ſhall live, and to him l be given of the gold of Sheba; prayer alſo l be made for him continually, *and* daily l he be praiſed. 16 There ſhall be an handful rn in the earth upon the top of the mouns, the fruit thereof ſhall ſhake like Lebanon; they of the city ſhall flouriſh like graſs of the earth. 17 His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and *men* ſhall be bleſſed in him; all nations ſhall call him bleſſed. 18 Bleſſed *be* the Lord God, the God of Iſrael, who only doeth wondrous things. 19 And bleſſed *be* his glorious name for ever, and let the whole earth be filled *with* his glory; Amen and amen. 20 The prayers of David the ſon of Jeſſe are ended.

That this *Pſalm* was made by *David* is evident; and that it was made with Reſpect to *Solomon*, is no leſs certain from the very Title of it. That *David*, or at leaſt the Holy Ghoſt, which dictated this *Pſalm*, did look beyond *Solomon*, and unto the *Meſſiah*, of whom *Solomon* was an illuſtrious and unqueſtionable Type, ſeems as manifeſt from divers Paſſages of this *Pſalm*, which do not agree with *Solomon*, nor with any other King but the *Meſſiah*; and from the Confeſſion of the *Jewiſh* Doctors themſelves, who underſtand it ſo; and the *Pſalmiſt* deſignedly wrote it in ſuch a Stile, that the Reader might be led by it to the Contemplation of *Chriſt*, and of his Kingdom, upon this Occaſion. Which was the more neceſſary for the Support and Comfort of God's true *Iſrael*, becauſe the Spirit of God foreſaw *Solomon*'s dreadful Apoſtaſy, and the great Calamities and Miſcarriages of his Succeſſors, and of the Kingdom under their Hands; and therefore was pleaſed to fortify their Hearts with that glorious Condition which they ſhould enjoy under the *Meſſiah*; who ſhould certainly come.

The Prayers of David the Son of Jeſſe are ended] This is called the laſt of *David*'s *Pſalms*; either, 1. Becauſe it is the laſt of that Part or Book of *Pſalms*, which reached from the Beginning of them hitherto, whereof the far greateſt Number were compoſed by *David*, and all of them digeſted into this Order; the reſt which follow, being collected, by ſome other holy Men, after *David*'s Death, and compoſed Part by *David*, and Part by other Prophets. Or rather, 2. The laſt *Pſalm* which *David* compoſed: For this was wrote but a little before his Death, as we may judge from the firſt Verſe, which is to be applied to *Solomon*, who was anointed King, his Father yet living.

PSAL. LXXIII.

The Prophet being under Temptation, by Reaſon of proſperous Wickedneſs, declares his Diffidence thereupon, and ſhews the Way to overcome ſuch Temptations, namely, by his Knowledge of God's Purpoſe to deſtroy the Wicked, and ſuſtain the Righteous.

A *Pſalm* of *Aſaph.*

Ver. 1. TRuly God is good to Iſrael, *even* to ſuch as are of a clean heart. 2 But as for me, my feet were almoſt gone: my ſteps had well-nigh ſlipt. 3 For I was envious at the fooliſh, *when* I ſaw the proſperity of the wicked. 4 For *there are* no bands in their death: but their ſtrength *is* firm. 5 They *are* not in trouble *as other* men: neither are they plagued like *other* men. 6 Therefore pride compaſſeth them about as a chain: violence covereth them *as* a garment. 7 Their eyes ſtand out with fatneſs: they have more than heart could wiſh. 8 They are corrupt, and ſpeak wickedly *concerning* oppreſſion: they ſpeak loftily. 9 They ſet their mouth againſt the heavens; and their tongue walketh through the earth. 10 Therefore his people return hither: and waters of a full cup are wrung out of them. 11 And they ſay, How doth God know? and is there knowledge in the moſt High? 12 Behold theſe *are* the ungodly, who proſper in the world,

they increaſe in riches. 13 Verily I have cleanſed
my heart in vain, and waſhed my hands in inno-
cency. 14 For all the day long have I been
plagued, and chaſtened every morning. 15 If
I ſay, I will ſpeak thus: behold I ſhould offend
againſt the generation of thy children. 16 When
I thought to know this, it *was* too painful for
me. 17 Until I went into the ſanctuary of
God; *then* underſtood I their end. 18 Surely
thou didſt ſet them in ſlippery places: thou
caſtedſt them down into deſtruction. 19 How
are they *brought* into deſolation, as in a moment!
they are utterly conſumed with terrors. 20 As
a dream when *one* awaketh; *ſo*, O Lord, when
thou awakeſt thou ſhalt deſpiſe their image. 21
Thus my heart was grieved, and I was pricked
in my reins. 22 So fooliſh *was* I, and ignorant:
I was as a beaſt before thee. 23 Nevertheleſs, I
am continually with thee: thou haſt holden *me*
by my right hand. 24 Thou ſhalt guide me
with thy counſel, and afterward receive me to
glory. 25 Whom have I in heaven *but thee?*
and *there is* none upon earth *that* I deſire beſides
thee. 26 My fleſh and my heart faileth: *but*
God *is* the ſtrength of my heart, and my portion
for ever. 27 For lo, they that are far from
thee, ſhall periſh: thou haſt deſtroyed all them
that go a whoring from thee. 28 But it is
good for me to draw near to God: I have put
my truſt in the Lord God, that I may declare
all thy works.

Here begins, ſays *Patrick*, a new Collection of ſeventeen Pſalms, moſt of them very diſconſolate and full of ſad Complaints, which make up the *third* Book of this Volume; as the *Hebrews* divide it. They were moſt of them compoſed by *Aſaph* (and but one of them by *David*) tho' who he was, is not reſolved by Interpreters; who ſuſpect indeed there might be another of theſe Pſalms; but have no other *Aſaph* to name, but *Aſaph the Singer*, who was famous in the Days of *David*, 1 Chron. vi. 39. xvi. 5. 2 Chron. v. 12. And accordingly *Apollinarius* thus deſcants upon the Title, ‘The divine Invention of *David* failing in the com‘poſing of Songs, *Aſaph* aroſe, and by the Divine ‘Spirit reſounded this Hymn.’ But it ſeems to me that there is another Perſon of this Name mentioned in the holy Books (who may be more probably entitled to this Work) called *Aſaph the Seer*, who lived in the Days of *Hezekiah*, 2 Chron. xxix. 30. and whoſe Son, I ſuppoſe, was then Recorder, 2 *Kings* xviii. 37. *Iſa.* xxxvi. 3. Some of them may be thought to belong to another *Aſaph* in After-times; but for the preſent *Pſalm* (and moſt of the reſt) I can find no Perſon ſo likely to whom it may be entitled, as him now named; who compoſed it I conceive, either when he ſaw the miſerable Havock which Strangers made among them in the Days of *Ahaz*, 2 Chron. xxviii. 17, 18, 19. xxix. 8, 9. or when *Sennacherib* invaded them, notwithſtanding the Reformation which *Hezekiah* had made; or, which is moſt probable, upon the Occaſion that *David* wrote the xxxviith *Pſalm*, to comfort himſelf and good Men, when they ſaw the lewder Sort among them thrive and proſper, and the Pious ſometimes ſorely afflicted; quite contrary to the Sanctions of their Law, which promiſed all good Things to thoſe who obſerved it; and threaten'd the evil to thoſe that broke it. This extremely afflicted his Spirit, and ſtagger'd his Faith, till he conſider'd the Matter more deeply, and then he broke out into this Meditation.

PSAL. LXXIV.

The Church complains of the Deſolation, which the Enemies had made in the Temple and Synagogue prays God to help, by his great Power, again the Reproach and Blaſphemy of the Enemies; an prays for God's beloved and covenanted ones.

Maſchil of *Aſaph.*

Ver. 1. O God, why haſt thou caſt us off f
ever? *why* doth thine anger ſmok
againſt the ſheep of thy paſture? 2 Rememb
thy congregation *which* thou haſt purchaſed o
old: the rod of thine inheritance *which* tho
haſt redeemed, this mount Zion wherein tho
haſt dwelt. 3 Lift up thy feet unto the pe
petual deſolations: *even* all that the enemy ha
done wickedly in the ſanctuary. 4 Thine enemi
roar in the midſt of thy congregations: the
ſet up their enſigns *for* ſigns. 5 *A man* w
famous according as he had lifted up axes up
the thick trees. 6 But now they break do
the carved work thereof at once, with axes a
hammers. 7 They have caſt fire into thy ſa
tuary, they have defiled *by caſting down* t
dwelling-place of thy name to the ground.
They ſaid in their hearts, let us deſtroy the
together: they have burnt up all the ſynagogues
God in the land. 9 We ſee not our ſig
there is no more any prophet, neither *is the*
among us any that knoweth how long. 10
God, how long ſhall the adverſary reproach? ſh
the enemy blaſpheme thy name for ever?
Why withdraweſt thou thy hand, even thy ri
hand? pluck *it* out of thy boſom. 12 For G
is my King of old, working ſalvation in t
midſt of the earth. 13 Thou didſt divide t
ſea by thy ſtrength: thou brakeſt the hea
of the dragons in waters. 14 Thou brakeſt t
heads of the leviathan in pieces in pieces, a
gaveſt him *to be* meat to the people inhabi
the wilderneſs. 15 Thou didſt cleave the fo
tain and the flood: thou driedſt up mighty riv
16 The day is thine, the night alſo *is* thi
thou haſt prepared the light and the ſun.
Thou haſt ſet all the borders of the earth: th
haſt made ſummer and winter. 18 Rememb
this, *that* the enemy hath reproached, O Lo
and *that* the fooliſh people have blaſphemed t
name. 19 O deliver not the ſoul of thy tur
dove, unto the multitude *of the wicked*, for
not the congregation of thy poor for ever.
Have reſpect unto the covenant: for the d
places of the earth are full of the habitations
cruelty. 21 O let not the oppreſſed re
aſhamed: let the poor and needy praiſe t
name. 22 Ariſe, O God, plead thine own ca
remember how the fooliſh man reproacheth t
daily. 23 Forget not the voice of thine enem
the tumult of thoſe that riſe up againſt t
increaſeth continually.

The Deſolation of *Jeruſalem* and of the Temp
well as of the reſt of the Country, made by N
chadnezzar King of *Babylon*, was the ſad Occaſi
this *Pſalm*. For it is altogether improbable, t
hath Reſpect to the Days of *Antiochus Epiphanes*
ſome fancy; becauſe, as *Theodoret* pertinently
we read nothing in Hiſtory of his burning the Te
or ſo much as of laying the City waſte; which
both here moſt ſorrowfully bewailed by *Aſaph*.
was not therefore that *Aſaph* in *David*'s Time
we ſhould grant him to have written by the Spi
Prophecy, and predicted what ſhould be in After-

a great many think) becauſe there was no ſuch
Temple in thoſe Days, nor had been, as is here de-
ſcribed. Nor was it *Aſaph* the *Seer*, in *Hezekiah*'s
Days, who ſaw no ſuch Deſolation made by *Senna-*
cherib (for he did not take *Jeruſalem*, nor ſhoot ſo
much as an Arrow into it) nor, in all Likelihood,
ropheſied of the Deſtruction here ſpoken of; becauſe
the Deſcription of it in this *Pſalm* is ſo plain, that we
ay moſt reaſonably think, that the Author of it had
before his Eyes, and did not merely ſee it by the
pirit of Prophecy; which is not wont to foretel Things
ſo clear a Manner, but more obſcurely and darkly.
I conclude therefore, ſays *Patrick*, it was ſome other
Aſaph who compoſed this *Pſalm*, in the Time of the
Captivity, and in the Middle, or rather toward the
Concluſion of it; becauſe he complains, Ver. 9. that
y had no Prophet (as there was in the Beginning of
Captivity, particularly *Jeremiah*) to tell them how
ng it ſhould laſt. And conſidering that in the *ſecond*
erſe, he ſpeaks of himſelf as one that ſtill dwelt in
Land of *Iſrael*, pointing to Mount *Sion* as a Place
ar to him; I take him to have been ſome pious Man
the Poſterity of *Aſaph*, who was ſuffered to remain
re with the *Chaldeans*.
And if it were fit to ſuppoſe him to have writ this
ſalm very young, and to have lived to a great Age,
en I have no Proof of either, I ſhould gueſs him to
Aſaph the Keeper of the King's Foreſt, in the Days
Nehemiah; who deſired *Artaxerxes* to write to him,
furniſh him with Timber out of *Lebanon*, for the
uilding of thoſe Places, which the *Pſalmiſt* here
plains were deſtroyed; among which the Porch of
Court of the Sanctuary remained unbuilt even unto
e Times.

PSAL. LXXV.

Pſalmiſt, *praiſing God for his wondrous*
Works, promiſes to judge uprightly; *rebukes the*
Proud and Fooliſh, and declares he will execute
uſtice.

the chief Muſician, *Al-taſchith*. A *Pſalm* or
Song of *Aſaph*.

1. UNto thee, O God, do we give
thanks, *unto thee*, do we give thanks:
that thy name *is* near, thy wondrous works
lare. 2 When I ſhall receive the congre-
on, I will judge uprightly. 3 The earth
all the inhabitants thereof are diſſolved: I
up the pillars of it. Selah. 4 I ſaid unto
fools, Deal not fooliſhly; and to the
ked, Lift not up the horn. 5 Lift not up
horn on high: ſpeak *not* with a ſtiff neck.
or promotion *cometh* neither from the eaſt,
from the weſt, nor from the ſouth. 7 But
is the judge: he putteth down one, and
th up another. 8 For in the hand of the
there is a cup, and the wine is red: it is
of mixture, and he poureth out of the ſame:
the dregs thereof all the wicked of the earth
wring *them* out, *and* drink *them*. 9 But I
declare for ever; I will ſing praiſes to the
of Jacob. 10 All the horns of the wicked
will I cut off; *but* the horns of the righteous
be exalted.

Aſaph] That is, ſays *Pool*, *of*, or *to*, or *for A-*
which may be put by Way of Oppoſition to the
ing and general Expreſſion, *To the chief Muſi-*
which is here limited to, and explained of *Aſaph*.
hii. having ſaid, *To the chief Muſician*, he adds,
thun; and then follows the Author, *David*, or
ph in *David*'s Name and Perſon, as it is not
for Poets to bring in Princes ſpeaking in their
The Word *Al-taſchith*, ſignifies *deſtroys not*.
The *Pſalm* ſeems to relate to the Time when *David* had entered upon, but not got full Poſſeſſion of the Kingdom.

But *Patrick* thinks, it was made by *Aſaph* the Seer, mentioned 2 *Chron*. xxix. 30. after the great Deliverance, which, by the ſtrange Deſtruction of *Sennacherib*'s Army, God gave the good King *Hezekiah*; for whoſe Uſe *Aſaph* compoſed it, and delivered it to the chief Maſter of Muſick in the Tabernacle; that he might therein make his publick Profeſſion of his Obligations to Almighty God, and his Reſolution to ſerve him, and to depend upon him.

Symmachus gives a more ſpiritual Senſe of the Word *Al-taſchith*, and calls this *a triumphal Song concerning Immortality*; becauſe it contains, as *Theodoret* explains it, a Prediction of the righteous Judgment of God in the Deſtruction of the Wicked, and rewarding the Lovers of Virtue: Which ſhould admoniſh us, not to ſuffer any ungodly Thoughts which we have in our Mind to periſh; but to preſerve them whole and entire, that we may inherit Immortality.

PSAL. LXXVI.

A Declaration of God's Majeſty and gracious Preſence in the Church. An Exhortation to ſerve him with Reverence.

To the chief Muſician on *Neginoth*.* A *Pſalm* or
Song of *Aſaph*.

Ver. 1. IN Judah is God known: his name *is* great in Iſrael. 2 In Salem alſo is his tabernacle, and his dwelling-place in Zion. 3 There brake he the arrows of the bow, the ſhield, and the ſword, and the battle. Selah. 4 Thou *art* more glorious *and* excellent than the mountains of prey. 5 The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands. 6 At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep. 7 Thou, *even* thou *art* to be feared, and who may ſtand in thy ſight when once thou art angry? 8 Thou didſt cauſe judgment to be heard from heaven; the earth feared, and was ſtill, 9 When God aroſe to judgment to ſave all the meek of the earth. Selah. 10 Surely the wrath of man ſhall praiſe thee; the remainder of wrath ſhalt thou reſtrain. 11 Vow, and pay unto the Lord your God; let all that be round about him bring preſents unto him that ought to be feared. 12 He ſhall cut off the ſpirit of princes: *he is* terrible to the kings of the earth.

It is viſible to every Eye, that the *Pſalmiſt* here commemorates ſome notable Victory, or Deliverance from ſome very powerful Enemy, probably *Sennacherib*; whereby God delivered (when it was in great Danger) the whole Country, particularly *Jeruſalem*; which is here called *Salem*, Ver. 2. by an uſual Form of Speech among the *Hebrews*, who are wont in Names of Places, to cut off the former Part; inſtead of *Abel-Sittim*, ſaying only *Sittim*; and *Nimrim* for *Beth-Nimrim*; *Lechi*, for *Ramoth-Lechi*; *Sheba*, for *Beer-ſheba*, and many ſuch like, as *Bochart* hath ſhewn in the *ſecond* Book of *Phaleg*, Ch. xxv. and in the *firſt* Part of this Work, concerning the Animals named in Scripture, B. 2. Ch. 25.

PSAL. LXXVII.

The Prophet ſhews what a fierce Combat he had with Diffidence; and his Victory by the Conſideration of God's wonderful Works, and former Mercies.

To the chief Muſician, to *Jeduthun*. A *Pſalm* of *Aſaph*.

Ver. 1. I Cried unto God with my voice: *even* unto God with my voice, and he gave ear unto me. 2 In the day of my trouble I ſought the Lord; my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted. 3 I remembred God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah. 4 Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak. 5 I have conſidered the days of old, the years of ancient times. 6 I call to remembrance my ſong in the night: I commune with mine own heart, and my ſpirit made diligent ſearch. 7 Will the Lord caſt off for ever? and will he be favourable no more? 8 Is his mercy clean gone for ever? doth his promiſe fail for evermore? 9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah. 10 And I ſaid, This is my infirmity: *but I will remember* the years of the right hand of the moſt High. 11 I will remember the works of the Lord: ſurely I will remember thy wonders of old. 12 I will meditate alſo of all thy work, and talk of thy doings. 13 Thy way, O God, *is* in the ſanctuary: who *is ſo* great a God as *our* God? 14 Thou *art* the God that doeſt wonders: thou haſt declared thy ſtrength among the people. 15 Thou haſt with *thine* arm redeemed thy people, the ſons of Jacob and Joſeph. Selah. 16 The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled. 17 The clouds poured out water, the ſkies ſent out a ſound: thine arrows alſo went abroad. 18 The voice of thy thunder *was* in the heaven: the lightnings lightned the world, the earth trembled and ſhook. 19 Thy way is in the ſea, and thy path in the great waters, and thy foot-ſteps are not known. 20 Thou leddeſt thy people like a flock, by the hand of Moſes and Aaron.

A Pſalm compoſed by *Aſaph*, and ſent by him to their Song-maſter, who was over the Children of *Jeduthun*; in which, ſays *Patrick*, I imagined at firſt Sight, that he repreſented the ſad Condition of *Hezekiah*, and the Motions of his Heart towards God in his Sickneſs, 2 *Chron*. xxxii. 24. *Iſa*. xxxviii. 1. But, upon further Conſideration, it appears from the latter Part of it, that he bewails the Calamity of all the Nation; either when *Sennacherib* over-ran the Country; or elſe in the Captivity of *Babylon*. If we refer to the latter, then it was not *Aſaph the Seer*, that made this *Pſalm*; but ſome other in After-times (ſee *Pſ*. lxxiv.) who laments the long Continuance of their Captivity; which looked like an utter forſaking of God; but he comforts himſelf at the laſt with the Remembrance of what God had done formerly for them, when he delivered them out of the *Egyptian* Bondage.

PSAL. LXXVIII.

An Exhortation to attend to, and inſtruct others in the Word and Works of God. A Rehearſal of the divine Law and Long-ſuffering to the unbelieving Iſraelites, *in their Journey from* Egypt *to* Canaan. *He chuſes* Zion *for a Place of Worſhip, and* David *to a Kingdom.*

Maſchil of *Aſaph*.

Ver. 1. GIve ear, O my people, to my law: incline your ears to the words of my mouth. 2 I will open my mouth in a parable; I will utter dark ſayings of old: 3 Which w
have heard and known, and our fathers have to
us. 4 We will not hide *them* from their childre
ſhewing to the generation to come, the praiſes
the Lord; and his ſtrength and his wonderf
works that he hath done. 5 For he eſtabliſhed
teſtimony in Jacob, and appointed a law in Iſra
which he commanded our fathers that they ſhou
make them known to their children. 6 That t
generation to come might know *them*, *even* t
children *which* ſhould be born: *who* ſhould ar
and declare *them* to their children: 7 That th
might ſet their hope in God, and not forget
works of God; but keep his commandmen
8 And might not be as their fathers, a ſtu
born and rebellious generation; a generati
that ſet not their heart aright, and whoſe ſpi
was not ſtedfaſt with God. 9 The children
Ephraim *being* armed *and* carrying bows, tu
ed back in the day of battle. 10 They k
not the covenant of God, and refuſed to walk
his law: 11 And forgat his works, and
wonders that he had ſhewed them. 12 M
vellous things did he in the ſight of their fath
in the land of Egypt *in* the field of Zoan.
He divided the ſea, and cauſed them to
through, and he made the waters to ſtand as
heap. 14 In the day time alſo he led th
with a cloud, and all the night with a light
fire. 15 He clave the rocks in the wildern
and gave them drink as out of the great dep
16 He brought ſtreams alſo out of the ro
and cauſed waters to run down like rivers.
And they ſinned yet more againſt him, by p
voking the moſt High in the wilderneſs.
And they tempted God in their heart, by aſk
meat for their luſt. 19 Yea, they ſpake ag
God: they ſaid, Can God furniſh a table in
wilderneſs? 20 Behold, he ſmote the rock,
the waters guſhed out, and the ſtreams o
flowed; can he give bread alſo? can he pro
fleſh for his people? 21 Therefore the L
heard *this*, and was wroth, ſo a fire was kin
againſt Jacob, and anger alſo came up againſ
rael; 22 Becauſe they believed not in God,
truſted not in his ſalvation: 23 Though he
commanded the clouds from above, and ope
the doors of heaven, 24 And had rained do
manna upon them to eat, and had given th
of the corn of heaven. 25 Man did eat an
food: he ſent them meat to the full. 26
cauſed an eaſt-wind to blow in the heaven:
by his power he brought in the ſouth-wind.
He rained fleſh alſo upon them as duſt,
feathered fowls like as the ſand of the ſea.
And he let it fall in the midſt of their camp, ro
about their habitations. 29 So they did
and were well filled: for he gave them their
deſire; 30 They were not eſtranged from t
luſt: but while their meat was yet in their mo
31 The wrath of God came upon them,
ſlew the fatteſt of them, and ſmote down
choſen *men* of Iſrael. 32 For all this they ſin
ſtill: and believed not for his wondrous wo
33 Therefore their days did he conſume
vanity, and their years in trouble. 34 W
he ſlew them, then they ſought him;
they returned and enquired early after God.
And they remembred that God was their r
and the high God their redeemer. 36 Ne
the

heleſs they did flatter him with their mouth, and
they lied unto him with their tongues. 37 For
heir heart was not right with him, neither were
they ſtedfaſt in his covenant. 38 But he *being*
ull of compaſſion, forgave *their* iniquity, and
eſtroyed *them* not; yea, many a time turned he
is anger away, and did not ſtir up all his wrath.
9 For he remembered that they *were but* fleſh;
wind that paſſeth away and cometh not again.
o How oft did they provoke him in the wilder-
eſs, *and* grieve him in the deſart? 41 Yea, they
rned back and tempted God, and limited the
oly One of Iſrael. 42 They remembered not
s hand, *nor* the day when he delivered them
om the enemy. 43 How he had wrought his
gns in Egypt, and his wonders in the field of
oan: 44 And had turned their rivers into
ood; and their floods that they could not drink.
5 He ſent divers ſorts of flies among them,
hich devoured them; and frogs, which de-
royed them. 46 He gave alſo their increaſe
to the caterpillar, and their labour unto the
uſt. 47 He deſtroyed their vines with hail,
d their ſycomore-trees with froſt. 48 He
ve up their cattle alſo to the hail, and their
cks to hot thunder-bolts. 49 He caſt upon
em the fierceneſs of his anger, wrath and in-
gnation and trouble, by ſending evil angels
ng *them*. 50 He made a way to his anger,
ſpared not his ſoul from death: but gave their
over to the peſtilence. 51 And ſmote all
firſt-born in Egypt: the chief of *their*
ngth in the tabernacles of Ham: 52 But
de his own people to go forth like ſheep, and
ided them in the wilderneſs like a flock. 53
d he led them on ſafely, ſo that they feared
: but the ſea overwhelmed their enemies. 54
d he brought them to the border of his ſanc-
y, *even to* this mountain, *which* his right
d had purchaſed. 55 He caſt out the heathen
before them, and divided them an inheri-
ce by line, and made the tribes of Iſrael to
ll in their tents. 56 Yet they tempted and
voked the moſt high God, and kept not
teſtimonies: 57 But turned back and dealt
aithfully like their fathers: they were turned
e like a deceitful bow. 58 For they provoked
to anger with their high places, and moved
to jealouſie with their graven images. 59
en God heard this, he was wroth, and
tly abhorred Iſrael: 60 So that he forſook
tabernacle of Shiloh, the tent *which* he placed
ng men: 61 And delivered his ſtrength into
ivity, and his glory into the enemies hand.
He gave his people over alſo unto the ſword:
was wroth with his inheritance. 63 The
conſumed their young men: and their
dens were not given to marriage. 64 Their
s fell by the ſword: and their widows
no lamentation. 65 Then the Lord
ed as one out of ſleep, *and* like a mighty
that ſhouteth by reaſon of wine. 66 And
note his enemies in the hinder parts: he
them to a perpetual reproach. 67 More-
he refuſed the tabernacle of Joſeph: and
not the tribe of Ephraim. 68 But choſe
ibe of Judah, the mount Zion which he
d. 69 And he built his ſanctuary like high
es, like the earth which he hath eſtabliſhed
ver. 70 He choſe David alſo his ſervant,
and took him from the ſheepfolds: 71 From following the ews great with young, he brought him to feed Jacob his people, and Iſrael his inheritance. 72 So he fed them according to the integrity of his heart: and guided them by the ſkilfulneſs of his hands.

This *Pſalm* was indited, that the *Iſraelites* and all their Poſterity, might preſerve in Mind the wonderful Works of God. An Epitome of which (for the Help of their Memory) he here preſents them withal, from the Time of their coming out of *Egypt*, till *David's* Promotion to the Throne: Where this Narration concluding, it makes it probable this *Pſalm* was compoſed by that *Aſaph*, ſo often mentioned, as one of the principal Singers in thoſe Days; who ſetting before the People, as in a Table, the Benefits their Fathers had received, with their ſhameful Ingratitude, and the Puniſhments inflicted upon them for it, teaches and inſtructs them who ſucceeded (for which Reaſon ſome will have it called *Maſchil*, ſee *Pſ.* xxxii.) to learn greater Gratitude and Fidelity to their Benefactor; for Fear they ſhould incur his higher Diſpleaſure, if they did not beware of ſuch ſad Examples.

PSAL. LXXIX.

The Pſalmiſt *complains of the Ruin and Deſolation of* Jeruſalem; *expoſtulates with God about his long Anger and Jealouſy; entreats for the Forgiveneſs of their Sins, and ſpeedy Help and Mercy, to the everlaſting Praiſe of his Name.*

A *Pſalm* of *Aſaph*.

Ver. 1. O God, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jeruſalem on heaps. 2 The dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth. 3 Their blood have they ſhed like water round about Jeruſalem: and there was none to bury *them*. 4 We are become a reproach to our neighbours: a ſcorn and deriſion to them that are about us. 5 How long, Lord? wilt thou be angry for ever? ſhall thy jealouſie burn like fire? 6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. 7 For they have devoured Jacob, and laid waſte his dwelling-place. 8 O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us: for we are brought very low. 9 Help us, O God of our ſalvation, for the glory of thy name: and deliver us and purge away our ſins for thy name ſake. 10 Wherefore ſhould the heathen ſay, Where *is* their God? let him be known among the heathen in our ſight *by* the revenging of the blood of thy ſervants *which is* ſhed. 11 Let the ſighing of the priſoner come before thee, according to the greatneſs of thy power: preſerve thou thoſe that are appointed to die. 12 And render unto our neighbours ſeven-fold into their boſom, their reproach wherewith they have reproached thee, O Lord. 13 So we thy people and ſheep of thy paſture, will give thee thanks for ever; we will ſhew forth thy praiſe to all generations.

This *Pſalm* was penn'd, in all Probability, upon the ſame Occaſion with the lxxivth, *viz.* the Deſtruction of *Jeruſalem* by *Nebuchadnezzar:* For, it's altogether unlikely, that this ſhould have Reſpect to the Times of *Antiochus Epiphanes*, as many imagine, and among the reſt *Theodoret*; which is the more ſtrange, becauſe the ſame Reaſon he gives there, why the lxxivth does not belong to thoſe Times (which he repeats again upon *Pſ.* lxxx. 17.) lies as ſtrongly againſt the Application of this *Pſalm* to the Fury and Rage wherewith that Prince fell upon the *Jewiſh* Nation: Whoſe miſerable Calamity under *Nebuchadnezzar*, we find bewailed by *Jeremiah*, who then lived (*Jer.* x. 25.) in the very Words of the 6th and 7th Verſes of this *Pſalm*; which is ſome Indication, that they belong both to the ſame Matter: But whether *Jeremiah* took them from *Aſaph*, or *Aſaph* from him, cannot certainly be determined. The latter is moſt likely, becauſe this Pſalm ſeems to have been written after that Deſolation had continued ſome Time.

P S A L. LXXX.

The Pſalmiſt *bemoans the Miſeries and ſad Condition of the Church; and prays for Deliverance, with a Promiſe of Thankfulneſs.*

To the chief Muſician upon *Shoſhannim-Eduth.* A *Pſalm* of *Aſaph.*

Ver. 1. GIve ear, O Shepherd of Iſrael, thou
that leadeſt Joſeph like a flock, thou
that dwelleſt betwen the cherubims, ſhine forth.
2 Before Ephraim, and Benjamin, and Manaſſeh,
ſtir up thy ſtrength, and come *and* ſave us. 3
Turn us again, O God: and cauſe thy face to
ſhine, and we ſhall be ſaved. 4 O Lord God of
hoſts, how long wilt thou be angry againſt the
prayer of thy people? 5 Thou feedeſt them
with the bread of tears; and giveſt them
tears to drink in great meaſure. 6 Thou
makeſt us a ſtrife unto our neighbours:
and our enemies laugh among themſelves. 7
Turn us again, O God of hoſts, and cauſe thy
face to ſhine, and we ſhall be ſaved. 8 Thou
haſt brought a vine out of Egypt: Thou haſt
caſt out the heathen, and planted it. 9 Thou
preparedſt *room* before it, and didſt cauſe it to
take deep root, and it filled the land. 10 The
hills were covered with the ſhadow of it, and the
boughs thereof *were like* the goodly cedars. 11
She ſent out her boughs unto the ſea, and her
branches unto the river. 12 Why haſt thou *then*
broken down her hedges, ſo that all they which
paſs by the way, do pluck her? 13 The boar
out of the wood doth waſte it, and the wild beaſt
of the field doth devour it. 14 Return we beſeech
thee, O God of hoſts: look down from heaven,
and behold and viſit this vine; 15 And the
vineyard which thy right hand hath planted, and
the branch *that* thou madeſt ſtrong for thy ſelf.
16 *It is* burnt with fire, *it is* cut down: they
periſh at the rebuke of thy countenance. 17
Let thy hand be upon the man of thy right
hand, upon the ſon of man *whom* thou madeſt
ſtrong for thy ſelf. 18 So will not we go back
from thee: quicken us, and we will call upon
thy name. 19 Turn us again, O Lord God of
hoſts, cauſe thy face to ſhine, and we ſhall be
ſaved.

Shoſhannim ſeems to be the Name of a muſical Inſtrument; tho' many ſeparate the latter Part of the Word from the former, and expound *Eduth*, *a Teſtimony*, or Witneſs between God and his People, of his Relation to them, and of their Dependance on him.

This *Pſalm* was compoſed, either, 1. Upon the ſame Occaſion with the former, namely, the Deſtruction of *Jeruſalem* by the *Chaldeans*, as moſt conceive. Which yet, ſays *Pool*, ſeems not probable, becauſe there is no Mention of the Temple, nor of *Jeruſalem*,
as in the preceding Pſalm; nor of the Tribe of *Judal*
which was moſt concerned in that Deſolation, but
Joſeph, Ver. 1. and of the Tribes of *Ephraim* and *Ma*
naſſeh, which were gone into Captivity long before th
Time; nor do the Expreſſions in this Pſalm, impo
ſuch a deſolating Judgment, as thoſe in the former d
Or, 2. On Occaſion of the Ten Tribes, as ſome other
imagine. But why then is *Benjamin* named, which
none of that Number who were carried away Captive
but was joined to *Judah*? Or, 3. On Occaſion of ſom
other Calamities, which beſel the Tribes of *Iſrael*, a
ter their Diviſion into two Kingdoms, and before t
Captivity and Deſtruction of either of them: In whic
all the Evils mentioned in this Pſalm did beſal the
ſometimes in one Tribe or Part, and ſometimes in an
ther, as is manifeſt from their Hiſtory.

P S A L. LXXXI.

An Exhortation to a ſolemn praiſing of God; w
complains of their Diſobedience.

To the chief Muſician upon *Gittith.* A *Pſalm*
Aſaph.

Ver. 1. SIng aloud unto God our ſtreng
make a joyful noiſe unto the God
Jacob. 2 Take a pſalm and bring hither t
timbrel, the pleaſant harp with the pſaltery.
Blow up the trumpet in the new-moon, in t
time appointed, on our ſolemn feaſt-day.
For this *was* a ſtatute for Iſrael, *and* a law
the God of Jacob. 5 This he ordained in Joſe
for a teſtimony, when he went out through t
land of Egypt; where I heard a language t
I underſtood not. 6 I removed his ſhoul
from the burden: his hands were delivered fr
the pots. 7 Thou calledſt in trouble, and
delivered thee; I anſwered thee in the ſec
place of thunder: I proved thee at the wa
of Meribah. Selah. 8 Hear, O my peop
and I will teſtifie unto thee: O Iſrael, If th
wilt hearken unto me: 9 There ſhall no ſtra
god be in thee: neither ſhalt thou worſhip a
ſtrange god. 10 I am the Lord thy God whi
brought thee out of the land of Egypt: open t
mouth wide, and I will fill it. 11 But
people would not hearken to my voice: and
rael would none of me. 12 So I gave them
unto their own hearts luſt: *and* they walked
their own counſels. 13 O that my people h
hearkned unto me, *and* Iſrael had walked
my ways! 14 I ſhould ſoon have ſubdued th
enemies, and turned my hand againſt the
verſaries. 15 The haters of the Lord ſho
have ſubmitted themſelves unto him: but th
times ſhould have endured for ever. 16
ſhould have fed them alſo with the fineſt of
wheat: and with honey out of the rock ſhou
have ſatisfied thee.

This *Pſalm* ſeems to have been made for the U
the Church in ſolemn Feaſts; particularly, either
every firſt Day of the Month, or upon the firſt D
the ſeventh Month, which was celebrated with a
ſolemn Blaſt of Trumpets, *Levit.* xxiii. 24. N
xxix. 1. becauſe that Month was more ſacred
others, by reaſon of the Concurrence of divers relig
Ceremonies: In it the Prophet exhorts the Pe
highly to praiſe the Lord God, for his manifold M
cies and Deliverances, complaining of the Diſobed
of the People tending to their own Hurt.

P S A L. LXXXII.

The Pſalmiſt *reproves the Judges for their N*

gence and Want of Judgment, and prays the Lord
to judge.

A *Pſalm* of *Aſaph*.

Ver. 1. GOD ſtandeth in the congregation of
the mighty: he judgeth among the
gods? 2 How long will ye judge unjuſtly, and
accept the perſons of the wicked? Selah. 3
Defend the poor and fatherleſs: do juſtice to
the afflicted and needy. 4 Deliver the poor
nd needy; rid *them* out of the hand of the
icked. 5 They know not, neither will they
nderſtand; they walk on in darkneſs: all the
oundations of the earth are out of courſe.
I have ſaid, Ye *are* gods: and all of you
re children of the moſt High. 7 But ye ſhall
ie like men, and fall like one of the princes. 8
riſe, O God, judge the earth: for thou ſhalt
nherit all nations.

Tho' there had been a notable Reformation made
y Jehoſhaphat, 2 Chron. xix. 5, 6, &c. which had been
rowing in the ſupreme Court of Judicature at *Jeru-*
lem, as well as in the leſſer Courts in other Cities, ever
ce the Times of *David* and *Solomon* (who took Care
ſee Juſtice done, 1 *Chron.* xviii. 14. 1 *Kings* iii.
28.) yet it appears by the frequent Complaints of
aiah, that when *Hezekiah* (in whoſe Days that Pro-
et lived) came to the Crown, there was a general
epravation again; and that notwithſtanding the A-
ndment he had made in Matters of the Divine Wor-
p (2 *Chron.* xxx, xxxi.) and his Reſolutions and En-
avours, no queſtion, to reform the Abuſes which were
their Civil Judicature, they continued ſtill exceeding
rrupt: Inſomuch that *Iſaiah* calls their Judges, *Ru-*
s of Sodom, Iſa. i. 10. (when he finds no Fault with
ir religious Services, Ver. 11, 12, &c.) and ſays,
ir Princes *were rebellious, Companions of Thieves,*
ing Gifts, and following after Rewards, Ver. 23.
Where, it is evident, he deſcribes the Judges in the
heſt Court of all; who are called by the Name of
inces in ſeveral Places, particularly in *Jeremiah*;
o being condemned by the Prieſts, and Prophets,
People, as a Man worthy to die, *Jer.* xxvi. 8, 9.
brought before the *Princes*, Ver. 10, 11. at whoſe
he cleared himſelf ſo well, that they acquitted him,
. 16.

And as there they are called *Princes*, with reſpect to
ir Superiority over the People; ſo here in this
lm, they are called *Elohim*, *Gods*, in reſpect to the
ntain of their Power, which was from the moſt
h, who honoured them with his own Name; which
frequent for thoſe of the ſupreme Court, that
e, not unreaſonably, underſtand thoſe Words,
g. ix. 13. which we render, *chears the Heart of*
and Man, in this Manner: Wine alike chears
Princes and People, Judges and Clients, the meaner
ons (called in this *Pſalm*, *Adam*, *Man*, Ver. 6, 7.)
ell as the greateſt, who in Oppoſition to them are
d *Gods*: Whom *Aſaph* (who lived in the Time of
ekiah, 2 Chron. xxix. 30.) admoniſhes to be more
ul in their Duty; and to remember that God ob-
d them, and would judge them.

PSAL. LXXXIII.

Church's Complaint of her Enemies Conſpiracies.
er Prayer againſt Oppreſſors; that God would
l them with Shame, and make them know, that
alone is Jehovah.

A Song or Pſalm of *Aſaph*.

1. KEEP not thou ſilence, O God:
hold not thy peace, and be not
O God. 2 For lo, thine enemies make
mult: and they that hate thee, have lift up
head. 3 They have taken crafty counſel
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againſt thy people, and conſulted againſt thy hidden ones. 4 They have ſaid, Come, and let us cut them off from *being* a nation: that the name of Iſrael may be no more in remembrance. 5 For they have conſulted together with one conſent: they are confederate againſt thee. 6 The tabernacles of Edom, and the Iſhmaelites: of Moab, and the Hagarenes. 7 Gebal, and Ammon, and Amalek, the Philiſtines, with the inhabitants of Tyre. 8 Aſſur alſo is joyned with them; they have holpen the children of Lot. Selah. 9 Do unto them, as *unto* the Midianites, as *to* Siſera, as *to* Jabin, at the brook of Kiſon: 10 *Which* periſhed at Endor: they became *as* dung for the earth. 11 Make their nobles like Oreb and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: 12 Who ſaid, let us take to our ſelves the houſes of God in poſſeſſion. 13 O my God, make them like a wheel: as the ſtubble before the wind. 14 As the fire burneth the wood, and as the flame ſetteth the mountains on fire; 15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm. 16 Fill their faces with ſhame: that they may ſeek thy name, O Lord. 17 Let them be confounded and troubled for ever; yea, let them be put to ſhame and periſh; 18 That *men* may know, that thou whoſe name alone *is* JEHOVAH, *art* the moſt high over all the earth.

The Occaſion of this *Pſalm* is maniſeſt from the Body of it; and it ſeems to have been a dangerous Attempt and Conſpiracy of divers neighbouring Nations, again *Iſrael* or *Judah*. It ſeems to be a Form of Prayer againſt the Danger the Church was in, probably, that mentioned, 2 *Chron.* xx. wherein the different Nations here mentioned, might be engaged, tho' all of them be not there expreſſed; this being uſual in the ſacred Hiſtorians, for the latter to record the Paſſages which the former omitted. Or, it may have a more general Reſpect to the ſeveral Enterprizes and Combinations of all thoſe People againſt them, ſome at one Time, and ſome at another.

PSAL. LXXXIV.

The Bleſſedneſs of thoſe who dwell in the Sanctuary. What the Word of the Lord is to them that truſt in him.

To the chief Muſician upon *Gittith*. A *Pſalm* for the Sons of *Korah*.

Ver. 1. HOW amiable *are* thy tabernacles, O Lord of hoſts: 2 My ſoul longeth, yea, even fainteth for the courts of the Lord; my heart and my fleſh crieth out for the living God. 3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, *even* thine altars, O Lord of hoſts, my King, and my God. 4 Bleſſed *are* they that dwell in thy houſe; they will be ſtill praiſing thee. Selah. 5 Bleſſed *is* the man, whoſe ſtrength *is* in thee: in whoſe heart *are* the ways *of them*. 6 *Who* paſſing through the valley of Baca, make it a well: the rain alſo filleth the pools. 7 They go from ſtrength to ſtrength, *every one of them* in Zion appeareth before God. 8 O Lord God of hoſts, hear my prayer: give ear, O God of Jacob. Selah. 9 Behold, O God our ſhield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs. 11 For the Lord God *is* a ſun and ſhield: the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly. 12 O Lord of hoſts, bleſſed *is* the man that truſteth in thee.

It is uncertain to what Times this *Pſalm* belongs. They ſeem to have moſt Reaſon on their Side, who think it was compoſed on the ſame Occaſion with the xliid and xliiid, when *David* was forced from *Jeruſalem* by the Rebellion of his Son *Abſalom*, moſt paſſionately longed to be reſtored to the Place of God's Worſhip. But it may as well, or better, in my Judgment, ſays *Patrick*, be thought to have been compoſed by ſome pious *Levite* in the Country, when *Sennacherib*'s Army had blocked up the Way to *Jeruſalem*, and hindered them from waiting upon the Service of God in the Temple; where he judged the loweſt Miniſter, that of a Porter (Ver. 10.) to be far more honourable, than the higheſt Preferment among *Pagan* Nations.

Who paſſing through the Valley of Baca, make it a Well]. *Baca*, a Place ſo called, which ſome *Jewiſh* and other Writers affirm, was a very dry Place, and therefore incommodious for Travellers in thoſe hot Countries, and in hot Seaſons. Which Place may be here mentioned, not excluſive of other Ways and Paſſages; for this Highway being but one, and on one Side of *Jeruſalem*, could not be a general Way for all the *Iſraelites* thither, but Synechdochically, for all the Places of the like Nature, which made their Journey to *Jeruſalem* unpleaſant or inconvenient. But their Zeal for God's Service eaſily overcame theſe and other Difficulties. Or, *The Valley of Tears*, as this Valley might be called, for the Trouble and Vexation which Travellers found of Drought, or otherwiſe.

They make it a Well, or *Wells*. That is, they dig divers little Pits or Wells in it for their Relief. This Trouble they willingly undertook, rather than neglect the Opportunity of going up to *Jeruſalem* at their ſolemn Feaſts. And poſſibly they did this, not only for themſelves, but for the Benefit of other Travellers who came after them. See *Pool*'s Annot.

P S A L. LXXXV.

The Pſalmiſt *prays for the Continuance of God's Mercies; reſolves to wait on the Lord, and hear what he will ſpeak. His Confidence in his Goodneſs, Mercy and Truth.*

To the chief Muſician. A *Pſalm* for the Sons of *Korah*.

Ver. 1. LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob. 2 Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſins. Selah. 3 Thou haſt taken away all thy wrath: thou haſt turned *thy ſelf* from the fierceneſs of thine anger. 4 Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe. 5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? 6 Wilt thou not revive us again: that thy people may rejoice in thee? 7 Shew us thy mercy, O Lord, and grant us thy ſalvation. 8 I will hear what God the Lord will ſpeak: for he will ſpeak peace unto his people, and to his ſaints; but let them not turn again to folly. 9 Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land. 10 Mercy and truth are met together: righteouſneſs and peace have kiſſed *each other*. 11 Truth ſhall ſpring out of the earth: and righteouſneſs ſhall look down from heaven. 12 Yea, the Lord ſhall give *that* which is good: and our land ſhall yield her increaſe. 13 Righteouſneſs ſhall go before him: and ſhall ſet *us* in the way of his ſteps.

It is thought by many, that this *Pſalm* was compoſed by ſome of the Sons of *Korah*, after *David*'s Baniſhment from *Jeruſalem* by his Son *Abſalom* (called a
Captivity, as we read *Iſa.* xiv. *ult.*) and his happy
Reſtoration to his Kingdom; tho' not to ſuch a Settlement as they deſired. But it may as well, or better,
be applied to the miraculous Providence which drove
Sennacherib out of the Land (who had taken many
Captives, *Iſa.* v. 13.) and reſtored them to the happy
Liberty, whoſe Loſs they bewailed in the Pſalm foregoing.

Which Way ſoever we underſtand it, the Compoſure
is ſuch, that it might be much better uſed by them after their Return from the Captivity of *Babylon*, than a
any other Time; when they were infeſted with many
Enemies, who diſturbed the peaceable Enjoyment o
their Country and Religion. And therefore it is poſſible it might be reviewed, if not made, in thoſe Days
and delivered to the chief Maſter of Muſick in th
Temple, to be ſung preſently after the Foundation o
it was laid; (*Ezra* iii. 10, 11, *&c.*) but the Wor
hinder'd from proceeding by the Oppoſition of thei
Enemies.

P S A L. LXXXVI.

David *ſtrengthens himſelf in Prayer, and deſir
the Continuance of God's Grace; complains o
his proud Enemies, and entreats for ſome Tok
of his Love, to their Shame and Confuſion.*

A Prayer of *David*.

Ver. 1. BOw down thine ear, O Lord, he
me: for I am poor and needy.
Preſerve my ſoul, for I am holy: O thou m
God, ſave thy ſervant that truſteth in thee.
Be merciful unto me, O Lord: for I cry un
thee daily. 4 Rejoice the ſoul of thy ſervant
for unto thee, O Lord, do I lift up my ſoul.
For thou, Lord, *art* good and ready to forgive
and plenteous in mercy unto all them that ca
upon thee. 6 Give ear, O Lord, unto m
prayer: and attend to the voice of my ſupplica
ons. 7 In the day of my trouble I will call u
on thee: for thou wilt anſwer me. 8 Amon
the gods *there is* none like unto thee, O Lor
neither *are there any works* like unto thy work
9 All nations whom thou haſt made ſhall com
and worſhip before thee, O Lord: and ſha
glorifie thy name. 10 For thou *art* great an
doeſt wondrous things: thou *art* God alone.
Teach me thy way, O Lord, I will walk in th
truth: unite my heart to fear thy name. 12
will praiſe thee, O Lord my God, with all m
heart: and I will glorifie thy name for ev
more. 13 For great is thy mercy toward m
and thou haſt delivered my ſoul from the low
hell. 14 O God, the proud are riſen agai
me, and the aſſemblies of violent *men* ha
ſought after my ſoul: and have not ſet th
before them. 15 But thou, O Lord, *art* a Go
full of compaſſion, and gracious: long-ſufferin
and plenteous in mercy and truth. 16 O
unto me, and have mercy upon me, give
ſtrength unto thy ſervant, and ſave the ſon
thine handmaid. 17 Shew me a token for go

hat they which hate me may ſee *it*, and be
ſhamed: becauſe thou, Lord, haſt holden me,
nd comforted me.

Preſerve my Soul, for I am holy] That is, ſancti-
ed, in ſome Meaſure, by thy Grace, and ſincerely
evoted to thy Service. This *David* ſpeaks, not in a
Way of vain Oſtentation, but, partly, as a powerful Ar-
ument to move God to hear his Prayer, becauſe he
as one of thoſe to whom God had engaged himſelf
y Promiſe and Covenant; and, partly, by way of juſt
indication of himſelf from the Cenſures of his Ene-
ies, who repreſented him to the World as a groſs
iſſembler, and ſecretly a very wicked Man; concern-
g which he here makes a ſolemn Appeal to God,
ſiring Audience and Help from God, on no other
erms than upon this Suppoſition, that he was a holy
an, which, by the Way, ſavoureth no more of Ar-
gance, than where he, in another Place, profeſſeth
great Love to, and Longing after God, his ſincere
bedience to all God's Commands, and his Hatred of
ery falſe Way, and the like.

PSAL. LXXXVII.

e Prophet celebrates the Glory of the Church, and
God's Love to it; of the Increaſe, Honour, and
Comfort thereof.

A Pſalm or Song for the Sons of *Korah*.

r. 1. HIS foundation *is* in the holy moun-
tains. 2 The Lord loveth the
tes of Zion, more than all the dwellings of
cob. 3 Glorious things are ſpoken of thee,
city of God. Selah. 4 I will make mention
Rahab and Babylon, to them that know me;
hold Philiſtia, and Tyre with Ethiopia: this
was born there. 5 And of Zion it ſhall be
, This and that man was born in her: and
Higheſt himſelf ſhall eſtabliſh her. 6 The
d ſhall count when he writeth up the people,
this *man* was born there. Selah. 7 As well
ſingers as the players on inſtruments *ſhall be*
e: all my ſprings *are* in thee.

This *Pſalm* was, without doubt, compoſed after the
lding of the Temple; and, as learned Men think,
it ſeems probable, when the People were newly
rned out of *Babylon*, and laboured under many
couragements about the Return of their Brethren;
the very many Difficulties and Obſtructions they
with in rebuilding their Temple and City.

PSAL. LXXXVIII.

Pſalmiſt *declares his former Practice of Prayer*
God; *begs preſent Audience; declares his Mi-*
ry and Frailty, and what he ſuffered from
God's Wrath, and the Unkindneſs of his Friends.
His Mourning and Ejaculation.

ong or Pſalm for the Sons of *Korah*, to the
hief Muſician upon *Mahalath Leannoth*, *Maſ-*
hil of *Heman* the *Ezrahite*.

1. O Lord God of my ſalvation, I have
cried day *and* night before thee. 2
my prayer come before thee: incline thine
unto my cry. 3 For my ſoul is full of
bles: and my life draweth nigh unto the
e. 4 I am counted with them that go down
the pit: I am as a man *that hath* no ſtrength.
ree among the dead, like the ſlain that lie in
grave, whom thou remembreſt no more:
they are cut off from thy hand. 6 Thou
laid me in the loweſt pit, in darkneſs, in
the deeps. 7 Thy wrath lieth hard upon me,
and thou haſt afflicted *me* with all thy waves.
Selah. 8 Thou haſt put away mine acquaintance
far from me: thou haſt made me an abomination
unto them: I am ſhut up, and I cannot come
forth. 9 Mine eye mourneth by reaſon of affliction:
Lord, I have called daily upon thee, I have
ſtretched out my hands unto thee. 10 Wilt
thou ſhew wonders to the dead? ſhall the dead
ariſe *and* praiſe thee? Selah. 11 Shall thy loving-
kindneſs be declared in the grave? *or* thy faith-
fulneſs in deſtruction? 12 Shall thy wonders be
known in the dark? and thy righteouſneſs in the
land of forgetfulneſs? 13 But unto thee have I
cried, O Lord, and in the morning ſhall my
prayer prevent thee. 14 Lord, why caſteſt thou
off my ſoul? *why* hideſt thou thy face from me?
15 I *am* afflicted and ready to die, from my
youth up: *while* I ſuffer thy terrors, I am
diſtracted. 16 Thy fierce wrath goeth over me,
thy terrors have cut me off. 17 They came
round about me daily like water, they com-
paſſed me about together. 18 Lover and friend
haſt thou put far from me, *and* mine acquaintance
into darkneſs.

Mahalath. This ſeems to be the Name of the Tune or Inſtrument, *Pſ.* liii.—*Leannoth.* This may be either the latter Part of the proper Name of the Tune or Inſtrument; or an appellative Name; and ſo ſome render it, *to ſing*, or *to be ſung*, to wit, alternately.

Who this *Heman* was, is uncertain. Not he who was the famous Singer in *David*'s Time, for he was of the Tribe of *Levi*, (1 *Chron.* vi. 32. xv. 17.) whereas this was deſcended from *Zerah*, who was one of the Sons of *Judah*, 1 Chron. ii. 6. where we find indeed not only *Heman*, but *Ethan*, (to whom the next Pſalm is aſcribed) mentioned as two of *Zerah*'s Sons: But we cannot reaſonably think that they were, in thoſe early Times, the Authors of theſe two Pſalms; becauſe *Ethan* plainly makes mention of *David*, and the Promiſe which God had paſſed to him of a perpetual Kingdom.

It remains therefore that theſe two here mentioned were of the Poſterity of the Sons of *Zerah* (thence called *Ezrahites*) and had the Names of their noble Anceſtors given them, to perpetuate the Memory of thoſe who were ſo famous for Wiſdom, 1 *Kings* iv. 31.

But in what Time they lived, cannot certainly be determined; it is probable when *Jechoniah*, otherwiſe called *Jehoiachin* (or after him *Zedekiah*) was taken, and carried captive to *Babylon*, together with Abundance of the Nobility, and principal Commanders and Artizans, 2 *Kings* xxiv. 14, 15, 16. In ſome of which Ranks, I ſuppoſe, ſays *Patrick*, this *Heman* was; who being caſt into a dark Priſon, (which hath made ſome fancy *Jehoiachin* himſelf made it) Ver. 6, 8. or otherwiſe as miſerably treated as if he had been in a Dungeon; bewails his private Calamity; as *Ethan* in the next Pſalm doth the Publick.

PSAL. LXXXIX.

The Pſalmiſt *praiſes God for keeping Covenant with* David *and his Seed; for his Care over the Church; and for his Favours to the Kingdom. Complains, expoſtulates with, prays to, and bleſſes God.*

Maſchil of *Ethan* the *Ezrahite*.

Ver. 1. I Will ſing of the mercies of the Lord
for ever: with my mouth will I make
known thy faithfulneſs to all generations. 2 For
I have ſaid, Mercy ſhall be built up for ever:
thy faithfulneſs ſhalt thou eſtabliſh in the very

heavens. 3 I have made a covenant with my choſen, I have ſworn unto David my ſervant. 4 Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah. 5 And the heavens ſhall praiſe thy wonders, O Lord: thy faithfulneſs alſo in the congregation of the ſaints. 6 For who in the heaven can be compared unto the Lord? *who* among the ſons of the mighty can be likened unto the Lord? 7 God is greatly to be feared in the aſſembly of the ſaints: and to be had in reverence of all *them that are* about him. 8 O Lord God of hoſts, who *is* a ſtrong Lord like unto thee? or to thy faithfulneſs round about thee? 9 Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them. 10 Thou haſt broken Rahab in pieces, as one that is ſlain; thou haſt ſcattered thine enemies with thy ſtrong arm. 11 The heavens *are* thine, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof, thou haſt founded them. 12 The north and the ſouth thou haſt created them: Tabor and Hermon ſhall rejoice in thy name. 13 Thou haſt a mighty arm: ſtrong is thy hand, *and* high is thy right hand. 14 Juſtice and judgment *are* the habitation of thy throne: mercy and truth ſhall go before thy face. 15 Bleſſed *is* the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance. 16 In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted. 17 For thou *art* the glory of their ſtrength; and in thy favour our horn ſhall be exalted 18 For the Lord is our defence: and the holy One of Iſrael *is* our king. 19 Then thou ſpakeſt in viſion to the holy One, and ſaidſt, I have laid help upon *one that is* mighty: I have exalted *one* choſen out of the people. 20 I have found David my ſervant: with my holy oyl have I anointed him. 21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him. 22 The enemy ſhall not exact upon him: nor the ſon of wickedneſs afflict him. 23 And I will beat down his foes before his face, and plague them that hate him. 24 But my faithfulneſs and my mercy *ſhall be* with him: and in my name ſhall his horn be exalted. 25 I will ſet his hand alſo in the ſea, and his right hand in the rivers. 26 He ſhall cry unto me, Thou *art* my father, my God, and the rock of my ſalvation. 27 Alſo I will make him *my* firſt-born, higher than the kings of the earth. 28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him. 29 His ſeed alſo will I make *to endure* for ever, and his throne as the days of heaven. 30 If his children forſake my law, and walk not in my judgments; 31 If they break my ſtatutes, and keep not my commandments: 32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. 33 Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. 34 My covenant will I not break, nor alter the thing *that is* gone out of my lips. 35 Once have I ſworn by my holineſs, that I will not lie unto David. 36 His ſeed ſhall endure for ever, and his throne as the ſun before me. 37 It ſhall be eſtabliſhed for ever as the moon, and *as* a faithful witneſs in heaven. Selah. 38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed. 39 Thou haſt
made void the covenant of thy ſervant: thou
haſt profaned his crown, *by caſting it* to the
ground. 40 Thou haſt broken down all his
hedges, thou haſt brought his ſtrong holds to
ruin. 41 All that paſs by the way ſpoil him:
he is a reproach to his neighbours. 42 Thou
haſt ſet up the right hand of his adverſaries:
thou haſt made all his enemies to rejoice. 43
Thou haſt alſo turned the edge of his ſword, and
haſt not made him to ſtand in the battle. 44
Thou haſt made his glory to ceaſe, and caſt
his throne down to the ground. 45 The days
of his youth haſt thou ſhortened; thou haſt co-
vered him with ſhame. Selah. 46 How long,
Lord, wilt thou hide thy ſelf, for ever? ſhall
thy wrath burn like fire? 47 Remember how
ſhort my time is: wherefore haſt thou made a
men in vain? 48 What man *is he that* liveth
and ſhall not ſee death? ſhall he deliver his ſou
from the hand of the grave? Selah. 49 Lord
where are thy former loving-kindneſſes, *whic*
thou ſwareſt unto David in thy truth? 50 Re
member, Lord, the reproach of thy ſervants
how I do bear in my boſom *the reproach of* a
the mighty people; 51 Wherewith thine enemi
have reproached, O Lord; wherewith they hav
reproached the footſteps of thine anointed. 5
Bleſſed *be* the Lord for evermore, Amen, an
amen.

The Author of this *Pſalm* was near of Kin to hi
that made the foregoing, (as was there obſerv'd) a
they lived, I ſuppoſe, ſays *Patrick*, in the ſame Tim
Only *Heman* bewailed ſome private Affliction whi
had befallen him; whereas *Ethan* (after a thankf
Acknowledgment of the Benefits God beſtowed up
them, and eſpecially of his Promiſe made to *David*
Samuel and *Nathan* of ſettling the Kingdom upon hi
and his Poſterity for ever) ſadly laments the publi
Calamity, by the Subverſion of the Royal Family a
Government, in the Days of *Jehoiachin*, or *Zedekia*
Whoſe miſerable Fate ſeems in the Concluſion of t
Pſalm to be bewailed with the greater Paſſion, b
cauſe it looked like a Breach of God's Promiſe
David; and gave the *Babylonians* and other Natio
who aſſiſted in their Deſtruction, Occaſion to ſ
that notwithſtanding all the Promiſes they boaſted
and the Fidelity of their God in their Performan
there was now a Period put to *David*'s Family a
Kingdom.

That's the cleareſt Account I can give of the Me
ing of the laſt Clauſe of the laſt Verſe but one; wh
we read that they *reproached the Foot-ſteps of his ano*
ed. The Word we render *Foot-ſteps*, ſignifies prop
the Heel of a Man's Foot; and from thence is tr
ſlated to ſignify the End of any Thing, as in *P*
cxix. 33. which Notion of it, in my Judgment,
ſuits with all that goes before in the Pſalm, concern
the Stability of *David*'s Kingdom; which their E
mies now boaſted (as we ſay) they ſaw upon its
Legs: And the Truth is, it was never reſtored to
Family, till *Chriſt*, the great Son of *David*, c
to whom ſome Paſſages in this Pſalm are applied
by the *Jews* themſelves.

PSAL. XC.

Moſes *declares the Eternity and Providence*
God; deſcribes the Miſery and Shortneſs
Man's Life; prays for Wiſdom to number
Days; and for the Knowledge and ſenſible Ex
rience of God's good Providence.

A Prayer of *Moſes*, the Man of God.

Ver. 1. LORD, thou haſt been our dwelling-place in all generations. 2 Before the mountains were brought forth, or ever thou
hadſt formed the earth and the world: even
from everlaſting to everlaſting thou *art* God. 3
Thou turneſt man to deſtruction: and ſayeſt,
Return ye children of men. 4 For a thouſand
years in thy ſight *are but* as yeſterday when it is
aſt, and *as* a watch in the night. 5 Thou
arrieſt them away as with a flood, they are *as*
ſleep: in the morning *they are* like graſs *which*
roweth up. 6 In the morning it flouriſheth,
nd groweth up; in the evening it is cut down,
nd withereth. 7 For we are conſumed by thine
nger, and by thy wrath are we troubled. 8 Thou
ſt ſet our iniquities before thee, our ſecret ſins in
e light of thy countenance. 9 For all our days
e paſſed away in thy wrath: we ſpend our
ears as a tale *that is told.* 10 The days of our
ears *are* threeſcore years and ten; and if by
aſon of ſtrength *they be* fourſcore years, yet is
eir ſtrength, labour and ſorrow: for it is ſoon
t off, and we flie away. 11 Who knoweth
e power of thine anger? even according to thy
ar, *ſo is* thy wrath. 12 So teach *us* to number
r days, that we may apply *our* hearts unto
iſdom. 13 Return, O Lord, how long? and
it repent thee concerning thy ſervants. 14
ſatisfie us early with thy mercy; that we may
oice and be glad all our days. 15 Make us
d according to the days *wherein* thou haſt
licted us, *and* the years *wherein* we have ſeen
l. 16 Let thy work appear unto thy ſervants,
thy glory unto their children. 17 And let
beauty of the Lord our God be upon us:
eſtabliſh thou the work of our hands, up-
us, yea, the work of our hands eſtabliſh thou

Here begins the *fourth* Book of *Pſalms*; in this dif-
g from the reſt, that as thoſe of the *firſt* Book
moſt of them aſcribed to *David*, and thoſe of the
d, in great Part, to the Sons of *Korah*, and thoſe
he *third* to *Aſaph*; ſo there are few of theſe whoſe
hor is certainly known: And therefore, ſays *Pa-*
, I ſuppoſe, were all put together in one and the
Collection. The firſt of them indeed being made
Moſes, the *Hebrews* have entertained a Conceit
ch St. *Jerome* and St. *Hillary* alſo follow) that he
the Author alſo of the *Ten* next enſuing: But as
is no Reaſon for that, ſo I can ſee no Cauſe why
ſhould fancy *David*, or ſome of the Children of
in his Time, or a *Singer* of that Name (as
Ezra conjectures) to have compoſed this preſent
; when not only the Title expreſly gives it to
Moſes who was *the Man of God* (as their Law-
is called *Deut.* xxxiii. 1.) or that famous Pro-
by whom God ſpake to them; but the *Chaldee*
raſe, and the very Matter of the Pſalm ſuffi-
y ſhew, that it was a Meditation of his, when
eople offended ſo highly againſt God in the Wil-
s (eſpecially by murmuring at the Relation the
brought them of the good Land, *Numb.* xiv.)
ſhorten'd their Lives to *ſeventy* or *eighty* Years
moſt; and ſuffer'd them not to arrive at the
of their Anceſtors, or of *Moſes*, *Caleb*, and *Jo-*
whoſe Lives he prolonged to an *hundred and*
Years.

PSAL. XCI.

Pſalmiſt *deſcribes the happy State of the Godly,*
their Safety, and Place of Habitation.

Ver. 1. HE that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty. 2 I will ſay of the Lord, *He is* my refuge and my fortreſs: my God, in him will I truſt. 3 Surely he ſhall deliver thee from the ſnares of the fowler: *and* from the noiſome peſtilence. 4 He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth *ſhall be thy* ſhield and buckler. 5 Thou ſhalt not be afraid for the terror by night: *nor* for the arrow *that* flieth by day: 6 *Nor* for the peſtilence *that* walketh in darkneſs: *nor* for the deſtruction that waſteth at noon-day. 7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand: *but* it ſhall not come nigh thee. 8 Only with thine eyes ſhalt thou behold, and ſee the reward of the wicked. 9 Becauſe thou haſt made the Lord *which is* my refuge, *even* the moſt High, thy habitation: 10 There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling. 11 For he ſhall give his angels charge over thee, to keep thee in all thy ways. 12 They ſhall bear thee up in *their* hands, leſt thou daſh thy foot againſt a ſtone. 13 Thou ſhalt tread upon the lion, and adder: the young lion, and the dragon ſhalt thou trample under feet. 14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name. 15 He ſhall call upon me, and I will anſwer him: I *will be* with him in trouble, I will deliver him and honour him. 16 With long life will I ſatisfie him, and ſhew him my ſalvation.

The Author of this *Pſalm* is not known, but the Occaſion ſeems to have been ſome great Peſtilence. Now, ſays *Patrick*, there is no Peſtilence ſo likely to have given Occaſion to this *Pſalm*, as that in the latter End of *David*'s Reign; who having number'd the People, and not made thoſe Acknowledgments to God which the Law in that Caſe deſcribed, (*Exod.* xii.) had this ſad Choice given him by the Prophet *Gad*, whether he would be puniſhed for his Negligence by Famine, by the Sword of his Enemies, or by Peſtilence. And ſubmitting to the laſt, was taught, very probably, by that Prophet, called *David's Seer*, to recommend himſelf to the divine Protection, in the Words of this *Pſalm*. For that *David* himſelf was the Author, as ſome conceive, is not ſo probable; becauſe there is no ſuch Confeſſion of his Sin, and Deprecation of the divine Diſpleaſure in this *Pſalm*, as we read he made on that Occaſion, 2 *Sam.* xxiv. 1 *Chron.* xxi. unleſs we will imagine, that he made this *Pſalm* after that Plague, to direct and excite all others to make God their Refuge, as he had done, in ſuch-like Calamities.

The antient Interpreters, by *Shacal*, (which commonly ſignifies *a Lion*) do ſo unanimouſly underſtand ſome Kind of Serpent, and not without Reaſon (as *Bochart* hath demonſtrated) that I muſt take the Word in the ſame Senſe, Ver. 13.

PSAL. XCII.

An Exhortation to praiſe God for his great Works; his Judgments on the Wicked, and gracious Promiſes to the Righteous, who ſhall be fruitful.

A Pſalm or Song for the Sabbath-day.

Ver. 1. IT *is a* good *thing* to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt High: 2 To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night; 3 Upon an inſtrument of

ten ſtrings, and upon the pſaltery; upon the harp
with a ſolemn ſound. 4 For thou, Lord, haſt
made me glad through thy work: I will triumph
in the works of thy hands. 5 O Lord, how
great are thy work! *and* thy thoughts are very
deep. 6 A brutiſh man knoweth not: neither
doth a fool underſtand this. 7 When the wicked
ſpring as the graſs, and when all the workers
of iniquity do flouriſh: *it is* that they ſhall be
deſtroyed for ever. 8 But thou, Lord, *art moſt*
high for evermore. 9 For lo thine enemies, O
Lord: for lo thine enemies ſhall periſh: all the
workers of iniquity ſhall be ſcattered. 10 But
my horn ſhalt thou exalt like *the horn of* an
unicorn: I ſhalt be anointed with freſh oyl. 11
Mine eye alſo ſhall ſee *my deſire* on mine enemies;
and mine ears ſhall hear my *deſire* of the wicked
that riſe up againſt me. 12 The righteous ſhall
flouriſh like the palm-tree: he ſhall grow like a
cedar in Lebanon. 13 Thoſe that be planted in
the houſe of the Lord, ſhall flouriſh in the courts
of our God. 14 They ſhall ſtill bring forth fruit
in old age: they ſhall be fat and flouriſhing:
15 To ſhew that the Lord is upright: *he is* my
rock, and there is no unrighteouſneſs in him.

If *Adam* had made this *Pſalm* preſently after he was created, in the Evening of the Sabbath (which is a Rabbinical Fancy, mentioned in the *Midraſh* upon this Place) ſure it would have been ſet in this *fourth* Book of *Pſalms*, before that of *Moſes*, who may more probably be conceived to have compoſed it, to raiſe the Hearts of the *Iſraelites*, to the proper Buſineſs of the *Sabbath-day*; which was to praiſe God, when they meditated upon his wonderful Works, not only of Creation, but of Providence, in the Government of the World.

But there is no Certainty of theſe Things, or rather it is certain that neither of theſe Conjectures is true. For as *Adam* in Paradiſe had no Enemies to riſe up againſt him, nor was troubled with any Workers of Iniquity (as Ver. 7, 11.) and there were no Pſalteries, Harps, and Inſtruments of Muſick then made, which *Moſes* himſelf ſays, were found out by *Jubal*; ſo thoſe Inſtruments were not employed in the Service of God till the Days of *David*; who may therefore more reaſonably be thought to have made this *Pſalm for the Sabbath*, than either of the other; after God had given him ſuch *Reſt round about from all his Enemies*, 2 Sam. vii. 2. that he concluded he ſhould be able to ſubdue thoſe who ſhould hereafter adventure to oppoſe him; ſuch as thoſe mentioned in the following Chapter, 2 *Sam.* viii. 10.

PSAL. XCIII.

A Deſcription of the Majeſty and Power of God. The Certainty of God's Word, and the Neceſſity of Holineſs in God's Houſe.

Ver. 1. THE Lord reigneth, he is cloathed
with majeſty, the Lord is cloathed
with ſtrength *wherewith* he hath girded himſelf:
the world alſo is ſtabliſhed that it cannot be moved.
2 Thy throne is eſtabliſhed of old: thou *art*
from everlaſting. 3 The floods are lifted up,
O Lord; the clouds have lifted up their voice, the
floods have lift up their waves. 4 The Lord on
high *is* mightier than the noiſe of many waters,
yea, than the mighty waves of the ſea. 5 Thy
teſtimonies are very ſure: holineſs becometh thine
houſe, O Lord, for ever.

There is no Title in the *Hebrew* to tell us who was the Author of this *Pſalm*; nor was there any in *Origen*'s *Hexaplus*, or in *Euſebius*, as *Theodoret* confeſſes; who found in the *Greek* Copy which he uſed, this *Pſalm* called, *An Ode of David in Praiſe of Go*
To which hath been ſince added, *in the Day before th*
Sabbath, when the Earth began to be inhabited. Whic
Muſculus thinks, was not raſhly done by the *Greeks*
but ſuſpects they were moved to it, becauſe th
knew, perhaps, that the *Jews* uſed this *Pſalm* up
that Day: As indeed they did; for the Words of t
Talmud, in the Title *Kediſhim*, confirm his Suſpicion
which are theſe, (as I find them ſet down by *de Die*
upon the foregoing Pſalm) *The Canticles which the L*
vite ſung in the Sanctuary, were as follow; on the fi
Day of the Week the xxiv. *on the* ſecond *the* xlviii.
the third *the* lxxxii. *on the* fourth *the* xciv. *on the fif*
the lxxxi. *on the* ſixth *the* xciii. *and on the* ſeventh
xcii.

Nor is the Matter of this *Pſalm* more diſtant fro
the foregoing, than the *ſixth* Day is from the *ſevent*
for it ſeems to me, ſays *Patrick*, to have been com
poſed, when ſome of thoſe potent Enemies began
take Heart again, and threaten to diſturb *Davi*
Peace and Tranquillity; which, in the foregoing Pſal
he ſaid he was confident they ſhould never be able
overthrow. Tho', in the more ſublime Senſe, it oug
to be applied to the Stability of *Chriſt*'s Kingdo
which ſeveral of the *Jews* acknowledge, is prop
fied of in this, and in all the Pſalms that follow
the *Hundredth*.

PSAL. XCIV.

The Pſalmiſt *calls to God for Juſtice*; *compla*
of Tyranny and Impiety; *teaches Fools G*
Providence; *ſhews the bleſſed Effects of Af*
tion. God the Defence and Refuge of the
flicted.

Ver. 1. O Lord God, to whom vengeance
longeth: O God, to whom ven
ance belongeth, ſhew thy ſelf. 2 Lift up
ſelf, thou judge of the earth: render a rew
to the proud. 3 Lord, how long ſhall the wick
how long ſhall the wicked triumph? 4 H
long ſhall they utter *and* ſpeak hard things?
all the workers of iniquity boaſt themſelves?
They break in pieces thy people, O Lord,
afflict thine heritage. 6 They ſlay the wid
and the ſtranger, and murder the fatherleſs.
Yet they ſay, The Lord ſhall not ſee: neit
ſhall the God of Jacob regard *it*. 8 Underſta
ye brutiſh among the people: and ye fools, w
will ye be wiſe? 9 He that planteth the ear, ſ
he not hear? he that formed the eye, ſhall
not ſee? 10 He that chaſtiſeth the heath
ſhall not he correct? he that teacheth man kn
ledge, *ſhall not he know*? 11 The Lord know
the thoughts of man, that they *are* van
12 Bleſſed *is* the man whom thou chaſtneſt,
Lord, and teacheſt him out of thy law: 13 T
thou mayeſt give him reſt from the days of
verſity, until the pit be digged for the wick
14 For the Lord will not caſt off his peo
neither will he forſake his inheritance. 15
judgment ſhall return unto righteouſneſs:
all the upright in heart ſhall follow it. 16 W
will riſe up for me againſt the evil-doers? or
will ſtand up for me againſt the workers
iniquity? 17 Unleſs the Lord *had been* my h
my ſoul had almoſt dwelt in ſilence. 18 W
I ſaid, My foot ſlippeth: thy mercy, O L
held me up. 19 In the multitude of my thou
within me, thy comforts delight my ſoul.
Shall the throne of iniquity have fellowſhip
thee, which frameth miſchief by a law? 21 T
gather themſelves together againſt the ſoul of

righteo

righteous, and condemn the innocent blood. 22
But the Lord is my defence: and my God *is*
the rock of my refuge. 23 And he ſhall bring
upon them their own iniquity, and ſhall cut them
off in their own wickedneſs; yea, the Lord our
God ſhall cut them off.

This *Pſalm* alſo wants an Inſcription in the *Hebrew*,
to tell us who was the Author of it; but the later *Greeks*
entitle *David* to it; and call it, *A Pſalm of his for the*
urth Day of the Week; which they had (as above
hewn) from the *Hebrew* Tradition in the *Talmud*.
nd he hath little Acquaintance with the Hiſtory of
avid, who doth not ſee here is an exact Deſcription
f the Court of *Saul*, who abuſed their Authority to
l Manner of Oppreſſion and Violence, eſpecially
ainſt *David*, without any Fear of God, or Thought
at he would call them to an Account for it; as he
mplains in ſeveral other Pſalms; particularly LVII,
VIII, LIX.

P S A L. XCV.

Exhortation to praiſe God. A Caution againſt
Hardneſs of Heart; God's Threatening againſt
it confirmed by an Oath.

er. 1. O Come, let us ſing unto the Lord:
let us make a joyful noiſe to the rock
our ſalvation. 2 Let us come before his pre-
ce with thankſgiving, and make a joyful
iſe unto him with pſalms. 3 For the Lord
great God, and a great King above all gods.
In his hand *are* the deep places of the earth:
ſtrength of the hills *is* his alſo. 5 The ſea
his, and he made it: and his hands formed
dry land. 6 O come, let us worſhip and
w down: let us kneel before the Lord our
ker. 7 For he is our God, and we *are* the
ople of his paſture, and the ſheep of his hand:
day if ye will hear his voice, 8 Harden not
r heart, as in the provocation, *and* as *in* the
of temptation in the wilderneſs: 9 When
r fathers tempted me, proved me, and ſaw
work. 10 Forty years long was I grieved
h this generation, and ſaid, *It is* a people that
err in their heart, and they have not known
ways. 11 Unto whom I ſware in my wrath,
they ſhould not enter into my reſt.

his *Pſalm*, tho' it has no Title in the *Hebrew*, yet
he *Greeks* is called *A Pſalm of David*: See alſo
iv. 7. Altho' it is delivered in general Terms,
Invitation to Mankind to yield unto the true
that Praiſe, Worſhip and Obedience which he
ires and deſerves, yet it hath a ſpecial Reference
e Days of the *Meſſiah*; of which Chriſtians have
reat Reaſon to doubt, ſeeing it is underſtood ſo
e *Hebrew* Doctors themſelves; alſo by the Apo-
Heb. iii. 7, &c. and eſpecially *Heb.* iv. 3—9,
he not only expounds it of thoſe Times, but
s that it cannot be meant of the former Times
State of the Church.

P S A L. XCVI.

the Inhabitants of Heaven, Earth, and Sea,
e called upon to praiſe the Lord, for his great
nour and Majeſty, and for his wiſe Govern-
nt of the World.

O Sing unto the Lord a new ſong: ſing
unto the Lord all the earth. 2 Sing
the Lord, bleſs his name: ſhew forth his
on from day to day. 3 Declare his glory among the heathen, his wonders among all people. 4 For the Lord *is* great, and greatly to be praiſed: he *is* to be feared above all gods. 5 For all the gods of the nations *are* idols: but the Lord made the heavens. 6 Honour and majeſty *are* before him: ſtrength and beauty are in his ſanctuary. 7 Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and ſtrength. 8 Give unto the Lord the glory *due unto* his name: bring an offering and come into his courts. 9 O worſhip the Lord in the beauty of holineſs: fear before him all the earth. 10 Say among the heathen, *that* the Lord reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved; he ſhall judge the people righteouſly. 11 Let the heavens rejoyce, and let the earth be glad: let the ſea roar, and the fulneſs thereof. 12 Let the field be joyful, and all that is therein: then ſhall all the trees of the wood rejoyce 13 Before the Lord; for he cometh, for he cometh to judge the earth; he ſhall judge the world with righteouſneſs, and the people with his truth.

This *Pſalm* was compoſed by *David*, upon Occaſion, or at the Time of bringing the Ark into the Tabernacle, which God had prepared for it in *Zion*, as may be gathered by comparing it with 1 *Chron.* xvi. 7, 23, 24, &c. where almoſt the whole Pſalm is to be found. As the Ark was an evident Type of the Meſſiah, ſo *David*'s Thoughts, or at leaſt the Deſign of the Spirit of God, which indited this *Pſalm*, was extended beyond, and above it, even to the Time of the *Meſſiah*, and to his glorious and univerſal Kingdom, in which, not the *Jews* only, but the *Gentiles* ſhould worſhip the true God, and kiſs his Son the *Meſſiah*.

P S A L. XCVII.

A Deſcription of the Majeſty of God's Kingdom; the Church's Joy at his Juſtice and Judgment upon Idolaters. An Exhortation to Godlineſs and ſpiritual Rejoicing.

Ver. 1. THe Lord reigneth, let the earth rejoice: let the multitude of iſles be glad thereof. 2 Clouds and darkneſs *are* round about him: righteouſneſs and judgment *are* the habitation of his throne. 3 A fire goeth before him, and burneth up his enemies round about. 4 His lightnings enlighten the world; the earth ſaw and trembled. 5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth. 6 The heavens declare his righteouſneſs: and all the people ſee his glory. 7 Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him all *ye* gods. 8 Zion heard, and was glad, and the daughters of Judah rejoiced; becauſe of thy judgments, O Lord. 9 For thou, Lord, *art* high above all the earth: thou art exalted far above all gods. 10 Ye that love the Lord, hate evil: he preſerveth the ſouls of his ſaints, he delivereth them out of the hand of the wicked. 11 Light *is* ſown for the righteous, and gladneſs for the upright in heart. 12 Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his holineſs.

If we could conceive, with ſome of the *Hebrews*, that *Moſes* was the Author of this *Pſalm*, I ſhould think, ſays *Patrick*, it was compoſed after the *Iſraelites* had conquered *Sihon* and his Land; over whom they triumphed, as he had done over the former Poſſeſſors of that Country. But the Pſalm ſeems ſo plainly to have been compoſed, in purſuance of what was ſaid of the foregoing Pſalm, that *the Lord reigneth*, and is King, not only over *Iſrael*, but all the Earth; that one cannot but think they had the ſame Author; who ſhews the Truth of that, by the illuſtrious Victories which God, as their King, had given them over all thoſe that oppoſed them. For the 8th Verſe makes it manifeſt, that this *Pſalm* hath Reſpect to ſome Conqueſts they had lately made over the Heathen; which, it's likely, were no other than thoſe which *David* won over divers Nations, not long after he had brought the Ark to *Sion* (1 Chron. xviii. 1.) and delivered the foregoing Hymn to be ſung, to put the *Iſraelites* in Hope, and their Enemies in Fear, of the great Things which ſhould enſue upon this ſpecial Preſence of God among them. Which moved the *Greeks* to call this *A Pſalm of* David, *after his Land was reſtored unto him*; that is, after he was made Maſter of all thoſe Countries, which God antiently deſigned to have been the Inheritance of *Iſrael*.

But whatever was the carnal Senſe, it belongs in the divine Meaning, to *Chriſt*'s Triumph over the Grave, and all the Powers of Darkneſs, at his Reſurrection, and Aſcenſion to his Throne in Heaven, as appears by thoſe Words, which the Apoſtle to the *Hebrews* alledges out of the 7th Verſe, and applies to *Chriſt*'s Royal Power and Authority over Angels; which the *Hebrew* Doctors themſelves, as *Kimchi* confeſſes, take to be there intended.

PSAL. XCVIII.

The Prophet exhorts Jews, Gentiles, *and all other Creatures, to praiſe God for his Truth and Salvation.*

A *Pſalm.*

Ver. 1. O Sing unto the Lord a new ſong, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory. 2 The Lord hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen. 3 He hath remembred his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God. 4 Make a joyful noiſe unto the Lord, all the earth; make a loud noiſe, and rejoice, and ſing praiſe. 5 Sing unto the Lord with the harp; with the harp, and the voice of a pſalm. 6 With trumpets, and ſound of cornet, make a joyful noiſe before the Lord, the king. 7 Let the ſea roar, and the fulneſs thereof: the world, and they that dwell therein. 8 Let the floods clap their hands: let the hills be joyful together. 9 Before the Lord; for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

There is no Title here but only this, *A Pſalm*; to which the *Greeks* add, *of David*; who, it is very probable, was the Author; or if he was not, it was made by ſome holy Man in Imitation of what *David* ſaith in xcvith (of many of whoſe Expreſſions this *Pſalm* conſiſts) upon Occaſion of ſome remarkable Deliverance which God had granted to *Iſrael*, as an Earneſt of future Bleſſings; eſpecially of the Coming of that great Bleſſing, the Lord *Chriſt*, to give complete Salvation to his People.

PSAL. XCIX.

The Pſalmiſt *ſets forth the mighty Power of God in* Zion. *God's Holineſs a Reaſon for our praiſing him. The Church exhorted, by the Example o*
their Foreſathers, to praiſe and magnify him i
his holy Hill.

Ver. 1. THE Lord reigneth, let the peopl
tremble: he ſitteth *between* the cheru
bims, let the earth be moved. 2 The Lord i
great in Zion, and he *is* high above all people
3 Let them praiſe thy great and terrible name
for it *is* holy. 4 The kings ſtrength alſo love
judgment, thou doſt eſtabliſh equity, thou e
ecuteſt judgment and righteouſneſs in Jacob.
Exalt ye the Lord our God, and worſhip at hi
footſtool: *for* he *is* holy. 6 Moſes and Aaro
among his prieſts, and Samuel among them th
call upon his name: they called upon the Lord, an
he anſwered them. 7 He ſpake unto them in th
cloudy pillar: they kept his teſtimonies, and th
ordinance *that* he gave them. 8 Thou anſwered
them, O Lord our God: thou waſt a God th
forgaveſt them, though thou tookeſt vengean
of their inventions. 9 Exalt the Lord our Go
and worſhip at his holy hill: for the Lord o
God is holy.

The *Greeks* entitle *David* to this *Pſalm*; which ſee
to have been made upon the ſame Occaſion, and
the ſame Effect with the *three* foregoing, only w
theſe *two* Differences; *firſt*, that from the Conſide
tion of the Royal Power of the Lord (who had ma
feſted himſelf by ſome notable Conqueſts over his E
mies, to be the only Monarch, whoſe Sovereignty e
tends over all the World) they ſhould mix Fear a
Trembling together with that Joy and Exaltation,
which in the former Pſalm he had excited them. A
ſecondly, that he doth not ſo plainly, as in thoſe Pſal
propheſy of the Kingdom of the Lord *Chriſt*.

Exalt ye the Lord our God, and worſhip at his F
ſtool; for he is holy] Thus paraphraſed by *Patri*
Do you therefore, above all People, extol the Lord o
God, both in your Thoughts, Affections, and Wor
and turning your Faces towards the Ark of his Preſen
proſtrate yourſelves before his Majeſty, in Token
your abſolute Subjection to him; for he is incompa
bly above all other Beings, and the proper Object
your Adoration.

PSAL. C.

An Exhortation to praiſe God joyfully for his Gre
neſs, Power, Goodneſs, and Faithfulneſs to
Church.

A *Pſalm* of Praiſe.

Ver. 1. MAke a joyful noiſe unto the Lo
all ye lands. 2 Serve the Lo
with gladneſs: come before his preſence w
ſinging. 3 Know ye that the Lord he *is* God,
is he *that* hath made us, and not we our ſelve
we are his people and the ſheep of his paſtu
4 Enter into his gates with thankſgiving, *and* in
his courts with praiſe: be thankful unto hi
and bleſs his name. 5 For the Lord *is* goo
his mercy *is* everlaſting: and his truth endure
to all generations.

This *Pſalm* ſeems to have been compoſed for
Uſe of the *Iſraelites*, in their Thankſgivings, or up
other ſolemn Occaſions of praiſing God, as the T
ſpeaks. The *Pſalmiſt* propheſieth, that God's Be
fits, in calling the *Gentiles*, ſhall be ſo great, that t
ſhall have wonderful Occaſion to praiſe his Mercy,
rejoice.

The *Greeks* think it was made by *David*, who

tes all the World to join with the *Iſraelites*, in the
rvice of Him who was kind and gracious to them be-
nd Expreſſion. Accordingly we *Chriſtians* now pro-
rly uſe it, in Acknowledgment of God's wonderful
ove to us in *Chriſt*; by whom we offer up conti-
ally ſpiritual Sacrifices; for redeeming us by the Sa-
ifice He made of himſelf; for making the World
ew, and creating us again to good Works, according
his faithful Promiſes, which we may depend upon
r ever. See *Pool* and *Patrick*.

PSAL. CI.

vid *makes a Vow to praiſe the Lord, to walk*
perfectly for an Example, to deſtroy all the
Wicked; and to delight in the Faithful of the
Lord.

A *Pſalm* of *David*.

.1. I Will ſing of mercy and judgment: unto
thee, O Lord, will I ſing. 2 I will
have my ſelf wiſely in a perfect way; O when
lt thou come unto me? I will walk within
houſe with a perfect heart. 3 I will ſet no
cked thing before mine eyes: I hate the work
them that turn aſide, it ſhall not cleave to me.
A froward heart ſhall depart from me: I will
know a wicked *perſon*. 5 Whoſo privily
ndereth his neighbour, him will I cut off: him
t hath an high look, and a proud heart, will
I ſuffer. 6 Mine eyes *ſhall be* upon the faith-
of the land, that they may dwell with me:
that walketh in a perfect way, he ſhall ſerve
. 7 He that worketh deceit, ſhall not dwell
thin my houſe; he that telleth lies, ſhall not
ry in my ſight. 8 I will early deſtroy all the
cked of the land; that I may cut off all wicked
ers from the city of the Lord.

The Title tells us who made this *Pſalm*; and the
tter of it is ſo plain, that any Body may ſee it is a
s Reſolution of *David*, to govern firſt himſelf, and
his Court, and then his Kingdom, with ſo much
e, that the Good might expect all Favour from him,
no wicked Man, of any Sort, have the leaſt Coun-
ance or Encouragement.

David ſeems to have compoſed it between the Time
God's promiſing the Kingdom to him, and his actual
eſſion of it, as appears from Ver. 2. and from the
ntexture of the Pſalm, wherein *David* conſiders
t Manner of King he would be, when God ſhould
ce him upon the Throne; promiſing openly that he
uld be merciful and juſt, in puniſhing Vice, and
ouraging the Godly.

PSAL. CII.

Church prays for Audience, and complains of
her Sufferings, but comforts herſelf in the eternal
Mercy of God. Deliverance from the Babyloniſh
Captivity, and the Reſtoration of Jeruſalem
foretold.

Prayer for the Afflicted, when he is over-
whelmed, and poureth out his Complaints be-
ore the Lord.

.1. HEar my prayer, O Lord, and let my
cry come unto thee. 2 Hide not
face from me in the day *when* I am in trouble,
ine thine ear unto me: in the day *when* I call,
wer me ſpeedily. 3 For my days are con-
ed like ſmoak: and my bones are burnt as an
rth. 4 My heart is ſmitten, and withered
graſs; ſo that I forget to eat my bread.
y reaſon of the voice of my groaning, my
bones cleave to my ſkin. 6 I am like a pelican
in the wilderneſs: I am like an owl of the deſart.
7 I watch, and am as a ſparrow alone upon the
houſe-top. 8 Mine enemies reproach me all
the day: *and* they that are mad againſt me, are
ſworn againſt me. 9 For I have eaten aſhes
like bread, and mingled my drink with weeping:
10 Becauſe of thine indignation and thy wrath:
for thou haſt lifted me up, and caſt me down.
11 My days are like a ſhadow that declineth:
and I am withered like graſs. 12 But thou,
O Lord, ſhalt endure for ever, and thy re-
membrance unto all generations. 13 Thou
ſhalt ariſe, *and* have mercy upon Zion: for the
time to favour her, yea, the ſet time is come.
14 For thy ſervants take pleaſure in her ſtones,
and favour the duſt thereof. 15 So the heathen
ſhall fear the name of the Lord: and all the
kings of the earth thy glory. 16 When the
Lord ſhall build up Zion, he ſhall appear in his
glory. 17 He will regard the prayer of the
deſtitute, and not deſpiſe their prayer. 18 This
ſhall be written for the generation to come: and
the people which ſhall be created, ſhall praiſe
the Lord. 19 For he hath looked down from
the height of his ſanctuary: from heaven did the
Lord behold the earth: 20 To hear the groaning
of the priſoner, to looſe thoſe that are appointed
to death; 21 To declare the name of the Lord
in Zion, and his praiſe in Jeruſalem: 22 When
the people were gathered together, and the king-
doms to ſerve the Lord. 23 He weakned my
ſtrength in the way; he ſhortned my days. 24
I ſaid, O my God, take me not away in the
midſt of my days: thy years *are* throughout all
generations. 25 Of old haſt thou laid the foun-
dation of the earth: and the heavens *are* the
work of thy hands. 26 They ſhall periſh, but
thou ſhalt endure: yea, all of them ſhall wax
old like a garment; as a veſture ſhalt thou
change them, and they ſhall be changed. 27
But thou *art* the ſame, and thy years ſhall have
no end. 28 The children of thy ſervants ſhall
continue, and their ſeed ſhall be eſtabliſhed be-
fore thee.

This is a Prayer compoſed by ſome pious Perſon (toward the latter End of the Captivity of *Babylon*, or rather, preſently after their Return from thence, to their own Country, Ver. 13, 14.) who was extremely afflicted, and even overwhelmed with Grief and Trouble, to ſee the Temple ſtill lie in its Rubbiſh, and the Rebuilding of it hindered by many Enemies. This was the Cauſe of thoſe ſad Complaints and Lamentations, wherein he takes the Liberty to repreſent their Condition unto the Lord, and thereby give ſome Eaſe to his oppreſſed Spirit; which began to lift up itſelf with ſome comfortable Hopes, when he conſidered both the Faithfulneſs of God to his Promiſes, and the Honour it would be to Him, when the Nations round about ſhould ſee the wonderful Reſtoration happily completed, and thereby invited to embrace their Religion. Which proved a lively Emblem of the Coming of the *Gentiles* into the Church of *Chriſt*; the Eternity of whoſe Kingdom, is here propheſied of in the Concluſion of this Pſalm. Which, as *Theodoret* well expreſſes it, may ſerve for any Man's Uſe who wreſtles with any great Calamity, and implores the divine Favour for his Help and Deliverance. It may be applied alſo to his ſad Condition, who groans under the Burden of his Sins, and cries for Mercy; being the *fifth* among thoſe *ſeven* which are called *Penitential Pſalms*.

PSAL. CIII.

David ſtirs up himſelf to bleſs God for his manifold Mercies to himſelf and to the Church; he conſiders the Frailty of Men, and exhorts all Creatures to praiſe him.

A *Pſalm* of *David.*

Ver. 1. Bleſs the Lord, O my ſoul: and all that is within me, *bleſs* his holy name. 2 Bleſs the Lord, O my ſoul, and forget not all his benefits. 3 Who forgiveth all thine iniquities: who healeth all thy diſeaſes. 4 Who redeemeth thy life from deſtruction: who crowneth thee with loving-kindneſs and tender mercies. 5 Who ſatisfieth thy mouth with good *things: ſo that* thy youth is renewed like the eagles. 6 The Lord executeth righteouſneſs and judgment for all *that are oppreſſed.* 7 He made known his ways unto Moſes, his acts unto the children of Iſrael. 8 The Lord is merciful and gracious, ſlow to anger, and plenteous in mercy. 9 He will not always chide: neither will he keep *his anger* for ever. 10 He hath not dealt with us after our ſins; nor rewarded us according to our iniquities. 11 For as the heaven is high above the earth: *ſo* great is his mercy toward them that fear him. 12 As far as the eaſt is from the weſt: *ſo* far hath he removed our tranſgreſſions from us. 13 Like as a father pitieth *his* children: *ſo* the Lord pitieth them that fear him. 14 For he knoweth our frame: he remembreth that we *are* duſt. 15 *As for* man, his days *are* as graſs: as a flower of the field, ſo he flouriſheth. 16 For the wind paſſeth over it, and it is gone; and the place thereof ſhall know it no more. 17 But the mercy of the Lord *is* from everlaſting to everlaſting upon them that fear him: and his righteouſneſs unto childrens children: 18 To ſuch as keep his covenant, and to thoſe that remember his commandments to do them. 19 The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all. 20 Bleſs the Lord, ye his angels, that excel in ſtrength, that do his commandments, hearkning unto the voice of his word. 21 Bleſs ye the Lord, all ye his hoſt, *ye* miniſters of his that do his pleaſure. 22 Bleſs the Lord, all his works in all places of his dominion: bleſs the Lord, O my ſoul.

The Title tells us, that this is one of *David's Pſalms*; and the 3d, 4th, and 5th Verſes may ſatisfy us, that he compoſed it after his Recovery from a dangerous Sickneſs, to ſuch a vigorous Health, as the Eagles have when they renew their Plumes. To that he alludes Ver. 5. as *Euthymius* and St. *Jerome* underſtand it. The latter of whom ſays, upon *Iſa.* xl. that he had often thought the Eagles do no other Way return to Youthfulneſs, when they are old, but only by Change of their Feathers.

PSAL. CIV.

The Prophet ſtirs up himſelf to praiſe God for his Power manifeſted in the Creation, and his Wiſdom in governing all Things; vows perpetually to praiſe him, and curſes the Unthankfulneſs of the Wicked.

Ver. 1. Bleſs the Lord, O my ſoul: O Lord my God, thou art very great, thou art cloathed with honour and majeſty. 2 Who covereſt *thy ſelf* with light, as *with* a garment
who ſtretcheſt out the heavens like a curtain
3 Who layeth the beams of his chambers in the
waters, who maketh the clouds his chariot, who
walketh upon the wings of the wind. 4 Who
maketh his angels ſpirits; his miniſters a flaming
fire. 5 *Who* laid the foundations of the earth
that it ſhould not be removed for ever. 6 Thou
coveredſt it with the deep as *with* a garment
the waters ſtood above the mountains. 7 At thy
rebuke they fled: at the voice of thy thunde
they haſted away. 8 They go up by the moun
tains: they go down by the valleys unto th
place which thou haſt founded for them.
Thou haſt ſet a bound that they may not pa
over: that they turn not again to cover th
earth. 10 He ſendeth the ſprings into the valleys
which run among the hills. 11 They give drin
to every beaſt of the field: the wild aſſes quenc
their thirſt. 12 By them ſhall the fowls of th
heaven have their habitation, *which* ſing amon
the branches. 13 He watereth the hills fro
his chamber: the earth is ſatisfied with the fru
of thy works. 14 He cauſeth the graſs to gro
for the cattle, and herb for the ſervice
man: that he may bring forth food out of th
earth: 15 And wine *that* maketh glad the hea
of man, *and* oyl to make *his* face to ſhine, a
bread *which* ſtrengtheneth mans heart. 16 Th
trees of the Lord are full *of ſap*: the cedar
of Lebanon which he hath planted. 17 Whe
the birds make their neſts: *as for* the ſtor
the fir-trees *are* her houſe. 18 The high h
are a refuge for the wild-goats, *and* the rocks f
the conies. 19 He appointeth the moon f
ſeaſons; the ſun knoweth his going down.
Thou makeſt darkneſs, and it is night: where
all the beaſts of the foreſt do creep forth.
The young lions roar after their prey, and ſee
their meat from God. 22 The ſun *ariſeth*, the
gather themſelves together, and lay them dow
in their dens. 23 Man goeth forth to his wor
and to his labour until the evening. 24 O Lord
how manifold are thy works! in wiſdom ha
thou made them all: the earth is full of th
riches. 25 *So is* this great and wide ſea, where
are things creeping innumerable, both ſmall an
great beaſts. 26 There go the ſhips; *there*
that leviathan, *whom* thou haſt made to play there
in. 27 Theſe wait all upon thee: that tho
mayeſt give *them* their meat in due ſeaſon.
That thou giveſt them, they gather: thou opene
thine hand, they are filled with good. 29 Tho
hideſt thy face, they are troubled; thou take
away their breath, they die, and return to the
duſt. 30 Thou ſendeſt forth thy Spirit, they a
created: and thou reneweſt the face of the earth
31 The glory of the Lord ſhall endure for ever: th
Lord ſhall rejoice in his works. 32 He looke
on the earth, and it trembleth; he toucheth th
hills, and they ſmoak. 33 I will ſing unto th
Lord as long as I live: I will ſing praiſe un
my God, while I have my being. 34 My medi
tation of him ſhall be ſweet: I will be glad i
the Lord. 35 Let the ſinners be conſume
out of the earth, and let the wicked be no more
bleſs thou the Lord, O my ſoul. Praiſe ye th
Lord.

The foregoing and the following *Pſalm* being c

nly compoſed by *David*, the *Greeks*, and from them
veral other antient Interpreters, have aſcribed this
lſo to the ſame Author. For which they had this
rther Reaſon, that it begins (as *Aben Ezra* obſerves)
ſt as the foregoing Pſalm ends; and celebrates the
ighty Power and Goodneſs of God in the Fabrick of
e World; as the ciii. doth his Benefits to himſelf,
d to the reſt of the Children of Men.

As for the Occaſion of it, we may look upon it as
probable Opinion, that when *David* thought of build-
g a Houſe for the Divine Service, and God ſent *Na-*
n to forbid him, (2 *Sam.* vii. 5.) he fell not long
er into the Contemplation of the Majeſty of God;
o having built this great World, as his Temple,
eded none of his erecting; tho' he would be pleaſed
accept one for the burning Sacrifice before him, as
lomon afterwards ſpeaks, 2 *Chron.* ii. 6. To ſtrengthen
s Conjecture, it may be obſerved, that he begins
s *Pſalm* with ſuch an Admiration of God's moſt ex-
llent Perfection, as we meet withal in *David*'s Prayer,
mediately after God had certified him of his Love to-
rds him, tho' he would not let him build him an
uſe, 2 *Sam.* vii. 22. *Thou art great, O Lord, for*
re is none like unto thee. In the ſame Manner he
h here, *O Lord my God thou art very great*; as he
ceeds to demonſtrate from his wonderful Works.

PSAL. CV.

Exhortation to praiſe God. A Recital of God's Promiſes to, and Providence over Abraham, Joſeph, *and* Jacob *in* Egypt; *in delivering the* Iſraelites *from thence, and conducting them ſafe to the Land of* Canaan.

.1 O Give thanks unto the Lord; call upon
on his name; make known his deeds
ong the people. 2 Sing unto him, ſing
lms unto him: talk ye of all his wondrous
rks. 3 Glory ye in his holy name: let the
rt of them rejoice that ſeek the Lord. 4
k the Lord and his ſtrength: ſeek his face
rmore. 5 Remember his marvellous works
he hath done, his wonders and the judgments
his mouth. 6 O ye ſeed of Abraham his
ant, ye children of Jacob his choſen. 7 He
e Lord our God, his judgments *are* in all
earth. 8 He hath remembred his covenant
ever, the word *which* he commanded to a
uſand generations. 9 Which *covenant* he
le with Abraham, and his oath unto
c: 10 And confirmed the ſame unto Ja-
for a law, *and* to Iſrael *for* an everlaſting
nant: 11 Saying, Unto thee will I give the
of Canaan, the lot of your inheritance. 12
en they were *but* a few men in number: yea,
few, and ſtrangers in it. 13 When they
from one nation to another, from *one* king-
to another people. 14 He ſuffered no
to do them wrong: yea, he reproved kings
their ſakes: 15 *Saying*, Touch not mine
nted, and do my prophets no harm. 16
reover, he called for a famine upon the land:
brake the whole ſtaff of bread. 17 He ſent
n before them, *even* Joſeph *who* was ſold
ſervant. 18 Whoſe feet they hurt with
s: he was laid in iron. 19 Until the time
his word came: the word of the Lord tried
20 The king ſent and looſed him; *even*
ruler of the people, and let him go free.
He made him lord of his houſe, and ruler of
s ſubſtance: 22 To bind his princes at his
re: and teach his ſenators wiſdom. 23
alſo came into Egypt: and Jacob ſojourned
in the land of Ham. 24 And he increaſed his
people greatly: and made them ſtronger than
their enemies. 25 He turned their heart to hate
his people, to deal ſubtilly with his ſervants.
26 He ſent Moſes his ſervant, *and* Aaron whom
he had choſen. 27 They ſhewed his ſigns among
them, and wonders in the land of Ham. 28 He
ſent darkneſs, and made it dark: and they rebelled
not againſt his word. 29 He turned their
waters into blood, and ſlew their fiſh. 30 Their
land brought forth frogs in abundance, in the
chambers of their kings. 31 He ſpake, and
there came divers ſorts of flies, *and* lice in all their
coaſts. 32 He gave them hail for rain: *and*
flaming fire in their land. 33 He ſmote their
vines alſo and their fig-trees: and brake the
trees of their coaſts. 34 He ſpake, and the
locuſts came: and caterpillars, and that without
number, 35 And did eat up all the herbs
in their land: and devoured the fruit of their
ground. 36 He ſmote alſo all the firſt-born in
their land: the chief of all their ſtrength. 37 He
brought them forth alſo with ſilver and gold: and
there was not one feeble *perſon* among their tribes.
38 Egypt was glad when they departed: for the
fear of them fell upon them. 39 He ſpread a
cloud for a covering: and fire to give them light
in the night. 40 *The people* aſked, and he
brought quails: and ſatisfied them with the bread
of heaven. 41 He opened the rock, and the
waters guſhed out, they ran in the dry places
like a river. 42 For he remembred his holy promiſe,
and Abraham his ſervant. 43 And he
brought forth his people with joy, *and* his choſen
with gladneſs: 44 And gave them the lands of
the heathen: and they inherited the labour
of the people: 45 That they might obſerve
his ſtatutes, and keep his laws. Praiſe ye the
Lord.

Tho' this *Pſalm* has no Title, yet we are aſſured by what we read, 1 *Chron.* xvi. 8, *&c.* that the firſt Part of it at leaſt (to the End of Ver. 15.) was made by *David*, and delivered by him to *Aſaph* and his Brethren, for the conſtant Service of God in the Tabernacle; when, after ſeveral Victories over the *Philiſtines* (1 Chron. xiv.) he had ſetled the Ark of God in *Sion*. And it is moſt probable, that he afterwards enlarged this *Pſalm* (for who elſe would adventure to do it?) that it might be a more complete Commemoration of all the Mercies of God to their Nation, from the Days of *Abraham*, to their taking Poſſeſſion of the Land of *Canaan*. Into which he ſhews their gracious Lord conducted them by ſo many miraculous Providences, in ſeveral Ages (according to his Promiſe made to *Abraham* his faithful Servant) that it deſerved their moſt hearty Acknowledgments; to which he excites them by *ten* ſeveral Expreſſions in the *five* firſt Verſes of this *Pſalm*: To which the *Greeks* prefix an *Hallelujah* (for they take the laſt Word of the foregoing Pſalm, and ſet it at the Head of this) as a Note how much they were obliged to *praiſe the Lord*, according to that Exhortation; when they remembered in this *Pſalm*, the Benefits that he had beſtowed upon their Forefathers; which were ſufficient to excite and whet their Minds to the Imitation of their Virtue.

PSAL. CVI.

The Pſalmiſt *exhorts to praiſe, and prays for the Remiſſion of his Sin. A Rehearſal of the* Iſraelites *Rebellion, and of God's Mercy, in their Journey from* Egypt *to* Canaan.

Ver. 1. PRaiſe ye the Lord. O give thanks unto the Lord, for *he is* good, for his mercy *endureth* for ever. 2 Who can utter the mighty acts of the Lord? *who* can ſhew forth all his praiſe? 3 Bleſſed are they that keep judgment: *and* he that doeth righteouſneſs at all times. 4 Remember me, O Lord, with the favour *that thou beareſt unto* thy people: O viſit me with thy ſalvation: 5 That I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation: that I may glory with thine inheritance. 6 We have ſinned with our fathers: we have committed iniquity, we have done wickedly. 7 Our fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked *him* at the ſea, *even* at the Red-ſea. 8 Nevertheleſs, he ſaved them for his names ſake: that he might make his mighty power to be known. 9 He rebuked the Red-ſea alſo, and it was dried up: ſo he led them through the depths as through the wilderneſs. 10 And he ſaved them from the hand of him that hated *them*: and redeemed them from the hand of the enemy. 11 And the waters covered their enemies: there was not one of them left. 12 Then believed they his words, they ſang his praiſe. 13 They ſoon forgat his works, they waited not for his counſel: 14 But luſted exceedingly in the wilderneſs, and tempted God in the deſart. 15 And he gave them their requeſt, but ſent leanneſs into their ſoul. 16 They envied Moſes alſo in the camp, *and* Aaron the ſaint of the Lord. 17 The earth opened and ſwallowed up Dathan, and covered the company of Abiram. 18 And a fire was kindled in their company; the flame burnt up the wicked. 19 They made a calf in Horeb, and worſhipped the molten image. 20 Thus they changed their glory into the ſimilitude of an ox that eateth graſs. 21 They forgat God their ſaviour, which had done great things in Egypt: 22 Wondrous works in the land of Ham, *and* terrible things by the Red-ſea. 23 Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach: to turn away his wrath, leſt he ſhould deſtroy *them*. 24 Yea, they deſpiſed the pleaſant land: they believed not his word: 25 But murmured in their tents, *and* hearkned not unto the voice of the Lord. 26 Therefore he lifted up his hand againſt them, to overthrow them in the wilderneſs: 27 To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands. 28 They joyned themſelves alſo unto Baalpeor, and ate the ſacrifices of the dead. 29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them. 30 Then ſtood up Phineas, and executed judgment: and *ſo* the plague was ſtayed. 31 And that was counted unto him for righteouſneſs unto all generations for evermore. 32 They angred *him* alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes: 33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips. 34 They did not deſtroy the nations, concerning whom the Lord commanded them: 35 But were mingled among the heathen, and learned their works. 36 And they ſerved their idols: which were a ſnare unto them. 37 Yea, they ſacrificed their ſons
and their daughters unto devils. 38 And ſhed
innocent blood, *even* the blood of their ſon
and of their daughters, whom they ſacrificed
unto the idols of Canaan: and the land was pol-
luted with blood. 39 Thus were they defiled
with their own works, and went a whoring wit
their own inventions. 40 Therefore was th
wrath of the Lord kindled againſt his people
inſomuch that he abhorred his own inheritance
41 And he gave them into the hand of th
heathen: and they that hated them, ruled ove
them. 42 Their enemies alſo oppreſſed them
and they were brought into ſubjection under thei
hand. 43 Many times did he deliver them
but they provoked *him* with their counſel, an
were brought low for their iniquity. 44 Never
theleſs, he regarded their affliction when h
heard their cry. 45 And he remembred fo
them his covenant, and repented according t
the multitude of his mercies. 46 He made the
alſo to be pitied of all thoſe that carried the
captives. 47 Save us, O Lord our God, an
gather us from among the heathen, to give thank
unto thy holy name, *and* to triumph in th
praiſe. 48 Bleſſed *be* the Lord God of Iſra
from everlaſting to everlaſting: and let all th
people, ſay, Amen. Praiſe ye the Lord.

This *Pſalm*, ſays *Pool*, was unqueſtionably com
ſed in the Time of the Captivity and Diſperſion of t
Iſraelites, as is manifeſt from Ver. 47. but wheth
it was that of *Babylon*, or ſome other of a later Da
is neither eaſy nor neceſſary to determine. Moſt Inte
preters imagine it to have been made in the Time
the Captivity of *Babylon*. However, Bp. *Patrick*
of another Opinion; who ſays, that the 47th Ve
may have another Conſtruction, and mean no more t
this; that God would be pleaſed when the Nation,
any Part of it, ſhould be carried captive, to take P
upon them, and reſtore them to their Country. O
rather, it refers to thoſe, who, in the Days of Sa
or before, were taken Priſoners by the *Philiſtines*, a
other Nations; whom *David* prays God to gather
their own Land, that they might worſhip him in th
Place which he had prepared for the Ark of his Preſenc
For it ſeems plain enough, that this is one of the Pſal
which he delivered then to *Aſaph*; the *firſt* Verſe a
the *two laſt* being ſet down in 1 *Chron.* xvi. 36, 37.
the Beginning and Ending of another Pſalm (which c
be none but this) which he then gave in with the oth
two there mentioned, (xcvi. and cv.) to praiſe
Lord withal.

PSAL. CVII.

An Exhortation to the Redeemed to praiſe the Lo
and to obſerve his manifold Providences
Strangers and Captives, &c. *commending th*
that carefully obſerve it.

Ver. 1. O Give thanks unto the Lord,
he is good: for his mercy e
reth for ever. 2 Let the redeemed of
Lord ſay *ſo*, whom he hath redeemed from
hand of the enemy: 3 And gathered them
of the lands from the eaſt and from the w
from the north and from the ſouth. 4 Th
wandered in the wilderneſs in a ſolitary w
they found no city to dwell in. 5 Hung
and thirſty, their ſoul fainted in them. 6 Th
they cried unto the Lord in their trouble,
he delivered them out of their diſtreſſes. 7 A
he led them forth by the right way, that
might go to a city of habitation. 8 Oh

men would praiſe the Lord *for* his goodneſs, and
for his wonderful works to the children of men!
9 For he ſatisfieth the longing ſoul, and filleth
the hungry ſoul with goodneſs. 10 Such as
ſit in darkneſs and in the ſhadow of death, *being*
bound in affliction and iron: 11 Becauſe they
rebelled againſt the words of God, and con-
temned the counſel of the moſt High: 12 There-
fore he brought down their heart with labour,
they fell down, and *there was* none to help. 13
Then they cried unto the Lord in their trouble,
and he ſaved them out of their diſtreſſes. 14
He brought them out of darkneſs and the ſhadow
of death, and brake their bands in ſunder. 15
O that *men* would praiſe the Lord *for* his good-
eſs, and *for* his wonderful works to the children
f men! 16 For he hath broken the gates of
raſs, and cut the bars of iron aſunder. 17
ools, becauſe of their tranſgreſſion, and becauſe
f their iniquities, are afflicted. 18 Their ſoul
bhorreth all manner of meat, and they draw
ear unto the gates of death. 19 Then they cry
nto the Lord in their trouble, he ſaved them
t of their diſtreſſes. 20 He ſent his word,
d healed them, and delivered *them* from their
ſtructions. 21 Oh that men would praiſe the
ord *for* his goodneſs, and *for* his wonderful
orks to the children of men! 22 And let them
rifice the ſacrifices of thankſgiving, and declare
s works with rejoicing. 23 They that go
wn to the ſea in ſhips, that do buſineſs in
eat waters: 24 Theſe ſee the works of the
rd, and his wonders in the deep. 25 For
commandeth, and raiſeth the ſtormy wind,
hich lifteth up the waves thereof. 26 They
ount up to the heaven, they go down again
the depths, their ſoul is melted becauſe of
uble. 27 They reel to and fro, and ſtagger
e a drunken man, and are at their wits end.
Then they cry unto the Lord in their trouble,
he bringeth them out of their diſtreſſes. 29
maketh the ſtorm a calm, ſo that the waves
reof are ſtill. 30 Then are they glad becauſe
y be quiet; ſo he bringeth them unto their
red haven. 31 O that men would praiſe the
rd for his goodneſs, and *for* his wonderful works
he children of men! 32 Let them exalt him
in the congregation of the people, and praiſe
in the aſſembly of the elders. 33 He turneth
rs into a wilderneſs, and the water ſprings into
ground: 34 A fruitful land into barrenneſs,
the wickedneſs of them that dwell therein.
He turneth the wilderneſs into a ſtanding
er, and dry ground into water-ſprings. 36
there he maketh the hungry to dwell, that
may prepare a city for habitation; 37
ſow the fields, and plant vineyards, which
yield fruits of increaſe. 38 He bleſſed them
ſo that they are multiplied greatly, and
reth not their cattle to decreaſe. 39 Again
are miniſhed and brought low through op-
ion, affliction and ſorrow. 40 He poureth
empt upon princes, and cauſeth them to
der in the wilderneſs, *where there is* no way.
Yet ſetteth he the poor on high from affliction,
maketh *him* families like a flock. 42 The
eous ſhall ſee *it*, and rejoice; and all iniquity
ſtop her mouth. 43 Whoſo is wiſe, and
obſerve thoſe *things*, even they ſhall under-
the loving kindneſs of the Lord.

The *fifth* Book of *Pſalms* (which conſiſts moſtly of Praiſes and Thankſgivings) begins here; with an Exhortation to thoſe whom God (according to the Prayer foregoing, *Pſ*. cvi. 47.) had delivered from Pagan Servitude, to acknowledge that ſingular Benefit with their hearty Thankſgivings; and thence to take Occaſion to magnify his merciful Providence over all other Men, not only of that, but of all Nations, when they addreſſed themſelves to him in their Diſtreſſes.

The Author of this *Pſalm* is unknown; but if I have gueſſed aright, ſays *Patrick*, at the Connexion of this with the foregoing Pſalm, it is moſt probable it was compoſed by *David*; who having in the cvth, put them in Mind (as *Theodoret* obſerves) of the Promiſes made to the Patriarchs, and of the Bleſſings beſtowed on their Poſterity; and in the cvi. of their horrid Ingratitude for ſuch Benefits, and the Puniſhments for that Cauſe inflicted on them; declares in this *Pſalm* the inexplicable Kindneſs of God, in their Freedom from Slavery; and in his careful Providence over all Mankind; which might give them the greater Encouragement to hope in him, if they ſerved him faithfully, who had taken them for his peculiar People.

PSAL. CVIII.

David *rouzes up himſelf to praiſe God; and prays for his Aſſiſtance according to his Promiſe. His Confidence in God's Help.*

A Song or Pſalm of *David*.

Ver. 1. O God, my heart is fixed, I will ſing and give praiſe, even with my glory. 2 Awake pſaltery and harp: I *my ſelf* will awake early. 3 I will praiſe thee, O Lord, among the people: and I will ſing praiſes unto thee among the nations. 4 For thy mercy is great among the heavens: and thy truth *reacheth* unto the clouds. 5 Be thou exalted, O God, above the heavens: and thy glory above all the earth; 6 That thy beloved may be delivered: ſave with thy right hand and anſwer me. 7 God hath ſpoken in his holineſs, I will rejoice, I will divide Shechem, and mete out the valley of Succoth. 8 Gilead *is* mine, Manaſſeh *is* mine, Ephraim alſo is the ſtrength of mine head, Judah *is* my law-giver. 9 Moab *is* my waſhpot, over Edom will I caſt out my ſhoe: over Philiſtia will I triumph. 10 Who will bring me into the ſtrong city? who will lead me into Edom? 11 *Wilt* not *thou*, O God, *who* haſt caſt us off? and wilt not thou, O God, go forth with our hoſts? 12 Give us help from trouble: for vain *is* the help of man. 13 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

This *Pſalm* is almoſt Word for Word taken out of two other Pſalms; the firſt five Verſes out of *Pſ*. lvii. 7, 8, 9, 10, 11. and the reſt out of *Pſ*. lx. 5, *&c*. This only is obſervable, that the *Pſalmiſt* deſigning to take the Body of this *Pſalm* out of *Pſ*. lx. doth induſtriouſly lay aſide that mournful Preface, Ver. 1, 2, 3, 4. and borrows one more pleaſant out of *Pſ*. lvii. The Reaſon of which Change is ſuppoſed to be this, that *Pſ*. lx. was compoſed in the Time of his Danger and Diſtreſs, and the latter after his Deliverance.

PSAL. CIX.

David, *complaining of his falſe Accuſers, who requited him Evil for Good, devotes them and their Children to all Miſery and Oblivion; ſhews his great Affliction, prays for Deliverance, and promiſes Thankfulneſs.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. HOld not thy peace, O God of my praiſe. 2 For the mouth of the wicked, and the mouth of the deceitful are opened againſt me: they have ſpoken againſt me with a lying tongue. 3 They compaſſed me about alſo with words of hatred: and fought againſt me without a cauſe. 4 For my love they are my adverſaries: but I *give my ſelf unto* prayer. 5 And they have rewarded me evil for good, and hatred for my love. 6 Set thou a wicked man over him: and let Satan ſtand at his right hand. 7 When he ſhall be judged, let him be condemned, and let his prayer become ſin. 8 Let his days be few, *and* let another take his office. 9 Let his children be fatherleſs, and his wife a widow. 10 Let his children be continually vagabonds, and beg: let them ſeek *their bread* alſo out of their deſolate places. 11 Let the extortioner catch all that he hath: and let the ſtranger ſpoil his labour. 12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherleſs children. 13 Let his poſterity be cut off, *and* in the generation following let their name be blotted out. 14 Let the iniquity of his fathers be remembred with the Lord: and let not the ſin of his mother be blotted out. 15 Let them be before the Lord continually, that he may cut off the memory of them from the earth. 16 Becauſe that he remembred not to ſhew mercy, but perſecuted the poor and needy man, that he might even ſlay the broken in heart. 17 As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be far from him. 18 As he cloathed himſelf with curſing, like as with his garment: ſo let it come into his bowels like water, and like oyl into his bones. 19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually. 20 *Let* this *be* the reward of mine adverſaries from the Lord, and of them that ſpeak evil againſt my ſoul. 21 But do thou for me, O God the Lord, for thy names ſake: becauſe thy mercy *is* good, deliver thou me. 22 For I *am* poor and needy, and my heart is wounded within me. 23 I am gone like the ſhadow, when it declineth: I am toſſed up and down as the locuſt. 24 My knees are weak, through faſting: and my fleſh faileth of fatneſs. 25 I became alſo a reproach unto them: *when* they looked upon me, they ſhaked their heads. 26 Help me, O Lord my God: O ſave me according to thy mercy: 27 That they may know, that this is thy hand: *that* thou, Lord, haſt done it. 28 Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed: but let thy ſervant rejoice. 29 Let mine adverſaries be cloathed with ſhame: and let them cover themſelves with their own confuſion, as with a mantle. 30 I will greatly praiſe the Lord with my mouth: yea, I will praiſe him among the multitude. 31 For he ſhall ſtand at the right hand of the poor, to ſave *him* from thoſe that condemn his ſoul.

It is ſufficiently evident from the Body of this *Pſalm*, that it was compoſed by *David*, when he was in a State of Perſecution, either by *Saul*, or by *Abſalom*, and that amongſt and above the Reſt of his Enemies, he takes very particular Notice of, and breaks forth into vehement Expreſſions of Anger againſt one particular Perſon, but whether it was *Doeg* or *Achitophel* is no certain, nor at all neceſſary to know. But as *Davi* was; and very well knew himſelf to be a Type o Chriſt, and conſequently that his Enemies did typify o repreſent ſome ſingular and notorious Enemy of Chriſt who tho' *David* might not, yet the Spirit of God, wh indited this *Pſalm*, did know to be *Judas*, and accordingly directed all theſe bitter Invectives and Imprecations againſt him, who deſerved and received far worſ Puniſhments for his monſtrous Wickedneſs, than a that are here mentioned.

And that he was the Perſon principally aimed at i this *Pſalm*, will ſeem very probable to him who conſiders *David*'s mild and merciful Temper, even to hi Enemies, which he profeſſes in Words in this ver Book, *Pſ*. xxxv. 12[illegible]3, 14. and practiſed in Deeds as *Pſ*. xvi. 10, 11. and xix. 22, 23. and withal, th Severity of theſe Imprecations, reaching not only t the Perſons of his Enemies, but to their Children, wh yet, by the Law of God, were not to ſuffer for the Parents Sins, *Deut*. xxiv. 16.

PSAL. CX.

The Pſalmiſt *celebrates the Kingdom of* Chri *his everlaſting Prieſthood*; *his mighty* Conqu *over his Enemies*; *his Sufferings and Triumph*

A *Pſalm* of *David*.

Ver. 1. THe Lord ſaid unto my Lord, S thou at my right hand, until I ma thine enemies thy footſtool. 2 The Lord ſh ſend the rod of thy ſtrength out of Zion: ru thou in the mids of thine enemies. 3 Thy pe ple *ſhall be* willing in the day of thy power, in t beauties of holineſs from the womb of the mor ing: thou haſt the dew of thy youth. 4 T Lord hath ſworn, and will not repent, Th *art* a prieſt for ever, after the order of Melc zedek. 5 The Lord at thy right hand ſh ſtrike through kings in the day of his wra 6 He ſhall judge among the heathen, he ſh fill *the places* with dead bodies: he ſhall wou the heads over many countries. 7 He ſhall dri of the brook in the way: therefore ſhall he l up the head.

There is the ſame Reaſon to think this *Pſalm* w compoſed by *David* (not by ſome other concern him) that there is to conclude all the reſt to be which have the ſame Title. And then, as it is v plain, he ſpeaks of ſome Perſon much greater th himſelf, whom he calls his *Lord Chriſt*; of whom here propheſies. Not, as he is wont to do elſewhe with reſpect to himſelf, in the firſt Place, as his T and Figure; but in plain Words, which can belong none but *Chriſt* alone. For no other King but H can be ſaid in any Senſe, to ſit at God's Right Han nor was there any Prieſt of the Order of *Melchiſed* that could be a Shadow of Him.

And therefore it is in vain to accommodate any P of this *Pſalm* to *David*; who conquered many of neighbouring Countries, ſmote their Kings; m them bring him Tribute, and at laſt ſmote *the Hea* *the Country of Rabbah* (as ſome render the laſt W of the 6th Verſe of this Pſalm) that is, the King the Children of *Ammon*: But ſtill we are to ſeek, h the reſt can be applied to him, who never had Pretence to ſuch an Authority as is here deſcribed, can in any Senſe call himſelf *my Lord*; but, as Lord *Chriſt* hath demonſtrated, ſpake concerning H (*Matt*. xxii. 43, &c.) and his Exaltation after his ſurrection from the Dead, (as St. *Peter* and St. P alſo ſhew, *Acts* ii. 34, 35. 1 *Cor*. xv. 25. *Heb*. 1, 13. v. 6.) when he ſet up another Prieſthood, aboliſhed that of *Moſes*, which Change is here dicted.

And tho' the *Jews* have taken a great deal of Pains wreſt this *Pſalm* to another Senſe; yet they are ſo vided in their Opinions about it, that from thence one we may be ſatisfied they are in the Wrong, and ve their Eyes blinded. Some of them, however, ch as *R. Moſes Hadarſan*, *Saadias Gaon*, and divers hers) have been forced to acknowledge that it belongs to *Chriſt*; and is a very plain Prediction of his ivinity, his Royal Dignity, his Prieſthood, his Vicries and Triumphs.

From the Womb of the Morning: Thou haſt the Dew thy Youth] This Place, ſays *Pool*, is judged the oſt difficult and obſcure of any in this Book. The ords are diverſly render'd and underſtood. As, I. Chriſt himſelf, and that in reſpect, 1. Of his di e and eternal Generation, which may be called *the w of his Youth*, or *Birth*, and which he may be ſaid have had *from the Womb of the Morning*, before firſt Morning and Light was created, or brought of its Womb; that is, before the World was, ich, in Scripture, is a common Deſcription of Eter y. Or, 2. Of his human Nature and Birth; and ſo Words may be thus render'd, *From the Womb of the rning*; or, as it is render'd by divers others, *From Womb, from the Morning*; that is, from the very Birth, *thou haſt*, or *hadſt the Dew of thy Youth*; is, thoſe eminent Bleſſings and Graces wherewith waſt enriched, or thy *Youth* or *Childhood was* like *Dew*, precious and acceptable. Or, rather, II. *Chriſt*'s Subjects or People, of whom he evidently e in the former Part of the Verſe. For it ſeems probable, that the *Pſalmiſt*, after he had diſcourſed *Chriſt*'s Advancement to his Kingdom, and his Ad iſtration of it, and Succeſs in it, both as to his emies and Friends, ſhould run back to his Birth, er divine or human, both which were evidently neceſſarily ſuppoſed in what he had already ſaid of But then theſe Words may be read, either, 1. arately, as two diſtinct Clauſes, as they ſeem to be n by our *Engliſh* Tranſlators, and by the *Colon* ch they placed in the Middle. And ſo the firſt uſe belongs to the foregoing Words, as noting the e when *the People ſhould be willing*, which having ared more generally in theſe Words, *in the Day of Power*, he deſcribes more particularly and exactly, they ſhould be ſo even *from the Morning*, or, in etical Strain, very ſuitable to this Book, *from the b of the Morning*, namely, of that Day of his er; that is, from the Beginning of *Chriſt*'s En ce upon his Kingdom, which was after his Reſur on and Aſcenſion into Heaven, and from the very Preaching of the Goſpel, after that Time, when itudes were made *Chriſt*'s willing People, by the ching of the Apoſtles, *Acts* ii. 3, 4, 5, &c. And he ſecond Clauſe, it is to be underſtood thus; *thou* or as it is in the *Hebrew*, *to thee* is *the Dew of Youth*, or *of thy Childhood*; for the Word *Jeled*, which this is derived, ſignifies ſometimes a *young* , and ſometimes a *Child* or *Infant*. By *Youth* or *hood* he here ſeems to underſtand thoſe young or Children which ſhould be born to the *Meſſias*, are called his *Children*, Heb. ii. 13. and *his Seed*, iii. 10. wherein poſſibly there might be an Allu to this *Dew*. Thus the Abſtract is here put for Concrete, which is frequent in the *Hebrew* Tongue, *rcumciſion* and *Uncircumciſion* are put for the Cir ciſed and the Uncircumciſed, &c. And even in *Latin* Tongue, this very Word *Youth* is often uſed *young Man*, or for a Company of young Men. Dew *of Youth*, he means *Youth*, or young Men *Dew*, the Note of Similitude being often under . And this Progeny of *Chriſt* is compared to the partly becauſe of their great Multitude, being Drops of Dew, innumerable, and covering the Face of the Earth, 2 *Sam.* xvii. 12. And, part ecauſe of their ſtrange Manner of Generation, like that of the Dew, is done ſuddenly and ſe and not perceived till it be accompliſhed, and Admiration of thoſe who behold it; ſee *Iſa.* 1. Or, 2. Jointly, as one entire Sentence, *The Dew of thy Youth*, (i. e. thy Poſterity, which is like Dew, as before explained) is as the Dew (which may be very well underſtood of the foregoing Clauſe, as the Word *Feet* is underſtood in like Manner, *Pſ.* xviii. 33. *He maketh my Feet like Hinds* Feet) *of* or *from the Womb of the Morning*, it is like the Morning Dew, as it is called both in Scripture, *Hoſ.* vi. 4. and in other Authors. Nor is it ſtrange a *Womb* ſhould be aſcrib'd to the Morning, ſince we read of the *Womb of the Sea*, and of *the Womb of the Ice or Froſt*, Job xxxviii. 8, 28, 29.

PSAL. CXI.

The Pſalmiſt, *by his own Example, exhorts all Men to praiſe God; rehearſes his glorious and wonderful Works; his keeping Covenant with them that fear him, whoſe Fear is the Beginning of Wiſdom.*

Ver. 1. PRaiſe ye the Lord, I will praiſe the Lord with *my* whole heart, in the aſſembly of the upright, and *in* the congregation. 2 The works of the Lord *are* great, ſought out of all them that have pleaſure therein. 3 His work *is* honourable and glorious: and his righteouſneſs endureth for ever. 4 He hath made his wonderful works to be remembred: the Lord *is* gracious and full of compaſſion. 5 He hath given meat unto them that fear him: he will ever be mindful of his covenant. 6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen. 7 The works of his hands *are* verity and judgment; all his commandments are ſure. 8 They ſtand faſt for ever and ever, *and are* done in truth and uprightneſs. 9 He ſent redemption unto his people, he hath commanded his covenant for ever: holy and reverend *is* his name. 10 The fear of the Lord *is* the beginning of wiſdom: a good underſtanding have all they that do *his commandments*: his praiſe endureth for ever.

Hallelujah, i. e. *Praiſe ye the Lord*, the firſt Words of the *Pſalm*, are certainly, ſays *Patrick*, the Title of it. The *Pſalm* conſiſts of as many ſhort Meters as there are Letters in the *Hebrew* Alphabet; and therefore cannot begin with *Hallelujah*, whoſe firſt Letter is the *fifth*, not the firſt Letter in that Alphabet. In which Order it proceeds for the better Help of the Memory; being compoſed thus artificially, that every one, as well as the Singers (to whom the *Hallelujah* perhaps is directed) might have in their Minds a brief Form of thanking God (eſpecially upon Feſtival Days) for the wonderful Things he had done for that Nation.

PSAL. CXII.

The Bleſſedneſs of them that fear the Lord in this Life, and in that to come; for which the Wicked envy them, and are grieved.

Ver. 1. PRaiſe ye the Lord, Bleſſed *is* the man *that* feareth the Lord, *that* delighteth greatly in his commandments. 2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed. 3 Wealth and riches *ſhall be* in his houſe: and his righteouſneſs endureth for ever. 4 Unto the upright there ariſeth light in the darkneſs: *he is* gracious, and full of compaſſion, and righteous. 5 A good man ſheweth favour and lendeth; he will guide his affairs with diſcretion. 6 Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance. 7 He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the Lord. 8 His heart is eſtabliſhed, he ſhall not be afraid until he ſee *his deſire* upon his enemies. 9 He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour. 10 The wicked ſhall ſee *it*, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.

This *Pſalm* is compoſed after the ſame Manner with the former, and ſeems to be intended for a ſhort Commentary upon the laſt Verſe of it; ſhewing how well and wiſely they conſult their own Good and Happineſs, who obſerve God's Commandments; eſpecially thoſe about Charity, or doing Good to others. Of which that they might be always mindful, the Pſalm is contrived for the Help of their Memories into as many ſhort Verſicles, as there are Letters in the *Hebrew* Alphabet. *Hallelujah* therefore is no Part of them, but the Title prefix'd to the *Pſalm*, to excite them to praiſe the Lord, who had made it their preſent Intereſt to be religious.

PSAL. CXIII.

An Exhortation to praiſe the Lord for his Excellency and Greatneſs; and for his Condeſcenſion to the Poor and humble minded.

Ver. 1. PRaiſe ye the Lord, Praiſe, O ye ſervants of the Lord, praiſe the name of the Lord. 2 Bleſſed be the name of the Lord, from this time forth and for evermore. 3 From the riſing of the ſun unto the going down of the ſame, the Lords name *is* to be praiſed. 4 The Lord is high above all nations, and his glory above the heavens. 5 Who is like unto the Lord our God, who dwelleth on high? 6 Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth? 7 He raiſeth up the poor out of the duſt, *and* lifteth the needy out of the dunghil: 8 That he may ſet him with princes, *even* with the princes of his people. 9 He maketh the barren woman to keep houſe, *and to be* a joyful mother of children. Praiſe ye the Lord.

This *Pſalm*, with the *five* next which follow, the *Hebrews* call by the Name of *Hallel*, *Hymn*; which they recited at their Table (as in the New Moons, and other Feaſts, ſo) in the Paſchal Night, after they had eaten the Lamb; concluding it with *Hallelujah*, which is the Title of this *Pſalm* (as of the two foregoing) to excite all God's People, eſpecially thoſe that attended in the Tabernacle, in the Praiſe of God's good Providence, which extends itſelf as far as this Earth where we live.

PSAL. CXIV.

The Pſalmiſt, *rehearſing God's delivering the* Iſraelites *out of* Egypt, *exhorts all Creatures to praiſe him.*

Ver. 1. WHen Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language; 2 Judah was his ſanctuary, *and* Iſrael his dominion. 3 The ſea ſaw *it*, and fled; Jordan was driven back. 4 The mountains ſkipped like rams, and the little hills like lambs. 5 What aileth thee, O thou ſea, that thou fleddeſt? thou Jordan, *that* thou waſt driven back? 6 Ye mountains, *that* ye ſkipped like rams; *and* ye little hills like lambs? 7 Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob. 8 Which turne
the rock *into* a ſtanding water, the flint into
fountain of waters.

As the foregoing *Pſalm* puts them in Mind of
veral Works of the Divine Providence about particu
lar Perſons; ſo this makes a brief Relation of ſever
miraculous Works, wherein God declared his Powe
when he brought the whole *Jewiſh* Nation out of t
Egyptian Bondage.

PSAL. CXV.

The Church prays to God to preſerve her from t
Vanity of Idol-worſhip; exhorts to Confidence
Him, being aſſured of his Bleſſing; her Reſol
tion to praiſe the Lord.

Ver. 1. NOt unto us, O Lord, not unto
but unto thy name give glory,
thy mercy, *and* for thy truths ſake. 2 Wherefo
ſhould the heathen ſay, Where is now their Go
3 But our God *is* in the heavens, he hath do
whatſoever he pleaſed. 4 Their idols *are* ſil
and gold, the work of mens hands. 5 Th
have mouths, but they ſpeak not; eyes ha
they, but they ſee not. 6 They have ears,
they hear not; noſes have they, but they ſm
not. 7 They have hands, but they handle no
feet have they, but they walk not; neither ſpe
they through their throat. 8 They that ma
them, are like unto them; *ſo is* every one t
truſteth in them. 9 O Iſrael, truſt thou in
Lord: he *is* their help and their ſhield. 10
houſe of Aaron, truſt in the Lord: he *is* th
help and their ſhield. 11 Ye that fear
Lord, truſt in the Lord: he *is* their help a
their ſhield. 12 The Lord hath been mind
of us, he will bleſs *us*, he will bleſs the houſe
Iſrael, he will bleſs the houſe of Aaron. 13
will bleſs them that fear the Lord, *both* ſm
and great. 14 The Lord ſhall increaſe you mo
and more, you and your children. 15 You
bleſſed of the Lord, which made heaven a
earth. 16 The heaven, *even* the heavens
the Lords: but the earth hath he given to
children of men. 17 The dead praiſe not
Lord, neither any that go down into ſilen
18 But we will bleſs the Lord, from this time fo
and for evermore. Praiſe the Lord.

The Occaſion of this *Pſalm* was to manifeſt ſo
ſore Diſtreſs of the People of *Iſrael*, from ſome ido
trous Nations. But whether it was that mentio
2 *Chron.* xx. or what other, is but a Matter of C
jecture, and not worth our Enquiry.

PSAL. CXVI.

The Pſalmiſt *profeſſes his Love to God for his*
nifold Mercies; promiſes to walk holily; pr
for his future Protection; and ſtudies and
miſes to be thankful.

Ver. 1. I Love the Lord, becauſe he hath he
my voice *and* my ſupplications. 2
cauſe he hath inclined his ear unto me, theref
will I call upon *him* as long as I live. 3
ſorrows of death compaſſed me, and the p
of hell gat hold upon me: I found trouble
ſorrow. 4 Then called I upon the name of
Lord; O Lord, I beſeech thee, deliver
ſoul. 5 Gracious *is* the Lord, and righteo

yea, our God is merciful. 6 The Lord preſerveth the ſimple: I was brought low, and he helped me. 7 Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee, 8 For thou haſt delivered my ſoul from death. mine eyes from tears, *and* my feet from falling. 9 I will walk before the Lord in the land of the living. 10 I believed, therefore have I ſpoken: I was greatly afflicted. 11 I ſaid in my haſte, All men *are* liars. 12 What ſhall I render unto the Lord, *for* all his benefits towards me? 13 I will take the cup of ſalvation, and call upon the name of the Lord. 14 I will pay my vows unto the Lord, now in the preſence of all his people. 15 Precious in the ſight of the Lord, *is* the death of his ſaints. 16 O Lord, truly I *am* thy ſervant, I *am* thy ſervant, *and* the ſon of thy hand-maid: thou haſt looſed my bonds. 17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the Lord. 18 I will pay my vows unto the Lord, now in the preſence of all his people: 19 In the courts of the Lords houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the Lord.

This *Pſalm*, ſays *Patrick*, agrees exactly to the Condition of *David* in his Flight from his Son *Abſalom* (which ſeems to be mentioned, Ver. 11.) when *Achitophel* and others proved very falſe to him; and he had little or nothing to depend upon, but only the Goodneſs of the Almighty, who was pleaſed to plead his Cauſe and deliver him.

PSAL. CXVII.

An Exhortation to all Nations to praiſe God for his Mercy and Truth's Sake.

Ver. 1. O Praiſe the Lord all ye nations: praiſe him all ye people. 2 For his merciful kindneſs is great towards us: and the truth of the Lord *endureth* for ever. Praiſe ye the Lord.

This *Pſalm* contains a Prophecy of the Calling of the *Gentiles*, as appears from the Matter of it, and from *Rom.* xv. 11. where it is quoted for that Purpoſe.

For his merciful Kindneſs is great towards us] Either, 1. Towards us *Jews*, to whom he hath given thoſe peculiar Privileges, which he hath denied to all other Nations. But this may ſeem an improper Argument to move the *Gentiles* to praiſe God, for his Mercies to others, from which they were excluded. Or, 2. Towards all of us, all the Children of *Abraham*, whether carnal or ſpiritual, who were to be incorporated together, and made one Body, and one Fold, by and under the *Meſſiah*, John x. 16. *Epheſ.* ii. 14. which Myſtery ſeems to be inſinuated by this Manner of Expreſſion.

PSAL. CXVIII.

The Pſalmiſt *exhorts all to praiſe the Lord. By his own Experience ſhews how good it is to truſt in God. Under the Type of the* Pſalmiſt, *the Coming of* Chriſt *is expreſſed.*

Ver. 1. O Give thanks unto the Lord, for *he is* good: becauſe his mercy *endureth* for ever. 2 Let Iſrael now ſay, that his mercy *endureth* for ever. 3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever. 4 Let them now that fear the Lord ſay, that his mercy *endureth* for ever. 5 I called upon the Lord in diſtreſs: the Lord anſwered me, *and ſet me* in a large place. 6 The Lord is on my ſide, I will not fear: what can man do unto me? 7 The Lord taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me. 8 *It is* better to truſt in the Lord, than to put confidence in man. 9 *It is* better to truſt in the Lord, than to put confidence in princes. 10 All nations compaſſed me about: but in the name of the Lord will I deſtroy them. 11 They compaſſed me about, yea, they compaſſed me about: but in the name of the Lord I will deſtroy them. 12 They compaſſed me about like bees, they are quenched as the fire of thorns: for in the name of the Lord, I will deſtroy them. 13 Thou haſt thruſt ſore at me that I might fall: but the Lord helped me. 14 The Lord *is* my ſtrength and ſong, and is become my ſalvation. 15 The voice of rejoycing and ſalvation *is* in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. 16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. 17 I ſhall not die, but live, and declare the works of the Lord. 18 The Lord hath chaſtened me ſore: but he hath not given me over unto death. 19 Open to me the gates of righteouſneſs: I will go in to them, *and* I will praiſe the Lord: 20 This gate of the Lord: into which the righteous ſhall enter. 21 I will praiſe thee, for thou haſt heard me, and art become my ſalvation. 22 The ſtone *which* the builders refuſed, is become the head *ſtone* of the corner. 23 This is the Lords doing, it *is* marvellous in our eyes. 24 This is the day *which* the Lord hath made, we will rejoice and be glad in it. 25 Save now, I beſeech thee, O Lord: O Lord, I beſeech thee, ſend now proſperity. 26 Bleſſed *be* he that cometh in the name of the Lord: we have bleſſed you out of the houſe of the Lord. 27 God *is* the Lord, which hath ſhewed us light; bind the ſacrifice with cords, *even* unto the horns of the altar. 28 Thou *art* my God, and I will praiſe thee; *thou art* my God, I will exalt thee. 29 O give thanks unto the Lord, for *he is* good: for his mercy *endureth* for ever.

This *Pſalm* was probably compoſed by *David*, when the Civil Wars between the Houſes of *Saul* and *David* were ended, and *David* lately ſetled in the Kingdom of all *Iſrael*, and had newly brought up the Ark of God to his Royal City.

But tho', ſays *Pool*, this was the Occaſion, yet *David*, or at leaſt the Spirit of God, who indited this *Pſalm*, had a farther Reach, and higher Deſign in it, eſpecially in the latter Part of it, which was to carry the Reader's Thoughts beyond the Type to the Antitype, the Meſſiah and his Kingdom, who was chiefly intended in it. Which is apparent both from the Teſtimonies produced out of it to that Purpoſe in the *New Teſtament*, as *Matt.* xxi. 19, 42. *Mark* xii. 10, 11. *Acts* iv. 11, *&c.* and from the Conſent of the *Hebrew* Doctors both antient and modern; one Evidence whereof is, that in their Prayers for the *Meſſiah*, they uſe ſome Part of this *Pſalm*, and likewiſe from the Matter itſelf. The Form of this *Pſalm* may ſeem to be dramatical, and ſeveral Parts of it are ſpoken in the Names of ſeveral Perſons, yet ſo, that the Diſtinction of the Perſons, and their ſeveral Paſſages, is not expreſſed, but left to the Obſervation of the intelligent and diligent Reader, as it is in the Book of *the Song of Solomon*, and in ſome Part of *Eccleſiaſtes*, and in many prophane Writers. *David* ſpeaks in his own Name from the

Beginning to Ver. 22. and from thence to Ver. 25. in the Name of the People; and then concludes in his own Name.

PSAL. CXIX.

This Pſalm *contains Commendations of God's Law, Statutes, Commandments, Precepts, Word, Promiſes, Way, Name, Righteouſneſs, Truth,* &c.

ALEPH.

Ver. 1. BLeſſed *are* the undefiled in the way, who walk in the way of the Lord. 2 Bleſſed *are* they that keep his teſtimonies, *and that* ſeek him with the whole heart. 3 They alſo do no iniquity: they walk in his ways. 4 Thou haſt commanded *us* to keep thy precepts diligently. 5 O that my ways were directed to keep thy ſtatutes! 6 Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments. 7 I will praiſe thee with uprightneſs of heart, when I ſhall have learned thy righteous judgments. 8 I will keep thy ſtatutes: O forſake me not utterly.

BETH.

9 Wherewith ſhall a young man cleanſe his way? by taking heed *thereto* according to thy word. 10 With my whole heart have I ſought thee: O let me not wander from thy commandments. 11 Thy word have I hid in mine heart, that I might not ſin againſt thee. 12 Bleſſed *art* thou, O Lord: teach me thy ſtatutes. 13 With my lips have I declared all the judgments of thy mouth. 14 I have rejoiced in the way of thy teſtimonies, as *much as* in all riches. 15 I will meditate in thy precepts, and have reſpect unto thy ways. 16 I will delight my ſelf in thy ſtatutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy ſervant, *that* I may live, and keep thy word. 18 Open thou mine eyes, that I may behold wondrous things out of thy law. 19 I am a ſtranger in the earth, hide not thy commandments from me. 20 My ſoul breaketh for the longing *that it hath* unto thy judgment at all times. 21 Thou haſt rebuked the proud *that are* curſed, which do err from thy commandments. 22 Remove from me reproach and contempt, for I have kept thy teſtimonies. 23 Princes alſo did ſit *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes. 24 Thy teſtimonies alſo *are* my delight, *and* my counſellours.

DALETH.

25 My ſoul cleaveth unto the duſt: quicken thou me according to thy word. 26 I have declared my ways, and thou hearedſt me: teach me thy ſtatutes. 27 Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works. 28 My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word. 29 Remove from me the way of lying: and grant me thy law graciouſly. 30 I have choſen the way of truth: thy judgments have I laid *before me.* 31 I have ſtuck unto thy teſtimonies: O Lord, put me not to ſhame. 32 I will run the way of thy commandments, when thou ſhalt inlarge my heart.

HE.

33 Teach me, O Lord, the way of thy ſtatutes, and I ſhall keep it *unto* the end. 34 Give me underſtanding, and I ſhall keep thy law, yea, I
I ſhall obſerve it with my whole heart. 35
Make me to go in the path of thy command-
ments, for therein do I delight. 36 Incline my
heart unto thy teſtimonies, and not to covetouſ-
neſs. 37 Turn away mine eyes from beholding
vanity: *and* quicken thou me in thy way. 38
Stabliſh thy word unto thy ſervant, who *is devoted*
to thy fear. 39 Turn away my reproach which
I fear: for thy judgments *are* good. 40 Be-
hold, I have longed after thy precepts: quicken
me in thy righteouſneſs.

VAU.

41 Let thy mercies come alſo unto me, O
Lord, even thy ſalvation according to thy
word. 42 So ſhall I have wherewith to anſwe
him that reproacheth me: for I truſt in thy
word. 43 And take not the word of truth utterl
out of my mouth; for I have hoped in thy judg
ments. 44 So ſhall I keep thy law continually
for ever and ever. 45 And I will walk at liberty
for I ſeek thy precepts. 46 I will ſpeak of th
teſtimonies alſo before kings, and will not b
aſhamed. 47 And I will delight my ſelf in th
commandments which I have loved. 48 M
hands alſo will I lift up unto thy commandment
which I have loved: and I will meditate in th
ſtatutes.

ZAIN.

49 Remember the word unto thy ſervan
upon which thou haſt cauſed me to hope. 5
This is my comfort in my affliction: for th
word hath quickened me. 51 The proud hav
had me greatly in deriſion: *yet* have I not decline
from thy law. 52 I have remembred thy judg
ments of old, O Lord; and have comforted m
ſelf. 53 Honour hath taken hold upon me, b
cauſe of the wicked that forſake thy law. 54 Th
ſtatutes have been my ſong in the houſe of my pi
grimage. 55 I have remembred thy name,
Lord, in the night, and have kept thy law. 5
This I had: becauſe I kept thy precepts.

CHETH.

57 *Thou art* my portion, O Lord, I hav
ſaid, that I would keep thy words. 58 I intreat
thy favour with *my* whole heart: be merciful u
to me according to thy word. 59 I thought
my ways, and turned my feet unto thy teſt
monies. 60 I made haſte, and delayed not
keep thy commandments. 61 The bands
the wicked have robbed me: *but* I have n
forgotten thy law. 62 At midnight I will r
to give thanks unto thee: becauſe of thy righteo
judgments. 63 I *am* a companion of all *th*
that fear thee, and of them that keep thy p
cepts. 64 The earth, O Lord, is full of t
mercy: teach me thy ſtatutes.

TETH.

65 Thou haſt dealt well with thy ſervant,
Lord, according unto thy word. 66 Teach
good judgment, and knowledge: for I ha
believed thy commandments. 67 Before I w
afflicted, I went aſtray: but now have I k
thy word. 68 Thou *art* good, and doeſt goo
teach me thy ſtatutes. 69 The proud ha
forged a lie againſt me: *but* I will keep
precepts with my whole heart. 70 Their he
is as fat as greaſe, *but* I delight in thy law.
It is good for me that I have been afflicte
that I might learn thy ſtatutes. 72 The law

thy mouth *is* better unto me, than thouſands of gold and ſilver.

JOD.

73 Thy hands have made me and faſhioned me: give me underſtanding, that I may learn thy commandments. 74 They that fear thee, will be glad when they ſee me: becauſe I have hoped in thy word. 75 I know, O Lord, that thy judgments are right, and *that* thou in faithfulneſs haſt afflicted me. 76 Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant. 77 Let thy tender mercies come unto me, that I may live: for thy law is my delight. 78 Let the proud be aſhamed, for they dealt perverſly with me without a cauſe; *but* I will meditate in thy precepts. 79 Let thoſe that fear thee, turn unto me, and thoſe that have known thy teſtimonies. 80 Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

CAPH.

81 My ſoul fainteth for thy ſalvation: *but* I hope in thy word. 82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me? 83 For I am become like a bottle in the ſmoak: *yet* do I not forget thy ſtatutes. 84 How many are the days of thy ſervant? when wilt thou execute judgment on them that perſecute me? 85 The proud have digged pits for me, which *are* not after thy law. 86 All thy commandments are faithful: they perſecute me wrongfully; help thou me. 87 They had almoſt conſumed me upon earth: but I forſook not thy precepts. 88 Quicken me after thy loving-kindneſs, ſo ſhall I keep the teſtimony of thy mouth.

LAMED.

89 For ever, O Lord, thy word is ſettled in heaven. 90 Thy faithfulneſs is unto all generations: thou haſt eſtabliſhed the earth, and it abideth. 91 They continue this day according to thine ordinances: for all *are* thy ſervants. 92 Unleſs thy law *had been* my delights, I ſhould then have periſhed in mine affliction. 93 I will never forget thy precepts: for with them thou haſt quickned me. 94 I *am* thine, ſave me: for I have ſought thy precepts. 95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies. 96 I have ſeen an end of all perfection; *but* thy commandment *is* exceeding broad.

MEM.

97 O how love I thy law: it *is* my meditation all the day. 98 Thou through thy commandments haſt made me wiſer than mine enemies: for they *are* ever with me. 99 I have more underſtanding than all my teachers: for thy teſtimonies *are* my meditation. 100 I underſtand more than the antients: becauſe I keep thy precepts. 101 I have refrained my feet from every evil way: that I might keep thy word. 102 I have not departed from thy judgments: for thou haſt taught me. 103 How ſweet are thy words unto my taſte! *yea, ſweeter* than honey to my mouth. 104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

NUN.

105 Thy word *is* a lamp unto my feet, and a light unto my path. 106 I have ſworn, and I will perform *it*, that I will keep thy righteous judgments. 107 I am afflicted very much: quicken me, O Lord, according unto thy word. 108 Accept, I beſeech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments. 109 My ſoul *is* continually in my hand: yet do I not forget thy law. 110 The wicked have laid a ſnare for me: yet I erred not from thy precepts. 111 Thy teſtimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart. 112 I have inclined mine heart to perform thy ſtatutes alway, *even unto* the end.

SAMECH.

113 I hate *vain* thoughts: but thy law do I love. 114 Thou *art* my hiding-place and my ſhield: I hope in thy word. 115 Depart from me, ye evil-doers; for I will keep the commandments of my God. 116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope. 117 Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually. 118 Thou haſt troden down all them that err from thy ſtatutes: for their deceit *is* falſhood. 119 Thou putteſt away all the wicked of the earth *like* droſs: therefore I love thy teſtimonies. 120 My fleſh trembleth for fear of thee, and I am afraid of thy judgments.

AIN.

121 I have done judgment and juſtice: leave me not to mine oppreſſors. 122 Be ſurety for thy ſervant for good: let not the proud oppreſs me. 123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs. 124 Deal with thy ſervant according to thy mercy, and teach me thy ſtatutes. 125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies. 126 *It is* time for thee, Lord, to work: *for* they have made void thy law. 127 Therefore I love thy commandments above gold, yea, above fine gold. 128 Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every falſe way.

PE.

129 Thy teſtimonies *are* wonderful: therefore doth my ſoul keep them. 130 The entrance of thy words giveth light: it giveth underſtanding unto the ſimple. 131 I opened my mouth, and panted: for I longed for thy commandments. 132 Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name. 133 Order my ſteps in thy word: and let not any iniquity have dominion over me. 134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts. 135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes. 136 Rivers of waters run down mine eyes: becauſe they kept not thy law.

TSADDI.

137 Righteous *art* thou, O Lord, and upright *are* thy judgments. 138 Thy teſtimonies *that* thou haſt commanded *are* righteous, and very faithful. 139 My zeal hath conſumed me: becauſe mine enemies have forgotten thy words. 140 Thy word is very pure: therefore thy ſervant loveth it. 141 I *am* ſmall and deſpiſed: *yet* do not I forget thy precepts. 142 Thy righteouſneſs is an everlaſting righteouſneſs, and thy law is the truth. 143

Trouble and anguiſh have taken hold on me: *yet* thy commandments *are* my delights. 144 The righteouſneſs of thy teſtimonies is everlaſting: give me underſtanding, and I ſhall live.

KOPH.

145 I cried with my whole heart, hear me, O Lord: I will keep thy ſtatutes. 146 I cried unto thee, ſave me, and I ſhall keep thy teſtimonies. 147 I prevented the dawning of the morning, and cried: I hoped in thy word. 148 Mine eyes prevent the *night* watches, that I might meditate in thy word. 149 Hear my voice according unto thy loving-kindneſs: O Lord, quicken me according to thy judgment. 150 They draw nigh that follow after miſchief: they are far from thy law. 151 Thou art near, O Lord: and all thy commandments *are* truth. 152 Concerning thy teſtimonies, I have known of old, that thou haſt founded them for ever.

RESH.

153 Conſider mine affliction, and deliver me: for I do not forget thy law. 154 Plead my cauſe, and deliver me: quicken me according to thy word. 155 Salvation *is* far from the wicked: for they ſeek not thy ſtatutes. 156 Great *are* thy tender mercies, O Lord: quicken me according to thy judgments. 157 Many *are* my perſecutors, and mine enemies: *yet* do I not decline from thy teſtimonies. 158 I beheld the tranſgreſſors, and was grieved: becauſe they kept not thy word. 159 Conſider how I love thy precepts: quicken me, O Lord, according to thy loving-kindneſs. 160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word. 162 I rejoice at thy word, as one that findeth great ſpoil. 163 I hate and abhor lying: *but* thy law do I love. 164 Seven times a day do I praiſe thee: becauſe of thy righteous judgments. 165 Great peace have they which love thy law: and nothing ſhall offend them. 166 Lord, I have hoped for thy ſalvation, and done thy commandments. 167 My ſoul hath kept thy teſtimonies: and I love them exceedingly. 168 I have kept thy precepts and thy teſtimonies: for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O Lord: give me underſtanding according to thy word. 170 Let my ſupplication come before thee: deliver me according to thy word. 171 My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes. 172 My tongue ſhall ſpeak of thy word: for all thy commandments *are* righteouſneſs. 173 Let thine hand help me: for I have choſen thy precepts. 174 I have longed for thy ſalvation, O Lord: and thy law is my delight. 175 Let my ſoul live, and it ſhall praiſe thee: and let thy judgments help me. 176 I have gone aſtray like a loſt ſheep, ſeek thy ſervant: for I do not forget thy commandments.

This *Pſalm* is divided into two and twenty Parts, or Pauſes, in every one of which there are eight Verſes, each of which begins in the *Hebrew* with that Letter whereby each Part is called. So all the Verſes of the firſt Part begin with an *Aleph*, or *A*. The Verſes of the ſecond, every one with *Beth*, as B; and ſo forward in Order, according to the *Hebrew* Alphabet, or *A*, *B*; which is the Reaſon that ſome among the Learned, have called this *Pſalm*, *the A B of Piety and Goodneſs*. Every Verſe of this *Pſalm* contains either a ſpecial Praiſe and Commendation of the Word of God, by Reaſon of its Excellency; or a Teſtification of *David*'s Love unto it; or elſe a Prayer for Grace, to carry himſelf according to it. Obſerve, that in every Verſe of this *Pſalm*, *David* makes Mention of God's Law, Inſtitutions, or Ordinances, Commandments, Teſtimonies, Precepts, Word, Promiſes, Ways, Judgments, Name, Righteouſneſs, and the like; except Ver. 122. where he calls upon God for Help and Aſſiſtance, and Ver. 90. where he celebrates God's *Faithfulneſs*, which relates to the Stedfaſtneſs of his Promiſe (called in this *Pſalm* his *Word*) it may well be thought no Exception to that Obſervation.

Theodoret hath another Conjecture concerning *David*'s Deſign in this *Pſalm*. *David* had great Varieties in his Condition; for he both fled from Enemies, and chaſed them; lived ſometimes very melancholy, and again moſt pleaſantly; ran in God's Ways, and ſtumbled, and roſe again to run that Courſe. 'Now all theſe Things, ſays he, (and it is not improbable) *David* afterwards collected into this one *Pſalm*; collecting all the Prayers which he had made to God at ſeveral Times, and on ſeveral Occaſions, and putting them together in this admirable Meditation, divided into twenty two Parts, which propound one and the ſame moſt profitable to all Men; and teaches them how it is poſſible to live virtuouſly in the worſt Condition. Nor doth he neglect dogmatical Inſtruction, as he ſpeaks, but adds it to the other: So that this Pſalm is ſufficient to inſtruct thoſe that ſtudy exquiſite Virtue, and to ſtir up the Diligence of thoſe that are Lazy; to comfort thoſe that are ſad; to correct the Negligent; and, in one Word, to afford all Manner of Medicines, for the Cure of the various Diſeaſes of Mankind.'

PSAL. CXX.

David *prays againſt lying Lips and deceitfu Tongues; and complains that his Habitation wa among wicked and unpeaceable Men.*

A Song of Degrees.

Ver. 1. IN my diſtreſs I cried unto the Lord and he heard me. 2 Deliver my ſoul O Lord, from lying lips, *and* from a deceitfu tongue. 3 What ſhall be given unto thee? o what ſhall be done unto thee, thou falſe tongue 4 Sharp arrows of the mighty, with coals o juniper. 5 Wo is me, that I ſojourn in Meſech *that* I dwell in the tents of Kedar. 6 My ſou hath long dwelt with him that hateth peace. I *am for* peace: but when I ſpeak, they *are* fo war.

There can no certain Account be given, why th and the *fourteen* following Pſalms, are called *Songs* *Degrees*, or *Aſcents*. Their Conjecture ſeems mo probable, who think the Title denotes, either the *E* *vation* of the Voice in the ſinging theſe Songs, or t *Excellence* of the Compoſure, or of the Muſick which they were ſet, or the *high Eſteem* they had them upon ſome Account or other; particularly, b cauſe they were ſo fit for their Uſe (tho' moſt of th compoſed in former Times) at and after their Retu from the Captivity of *Babylon*. Some think this Ti was given them, becauſe they ſung them as they w *up* to their own Country.

This *Pſalm* ſeems to have been made by *Dav* when the Calumnies of *Doeg*, and others, forced b to flee his Country, and to go as far as the *Kedarens*, or *Arabians*, (Ver. 5.) whoſe Company was very irkſome to him. We do not read indeed in his Hiſtory, that he was there; but we may well think he ſought for Safety in more Places than are particularly mentioned; and might as well be there, as amongſt the *Moabites*, and in the Wilderneſs of *Paran*, (1 Sam. xxv. 1.) which was not far from them. As for *Meſech*, it may ſignify, not a Place, but the Length of Time he ſtaid there, before he durſt ſtir from thence; or which he was forced to ſpend in Exile; as moſt of the antient Interpreters underſtand it. See *Bochart* in his *Phaleg*, L. 3. C. 12.

PSAL. CXXI.

The Pſalmiſt *ſhews, that the great Safety of the Godly is from the Lord, who keeps them in their Out-goings and In-comings from all Evil.*

A Song of Degrees.

Ver. 1. I Will lift up mine eyes unto the hills from whence cometh my help. 2 My help *cometh* from the Lord, which made heaven and earth. 3 He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber. 4 Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep. 5 The Lord is thy keeper: the Lord is thy ſhade upon thy right hand. 6 The ſun ſhall not ſmite thee by day; nor the moon by night. 7 The Lord ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul. 8 The Lord ſhall preſerve thy going out and thy coming in, from this time forth, and even for evermore.

The Matter of this *Pſalm* ſufficiently ſhews, that the *Pſalmiſt* was ſtrugling with great Difficulties and Oppoſitions, looking every where for Help, as Men in ſuch Circumſtances uſe to do, turning his Eyes to God and his Providence, and encouraging himſelf by the Promiſes of God made to his People.

PSAL. CXXII.

David *profeſſes his Joy when he went into the Houſe of the Lord; and prays for the Welfare, Proſperity, and Peace of* Jeruſalem.

A Song of Degrees of *David*.

Ver. 1. I Was glad when they ſaid unto me, Let us go into the houſe of the Lord. 2 Our feet ſhall ſtand within thy gates, O Jeruſalem. 3 Jeruſalem is builded as a city, that is compact together: 4 Whither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks unto the name of the Lord. 5 For there are ſet thrones of judgment: the thrones of the houſe of David. 6 Pray for the peace of Jeruſalem: they ſhall proſper that love thee. 7 Peace be within thy walls, *and* proſperity within thy palaces. 8 For my brethren and companions ſakes, I will now ſay, Peace *be* within thee. 9 Becauſe of the houſe of the Lord our God, I will ſeek thy good.

This *Pſalm* ſeems to have been written by *David*, for the Uſe of the People, when they came up to *Jeruſalem* to the ſolemn Feaſts. By the artificial Joining and Beauty of the Houſes, he means the concordant Love between the Citizens. In the Houſe of the Lord was placed the Throne of Juſtice, the Figure of *Chriſt*'s Kingdom; for the Welfare, Proſperity, and Peace of which, the Prophet prays.

If the *Talmudiſts* may be believed, they were wont to ſing the *firſt* Verſe of this *Pſalm* as they went out of the Country towards *Jeruſalem*, carrying their Firſt-fruits to the Houſe of the Lord; as the Law (*Deut.* xxvi. 2.) directed them. And when they entered within the Gates of the City, they ſung the *ſecond* Verſe. There they were met by ſome of the Citizens, who, if this be true, ſung the reſt of the *Pſalm*, it is likely, together with them, as they went toward the Temple.

PSAL. CXXIII.

The Godly profeſs their patient truſting and Confidence in God; and earneſtly pray to be delivered from the Contempt of the Proud.

A Song of Degrees.

Ver. 1. UNto thee lift I up mine eyes, O thou that dwelleſt in the heavens. 2 Behold, as the eyes of ſervants *look* unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: ſo our eyes *wait* upon the Lord our God, until that he have mercy upon us. 3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. 4 Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, *and* with the contempt of the proud.

This *Pſalm*, it is certain, was compoſed in a Time of great Diſtreſs; when they were extremely afflicted by ſome haughty and inſolent Enemies, Ver. 3, 4. who thoſe Enemies were, there are ſeveral Conjectures; and I, ſays *Patrick*, will add mine: That this ſhort Form of Prayer was made by ſome pious Perſon, when the King of *Aſſyria* (whoſe Pride the Prophet *Iſaiah* deſcribes, Ch. viii. 7. and many other Places) ſent *Rabſhakeh* and other of his Captains to beſiege *Jeruſalem*; where they poured out moſt contemptuous, nay, blaſphemous Words againſt God and his People, 2 *Kings* xviii. xix. It is probable, if this Conjecture be admitted, that it was made by *Iſaiah*, whom *Hezekiah* deſired *to lift up* his Prayer for the Remnant that was left, 2 *Kings* xix. 4. *Iſa.* xxxvii. 4. Accordingly we read, (2 *Chron.* xxxii. 20.) both he and *Hezekiah* cried unto the Lord; and we may ſuppoſe, lifted up his Eyes to Heaven, and ſaid the Words of this Pſalm.

PSAL. CXXIV.

The Church ſets forth God's Mercy for a miraculous Deliverance, out of the apparent Danger of powerful Enemies, and bleſſes him for it.

A Song of Degrees of *David*.

Ver. 1. IF *it had not been* the Lord, who was on our ſide, now may Iſrael ſay: 2 If *it had not been* the Lord who was on our ſide, when men roſe up againſt us: 3 Then they had ſwallowed us up quick, when their wrath was kindled againſt us. 4 Then the waters had overwhelmed us, the ſtreams had gone over our ſoul. 5 Then the proud waters had gone over our ſoul. 6 Bleſſed be the Lord, who hath not given us *as* a prey to their teeth. 7 Our help is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped. 8 Our help is in the name of the Lord, who made heaven and earth.

This *Pſalm* was compoſed by *David*, in the Name, and for the Uſe of all the Church and People of *Iſrael*; as a Thankſgiving for their Deliverance, from ſome imminent Danger or Dangers, from proud and potent Enemies. Many ſuch they had in *David*'s Time; but which of them is here intended, is hard to determine, and not worth the Enquiry.

PSAL. CXXV.

The Stedfaſtneſs of ſuch as truſt in God. A Prayer for the Godly to do them Good, and againſt the Ungodly to deſtroy them.

A Song of Degrees.

Ver. 1. THey that truſt in the Lord *ſhall be* as mount Zion, *which* cannot be removed, *but* abideth for ever. 2 *As* the mountains *are* round about Jeruſalem, ſo the Lord *is* round about his people, from henceforth even for ever. 3 For the rod of the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquity. 4 Do good, O Lord, unto *thoſe that be* good, and to *them that are* upright in their hearts. 5 As for ſuch as turn aſide unto their crooked ways, the Lord ſhall lead them forth with the workers of iniquity: *but* peace ſhall be upon Iſrael.

This *Pſalm* was deſigned for the Conſolation and Encouragement of God's Church and People in all Ages, againſt all the Plots and Malice of their inveterate and irreconcileable Enemies.

PSAL. CXXVI.

The Church celebrates the Mercy of God from the Babylonian *Captivity; prays that he would perfect his Work; and foretels the good Succeſs thereof.*

A Song of Degrees.

Ver. 1. WHen the Lord turned again the captivity of Zion, we were like them that dream. 2 Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The Lord hath done great things for them. 3 The Lord hath done great things for us: *whereof* we are glad. 4 Turn again our captivity, O Lord, as the ſtreams in the ſouth. 5 They that ſow in tears, ſhall reap in joy. 6 He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves *with him.*

This *Pſalm* is ſo univerſally thought to be a joyful Song compoſed by *Ezra*, or ſome other good Man, when they returned out of *Babylon*, that, ſays *Patrick*, I ſhall ſeek for no other Interpretation; but obſerve, with *Theodoret*, that when *Cyrus* gave them all Leave to return to their own Land, ſome were ſo ill-minded, that they choſe to continue where they were. But ſuch as had any Senſe of the Piety of their Forefathers, and deſired to ſee the Worſhip of God, according to the Law, reſtored, gladly embraced the Opportunity of returning to their own Country: Where they thought themſelves ſo happy in the Liberty which they enjoyed, that they pray (Ver. 4.) all the reſt of the Nation, that remained ſtill behind, would come and partake of it.

PSAL. CXXVII.

No Succeſs in City or Family without God's Bleſſing and Protection. Good Children are his Gift; their Happineſs that have them.

A Song of Degrees for *Solomon*.

Ver. 1. EXcept the Lord build the houſe, they labour in vain that build it: except the Lord keep the city, the watchman waketh *but* in vain. 2 *It is* vain for you t rise up early, to ſit up late, to eat the bread o ſorrows: *for* ſo he giveth his beloved ſleep. 3 Lo, children *are* an heritage of the Lord *and* the fruit of the womb *is his* reward. 4 A arrows *are* in the hand of a mighty man: ſo *ar* children of the youth. 5 Happy is the ma that hath his quiver full of them: they ſhall no be aſhamed, but they ſhall ſpeak with the enemie in the gate.

The *Hebrew* Particle which here we tranſlate *fo* (in the Title) is thought by our Interpreters, in mo other Places, to ſignify *of*; and ſo they tranſlate it little before, in the Title of *Pſ.* cxxiv. and a littl after, in that of cxxxi. Therefore, ſays *Patrick*, ſhall look upon this Pſalm as compoſed by *Solomon* who, you read, 1 *Kings* iv. 32. made above three thouſand Songs; tho' none of them (except that large Poe called the *Song of Songs*, and as ſome think, *Pſ.* cxxx and, as I ſuppoſe, the next to this) have been tran mitted to Poſterity, but only this; which is a Commentary upon a pious Maxim of his, often repeated the Book of his *Proverbs*; that it is in vain to attem any Thing, if the Lord do not proſper it. Teachin us therefore, in all our Ways to acknowledge Hi (*Prov.* iii. 6. xvi. 3.) and not to preſume, that it in our Power *to direct our own Way* (that is, our D ſigns, Enterprizes, and Actions) to what Iſſue we pleaſ For, *tho' a Man's Heart deviſeth his Way, yet it the Lord that directed his Steps*, Prov. xvi. 9. xx. 2 xxi. 30, 31. A Truth to be deeply pondered by a eſpecially by Princes; in whoſe Affairs, this over-rulin Providence is moſt viſible.

PSAL. CXXVIII.

The Pſalmiſt *ſhews the happy State of him th fears God, in his Labour, Wife, and Childre he ſhall ſee the Good of* Jeruſalem, *and Pea upon* Iſrael.

A Song of Degrees.

Ver. 1. BLeſſed *is* every one that feareth th Lord: that walketh in his ways. For thou ſhalt eat the labour of thine hands happy *ſhalt* thou *be*, and *it ſhall be* well with thee 3 Thy wife *ſhall* be as a fruitful vine by th ſides of thine houſe: thy children like olive-plant round about thy table. 4 Behold, that th ſhall the man be bleſſed, that feareth the Lord 5 The Lord ſhall bleſs thee out of Zion: an thou ſhalt ſee the good of Jeruſalem, all th days of thy life. 6 Yea, thou ſhalt ſee thy childrens children, *and* peace upon Iſrael.

It is not unlikely, that this *Pſalm* was compoſed b the ſame Author that made the former; to excite Me to be truly religious, as the only Way to obtain th Bleſſings, there mentioned, of the Lord.

Some think this was a Form preſcribed to be uſe at the Bleſſing of their Marriages; when they wiſhe the new-married Couple all Manner of Happineſs; e pecially a long Life in peaceable Times, Ver. 5, 6.

PSAL. CXXIX.

The various and manifold Afflictions of the Churc deſcribed; ſhe is delivered out of all; thoſe th hate her are curſed and devoted to Judgment.

A Song of Degrees.

Ver. 1. MAny a time have they afflicted m from my youth, may Iſrael now ſay 2 Many a time have they afflicted me from m youth: yet they have not prevailed againſt me. 3 The plowers plowed upon my back: they made long their furrows. 4 The Lord is righteous: he hath cut aſunder the cords of the wicked. 5 Let them all be confounded and turned back that hate Zion. 6 Let them be as the graſs upon the houſe-tops, which withereth afore it groweth up: 7 Wherewith the mower filleth not his hand; nor he that bindeth ſheaves his boſom. 8 Neither do they which go by ſay, The bleſſing of the Lord *be* upon you: we bleſs you in the name of the Lord.

This *Pſalm* was made when ſome new Calamity hreatened them; either by *Sennacherib*, or, as *Theodoret* hinks, by thoſe Nations which combined to deſtroy the *Jews*, as ſoon as they returned from the Captivity of *Ba-lon*. When they were taught by *Ezra*, or ſome ſuch holy Man, to recount what God had done for them ever ince they were a People; and to denounce the divine Vengeance againſt thoſe that now ſought their Ruin. The former Conjecture ſeems the truer; becauſe as et, he ſaith, Ver. 2. their Enemies had not prevailed gainſt them; unleſs we expound that Phraſe (accord-g to the received Interpretation of the Pſalm) that ey had not quite deſtroyed them, and made them aſe to be a Nation.

P S A L. CXXX.

he Pſalmiſt, *under a deep Senſe of his Sins, pro-ſeſſes his Hope in God, and exhorts* Iſrael *alſo to hope in him.*

A Song of Degrees.

er. 1. OUT of the depths have I cried unto thee, O Lord. 2 Lord, hear my voice: t thine ears be attentive to the voice of my pplications. 3 If thou, Lord, ſhouldſt mark iquities: O Lord, who ſhall ſtand? 4 But *ere is* forgiveneſs with thee: that thou mayeſt e feared. 5 I wait for the Lord, my ſoul th wait, and in his word do I hope. 6 My ul waiteth for the Lord, more than they at watch for the morning: *I ſay, more than* ey that watch for the morning. 7 Let Iſ-el hope in the Lord: for with the Lord *there* mercy, and with him *is* plenteous redemption. And he ſhall redeem Iſrael from all his ini-ities.

Some think *David* made this Prayer, after he had unged himſelf into a very deep Guilt, by his Sin with *athſheba*: I rather think, ſays *Patrick*, when he was rſecuted by *Saul*, and reduced to ſo low a Condition, t his Heart began to ſink within him. For *the ods of ungodly Men* (as he ſpeaks, *Pſ*. xviii. 4.) *made afraid*, that he ſhould one Day periſh in them *Sam*. xxix. 1.) and he complains elſewhere, *that he k in the Mire, where there was no ſtanding*, &c. *Pſ*. ix. 2, 14, 15. This is the laſt but one of the *ſeven nitential Pſalms*.

P S A L. CXXXI.

vid *teſtifies his Humility, and exhorts* Iſrael *to truſt in the Lord.*

A Song of Degrees of *David*.

r. 1. LORD, my heart is not haughty, nor mine eyes lofty: neither do I exerciſe yſelf in great matters, or in things too high for . 2 Surely I have behaved and quieted myſelf a child that is weaned of his mother: my ſoul even as a weaned child. 3 Let Iſrael hope in the Lord from henceforth and for ever.

Tho' *David* could not purge himſelf from all Manner of Guilt (as he confeſſes in the foregoing *Pſalm*, Ver. 3.) yet in that Matter which he was charged withal by his Enemies (of affecting the Kingdom) he could ſafely proteſt he was innocent as a little Child: Which he doth in this *Pſalm* particularly; and in ſeveral Parts of other Pſalms.

P S A L. CXXXII.

The Pſalmiſt, *in Prayer, commends unto God, the Care he had for the Ark. A Rehearſal of God's Oath, and Promiſes of the everlaſting Kingdom of* Chriſt.

A Song of Degrees.

Ver. 1. LORD, remember David, *and* all his afflictions: 2 How he ſware unto the Lord, *and* vowed unto the mighty *God* of Jacob. 3 Surely I will not come into the tabernacle of my houſe, nor go up into my bed: 4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids, 5 Until I find out a place for the Lord, an habitation for the mighty *God* of Jacob. 6 Lo, we heard of it at Ephratah: we found it in the fields of the wood. 7 We will go into his tabernacles: we will worſhip at his footſtool. 8 Ariſe, O Lord, into thy reſt: thou, and the ark of thy ſtrength. 9 Let thy prieſts be cloathed with righteouſneſs: and let thy ſaints ſhout for joy. 10 For thy ſervant Davids ſake, turn not away the face of thine anointed. 11 The Lord hath ſworn *in* truth unto David, he will not turn from it, Of the fruit of thy body, will I ſet upon thy throne. 12 If thy children will keep my covenant and my teſtimony, that I ſhall teach them; their children alſo ſhall ſit upon thy throne for evermore. 13 For the Lord hath choſen Zion: he hath deſired it for his habitation. 14 This *is* my reſt for ever: here will I dwell, for I have deſired it. 15 I will abundantly bleſs her proviſion: I will ſatisfie her poor with bread. 16 I will alſo cloath her prieſts with ſalvation: and her ſaints ſhall ſhout aloud for joy. 17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed. 18 His enemies will I cloath with ſhame: but upon himſelf ſhall his crown flouriſh.

The Penman of this *Pſalm*, ſays *Pool*, was either *David*, when God had graciouſly declared his Acceptance of *David*'s Deſire to build an Houſe for God, and his Purpoſe of eſtabliſhing the Kingdom of *David*, and his Seed for ever; or *Solomon*, as may be gathered from the whole Matter of the *Pſalm*, which ſeems better to agree with him, than with *David*, particularly from Ver. 8, 9, 10. compared with 2 *Chron*. vi. 41, 42. where we have the ſame Words, with but a ſmall Variation.

Lo, we heard of it at Ephratah; we found it in the Fields of the Wood] Thus paraphraſed by *Patrick*: And now, behold, the Lord himſelf, to our great Joy, hath told us himſelf the very Place where he will fix his Habitation (1 *Chron*. xxi. 18, 26.) in the Territory of *Bethlehem Ephrata* (Gen. xxxv. 16, 19.) in the Fields of that Foreſt, where the Angel ſtood and directed *David*, to build an Altar unto the Lord, 1 *Chron*. xxi. 18. xxii. 1.

P S A L. CXXXIII.

David *extols the Benefit and Excellency of the Unity and brotherly Communion of the Faithful.*

A

A Song of Degrees of *David.*

Ver. 1. BEhold, how good and how pleaſant
it is, for brethren to dwell together
in unity. 2 *It is* like the precious ointment upon
the head, that ran down upon the beard,
even Aarons beard, that went down to the
ſkirts of his garments. 3 As the dew of Hermon,
and as the dew that deſcended upon the mountains
of Zion; for there the Lord commanded the
bleſſing, *even* life for evermore.

This *Pſalm* was compoſed by *David*, upon the happy Occaſion of the Ending of the Civil War between the two Houſes of *Saul* and *David*. In which having felt the ſad Effects of Diſcord and Diviſion, both the King and the People were more ſenſible of the great Bleſſing of Reconciliation and Unity.

P S A L. CXXXIV.

The Prieſts and Levites *are exhorted to bleſs God in his Sanctuary.*

A Song of Degrees.

Ver. 1. BEhold, bleſs ye the Lord, all ye ſervants
of the Lord, which by night
ſtand in the houſe of the Lord. 2 Lift up your
hands *in* the ſanctuary: and bleſs the Lord. 3
The Lord that made heaven and earth, bleſs
thee out of Zion.

It is uncertain by whom this *Pſalm* was compoſed; but it ſeems to have been made to be ſung by ſome or more of the *Levites*, at the ſhutting up of the Gates of the Temple; to excite the reſt, whoſe Turn it was to watch that Night, to be diligent in their Office of ſinging Pſalms, and making devout Prayers for the People. It is the laſt of thoſe that have the Title of *a Song of Degrees.*

P S A L. CXXXV.

The Servants of the Lord are exhorted to praiſe Him for his Mercy to Iſrael, *and for his Judgments on* Egypt, *and other Nations. The Vanity of Idols, and they that truſt in them. The Houſes of* Aaron *and* Levi *are exhorted to bleſs God.*

Ver. 1. PRaiſe ye the Lord, praiſe ye the name
of the Lord, praiſe *him*, O ye ſervants
of the Lord. 2 Ye that ſtand in the houſe of
the Lord, in the courts of the houſe of our God.
3 Praiſe ye the Lord, for the Lord *is* good: ſing
praiſes unto his name, for *it is* pleaſant. 4 For
the Lord hath choſen Jacob unto himſelf, *and*
Iſrael for his peculiar treaſure. 5 For I know
that the Lord is great, and *that* our Lord *is* above
all gods. 6 Whatſoever the Lord pleaſed, *that*
did he in heaven and in earth, in the ſeas, and
all deep places. 7 He cauſeth the vapours to
aſcend from the ends of the earth, he maketh
lightnings for the rain: he bringeth the wind out
of his treaſuries. 8 Who ſmote the firſt-born of
Egypt, both of man and beaſt. 6 *Who* ſent tokens
and wonders into the midſt of thee, O Egypt,
upon Pharaoh, and upon all his ſervants. 10
Who ſmote great nations and ſlew mighty kings:
11 Sihon king of the Amorites, and Og king
of Baſhan, and all the kingdoms of Canaan: 12
And gave their land *for* an heritage unto
Iſrael his people. 13 Thy name, O Lord,
endureth for ever, *and* thy memorial, O Lord,
throughout all generations. 14 For the Lord
will judge his people, and he will repent himſelf
concerning his ſervants. 15 The idols of the
heathen *are* ſilver and gold, the work of mens
hands. 16 They have mouths, but they ſpeak
not; eyes have they, but they ſee not. 17 They
have ears, but they hear not; neither is there
any breath in their mouths. 18 They that make
them are like unto them: *ſo is* every one that
truſteth in them. 19 Bleſs the Lord, O houſe
of Iſrael: bleſs the Lord, O houſe of Aaron. 20
Bleſs the Lord, O houſe of Levi; ye that fear
the Lord, bleſs the Lord. 21 Bleſſed be the
Lord out of Zion, which dwelleth at Jeruſalem.
Praiſe ye the Lord.

This perhaps was the Morning Hymn, which th
Præcentor, Ver. 4, 5. called upon the *Levites* to ſin
at the opening the Gates of the Temple; as the forme
was ſung at the ſhutting up of the Gates in the E
vening. It recounts ſeveral of the great Works of th
Lord, eſpecially towards that Nation; whom it excite
to Stedfaſtneſs in their Religion, and to Contempt o
Idols and Idolaters. It both begins and concludes wi
an Exhortation to praiſe God; and ſo was entitled,
ſeveral other Pſalms here (cvi, cxi, *&c.*) *Hallelujah*
or *Praiſe the Lord.* That is, by this Hymn ſet for
the moſt excellent Perfections and Works of the Lord.

The *four* following Verſes of this *Pſalm*, (15, 16
17, 18.) differ very little from the 4, 5, 6, 8.
Pſ. cxv. which it is certain was compoſed in a Tim
of great Diſtreſs; as this was when it was over.

P S A L. CXXXVI.

The Pſalmiſt *exhorts all to praiſe God for hi*
Power and Wiſdom, and governing the World
for delivering the Iſraelites *out of* Egypt, *an*
bringing them to the promiſed Land.

Ver. 1. O Give thanks unto the Lord, for h
is good: for his mercy *endureth* fo
ever. 2 O give thanks to the God of gods
for his mercy *endureth* for ever. 3 O give thank
to the Lord of lords: for his mercy *endureth* fo
ever. 4 To him who alone doeth great won
ders: for his mercy *endureth* for ever. 5 T
him that by wiſdom made the heavens: for hi
mercy *endureth* for ever. 6 To him that ſtretche
out the earth above the waters: for his merc
endureth for ever. 7 To him that made gre
great lights: for his mercy *endureth* for ever.
The ſun to rule by day: for his mercy *endure*
for ever. 9 The moon and ſtars to rule b
night: for his mercy *endureth* for ever. 10 T
him that ſmote Egypt in their firſt-born: for hi
mercy *endureth* for ever. 11 And brought o
Iſrael from among them: for his mercy *endure*
for ever. 12 With a ſtrong hand, and a ſtretche
out arm: for his mercy *endureth* for ever. 1
To him which divided the Red-ſea into parts
for his mercy *endureth* for ever. 14 And ma
Iſrael to paſs through the midſt of it: for h
mercy *endureth* for ever. 15 But overthrew Ph
raoh and his hoſt in the Red-ſea: for his mer
endureth for ever. 16 To him which led h
people through the wilderneſs: for his mer
endureth for ever. 17 To him which ſmo
great kings: for his mercy *endureth* for ev
18 And ſlew famous kings: for his mercy *en*
reth for ever. 19 Sihon king of the Amorite
for his mercy *endureth* for ever. 20 And Og t
king of Baſhan: for his mercy *endureth* for ev
21 A

1 And gave their land for an heritage: for his
ercy *endureth* for ever. 22 *Even* an heritage
nto Iſrael his ſervant: for his mercy *endureth* for
ver. 23 Who remembred us in our low eſtate:
r his mercy *endureth* for ever. 24 And hath
edeemed us from our enemies: for his mercy
dureth for ever. 25 Who giveth food to all
ſh: for his mercy *endureth* for ever. 26 O
ive thanks unto the God of heaven: for his
ercy *endureth* for ever.

The Matter of this *Pſalm* is the ſame with the
rmer, only it is a little more fitted to the Uſe and
rvice of the Temple, by the continued Repetition of
at ſolemn Clauſe, *For his Mercy endureth for ever*;
hich was much uſed by the ſacred Singers, 2 *Chron.*
. 3. and xx. 25.

PSAL. CXXXVII.

e ſad Complaint of the Jews *in Captivity. Of
the Scoffing of their Enemies, yet their Conſtancy
to remember* Jeruſalem. *Judgments imprecated
upon* Jeruſalem *and* Babylon.

r. 1. BY the rivers of Babylon, there we ſat
down, yea we wept, when we remem-
ed Zion. 2 We hanged our harps upon the
llows, in the midſt thereof. 3 For there they
t carried us away captive, required of us a
g; and they that waſted us, *required of us*
irth, *ſaying*, Sing us *one* of the ſongs of Zion.
How ſhall we ſing the Lords ſong in a ſtrange
d? 5 If I forget thee, O Jeruſalem, let my
ht hand forget *her cunning*. 6 If I do not re-
mber thee, let my tongue cleave to the roof
my mouth; if I prefer not Jeruſalem above
chief joy. 7 Remember, O Lord, the chil-
n of Edom, in the day of Jeruſalem; who
, Raſe *it*, raſe *it*, *even* to the foundation
reof. 8 O daughter of Babylon who art to
deſtroyed: happy *ſhall he be* that rewardeth
, as thou haſt ſerved us. 9 Happy *ſhall he*
that taketh and daſheth thy little ones againſt
ſtones.

he Penman of this *Pſalm* is uncertain; the Occa-
of it was unqueſtionably the Conſideration of the
ylonish Captivity; and it ſeems to have been com-
d, either during the Time of that Captivity, or
ently after their Deliverance out of it. This *Pſalm*
forth the ſad Complaint of the *Jews*, againſt the
ng and Jeering of their Enemies, who would
them uſe merry Songs; concluding with impre-
g Judgments on *Edom* and *Babylon*. This Song is
e Elegiac Kind, and deplores the unhappy State
he captive *Jews* in *Babylon*.

PSAL. CXXXVIII.

*id praiſes God for his Goodneſs and Truth, and
retels that the Kings of the Earth ſhall praiſe
im; and profeſſes the Fruit of his truſting in
od, in the Midſt of his Troubles.*

A *Pſalm* of *David*.

1. I Will praiſe thee with my whole heart,
before the Gods will I ſing praiſe unto
. 2 I will worſhip towards thy holy tem-
and praiſe thy name, for thy loving-kind-
, and for thy truth: for thou haſt magnified
word above all thy name. 3 In the day
n I cried, thou anſweredſt me: *and* ſtrength-
dſt me *with* ſtrength in my ſoul. 4 All the
kings of the earth ſhall praiſe thee, O Lord,
when they hear the words of thy mouth. 5
Yea, they ſhall ſing in the ways of the Lord:
for great *is* the glory of the Lord. 6 Though
the Lord be high, yet hath he reſpect unto the
lowly: but the proud he knoweth afar off. 7
Though I walk in the mids of trouble, thou
wilt revive me, thou ſhalt ſtretch forth thine
hand againſt the wrath of mine enemies, and
thy right hand ſhall ſave me. 8 The Lord will
perfect *that which* concerneth me: thy mercy,
O Lord, *endureth* for ever: forſake not the
works of thine own hands.

This is one of *David*'s *Pſalms*, (as the Title aſſures us) wherein he thankfully acknowledges God's Goodneſs to him, in advancing him from a low and afflicted Condition to the Royal Dignity: Which remarkable Change would invite, he thought, other Kings and Princes to have a very great Regard to his Divine Majeſty; who, he hoped therefore would ſupport and defend him in his new-gotten Kingdom, by the ſame Almighty Power which raiſed him to it.

PSAL. CXXXIX.

David *magnifies the all-ſeeing Providence of God; abhors all Converſe with wicked Men; prays for, and teſtifies his Sincerity.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. O Lord, thou haſt ſearched me, and
known me. 2 Thou knoweſt my
down-ſitting, and mine up-riſing, thou under-
ſtandeſt my thought afar off. 3 Thou compaſ-
ſeſt my path, and my lying down, and art ac-
quainted *with* all my ways. 4 For *there is* not
a word in my tongue, *but* lo, O Lord, thou
knoweſt it altogether. 5 Thou haſt beſet me
behind and before, and laid thine hand upon me.
6 *Such* knowledge *is* too wonderful for me; it
is high, I cannot *attain* unto it. 7 Whither
ſhall I go from thy Spirit? or whither ſhall I flee
from thy preſence? 8 If I aſcend up into hea-
ven, thou *art* there: if I make my bed in hell,
behold, thou *art there*. 9 *If* I take the wings
of the morning, *and* dwell in the uttermoſt parts
of the ſea: 10 Even there ſhall thy hand lead
me, and thy right hand ſhall hold me. 11 If I
ſay, Surely the darkneſs ſhall cover me; even
the night ſhall be light about me. 12 Yea, the
darkneſs hideth not from thee; but the night
ſhineth as the day: the darkneſs and the light
are both alike *to thee*, 13 For thou haſt poſſeſ-
ſed my reins; thou haſt covered me in my mo-
thers womb. 14 I will praiſe thee, for I am
fearfully *and* wonderfully made; marvellous *are*
thy works, and *that* my ſoul knoweth right well.
15 My ſubſtance was not hid from thee, when I
was made in ſecret; *and* curiouſly wrought in
the loweſt parts of the earth. 16 Thine eyes did
ſee my ſubſtance yet being unperfect, and in
thy book all *my members* were written *which* in
continuance were faſhioned, when *as yet there*
was none of them. 17 How precious alſo are
thy thoughts unto me, O God? how great is the
ſum of them? 18 *If* I ſhould count them, they
are more in number than the ſand: when I awake,
I am ſtill with thee. 19 Surely thou wilt ſlay
the wicked, O God: depart from me therefore,
ye bloody men. 20 For they ſpeak againſt thee

wickedly, *and* thine enemies take *thy name* in vain. 21 Do not I hate them, O Lord, that hate thee? and am not I grieved with thoſe that riſe up againſt thee? 22 I hate them with perfect hatred; I count them mine enemies. 23 Search me, O God, and know my heart; try me, and know my thoughts. 24 See if *there be any* wicked way in me, and lead me in the way everlaſting.

This *Pſalm* is eſteemed, by the *Hebrews*, the moſt excellent in the whole Book. The Matter of it is noble and ſublime, and ſo is the Style. The Occaſion of it ſeems to have been thoſe heavy Cenſures and Reproaches wherewith *David* was loaded by his Enemies, who branded him for a notorious Hypocrite and Impoſtor, that pretended Religion only for the covering and promoting his own ambitious and wicked Deſigns againſt his lawful King, whoſe Life and Crown he ſought to take away. Againſt theſe he comforts himſelf with the Conſideration of God's Omniſcience, to whom he appeals as the only proper Judge of the Integrity of his Heart, declaring he will have no Communication with evil and wicked Men.

PSAL. CXL.

The Pſalmiſt *prays for Deliverance and Safety from wicked Men; and comforts himſelf with an Aſſurance of God's Righteouſneſs.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. DEliver me, O Lord, from the evil man; preſerve me from the violent man. 2 Which imagine miſchiefs in *their* heart; continually are they gathered together *for* war. 3 They have ſharpened their tongues like a ſerpent; adders poiſon *is* under their lips. Selah. 4 Keep me, O Lord, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings. 5 The proud have hid a ſnare for me, and cords, they have ſpread a net by the way-ſide: they have ſet grins for me. Selah. 6 I ſaid unto the Lord, Thou *art* my God: hear the voice of my ſupplications, O Lord. 7 O God the Lord, the ſtrength of my ſalvation; thou haſt covered my head in the day of battel. 8 Grant not, O Lord, the deſires of the wicked, further not his wicked device, *leſt* they exalt themſelves. Selah. 9 *As* for the head of thoſe that compaſs me about, let the miſchief of their own lips cover them. 10 Let burning coals fall upon them, let them be caſt into the fire; into deep pits, that they riſe not up again. 11 Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow *him*. 12 I know that the Lord will maintain the cauſe of the afflicted, *and* the right of the poor. 13 Surely the righteous ſhall give thanks unto thy name, the upright ſhall dwell in thy preſence.

This *Pſalm* was compoſed by *David*, upon Account of thoſe ſlanderous and reproachful Speeches and treacherous Dealings, which *David* had from his Enemies, in the Time of *Saul*, of which we have an Account in the Hiſtory.

PSAL. CXLI.

David *prays for Audience and Comfort; that his Service might be ſincere, and his Life ſafe from the Snares of his Adverſaries.*

A *Pſalm* of *David*.

Ver. 1. LORD, I cry unto thee, make haſte
unto me; give ear unto my voice,
when I cry unto thee. 2 Let my prayer be ſe
forth before thee *as* incenſe; and the lifting u
of my hands, *as* the evening ſacrifice. 3 Set
watch, O Lord, before my mouth, keep th
door of my lips. 4 Incline not my heart to *an*
evil thing, to practiſe wicked works with me
that work iniquity; and let me not eat of thei
dainties. 5 Let the righteous ſmite me, *it ſhal*
be a kindneſs; and let him reprove me, *it ſhal*
be an excellent oil, *which* ſhall not break m
head: for yet my prayer alſo *ſhall be* in their ca
lamities. 6 When their judges are overthrow
in ſtony places, they ſhall hear my words, fo
they are ſweet. 7 Our bones are ſcattered at th
graves mouth, as when one cutteth and cleaveth
wood upon the earth. 8 But mine eyes *are* unt
thee, O God the Lord: in thee is my truſt, leav
not my ſoul deſtitute. 9 Keep me from th
ſnare *which* they have laid for me, and the grin
of the workers of iniquity. 10 Let the wick
ed fall into their own nets, whilſt that I with
eſcape.

If the Title had not told us that *David* was t
Author of this *Pſalm*, the Matter of it would have l
our Minds to think of him, and his many Suffering
during the Perſecution of *Saul*: Which he prays
God (as *Theodoret* obſerves upon the 3d and 4th Verſe
he may be able to bear ſo patiently, that it may n
exaſperate his Spirit to ſpeak irreverently of *Saul*, mu
leſs to do him any Miſchief; but leave it unto God
take his Enemy in the Snare they had laid for him.

Our Bones are ſcattered at the Grave's Mouth,
when one cutteth and cleaveth Wood upon the Ear
That is, ſays *Pool*, our Caſe is almoſt as hopeleſs as
thoſe who are dead, and whoſe Bones are ſcattered
ſeveral Places. As much neglected and deſpiſed,
the Chips which a Carpenter makes when he is cutti
Wood, which he will not ſtoop to take up. Or
ther, as the LXX and *Chaldee*, and *Syriac* underſtand i
and as it is in the *Hebrew*, *as when one* (the Huſbandma
cutteth and cleaveth the Earth, or *in the Earth*; whi
he teareth without any Mercy.

PSAL. CXLII.

David *finding Help no-where in his Streights a*
Difficulties, comforts himſelf in Prayer to God.

Maſchil of *David*. A Prayer when he was in t
Cave.

Ver. 1. I Cried unto the Lord with my voic
with my voice unto the Lord did
make my ſupplication. 2 I poured out my co
plaint before him; I ſhewed before him my tro
ble. 3 When my ſpirit was overwhelmed with
me, then thou kneweſt my path: in the w
wherein I walked, have they privily laid a ſna
for me. 4 I looked on *my* right hand, and b
held, but *there was* no man that would kno
me; refuge failed me; no man cared for m
ſoul. 5 I cried unto thee, O Lord; I ſaid, Th
art my refuge, *and* my portion in the land
the living. 6 Attend unto my cry, for I a
brought very low: deliver me from my per
cutors, for they are ſtronger than I. 7 Bri
my ſoul out of priſon, that I may praiſe t
name: the righteous ſhall compaſs me abou
for thou ſhalt deal bountifully with me.

I cried unto the Lord with my Voice; with my V
unto the Lord did I make my Supplication] Either,

ſays *Pool*, with the Voice of my Soul: But ſo this Addition would be ſuperfluous, and much more the Repetition of it, becauſe that is neceſſarily implied in the former Word, *I cried*, and the following, *did I make Supplication*. Or rather, 2. With my corporeal Voice, which the Fervour of my Soul forced me to uſe, when I could not do it without ſome Danger, the Enemy being at the Mouth of the Cave. And ſo this Addition is emphatical, and therefore is repeated. But it's probable, that *David* ſpoke with a low Voice, and that he might do ſo without imminent Danger, is manifeſt from that Diſcourſe which paſſed between *David* and his Men, even when *Saul* was entered into the Cave, 1 *Sam.* xxiv. 4, 5, 6, 7.

P S A L. CXLIII.

The Pſalmiſt *prays that God would hear him, and not enter into Judgment with him; complains of his perſecuting Enemies; prays for ſpeedy Deliverance, for Sanctification, and the Deſtruction of his Enemies.*

A *Pſalm* of *David.*

er. 1. HEAR my prayer, O Lord, give ear to my ſupplications: in thy faithfulneſs anſwer me, *and* in thy righteouſneſs. 2 And enter not into judgment with thy ſervant: or in thy ſight ſhall no man living be juſtified. For the enemy hath perſecuted my ſoul, he ath ſmitten my life down to the ground: he th made me to dwell in darkneſs, as thoſe that ave been long dead. 4 Therefore is my ſpirit er-whelmed within me: my heart within me deſolate. 5 I remember the days of old, I metate on all thy works: I muſe on the work of y hands. 6 I ſtretch forth my hands unto ee: my ſoul *thirſteth* after thee, as a thirſty d. Selah. 7 Hear me ſpeedily, O Lord, my irit faileth: hide not thy face from me, leſt I like unto them that go down into the pit. Cauſe me to hear thy loving-kindneſs in the orning, for in thee do I truſt: cauſe me to ow the way wherein I ſhould walk, for I lift my ſoul unto thee. 9 Deliver me, O Lord, m mine enemies: I flee unto thee to hide me. Teach me to do thy will, for thou *art* my d: thy Spirit *is* good, lead me into the land uprightneſs. 11 Quicken me, O Lord, for names ſake: for thy righteouſneſs ſake bring ſoul out of trouble. 12 And of thy mercy off mine enemies, and deſtroy all them that ict my ſoul: for I *am* thy ſervant.

This *Pſalm* is much of the ſame Nature with the er, and ſeems to have been compoſed much about ſame Time, and upon the like Occaſion. Tho' e think he made it upon his being perſecuted by Son *Abſalom*. For then it was he had moſt Reaſon ar leſt God ſhould deal with him according to his . The Memory alſo of God's former Deliverances im, a great while before (Ver. 5.) may well refer hat he had done for him, not only againſt *Saul*, before he knew him; which as he doth not for- ſo he hoped the Lord would now remember, and t him the like again, when he was in the like reſs. This is the laſt of the *Penitential Pſalms*.

P S A L. CXLIV.

id *bleſſes God for his Mercy to him in his Wars* d *Government; confeſſes his own and Man's Nothingneſs; prays for Deliverance from his werful Enemies, and promiſes to praiſe Him. The Happineſs of that Kingdom whoſe God is the Lord.*

A *Pſalm* of *David.*

Ver. 1. BLeſſed *be* the Lord my ſtrength, which teacheth my hands to war, *and* my fingers to fight. 2 My goodneſs and my fortreſs, my high tower and my deliverer, my ſhield, and *he* in whom I truſt: who ſubdueth my people under me. 3 Lord, what *is* man, that thou takeſt knowledge of him? *or* the ſon of man that thou makeſt account of him? 4 Man is like to vanity: his days *are* as a ſhadow that paſſeth away. 5 Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoak. 6 Caſt forth lightning and ſcatter them: ſhoot out thine arrows and deſtroy them. 7 Send thine hand from above, rid me, and deliver me out of great waters; from the hand of ſtrange children: 8 Whoſe mouth ſpeaketh vanity; and their right hand *is* a right hand of falſhood. 9 I will ſing a new ſong unto thee, O God: upon a pſaltery, *and* an inſtrument of ten ſtrings will I ſing praiſes unto thee. 10 *It is he* that giveth ſalvation unto kings: who delivereth David his ſervant from the hurtful ſword. 11 Rid me, and deliver me from the hand of ſtrange children; whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood. 12 That our ſons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-ſtones, poliſhed *after* the ſimilitude of a palace: 13 *That* our garners *may be* full, affording all manner of ſtore; *that* our ſheep may bring forth thouſands, and ten thouſands in our ſtreets: 14 *That* our oxen *may be* ſtrong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our ſtreets: 15 Happy *is that* people that is in ſuch a caſe: *yea*, happy *is that* people, whoſe God *is* the Lord.

This *Pſalm* is partly gratulatory for Mercies received, and partly petitionary for farther Bleſſings. It ſeems to have been compoſed after the Death of *Saul*, and in the Beginning of the Reign of *David*, when he was expoſed to many Perils, both from his own rebellious Subjects, and from the *Philiſtines*, and other foreign Enemies; yet he had a good Proſpect and Aſſurance of a more complete and eſtabliſhed Felicity, vowing to praiſe God for his Bleſſings.

P S A L. CXLV.

David *magnifies God for his Greatneſs and terrible Acts; for his Goodneſs and everlaſting Kingdom; for his Care and Providence over all; and for his ſaving Mercies to them that fear Him.*

David's Pſalm of Praiſe.

Ver. 1. I Will extol thee, my God, O king, and I will bleſs thy name for ever and ever. 2 Every day will I bleſs thee, and I will praiſe thy name for ever and ever. 3 Great *is* the Lord, and greatly to be praiſed; and his greatneſs *is* unſearchable. 4 One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts. 5 I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works. 6 And *men* ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs. 7 They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs. 8 The Lord *is* gracious, and full of compaſſion; ſlow to anger, and of great mercy. 9 The Lord *is* good to all: and his tender mercies are over all his works. 10 All thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee. 11 They ſhall ſpeak of the glory of thy kingdom, and talk of thy power. 12 To make known to the ſons of men, his mighty acts, and the glorious majeſty of his kingdom. 13 Thy kingdom *is* an everlaſting kingdom, and thy dominion *endureth* throughout all generations. 14 The Lord upholdeth all that fall, and raiſeth up all *those that be* bowed down. 15 The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon. 16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing. 17 The Lord *is* righteous in all his ways, and holy in all his works. 18 The Lord *is* nigh unto all them that call upon him, to all that call upon him in truth. 19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them. 20 The Lord preſerveth all them that love him: but all the wicked will he deſtroy. 21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy name for ever and ever.

After *David* had obtained thoſe Favours of God for himſelf and for the Nation, which he begs in the foregoing Pſalm; he compoſed (according to his Promiſe there, Ver. 9.) this admirable Hymn; which, ſays *Patrick*, is contrived with ſuch Art, that, it is manifeſt from thence, he made it when he was much at Leiſure, and God had given him Reſt from all his Enemies, 2 *Sam.* vii. 1. For every Verſe begins with a new Letter of the Alphabet in Order; which are all here, except the Letter *Nun*, which is wanting, Ver. 13. I ſuppoſe it was loſt when this Pſalm came to the Hands of the Collector of this Book; and he would not adventure to ſupply it with one of his own inventing. The *Greek* indeed, (that is, the preſent *Greek* Copies; for *Theodotion*, and *Aquila*, and the antient LXX had it not) and *Latin*, and *Arabick* (which in Effect are but one and the ſame) have another Verſe, which we may well think, if it were in the *Hebrew*, began with that Letter *Nun:* But differs ſo little from the 17th Verſe (when there is no Repetition in any other Part of the Pſalm) that it doth not, in my Opinion, look like the true original Verſe. And it may be doubted, whether there ever was any ſuch Verſe in that Place (where we ſuppoſe one wanting) for the *Pſalmiſt* might be carried (ſee *Pſ.* xxv.) by the Strength of the Inſpiration which was upon him, out of the Method he had at firſt propoſed to himſelf.

Certain it is, this *Pſalm* was always eſteemed ſo excellent, that the Title of the whole Book of Pſalms is taken from this; which is wholly ſpent in praiſing God, with ſuch admirable Devotion, that the antient *Hebrews* were wont to ſay (as *Valentine Schindler* hath long ago obſerved) *He could not fail to be a Child of the World to come, who would ſay this Pſalm three Times every Day.* And for that Reaſon perhaps it was compoſed Alphabetically, that ſo uſeful a Pſalm might be the more eaſily learnt, and remember'd by every Body.

PSAL. CXLVI.

The Pſalmiſt *vows perpetual Praiſes to God, and exhorts that none put their Truſt in Man; for God only is worthy to be confided in.*

Ver. 1. PRaiſe ye the Lord. Praiſe the Lord, O my ſoul. 2 While I live, will I praiſe the Lord: I will ſing praiſes unto my
God, while I have any being. 3 Put not you
truſt in princes, nor in the ſon of man, in whon
there is no help. 4 His breath goeth forth, h
returneth to his earth: in that very day hi
thoughts periſh. 5 Happy *is he* that *hath* th
God of Jacob for his help, whoſe hope *is* in th
Lord his God: 6 Which made heaven an
earth, the ſea, and all that therein is: whic
keepeth truth for ever. 7 Which executeth judg
ment for the oppreſſed, which giveth food to th
hungry: the Lord looſeth the priſoners. 8 Th
Lord openeth *the eyes of* the blind; the Lor
raiſeth *them that are* bowed down; the Lord lo
eth the righteous. 9 The Lord preſerveth th
ſtrangers; he relieveth the fatherleſs and widow
but the way of the wicked he turneth upſid
down. 10 The Lord ſhall reign for ever, *eve*
thy God, O Zion, unto all generations. Prai
ye the Lord.

This *Pſalm*, and the other four which follow, bo
begin and conclude with the Word *Hallelujah*, i.
Praiſe ye the Lord; and therefore might, if the *Je*
had pleaſed, have been called *The great Hallelujah*
being all of them Exhortations and Incitements to t
People, to ſtir up themſelves to that heavenly Emplo
ment; which this Pſalm recommends to them, fro
the Conſideration of ſeveral of the Divine Excellenci
which make him the proper Object of our Confiden
in all Conditions.

PSAL. CXLVII.

The Prophet exhorts the People to praiſe G
for his Care of the Church; his Wiſdom a
Government over all; and for his Salvation to t
Faithful.

Ver. 1. PRaiſe ye the Lord: for *it is* good
ſing praiſes unto our God; for *it*
pleaſant, *and* praiſe is comely. 2 The Lo
doth build up Jeruſalem: he gathereth togeth
the out-caſts of Iſrael. 3 He healeth the brok
in heart, and bindeth up their wounds. 4 H
telleth the number of the ſtars; he calleth the
all by *their* names. 5 Great *is* our Lord, an
of great power; his underſtanding is infinite.
The Lord lifteth up the meek; he caſteth t
wicked down to the ground. 7 Sing unto t
Lord with thankſgiving: ſing praiſe upon t
harp unto our God: 8 Who covereth the heav
with clouds, who prepareth rain for the eart
who maketh graſs to grow upon the mountain
9 He giveth to the beaſt his food, *and* to t
young ravens which cry. 10 He delighteth n
in the ſtrength of the horſe; he taketh not ple
ſure in the legs of a man. 11 The Lord take
pleaſure in them that fear him, in thoſe that ho
in his mercy. 12 Praiſe the Lord, O Jeruſ
lem: praiſe thy God, O Zion. 13 For he ha
ſtrengthened the bars of thy gates; he hath ble
ſed thy children within thee. 14 He make
peace in thy borders, and filleth thee with the
neſt of the wheat. 15 He ſendeth forth h
commandment upon earth: his word runne
very ſwiftly. 16 He giveth ſnow like woo
he ſcattereth the hoar froſt like aſhes. 17 H
caſteth forth his ice like morſels: who can ſta
before his cold? 18 He ſendeth out his wor
and melteth them; he cauſeth his wind to blo
and the waters flow. 19 He ſheweth his wo
unto Jacob, his ſtatutes and his judgments un
Iſra

Iſrael. 20 He hath not dealt ſo with any nation: and as for his judgments, they have not known them. Praiſe ye the Lord.

St. Chryſoſtom and Theodoret think this Pſalm hath Reſpect to the Return of the Jewiſh Nation from the Captivity of Babylon, and the Inſtauration of Jeruſalem which followed upon it. And the 2d and 13th Verſes ery well incline us to be of the Opinion, that it was ade by ſome holy Man at that Time (Haggai or achariah, ſome antient Interpreters imagine; or ra- er Nehemiah, who built the Walls, and ſet up the Gates) eſpecially if we obſerve that there are ſome hraſes in it which ſavour of the Chaldean Language. nd tho' this can be no more than a Conjecture, yet t is very certain and evident, that in that Deliverance, God gave ſuch illuſtrious Proofs of his Power, Wiſ- om, Mercy, and Juſtice, as the Pſalmiſt here xhorts the People to celebrate with their thankful raiſes.

P S A L. CXLVIII.

he Pſalmiſt *exhorts all celeſtial and terreſtrial Creatures, eſpecially Man, to praiſe God for his Favour and Mercy to the Church.*

er. 1. PRaiſe ye the Lord. Praiſe ye the Lord from the heavens: praiſe him in the ights. 2 Praiſe ye him all his angels: praiſe him all his hoſts. 3 Praiſe ye him ſun and oon: praiſe him all the ſtars of light. 4 Praiſe m ye heavens of heavens, and ye waters that above the heavens. 5 Let them praiſe the me of the Lord: for he commanded, and they ere created. 6 He hath alſo ſtabliſhed them r ever, and ever: he hath made a decree which ll not paſs. 7 Praiſe the Lord from the rth, ye dragons and all deeps. 8 Fire and il, ſnow and vapour, ſtormy wind fulfilling s word. 9 Mountains and all hills, fruitful es and all cedars. 10 Beaſts and all cattel, eeping things and flying fowl. 11 Kings of e earth, and all people; princes, and all judges the earth. 12 Both young men and maidens, men and children. 13 Let them praiſe the me of the Lord; for his name alone is excel- nt, his glory *is* above the earth and heaven. He alſo exalteth the horn of his people, the aiſe of all his ſaints; *even* of the children of rael, a people near unto him. Praiſe ye the ord.

It doth not appear who was the Author of this ymn, nor upon what Occaſion it was compoſed. But laſt Verſe ſufficiently ſhews the Nation was then in ery flouriſhing Condition; and therefore probably it made by *David*, when God had given him Reſt m all his Enemies; which filled his Heart with ſuch e to God, that it tranſported him into this Rap- e: Wherein, finding how ſhort his own Praiſes were, wiſhes all Creatures in Heaven and Earth would nſpire in a ſweet Symphony, as *Theodoret* ſpeaks, of ging Hymns to him.

P S A L. CXLIX.

Exhortation to praiſe God for his Love to his People, and for enabling them by his Power to overcome their Enemies.

. 1. PRaiſe ye the Lord. Sing unto the Lord a new ſong, *and* his praiſe in the congregation of ſaints. 2 Let Iſrael rejoyce in him that made him: let the children of Zion be joyful in their king. 3 Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp. 4 For the Lord taketh pleaſure in his people: he will beautify the meek with ſalvation. 5 Let the ſaints be joyful in glory: let them ſing aloud upon their beds. 6 *Let* the high *praiſes* of God *be* in their mouth, and a two-edged ſword in their hand; 7 To execute vengeance upon the heathen, *and* puniſhments upon the people; 8 To bind their kings with chains, and their nobles with fetters of iron; 9 To execute upon them the judgment written: this honour have all his ſaints. Praiſe ye the Lord.

Theodoret thinks this *Pſalm* was made for them, that after their Return from Captivity had many Oppoſers; but by the divine Aſſiſtance overcame them; and that it is a Prediction of thoſe great Things which were done by the *Maccabees*. Certain it is, ſays *Patrick*, that ſome ſignal Victory was the Occaſion of it; and thence St. *Chryſoſtom* hath here given us a full Account of the Meaning of *A new Song*; which, according to the Uſe of the Word *new* in other Places (when they would expreſs a Thing very wonderful, ſuch as hath not been ſeen or heard of before, *Numb.* xvi. 30. *Jer.* xxxi. 22.) he takes to denote *An illuſtrious and famous Hymn, made for Victories, for great Atchievements and Trophies:* Which were never more remarkable in this Nation, than in the Days of *David*; and therefore this *Pſalm* may very well relate to his Reign; who ſubdued ſeveral Kingdoms, which ſtood out, and would not ſubmit to *Iſrael* till his Time, tho' God had promiſed to give their Countries to them, *Gen.* xv. 18. *Exod.* xxiii. 31. 1 *Sam.* viii. 1, 2, *&c.* x. 19.

P S A L: CL.

An Exhortation to celebrate the Holineſs, Power, and Kindneſs of God, with all Sorts of muſical Inſtruments.

Ver. 1. PRaiſe ye the Lord. Praiſe God in his ſanctuary: praiſe him in the firmament of his power. 2 Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs. 3 Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp. 4 Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments, and organs. 5 Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals. 6 Let every thing that hath breath, praiſe the Lord. Praiſe ye the Lord.

This *Pſalm* agrees much with the former; and is an Invitation to all Men to praiſe God, and eſpecially to the *Levites*, or thoſe who were appointed to this Work, as may be gather'd both from the Place in which they were to praiſe Him, which is, according to our Tranſlation, in the Sanctuary, and from that great Variety of Inſtruments here mentioned, all which were frequently uſed in the Service of the Temple, and ſeldom in any other Place. Every living Creature in Heaven and in Earth are exhorted to praiſe the Lord. But the Evangeliſt St. *John* declares this more fully: And every Creature that is in Heaven, and upon the Earth, and under the Earth, and that are in the Sea, and all that is therein, I heard ſay, *To Him that ſitteth on the Throne, and to the Lamb, be the Thankſgiving, and the Honour, and the Glory, and the Power, to all Eternity. Amen.* Hallelujah.

AN
EXPOSITION
OF
The Book of *PROVERBS.*

The ARGUMENT.

Next to the Pſalms of David, *which are an admirable Collection of Devotion, follow the* Proverbs Solomon, *which contain moſt excellent Rules of Life. They are commonly called his* Ethicks; *corre ing Mens Errors, and teaching them how to conduct themſelves in all Relations: But may as well called his* Politicks *alſo, comprehending under that Word, Rules for the Government of Families, ties, and Kingdoms, as well as of particular Perſons. For, as St.* Baſil *ſpeaks, this* Book *is an verſal Inſtruction and Direction for all Men, and for the whole Life; containing frequent Docume of what is to be done on all Occaſions.*

Solomon*'s Sentences in this Book, are called* Proverbs, *ſignifying Sayings as trite and* common as *Highway; worn, as we ſay, threadbare by every Body's conſtant Uſe. Thus ſignifies the* Latin English *Word* Proverb; *but the Word in the* Hebrew, *denotes only* any acute or excellent Saying which is as worthy to be known by all, and to be in every one's Mouth, as common Proverbs *And thus it is uſed in the moſt antient Book of holy Scripture, for an* eloquent Speech, *much exceedi thoſe that had been made before. And ſo the Doctors of the Church explain it.* A Proverb, *ſaith* Baſil, is a profitable Saying, delivered with a moderate Concealment of the Senſe, *&c. or a pi Sentence in a few Words, expreſſing much Senſe.*

This Book conſiſts of a Preface, *and of the Book itſelf. The* Preface *is in the* nine *firſt* Chapters; *ſev of which ſeem to be an Admonition what is to be done, and what is to be avoided, to make a Man c pable of Wiſdom; which in the* eighth *and* ninth *Chapters ſets forth her own Praiſes.*

Then begins, as you find in the Front of the tenth *Chapter, the* Proverbs of Solomon, *which conſiſt three Parts of Books. The* firſt Part, *from the Beginning of the* xth *Chapter, to the* xviith *Verſe the* xxiid, *where a new Form of Speech, any Body may diſcern, begins and continues to the* xxvth *Cha ter; which may be called the* ſecond Part. *And then from the* xxvth *to the* xxxth *(which is the* Part) *follow ſuch Sentences as were collected afterwards out of his Writings, or the Writings of th who had recorded them, by ſome Perſons whom* Hezekiah *employed to ſearch the antient Records. we are told in* 1 Kings iv. *that he ſpake in all* three thouſand Proverbs; *which* Joſephus *thi were ſo many Books which periſhed in the Captivity; but St.* Jerom *takes for ſo many Sentences c tained in this Book; that is, ſome of them, for there are in all but* 800 *Verſes. And ſome of them* not Solomon's; *for in the End of the Book are added certain Sayings of* Agur *to his Scholar, and Inſtructions of a pious Mother to her Son* Lemuel.

CHAP. I.

The Uſe of Proverbs. *An Exhortation to fear God and believe his Word. The Glory of thoſe Children who obey the Inſtruction of their Parents. A Caution againſt yielding to enticing Sinners. Wiſdom's Call to Repentance. The Fruit of Sin. Peace to the Penitent.*

Ver. 1. THE Proverbs of Solomon the ſon of David, king of Iſrael; 2 To know wiſdom and inſtruction, to perceive the words of underſtanding; 3 To receive the inſtruction of wiſdom, juſtice, and judgment, and equity; 4 To give ſubtilty to the ſimple, to the young man knowledge and diſcretion. 5 A wiſe *man* will hear, and will increaſe learning; and a man of underſtanding ſhall attain unto wiſe counſels: 6 To underſtand a proverb and the interpretation; the words of the wiſe, and their dark ſayings. The fear of the Lord is the beginning of know ledge; *but* fools deſpiſe wiſdom and inſtructio 8 My ſon, hear the inſtruction of thy father, an forſake not the law of thy mother: 9 For the *ſhall* be an ornament of grace unto thy head, an chains about thy neck. 10 My ſon, if ſinne entice thee, conſent thou not. 11 If they ſa Come with us, let us lay wait for blood, let lurk privily for the innocent without cauſe: 1 Let us ſwallow them up alive as the grave, an whole, as thoſe that go down into the pit: 1 We ſhall find all precious ſubſtance, we ſhall fi our houſes with ſpoil: 14 Caſt in thy lot amon us, let us all have one purſe: 15 My ſon, wal not thou in the way with them; refrain thy foo from their path. 16 For their feet run to evi and make haſte to ſhed blood. 17 Surely in vai th

the net is ſpread in the ſight of any bird. 18
And they lay wait for their own blood, they lurk
privily for their own lives. 19 So are the ways
of every one that is greedy of gain: which taketh
away the life of the owners thereof. 20 Wiſdom
crieth without, ſhe uttereth her voice in the
ſtreets: 21 She crieth in the chief place of conourſe,
in the openings of the gates: in the city
ſhe uttereth her words, *ſaying*, 22 How long, ye
ſimple ones, will ye love ſimplicity? and the
ſcorners delight in their ſcorning, and fools hate
knowledge? 23 Turn you at my reproof: behold,
I will pour out my ſpirit unto you, I will
make known my words unto you. 24 Becauſe
I have called, and ye refuſed, I have ſtretched
out my hand, and no man regarded; 25 But ye
have ſet at nought all my counſel, and would
none of my reproof: 26 I will laugh at your
calamity, I will mock when your fear cometh;
27 When your fear cometh as deſolation, and
our deſtruction cometh as a whirl-wind; when
iſtreſs and anguiſh cometh upon you. 28 Then
hall they call upon me, but I will not anſwer;
hey ſhall ſeek me early, but they ſhall not find
e: 29 For that they hated knowledge, and
d not chooſe the fear of the Lord. 30 They
uld none of my counſel; they deſpiſed all my
eproof. 31 Therefore ſhall they eat of the
uit of their own way, and be filled with their
n devices, 32 For the turning away of the
mple ſhall ſlay them, and the proſperity of fools
ll deſtroy them. 33 But whoſo hearkeneth
nto me, ſhall dwell ſafely, and ſhall be quiet
om fear of evil.

The Fear of the Lord is the Beginning of Knowledge] hat is, ſays *Patrick*, that a due Senſe of God is a ſt neceſſary Qualification to profit by theſe Inſtrucns; which will ſignify nothing to *Epicures*, and h like profane Perſons. This is the very firſt Word the Book; teaching us that our firſt Care muſt be poſſeſs our Minds with a lively Senſe that there is a d; and that the higheſt Wiſdom in the World, is ſtudy to pleaſe Him; and to be fearful to offend m, by any Neglect of Him, or by doing any Thing trary to his Will. Which *Fear of offending God* is monly founded in a Dread of his Puniſhments; ch perhaps gives the firſt Riſe to this Fear. However *Nazianzen* well obſerves, that *we muſt not*, if we ld be wiſe, *firſt begin in Contemplation, and ſo end Fear*; (*for an unbridled Contemplation is very danous*) *but being thoroughly ſeaſoned and purged, and as may ſay attenuated, and humbled by Fear, ſo be card aloft in Contemplation.*

Wiſdom crieth without, ſhe uttereth her Voice in the eets] By the Name of *Wiſdom*, or *Wiſdoms*, as it is the *Hebrew*, he ſeems, ſays *Pool*, to underſtand the ſdom or Counſel of God revealed to the Sons of n by his Word; which he calls *Wiſdom* here, as *Prov.* ix. 1. either to note the Excellency of this ſdom beyond all other, as the greateſt and chief ſt is called *Behemoth* or *Beaſts*, Job xl. 13. or bee it conſiſts of a Multitude of wiſe Precepts; or uſe it hath been delivered to Men at ſundry Times, divers Manners, and by many Perſons, Prophets Apoſtles, and eſpecially by the Son of God, who is d *the Wiſdom of God*, Luke xi. 41. and this Wiſ is ſaid to cry with a loud Voice, to intimate both 's Earneſtneſs in inviting Sinners to Repentance, their Inexcuſableneſs if they do not hear ſuch loud s.—*Without*, or *abroad*, or *in the Streets* or *open es*, as many render it, and as it is in the next ſe. Not in Corners and privily, as Seducers pere Men to Error or Wickedneſs, being afraid of the Light, but openly and publickly before all the World.

CHAP. II.

The Benefits obtained, and the Evils avoided by Wiſdom. The Ways of the Wicked. An Habitation promiſed the Righteous. The End of the Wicked miſerable.

Ver. 1. MY ſon, if thou wilt receive my words,
and hide my commandments with
thee; 2 So that thou incline thine ear unto wiſdom,
and apply thine heart to underſtanding:
3 Yea, if thou crieſt after knowledge, and lifteſt
up thy voice for underſtanding: 4 If thou ſeekeſt
her as ſilver, and ſearcheſt for her, as for hid
treaſures: 5 Then ſhalt thou underſtand the fear
of the Lord; and find the knowledge of God. 6
For the Lord giveth wiſdom: out of his mouth
cometh knowledge and underſtanding. 7 He layeth
up ſound wiſdom for the righteous: *he is* a
buckler to them that walk uprightly. 8 He
keepeth the paths of judgment, and preſerveth the
way of his ſaints. 9 Then ſhalt thou underſtand
righteouſneſs, and judgment, and equity; yea,
every good path. 10 When wiſdom entreth
into thine heart, and knowledge is pleaſant unto
thy ſoul; 11 Diſcretion ſhall preſerve thee, underſtanding
ſhall keep thee: 12 To deliver thee
from the way of the evil *man*, from the man that
ſpeaketh froward things. 13 Who leave the
paths of uprightneſs, to walk in the ways of
darkneſs: 14 Who rejoice to do evil, *and* delight
in the frowardneſs of the wicked. 15 Whoſe
ways are crooked, and *they* froward in their paths.
16 To deliver thee from the ſtrange woman, *even*
from the ſtranger *which* flattereth with her words:
17 Which forſaketh the guide of her youth, and
forgetteth the covenant of her God. 18 For her
houſe inclineth unto death, and her paths unto
the dead. 19 None that go unto her, return
again, neither take they hold of the paths of life.
20 That thou mayeſt walk in the way of good
men, and keep the paths of the righteous. 21
For the upright ſhall dwell in the land, and the
perfect ſhall remain in it. 22 But the wicked
ſhall be cut off from the earth, and the tranſgreſſors
ſhall be rooted out of it.

To deliver thee from the ſtrange Woman] By the *ſtrange Woman*, *Solomon* means an Adultereſs or Whore, called *ſtrange*, partly, becauſe ſuch Perſons were common Heathens, and are ſuppoſed to be ſuch by Reaſon of that ſevere Law againſt thoſe Practices in *Iſraelitiſh* Women, *Deut.* xxiii. 17. or are juſtly reputed Heathens, as being degenerate *Iſraelites*, who are often called *Strangers*, as in the Book of *Pſalms*; and partly, becauſe Converſation with ſuch Perſons is forbidden to Men, as thoſe *Iſraelites*, who were not *Levites*, are called *Strangers*, *Numb.* i. 51. in reſpect of the holy Things which they were forbid to touch; and forbidden Fire is called *ſtrange Fire*, Numb. iii. 4.

Which forſaketh the Guide of her Youth, and forgetteth the Covenant of her God] *The Guide of her Youth*, is her Huſband, whom ſhe took to be her Guide and Governor, and that in her Youth; which Circumſtance is added to aggravate her Sin and Shame, becauſe Love is commonly moſt ſincere and fervent between a *Huſband* and *the Wife of his Youth*, as they are for that Reaſon emphatically called, *Prov.* v. 18. *Iſa.* liv. 6, &c.—*Forgetteth*, or violateth, or breaketh, as that Word is commonly uſed in a practical Senſe.—*The Covenant of her God.* The Marriage Covenant; ſo called, partly, becauſe God is the Author and Inſtitutor of that Society and mutual Obligation; and, partly, becauſe God is called to be the Witneſs and Judge of that ſolemn Promiſe and Covenant, and the Avenger of the Breach of it.

CHAP. III.

Solomon *exhorts to the Practice of ſundry Virtues. The Happineſs of him that findeth Wiſdom. The Miſery of the Wicked, and Bleſſings of the Juſt.*

Ver. 1. MY ſon, forget not my law, but let thine heart keep my commandments: 2 For length of days, and long life, and peace ſhall they add to thee. 3 Let not mercy and truth forſake thee: bind them about thy neck, write them upon the table of thine heart. 4 So ſhalt thou find favour, and good underſtanding in the ſight of God and man. 5 Truſt in the Lord with all thine heart; and lean not unto thine own underſtanding. 6 In all thy ways acknowledge him, and he ſhall direct thy paths. 7 Be not wiſe in thine own eyes; fear the Lord, and depart from evil. 8 It ſhall be health to thy navel, and marrow to thy bones. 9 Honour the Lord with thy ſubſtance, and with the firſt-fruits of all thine increaſe. 10 So ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine. 11 My ſon, deſpiſe not the chaſtening of the Lord: neither be weary of his correction. 12 For whom the Lord loveth, he correcteth, even as a father the ſon, *in whom* he delighteth. 13 Happy *is* the man *that* findeth wiſdom, and the man *that* getteth underſtanding. 14 For the merchandiſe of it *is* better than the merchandiſe of ſilver, and the gain thereof than fine gold. 15 She *is* more precious than rubies: and all the things thou canſt deſire, are not to be compared unto her. 16 Length of days *is* in her right hand: *and* in her left hand riches and honour. 17 Her ways *are* ways of pleaſantneſs, and all her paths *are* peace. 18 She *is* a tree of life to them that lay hold upon her; and happy *is every one* that retaineth her. 19 The Lord by wiſdom hath founded the earth; by underſtanding he hath eſtabliſhed the heavens. 20 By his knowledge the depths are broken up, and the clouds drop down the dew. 21 My ſon, let not them depart from thine eyes: keep ſound wiſdom and diſcretion. 22 So ſhall they be life unto thy ſoul, and grace to thy neck. 23 Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble. 24 When thou lieſt down, thou ſhalt not be afraid: yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet. 25 Be not afraid of ſudden fear, neither of the deſolation of the wicked, when it cometh. 26 For the Lord ſhall be thy confidence, and ſhall keep thy foot from being taken. 27 Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it.* 28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou haſt it by thee. 29 Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee. 30 Strive not with a man without cauſe, if he have done thee no harm. 31 Envy thou not the oppreſſor, and chooſe none of his ways. 32 For the froward *is* abomination to the Lord, but his ſecret *is* with the righteous. 33 The curſe of the Lord *is* the houſe of the wicked; but he bleſſeth habitation of the juſt. 34 Surely he ſcorne the ſcorners; but he giveth grace unto the low 35 The wiſe ſhall inherit glory, but ſhame ſh be the promotion of fools.

Solomon repreſents Wiſdom, (Ver. 16, 17, *&c.*) th is, Religion and Virtue, as other Authors have done, the Shape of a beautiful Woman, or rather Quee with her Arms extended, in the Poſture not only directing, but alſo of rewarding her Lovers and F lowers. For ſhe holds forth in her *Right Hand* great Bleſſings of Health, and Length of Days, unto thoſe that will walk in the Way to which ſhe poin And it was but juſt to place this in her *Right Han* that is, to give it the Precedence, becauſe it was t chief Promiſe of the Law; and indeed the moſt firable of all earthly Bleſſings, without which nothi can be enjoyed; no, not ourſelves. And then, af this, follow Wealth and Reputation; Things that Ma kind mightily covet; which he places in her *L Hand*; as inferior Bleſſings, but that come alſo fro her Gift.

CHAP. IV.

Solomon *ſhews the Excellency of his Doctrine.* H *Counſel to get Wiſdom and Underſtanding.* *dehorts from the Paths of the Wicked, and* *horts to keep ſeveral Precepts for the better G vernment of one's Self; alſo for the Governme of the Eyes, Heart, Mouth, and Face.*

Ver. 1. HEAR, ye children, the inſtructio of a father, and attend to know u derſtanding. 2 For I give you good doctrin forſake you not my law. 3 For I was my fathe ſon, tender and only *beloved* in the ſight of m mother. 4 He taught me alſo, and ſaid un me, Let thine heart retain my words; keep m commandments and live. 5 Get wiſdom, g underſtanding: forget *it* not, neither decline fro the words of my mouth. 6 Forſake her no and ſhe ſhall preſerve thee: love her, and ſ ſhall keep thee. 7 Wiſdom is the princip thing, *therefore* get wiſdom: and with all t getting get underſtanding. 8 Exalt her, an ſhe ſhall promote thee: ſhe ſhall bring thee honour, when thou doſt embrace her. 9 Sh ſhall give to thine head an ornament of grac a crown of glory ſhall ſhe deliver to thee. 1 Hear, O my ſon, and receive my ſayings: an the years of thy life ſhall be many. 11 I hav taught thee in the way of wiſdom: I have l thee in right paths. 12 When thou goeſt, th ſteps ſhall not be ſtraitened, and when thou ru neſt, thou ſhalt not ſtumble. 13 Take faſt ho of inſtruction, let *her* not go; keep her, for ſ *is* thy life. 14 Enter not into the path of t wicked, and go not in the way of evil *men.* 1 Avoid it, paſs not by it, turn from it, and pa away. 16 For they ſleep not except they hav done miſchief: and their ſleep is taken awa unleſs they cauſe *ſome* to fall. 17 For they e the bread of wickedneſs, and drink the wine violence. 18 But the path of the juſt *is* as t ſhining light, that ſhineth more and more un the perfect day. 19 The way of the wicked as darkneſs: they know not at what they ſtu ble. 20 My ſon, attend to my words, incli thine ear unto my ſayings. 21 Let them not d

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part from thine eyes: keep them in the midſt of thine heart. 22 For they *are* life unto thoſe that find them, and health to all their fleſh. 23 Keep thy heart with all diligence: for out of it *are* the iſſues of life. 24 Put away from thee a froward mouth, and perverſe lips put far from thee. 25 Let thine eyes look right on, and thine eyelids look ſtraight before thee. 26 Ponder the path of thy feet, and let all thy ways be eſtabliſhed. 27 Turn not to the right hand nor to the left: remove thy foot from evil.

For I was my Father's Son, and tender, and only beloved in the Sight of my Mother] *My Father's Son*; in an eſpecial Manner, his beſt beloved, and deſigned for his Succeſſor in the Throne.— *Tender*; young and tender in Years, and capable of any Impreſſions, and tenderly educated.-- *Only beloved:* Heb. *Only*, or *the only Son*: Or, rather, becauſe *Bathſheba* ſeems to have had other Sons, 1 *Chron.* iii. 5. *as an only Son*, as dearly beloved as an only Son: In which Senſe this Title is given to *Iſaac*, Gen. xxii. 2, 13, 16. tho' he had another Son, and to others. All theſe Circumſtances are mentioned to ſhew the Neceſſity and great Benefit of wholeſome Inſtruction (which his royal Parents would not neglect, no not in his tender Years) and thereby to prepare and excite them by his Example to receive Inſtruction.

CHAP. V.

An Exhortation to the Study of Wiſdom. The Miſchief of Whoredom and Riots. Chaſtity recommended in a married State. The miſerable End of the Wicked.

Ver. 1. MY ſon, attend unto my wiſdom, *and* bow thine ear to my underſtanding. 2 That thou mayeſt regard diſcretion, and *that* thy lips may keep knowledge. 3 For the lips of a ſtrange woman drop *as* an honeycomb, and her mouth is ſmoother than oil. 4 But her end is bitter as worm-wood, ſharp as a two-edged ſword. 5 Her feet go down to death: her ſteps take hold on hell. 6 Leſt thou ſhouldeſt ponder the path of life, her ways are moveable, *that* thou canſt not know *them.* 7 Hear me now therefore, O ye children, and depart not from the words of my mouth. 8 Remove thy way far from her, and come not nigh the door of her houſe: 9 Leſt thou give thine honour unto others, and thy years unto the cruel. 10 Leſt ſtrangers be filled with thy wealth, and thy labour be in the houſe of a ſtranger; 11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed, 12 And ſay, how have I hated inſtruction, and my heart deſpiſed reproof? 13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me? 14 I was almoſt in all evil, in the midſt of the congregation and aſſembly. 15 Drink waters out of thine own ciſtern; and running waters out of thine own well. 16 Let thy fountains be diſperſed abroad, and rivers of waters in the ſtreets. 17 Let them be only thine own, and not ſtrangers with thee. 18 Let thy fountain be bleſſed; and rejoice with the wife of thy youth. 19 *Let her be as* the loving hind, and pleaſant roe, let her breaſt ſatisfy thee at all times, and be thou raviſht always with her love. 20 And why wilt thou, my ſon, be raviſht with a ſtrange woman, and embrace the boſom of a ſtranger? 21 For the ways of man are before the eyes of the Lord, and he pondereth all his goings. 22 His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins. 23 He ſhall die without inſtruction, and in the greatneſs of his folly he ſhall go aſtray.

Solomon deſcribes the miſerable Effects of Whoredom by ſeveral apt Reſemblances (Ver. 4, 5.) which ſhew how, by this Vice, Men loſe their Honour, their Time, their Health and Eſtates: For the Prevention of which, he commends the Uſe of Marriage, and a paſſionate Love for a Man's own Wife; which he deſcribes allegorically; *firſt*, under the Compariſon of a *domeſtick Fountain* (Ver. 15, 16.) where a Man may quench his natural Thirſt, and from whence *Streams* (i. e. Children) may be derived abroad to ſerve the publick Good, *&c.* and, *ſecondly*, under the Compariſon of a *young Hind*, and a *young wild Goat*; which are taken Notice of by Authors that write of Animals (particularly *Oppianus*) to be loving Creatures; and which in antient Times were Play-fellows (as one may call them) for the greateſt Perſons, who kept them in their Palaces, and diverted themſelves with them, as a lovely Sort of Creatures, which they adorn'd with Chains and Garlands, and ſuch like Things. *Bochart* hath demonſtrated, that the *Jaalah* (which we tranſlate a *Roe*) is a Creature that lived in mountainous Places, and could climb up the ſteepeſt Rocks. Unto which, as well as to a *young Hind*, *Solomon* compares a good Wife, becauſe of the Simplicity, Good Nature of this kind Creature, and other Qualities mentioned by antient Authors; which good Qualities are not to be found in Harlots. From whence the Wiſe Man ſhews the Unreaſonableneſs, nay, unaccountable Folly of preferring Fornication and vagrant Luſts, before the innocent Joys of a married Life, (Ver. 20.) to which a Man who conſiders his own Good, would chuſe to be tied, that he may avoid the Inconveniencies, or rather Miſeries to which the Luſts of Uncleanneſs reduce him; but eſpecially the heavy Judgments of God; who having ordained Marriage for the Benefit of Mankind, and the preſerving Society (Ver. 21, *&c.*) will not therefore let the Contempt of it go unpuniſhed.

CHAP. VI.

The Danger of becoming Surety, and the Way of Deliverance from it. The Sluggard and Ant. Seven Things diſpleaſing to God. The Benefits of keeping the Commandments. The Miſchief of Adultery.

Ver. 1. MY ſon, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger, 2 Thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth. 3 Do this now, my ſon, and deliver thyſelf, when thou art come into the hand of thy friend; go, humble thyſelf, and make ſure thy friend. 4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids. 5 Deliver thyſelf as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler. 6 Go to the ant, thou ſluggard, conſider her ways, and be wiſe: 7 Which having no guide, overſeer, or ruler, 8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt. 9 How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep? 10 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep. 11 So ſhall thy poverty come as one that travelleth, and thy want as an armed man. 12 A naughty perſon, a wicked man walketh with a froward mouth. 13 He winketh with his eyes, he ſpeaketh

eth with his feet, he teacheth with his fingers. 14 Frowardneſs is in his heart; he deviſeth miſchief continually, he ſoweth diſcord. 15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy. 16 Theſe ſix *things* doth the Lord hate; yea, ſeven are an abomination unto him: 17 A proud look, a lying tongue, and hands that ſhed innocent blood. 18 An heart that deviſeth wicked imaginations, feet that be ſwift in running to miſchief. 19 A falſe witneſs that ſpeaketh lies, and him that ſoweth diſcord among brethren. 20 My ſon, keep thy fathers commandment, and forſake not the law of thy mother. 21 Bind them continually upon thine heart, and tie them about thy neck. 22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and *when* thou awakeſt, it ſhall talk with thee. 23 For the commandment is a lamp; and the law is light; and reproofs of inſtruction *are* the way of life: 24 To keep thee from the evil woman, from the flattery of the tongue of a ſtrange woman. 25 Luſt not after her beauty in thine heart; neither let her take thee with her eye-lids. 26 For by means of a whoriſh woman *a man is brought* to a piece of bread; and the adultereſs will hunt for the precious life. 27 Can a man take fire in his boſom, and his cloaths not be burnt? 28 Can one go upon hot coals, and his feet not be burnt? 29 So he that goeth in to his neighbours wife; whoſoever toucheth her, ſhall not be innocent. 30 *Men* do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul when he is hungry: 31 But if he be found, he ſhall reſtore ſeven-fold, he ſhall give all the ſubſtance of his houſe. 32 *But* whoſo committeth adultery with a woman, lacketh underſtanding; he that doth it, deſtroyeth his own ſoul. 33 A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away. 34 For jealouſy is the rage of a man: therefore he will not ſpare in the day of vengeance. 35 He will not regard any ranſom: neither will he reſt content, though thou giveſt many gifts.

So ſhall thy Poverty come as one that travelleth, and thy Want as an armed Man] Upon this *proverbial* Speech, the Lord *Bacon* hath made a very ingenious Obſervation; diſtinguiſhing in this Manner, between *the Poverty that comes as a Traveller*, and the *Want that comes as an armed Man*; 'That the Shipwreck 'of Fortune falls upon Prodigals, or ſuch as are careleſs 'of their Eſtates, by inſenſible Degrees of the firſt; 'with ſoft ſilent Paces, as like a Traveller, and is 'hardly perceived: But ſoon after Neceſſity invades 'him, like an armed Man; that is, preſſes upon him 'ſo hard, that he feels it plainly, and perceives there 'is no Reſiſtance to be made.' And thereupon he gives this prudent Advice, to *prevent the Traveller, and to be well provided againſt the armed Man.*

But if he be found, he ſhall reſtore Seven-fold] Thus we tranſlate it; but the Law of *Moſes* enjoins no ſuch Reſtitution, but much leſs, (*Exod.* xxii. 1, 4.) and there is no Reaſon to think the Law was altered in After-times. Therefore, ſays *Patrick*, I have followed another Uſe of the Word *Schivatajim*, which ſignifies not any determinate Number; but only ſuch as is perfect and complete in its Kind; as may be ſeen *Gen.* iv. 15, 24. *Pſ.* xii. 7. *Iſa.* xxx. 26.

CHAP. VII.

Solomon *again perſuades to keep his Laws, and to delight in Wiſdom. The Harlot's Method of enſnaring Youth.*

Ver. 1. MY ſon, keep my words, and l
up my commandments with the
2 Keep my commandments and live; and m
law as the apple of thine eye. 3 Bind the
upon thy fingers, write them upon the table
thine heart. 4 Say unto wiſdom, Thou art m
ſiſter; and call underſtanding *thy* kinſwoman:
That they may keep thee from the ſtrange w
man, from the ſtranger *which* flattereth with h
words. 6 For at the window of my houſe
looked through my caſement, 7 And beheld
mong the ſimple ones, I diſcerned among t
youths, a young man void of underſtanding,
Paſſing through the ſtreet near her corner, a
he went the way to her houſe, 9 In the twilig
in the evening, in the black and dark night:
And behold, there met him a woman *with* t
attire of an harlot, and ſubtile of heart. 11 (S
is loud and ſtubborn, her feet abide not in h
houſe. 12 Now is ſhe without, now in t
ſtreets, and lieth in wait at every corner) 13 S
ſhe caught him and kiſſed him, *and* with an i
pudent face ſaid unto him, 14 *I have* peace-off
ings with me; this day have I payed my vow
15 Therefore came I forth to meet thee, di
gently to ſeek thy face, and I have found th
16 I have deckt my bed with coverings of ta
ſtry, with carved *works*, with fine linen of Egy
17 I have perfumed my bed with myrrhe, alo
and cinnamon. 18 Come, let us take our fill
love until the morning, let us ſolace ourſelv
with loves. 19 For the good man is not
home, he is gone a long journey; 20 He ha
taken a bag of money with him, *and* will co
home at the day appointed. 21 With her mu
fair ſpeech ſhe cauſed him to yield, with the fl
tering of her lips ſhe forced him. 22 He go
after her ſtraightway, as an ox goeth to the ſlaug
ter, or as a fool to the correction of the ſtock
23 Till a dart ſtrike through his liver, as a b
haſteth to the ſnare, and knoweth not that i
for his life. 24 Hearken unto me now therefo
O ye children, and attend to the words of
mouth. 25 Let not thine heart incline to
ways, go not aſtray in her paths. 26 For
hath caſt down many wounded: yea, many ſtro
men have been ſlain by her. 27 Her houſe
the way to hell, going down to the chambers
death.

And will come home at the Day appointed] By
Hebrew Word *Hacceſe*, ſays *Patrick*, I underſtand
Full Moon, as the *Vulgar Latin* doth. With wh
Tranſlation Interpreters find Fault, becauſe it lo
like a Contradiction, they ſay, to call that Day b
Name, which ſignifies the Moon *to be covered*;
therefore they tranſlate it rather the *New Moon*, as
do in the Margin of our Bibles. But they that
conſult *Lud. de Dieu* upon *Pſ.* lxxxi. 3. will find g
Reaſon to take it otherwiſe, for the *Full Moon*; wh
giving Light all the Night, made it a fit Time fo
Journey, either in Winter (as by the Darkneſs of
Night, Ver. 9. I ſuppoſe it might now be) when
Days are ſhort; or in the Summer when the H
made it unfit to travel.

CHAP. VIII.

*Wiſdom's Fame, Call, and Exhortation; her ex
lent Properties. The Happineſs of thoſe that
truely wiſe. The Fruits of Sin.*

Ver. 1. DOTH not wiſdom cry? and un-
derſtanding put forth her voice?
She ſtandeth in the top of high places, by the
ay in the places of the paths. 3 She crieth at
he gates, at the entry of the city, at the com-
ing in at the doors. 4 Unto you, O men, I
all, and my voice *is* to the ſons of man. 5 O
e ſimple, underſtand wiſdom: and ye fools, be
e of an underſtanding heart. 6 Hear, for I will
peak of excellent things; and the opening of
y lips, *ſhall be* right things. 7 For my mouth
hall ſpeak truth, and wickedneſs *is* an abomina-
ion to my lips. 8 All the words of my mouth
re in righteouſeneſs, *there is* nothing froward or
erverſe in them. 9 They *are* all plain to him
hat underſtandeth, and right to them that find
nowledge. 10 Receive my Inſtruction, and
ot ſilver; and knowledge rather than choice
old. 11 For wiſdom *is* better than rubies; and
l things that may be deſired, are not to be
ompared to it. 12 I wiſdom dwell with pru-
ence, and find out knowledge of witty inven-
ons. 13 The fear of the Lord *is* to hate evil;
ride and arrogancy, and the evil way, and the
oward mouth do I hate. 14 Counſel *is* mine,
d ſound wiſdom: I *am* underſtanding, I have
rength. 15 By me kings reign, and princes
ecree juſtice. 16 By me princes rule, and no-
es, *even* all the judges of the earth. 17 I love
em that love me, and thoſe that ſeek me ear-
ſhall find me. 18 Riches and honour *are*
ith me: *yea*, durable riches and righteouſneſs.
My fruit *is* better than gold, yea, than fine
old; and my revenue than choice ſilver. 20
lead in the way of righteouſneſs, in the midſt
the paths of judgment: 21 That I may cauſe
oſe that love me, to inherit ſubſtance; and I
l fill their treaſures. 22 The Lord poſſeſſed
in the beginning of his way, before his works
old. 23 I was ſet up from everlaſting, from
beginning, or ever the earth was. 24 When
re *were* no depths, I was brought forth: when
e *were* no fountains abounding with water.
Before the mountains were ſettled; before
hills was I brought forth: 26 While as yet
had not made the earth, nor the fields, nor the
heſt part of the duſt of the world. 27 When
prepared the heavens, I *was* there: when he
a compaſs upon the face of the depth: 28
hen he eſtabliſhed the clouds above: when he
ngthned the fountains of the deep: 29 When
gave to the ſea his decree, that the waters
uld not paſs his commandment: when he ap-
nted the foundations of the earth: 30 Then
as by him *as* one brought up *with him:* and
as daily *his* delight, rejoicing always before
: 31 Rejoicing in the habitable part of his
h, and my delights *were* with the ſons of
. 32 Now therefore hearken unto me, O
children: for bleſſed *are they that* keep my
s. 33 Hear inſtruction, and be wiſe, and
ſe it not. 34 Bleſſed is the man that heareth
watching daily at my gates, waiting at the
s of my doors. 35 For whoſo findeth me,
eth life, and ſhall obtain favour of the Lord.
But he that ſinneth againſt me, wrongeth his
ſoul: all they that hate me, love death.

is a great Queſtion among the Learned, what this
dom is, of which *Solomon* diſcourſes ſo largely and profoundly in this Chapter. Some underſtand it of that Attribute and Perfection in the Divine Nature, which is called *Wiſdom*, whereby God perfectly knows all Things, and makes known to Men what he judges neceſſary and expedient for them to know. Others underſtand it of the ſecond Perſon in the Godhead, the Son of God, who is called *the Wiſdom of God*, Luke xi. 49. And it cannot fairly be denied, that ſome Paſſages do beſt agree to the former, and others to the latter Opinion. Poſſibly both may be joined together, and the Chapter may be underſtood of *Chriſt*, conſider'd, partly in his perſonal Capacity, and partly in Regard of his Office, which was to impart the Will of God to Mankind; which he did, 1. By revealing it to, and writing it upon the Mind of Man, at his firſt Creation: For it was *Chriſt* who then gave Being, Light and Life to Mankind, as is undeniably evident from *John* 1, 2, 3, &c. 2. By publiſhing it to the holy Patriarchs and Prophets in the Time of the *Old Teſtament*; for it was *Chriſt* who ſpake and diſcovered Things to them from Time to Time, as is manifeſt from 1 *Pet.* i. ii. and iii. 18, 19, 20. and from many other Texts both in the *Old* and *New Teſtament*. 3. By declaring it by his own Mouth, and by his Apoſtles and Miniſters under the Goſpel. — *And Underſtanding put forth her Voice*; clearly and audibly inſtructs Men how to avoid thoſe fleſhly Luſts. He oppoſes the inviting Words of Wiſdom, to the ſeducing Speeches of the Harlot in the preceding Chapter.

By Earth, Ver. 31. he means, that Man who is the Work of God, in whom Wiſdom took Pleaſure; inſomuch as for Man's Sake, the Divine Wiſdom took Man's Nature and dwelt among us, filling us with unſpeakable Pleaſures; and this is that Solace and Paſtime ſpoken of here.

But the Excellency and divine Perfections of Wiſdom are ſet forth in ſo elegant and poetical Stile, and deſcribed in ſuch ſublime Expreſſions, that the moſt critical Reader muſt be pleaſed with it.

CHAP. IX.

Wiſdom's Call to her People to a Communion and Fellowſhip with herſelf, under the Similitude of making a Feaſt. Reproof and Inſtruction. The Fear of God. The Nature of a fooliſh Woman.

Ver. 1. WISDOM hath builded her houſe, ſhe hath hewn out her ſeven pillars. 2 She hath killed her beaſts, ſhe hath mingled her wine: ſhe hath alſo furniſhed her table. 3 She hath ſent forth her maidens, ſhe crieth upon the higheſt places of the city. 4 Whoſo *is* ſimple, let him turn in hither: *as* for him that wanteth underſtanding, ſhe ſaith to him, 5 Come eat of my bread, and drink of the wine *which* I have mingled. 6 Forſake the fooliſh, and live; and go in the way of underſtanding. 7 He that reproveth a ſcorner, getteth to himſelf ſhame: and he that rebuketh a wicked *man, getteth* himſelf a blot. 8 Reprove not a ſcorner leſt he hate thee: rebuke a wiſe *man*, and he will love thee. 9 Give *inſtruction* to a wiſe *man*, and he will be yet wiſer: teach a juſt *man*, and he will increaſe in learning. 10 The fear of the Lord *is* the beginning of wiſdom: and the knowledge of the holy *is* underſtanding. 11 For by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed. 12 If thou be wiſe, thou ſhalt be wiſe for thyſelf: but *if* thou ſcorneſt, thou alone ſhalt bear *it*. 13 A fooliſh woman *is* clamorous; *ſhe is* ſimple, and knoweth nothing. 14 For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city, 15 To call paſſengers who go right on their ways. 16 Whoſo *is* ſimple, let him turn in hi-

ther: and as for him that wanteth underſtanding
ſhe ſaith to him. 17 Stolen waters are ſweet,
and bread *eaten* in ſecret is pleaſant. 18 But he
knoweth not that the dead *are* there; *and that*
her gueſts *are* in the depths of hell.

Under the Similitude of a Feaſt is ſet forth the high Satisfaction, Joy and Pleaſure, which the Principles of Wiſdom and Virtue fill our Hearts withal; when we have a true Reliſh of them, that we embrace and digeſt them, and are enliven'd by them to a pious Life.

This is the Subſtance of the Parable, every Part of which is not to be minutely ſcann'd; nor, ſays *Patrick*, ſhall I go about to ſay, what is particularly meant by the *ſeven Pillars* of Wiſdom's Houſe (tho' taking the Houſe for the World, the *ſeven Pillars* may well be thought the *ſeven Planets*) what by her *Meat*, what by her *Drink*, &c. but look upon them only as a Deſcription of the Ability of Wiſdom to impart complete Satisfaction to thoſe that entertain her Precepts; Which were principally taught in the *Schools of the Prophets*; whoſe Buſineſs it was to inſtruct the People (as the *Scribes* did afterwards) in the Law of God, and being diſperſed in ſeveral Places of the Country, I conjecture their Schools might be the *Houſe* here ſpoken of, where *Wiſdom* had her Habitation. I cannot ſay certainly, how many of them there were, much leſs that there were juſt *ſeven* principal Schools, which might be look'd upon as the juſt Supporters of Religion and Virtue; but that there were more than one is evident from ſacred Hiſtory, where in one City, 1 *Sam.* ix. 13, 14. we find *Samuel* ſeated (in whoſe Time theſe Schools began to flouriſh) who no doubt had there a *College of Prophets* with him, as he had afterward, we find, at *Ramah*, xix. 20. and in another Place called *the Hill of God*, where the *Philiſtines* had a Garriſon; we meet with another Company of Prophets, 1 *Sam.* x. 5, 10. And in After-times there were *Sons of the Prophets* both at *Bethel* (where they ſeem to have been more antiently, 1 *Sam.* x. 3.) and at *Jericho*, 2 Kings ii. 3, 5. and at *Gilgal*, iv. 38.

Theſe *Schools* alſo were ſeated in *high Places*, as appears from 1 *Sam.* ix. 2. x. 5. 2 *Kings* i. 9. (and might be one Reaſon of their ſacrificing in ſuch Places) which agrees exactly with what is ſaid here of Wiſdom's crying upon the *high Places of the City*, Ver. 3. to call all thoſe who had an Appetite, to come and partake of her Inſtructions. Which there was ſome Hope all might do, who were merely inconſiderate and deluded. (Ver. 4.) tho' *Scorners* (as he obſerves, Ver. 7, 8. who perhaps called the Prophets mad Men) are ſo incapable of Correction, that nothing will move them to become better; and therefore ſhe paſſes them by, and leaves them to their beaſtly Folly; which inclines them rather to liſten to the Enticements of ſuch filthy Strumpets as he had deſcribed, Ch. vii.

CHAP. X.

From this Chapter to the twenty-fifth, are ſundry Obſervations concerning moral Virtues, and their contrary Vices, with excellent Rules for the Government of our Converſation.

THE proverbs of Solomon. A wiſe ſon
maketh a glad father; but a fooliſh ſon
is the heavineſs of his mother. 2 Treaſures of
wickedneſs profit nothing: but righteouſneſs
delivereth from death. 3 The Lord will not
ſuffer the ſoul of the righteous to famiſh: but
he caſteth away the ſubſtance of the wicked. 4
He becometh poor that dealeth *with* a ſlack
hand: but the hand of the diligent maketh rich.
5 He that gathereth in ſummer, *is* a wiſe ſon:
but he that ſleepeth in harveſt, *is* a ſon that
cauſeth ſhame. 6 Bleſſings *are* upon the head
of the juſt: but violence covereth the mouth of
the wicked. 7 The memory of the juſt *is* bleſ
ſed: but the name of the wicked ſhall rot. 8
The wiſe in heart will receive commandments
but a prating fool ſhall fall. 9 He that walketh
uprightly, walketh ſurely: but he that pervert
eth his way, ſhall be known. 10 He tha
winketh with the eye cauſeth ſorrow: but
prating fool ſhall fall. 11 The mouth of
righteous *man is* a well of life: but violenc
covereth the mouth of the wicked. 12 Hatre
ſtirreth up ſtrifes: but love covereth all ſins
13 In the lips of him that hath underſtanding
wiſdom is found: but a rod *is* for the back o
him that is void of underſtanding. 14 Wiſ
men lay up knowledge: but the mouth of th
fooliſh *is* near deſtruction. 15 The rich man
wealth *is* his ſtrong city: the deſtruction of th
poor *is* their poverty. 16 The labour of th
righteous *tendeth* to life: the fruit of the wicke
to ſin. 17 He *is in* the way of life that keepet
inſtruction: but he that refuſeth reproof erreth
18 He that hideth hatred *with* lying lips, an
he that uttereth a ſlander, is a fool. 19 In th
multitude of words there wanteth not ſin: bu
he that refraineth his lips, *is* wiſe. 20 Th
tongue of the juſt *is as* choice ſilver: the hear
of the wicked *is* little worth. 21 The lips o
the righteous feed many: but fools die for wan
of wiſdom. 22 The bleſſing of the Lord,
maketh rich, and he addeth no ſorrow with i
23 *It is* a ſport to a fool to do miſchief: but
man of underſtanding hath wiſdom. 24 Th
fear of the wicked, it ſhall come upon him
but the deſire of the righteous ſhall be grante
25 As the whirlwind paſſeth, ſo *is* the wick
no *morc*: but the righteous *is* an everlaſtin
foundation. 26 As vinegar to the teeth, an
as ſmoke to the eyes, ſo *is* the ſluggard to the
that ſend him. 27 The fear of the Lord pr
longeth days: but the years of the wicked ſha
be ſhortned. 28 The hope of the righteou
ſhall be gladneſs: but the expectation of t
wicked ſhall periſh. 29 The way of the Lo
is ſtrength to the upright: but deſtruction *ſh*
be to the workers of iniquity. 30 The right
ous ſhall never be removed: but the wick
ſhall not inhabit the earth. 31 The mouth
the juſt bringeth forth wiſdom: but the frowa
tongue ſhall be cut out. 32 The lips of t
righteous know what is acceptable; but t
mouth of the wicked *ſpeaketh* frowardneſs.

Here now begins the *Book* of the *Proverbs*, (as t
Title of this Chapter tells us) what hath been deliver
hitherto, being rather a *Preface*, to awaken Attenti
and from ſundry Arguments to commend the w
Inſtructions, which now follow, to every one's Pr
tice; and to caution thoſe who would receive Bene
by theſe Inſtructions, from ſuch Things as may hin
their Edification in the School of Wiſdom: Wh
Leſſons, in this *firſt Part* of the Book, (which reac
to the 17th Verſe of the xxii Chapter) are deliver'd
ſhort Sentences; every Verſe being a Leſſon by
ſelf; which commonly hath no Connection with t
which goes before and follows after; or if there
any, it is not ſo clear as to be eaſily made out. A
theſe Leſſons are for the moſt Part deliver'd, eit
by way of *Antitheſis*, i. e. comparing Oppoſites
with another; the Wiſe, for Inſtance, and the Fool
the Diligent and the Sluggiſh, the Rich and the Po
and, in general, Virtue and Vice, aſſigning to e
their proper Rewards and Puniſhments; or they
mere *Parables*, that is, Similitudes; in which

Th

hing is compared to another that reſembles it.

CHAP. XI.

er. 1. A Falſe balance *is* abomination to the
Lord: but a juſt weight is his
elight. 2 *When* pride cometh, then cometh
ame: but with the lowly *is* wiſdom. 3 The
tegrity of the upright ſhall guide them: but
e perverſeneſs of the trangreſſors ſhall deſtroy
em. 4 Riches profit not in the day of wrath:
t righteouſneſs delivereth from death. 5 The
hteouſneſs of the perfect ſhall direct his way:
t the wicked ſhall fall by his own wickedneſs.
The righteouſneſs of the upright ſhall deliver
em: but tranſgreſſors ſhall be taken in *their*
n naughtineſs. 7 When a wicked man dieth,
s expectation ſhall periſh: and the hope of
juſt *men* periſheth. 8 The righteous is deli-
ed out of trouble, and the wicked cometh in
s ſtead. 9 An hypocrite with *his* mouth de-
oyeth his neighbour: but through knowledge
ll the juſt be delivered. 10 When it goeth
ll with the righteous, the city rejoiceth: and
en the wicked periſh, *there is* ſhouting. 11
the bleſſing of the upright the city is exalted:
t it is overthrown by the mouth of the wicked.
He that is void of wiſdom, deſpiſeth his
ghbour: but a man of underſtanding holdeth
peace. 13 A tale-bearer revealeth ſecrets:
he that is of a faithful ſpirit concealeth the
tter. 14 Where no counſel *is*, the people
: but in the multitude of counſellers *there is*
ety. 15 He that is ſurety for a ſtranger, ſhall
art *for it*: and he that hateth ſuretiſhip is ſure.
A gracious woman retaineth honour: and
ng *men* retain riches. 17 The merciful man
th good to his own ſoul: but *he that is* cruel,
ubleth his own fleſh. 18 The wicked work-
a deceitful work: but to him that ſoweth
hteouſneſs *ſhall be* a ſure reward. 19 As righ-
uſneſs *tendeth* to life: ſo he that purſueth evil,
ſueth it* to his own death. 20 They that are
froward heart *are* abomination to the Lord:
ſuch as are upright in *their* way, *are* his de-
t. 21 *Though* hand *join* in hand, the wicked
l not be unpuniſhed: but the ſeed of the
teous ſhall be delivered. 22 *As* a jewel of gold
ſwines ſnout, *ſo is* a fair woman which is
out diſcretion. 23 The deſire of the righ-
s *is* only good: *but* the expectation of the
ked *is* wrath. 24 There is that ſcattereth,
yet increaſeth; and *there is* that withholdeth
e than is meet, but *it tendeth* to poverty.
The liberal ſoul ſhall be made fat: and he
watereth, ſhall be watered alſo himſelf. 26
that withholdeth corn, the people ſhall curſe
: but bleſſing *ſhall be* upon the head of him
ſelleth *it*. 27 He that diligently ſeeketh
, procureth favour: but he ſeeketh miſ-
, it ſhall come unto him. 28 He that truſt-
n his riches, ſhall fall: but the righteous
iſh as a branch. 29 He that troubleth his
houſe, ſhall inherit the wind: and the fool
be ſervant to the wiſe of heart. 30 The fruit
e righteous *is* a tree of life; and he that win-
ſouls *is* wiſe. 31 Behold, the righteous
be recompenſed in the earth: much more
icked and the ſinner.

gh Hand join in Hand, the Wicked ſhall not be unpuniſhed] There are, ſays *Patrick*, almoſt as many Gloſſes upon this Paſſage as there are Interpreters. But I have only put together thoſe two Senſes of the *former* Part of the Verſe, which are moſt agreeable to the *latter*; and ſhall only remark on the other, that moſt Interpreters by *Hand in Hand* underſtand the Hands of divers Perſons; but ſome few take it for the Hands of the ſame Perſon, who puts one Hand into the other. And theſe laſt named, make the Senſe one of theſe two Ways; either that tho' a Sinner endeavour to hide his Sin (as a Man doth a Thing which he holds in one Hand and covers with the other) he ſhall notwithſtanding be found out and puniſhed for it; or that though wicked Men do nothing, but like an idle Perſon have their Hands folded one in the other, yet they are not free from Sin, which they are deviſing in their Mind, and will draw a juſt Vengeance upon them.

It is alſo thus paraphraſed by the ſame Author: Tho' the Wicked endeavour to ſtrengthen himſelf and his Family by powerful Leagues and Confederacies, and his Succeſſors alſo have mighty Aſſociates to maintain his Acquiſitions, they ſhall not be able to defend themſelves from the Puniſhment their Iniquity deſerves.

CHAP. XII.

Ver. 1. WHoſo loveth inſtruction, loveth knowledge; but he that hateth reproof is brutiſh. 2 A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn. 3 A man ſhall not be eſtabliſhed by wickedneſs: but the root of the righteous ſhall not be moved. 4 A virtuous woman is a crown to her huſband; but ſhe that maketh aſhamed, is as rottenneſs in his bones. 5 The thoughts of the righteous are right; *but* the counſels of the wicked are deceit. 6 The words of the wicked are to lie in wait for blood; but the mouth of the upright ſhall deliver them. 7 The wicked are overthrown, and are not: but the houſe of the righteous ſhall ſtand. 8 A man ſhall be commended according to his wiſdom; but he that is of a perverſe heart ſhall be deſpiſed. 9 *He that is* deſpiſed and hath a ſervant, is better than he that honoureth himſelf, and lacketh bread. 10 A righteous man regardeth the life of his beaſt; but the tender mercies of the wicked are cruel. 11 He that tilleth his land, ſhall be ſatisfied with bread; but he that followeth vain *perſons*, is void of underſtanding. 12 The wicked deſireth the net of evil *men*: but the root of the righteous yieldeth *fruit*. 13 The wicked is ſnared by the tranſgreſſion of *his* lips; but the juſt ſhall come out of trouble. 14 A man ſhall be ſatisfied with good by the fruit of his mouth, and the recompenſe of a mans hands ſhall be rendred unto him. 15 The way of a fool is right in his own eyes: but he that hearkeneth unto counſel is wiſe. 16 A fools wrath is preſently known: but a prudent man covereth ſhame. 17 *He that* ſpeaketh truth, ſheweth forth righteouſneſs; but a falſe witneſs, deceit. 18 There is that ſpeaketh like the piercings of a ſword: but the tongue of the wiſe is health. 19 The lip of truth ſhall be eſtabliſhed for ever; but a lying tongue is but for a moment. 20 Deceit is in the heart of them that imagine evil: but to the counſellors of peace, is joy. 21 There ſhall no evil happen to the juſt; but the wicked ſhall be filled with miſchief. 22 Lying lips are abomination unto the Lord: but they that deal truely are his delight. 23 A prudent man concealeth knowledge: but the heart of fools proclaimeth fooliſhneſs. 24 The hand of the diligent ſhall bear rule; but the ſlothful ſhall be under tribute. 25 Heavineſs in the heart of man maketh it ſtoop: but a good word maketh it glad. 26 The righteous is more excellent than his neighbour: but the way of the wicked ſeduceth them. 27 The ſlothful man roaſteth not that which he took in hunting; but the ſubſtance of a diligent man is precious. 28 In the way of righteouſneſs is life, and in the path-way *whereof there is* no death.

A righteous Man regardeth the Life of his Beaſt; but the tender Mercies of the Wicked are cruel] Lord *Bacon* obſerves upon this Verſe, ‘ That there is implanted in Man's Nature a noble and excellent Affection of Pity and Compaſſion, called here *Mercy*; which extends itſelf even unto brute Creatures, that are by divine Ordination ſubject to his Command. And therefore this Compaſſion hath ſome Analogy with that of a Prince towards his Subjects. Nay further, it is moſt certain, the worthier any Soul is, the larger is its Compaſſion. For contracted and degenerated Minds imagine theſe Things appertain not to them; but the Mind that looks upon itſelf as a noble Portion of the Univerſe, is kindly affected towards inferior Creatures, out of the Communion there is between them: Wherefore we ſee that there were under the old Law many Precepts concerning this, which were not merely *ceremonial*, as *Inſtitutions of Mercy*; as, that of eating Fleſh with the Blood in it, and ſuch like.’ The latter Part of the Verſe he looks upon, as a Kind of Caution added by the Wiſe Man, leſt we ſhould think he patronizes all Sort of Mercy and Compaſſion. ‘ No, the Mercy which ſpares wicked Perſons from being cut off by the Hand of Juſtice, is not Mercy, but more cruel than Cruelty itſelf. For Cruelty is exerciſed upon ſingle Perſons only; but this Kind of Mercy, by the Grant of Impunity, arms the whole Band of impious Men againſt the Innocent.’ So that, by the *Mercies of the Wicked*, he underſtands, *Mercy ſhewn to the Wicked*; which, ſays *Patrick*, is an unuſual Form of Speech, and diſagreeing to the Oppoſition, which the Wiſe Man, in this proverbial Saying, makes between the Righteous and the Wicked; and therefore it is not to be look'd upon as a true Expoſition. The Senſe lies rather in this Paraphraſe of the Words: For their Kindneſſes being treacherous, are a cruel Cheat; nay, the higheſt Expreſſions which they make of Tenderneſs and Compaſſion (whereby they induce others to repoſe a Truſt in them) are intended merely as a Cover, for the Miſchief they mean more ſecurely to do them.

CHAP. XIII.

Ver. 1. A Wiſe ſon *heareth* his fathers inſtruction: but a ſcorner heareth not rebuke. 2 A man ſhall eat good by the fruit of his mouth; but the ſoul of the tranſgreſſors ſhall eat violence. 3 He that keepeth his mouth, keepeth his life; but he that openeth wide his lips, ſhall have deſtruction. 4 The ſoul of the ſluggard deſireth, and hath nothing: but the ſoul of the diligent ſhall be made fat. 5 A righteous man hateth lying; but a wicked man is lothſom, and cometh to ſhame. 6 Righteouſneſs keepeth him that is upright in the way: but wickedneſs overthroweth the ſinner. 7 There is that maketh himſelf rich, yet hath nothing; there is that maketh himſelf poor, yet hath great riches. 8 The ranſom of a mans life are his riches; but the poor heareth not rebuke. 9 The light of the righteous rejoiceth: but the lamp of the wicked ſhall be put out. 10 Only by pride cometh contention; but with the well-adviſed is wiſdom. 11 Wealth
gotten by vanity, ſhall be diminiſhed; but he tha
gathereth by labour ſhall increaſe. 12 Hope de
ferred maketh the heart ſick; but when the de
ſire cometh, it is a tree of life. 13 Whoſo de
ſpiſeth the word, ſhall be deſtroyed; but he tha
feareth the commandment, ſhall be rewarded. 1
The law of the wiſe is a fountain of life, to de
part from the ſnares of death. 15 Good unde
ſtanding giveth favour; but the way of tranſgre
ſors is hard. 16 Every prudent man deale
with knowledge; but a fool layeth open his foll
17 A wicked meſſenger falleth into miſchief: b
a faithful ambaſſador is health. 18 Poverty an
ſhame ſhall be to him that refuſeth inſtruction
but he that regardeth reproof, ſhall be honoure
19 The deſire accompliſhed is ſweet to the ſoul
but it is abomination to fools to depart from ev
20 He that walketh with wiſe men, ſhall be wi
but a companion of fools ſhall be deſtroyed.
Evil purſueth ſinners; but to the righteous, go
ſhall be repayed. 22 A good man leaveth
inheritance to his childrens children; and t
wealth of the ſinner is laid up for the juſt.
Much food is in the tillage of the poor; but the
is that is deſtroyed for want of judgment.
He that ſpareth his rod, hateth his ſon; but
that loveth him chaſteneth him betimes. 25 T
righteous eateth to the ſatisfying of his ſoul; b
the belly of the wicked ſhall want.

As the Chapter begins with an Admonition to he
ken to Reproof (eſpecially from Parents) which is
peated again in the Middle, Ver. 13, 18. ſo it co
cludes, in the laſt Verſe but one, with an Advice
Parents, not to ſpare the Rod, if Reproof will not
which is but neceſſary in very young Children; beca
there is not other Means perhaps to make them
derſtand the Difference between Good and Evil,
cent and unſeemly; but only to make them ſmart
the one, and to give them ſome ſenſible Pleaſure
the other. Some Children, that is, are ſo diſpo
that they muſt be thus treated: And it ſeems a w
derful Piece of Wiſdom in the old *Lacedemonians*
Plutarch relates in his *Laconical Inſtitutes*) that, out
an univerſal Love and Care for each other's Good, t
made it lawful for any Man to correct the Child
another Perſon, if he ſaw him do amiſs. And if
Child complained of it to his Father, it was loo
upon as a Fault in the Father if he did not correct
again for making that Complaint. Such was their C
fidence in each other, that every Man being as m
concerned for another Man's Children as for his o
would never do them any Injury, nor unreaſona
check them without Cauſe. For this is the Charac
Plutarch gives of them; that they did not, as in ot
Cities, ‘ look every Man only after his own Childr
‘ Servants and Cattle; but every Man look'd u
‘ what was his Neighbours as his own; that th
‘ might be, as much as was poſſible, a Commu
‘ among them, and they might take Care of what
‘ longed to others, as if they were their own pr
‘ Goods.’

CHAP. XIV.

Ver. 1. EVery wiſe woman buildeth her hou
but the fooliſh plucketh it do
with her hands. 2 He that walketh in his
rightneſs, feareth the Lord: but *he that is*
verſe in his ways, deſpiſeth him. 3 In
mouth of the fooliſh is a rod of pride; but
lips of the wiſe ſhall preſerve them. 4 W
no oxen *are*, the crib is clean: but much incr
is by the ſtrength of the ox. 5 A faithful

neſs will not lie; but a falſe witneſs will utter lies. 6 A ſcorner ſeeketh wiſdom, and *findeth it* not: but knowledge is eaſy unto him that underſtandeth. 7 Go from the preſence of a fooliſh man; when thou perceiveſt not in him the lips of knowledge. 8 The wiſdom of the prudent is to underſtand his way: but the folly of fools is deceit. 9 Fools make a mock at ſin; but among the righteous there is favour. 10 The heart knoweth his own bitterneſs: and a ſtranger doth not intermeddle with his joy. 11 The houſe of the wicked ſhall be overthrown; but the tabernacle of the upright ſhall flouriſh. 12 There is a way which ſeemeth right unto a man; but the end thereof, are the ways of death. 13 Even in laughter the heart is ſorrowful; and the end of that mirth is heavineſs. 14 The backſlider in heart ſhall be filled with his own ways: and a good man *ſhall be ſatisfied* from himſelf. 15 The ſimple believeth every word; but the prudent *man* looketh well to his going. 16 A wiſe man feareth, and departeth from evil; but the fool rageth and is confident. 17 *He that is* ſoon angry dealeth fooliſhly: and a man of wicked devices is hated. 18 The ſimple inherit folly; but the prudent are crowned with knowledge. 19 The evil bow before the good; and the wicked at the gates of the righteous. 20 The poor is hated even of his own neighbour: but the rich *hath* many friends. 21 He that deſpiſeth his neighbour, ſinneth: but he that hath mercy on the poor, happy is he. 22 Do they not err that deviſe evil? but mercy and truth ſhall be to them that deviſe good. 23 In all labour there is profit; but the talk of the lips *tendeth* only to penury. 24 The crown of the wiſe is their riches; *but* the fooliſhneſs of fools is folly. 25 A true witneſs delivereth ſouls, but a deceitful *witneſs* ſpeaketh lies. 26 In the fear of the Lord is ſtrong confidence; and his children ſhall have a place of refuge. 27 The fear of the Lord is a fountain of life, to depart from the ſnares of death. 28 In the multitude of people is the kings honour; but in the want of people is the deſtruction of the prince. 29 *He that is* ſlow to wrath *is* of great underſtanding; but *he that is* haſty of ſpirit exalteth folly. 30 A ſound heart is the life of the fleſh; but envy the rottenneſs of the bones. 31 He that oppreſſeth the poor, reproacheth his Maker; but he that honoureth him, hath mercy on the poor. 32 The wicked is driven away in his wickedneſs: but the righteous hath hope in his death. 33 Wiſdom reſteth in the heart of him that hath underſtanding: but *that which is* in the midſt of fools is made known. 34 Righteouſneſs exalteth a nation: but ſin *is* a reproach to any people. 35 The kings favour is toward a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

As the foregoing Chapter began with a Deſcription of a towardly Child, ſo this with the Character of a good Mother of a Family; who by her prudent Care makes it flouriſh; when a leud Woman (as we ſay) throws a Houſe out of Window: For ſo the Wiſe Man obſerves, *She pulls down the Houſe with her own hands*, that is, ruins the Family without any other help. *There needs no more than a bad Wife to undo a Family.*

A Scorner ſeeketh Wiſdom, and findeth it not] Upon which the Lord *Bacon* makes this uſeful Gloſs, *He that comes to ſeek after Knowledge, with a Mind to ſcorn and cenſure, ſhall be ſure to find Matter enough for his Humour, but none for his Inſtruction.* One Reaſon of which is, that this Humour of deriding all Things, ſprings from a great Pride and Conceit of their own Wit, which diſpoſes them to ſeek for Wiſdom not from others, but wholly from themſelves; and ſo, as the Wiſe Man obſerves, they are not likely to find it where it is not to be had. When he that attributes leſs to himſelf, and hath the Humility to liſten to Inſtruction, in a ſhort Time gains great Wiſdom. I cannot wholly omit the Opinion of *Janſenius*; who thinks the Wiſe Man means, that he who hath accuſtomed himſelf to laugh at all wholſome Counſel, and in ſome Strait or other begins to think what is beſt to do, commonly finds himſelf at ſuch a Loſs, that he cannot ſee his Way out of it. And it may be applied to thoſe alſo, *who having mocked at Religion all their Days, at laſt deſire to underſtand it; but cannot through their own inveterate Diſpoſition to it.*

CHAP. XV.

Ver. 1. A Soft anſwer turneth away wrath, but grievous words ſtir up anger. 2 The tongue of the wiſe uſeth knowledge aright: but the mouth of fools poureth out fooliſhneſs. 3 The eyes of the Lord are in every place, beholding the evil and the good. 4 A wholſome tongue is a tree of life: but perverſeneſs therein is a breach in the ſpirit. 5 A fool deſpiſeth his fathers inſtruction; but he that regardeth reproof, is prudent. 6 In the houſe of the righteous is much treaſure, but in the revenues of the wicked is trouble. 7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doth* not ſo. 8 The ſacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight. 9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteouſneſs. 10 Correction is grievous unto him that forſaketh the way: *and* he that hateth reproof ſhall die. 11 Hell and deſtruction are before the Lord; how much more then the hearts of the children of men? 12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe. 13 A merry heart maketh a chearful countenance: but by ſorrow of the heart, the ſpirit is broken. 14 The heart of him that hath underſtanding, ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſs. 15 All the days of the afflicted are evil; but he that is of a merry heart hath a continual feaſt. 16 Better is little with the fear of the Lord, than great treaſure, and trouble therewith. 17 Better *is* a dinner of herbs where love is, than a ſtalled ox, and hatred therewith. 18 A wrathful man ſtirreth up ſtrife: but *he that is* ſlow to anger appeaſeth ſtrife. 19 The way of the ſlothful *man is* an hedge of thorns: but the way of the righteous *is* made plain. 20 A wiſe ſon maketh a glad father: but a fooliſh man deſpiſeth his mother. 21 Folly *is* joy to *him that is* deſtitute of wiſdom: but a man of underſtanding walketh uprightly. 22 Without counſel, purpoſes are diſappointed: but in the multitude of counſellors they are eſtabliſhed. 23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* in due ſeaſon, how good *is it?* 24 The way of life *is* above to the wiſe, that he may depart from hell beneath. 25 The Lord will deſtroy the houſe of the proud: but he will eſtabliſh the border of the widow. 26 The thoughts of the wicked *are* an abomination to the Lord: but *the words* of the pure *are* pleaſant words. 27 He that is greedy of gain, troubleth his own houſe; but he that hateth gifts ſhall live. 28 The heart of the righteous ſtudieth to anſwer; but the mouth of the wicked poureth out evil things. 29 The Lord *is* far from the wicked: but he heareth the prayer of the righteous. 30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat. 31 The ear that heareth the reproof of life, abideth among the wiſe. 32 He that refuſeth inſtruction, deſpiſeth his own ſoul: but he that heareth reproof, getteth underſtanding. 33 The fear of the Lord *is* the inſtruction of wiſdom; and before honour *is* humility.

A ſoft Anſwer turneth away Wrath] This Chapter begins with that *Aphoriſm*, which the Lord *Bacon* hath ſet in the Front of all thoſe which he has culled out of this Book; for an Example of that Sort of Wiſdom which is to be exercifed in Buſineſs, upon various Occaſions. And he applies it particularly to a Man's Behaviour towards a Prince or other great Perſon, when he is angry with him. ‘Two Things, ſaith he, *Solomon* adviſes in this Caſe; the one is, that *an Anſwer be made*; the other, *that it be ſoft*. The firſt of which contains *three* Precepts. *Firſt*, that you *beware of a ſad and ſullen Silence*, which either charges the Fault wholly upon yourſelves, or impeaches your Maſter of Injuſtice, as if his Ears were not open to a juſt Defence. *Secondly*, that you *beware of delaying the Anſwer*, and of craving longer Time for your Defence; becauſe that plainly betrays you are deviſing ſome cunning or counterfeit Apology, having no preſent Anſwer. *Thirdly*, that by all Means *an Anſwer be made*; an Anſwer, I ſay, not a mere *Confeſſion*, or *Submiſſion*; but with ſome Sprinklings of an Excuſe let fall here and there. For it is not ſafe to bear yourſelf otherways, unleſs you have to deal with very generous and noble Diſpoſitions, which are rare. But then, this Anſwer (which is the ſecond and principal Thing here adviſed) muſt be very ſoft and temperate, not harſh and peremptory; for that will make the Buſineſs worſe than if it had never been medled with at all; and increaſe that Wrath which you ſhould ſtudy to appeaſe.’

Melancthon alſo commends this Leſſon very much to his Scholars; but looks upon it as a general Precept for the Preſervation of Peace, and avoiding unneceſſary Contentions; which ariſe out of Pride, Ambition, Moroſeneſs, Emulation, Wrath, Superſtition; which move Men either to give ill Words, or to return worſe to thoſe that are given them; endeavouring to overcome by Sharpneſs and Bitterneſs, not by Lenity and Moderation. And the Truth is, the *Hebrew* Word we tranſlate *Anſwer*, ſignifies as well what is firſt ſaid, as the Reply to it. So that *Solomon* here gives this Caution, that we ſhould not think it enough, not to begin Strife and Contention; but if others begin, we ſhould not continue it by rough Anſwers; but endeavour to make an End preſently by mollifying the Matter, and yield much for the Sake of the common Tranquillity; and thinks it a Precept of the ſame Nature with that of *Pythagoras*, *Stir not up Fire with a Sword*.

CHAP. XVI.

Ver. 1. THE preparations of the heart in man, and the anſwer of the tongue *is* from the Lord. 2 All the ways of a man *are* clean in his own eyes: but the Lord weigheth the ſpirits. 3 Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed. 4 The Lord hath made all *things* for himſelf: yea, even the
wicked for the day of evil. 5 Every one th
is proud in heart, *is* an abomination to th
Lord: *though* hand *join* in hand, he ſhall no
be unpuniſhed. 6 By mercy and truth iniqui
is purged; and by the fear of the Lord, *me*
depart from evil. 7 When a mans ways plea
the Lord, he maketh even his enemies to be
peace with him. 8 Better *is* a little with rig
teouſneſs, than great revenues without right.
A mans heart deviſeth his way: but the Lo
directeth his ſteps. 10 A divine ſentence is
the lips of the king; his mouth tranſgreſſeth n
in judgment. 11 A juſt weight and balance a
the Lords: all the weights of the bag are h
work. 12 It is an abomination to kings to com
mit wickedneſs; for the throne is eſtabliſhed b
righteouſneſs. 13 Righteous lips are the delig
of kings; and they love him that ſpeaketh righ
14 The wrath of a king is as meſſengers
death, but a wiſe man will pacify it. 15 In t
light of the kings countenance is life, and his
vour is as a cloud of the latter rain. 16 Ho
much better is it to get wiſdom, than gold? a
to get underſtanding, rather to be choſen th
ſilver? 17 The high-way of the upright is
depart from evil; he that keepeth his way, pr
ſerveth his ſoul. 18 Pride *goeth* before deſtru
tion; and a haughty ſpirit before a fall. 19 Be
ter it is to be of an humble ſpirit with the lowl
than to divide the ſpoil with the proud. 20 H
that handleth a matter wiſely ſhall find good; a
whoſo truſteth in the Lord, happy is he.
The wiſe in heart ſhall be called prudent, and t
ſweetneſs of the lips increaſeth learning. 22 U
derſtanding is a well-ſpring of life unto him t
hath it; but the inſtruction of fools is folly.
The heart of the wiſe teacheth his mouth, a
addeth learning to his lips. 24 Pleaſant wo
are as an honey-comb, ſweet to the ſoul, a
health to the bones. 25 There is a way th
ſeemeth right unto a man; but the end there
are the ways of death. 26 He that laboure
laboureth for himſelf; for his mouth craveth
of him. 27 An ungodly man diggeth up evi
and in his lips *there is* as a burning fire. 28
froward man ſoweth ſtrife, and a whiſperer ſep
rateth chief friends. 29 A violent man entice
his neighbour, and leadeth him into the way *th*
is not good. 30 He ſhutteth his eyes to devi
froward things; moving his lips he bringeth e
to paſs. 31 The hoary head *is* a crown of glo
if it be found in the way of righteouſneſs.
He that is ſlow to anger, *is* better than the mig
ty: and he that ruleth his ſpirit, than he th
taketh a city. 33 The lot is caſt into the la
but the whole diſpoſing thereof *is* of the Lord.

A divine Sentence is in the Lips of the King;
Mouth tranſgreſſeth not in Judgment] ‘ Theſe Wor
‘ ſays *Melancthon*, affirm the whole political Order, *M*
‘ *giſtrates*, *Laws*, *Diſtinction of Dominions*, *Contra*
‘ *Judgments*, *Puniſhments*, to be ordained by the W
‘ dom of God among Men. And ſince we know
‘ litical Order to be the Work of God, we ought
‘ love it, and ſtudy to defend it, and modeſtly
‘ God's ſake obey it, and give Thanks to God w
‘ preſerves it, and look upon thoſe horrible Furies
‘ the Devil and Men, who diſturb this Order, to
‘ diſpleaſing to God; as this whole Doctrine is explain
‘ *Rom.* xiii. But *what is this divine Sentence* which is
‘ the King's Lips? It is, *the Laws*, ſays he; and *Ju*
‘ *ments according to the Laws*: And beſides, God h
‘ arm

‘ armed Kings with a Power *to make Laws of their own*, not repugnant to his Laws, but built upon them, either by Demonſtration or probable Reaſons. God ſometimes moves the Minds of Kings alſo, and gives them *ſingular Motions* (as other excellent Artificers have) becauſe he will by that Means ſave Mankind, *&c.* Thus it was a ſingular Motion in *Solomon*'s Reaſoning about the true Mother of the Child. And in the Judgment of *Gonzaga* in the laſt Age, upon the *Spaniſh* Governor of *Milan* under him: Who having held a noble Perſon captive a long Time, would not deliver him to his Wife (when ſhe petitioned and offered a large Sum of Money for his Redemption) unleſs he might lie with her; and after he had obtained his Deſire, cauſed her Huſband to be killed, and delivered him dead to her. Which when *Gonzaga* heard, and had examined, he compelled him to marry this Woman; and as ſoon as he had done that, he condemned him to be immediately beheaded, and gave her all his Eſtate.’

But we are not from ſuch Places as this to infer, that ings cannot give a wrong Judgment; tho' this be as od a Concluſion as from thoſe Words, *the Prieſt's ips ſhall preſerve Knowledge*, to conclude the Pope can- ot err. Kings, from this Place of *Solomon*, may as well retend to Infallibility, as Prieſts from that Place of *Ma- chi.* And yet all the Places that can be brought either r the King's or the Prieſt's Authority, rather ſhew what anner of Men they ſhould be, both in Life and Judg- ent, than aſſure them of any Infallibility of Judgment, if ey be diſſolute of Life, and regard not the Laws of God.

CHAP. XVII.

er. 1. BEtter *is* a dry morſel, and quietneſs therewith, than a houſe full of ſacri- ces *with* ſtrife. 2 A wiſe ſervant ſhall have rule er a ſon that cauſeth ſhame; and ſhall have rt of the inheritance among the brethren. 3 he fining-pot is for ſilver, and the furnace for ld: but the Lord trieth the hearts. 4 A wicked er giveth heed to falſe lips; *and* a liar giveth r to a naughty tongue. 5 Whoſo mocketh the or, reproacheth his maker; *and* he that is glad calamities, ſhall not be unpuniſhed. 6 Chil- ens children are the crown of old men; and the ory of children are their fathers. 7 Excellent ech becometh not a fool; much leſs do lying s a prince. 8 A gift is as a precious ſtone in e eyes of him that hath it; whitherſoever it meth, it proſpereth. 9 He that covereth a nſgreſſion, ſeeketh love, but he that repeateth matter, ſeparateth *very* friends. 10 A reproof treth more into a wiſe man, than an hundred ipes into a fool. 11 An evil man ſeeketh only bellion, therefore a cruel meſſenger ſhall be ſent ainſt him. 12 Let a bear robbed of her whelps et a man, rather than a fool in his folly. 13 hoſo rewardeth evil for good, evil ſhall not part from his houſe. 14 The beginning of ife is as when one letteth out water; therefore ve off contention, before it be medled with. He that juſtifieth the wicked, and he that ndemneth the juſt, even they both are abomi- tion to the Lord. 16 Wherefore *is there* a ce in the hand of a fool to get wiſdom, ſeeing *hath* no heart *to it?* 17 A friend loveth at all es, and a brother is born for adverſity. 18 man void of underſtanding ſtriketh hands, *and* cometh ſurety in the preſence of his friend. 19 loveth tranſgreſſion, that loveth ſtrife; *and* that exalteth his gate, ſeeketh deſtruction. 20 that hath a froward heart, findeth no good: he that hath a perverſe tongue, falleth into ſchief. 21 He that begetteth a fool, *doth it* to his ſorrow; and the father of a fool hath no joy. 22 A merry heart doth good *like* a medicine; but a broken ſpirit drieth the bones. 23 A wicked *man* taketh a gift out of the boſom to pervert the ways of judgment. 24 Wiſdom *is* before him that hath underſtanding; but the eyes of a fool are in the ends of the earth. 25 A fooliſh ſon *is* a grief to his father, and bitterneſs to her that bare him. 26 Alſo to puniſh the juſt *is* not good, *nor* to ſtrike princes for equity. 27 He that hath knowledge ſpareth his words; and a man of underſtanding is of an excellent ſpirit. 28 Even a fool when he holdeth his peace, is counted wiſe; and he that ſhutteth his lips, *is eſteemed* a man of underſtanding.

In the firſt Verſe of this Chapter, the Wiſe Man obſerves, how happy that Family is, which lives in Peace and perfect Agreement one with another, tho' they have but a mean Eſtate. And next to this, how happy a Thing it is, if there be but one wiſe and virtuous Man in a Family (ſuppoſe he be but a Servant) when any Diſſentions or Differences ariſe in it: For ſo the Lord *Bacon* expounds the ſecond Verſe; whoſe Words, if they hit not the Senſe completely, yet they pithily expreſs a Part of it, and carry in them an important Truth. ‘ In all troubled and diſagreeing Families, ſaith he, there is always ſome *Servant* or *gentle Friend*, who being powerful with both Sides, may moderate and compoſe the Differences among them; to whom, in that Reſpect, the whole Houſe, and the Maſter himſelf, are much engaged and beholden. This Servant, if he aim only at his own Ends, cheriſhes and aggravates the Diviſions of the Family; but if he be ſincerely faithful and upright, certainly he deſerveth much; ſo as to be reckoned one of the Brethren; or at leaſt, to receive a fiduciary Adminiſtration of the Inheritance.’

CHAP. XVIII.

Ver. 1. THrough deſire a man having ſeparated himſelf, ſeeketh and intermeddleth with all wiſdom. 2 A fool hath no delight in underſtanding, but that his heart may diſcover itſelf. 3 When the wicked cometh, *then* cometh alſo contempt, and with ignominy reproach. 4 The words of a mans mouth *are as* deep waters, and the well-ſpring of wiſdom as a flowing-brook. 5 *It is* not good to accept the perſon of the wicked, to overthrow the righteous in judgment. 6 A fools lips enter into contention, and his mouth calleth for ſtrokes. 7 A fools mouth is his deſtruction, and his lips are the ſnare of his ſoul. 8 The words of a tale-bearer are as wounds, and they go down into the innermoſt parts of the belly. 9 He alſo that is ſlothful in his work, is brother to him that is a great waſter. 10 The name of the Lord is a ſtrong tower; the righteous runneth into it, and is ſafe. 11 The rich mans wealth is his ſtrong city, and as an high wall in his own conceit. 12 Before deſtruction the heart of man is haughty, and before honour is humility. 13 He that anſwereth a matter before he heareth it, it is folly and ſhame unto him. 14 The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear? 15 The heart of the prudent getteth knowledge; and the ear of the wiſe ſeeketh knowledge. 16 A mans gift maketh room for him, and bringeth him before great men. 17 *He that is* firſt in his own cauſe *ſeemeth* juſt; but his neighbour cometh and ſearcheth him. 18 The lot cauſeth contentions to ceaſe, and parteth between the mighty. 19

A brother offended *is harder to be won* than a ſtrong city; and *their* contentions are like the bars of a caſtle. 20 A mans belly ſhall be ſatisfied with the fruit of his mouth; and with the increaſe of his lips ſhall he be filled. 21 Death and life are in the power of the tongue; and they that love it, ſhall eat the fruit thereof. 22 *Whoſo* findeth a wife, findeth a good *thing*, and obtaineth favour of the Lord. 23 The poor uſeth intreaties, but the rich anſwereth roughly. 24 A man *that hath* friends, muſt ſhew himſelf friendly; and there is a friend *that* ſticketh cloſer than a brother.

Through Deſire a Man having ſeparated himſelf, ſeeketh and intermedleth with all Wiſdom] According to this Interpretation, ſays *Pool*, the Senſe is, *thro' Deſire* (of it, to wit, of Wiſdom, which is eaſily underſtood out of the End of the Verſe; ſuch *Ellipſes* being frequent in Scripture) *a Man having ſeparated himſelf* (being ſequeſtered from the Company, Noiſe and Buſineſs of the World) *ſeeketh and intermedleth with all Wiſdom*; i. e. uſeth all Diligence, that he may ſearch and find out all ſolid Knowledge and true Wiſdom. And this earneſt Deſire and Endeavour to get true Wiſdom, is fitly oppoſed to the Fool's Contempt of Wiſdom, or to his Deſire of it, not for Uſe and Benefit, but only for vain Oſtentation, which is expreſſed in the next Verſe, altho' Coherence is little regarded by Interpreters, in the ſeveral Verſes and Proverbs of this Book. But this is otherwiſe rendered in our *Engliſh* Bible, and by divers others, *He that ſeparateth himſelf* (either, 1. from his Friend; or rather, 2. from other Men, affecting Singularity) *ſeeketh according to his Deſire* to gratify his own Inclinations and Affections) *and intermedleth* (for this Word is uſed in a bad Senſe, *Prov.* xvii. 1. and xx. 3. and it is not found elſewhere, except in this Place) *in every Buſineſs*, as proud and ſingular Perſons are commonly pragmatical, delighting to find Fault in others, that they may get ſome Reputation to themſelves by it. *Heb. in every Thing that is*, thruſting themſelves into the Affairs and Concerns of other Men. Or, as this laſt Clauſe is, and may be rendered, *and contendeth*, Heb. *mingleth himſelf* (for Words of that Signification are commonly uſed for *contending* or *fighting*, as *Deut.* ii. 5, 9, 19. *Iſa.* xxxvi. 8. *Dan.* xi. 10.) *with*, or *againſt all Reaſon and Wiſdom*; whatever a Man ſpeaketh againſt his Opinion or Deſire, tho' it be never ſo reaſonable or evident, he rejects it, and obſtinately maintains his own Opinion.

A Fool hath no Delight in Underſtanding, but that his Heart may diſcover itſelf] Theſe Words are commonly underſtood of *accommodating one's Self to the Humour of a Fool*; but the Lord *Bacon* applies it *to the Way of dealing with Men of corrupt Minds and depraved Judgments*; ‘who pre-ſuppoſe that Honeſty grows out of Weakneſs of Wit, and Want of Experience; or only out of a ſilly Belief given to Preachers and Schoolmaſters, to Books and popular Opinions. And therefore, unleſs you can make them plainly perceive, that you know what is in their very Heart, when you exhort and admoniſh them; and are as well acquainted with their depraved Principles and crooked Rules, and have as fully diſcovered, and deeply ſounded them as themſelves, they will deſpiſe all Manner of Virtue, and the moſt excellent Counſels; according to that admirable Oracle of *Solomon*, *A Fool will not receive the Words of the Wiſe, unleſs thou ſpeak the very Things that are in his Heart*; i. e. an honeſt Man can do no Good upon the Wicked, unleſs he know all the Coverts and Depths of his Wickedneſs. In which *Machiavel* himſelf hath done ſome Service, by diſcovering plainly *what Men uſe to do*, not *what they ought to do*.

CHAP. XIX.

Ver. 1. BEtter is the poor that walketh in his integrity, than *he that is* perverſe in
his lips, and is a fool. 2 Alſo, *that* the ſoul b
without knowledge, it is not good; and he tha
haſteth with *his* feet ſinneth. 3 The fooliſhne
of man perverteth his way; and his heart frette
againſt the Lord. 4 Wealth maketh man
friends; but the poor is ſeparated from his neigh
bour. 5 A falſe witneſs ſhall not be unpuniſhed
and *he that* ſpeaketh lies ſhall not eſcape.
Many will intreat the favour of the prince; an
every man is a friend to him that giveth gift
7 All the brethren of the poor do hate him; ho
much more do his friends go far from him?
purſueth *them with* words, *yet* they are wantin
to him. 8 He that getteth wiſdom, loveth h
own ſoul; he that keepeth underſtanding, ſha
find good. 9 A falſe witneſs ſhall not be unp
niſhed, and *he that* ſpeaketh lies, ſhall periſ
10 Delight is not ſeemly for a fool; much le
for a ſervant to have rule over princes. 11 T
diſcretion of a man deferreth his anger, and *it*
his glory to paſs over a tranſgreſſion. 12 T
kings wrath is as the roaring of a lion; but h
favour is as dew upon the graſs. 13 A fooli
ſon *is* the calamity of his father; and the conte
tions of a wife are a continual dropping.
Houſe and riches are the inheritance of father
and a prudent wife is from the Lord. 15 Slot
fulneſs caſteth into a deep ſleep; and an idle ſ
ſhall ſuffer hunger. 16 He that keepeth t
commandment, keepeth his own ſoul; but
that deſpiſeth his ways, ſhall die. 17 He th
hath pity upon the poor, lendeth unto the Lor
and that which he hath given, will he pay hi
again. 18 Chaſten thy ſon while there is hop
and let not thy ſoul ſpare for his crying. 19
man of great wrath ſhall ſuffer puniſhment;
if thou deliver *him*, yet thou muſt do it aga
20 Hear counſel, and receive inſtruction, t
thou mayeſt be wiſe in thy latter end. 21 *Th*
are many devices in a mans heart; neverthel
the counſel of the Lord, that ſhall ſtand.
The deſire of a man is his kindneſs: and a po
man is better than a liar. 23 The fear of t
Lord *tendeth* to life, and *he that hath* it ſhall abi
ſatisfied: he ſhall not be viſited with evil. 24
ſlothful man hideth his hand in his boſom, a
will not ſo much as bring it to his mouth aga
25 Smite a ſcorner, and the ſimple will bewar
and reprove one that hath underſtanding, and
will underſtand knowledge. 26 He that waſte
his father, and chaſeth away *his* mother, *is* a f
that cauſeth ſhame, and bringeth reproach.
Ceaſe, my ſon, to hear the inſtruction, *that ca*
eth to err from the words of knowledge. 28
ungodly witneſs ſcorneth judgment: and t
mouth of the wicked devoureth iniquity.
Judgments are prepared for ſcorners, and ſtrip
for the back of fools.

This Chapter begins with a Compariſon between t
Rich and the Poor; whom, in another Regard, he h
compared together in the laſt Verſe but one of the fo
going Chapter. The Senſe is plain enough; and
one of thoſe Proverbs which contains much Wiſdom in
as *Greg. Nazianzen* ſpeaks; who applies it to Chriſtia
of *mean Underſtanding*, and *ſimple Speech*; that und
ſtand not either the *Inſtances* of *Pyrrho*, or the Syl
giſms of *Chryſippus*; nor the *depraved Cunning* of
riſtotle's Arts, nor the Witchery of *Plato*'s Eloquen
which like the *Egyptian* Plagues had infeſted t
Church. There is no Need, ſays he, of any of the
but *a poor Man that walks in his Simplicity*; *poor*

Diſcourſe, and Reaſoning, and Knowledge, as he pa-
phraſes it, and relies upon plain ſimple Words, is
uch better (and will in this Way be ſaved, as in a
all Cog-boat) than a Fool (for he is no better) that
ows how to wind and turn every Way in his Diſ-
urſe, and moſt unlearnedly truſts to his Demonſtra-
on, *&c.* However, this muſt be acknowledged not
be the true Senſe of the Words, but only an Ac-
mmodation of them to his Purpoſe; which was to
preſent, *how commendable Simplicity is in Religion,*
Enquiries of Faith, as well as in all Things elſe.
ot that a Man ſhould content himſelf to be ignorant,
t only that he ſhould not be too curious and ſubtil in
Diſquiſitions: For *Solomon*, in the next Verſe, ob-
rves two great Springs of all our Miſcarriages, *Want*
Underſtanding, and *Want of Deliberation.*

CHAP. XX.

r. 1. WINE *is* a mocker, ſtrong drink *is*
raging: and whoſoever is deceived
ereby is not wiſe. 2 The fear of a king *is* as
roaring of a lion: *whoſo* provoketh him to
ger, ſinneth *againſt* his own ſoul. 3 *It is* an
nour for a man to ceaſe from ſtrife: but every
ol will be meddling. 4 The ſluggard will not
ow by reaſon of the cold; *therefore* ſhall he beg
harveſt, and *have* nothing. 5 Counſel in the
art of a man *is like* deep water: but a man of
derſtanding will draw it out. 6 Moſt men
ll proclaim every one his own goodneſs: but a
ithful man who can find? 7 The juſt man walk-
h in his integrity: his children are bleſſed
ter him. 8 A king that ſitteth in the throne
judgment, ſcattereth away all evil with his
es. 9 Who can ſay, I have made my heart
an, I am pure from my ſin? 10 Divers weights,
d divers meaſures, both of them are alike abo-
ination to the Lord. 11 Even a child is known
his doings, whether his work be pure, and
hether it be right. 12 The hearing ear, and
ſeeing eye, the Lord hath made even both of
em. 13 Love not ſleep, leſt thou come to
overty; open thine eyes, and thou ſhalt be ſa-
fied with bread. 14 *It is* naught, *it is* naught,
ith the buyer: but when he is gone his way,
en he boaſteth. 15 There is gold, and a mul-
tude of rubies: but the lips of knowledge are a
ecious jewel. 16 Take his garment that is
rety *for* a ſtranger: and take a pledge of him for
ſtrange woman. 17 Bread of deceit is ſweet
a man: but afterwards his mouth ſhall be fil-
d with gravel. 18 *Every* purpoſe is eſtabliſhed
y counſel: and with good advice make war.
9 He that goeth about as a tale-bearer, reveal-
th ſecrets: therefore meddle not with him that
attereth with his lips. 20 Whoſo curſeth his
ther or his mother, his lamp ſhall be put out in
bſcure darkneſs. 21 An inheritance may be got-
n haſtily at the beginning: but the end thereof
all not be bleſſed. 22 Say not thou, I will re-
ompenſe evil: but wait on the Lord, and he
all ſave thee. 23 Divers weights are an abo-
ination unto the Lord: and a falſe balance is
ot good. 24 Mans goings are of the Lord,
ow can a man then underſtand his own way? 25
is a ſnare to the man *who* devoureth *that which*
holy: and after vows to make enquiry. 26 A
iſe king ſcattereth the wicked, and bringeth the
heel over them. 27 The ſpirit of man is the
andle of the Lord, ſearching all the inward parts
the belly. 28 Mercy and truth preſerve the
king: and his throne is upholden by mercy. 29
The glory of young men is their ſtrength: and
the beauty of old men is the grey head. 30
The blueneſs of a wound cleanſeth away evil: ſo
do ſtripes the inward parts of the belly.

Counſel in the Heart of Man is like deep Water, but a Man of Underſtanding will draw it out] Here *Solomon* obſerves, that there are no Men ſo cunning, but there are others as ſubtil to find them out. Concerning which Art of finding out Men, the great Lord *Bacon* hath given many notable Rules (in Book viii. Ch. 2. of the *Advancement of Learning)* for, tho' the Knowledge itſelf falls not under Precepts, becauſe it is of Individuals; yet Inſtructions for the deducing of it may be given. And he obſerves *ſix* Ways whereby the Knowledge of Men may be drawn out and diſcloſed. By their Faces and Countenances; by Words; by Deeds; by their Nature; by their Ends; and by the Relations of others. What he ſays upon theſe Heads, the Reader may there find. I ſhall only mention this ſingle Obſervation of his; That *the weakeſt and ſimpleſt Sort of Men, are beſt interpreted by their Natures* (according to which they commonly act) *but the wiſeſt and moſt reſerved, are beſt expounded by their Ends and Aims.*

Even a Child is known by his Doings, whether his Work be pure, and whether it be right] Thus paraphraſed by *Patrick.* It is not hard to give a ſhrewd Conjecture, what a Child is like to prove when he is a Man: For not only Youths, but little Children, make early Diſcoveries by their Behaviour, by their Contrivances, by their Dealings one with another; nay, their very Sports and Paſtimes, and ſuch Things wherein they delight, whether their future Life will be modeſt and honeſt; free, that is, from Laſciviouſneſs, Impurity, and ſuch like Vices; and void alſo of Fraud and Guile, and Malignity of Spirit.

CHAP. XXI.

Ver. 1. THE kings heart is in the hand of the Lord, as the rivers of water: he turneth it whitherſoever he will. 2 Every way of a man is right in his own eyes: but the Lord pondereth the hearts. 3 To do juſtice and judgment, is more acceptable to the Lord than ſacrifice. 4 An high look, and a proud heart, and the plowing of the wicked is ſin. 5 The thoughts of the diligent tend only to plenteouſneſs: but of every one *that is* haſty, only to want. 6 The getting of treaſures by a lying tongue, is a vanity toſſed to and fro of them that ſeek death. 7 The robbery of the wicked ſhall deſtroy them; becauſe they refuſe to do judgment. 8 The way of man is froward and ſtrange: but as for the pure, his work is right. 9 *It is* better to dwell in a corner of the houſe-top, than with a brawling woman in a wide houſe. 10 The ſoul of the wicked deſireth evil: his neighbour findeth no favour in his eyes. 11 When the ſcorner is puniſhed, the ſimple is made wiſe: and when the wiſe is inſtructed, he receiveth knowledge. 12 The righteous man wiſely conſidereth the houſe of the wicked: *but God* overthroweth the wicked for their wickedneſs. 13 Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard. 14 A gift in ſecret pacifieth anger: and a reward in the boſom, ſtrong wrath. 15 *It is* joy to the juſt to do judgment: but deſtruction ſhall be to the workers of iniquity. 16 The man that wandreth out of the way of underſtanding, ſhall remain in the congregation of the dead. 17 He that loveth pleaſure ſhall be a poor man: he that loveth wine and oil ſhall not be rich. 18 The wicked ſhall be a ranſom for the righteous; and the tranſgreſſor for the upright. 19 *It is* better to dwell in the wilderneſs, than with a contentious and an angry woman. 20 *There is* a treaſure to be deſired, and oil in the dwelling of the wiſe: but a fooliſh man ſpendeth it up. 21 He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs and honour. 22 A wiſe man ſcaleth the city of the mighty, and caſteth down the ſtrength of the confidence thereof. 23 Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles. 24 Proud and haughty ſcorner is his name, who dealeth in proud wrath. 25 The deſire of the ſlothful killeth him; for his hands refuſe to labour. 26 He coveteth greedily all the day long: but the righteous giveth and ſpareth not. 27 The ſacrifice of the wicked is abomination: how much more, *when* he bringeth it with a wicked mind? 28 A falſe witneſs ſhall periſh: but the man that heareth, ſpeaketh conſtantly. 29 A wicked man hardeneth his face: but as for the upright, he directeth his way. 30 *There is* no wiſdom nor underſtanding, nor counſel againſt the Lord. 31 The horſe is prepared againſt the day of battle: but ſafety is of the Lord.

This Chapter begins with a Sentence, which *Themiſtius*, a Pagan Philoſopher and Orator, ſeems to have Notice of, and mentions as very memorable in the *Aſſyrian* (as he is ſuppoſed to call the *Hebrew)* Writings; and commends to the Thoughts of the Emperor *Valens*, in a Speech he made to him. But if he had Reſpect to this Proverb of *Solomon*'s, he will not fully comprehend the Senſe of it; for he takes Notice only of a Prince's Mind being in the Cuſtody, and under the Guard of God. For thus he tranſlates it, *the Mind of the King is kept in ſafe Cuſtody in the Hand of God.* From whence he draws this Reference, that a King ought to be very ſenſible what Danger he is in, if he go about any Thing contrary to the Mind of God; becauſe he is then in Peril to fall out of the Hand which preſerves and keeps him. Nay, thou oughteſt, O King, ſaith he, not only to deſign nothing thyſelf, but what is holy; but they that are about thee ought to ſpeak nothing that is not ſo: For Words that come to thy Ears is written in his uncorrupted Hand. But tho' this be a moſt excellent Admonition, was this to be written in the Hearts of all Princes, *that it is very unbecoming to have any evil Things, any Thing impure, or the leaſt blemiſhed with Cruelty or Inhumanity, in that Heart, which thoſe moſt holy and moſt gracious and benign Hands of God, carry in their Keeping*; yet there is a great deal more than theſe *Aſſyrian* Letters or Pictures, which he ſpeaks of, expreſs. For *Solomon* would have them, and us, ſenſible, that they *cannot manage Things by their Power, as they think good*; but depend upon an higher Cauſe, who orders all their Motions, good or bad, to ſuch Ends as he propoſes to himſelf, quite contrary to their Intentions and Inclinations: Which is an Inſtruction ſufficient *to correct the Pride of the moſt abſolute Monarch, and the Impatience of the moſt oppreſſed Subject.*

CHAP. XXII.

Ver. 1. A *Good* name *is* rather to be choſen than great riches, and loving favour rather than ſilver and gold. 2 The rich and poor meet together: the Lord is the maker of them all. 3 A prudent man foreſeeth the evil, and hideth himſelf: but the ſimple paſs on and are puniſhed. 4 By humility and the fear of the Lord, are riches, and honour, and life. 5 Thorns
and ſnares are in the way of the froward: he that
doth keep his ſoul ſhall be far from them. 6
Train up a child in the way he ſhould go: and
when he is old, he will not depart from it. 7
The rich ruleth over the poor, and the borrower
is ſervant to the lender. 8 He that ſoweth ini-
quity, ſhall reap vanity: and the rod of his an-
ger ſhall fail. 9 He that hath a bountiful eye
ſhall be bleſſed: for he giveth of his bread to the
poor. 10 Caſt out the ſcorner, and contention
ſhall go out; yea, ſtrife and reproach ſhall ceaſe.
11 He that loveth pureneſs of heart for the grace
of his lips, the king ſhall be his friend. 12 The
eyes of the Lord preſerve knowledge, and he
overthroweth the words of the tranſgreſſor. 1
The ſlothful man ſaith, *There* is a lion without
I ſhall be ſlain in the ſtreets. 14 The mouth o
ſtrange women is a deep pit: he that is abhorred
of the Lord, ſhall fall therein. 15 Fooliſhneſ
is bound in the heart of a child, but the rod o
correction ſhall drive it far from him. 16 H
that oppreſſeth the poor to increaſe his *riches*
and he that giveth to the rich ſhall ſurely com
to want. 17 Bow down thine ear, and hear th
words of the wiſe, and apply thine heart unto m
knowledge. 18 For it is a pleaſant thing if tho
keep them within thee; they ſhall withal be fi
ted in thy lips. 19 That thy truſt may be i
the Lord, I have made known to thee this day
even to thee. 20 Have not I written to thee e
cellent things in counſels and knowledge? 2
That I might make thee know the certainty o
the words of truth; that thou mighteſt anſwe
the words of truth to them that ſend unto thee
22 Rob not the poor, becauſe he is poor, ne
ther oppreſs the afflicted in the gate. 23 Fo
the Lord will plead their cauſe, and ſpoil th
ſoul of thoſe that ſpoiled them. 24 Make n
friendſhip with an angry man: and with a furio
man thou ſhalt not go: 25 Leſt thou learn hi
ways, and get a ſnare to thy ſoul. 26 Be no
thou one of them that ſtrike hands, *or*, of the
that are ſureties for debts. 27 If thou haſt no
thing to pay, why ſhould he take away thy be
from under thee? 28 Remove not the antien
landmark, which thy fathers have ſet. 29 See
thou a man diligent in his buſineſs? he ſha
ſtand before kings, he ſhall not ſtand befo
mean *men.*

The Poor and the Rich meet together; the Lord is t
Maker of them all] *Greg. Nazianzen* is of Opinio
that *Solomon* doth not ſay, that God hath made o
Man poor and another rich, *for it is not apparent th*
ſuch a Diſtinction is from God; but his Meaning
only this, that *they are both alike the Workmanſhip*
God, tho' in external Regard they be unequal. Whi
ought to ſhame rich Men into Sympathy and Brothe
Kindneſs towards them; that when they are apt to
lifted up becauſe of thoſe Things wherein they are u
equal, they may be taken down again and beco
more moderate, when they conſider how in the great
Things they are both alike.

But if God did not intend, in the Beginning,
great a Diſparity as we now ſee, yet ſome Diſpari
it may be eaſily proved, he did deſign; the mean Co
dition (tho' not Beggary) of ſome, in Compariſon w
others. Which ſerves many wiſe Ends of his Pro
dence; nay, Beggary may be uſeful, to give
greater Occaſion of Liberality on the one Hand,
of Patience, Humility, and honeſt Diligence on
other. And to be commended for theſe Virtues,
m

much better than to be rich, as he obſerves in the firſt Verſe.

He that oppreſſeth the Poor to increaſe his Riches, and he that giveth to the Rich ſhall ſurely come to Want] Or as the *Vulgar Latin* has it (which comes nearer the *Hebrew*) *He that ſqueezes the Poor to increaſe his own Eſtate, gives to the Rich* (not to ſecure what he hath gotten, but) *only to impoveriſh it:* That is, he ſhall be ſqueezed by ſome mightier Perſon than himſelf: And ſo the Paraphraſe, ſays *Patrick*, in more Words ſhould be this: Such is the juſt Providence of Almighty God, that he, who, to enlarge his own Eſtate or Power, oppreſſeth the Poor by Violence or Deceit, ſhall meet with the like Extortion from others more powerful than himſelf; and thereby be reduced to as poor a Condition as thoſe whom he oppreſſed.

From the 17th Verſe, there is ſcarce any Interpreter but hath obſerved another Form of Speech much different from the former, begins, and continues unto Chap. xxv. and therefore it may not unfitly be called, *The Second Part of the Book of Proverbs.*

From the Beginning of the *Tenth* Chapter to this Place, the Inſtructions of Wiſdom are delivered in ſhort Sentences, and *Proverbs* properly ſo called, which have ſeldom any Connexion one with another, or not eaſily diſcerned; ſhewing what is good, true or falſe, &c. But now follow Exhortations and Precepts, in the *Imperative Mood* of Speech, and thoſe comprehended in *two* or *three* or more Verſes, before he finiſhes what he intends. In which Alteration, ſome think the Weakneſs of the Reader is conſulted; who being weary of the ſententious Way of Inſtruction, may be refreſhed and awaken'd unto new Inſtruction, by varying the Form of writing.

CHAP. XXIII.

Ver. 1. WHEN thou ſitteſt to eat with a ruler, conſider diligently what is before thee. 2 And put a knife to thy throat, if thou be a man given to appetite. 3 Be not deſirous of his dainties: for they are deceitful meat. 4 Labour not to be rich: ceaſe from thine own wiſdom. 5 Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make them- lves wings, they fly away as an eagle towards eaven. 6 Eat thou not the bread of *him that ath* an evil eye, neither deſire thou his dainty eats. 7 For as he thinketh in his heart, ſo is e: Eat and drink ſaith he to thee, but his heart not with thee. 8 The morſel *which* thou haſt aten, ſhalt thou vomit up, and loſe thy ſweet words. 9 Speak not in the ears of a fool; r he will deſpiſe the wiſdom of thy words. 0 Remove not the old land-mark; and enter t into the fields of the fatherleſs. 11 For ir redeemer is mighty: he ſhall plead their uſe with thee. 12 Apply thine heart unto ſtruction, and thine ears to the words of know- dge. 13 Withhold not correction from the ild; for if thou beateſt him with the rod, he all not die. 14 Thou ſhalt beat him with the , and ſhalt deliver his ſoul from hell. 15 y ſon, if thine heart be wiſe, my heart ſhall oice, even mine. 16 Yea, my reins ſhall re- ce, when thy lips ſpeak right things. 17 Let t thine heart envy ſinners: but be *thou* in the r of the Lord all the day long. 18 For ſurely re is an end, and thine expectation ſhall not cut off. 19 Hear thou my ſon, and be wiſe, guide thine heart in the way. 20 Be not ongſt wine-bibbers; amongſt riotous eaters of h. 21 For the drunken and the glutton ſhall e to poverty: and drowſineſs ſhall cloath *a man* with rags. 22 Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old. 23 Buy the truth, and ſell it not; alſo wiſdom and inſtruction, and underſtanding. 24 The father of the righteous ſhall greatly rejoice: and he that begetteth a wiſe *child*, ſhall have joy of him. 25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoice. 26 My ſon, give me thine heart, and let thine eyes obſerve my ways. 27 For an whore is a deep ditch; and a ſtrange woman is a narrow pit. 28 She alſo lieth in wait as for a prey, and increaſeth the tranſgreſſors among men. 29 Who hath wo? who hath ſorrow? who hath contentions? who hath babbling? who hath wounds without cauſe? who hath redneſs of eyes? 30 They that tarry long at the wine, they that go to ſeek mixt wine. 31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itſelf aright. 32 At the laſt it biteth like a ſerpent, and ſtingeth like an adder. 33 Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things. 34 Yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt. 35 They have ſtricken me, *ſhalt thou ſay, and* I was not ſick; they have beaten me, and I felt it not: when ſhall I awake? I will ſeek it yet again.

As the foregoing Chapter concludes with an Obſervation concerning the Quality of a Perſon who is moſt likely to come to Preferment; ſo this begins with a Caution to him, when he is promoted to it. For the firſt Verſe is (as *Melancthon* calls it) *Aulica Admonitio*, an Admonition to a Courtier; remembring him, that there is Danger, even in the Favour, eſpecially in the Familiarity of Princes and great Men. Whoſe Kindneſs muſt be uſed with much Modeſty and Circumſpection; eſpecially if they be ſo extraordinary kind, as to admit an Inferior to eat with them; when if a Man uſe not great Moderation, he loſes the Guard he ought to have upon himſelf. And therefore *Solomon* adviſes a Perſon to be very conſiderate at that Time, above all others; and with earneſt Attention to mind both *who* and *what* is before him; (for the *Hebrew* Words may refer to both) there being great Danger of his Ruin, if he give any Offence, at ſuch a Time, when the Paſſions of the Prince or Ruler are as apt to be as diſordered as his own; and therefore had need be watched, that he may know how to appeaſe them preſently; and ſo govern himſelf, as to receive no Prejudice thereby.

But eſpecially, he muſt be ſure to have a Command over his Tongue (which *Melancthon* takes to be the Meaning of *putting a Knife to his Throat*, Ver. 2.) that it take not too much Liberty, and that he ſpeak nothing raſhly; which may undo him, as it did *Clitus*, whom *Alexander* ſlew at a Feaſt, for contradicting him too freely. He cites many Admonitions out of the Poets concerning this Danger; concluding with that Counſel which *Æſop* gave *Solon*, when he was going to *Crœſus*; ſpeak to a King, *either as little, or as ſweet as poſſible.*

But this is too narrow a Senſe of that Phraſe *put a Knife to thy Throat*; tho' it be a Part of it. For it expreſſes the exceeding great Caution a Man ſhould uſe at a Feaſt, leſt he exceed his Bounds in eating and drinking: Wherein he ſhould be as careful, as he is of cutting his Throat; which many have in effect done by Intemperance; whereby ſome have utterly deſtroyed their Healths at laſt; and others fallen into ſuch a Liberty of Speech, as hath on a ſudden coſt them their Lives. Be as afraid, therefore, ſays the Wiſe Man, of running into Exceſs (of which thou art in great Danger at a great Table, if thou haſt a great Stomach) as if thy Knife, wherewith thou cutteſt thy Meat, would certainly cut thy Throat, if thou eateſt too much. In ſhort, he adviſes a Man to affright himſelf from Intemperance, where there is a great Temptation to it.

CHAP. XXIV.

Ver. 1. BE not thou envious againſt evil men, neither deſire to be with them. 2 For their heart ſtudieth deſtruction, and their lips talk of miſchief. 3 Through wiſdom is an houſe builded, and by underſtanding it is eſtabliſhed: 4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches. 5 A wiſe man is ſtrong, yea, a man of knowledge increaſeth ſtrength. 6 For by wiſe counſel thou ſhalt make thy war: and in multitude of counſellors *there is* ſafety. 7 Wiſdom is too high for a fool: he openeth not his mouth in the gate. 8 He that deviſeth to do evil, ſhall be called a miſchievous perſon. 9 The thought of fooliſhneſs is ſin: and the ſcorner is an abomination to men. 10 If thou faint in the day of adverſity, thy ſtrength is ſmall. 11 If thou forbear to deliver *them that are* drawn unto death, and *thoſe that are* ready to be ſlain: 12 If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider it? and he that keepeth thy ſoul, doth *not* he know it? and ſhall not he render to *every* man according to his works? 13 My ſon, eat thou honey, becauſe it is good: and the honey-comb, *which is* ſweet to thy taſte: 14 So ſhall the knowledge of wiſdom be unto thy ſoul: when thou haſt found it, then there ſhall be a reward, and thy expectation ſhall not be cut off. 15 Lay not wait, O wicked man, againſt the dwelling of the righteous: ſpoil not his reſting-place. 16 For a juſt man falleth ſeven times, and riſeth up again: but the wicked ſhall fall into miſchief. 17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth: 18 Leſt the Lord ſee it, and it diſpleaſe him, and he turn away his wrath from him. 19 Fret not thyſelf becauſe of evil men, neither be thou envious at the wicked. 20 For there ſhall be no reward to the evil man, the candle of the wicked ſhall be put out. 21 My ſon, fear thou the Lord, and the king: and meddle not with them that are given to change. 22 For their calamity ſhall riſe ſuddenly, and who knoweth the ruin of them both? 23 Theſe *things* alſo belong to the wiſe. *It is* not good to have reſpect of perſons in judgment. 24 He that ſaith unto the wicked, Thou art righteous; him ſhall the people curſe, nations ſhall abhor him. 25 But to them that rebuke *him* ſhall be delight, and a good bleſſing ſhall come upon them. 26 *Every man* ſhall kiſs *his* lips that giveth a right anſwer. 27 Prepare thy work without, and make it fit for thyſelf in the field; and afterwards build thine houſe. 28 Be not a witneſs againſt thy neighbour without cauſe: and deceive not with thy lips. 29 Say not, I will do ſo to him as he hath done to me: I will render to the man according to his work. 30 I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding: 31 And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the ſtone-wall thereof was broken down. 32 Then I ſaw, and conſidered it well: I looked upon it, and received inſtruction. 33 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep. 34 So ſhall thy poverty come, as one that travelleth; and thy wan as an armed man.

My Son, fear thou the Lord, and the King; and meddle not with them that are given to change] ‘ Thi ‘ Sentence, ſaith *Melancthon*, is to be reckoned among ‘ the principal in this Book; commanding Obedience, ‘ and directing the Order of it.’ For, firſt he commands us to obey God, and then the King; whoſ Office it is to ſee the Laws of God obſerved by hi Subjects; and to make ſuch Laws as are not repugnan to God's Laws; and to puniſh the contumacious; an to pronounce all Sentences according to the Laws, &c And *in dubious Caſes, their Decrees ought to prevail* not only becauſe there is a probable Reaſon on thei Side, but becauſe of the Authority given from abov unto Magiſtrates, whom God would have us in civ Affairs, tho' dubious before, to obey. And becau ſometimes more mild and gentle, ſometimes leſs kind he would have us alſo to bear, *onera duriora, heavi Burdens*, if they be tolerable, and Obedience be no a Sin. For he threatens here a ſevere Vengeance thoſe that are *ſeditious*; for ſo ſignifies the Word *Schonim* which the *Chaldee* tranſlates *Fools* (*Changelings* in ou Language) for they are no better, who invert an *change* this Order (as ſome underſtand the Word) *eith by advancing the Will of the Prince above all Law*, *wit out any Regard to what God himſelf hath enacted*; or *pretending Religion and the Fear of the Lord, for Rebe lion againſt the King, who ordains nothing againſt God Law.*

For their Calamity ſhall riſe ſuddenly, and who knowe the Ruin of them both?] Thus paraphraſed by *Patric* For an unexpected and dreadful Calamity ſhall unavoi ably and violently ſeize on them: But when, or how ther God or the King will puniſh them, none can te or what terrible Vengeance they will take, both up thoſe that move Rebellion, and thoſe that aſſoci with them.

CHAP. XXV.

Obſervations about Kings. A Caution againſt Co tentions; againſt revealing of Secrets, and t Reaſon of this Caution. Divers other Rules.

Ver. 1. THeſe are alſo proverbs of Solomo which the men of Hezekiah king Judah copied out. 2 *It is* the glory of God conceal a thing: but the honour of kings is ſearch out a matter. 3 The heaven for heig and the earth for depth, and the heart of kin is unſearchable. 4 Take away the droſs fro the ſilver, and there ſhall come forth a veſſel the finer. 5 Take away the wicked from befo the king, and his throne ſhall be eſtabliſhed righteouſneſs. 6 Put not forth thyſelf in the p ſence of the king, and ſtand not in the place great men. 7 For better *it is* that it be unto thee, Come up hither: than that th ſhouldeſt be put lower in the preſence of prince whom thine eyes have ſeen. 8 Go forth haſtily to ſtrive, leſt *thou know not* wha do in the end thereof, when thy neighbour hath thee to ſhame. 9 Debate thy cauſe with neighbour *himſelf*; and diſcover not a ſecret another: 10 Leſt he that heareth it, put t to ſhame, and thine infamy turn not away. A word fitly ſpoken *is like* apples of gold in tures of ſilver. 12 *As* an earing of gold, and ornament of fine gold, ſo is a wiſe reprover u an obedient ear. 13 As the cold of ſnow in

ti

time of harveſt, ſo is a faithful meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters. 14 Whoſo boaſteth himſelf of a falſe gift, is like clouds and wind without rain. 15 By long forbearing is a prince perſuaded, and a ſoft tongue breaketh the bone. 16 Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it. 17 Withdraw thy foot from thy neighbours houſe: leſt he be weary of thee, and ſo hate thee. 18 A man that beareth falſe witneſs againſt his neighbour, is a maul, and a ſword, and a ſharp arrow. 19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joint. 20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre: ſo is he that ſingeth ſongs to an heavy heart. 21 If thine enemy be hungry, give him bread to eat: and if he be thirſty, give him water to drink: 22 For thou ſhalt heap coals of fire upon his head, and the Lord ſhall reward thee. 23 The north wind driveth away rain: ſo doth an angry countenance a back-biting tongue. 24 *It is* better to dwell in a corner of the houſetop, than with a brawling woman and in a wide houſe. 25 *As* cold waters to a thirſty ſoul: ſo is good news from a ar country. 26 A righteous man falling down efore the wicked, *is as* a troubled fountain, and a corrupt ſpring. 27 *It is* not good to eat much oney: ſo *for men* to ſearch their own glory, *is* ot glory. 28 He that *hath* no rule over his own pirit, *is like* a city *that is* broken down, *and* ithout walls.

Theſe are alſo Proverbs of Solomon, which the Men of Hezekiah, King of Judah, copied out] Here begins the ird *Part* of the Book of *Proverbs*; which are a Collection made by ſome belonging to *Hezekiah:* But who e Perſons were whom he employed in tranſcribing eſe *Proverbs* out of the antient Records, is uncertain. me of the *Hebrews* ſay, *Shebna* the Scribe, and his fficers or Clerks that were under the principal Secretary. Others add *Eliakim* and *Joab* (who are joined gether in 2 *Kings* xviii. 26, 37.) Others fancy them to ave been *Iſaiah* (a Perſon of great Quality, near of in to the King, and very familiar with him) together ith *Hoſea* and *Michah*; who all lived in the Days of *ezekiah*, and might poſſibly undertake this excellent Work; in which they inſert ſome Things, which e to be found in the foregoing Part of this Book, Words but little different, as Ver. 24. of this Chapter, and Ch. xxvi. 13, 15, 22. and other Places.

It is the Glory of God to conceal a Thing; but the onour of Kings is to ſearch out a Matter] In which entence, ſaith Lord *Bacon*, *Solomon* challenges nothing himſelf, but only the Honour of the Inquiſition and vention of Truth; *which it is the Glory of God to ceal, and the Glory of a King to find out.* As if the ivine Majeſty took Delight to hide his Works, to the nd to have them found out; and as if Kings could t have greater Honour (or Pleaſure, or Recreation ther) than to employ themſelves in that Buſineſs; ſidering the great Command they have of Wit, d Means, whereby the Veſtigation of all Things may effected.

CHAP. XXVI.

les for behaving towards Fools. The Slothful. The Contentious, Buſy-body, and Tale-bearer. The Evil of Hypocriſy and Lying.

r. 1. AS ſnow in ſummer, and as rain in harveſt; ſo honour is not ſeemly for a fool. 2 As the bird by wandring, as the ſwallow by flying, ſo the curſe cauſeleſs ſhall not come. 3 A whip for the horſe, a bridle for the aſs, and a rod for the fools back. 4 Anſwer not a fool according to his folly, leſt thou alſo be like unto him. 5 Anſwer a fool according to his folly, leſt he be wiſe in his own conceit. 6 He that ſendeth a meſſage by the hand of a fool, cutteth off the feet, *and* drinketh damage. 7 The legs of the lame are not equal: ſo is a parable in the mouth of fools. 8 As he that bindeth a ſtone in a ſling: ſo is he that giveth honour to a fool. 9 *As* a thorn goeth up into the hand of a drunkard, ſo is a parable in the mouth of fools. 10 The great *God* that formed all *things*, both rewardeth the fool, and rewardeth tranſgreſſors. 11 As a dog returneth to his vomit; *ſo* a fool returneth to his folly. 12 Seeſt thou a man wiſe in his own conceit? *there is* more hope of a fool than of him. 13 The ſlothful man ſaith, *There is* a lion in the way, a lion is in the ſtreets. 14 *As* the door turneth upon his hinges, do *doth* the ſlothful upon his bed. 15 The ſlothful hideth his hand in *his* boſom, it grieveth him to bring it again to his mouth. 16 The ſluggard is wiſer in his own conceit, than ſeven men that can render a reaſon. 17 He that paſſeth by *and* medleth with ſtrife *belonging* not to him, *is like* one that taketh a dog by the ears. 18 As a mad man who caſteth fire-brands, arrows, and death: 19 So is the man *that* deceiveth his neighbour, and ſaith, Am not I in ſport? 20 Where no wood is, *there* the fire goeth out: ſo where *there is* no tale-bearer, the ſtrife ceaſeth. 21 *As* coals are to burning coals, and wood to fire; ſo is a contentious man to kindle ſtrife. 22 The words of a tale-bearer are as wounds, and they go down into the innermoſt parts of the belly. 23 Burning lips, and a wicked heart, are like a potſherd covered with ſilver droſs. 24 He that hateth, diſſembleth with his lips, and layeth up deceit within him. 25 When he ſpeaketh fair, believe him not: for *there are* ſeven abominations in his heart. 26 *Whoſe* hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the *whole* congregation. 27 Whoſo diggeth a pit, ſhall fall therein: and he that rolleth a ſtone, it will return upon him. 28 A lying tongue hateth *thoſe that are* afflicted by it, and a flattering mouth worketh ruin.

This Chapter begins with a tacit Admonition to Kings, to be very careful in diſpoſing Preferments only to worthy Perſons. For bad Men are made worſe by them; and they do as much Hurt to others, by the Abuſe of their Power, to the diſcouraging of Virtue, and promoting Vice, as Snow or Hail doth to the Fruits of the Earth, when they are ripe or ready to be gathered. So that we may make this Aphoriſm out of *Solomon*'s Words, that *the blending of Summer and Winter would not cauſe a greater Diſorder in the natural World, than the Diſpoſal of Honour to bad Men (and conſequently throwing Contempt upon the Good) doth in the World moral*; where wicked Men when they are in Power, if they can do no more, will at leaſt pronounce *Anathemas* againſt thoſe that do not deſerve it.

As the Bird by wandring, as the Swallow by flying, ſo the Curſe cauſeleſs ſhall not come] The *Hebrew* Words *zippor* and *deror*, here tranſlated *Bird* and *Swallow*, *Patrick* tranſlates a *Sparrow* and a *wild Pigeon* (ſee *Pſ.* lxxxiv. 3.) For *deror* ſignifying here a particular Bird, and in all Likelihood *zippor* doth ſo too; and then all agree it ſignifies a *Sparrow*, and the other (as *Bochart* has proved) doth (not a *Swallow* but) a Ring-dove, or *Turtle*, or ſome of that Kind, which are famous for Swiftneſs or Strength of Flight. And the Meaning of this Verſe is, that *Curſes, which fly out of Mens Mouth cauſeleſly, ſhall no more alight where they would have them, than a Sparrow which wanders uncertainly, or a Dove which flies away ſwiftly, will ſettle according to their Direction*: Or thus, *Such Curſes fly as ſwiftly as thoſe Birds (whoſe Propriety it is to wander and fly up and down) over the Head of him againſt whom they are directed, and never touch him.*

CHAP. XXVII.

Counſel againſt Self-conceitedneſs. The bad Effects of Envy. The Praiſes of a faithful Friend. The different Fruits of Prudence and Folly. Sundry Rules and Cautions.

Ver. 1. BOaſt not thyſelf of to morrow; for thou
knoweſt not what a day may bring
forth. 2 Let another man praiſe thee, and not
thine own mouth; a ſtranger, and not thine own
lips. 3 A ſtone is heavy, and the ſand weighty:
but a fools wrath is heavier than them both. 4
Wrath is cruel, and anger is outragious; but who
is able to ſtand before envy? 5 Open rebuke is
better than ſecret love. 6 Faithful are the wounds
of a friend: but the kiſſes of an enemy are deceitful.
7 The full ſoul lotheth an honey-comb;
but to the hungry ſoul every bitter thing is ſweet.
8 As a bird that wandreth from her neſt: ſo is
a man that wandreth from his place. 9 Ointment
and perfume rejoice the heart: ſo *doth* the
ſweetneſs of a mans friend by hearty counſel.
10 Thine own friend and thy fathers friend forſake
not; neither go into thy brothers houſe in
the day of thy calamity: for better is a neighbour
that is near, than a brother far off. 11 My ſon,
be wiſe, and make my heart glad, that I may
anſwer him that reproacheth me. 12 A prudent
man foreſeeth the evil, and hideth himſelf: but
the ſimple paſs on, and are puniſhed. 13 Take
his garment that is ſurety for a ſtranger, and take
a pledge of him for a ſtrange woman. 14 He
that bleſſeth his friend with a loud voice, riſing
early in the morning: it ſhall be counted a curſe
to him. 15 A continual dropping in a very
rainy day, and a contentious woman are alike.
16 Whoſoever hideth her, hideth the wind, and
the ointment of his right hand *which* bewrayeth
itſelf. 17 Iron ſharpeneth iron, ſo a man ſharpeneth
the countenance of his friend. 18 Whoſo
keepeth the fig-tree, ſhall eat the fruit thereof:
ſo he that waiteth on his maſter ſhall be honoured.
19 As in water face *anſwereth* to face: ſo the
heart of man to man. 20 Hell and deſtruction
are never full, ſo the eyes of man are never ſatiſfied.
21 *As* the fining pot for ſilver, and the
furnace for gold; ſo *is* a man to his praiſe. 22
Though thou ſhouldeſt bray a fool in a mortar
among wheat with a peſtil, yet will not his fooliſhneſs
depart from him. 23 Be thou diligent
to know the ſtate of thy flocks, and look well to
thy herds. 24 For riches are not for ever: and
doth the crown endure to every generation? 25
The hay appeareth, and the tender graſs ſheweth
itſelf, and herbs of the mountains are gathered.
26 The lambs are for thy cloathing, and the
goats are the price of the field. 27 And *thou
ſhalt have* goats milk enough for thy food, for
the food of thy houſhold, and for maintenance
for thy maidens.

As in Water Face anſwereth to Face; ſo the Heart o
Man to Man] This Verſe is underſtood ſo variouſly
by Interpreters, that it is a Labour to number thei
Expoſitions, ſome of which are directly contrary to th
other. For according as they take the *Face* to be repre-
ſented in *Water*, either *perfectly*, or ſo *lubricouſly* and
moveably, that it is hard to diſcern what Sort of Face
it is; ſo they make it either *eaſy*, or *impoſſible*, to un-
derſtand the Hearts of other Men. *Melancthon* took i
in the latter Senſe; but ſome expound it of Mens own
Hearts, and ſome, of the Hearts of other Men. *Ca-
ſtalio* applies it to a Man's Self in this Manner: ‘ A
‘ a Man may know what Kind of Face he hath, if h
‘ look into the Water; ſo he may know what Kind
‘ of Man he is, if he will examine his Conſcience.
And this of *Maldonate*, who ſeems to be alone in hi
Expoſition, which is this, *as a Man's Face may be ſee
in the Water*; *ſo his Heart, or his inward Affections
may be ſeen in his Countenance*. The Lord *Bacon* take
the End of this Parable to be, to diſtinguiſh betwee
the End of wiſe Men, and of thoſe that are not wiſe; com
paring the former to *Waters*, or *Glaſſes*, which receive an
repreſent the Forms and Images of Things; wherea
the other are like to *Earth*, or *rude* and *unpoliſhed Ston*
wherein nothing is reflected. And the Mind of a wi
Man (which is ſo capable, that it obſerves and compre
hends an infinite Diverſity of Natures and Cuſtoms) i
the more aptly compared to a *Glaſs* or Mirrour; be
cauſe in a Glaſs he can ſee his own Image, togethe
with the Images of other Men; which his Eyes canno
do alone without the Help of a Glaſs.

So that this Parable may not be unfitly expounde
after this Manner: *A Man may ſee himſelf, while*
looks upon other Men; *as well as know other Men*
conſidering his own Inclinations.

CHAP. XXVIII.

*A Character of the Righteous and Wicked. Th
Evil of concealing, and Bleſſedneſs of confeſſi
Sin. Of Oppreſſion and Violence, Induſtry an
Faithfulneſs,* &c.

Ver. 1. THE wicked flee when no man pu
ſueth: but the righteous are bold
a lion. 2 For the tranſgreſſion of a land, man
are the princes thereof: but by a man of unde
ſtanding and knowledge the ſtate *thereof* ſhall b
prolonged. 3 A poor man that oppreſſeth t
poor, *is like* a ſweeping rain which leaveth n
food. 4 They that forſake the law, praiſe t
wicked: but ſuch as keep the law, contend wi
them. 5 Evil men underſtand not judgmen
but they that ſeek the Lord, underſtand all *thin*
6 Better is the poor that walketh in his uprigh
neſs, than *he that is* perverſe *in his* ways, thoug
he be rich. 7 Whoſo keepeth the law, is a wi
ſon: but he that is a companion of riotous me
ſhameth his father. 8 He that by uſury an
unjuſt gain encreaſeth his ſubſtance, he ſhall g
ther it for him that will pity the poor. 9 H
that turneth away his ear from hearing the la
even his prayer ſhall be abomination. 10 Who
cauſeth the righteous to go aſtray in an evil wa
he ſhall fall himſelf into his own pit: but t
upright ſhall have good *things* in poſſeſſion.
The rich man is wiſe in his own conceit: but t
poor that hath underſtanding ſearcheth him o
12 When righteous men do rejoice, *there*
great glory: but when the wicked riſe, a man
hidden. 13 He that covereth his ſins, ſhall n
proſper: but whoſo confeſſeth and forſaketh *th*
ſhall have mercy. 14 Happy is the man t
feareth alway: but he that hardeneth his he
ſhall fall into miſchief. 15 *As* a roaring li
a

and a ranging bear: ſo is a wicked ruler over the poor people. 16 The prince that wanteth underſtanding, is alſo a great oppreſſor: but he that hateth covetouſneſs, ſhall prolong his days. 17 A man that doth violence to the blood of any perſon, ſhall flee to the pit, let no man ſtay him. 18 Whoſo walketh uprightly, ſhall be ſaved: but *he that is* perverſe *in his* ways, ſhall fall at once. 19 He that tilleth his land, ſhall have plenty of bread: but he that followeth after vain *perſons*, ſhall have poverty enough. 20 A faithful man ſhall abound with bleſſings: but he that maketh haſte to be rich, ſhall not be innocent. 21 To have reſpect of perſons, is not good: for, for a piece of bread that man will tranſgreſs. 22 He that haſteth to be rich, *hath* an evil eye, and conſidereth not that poverty ſhall come upon him. 23 He that rebuketh a man, afterwards ſhall find more favour than he that flattereth with the tongue. 24 Whoſo robbeth his father or his mother, and ſaith, *It is* no tranſgreſſion; the ſame is the companion of a deſtroyer. 25 He that is of a proud heart ſtirreth up ſtrife: but he that putteth his truſt in the Lord, ſhall be made fat. 26 He that truſteth in his own heart, is a fool: but whoſo walketh wiſely, he ſhall be delivered. 27 He that giveth unto the poor, ſhall not lack: but he that hideth his eyes, ſhall have many a curſe. 28 When the wicked riſe, men hide themſelves: but when they periſh the righteous increaſe.

A poor Man that oppreſſeth the Poor, is like a ſweeping Rain which leaveth no Food] There is no greater Miſchief can happen, than when Power comes into the Hands of a beggarly Fellow; who is void of all Humanity, and forgets even what he himſelf was, and all the Miſeries of Poverty; which he perpetuates upon them who are poor already. So *Maldonate* expounds that Phraſe, *veen lechem, and there is no Food*, to ſignify, *before the Corn be grown out of the Earth*; and by *the ſweeping Rain*, underſtands, not ſuch Rain as beats out the Corn when it is in the Ear; but which waſhes away the Seed before it ſpring up. Even ſo, he that ſpoils the Poor, takes away from them, after a Manner, what they have not; and extirpates the very Seeds of future Riches, which he deprives him of all Means of gathering. Upon which Subject the Lord *Bacon* diſcourſes very ingeniouſly in his 8th Book of the *Advancement of Learning*. This Parable, ſaith he, was by the Antients expreſſed and ſhadowed forth under the Fable of two *Horſe-leeches*; one full, and the other hungry. For Oppreſſion, coming from the poor and neceſſitous Perſon, is far more grievous than that of the rich and full; becauſe it ſeeks out all Tricks for Exactions, and leaves no Corner unſearched where Money may be found. This Kind of Oppreſſion was wont alſo to be reſembled to *Spunges*; which being very dry, ſuck in ſtrongly; but not ſo, being moiſt. And the Parable comprehends in it a profitable Inſtruction, both to Princes and People. To Princes, that *they commit not the Government of Provinces, or Offices of Charge, to indigent and indebted Perſons*: And to the People, *that they ſuffer not their Kings to ſtruggle with too much Want.*

CHAP. XXIX.

The Excellency of Wiſdom, with Rules for Government. Parents Duty to their Children. The Miſery of them that know not God's Law. Of Anger, Pride, Thieving, Cowardice, and Corruption. The Godly and Wicked an Abomination to each other.

Ver. 1. HE that being often reproved hardeneth *his* neck, ſhall ſuddenly be deſtroyed, and that without remedy. 2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn. 3 Whoſo loveth wiſdom, rejoiceth his father: but he that keepeth company with harlots, ſpendeth his ſubſtance. 4 The king by judgment ſtabliſheth the land: but he that receiveth gifts overthroweth it. 5 A man that flattereth his neighbour, ſpreadeth a net for his feet. 6 In the tranſgreſſion of an evil man *there is* a ſnare: but the righteous doth ſing and rejoice. 7 The righteous conſidereth the cauſe of the poor: but the wicked regardeth not to know it. 8 Scornful men bring a city into a ſnare: but wiſe men turn away wrath. 9 If a wiſe man contendeth with a fooliſh man, whether he rage or laugh, *there is* no reſt. 10 The blood-thirſty hate the upright: but the juſt ſeek his ſoul. 11 A fool uttereth all his mind: but a wiſe man keepeth it in till afterwards. 12 If a ruler hearken to lies, all his ſervants are wicked. 13 The poor, and the deceitful man meet together: the Lord lighteneth both their eyes. 14 The king that faithfully judgeth the poor, his throne ſhall be eſtabliſhed for ever. 15 The rod and reproof give wiſdom: but a child left to *himſelf*, bringeth his mother to ſhame. 16 When the wicked are multiplied, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall. 17 Correct thy ſon, and he ſhall give thee reſt: yea, he ſhall give delight unto thy ſoul. 18 Where *there is* no viſion, the people periſh: but he that keepeth the law happy is he. 19 A ſervant will not be corrected by words: for though he underſtand he will not anſwer. 20 Seeſt thou a man *that is* haſty in his words? *there is* more hope of a fool, than of him. 21 He that delicately bringeth up his ſervant from a child, ſhall have him become *his* ſon at the length. 22 An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion. 23 A mans pride ſhall bring him low: but honour ſhall uphold the humble in ſpirit. 24 Whoſo is partner with a thief, hateth his own ſoul: he heareth curſing, and bewrayeth it not. 25 The fear of man bringeth a ſnare: but whoſo putteth his truſt in the Lord, ſhall be ſafe. 26 Many ſeek the rulers favour, but every mans judgment *cometh* from the Lord. 27 An unjuſt man is an abomination to the juſt: and *he that is* upright in the way, is abomination to the wicked.

Scornful Men bring a City into a Snare; but wiſe Men turn away Wrath] Upon which Lord *Bacon* has the following Diſcourſe. ‘ It may ſeem ſtrange, ſaith ‘ he, that in the Deſcription of Men, made and framed, ‘ as it were by Nature to the Ruin and Deſtruction of ‘ a State, *Solomon* hath choſen the Character, not of a ‘ *proud* and *inſolent* Man, not of a *tyrannical* and ‘ *cruel*, not of a *raſh* and *violent*, not of an *impious* ‘ and *lewd*, not of an *unjuſt* and *oppreſſive*, not of a ‘ *ſeditious* and *turbulent*, not of an *incontinent* and *voluptuous*, no, nor of a *fooliſh* and *unable* Perſon; but ‘ of a SCORNER. But this is a Judgment moſt worthy the Wiſdom of that great King, who beſt knew ‘ the Cauſes of the Preſervation or Subverſion of a ‘ State. For there is not commonly the like Plague ‘ to Kingdoms and Commonwealths, as when Counſellors, or Senators, and ſuch as ſit at the Helm of ‘ Government, are by Nature *Scorners*. For, *firſt*,

‘ ſuch Perſons that they may win the Reputation of
‘ undaunted Stateſmen, do ever extenuate the Great-
‘ neſs of Dangers; and inſult over thoſe that give them
‘ their juſt Weight, as timorous and faint-hearted
‘ People. *Secondly*, they ſcoff at all mature Delays
‘ and meditated Debatings of Matters by Conſultations
‘ and Deliberation, as a Thing too much taſting of an
‘ oratory Vein, and full of Tediouſneſs; but nothing
‘ conducing to the Sum and Iſſue of Buſineſs. As for
‘ Fame *(thirdly)* at which a Prince's Counſels ſhould
‘ eſpecially level, they contemn it as *the Spittle of the*
‘ *Vulgar*, and a Thing that will quickly be blown
‘ over. The Power and Authority of Laws *(fourthly)*
‘ they regard not at all; but look upon them as Cob-
‘ webs, that ought not to ſtop Matters of Conſequence.
‘ *Fifthly*, Counſels, and Precautions, foreſeeing of
‘ Events afar off, they reject as mere Dreams and me-
‘ lancholy Apprehenſions. *Sixthly*, Men truly prudent,
‘ and well ſeen in Affairs, of great Reſolution and Coun-
‘ ſel, they defame with Gibes and Jeſts. In a Word,
‘ they do at once overturn all the Foundations of Ci-
‘ vil Government; which is the more to be attended,
‘ becauſe they ſecretly undermine it, and do not aſ-
‘ ſault it by open Force. And it is a Practice which
‘ is not yet ſo ſuſpected among Men as it deſerves.’

If a wiſe Man contendeth with a fooliſh Man, whether he rage or laugh, there is no Reſt] Some, ſays *Patrick*, refer the latter End of this Verſe to the *Fool*, others to the *wiſe Man*. They that refer it to the *Fool*, underſtand it two Ways, much to the ſame Purpoſe. Some thus; *the Fool will always be angry, or deride, ſo that the wiſe Man cannot put in a Word.* Others thus; *the wiſe Man ſhall be either irritated, or derided by the Fool perpetually.* As much as to ſay, he ſhall get nothing, if he contend with a Fool, but either to be derided, or provoked to anger by him. But the firſt Senſe ſeems to be principally intended.

CHAP. XXX.

Agur's *Prophecy. Divers Obſervations upon particular Things.*

Ver. 1. THE words of Agur the ſon of Jakeh, *even* the prophecy: the man ſpake unto Ithiel, even unto Ithiel and Ucal. 2 Surely I am more brutiſh than any man, and have not the underſtanding of a man. 3 I neither learned wiſdom, nor have the knowledge of the holy. 4 Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what is his name, and what is his ſons name, if thou canſt tell? 5 Every word of God is pure: he is a ſhield unto them that put their truſt in him. 6 Add thou not unto his words, leſt he reprove thee, and thou be found a liar. 7 Two *things* have I required of thee, deny me *them* not before I die. 8 Remove far from me vanity and lies; give me neither poverty, nor riches, feed me with food convenient for me: 9 Leſt I be full, and deny *thee*, and ſay, Who is the Lord? or leſt I be poor, and ſteal, and take the name of my God in vain. 10 Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found guilty. 11 *There is* a generation *that* curſeth their father, and doth not bleſs their mother. 12 *There is* a generation, *that are* pure in their own eyes, and yet is not waſhed from their filthineſs. 13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up. 14 *There is* a generation, whoſe teeth *are as* ſwords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from *among*
men. 15 The horſe-leach hath two daughters,
crying, Give, give. There are three *things that*
are never ſatisfied, *yea*, four *things* ſay not, *It is*
enough. 16 The grave, and the barren womb,
the earth *that* is not filled with water, and the
fire *that* ſaith not, *It is* enough. 17 The eye
that mocketh at *his* father, and deſpiſeth to obey
his mother, the ravens of the valley ſhall pick it
out, and the young eagles ſhall eat it. 18 There
be three *things which* are too wonderful for me,
yea, four which I know not: 19 The way of an
eagle in the air, the way of a ſerpent upon
rock, the way of a ſhip in the midſt of the ſea,
and the way of a man with a maid. 20 Such i
the way of an adulterous woman; ſhe eateth, and
wipeth her mouth, and ſaith, I have done no
wickedneſs. 21 For three *things* the earth i
diſquieted, and for four *which* it cannot bear: 2
For a ſervant when he reigneth, and a fool whe
he is filled with meat, 23 For an odious *woma*
when ſhe is married, and an hand-maid that i
heir to her miſtreſs. 24 There be four *thing*
which are little upon the earth, but they are ex
ceeding wiſe: 25 The ants are a people no
ſtrong, yet they prepare their meat in the ſum
mer; 26 The conies are but a feeble folk, y
make they their houſes in the rocks; 27 Th
locuſts have no king, yet go they forth all
them by bands; 28 The ſpider taketh hold wit
her hands, and is in kings palaces. 29 Ther
be three *things* which go well, yea, four a
comely in going: 30 A lion *which is* ſtronge
among beaſt, and turneth not away for any.
A grey-hound, and he-goat alſo, and a kin
againſt whom *there is* no riſing up. 32 If th
haſt done fooliſhly in lifting up thyſelf, or if th
haſt thought evil, lay thine hand upon thy mout
33 Surely the churning of milk bringeth for
butter, and the wringing of the noſe bringe
forth blood: ſo the forcing of wrath bringe
forth ſtrife.

This Chapter, ſays *Patrick*, contains a new Colle
tion of pithy Sayings, which ſome fancy to be *So*
mon's; and therefore tranſlate the two firſt Words, th
the Words of the Collector, or *Gatherer*. But why S
lomon ſhould call himſelf by this Name, and alſo, inſte
of *the Son of David*, ſtile himſelf *the Son of Jak*
ſeems to me unaccountable. And therefore it is moſt re
ſonable to follow our Tranſlation, as moſt literal; a
to look upon this Chapter as a Fragment of ſome w
Sentences, delivered by one whoſe Name was *Agur*, a
his Father's Name *Jakeh*; unleſs we will conceive t
this Son of *Jakeh* (whoſoever he was) had gotten the Na
of *Collector*; becauſe, tho' he was a very wiſe M
yet he compoſed nothing himſelf; but only *gath*
out of other Men's Works, ſuch Inſtructions as
thought moſt profitable, and comprized, in a f
Words, a great deal of Senſe.

Which Conjecture if it be admitted, nothing
better explain his diſclaiming the Title of a *wiſe M*
Ver. 2. which he would not aſſume to himſelf,
cauſe he was only a *Collector* from other Authors,
did not pretend to have diſcovered or invented
Thing himſelf.

But take it how we will, ſome of his Obſervati
are here annexed to the *Proverbs of Solomon*, after
Manner of other Writings of this Nature: In which
Melancthon obſerves) the greater Part of a Book
longing to one Author, ſome notable Speeches of oth
have been inſerted; as ſome of the *Sybilline* Verſes, t
ſay, were in the Poem of *Phocyllides*.

And theſe Words of *Agur* are called *Maſſa*, wh
we tranſlate *Prophecy*, either to denote the Weighti

of the Sentences, or that they were culled and ſelected out of ſome Work of his, then remaining in their Records, as fit (in the Judgment of the Men of *Hezekiah*, who perhaps extracted them) to accompany the *Proverbs of Solomon.* And they ſeem to me to be Anſwers to ſeveral Queſtions propounded to him by his Scholars, *Ithiel* (who was the principal) and *Ucal*, who came to him, as if he had been an Oracle, to be reſolved in ſome hard Doubts: Aſking him, in the firſt Place, juſt as they did *Apollo* of old (as *Aben Ezra* conjectures) *who was the wiſeſt Man?* To which he replies, Ver. 2. *He that is ſenſible of his own Ignorance*; much like the Saying of *Socrates*, *This only I know, that I know nothing*; and of *Pythagoras*, who alſo refuſed the Name of *Wiſe*; which made much for the Reputation of his Wiſdom.

CHAP. XXXI.

Lemuel's *Leſſons, concerning Chaſtity and Temperance. An Exhortation to righteous Judgment. The Character of a virtuous Woman.*

Ver. 1. THE words of king Lemuel, the prophecy that his mother taught him. 2 What, my ſon! and what, the ſon of my womb! and what, the ſon of my vows! 3 Give not thy ſtrength unto women, nor thy ways to that which deſtroyeth kings. 4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes, ſtrong drink. 5 Leſt they drink, and forget the law, and pervert the judgment of any of the afflicted. 6 Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts. 7 Let him drink and forget his poverty, and remember his miſery no more. 8 Open thy mouth for the dumb in the cauſe of all ſuch as are appointed to deſtruction. 9 Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy. 10 Who can find a virtuous woman? for her price is far above rubies. 11 The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil. 12 She will do him good and not evil all the days of her life. 13 She ſeeketh wool, and flax, and worketh willingly with her hands. 14 She is like the merchants ſhips, ſhe bringeth her food from afar. 15 She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a portion to her maidens. 16 She conſidereth a field and buyeth it: with the fruit of her hands ſhe planteth a vineyard. 17 She girdeth her loins with ſtrength, and ſtrengtheneth her arms. 18 She perceiveth that her merchandiſe is good: her candle goeth not out by night. 19 She layeth her hand to the ſpindle, and her hands hold the diſtaff. 20 She ſtretcheth out her hands to the poor; yea, ſhe reacheth forth her hands to the needy. 21 She is not afraid of the ſnow for her houſhold: for all her houſhold are clothed with ſcarlet. 22 She maketh herſelf coverings of tapeſtry, her clothing is ſilk and purple. 23 Her huſband is known in the gates, when he ſitteth among the elders of the land. 24 She maketh fine linen, and ſelleth it, and delivereth girdles unto the merchant. 25 Strength and honour *are* her clothing, and ſhe ſhall rejoice in time to come. 26 She openeth her mouth with wiſdom, and in her tongue is the law of kindneſs. 27 She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs. 28 Her children ariſe up, and call her bleſſed; her huſband *alſo*, and he praiſeth her: 29 Many daughters have done virtuouſly, but thou excelleſt them all. 30 Favour is deceitful, and beauty is vain: but a woman *that* feareth the Lord, ſhe ſhall be praiſed. 31 Give her of the fruit of her hands, and let her own works praiſe her in the gates.

The Words of King Lemuel, the Prophecy that his Mother taught him] King *Lemuel*, ſays *Pool*, was *Solomon*, by the general Conſent both of *Jewiſh* and *Chriſtian* Writers, to whom this Name doth very fitly agree; for it ſignifies one *of*, or *from God*, or *belonging to God*, and ſuch an one was *Solomon* eminently, being given by God to *David* and *Bathſheba*, as a Pledge of his Reconciliation to them, after their Repentance; of whom it is ſaid, that *the Lord loved him*, 2 Sam. xii. 24. and who was appointed by God himſelf to ſucceed *David* in the Kingdom. Poſſibly his Mother gave him this Name, to remind him of his great Obligations to God, and of the Juſtice and Neceſſity of devoting himſelf unto God's Service and Glory.

But *Patrick* ſays, that all this is mere Conjecture; and that it is more reaſonable to conceive, that this *Lemuel* was a Prince in ſome other Country, who had gathered ſome weighty Sentences taught him by his Mother, (whoſe Name is unknown) which it was thought fit to adjoin to the foregoing; becauſe they are very wiſe, and of great Moment; as if they proceeded from a prophetical Spirit. And it is only the Vanity of the *Jewiſh* Nation, who would incloſe Wiſdom within the Bounds of their own Country, which hath made them aſcribe that which follows in this Chapter to *Solomon* and *Bathſheba*; for which there is no Colour: But it appears by the Hiſtory of the Queen of *Sheba*, and the Embaſſies which came from the Kings thereabouts, who ſent to hear the Wiſdom of *Solomon*, (1 Kings iv. *ult.*) that there were even in thoſe Times, great Perſons very inquiſitive after Knowledge, as there had been, in the Times foregoing, in thoſe Eaſtern Countries, and in *Egypt*, which was famous for wiſe Men, 1 *Kings* iv. 30. where we read of *the Wiſdom of the Children of the Eaſt* (i. e. *Arabia*, where *Job*, a conſiderable Prince, and the reſt of his Friends, lived in former Ages) and the Wiſdom of *Egypt*. Of which Country ſome have thought thoſe famous Men to have been, who are mentioned in the next Words, Ver. 31. where this Demonſtration is given, that *Solomon*'s Wiſdom excelled the Wiſdom of all thoſe Countries; *for he was wiſer than Ethan the Ezrahite, and Heman, and Chalcol, and Darda*, &c.

By the Uſe of the Word *bar* three Times for a *Son*, in the Beginning of this Inſtruction (which is no where uſed in this Book before, nor in the whole Bible more than once, *Pſ.* ii. 12.) one would gueſs this *Lemuel* to have been ſome great Perſon in *Chaldea.* For in the next Verſe alſo (Ver. 4.) we meet with the Word *Melachin Kings*, according to the Termination in the Language of that Country.

But this is all uncertain; and therefore I ſhall only note, that whoſoever was the Mother of *Lemuel*, ſhe was mighty ſolicitous to have him to do well; as appears by Ver. 2. which ſome think to be a paſſionate Expreſſion, when ſhe ſaw him begin to incline to evil Courſes; as if ſhe had ſaid; *What doſt thou mean my Son*, &c. But it is more likely, that it proceeded from a tender Concern for his Well-doing, as ſoon as ever he grew up, whilſt he was yet innocent and untainted. And that he might ſo continue, ſhe gives him *three*, or rather *four* of the moſt proper Advices that could be thought of for a Prince.

AN EXPOSITION OF The Book of *ECCLESIASTES*, or the *PREACHER*.

The ARGUMENT.

Three Things in general are to be noted concerning this Book. 1. The Author of it; who was Solomo
as is evident from the common Conſent of Jewiſh *and* Chriſtian *Writers, and from the expreſs* W
of the firſt Verſe. Nor can any Thing be oppoſed to it but bold and groundleſs Conjectures. Tha
wrote it in his old Age, is more than probable from divers Paſſages in it, as, that he did it after
Buildings, Ch. ii. 4. *which yet took up twenty Years of his Life,* 1 Kings ix. 10. *and after ſome c*
ſiderable Enjoyment of them; and planting of Gardens and Orchards, and reaping the Fruit of th
Ch. vii. 27. *&c. He wrote this Book therefore as a publick Teſtimony of his Repentance, and*
teſtation of all thoſe vain and wicked Courſes, to which, in his Youth, he had addicted himſelf;
lowing therein the Example of his Father David, *who, after his ſad Fall, penned the* 51*ſt* Pſa
And the Truth of this Opinion may be confirmed by that Expreſſion, 2 Chron. xi. 17. They walked
the Way of David and Solomon; *that is, wherein they walked before their Fall, and after th*
Repentance.

The 2d *Thing to be noted in this Book, is, the Form or Method of it. For, as there are ſome Paſ*
in it ſeemingly offenſive and impious, for which its Authority has been ſuſpected by ſome, it muſt be c
dered, that it is, in Part, Dramatical; that Solomon *ſpeaks ſome, and moſt Things in his own N*
but ſome other Things in the Names, and according to the Opinions of thoſe ungodly Men, as is u
niably manifeſt both from the Scope and Deſign of the Book, as it is expreſſed both in the Beginning
Concluſion of it, and from his ſerious and large Diſputation againſt thoſe wicked Principles and Cour
And this Way of Writing is not unuſual amongſt both ſacred and prophane Writers.

The third *Thing obſervable in this Book, is, the Deſign and Buſineſs of it; which is, to deſcribe M*
true Happineſs, and the Way leading to it; by aſſerting and proving, that it is not to be found ei
in ſecular Wiſdom, or in ſenſual Pleaſures, in worldly Greatneſs and Glory, in Abundance of Ric
or in a vain Profeſſion of Religion; ſhewing alſo that it is only to be had by the Fear of God and
dience to his Laws, which alone can give a Man a contented and chearful Enjoyment of his pre
Comforts, and Aſſurance of his future and everlaſting Happineſs.

CHAP. I.

All is Vanity, and our Labour unprofitable. All Things in a continual Fluctuation. Nothing in Nature ſatisfied. Nothing new; old Things are forgot. Wiſdom a vain Labour. All this the Preacher found out by Experience.

Ver. 1. THE words of the preacher, the ſon
of David, king of Jeruſalem. 2
Vanity of vanities, ſaith the preacher, vanity of
vanities, all is vanity. 3 What profit hath a
man of all his labour which he taketh under the
ſun? 4 *One* generation paſſeth away, and *another*
generation cometh: but the earth abideth for
ever. 5 The ſun alſo ariſeth, and the ſun goeth
down, and haſteth to his place where he aroſe
6 The wind goeth toward the ſouth, and turneth
about unto the north; it whirleth about continually, and the wind returneth again according to
his circuits. 7 All the rivers run into the ſea,
yet the ſea is not full: unto the place f
whence the rivers come, thither they return ag
8 All things are full of labour, man cannot u
it: the eye is not ſatisfied with ſeeing, nor
ear filled with hearing. 9 The thing that h
been, it *is that* which ſhall be; and that whic
done, is that which ſhall be done: and *ther*
no new *thing* under the ſun. 10 Is there
thing whereof it may be ſaid, See, this is n
it hath been already of old time, which was
fore us. 11 *There is* no remembrance of fo
things; neither ſhall there be any rememb
of *things* that are to come, with *thoſe* that
come after. 12 I the preacher was king ove
rael in Jeruſalem. 13 And I gave my hea
ſeek and ſearch out by wiſdom, concerning
things that are done under heaven: this ſore
vel hath God given to the ſons of man, to
exerciſed therewith. 14 I have ſeen all
works that are done under the ſun, and be

al is vanity and vexation of ſpirit. 15 *That*
hich *is* crooked cannot be made ſtraight: and
at which is wanting cannot be numbred. 16
I communed with mine own heart, ſaying, Lo,
I am come to great eſtate, and have gotten more
wiſdom than all *they* that have been before me in
Jeruſalem: yea, my heart had great experience
of wiſdom and knowledge. 17 And I gave my
eart to know wiſdom, and to know madneſs
d folly: I perceived that this alſo is vexation
f ſpirit. 18 For in much wiſdom is much
rief: and he that increaſeth knowledge, increaſ-
th ſorrow.

Vanity of Vanities, ſaith the Preacher, Vanity of
anities, all is Vanity] This is the Subject of this
ok, to ſhew how ſenſeleſs it is to place our Happi-
ſs in theſe ſmall and inconſtant Things that we enjoy
on this Earth; which he not only pronounces, but
ves to be mere Emptineſs. So *Vanity* ſignifies, and
at is conſequent upon that, Diſſatisfaction, Trou-
e, and Affliction. See *Pſ.* lxxviii. 33. And this,
yond what can be expreſſed, for our Tranſlators take
to be a Word of the ſame Import with *Tobu*;
ich is uſed in the *Hebrew* Language, when they
uld ſignify that of which they ſpeak, to be ſo tri-
l, that it is below leſs than nothing, *Iſa.* xl. 17.
d yet *Solomon* is not contented with this ſingle
ord, but doubles it, to denote the extreme Diſſatiſ-
ion he found in all Things, which made a Shew of
ding him Contentment; but performed nothing of
t which they ſeemed to promiſe. So the Word *Va-*
y is alſo uſed for that which is alſo falſe, lying and
ceitful, *Pſ.* lxii. 9. and other Places, where *Idols*
e called *Vanities*.

ea, my Heart had great Experience of Wiſdom and
wledge] The Difference between *Wiſdom* and
wledge is, That *Wiſdom* directs a Man to the prac-
l Affairs of Life, unto that which is moſt fit for his
poſe, according to the various Circumſtances where-
he may be. It conſiſts chiefly in a clear Judgment,
ſcern our true Intereſt, and the proper Means to
ſe it; together with a Preſence of Mind, to ob-
e ſudden Accidents. And then *Knowledge* relates
he Speculation of natural Things; in their Cauſes
Effects, their Properties and Differences, and ſuch
Things.

CHAP. II.

aſure and Mirth are Vanity; ſo are Wine,
uildings, Gardens, Servants, Silver, Gold,
d Muſick. The different Properties of Wiſdom
d Folly. Labouring for others, Vanity. Con-
ntment is true Happineſs.

.1. I Said in mine heart, Go to now, I will
prove thee with mirth, therefore enjoy
ſure: and behold, this alſo is vanity. 2 I
of laughter, *It is* mad: and of mirth, What
h it? 3 I ſought in my heart to give myſelf
wine (yet acquainting mine heart with wiſ-
) and to lay hold on folly, till I might ſee
was that good for the ſons of men, which
ſhould do under the heaven, all the days of
life. 4 I made me great works, I builded
houſes, I planted me vineyards. 5 I made
gardens and orchards, and I planted trees in
of all *kind of* fruits. 6 I made me pools of
, to water therewith the wood that bringeth
trees. 7 I got me ſervants and maidens,
had ſervants born in my houſe; alſo I had
poſſeſſions of great and ſmall cattel, above
at were in Jeruſalem before me. 8 I ga-
d me alſo ſilver and gold, and the peculiar
treaſure of kings and of the provinces: I gat me men-ſingers and women-ſingers, and the delights of the ſons of men, as muſical inſtruments, and that of all ſorts. 9 So I was great, and increaſed more than all that were before me in Jeruſalem; alſo my wiſdom remained with me. 10 And whatſoever mine eyes deſired, I kept not from them, I with-held not my heart from any joy: for my heart rejoyced in all my labour, and this was my portion of all my labour. 11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* vanity and vexation of ſpirit, and *there was* no profit under the ſun. 12 And I turned myſelf to behold wiſdom, and madneſs, and folly: for what *can* the man *do*, that cometh after the king? *even* that which hath been already done. 13 Then I ſaw that wiſdom excelleth folly, as far as light excelleth darkneſs. 14 The wiſe mans eyes are in his head, but the fool walketh in darkneſs: and I myſelf perceived alſo, that one event happeneth to them all. 15 Then ſaid I in my heart, As it happeneth to the fool, ſo it happeneth even to me; and why was I then more wiſe? Then I ſaid in my heart, that this alſo is vanity. 16 For *there is* no remembrance of the wiſe more than of the fool for ever: ſeeing that which now is, in the days to come ſhall all be forgotten: and how dieth the wiſe man? as the fool. 17 Therefore I hated life, becauſe the work that is wrought under the ſun, is grievous unto me: for all is vanity and vexation of ſpirit. 18 Yea, I hated all my labour which I had taken under the ſun: becauſe I ſhould leave it unto the man that ſhall be after me. 19 And who knoweth whether he ſhall be a wiſe man or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed myſelf wiſe under the ſun. This is alſo vanity. 20 Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun. 21 For there is a man whoſe labour is in wiſdom, and in knowledge, and equity: yet to a man that hath not laboured therein, ſhall he leave it for his portion. This alſo is vanity, and a great evil. 22 For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the ſun? 23 For all his days are ſorrows, and his travel grief; yea, his heart taketh not reſt in the night. This is alſo vanity. 24 *There is* nothing better for a man, *than* that he ſhould eat and drink, and *that* he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it was from the hand of God. 25 For who can eat, or who elſe can haſten *hereunto* more than I? 26 For *God* giveth to a man that is good in his ſight, wiſdom and knowledge, and joy: but to the ſinner he giveth travel, to gather and to heap up, that he may give to *him that is* good before God. That alſo is vanity and vexation of ſpirit.

Then ſaid I in my Heart, As it happeneth to the Fool, ſo it happeneth even to me; and why was I then more wiſe] *Solomon* repreſents here, how all Mankind, Wiſe and Fools, are alike liable to the ſame Caſualties, and many Inconveniencies, which are common to every one of us in this Life. Which the Lord *Bacon* extends to ſuch Conſiderations as theſe: 'That in all 'Times, Witches, and old Women, and Impoſtors,

‘ have been Rivals and Competitors in the Reputation
‘ and Opinion of the Multitude, with the ableſt Phy-
‘ ſicians; and contended with them for the ſame
‘ Cures. Nay, the Impoſtor bears away the Prize, and
‘ Virtue lies under the Cenſure, ſuch is the Weakneſs
‘ and Credulity of Men, they prefer a Mountebank,
‘ or a Witch, before a learned Phyſician; which the
‘ Poets obſerved when they made *Æſculapius* and *Circe*,
‘ Brother and Siſter; both Children of the *Sun*. And
‘ what follows from hence, but that Phyſicians ſay to
‘ themſelves, as *Solomon* in another Caſe, *It befals to*
‘ *me, as it doth to the Fool; why ſhould I labour to*
‘ *be more wiſe?* It diſcourages them, that is, in their
‘ Profeſſion.’

CHAP. III.

Every Thing has its Time. God's Decrees eternal and unchangeable. Unjuſt Judgment. God the Judge of all.

Ver. 1. TO every *thing there is* a ſeaſon, and a time to every purpoſe under the heaven: 2 A time to be born, and a time to die: a time to plant, and a time to pluck up *that which is* planted. 3 A time to kill, and a time to heal: a time to break down, and a time to build up: 4 A time to weep, and a time to laugh: a time to mourn, and a time to dance: 5 A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time to refrain from embracing: 6 A time to get, and a time to loſe: a time to keep, and a time to caſt away: 7 A time to rent, and a time to ſew: a time to keep ſilence, and a time to ſpeak: 8 A time to love, and a time to hate; a time of war, and a time of peace. 9 What profit hath he that worketh, in that wherein he laboureth? 10 I have ſeen the travel which God hath given to the ſons of men, to be exerciſed in it. 11 He hath made every thing beautiful in his time: alſo he hath ſet the world in their heart, ſo that no man can find out the work that God maketh from the beginning to the end. 12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life. 13 And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it is the gift of God. 14 I know that whatſoever God doth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it: and God doth it; that men ſhould fear before him. 15 That which hath been, is now; and that which is to be, hath already been, and God requireth that which is paſt. 16 And moreover, I ſaw under the ſun the place of judgment, *that* wickedneſs was there; and the place of righteouſneſs, *that* iniquity was there. 17 I ſaid in mine heart, God ſhall judge the righteous and the wicked: for *there is* a time there, for every purpoſe, and for every work. 18 I ſaid in my heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves were beaſts. 19 For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other, yea, they have all one breath, ſo that a man hath no pre-eminence above a beaſt: for all is vanity. 20 All go unto one place, all are of the duſt, and all turn to duſt again. 21 Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth? 22 Wherefore I
perceive that *there is* nothing better, than that a
man ſhould rejoice in his own works; for that is
his portion: for who ſhall bring him to ſee what
ſhall be after him?

Who knoweth the Spirit of a Man that goeth up-
ward, and the Spirit of the Beaſt that goeth downward
to the Earth] Thus paraphraſed by *Patrick*: As for
the Spirit, which makes all the Difference betwixt the
Beaſts and us, that is inviſible; and where ſhall we
find a Man, eſpecially among thoſe great Perſons
(ſpoken of before) who ſeriouſly conſiders it? and be-
lieves that the Souls of all Mankind go to God that
gave them (Ch. xii. 7.) to be judged by him (Ver. 17
of this Chapter) whereas the Souls of Beaſts periſh
with them? No; herein they differ not at all from
Beaſts, that having buried their Minds in brutiſh Plea-
ſures, they have no more Senſe of a future Life than
they; but imagine that their Souls die together with
their Bodies. So ſenſleſly ſtupid are they, that trample
upon the reſt of Mankind; and yet have ſuch ignoble
Thoughts of themſelves, that they imagine their very
Souls are no longer liv'd than a Beaſt.

CHAP. IV.

The Vanity of Oppreſſion. Of Envy, Sloth, Quar-
rels, Covetouſneſs, and Selfiſhneſs; Society an
Friendſhip. A poor Child better than a fooliſ
King. The People always rejoice in Changes.

Ver. 1. SO I returned, and conſidered all th
oppreſſions that are done under th
ſun: and behold, the tears of *ſuch as were* op
preſſed, and they had no comforter; and on th
ſide of their oppreſſors *there was* power, but the
had no comforter. 2 Wherefore I praiſed th
dead which are already dead, more than the li
ing which are yet alive. 3 Yea, better *is*
than both they, which hath not yet been, wh
hath not ſeen the evil work that is done under t
ſun. 4 Again I conſidered all travel, and eve
right work, that for this a man is envied of h
neighbour. This is alſo vanity, and vexation
ſpirit. 5 The fool foldeth his hands togethe
and eateth his own fleſh. 6 Better is an handf
with quietneſs, than both the hands full, *wi*
travel and vexation of ſpirit. 7 Then I returne
and I ſaw vanity under the ſun. 8 There is o
alone, and *there is* not a ſecond; yea, he ha
neither child nor brother: yet *is there* no e
of all his labour, neither is his eye ſatisfied wi
riches, neither *ſaith he*, For whom do I labou
and bereave my ſoul of good? This is alſo vanit
yea, it is a ſore travel. 9 Two are better th
one; becauſe they have a good reward for th
labour. 10 For if they fall, the one will lift
his fellow: but wo to him *that is* alone when
falleth; for *he hath* not another to help him
11 Again, if two lie together, then they ha
heat: but how can one be warm *alone?* 12 A
if one prevail againſt him, two ſhall withſta
him; and a threefold cord is not quickly brok
13 Better is a poor and a wiſe child, than an
and fooliſh king, who will no more be adm
niſhed. 14 For out of priſon he cometh
reign: whereas alſo *he that is* born in his ki
dom becometh poor. 15 I conſidered all
living which walk under the ſun, with the ſec
child that ſhall ſtand up in his ſtead. 16 *There*
no end of all the people, *even* of all that ha
b

been before them: they alſo that come after, ſhall not rejoice in him. Surely, this alſo is vanity, and vexation of ſpirit.

I conſider'd all the Living which walk under the Sun, with the ſecond Child that ſhall ſtand up in his ſtead] This Verſe ſets out the Vanity of the People, who are wont to preſs and flock about the deſigned Succeſſors of Princes: 'The Root of which Vanity, ſaith the 'Lord *Bacon*, is that Frenzy in the Minds of Men, 'which inclines them, with too extreme an Affection, 'unto their own projected Hopes. For the Man is 'rarely found, that is not more delighted with the 'Contemplation of his future Hopes, than with the 'Fruition of what he poſſeſſeth. Another Thing is, 'that Novelty, which is pleaſing to Man's Nature, 'and earneſtly coveted. Now in the Succeſſor to a 'Prince, (called here his *ſecond*, he that is next to him) 'theſe two concur, *Hope* and *Novelty*; which make '*more Men* (as *Pompey* ſaid to *Sylla*, and *Tiberius* af'terward, touching *Macro*) *adore the riſing than the* '*ſetting Sun.* And tho' Princes perhaps, who are in 'preſent Poſſeſſion, be not much moved with this fond 'Humour, nor make any great Matter of it, (as nei'ther *Sylla* nor *Tiberius* did) nay, they ſmile, it is 'poſſible, at the Levity of Men; and do not ſtand to 'fight with Dreams (for Hope is but the Dream of a 'Man awake) yet it cannot but inwardly vex them, 'to ſee themſelves ſlighted, even by thoſe on whom 'they have beſtowed many Benefits, merely in Hope 'of receiving more from their next ſuppoſed Succeſſor. 'For they cannot reaſonably expect more, perhaps, 'from him that now reigns; and therefore they make 'timely Applications to the next Heir. He hath done 'enough for them; and therefore they betake them'ſelves to him, who hath yet done nothing. And be'ſides, old Men grow tenacious, moroſe, and ſour; 'whereas Youth is commonly liberal, jocund, without 'Care, and ambitious to do great Things; eſpecially 'at his Entrance upon the Kingdom.'

There is nothing more needful for the Explication of is Verſe, but only to obſerve, that the *Child* or *outh*, who is here called *the ſecond*, doth not ſuppoſe other Child or Youth that is *firſt*; but only ſignifies, at this Youth is *ſecond in the Kingdom*. Not ſecond, reſpect to another Son, but ſecond, in reſpect to is Father, who reigns before him, and when he dies, e Son ſucceeds him.

CHAP. V.

anities both in divine and moral Concerns. A contented Life is beſt, and in the Gift of God.

er. 1. KEEP thy foot when thou goeſt to the houſe of God, and be more ady to hear, than to give the ſacrifice of fools: or they conſider not that they do evil. 2 Be ot raſh with thy mouth, and let not thine heart e haſty to utter any thing before God: for God in heaven, and thou upon earth: therefore let y words be few. 3 For a dream cometh rough a multitude of buſineſs, and a fools oice *is* known by multitude of words. 4 When ou voweſt a vow unto God, defer not to pay : for *he hath* no pleaſure in fools; pay that hich thou haſt vowed. 5 Better is it that thou ouldeſt not vow, than that thou ſhouldeſt vow d not pay. 6 Suffer not thy mouth to cauſe y fleſh to ſin, neither ſay thou before the angel, at it was an error: wherefore ſhould God be gry at thy voice, and deſtroy the work of ine hands? 7 For in the multitude of dreams d many words, *there are* alſo divers vanities: t fear thou God. 8 If thou ſeeſt the oppreſon of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter: for *he that is* higher than the higheſt, regardeth, and *there* be higher than they. 9 Moreover, the profit of the earth is for all: the king *himſelf* is ſerved by the field. 10 He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe; this is alſo vanity. 11 When goods increaſe; they are increaſed that eat them: and what good *is there* to the owners thereof, ſaving the beholding of *them* with their eyes? 12 The ſleep of a labouring man is ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep. 13 There is a ſore evil *which* I have ſeen under the ſun, *namely*, riches kept for the owners thereof to their hurt. 14 But thoſe riches periſh by evil travel: and he begetteth a ſon, and *there is* nothing in his hand. 15 As he came forth of his mothers womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand. 16 And this alſo is a ſore evil, *that* in all points as he came, ſo ſhall he go: and what profit hath he that hath laboured for the wind? 17 All his days alſo he eateth in darkneſs, and *he hath* much ſorrow, and wrath with his ſickneſs. 18 Behold *that* which I have ſeen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, all the days of his life, which God giveth him: for it is his portion. 19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. 20 For he ſhall not much remember the days of his life: becauſe God anſwereth *him* in the joy of his heart.

Moreover the Profit of the Earth is for all; the King himſelf is ſerved by the Field] This, ſays *Patrick*, is an obſcure Verſe, both in its Connection, and ſome of its Phraſes; and therefore is diverſly expounded by Interpreters. The laſt Clauſe which we render, *the King is ſerved by the Field*, may more literally be tranſlated, *the King is a Servant*, (or is *addicted*) *to the Field*. For antiently the greateſt Perſons did not think it below them to follow Huſbandry (whoſe juſt Praiſes *Cicero* hath given in his *Offices*, but eſpecially in his Book *de Senectute*) as we are taught by the Examples of *Hiero*, *Philometer*, *Attalus*, *Archelaus*, *Cyrus the younger*, in profane Story; and by the Example of King *Uzziah* in Scripture, 2 *Chron.* xxii. 10. which did not at all abate their Courage, or dull their Wit; but only made the one more patient of Toil and Labour, and the other more ſolid and ſerious. Whence it is, that we find the greateſt Captains among the *Romans*, ſuch as *Camillus*, *Regulus*, *Fabius*, *Cato*, *Cincinnatus*, were fetch'd from the Plough: As *Gideon* among the *Iſraelites* was from the Threſhing-floor, and *Eliſha* called to the high Office of a Prophet, as he was driving one of the twelve Ploughs his Father had going in the Field.

And therefore *Maldonate*'s Tranſlation is not to be deſpiſed, who thinks they are capable of being render'd thus: *By following Huſbandry diligently, a Man may grow ſo rich as to become a King.* *Melancthon* alone tranſlates the whole Verſe thus: *The King in the Earth is above all for the Tillage of the Field.* Where *Solomon*, ſaith he, diſtinguiſhes a *King* from a *Tyrant*. A Tyrant depopulates his Country, and lays all waſte; a good King cheriſhes his People, eſpecially honeſt Huſbandmen and Farmers, and loves to ſee them thrive with all good Arts. The *Vulgar Latin*, I ſuppoſe, aimed at ſomething of this; tho' it be taken otherwiſe by thoſe that follow it. Agreeable to which is this memorable Paſſage in a *Perſian* Writer, as related by Mr. *Pocock* (in his Notes upon *Abul Feragii*, P. 202, 203.) That in that Country they kept a ſolemn Feaſt every Year; wherein the King deſcended from his Throne, laid aſide his Royal Apparel, threw away the Veil from his Face, and converſed with the moſt ordinary People, even with the Country Swains and Huſbandmen; with whom he eat, ſaying, *I am one of you; nor can the World ſubſiſt without Tillage, which is performed by your Pains; and that Tillage ſubſiſts, is owing to the King; ſo that neither of us being able to ſubſiſt without the other, we are, as it were, individual Brethren.*

CHAP. VI.

The Vanity of Riches without Uſe; and of Children and old Age without competent Wealth. All Labour is for Neceſſaries of Life. It's good to enjoy what we have, and not deſire what we have not.

Ver. 1. THere is an evil which I have ſeen
under the ſun, and it is common
among men: 2 A man to whom God hath given
riches, wealth, and honour, ſo that he wanteth
nothing for his ſoul of all that he deſireth, yet
God giveth him not power to eat thereof, but a
ſtranger eateth it: this is vanity, and it is an evil
diſeaſe. 3 If a man beget an hundred *children*,
and live many years, ſo that the days of his
years be many, and his ſoul be not filled with
good, and alſo *that* he have no burial, I ſay, *that*
an untimely birth is better than he. 4 For he
cometh in with vanity, and departeth in darkneſs,
and his name ſhall be covered with darkneſs.
5 Moreover he hath not ſeen the ſun, nor
known *any thing*: this hath more reſt than the
other. 6 Yea, though he live a thouſand years
twice told, yet hath he ſeen no good: do not all
go to one place? 7 All the labour of man is for
his mouth, and yet the appetite is not filled. 8
For what hath the wiſe more than the fool? what
hath the poor, that knoweth to walk before the
living? 9 Better is the ſight of the eyes, than the
wandring of the deſire: this is alſo vanity and
vexation of ſpirit. 10 That which hath been, is
named already, and it is known that it is man:
neither may he contend with him that is mightier
than he. 11 Seeing there be many things that
increaſe vanity, what is man the better? 12 For
who knoweth what is good for man in this life,
all the days of his vain life which he ſpendeth as
a ſhadow? for who can tell a man what ſhall be
after him under the ſun.

That which hath been, is named already, and it is known that it is Man; neither may he contend with him that is mightier than he] The common Interpretation of Commentators is this: That *God hath appointed what every Man ſhall do; whether rich or poor*, &c. *And therefore it is in vain for them to contrive as they do, to be other than what they are.* For it is to endeavour to alter that which is immutably ſettled by the Almighty.

Biſhop *Patrick* paraphraſes the Verſe thus: And what if a Man have already arrived at great Renown (as well as Riches) ſtill it is notorious, that it is but a Man, made out of the Duſt; and therefore weak and frail, and ſubject to many diſaſtrous Events; which it is not poſſible for him, by his moſt anxious Care to prevent, or by his Power and Wealth, to throw off when he pleaſes.

CHAP. VII.

Divers pious and uſeful Obſervations and Inſtruc-
tions concerning a good Name; Mourning an
Laughter; Patience and Perſeverance; Content-
ment; Proſperity and Adverſity; Prudence an
Wiſdom; an evil Woman. Man was create
upright.

Ver. 1. A *Good* name is better than precio
ointment; and the day of death
than the day of ones birth. 2 *It is* better to g
to the houſe of mourning, than to go to th
houſe of feaſting: for that is the end of all men
and the living will lay it to his heart. 3 Sorro
is better than laughter: for by the ſadneſs of th
countenance the heart is made better. 4 Th
heart of the wiſe is in the houſe of mourning
but the heart of fools is in the houſe of mirth.
It is better to hear the rebuke of the wiſe, tha
for a man to hear the ſong of fools. 6 For
the crackling of thorns under a pot, ſo is th
laughter of the fool: this alſo is vanity. 7 Surel
oppreſſion maketh a wiſe man mad, and a gi
deſtroyeth the heart. 8 Better is the end of
thing, than the beginning thereof: and the pa
tient in ſpirit is better than the proud in ſpirit.
Be not haſty in thy ſpirit to be angry: for ange
reſteth in the boſom of fools. 10 Say not thou
What is *the cauſe* that the former days were bette
than theſe? for thou doſt not enquire wiſely con
cerning this. 11 Wiſdom is good with an inhe
ritance: and *by it there is* profit to them that ſe
the ſun. 12 For wiſdom is a defence, and mo
ney is a defence: but the excellency of know
ledge *is*, *that* wiſdom giveth life to them th
have it. 13 Conſider the work of God: fo
who can make *that* ſtraight which he hath mad
crooked? 14 In the day of proſperity be joyfu
but in the day of adverſity conſider: God al
hath ſet the one over againſt the other, to th
end that man ſhould find nothing after him. 1
All *things* have I ſeen in the days of my vanity
there is a juſt man that periſheth in his righteou
neſs, and there is a wicked man that prolonget
his life in his wickedneſs. 16 Be not righteou
overmuch, neither make thyſelf overwiſe; wh
ſhouldeſt thou deſtroy thyſelf? 17 Be not over
much wicked, neither be thou fooliſh: wh
ſhouldeſt thou die before thy time? 18 *It is* goo
that thou ſhouldeſt take hold of this, yea al
from this withdraw not thine hand: for he th
feareth God ſhall come forth of them all. 1
Wiſdom ſtrengtheneth the wiſe, more than te
mighty men which are in the city. 20 Fo
there is not a juſt man upon earth that doet
good and ſinneth not. 21 Alſo take no hee
unto all words that are ſpoken; leſt thou he
thy ſervant curſe thee. 22 For oftentimes al
thine own heart knoweth that thou thyſelf lik
wiſe haſt curſed others. 23 All this have
proved by wiſdom: I ſaid, I will be wiſe, b
it was far from me. 24 That which is far o
and exceeding deep, who can find it out? 25
applied mine heart to know, and to ſearch, a
to ſeek out wiſdom, and the reaſon *of thing*
and to know the wickedneſs of folly, even
fooliſhneſs and madneſs: 26 And I find mo
bitter than death, the woman whoſe heart
ſnares and nets, and her hands as bands: who
pleaſe

pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her. 27 Behold, this have I found (ſaith the preacher) *counting* one by one, to find out the account: 28 Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found, but a woman among all thoſe have I not found. 29 Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

Better is the End of a Thing than the Beginning ereof; and the patient in Spirit is better than the ud in Spirit] This Verſe is thus excellently para- hraſed by *Corranus*: It is no ſmall Part of Wiſdom, ys he, to judge of Things, and of Buſineſs propoſed us, ſlowly and maturely, &c. for we ſee frequently t inconſiderable Men finding a Thing very hard d difficult in the Beginning, and never thinking how fitable and pleaſant the Iſſue may prove, immediately ſpond; and out of an Impatience, ſhall I ſay, or ſhneſs of Mind, deſiſt from the moſt excellent En- prizes, and many-times betake themſelves to worſe. om which Raſhneſs and Inconſtancy he will be very r removed, who, endued with divine Wiſdom, waits r the happy Concluſion of his Affairs. And unto this thing contributes more, than a ſlow, conſtant, and tient Mind, that can endure Labour and Pains; ich, ſtedfaſtly and quietly conſidering how fruitful e End may be which he affects, will not ſuffer him- lf by any Difficulty, Trouble or Wearineſs which he eets withal in the Beginning, to be drawn from his urpoſe. Far different from thoſe, who, out of a ud, arrogant Humour, think it Baſeneſs, and unbe- ming a gallant Man, to attend upon the ſlow and urely Progreſſes of Things, and to expect their vents.

Be not righteous over-much, neither make thyſelf over- ſe] Dr. *Hammond* makes the firſt Clauſe, to be the jection of a Worldling, who takes that for an Ex- ſs of Duty, which brings any Damage, or worldly ſtruction upon him. Which is anſwered, Ver. 17. *e not wicked over-much*, &c. that is, the Fears, and m thence the prudential (but oftentimes very im- ous) Practices of the Worldling, are the more pro- ble Path to the moſt haſty Ruins.

But this, *Patrick* thinks, is not coherent with the ſt of the Chapter; and therefore rather follows the Opinion of *Gregory Nazianzen*; who interprets it of at and Zeal, more than needs, without Reaſon or ſcretion: Which, as it makes all the Schiſms in the World, ſo produces a great many other Evils. And e ſame Paſſion, ſaith he, is both about Righteouſneſs d about Wiſdom.

Grotius expounds it of a vain Affectation of Juſtice d Wiſdom. Which Interpretation is, in Part, fol- w'd by Lord *Bacon*, who thus diſcourſes upon it. There are Times, ſaith *Tacitus*, wherein great Vir- tues are expoſed to certain Ruin. And this Fate befals Men eminent for Courage, or Juſtice; ſometimes ſuddenly, ſometimes foreſeen afar off. But if *Prudence* be alſo added to their other Accompliſhments; that is, if they be wary and watchful over their own Safety; then they gain thus much, that their ſudden Deſtruction proceeds from Counſels altogether hidden and obſcure; by which both Envy may be avoided, and their Ruin fall upon them unprovided. As for that *nimium (over-much)* which is ſet down in the Parable (ſince they are not the Words of ſome *Periander*, but of *Solomon*, who now and then notes the Evils in Men's Lives, but never commands them) it is not to be underſtood of Virtue itſelf (in which there is no *Nimium*) but of a vain and invidious Affectation and Oſtentation thereof.'

CHAP. VIII.

Of Obedience to a King. Sin unpuniſhed hardens the Sinner. Obſervations upon the Righteous and Wicked. Mirth recommended. God's Ways unſearchable.

Ver. 1. WHO is as the wiſe man? and who knoweth the interpretation of a thing? a mans wiſdom maketh his face to ſhine, and the boldneſs of his face ſhall be changed. 2 I counſel thee to keep the kings commandment, and *that* in regard of the oath of God. 3 Be not haſty to go out of his ſight: ſtand not in an evil thing, for he doth whatſoever pleaſeth him. 4 Where the word of a king is, *there is* power: and who may ſay unto him, What doeſt thou? 5 Whoſo keepeth the commandment ſhall feel no evil thing: and a wiſe mans heart diſcerneth both time and judgment. 6 Becauſe to every purpoſe there is time, and judgment; therefore the miſery of man is great upon him. 7 For he knoweth not that which ſhall be: for who can tell him when it ſhall be? 8 *There is* no man that hath power over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no diſcharge in *that* war, neither ſhall wickedneſs deliver thoſe that are given to it. 9 All this have I ſeen, and applied my heart unto every work that is done under the ſun: *there is* a time wherein one man ruleth over another to his own hurt. 10 And ſo I ſaw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had ſo done: this is alſo vanity. 11 Becauſe ſentence againſt an evil work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil. 12 Though a ſinner do evil an hundred times, and his days be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him: 13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* days *which are* as a ſhadow; becauſe he feareth not before God. 14 There is a vanity which is done upon the earth, that there be juſt men unto whom it happeneth according to the work of the wicked: again, there be wicked men to whom it happeneth according to the work of the righteous: I ſaid, that this alſo is vanity. 15 Then I commended mirth, becauſe a man hath no better thing under the ſun, than to eat, and to drink, and to be merry: for that ſhall abide with him of his labour, the days of his life, which God giveth him under the ſun. 16 When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth; (for alſo *there is that* neither day nor night ſeeth ſleep with his eyes) 17 Then I beheld all the work of God: that a man cannot find out the work that is done under the ſun: becauſe though a man labour to ſeek it out, yet he ſhall not find; yea further, though a wiſe man think to know it, yet ſhall he not be able to find it.

And ſo I ſaw the Wicked buried, who had come and gone from the Place of the Holy, and they were forgotten in the City where they had ſo done; this is alſo Vanity] Thus paraphraſed by *Patrick*: And among other Things, I alſo obſerved ſuch wicked Men carried to their Graves, who had been honoured as Gods while they lived, becauſe they were God's Miniſters, and ſat in the Judgment Seat, in that very Place where he himſelf is preſent, but were no ſooner gone, but they were forgotten in that very City where they had enjoyed ſuch high Authority; ſo vain is the Pomp wherein great Men live, and wherein they are buried, which vaniſhes together with them; and if they were not good in their Place, is no more remembered.

CHAP. IX.

Divers Obſervations concerning Providence, in the Diſtribution of its Gifts to the Righteous and the Wicked. An Exhortation to Diligence in our Calling, and to leave the Iſſue to God. The Praiſe of God.

Ver. 1. FOR all this I conſidered in my heart even to declare all this, that the righteous, and the wiſe, and their works are in the hand of God: no man knoweth either love, or hatred, by all *that is* before them. 2 All *things come* alike to all, *there is* one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an oath. 3 This is an evil among all *things* that are done under the ſun, that *there is* one event unto all: yea, alſo the heart of the ſons of men is full of evil, and madneſs is in their heart while they live, and after that *they go* to the dead. 4 For to him that is joined to all the living, there is hope: for a living dog is better than a dead lion. 5 For the living know that they ſhall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten. 6 Alſo their love, and their hatred, and their envy is now periſhed; neither have they any more a portion for ever in any *thing* that is done under the ſun. 7 Go thy way, eat thy bread with joy, and drink thy wine wirh a merry heart; for God now accepteth thy works. 8 Let thy garments be always white; and let thy head lack no ointment. 9 Live joyfully with the wife whom thou loveſt, all the days of the life of thy vanity, which he hath given thee under the ſun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takeſt under the ſun. 10 Whatſoever thy hand findeth to do, do it with thy might; for *there is* no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt. 11 I returned, and ſaw under the ſun, that the race is not to the ſwift, nor the battel to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill, but time and chance happeneth to them all. 12 For man alſo knoweth not his time, as the fiſhes that are taken in an evil net, and as the birds *that are* caught in the ſnare; ſo are the ſons of men that are ſnared in an evil time, when it falleth ſuddenly upon them. 13 This wiſdom have I ſeen alſo under the ſun, and it ſeemed great unto me: 14 *There was* a little city, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it: 15 Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city; yet no man remembred that ſame poor man. 16 Then ſaid I, Wiſdom is better than ſtrength: nevertheleſs, the poor mans wiſdom is deſpiſed, and his words are not heard. 17 The words of wiſe men are heard in quiet, more than
the cry of him that ruleth among fools. 18 Wi
dom is better than weapons of war: but one ſi
ner deſtroyeth much good.

No Man knoweth either Love or Hatred, by all th
is before them] Tho' *Solomon* had often, and con
dered that Queſtion, *Why the Good and Bad fare alik*
without any conſtant viſible Diſtinction? yet he cou
come to no Reſolution about it, but this; That
ought not to ſhake our Belief of God's Love to vi
tuous Men (which is expreſſed in that Phraſe, *in t*
Hand of God; wherein are included all the Effects
his Kindneſs and Care) and that we muſt not jud
Men to be good or bad, by what befals them in th
outward Eſtates. So thoſe Words are moſt natural
interpreted, *A Man knoweth not Love or Hatred,* &
which ſome indeed refer unto Men, not unto God,
this Senſe; *No Man knows certainly what is beſt f*
him in this World; and conſequently cannot tell wh
he ſhould deſire, and what deprecate, of all the Thin
that are before him. For thoſe Things which
hates, and is averſe unto, may be as good for hi
as thoſe which he loves, and wiſhes to enjoy.
thus, No Man knows whether that which he love
or that which he hates ſhall befal him; but *all Thin*
are before them; that is, are appointed how they ſh
be, antecedent to the Will of Men. Thus *Eben Ez*
And there are thoſe that interpret that Phraſe, *bef*
them, in this Manner: *They ſee the Good and E*
which befals them, but cannot foreſee it till it come u
them. And ſome join both together thus; *Neither*
Favour nor Diſſavour of Men, neither their approvi
or oppoſing what we do, is any certain Mark that we
good or bad.

As for that Doctrine which many great Writers
the *Roman* Church have built upon this Text, that
Man can be certain whether he be in the Favour of G
or no, while he is in this Life; *Melancthon* truly ca
it *Interpretatio Monachorum*; the Inpretation of t
Monks; who diſtorted the Words of *Solomon*, a
wreathed them to their own Dotages. For it is Ma
neſs, ſaith he, in another Place, to ſay, that we kno
not whether Murderers and Adulterers are worthy
God's Hatred.

CHAP. X.

Obſervations on Wiſdom and Folly; of Rulers
Talkativeneſs, Imprudence, and its Miſchief
Kings hurtful and deſirable. Of Sloth; Feaſt
and curſing the King.

Ver. 1. DEAD flies cauſe the ointment
the apothecary to ſend forth a ſtink
ing ſavour: *ſo doth a* little folly him that is in re
putation for wiſdom and honour. 2 A wiſe man
heart is at his right hand; but a fools heart is a
his left. 3 Yea alſo when he that is a fool walk
eth by the way, his wiſdom faileth *him*, and h
ſaith to every one *that* he is a fool. 4 If the ſpi
rit of the ruler riſe up againſt thee, leave not th
place; for yielding pacifieth great offences.
There is an evil *which* I have ſeen under the ſun
as an error *which* proceedeth from the ruler.
Folly is ſet in great dignity, and the rich ſit i
low place. 7 I have ſeen ſervants upon horſes
and princes walking as ſervants upon the earth
8 He that diggeth a pit, ſhall fall into it; an
whoſo breaketh an hedge, a ſerpent ſhall bit
him. 9 Whoſo removeth ſtones, ſhall be hur
therewith; and he that cleaveth wood, ſhall b
endangered thereby. 10 If the iron be blunt
and he do not whet the edge, then muſt he pu
to more ſtrength; but wiſdom is profitable t
direct. 11 Surely the ſerpent will bite withou
enchant-

enchantment, and a babbler is no better. 12
The words of a wiſe mans mouth are gracious:
but the lips of a fool will ſwallow up himſelf. 13
The beginning of the words of his mouth is fooliſhneſs: and the end of his talk is miſchievous
madneſs. 14 A fool alſo is full of words: a man
cannot tell what ſhall be; and what ſhall be after
him, who can tell him? 15 The labour of the
fooliſh wearieth every one of them, becauſe he
knoweth not how to go to the city. 16 Wo to
thee, O land, when thy king is a child, and thy
princes eat in the morning. 17 Bleſſed art thou,
O land, when thy king is the ſon of nobles, and
thy princes eat in due ſeaſon, for ſtrength and
not for drunkenneſs. 18 By much ſlothfulneſs
the building decayeth, and through idleneſs of
the hands the houſe droppeth through. 19 A
feaſt is made for laughter, and wine maketh
merry: but money anſwereth all *things*. 20
Curſe not the king, no not in thy thought, and
curſe not the rich in thy bed-chamber: for a bird
of the air ſhall carry the voice, and that which
hath wings ſhall tell the matter.

Surely the Serpent will bite without Enchantment, and a Babler is no better] Various have been the Expoſitions of this Verſe; according to the *Hebrew* Phraſe, *Maſter of the Tongue*, is expounded, either of a *mere Babler*, and looſe Talker; or of a *Backbiter* and Slanderer. I have taken it in the latter Senſe, ſays *Patrick*; and the former Part of the Verſe may either ſignify a Serpent that is not inchanted; or that cannot be inchanted, by any Means. For ſome ſuch Sort of Serpents there were, as *Bochart* obſerves, and as appears out of *Jer.* viii. 17. and other Places of holy Scripture. Unto which, the Backbiter and Detractor may be beſt compared: For nothing will reſtrain his virulent Humour, nor defend one from the Miſchief which he doth in Secret. This Verſe may be connected with the precedent Matter, tho' we ſhould take the Words in the common Senſe: Which is this; that as a Serpent will bite if he be not charmed; ſo will he do Miſchief that talks much, if he govern not his Tongue with great Wiſdom. Or, as others interpret the latter Part of the Verſe, a Man's Words tho' never ſo eloquent (for ſo the Word *lachaſch* is uſed *Iſa.* iii. 3.) will do no good to pacify a Prince's Mind, if he be not charmed at the very firſt, before he have fixed his Anger.

Others take this Verſe ſeparate from the reſt, and underſtand no more by it, than this; that a Calumniator is like a Serpent that bites ſecretly, without ſo much as giving Warning by its Hiſſing. So *Melancthon*, who truly obſerves, that Calumny is a moſt grievous Peſtilence, which rages and deſtroys whole Countries. For it firſt kindles Diſſentions; and thence ariſe Confuſion of Religion, Wars and Deſolations. Or, according to our Tranſlation, *A Babler can no more reſtrain from blurting out his own and others Secrets, than a Serpent, if he be not charmed, can do from biting.* Which may be referred alſo to the Matter foregoing, in this Manner: He that gives himſelf a Liberty of talking every Thing, blurts out even the Secrets, and the Vices of Princes; whereby he not only makes himſelf odious, but procures his own Deſtruction.

CHAP. XI.

Several moral Duties recommended to our Practice. Obſervations concerning the Ways of Providence. In the Midſt of Pleaſures think of Judgment.

Ver. 1. CAST thy bread upon the waters:
for thou ſhall find it after many days,
Give a portion to ſeven, and alſo to eight;
for thou knoweſt not what evil ſhall be upon the
earth. 3 If the clouds be full of rain, they
empty *themſelves* upon the earth: and if the tree
fall toward the ſouth, or toward the north, in
the place where the tree falleth, there it ſhall be.
4 He that obſerveth the wind, ſhall not ſow;
and he that regardeth the clouds ſhall not reap.
5 As thou knoweſt not what is the way of the
ſpirit, nor how the bones do grow in the womb
of her that is with child: even ſo thou knoweſt
not the works of God who makeſt all. 6 In the
morning ſow thy ſeed, and in the evening withhold not thine hand: for thou knoweſt not whether ſhall proſper, either this or that, or whether
they both ſhall be a like good. 7 Truly the
light is ſweet, and a pleaſant *thing* it is for the
eyes to behold the ſun. 8 But if a man live
many years and rejoice in them all; yet let him
remember the days of darkneſs, for they ſhall be
many. All that cometh is vanity. 9 Rejoice,
O young man, in thy youth, and let thy heart
cheer thee in the days of thy youth, and walk in
the ways of thy heart, and in the ſight of thine
eyes: but know thou, that for all theſe *things*
God will bring thee into judgment. 10 Therefore remove ſorrow from thine heart, and put
away evil from thy fleſh; for childhood and youth
are vanity.

Caſt thy Bread upon the Waters; for thou ſhalt find it after many Days] *Charity* being the Subject of his Diſcourſe in the firſt ſix Verſes of this Chapter, he begins with the proper Object of it; Thoſe who, as our Saviour ſpeaks, *Luke* xiv. 14. are not likely to recompence us again. Thus this firſt Verſe (about which there are various Conceits) I think, ſays *Patrick*, may be moſt naturally expounded: And it is a very antient Expoſition, as appears by the Words of *Gregory Thaumaturgus*, which are theſe in *Engliſh*; *It is juſt to communicate unto others*, &c. *for, tho' for the preſent it may ſeem to be loſt, (and thrown away, as we ſpeak) like the Bread that is caſt upon the Water; yet, in Proceſs of Time, thy Love to Mankind will appear not to be unprofitable and without Fruit.* And after the ſame Manner *Gregory Nazianzen*, in After-times, ſpeaking of the Liberality of his Father to the Poor, ſaith, he proceeded upon this Maxim: That it is much better, for the Sake of thoſe who may be worthy, to give to thoſe who are unworthy, than for fear of beſtowing our Charity upon the unworthy, let worthy People want it. To which he refers the Words in the Text, *Caſt thy Bread upon the Water; which is not thrown away and quite loſt, in the Account of him who juſtly eſtimates Things; but is ſent thither where all that we do is laid up, and ſhall in due Seaſon meet us again, tho' we think not of it.*

And to ſtrengthen this, it is obſerved by ſome, that *Waters* in Scripture ſignify great Affliction and Miſery, *Pſ.* xviii. 17. lxvi. 12. And therefore the Senſe of the Proverb is not, of ſowing in a fertile Ground, by the Rivers, or in a Soil well watered, from whence Men naturally expect a fruitful Crop (as ſome expound it) but of Sowing (*i. e.* giving Alms) there, from whence we expect no Fruit; no more than if we threw the Seed in a rapid River, in which it is carried away, no Body knows whither, and ſeems utterly loſt.

Give a Portion to ſeven, and alſo to eight] As in the firſt he has Reſpect to the *Quality* of the Perſons, unto whom we are to give; ſo here to the *Number* of them, and the *Quantity* of our Alms; which is expected perhaps by great Multitude. *Seven* is a complete Number; *eight* added to it denotes ſomething above that which we account Perfection. *Greg. Nazianzen*, ſpeaking of his Father, ſays, that *he gave not only out of his Superfluity, but out of his Neceſſaries, according to the Preſcription of Solomon, Give a Portion to ſeven;*

but if an eighth came, he was not here ſparing; but much more ready to give, than others are to get. In ſhort, he means give *moſt liberally, not ſparingly, but profuſely.*

CHAP. XII.

Early Piety recommended before old Age come on. A Deſcription of old Age. The Sum of all, is to fear God, and honour the King.

Ver. 1. REmember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them. 2 While the ſun, or the light, or the moon, or the ſtars be not darkened, nor the clouds return after the rain: 3 In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that look out of the windows be darkened, 4 And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low; 5 Alſo *when* they ſhall be afraid, of *that which is* high, and fear *ſhall be* in the way, and the almond-tree ſhall flouriſh, and the graſhopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets: 6 Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern. 7 Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it. 8 Vanity of vanities, ſaith the preacher; all is vanity. 9 And moreover, becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, and ſet in order many proverbs. 10 The preacher ſought to find out acceptable words, and *that which was* written was upright, even words of truth. 11 The words of the wiſe are as goads, and as nails faſtened by the maſters of aſſemblies, *which* are given from one ſhepherd. 12 And further, by theſe, my ſon, be admoniſhed: of making many books *there is* no end, and much ſtudy is a wearineſs of the fleſh. 13 Let us hear the concluſion of the whole matter, Fear God, and keep his commandments: for this is the whole duty of man. 14 For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.

While the Sun, or the Light, or the Moon, or the Stars be not darkened] Theſe Words, ſays *Patrick*, intimate the univerſal Decay of the whole Frame of Nature, and a failing of the Mind in all its Faculties and Powers. Some will have it, that ſomething particular is ſignified by every Word; that by the *Sun* may be meant the Soul itſelf; by the *Light* its Underſtanding; by the *Moon* his Will; by the *Stars*, all the Notions in his Mind and Memory, with all the Affections and Paſſions in the Will: Juſt as *Sun*, *Moon*, and *Stars*, in *Joſeph*'s Dream, ſignified his *Father*, his *Mother*, and *Brethren*. And ſo the Senſe of the Verſe is, the Mind of Men grows feeble in all its Powers; the Underſtanding dimſighted; the Memory forgetful; the Reaſon weak and childiſh, (giving ſuch a feeble Light, that it can neither direct ourſelves or others) the Will liſtleſs in all its Deſires, dull about our greateſt Concerns, wavering and inconſtant in all Reſolutions, *&c.* But the Interpretation firſt mentioned, ſeems moſt reaſonable. — Others ſay, the Meaning is, that *there i* *nothing but Darkneſs*; i. e. a moſt uncomfortable Condition; like that when the Heavens are clouded Day and Night.

Nor the Clouds return after the Rain] This refers to the diſmal Condition a Man is in at that Time; when one Trouble treads upon the Heels of another; a Succeſſion of Miſery, Grief, Pain, or Weakneſs, drawing on one another.

When the Keepers of the Houſe ſhall tremble] He reſembles the Shoulders, Arms, and Hands, to *th* *Keepers of the Houſe*, that is, the Body; becauſe by them we are defended from Dangers; Food and Phyſick adminiſtered; and Arts and Manufactures exerciſed, as long there is Strength; but in old Age, the Nerves, Tendons, and Ligaments flag, and theſe *Keepers* ſhak and *tremble*, and grow ſo uſeleſs, that we can neithe help ourſelves or others.

And the ſtrong Men ſhall bow themſelves] That is, the Thighs, Legs, and Feet, which are the Supporters and Pillars, as it were of the whole Fabrick; till old Age quite diſables them for this Office, an makes the Knees bend under the Burden of the Bod alone.

And the Grinders ceaſe becauſe they are few] Tha is, the *Teeth*, compared to the upper and nether Millſtone, which grind the Corn, and prepare it for Bread as the *Teeth*, by chewing the Meat, prepare it for th Stomach.

And thoſe that look out of the Windows be darkened That is, the Sight of the Eyes is decayed. When Me grow into Years, their Sight grows dull, becauſe, a *Ariſtotle* obſerves, *in the Eyes of old Men, the Skin i both hard, and alſo rugged, ſo that their Sight is ob ſcured.*

And the Doors ſhall be ſhut in the Streets, and th Sound of the Grinding is low] That is, they are ſhu out of all publick Meetings, becauſe of the Lowneſs o their Voice, which formerly was as loud as a Mill And there is little Reaſon to doubt, but by *Doors* ar meant the Lips, and by the *Lowneſs of the Sound o Grinding*, the Lowneſs of the Voice, from the Loſs o Teeth, or the Weakneſs of Reſpiration; in ſhort, fro the Defect there is in the Organs of Speech.

And he ſhall riſe up at the Voice of the Bird and a the Daughters of Muſick ſhall be brought low] That i he cannot recruit himſelf as he was wont, by Reſt; fo ſound Sleep departs from his Eyes; and he awaken as early as the Birds, but is not pleaſed at all with the Songs; his Hearing being ſo dull and flat, that he not moved by the beſt Muſick in the World, tho' h liſten and incline his Ears to it with never ſo much Di ligence.

When they ſhall be afraid of that which is high The Paſſion of Fear is incident to old Men; and the are afraid of high Things, leſt they ſhould fall upo them; or of high Places, of going up Hills or Stair which is irkſome to them, becauſe of their Weakneſ Giddineſs, or Dread of falling.

Fear ſhall be in the Way] Leſt as they are walking they ſhould ſtumble, fall, or be thruſt down.

The Almond Tree ſhall flouriſh] Their Head ſhall b as full of grey Hairs, as the Almond Tree is of whi Flowers.

The Graſhopper ſhall be a Burden] If it accidental hops or reſts upon them; they cannot endure the lea Burden, being a Burden to themſelves.

Or ever the Silver Cord be looſed, or the golden Bo be broken, or the Pitcher be broken at the Fountain, the Wheel broken at the Ciſtern] By the *Silver Cord* ſignified the Pith, or Marrow of the Back-bone, whi riſes in the Brain, and thence deſcends by the Extr mity of the Back-bone, together with the Nerves an Sinews, which, as Anatomiſts obſerve, are nothing b the Production and Continuation of the Marrow. Th Silver Cord is looſed, broken, relaxed, obſtructed diſabled for its proper Service.

Anſwerable hereunto, by the *Golden Bowl* is in mated the Membranes of the Brain, particularly t innermoſt, called the *Pia Mater*, becauſe with a m therly Care it defends the Brain, and aſſiſts and governs its Actions, inſinuates itſelf into all Parts of the Brain, following its various Windings and Turnings, keeping each Parcel of it in its proper Place, and diſtinguiſhing and dividing one Part from another, to prevent Diſorder and Miſchief. This is not unfitly called a *Bowl*, partly, becauſe it is round, and partly, becauſe it receives, and contains in it all the Subſtance of the Brain; and a *golden* Bowl, partly for its Preciouſneſs and Uſefulneſs, partly for its Colour, which is ſometimes yellow. This may properly be ſaid to be *broken*, becauſe, at the Approach of Death, it is often ſhriveled up or broken.

In the two laſt Clauſes, *Solomon* deſcribes the chief Organs or Veſſels for the Production, Diſtribution, and Circulation of the Blood in Man's Body. For, tho' the Doctrine of the Circulation of the Blood, lay hid and unknown for many Ages, and the Honour of the Invention of it is juſtly aſcribed to a Phyſician of our own Country, Dr. *Hervey*, yet it is not improbable that it was well known to *Solomon*.

According to this Notion, *the Fountain* is the Right Ventricle of the Heart, which is now acknowledg'd to be the Spring of Life, and of vital Spirits; and *the Pitcher* is the Veins which convey the Blood from it to other Parts, and eſpecially the arterial Vein, as Anatomiſts call it, by which it is tranſmitted to the Lungs, and thence to the Left Ventricle of the Heart, where it is better elaborated, and then by the Pulſe thrown out into the Artery, or *Arteria aorta*, and by its Branches diſperſed into all the Parts of the Body, to give them Life and Vigour; which being done, the Reſidue of the Blood is carried back by the Veins into the Right Ventricle of the Heart, whence it is diſpoſed, and ſo runs in a perpetual Round, unleſs obſtructed by ſome Diſorder in the Body.

The *Ciſtern* is the Left Ventricle of the Heart, and the *Wheel* ſeems to be the great Artery that is joined to it, and fitly ſo called, becauſe it is the firſt and great Inſtrument of this Rotation or Circulation of the Blood, which, by the Pulſe, is forcibly thruſt out into all Parts of the Body, whence by various Windings and Turnings, it returns thither again, and thus continues its Journey, whilſt Life and Health laſt; and when any of theſe are diſabled for the Diſcharge of their Functions, then are they properly ſaid to be *broken*.

The Pitcher is broken at th eFountain, when the Veins do not return the Blood to the Heart, but ſuffer it to ſtand ſtill and cool within; whence comes that Coldneſs of the outward Parts, which is a near Fore-runner of Death.

And the Wheel is broken at the Ciſtern, when the great Arteries do not perform their Office of conveying the Blood into the Left Ventricle of the Heart, and of thruſting it out thence into the leſſer Arteries; whence comes a ceaſing of the Pulſe, a certain Signal of approaching Death.

AN
EXPOSITION
OF
The *SONG* of *SOLOMON*.

The ARGUMENT.

That this Book was compoſed by Solomon *is no more doubted, than that he was the Author of the tw foregoing.*

And that it was always looked upon as an Holy Book, treating of ſome ſpiritual and divine Matter, ap pears from its being among the reſt of that Kind. Nor hath it been doubted of by any conſiderab Numbers of Men, either among Jews *or* Chriſtians, *but only by a few ſingular Perſons; who ought t have looked upon thoſe bleſſed Fathers, who placing this Song among the Divine Writings, took it to b for the Uſes of the Church, as Men of greater Judgment, and more ſpiritual than themſelves. An they ought likewiſe to have conſidered, that we have, in Effect, the Teſtimony of the Holy Ghoſt him ſelf, for its Divine Authority:* Ezra, *a Man excelling in Virtue, and full of the Holy Spirit, havin thought this worthy of Room among thoſe Sacred Volumes, which he gathered together after their Re turn from the Captivity of* Babylon.

And accordingly, a great many holy Men have illuſtrated it with their Commentaries and Interpretation or have ornamented their Writings with its Sentences; ſuch as Euſebius, Origen, Cyprian, *and other more antient than theſe, and nearer to the Times of the Apoſtles.*

Nor doth it ſeem hard, either to find out what that ſpiritual Matter is, of which the Wiſe-man here trea (eſpecially ſince all Chriſtian *Writers have from the Beginning applied this* Song *to* Chriſt *and th* Church) *or to give an Account of the Riſe and Original of ſuch ſublime Contemplations.*

The great Prophet David *having plainly foretold, that a far more glorious King than his Son* Solomon *ſhould one Day ariſe (as we read in the* Song *he made at his Marriage,* Pſ. xlv.) *and likewiſe mor expreſly propheſied of his Divinity, Royal Majeſty, Prieſthood,* &c. (*Pſ.* cx.) *and again reſumed thi Argument juſt before his Death, when he cauſed his Son* Solomon *to be crowned, and to ſit upon h Throne,* (Pſ. lxxii.) *it ſtirred up the longing Deſires of* Solomon, *after the Coming of this moſt illuſtrio Prince; and made him ſtudy to have, at leaſt, as clear a Sight of Him, as was poſſible to be attaine afar off. And that he might ſtir up the ſame Deſire in the whole Nation, after his appearing, h caſt his Meditations on this Subject into a* Song, *in the Form of a* Paſtoral Eclogue: *In which ſevera Perſons being introduced who ſpeak their Parts, it may be called a* Dramatick Poem. *And ſo it i ſtiled by St.* Greg. Nazianzen, *in his 31ſt Oration, where he quotes a Paſſage (as his Words are) ou* of this Bridal Interlude and Song.. *For a* Drama, *as the* Greeks *teach us, conſiſts in the Change o Perſons, ſome of whom enter, others come to them, others withdraw, till the whole Work be compleate by this ſhifting and Alteration of the Perſons.*

Now the Perſons who compoſe this Song, *the* Bridegroom, *the* Bride, *the* Virgins *attending on he and the* Youths *attending on him; to whom ſome add the* Siſter *of the Spouſe mentioned Ch.* viii. *an the* Watchmen *and* Daughters of Jeruſalem, *who are introduced in their Turns. For Example firſt, the Bride and her Companions comes in, and ſaith,* Let him kiſs me with the Kiſſes of his Mouth &c. *Then the Bridegroom appears, and ſaith,* If thou knoweſt not, O faireſt, &c. *After whic he ſeems to withdraw himſelf, leaving the Bride and her Companions alone upon the Stage (while h ſits at his Repaſt, Ver.* 12.) *who thus ſpeak to her,* We will make thee Borders of Gold, &c *And then ſhe ſpeaks again, Ver.* 13. *and he returns and ſpeaks, Ver.* 15.

And none need wonder that he ſpeaks wholly of this great Shepherd *of the Sheep, this glorious King; fo ſo doth his Father* David *in the cxth* Pſalm, *which can be applied to no other Perſon whatſoever; an ſo doth the Prophet* Iſaiah *in After-times, in his* liiid *Chapter. Which, tho' ſome have endeavoured t accommodate firſt to another Perſon, yet have failed in their Attempt; and never could find any t whom it was ſo literally fulfilled, as in our bleſſed Saviour; who alone was there intended; as he ſeem to be here alſo in this preſent* Song of Solomon.

Where it need not ſeem ſtrange, that he is compared to a Bridegroom, *and the Church to a* Bride, *if w but reflect upon the xlvth* Pſalm; *and obſerve how* Solomon *doth only follow the Metaphor wherei his Father* David *had repreſented this Myſtery; and obſerve withal, that it is the common Languag of the Prophets, who compare* Jeruſalem *and* Zion *(under which Names is comprehended the whol*

Churc

Church of the Jews) *to a Virgin, called frequently* the Virgin Daughter of Sion, *&c. whom* God *had eſpouſed unto himſelf.*

As to the preciſe Time when Solomon *wrote this Book, it cannot certainly be known: But it is very probable, that it was not long after* Solomon *was ſeated on his Throne; and had both the Prophecy of his Father* David *freſh in his Mind, and was alſo ſtrongly affected with the Love of God to himſelf. He being filled then likewiſe with incomparable Wiſdom from above; ſuch Wiſdom that it brought the Queen of* Sheba *to diſcourſe with him, having* heard the Fame of Solomon, becauſe of the Name of the Lord, 1 *Kings* x. 1. *That is, as ſome of the* Hebrews *expound it, becauſe ſhe underſtood that the Wiſdom which was in him, was not merely natural, like that of the Philoſophers and Eaſtern Sages, but Divine and Heavenly, by a ſpecial Inſpiration from above; whereby he was enabled to anſwer the hardeſt Queſtions.*

At that Time, when theſe celeſtial Gifts were newly poured into him, (which the Cabbaliſts *call* the Unction of the Holy Ghoſt, *or the* ſacred Name *of which* Solomon *ſpeaks, ſay they, when he ſays, in the Beginning of this* Song, Thy Name is as an Ointment poured out) *we may well conceive his Mind ſhined in its greateſt Purity and Clearneſs; and enjoying the ſweeteſt and moſt perfect Peace and Tranquillity, was the fitter for ſuch Divine Meditations as theſe, which are the Subject of this Holy Book. The Senſe of which ſeems to be expreſſed in* 2 Cor. xi. 2. *where St.* Paul, *who was not* rude in Knowledge, *Ver. 6. but mightily verſed, as that Word* Knowledge *ſignifies, in the Myſteries of the* Old Teſtament) *puts the Church of* Corinth *in Mind of his ſolicitous Concern for them, in theſe Words,* I have eſpouſed you to one Huſband, that I may preſent you as a chaſte Virgin unto Chriſt. *For of that one* Huſband *alone, and of that* pure Virgin, *and no other, and of their* Eſpouſals, Love, *and* Union, *is this incomparable* Song of Solomons *to be underſtood and expounded.*

CHAP. I.

Deſcription of the earneſt Longings of the Church after Chriſt; *his Direction and Command, Commendation and Promiſes. The Church's Commendation of* Chriſt.

r. 1. THE ſong of ſongs, which is Solomons. 2 Let him kiſs me with the
ſſes of his mouth: for thy love is better than
ine. 3 Becauſe of the ſavour of thy good oint-
nts, thy name is as ointment poured forth,
erefore do the virgins love thee. 4 Draw me,
e will run after thee: the king hath brought me
o his chambers: we will be glad and rejoice in
e, we will remember thy love more than wine:
e upright love thee. 5 I am black, but comely,
ye daughters of Jeruſalem, as the tents of Ke-
, as the curtains of Solomon. 6 Look not
on me, becauſe I am black, becauſe the ſun
h looked upon me: my mothers children were
gry with me, they made me the keeper of the
eyards, but mine own vineyard have I not
. 7 Tell me, O thou whom my ſoul lov-
, where thou feedeſt, where thou makeſt *thy*
to reſt at noon: for why ſhould I be as one
t turneth aſide by the flocks of thy compa-
ns? 8 If thou know not, O thou faireſt
ong women, go thy way forth by the foot-
s of the flock, and feed thy kids beſide the
pherds tents. 9 I have compared thee, O
love, to a company of horſes in Pharaohs
riots. 10 Thy cheeks are comely with rows
jewels, thy neck with chains of gold. 11
e will make thee borders of gold with ſtuds of
r. 12 While the king *ſitteth* at his table,
ſpikenard ſendeth forth the ſmell thereof. 13
undle of myrrhe is my well-beloved unto me;
ſhall lie all night betwixt my breaſts. 14 My
oved is unto me, as a cluſter of camphire in
vineyard of En-gedi. 15 Behold, thou art
my love; behold, thou art fair, thou haſt
s eyes. 16 Behold, thou art fair, my be-
ed, yea pleaſant: alſo our bed is green. 17
beams of our houſe are cedar, and our rafters
ir.

It ought to be premiſed, that this Book requires a ſober and pious, not a laſcivious and fooliſh Reader; for which Reaſon ſome of the antient *Hebrews* adviſed young Men to forbear the reading of it, till they were thirty Years of Age.

The Song of Songs which is Solomon's] That is, the moſt excellent of all the Songs that *Solomon* (or any other Perſon) ever compoſed; repreſenting the ardent Deſire which was in him, and which he endeavoured to excite in all the People, to enjoy that great Bleſſing of the *Meſſiah*.

Let him kiſs me with the Kiſſes of his Mouth] *Solomon* ſpeaks this in the Perſon of the *Virgin Daughter of Sion*; that is, the Church: Whom he introduces here in the moſt paſſionate Strain, wiſhing for ſome Token of Love, which is expreſſed under the Metaphor of a *Kiſs*. But there is no Mention at all of the Name, Condition, or Beauty of the Perſon whoſe Love is deſired; nor any Account given of the Beginning or Progreſs of this Deſire: But he makes her burſt out on a ſudden, and abruptly into theſe Words, *Let him kiſs me*, &c. that he might the more artificially deſcribe the Nature and Force of Divine Love: Which, when it poſſeſſes the Mind, ſnatches it from itſelf, that it is wholly in him that it loves. It thinks of nothing elſe, ſeeks nothing, wiſhes nothing, ſpeaks of nothing but this alone; and imagines that every Body elſe thinks of the ſame, and knows of whom it ſpeaks. It is juſt ſuch a Beginning as that of the lxxxviith *Pſalm*; where the *Pſalmiſt* enters upon the Deſcription of the Lovelineſs of Mount *Sion* and Mount *Moriah*, in this Manner: *His Foundation is in the holy Mountain.*

Becauſe of the Savour of thy good Ointments] *Ointments* in thoſe antient Times, made a Part of their Entertainments; with which ſome were wont to anoint their whole Heads, or at leaſt their Noſtrils; which they looked upon as conducing much to Health, as well as Pleaſure.

Therefore do the Virgins love thee] The attractive Power of Sweet Ointments, (to which *Solomon* here alludes) is notably declared in that which *Baſil* relates of the Manner of catching Doves. Which was, by breeding one Tame, and then anointing her Wings with Ointment, they let her fly away, and the ſweet Odour of the Ointment, drew abundance of Pigeons after her; which ſhe brought to the Cote of her Owner.

I am black, but comely, O ye Daughters of Jeruſalem, as the Tents of Kedar, as the Curtains of Solomon] Which *Patrick* thus paraphraſes: Do not take Offence, O ye Daughters of *Jeruſalem*, at his kind Reception of all Nations into his Kingdom, but hear their Anſwer to you, when you upbraid them with Idolatry, and all Manner of Impurity; which is the ſame with that of a lovely Shepherdeſs, when tann'd by lying much abroad in the Fields. My Complexion indeed is dark and ſwarthy; but my Features and Proportions are comely and beautiful; tho' I ſeem as ruſtick as the Skins of the Tents wherein the wild *Arabs* dwell; yet I am as amiable as the fine Linen, which makes the Curtains of the Apartment of King *Solomon*.

Tell me, O thou whom my Soul loveth, where thou feedeſt, where thou makeſt thy Flock to reſt at Noon] This Verſe ſeems to be the Voice of the whole Church, longing to be acquainted with his Doctrine; which is compared to *Food*, as his Diſciples are to *Sheep*; which Shepherds were wont in thoſe hot Countries to lead into cool Shades at Noon, that they might not ſuffer by the Heat. Unto which *Solomon* here alludes; repreſenting all pious Souls as afraid alſo of wandring from the true Shepherd, and falling like Sheep that go aſtray into the Hands of Strangers. All which Metaphors are largely purſued by our bleſſed Saviour in one of his Parables (*John* x.) as Compariſons familiarly known to his Diſciples, who found them here firſt uſed in this holy Book.

I have compared thee, O my Love, to a Company of Horſes in Pharaoh's Chariots] This Compariſon may convince us, that *Solomon* doth not aim at any ſingle Perſon in this Song (either *Pharaoh*'s Daughter, or a beautiful *Shunamite*, or any other Woman or Virgin, who would very abſurdly be compared to *a Troop of Horſes*) but at a great many united in a Body; *i. e.* the whole Company of Believers in the *Meſſiah*; who may very fitly be reſembled to the *Horſes in the Chariots of Pharaoh*, whoſe Kingdom in thoſe Days, abounded with the moſt excellent Horſes; which were famous for their Strength, and Fitneſs for Service: As may be ſeen by the Proviſion *Solomon* made for himſelf from thence, 1 *Kings* x. 28, 29, and the great Number which came from thence againſt *Jeruſalem*, in his Son's Days, 2 *Chron*. xii. 3. Long after which, we read of their great Force, *Iſa*. xxxi. 1. *Jer*. xlvi. 4, 9. and conſequently the Body of Chriſtian People, that is, the Church, being compared to a Company of them, is ſet forth thereby as very powerful, and prevailing over all Oppoſers.

My beloved is unto me as a Cluſter of Camphire in the Vineyards of Engedi] Nothing more puzzles Interpreters than thoſe Words, which we tranſlate *Cluſter of Camphire*. For our *Camphire* was unknown to the Antients, and doth not grow in Cluſters, but is the reſinous Subſtance of a Tree in *Borneo*, and in *China*; and therefore is far better tranſlated in the Margin of our Bibles, *Cypreſs*. But by *Cypreſs* is not to be underſtood the Tree that bears that Name among us; but a far more aromatick Plant in the Eaſt, which was a Kind of *Liguſtrum* or *Alcharma*, called by *Pliny Cyperus*, and ſometimes *Cyprus*; which produced a moſt ſweet Buſh of *Flowers*, and alſo *Berries*, not much different from the Fragrancy of *Spikenard*. Whence, it is likely, the famous Iſland of *Cyprus* took its Name; becauſe here (as at *Aſcalon* in *Judea*, and on the Banks of *Nile*) the beſt, that is, the moſt odoriferous *Cyprus* grows.

CHAP. II.

The excellent Majeſty of Chriſt, *and of his Church. The Benefits which the Church receives from him*; *and* Chriſt'*s Love to his Church*.

Ver. 1. I Am the roſe of Sharon, and the lily of the valleys. 2 As the lily among thorns, ſo is my love among the daughters. 3 As the apple-tree among the trees of the wood, ſo is my beloved among the ſons. I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſte. 4 He brought me to the banqueting-houſe, and his banner over me
was love. 5 Stay me with flagons, comfort me
with apples; for I am ſick of love. 6 His lef
hand is under my head, and his right hand doth
embrace me. 7 I charge you, O ye daughters
of Jeruſalem, by the roes, and by the hinds o
the field, that ye ſtir not up, nor awake my love,
till he pleaſe. 8 The voice of my beloved! be-
hold, he cometh leaping upon the mountains,
ſkipping upon the hills. 9 My beloved is like
a roe, or a young hart: behold, he ſtandeth be-
hind our wall, he looketh forth at the windows,
ſhewing himſelf through the latteſs. 10 My be-
loved ſpake, and ſaid unto me, Riſe up my love,
my fair one, and come away. 11 For lo, the
winter is paſt, the rain is over, and gone. 12
The flowers appear on the earth, the time of the
ſinging of birds is come, and the voice of the
turtle is heard in our land. 13 The fig-tree put-
teth forth her green figs, and the vines *with* th
tender grape give a *good* ſmell. Ariſe, my love
my fair one, and come away. 14 O my dov
that art in the clefts of the rock, in the ſecre
places of the ſtairs, let me ſee thy countenance,
let me hear thy voice; for ſweet is thy voice
and thy countenance is comely. 15 Take us th
foxes, the little foxes, that ſpoil the vines: fo
our vines *have* tender grapes. 16 My belove
is mine, and I am his: he feedeth among th
lilies. 17 Until the day break, and the ſhadow
flee away: turn my beloved, and be thou lik
a roe, or a young hart upon the mountains o
Bether.

It is to be obſerved, that the *Meſſiah* is here intro
duced, as owning the Praiſes which the Church ha
beſtowed upon him in the Concluſion of the foregoin
Chapter; and that in ſuch Phraſes as are becoming
Paſtoral, borrowed from Flowers and Trees, (unde
which Shepherds delight to ſit and eat the Fruit) an
from ſuch Creatures as frequent the Fields an
Woods, &c.

I am the Roſe of Sharon] That is, the moſt exce
lent Roſe; for ſuch were the Roſes of *Sharon*, as ma
be gathered from hence; that the *Roſe*, according t
Pliny's Obſervation, delights in dry Places, and wi
not thrive in fat and unctuous Soils, in rich Clays, o
Grounds well watered, but in thoſe that are lean, fu
of Rubbiſh, &c. Now ſuch was the Soil about *Sharo*
as we learn from the *Miſchneh* in the Title *Sota*, C
viii. where they that *built a brick Houſe in Sharon*, a
ſaid to have been deprived of the Benefit of that La
Deut. xx. 5. Upon which Paſſage *R. Solomon* gloſſe
that the Earth thereabouts was unfit for making Bricks
being ſo dry and crumbling, that the Houſes that were ma
of them, had need to be repaired twice in ſeven Yea
Inſomuch, that the *Jeruſalem Targum* ſaith, *The Hig*
Prieſt prayed by Name for the Sharonites, *upon the D*
of Expiation, that their Houſes might not be convert
into their Graves.

As the Lily among the Thorns] By this *Lily* we a
not to underſtand ſuch as we call *Lilium convallium*,
May-Lily; but ſome more noble and fragrant Flowe
being joined here with *Roſes*; as it is in ſeveral poeti
Fragments (quoted by *Athenæus*) with Violets, Marj
ram, and divers others ſweet Flowers. Inſomuch th
he ſaith, that the *Corinthians* called the *Lily* by t
Name of *Ambroſia*. And he tells us out of *Nicande*
that it was eſteemed *the Joy and Delight of Venus*, b
cauſe of its beautiful Colour, and, it's likely, its Sm
too; for he quotes a Paſſage out of *Theophraſt*
who, treating of ſweet Ointments made of Flowe
mentions that of *Lilies*, as well as that of *Roſes*.

They that believe in *Chriſt*, partaking of his Exc
lencies; He here compares the Church to a *Lily* (i.
to Himſelf) as much excelling all other People (w
we

were not Believers) for *Daughters* ſignify *People* in the *Hebrew* Language) as the *Lilies* do Thorns, which grow in deſolate Places. For the Word we tranſlate *Thorns*, is wont to be joined together with thoſe which ſignify *Nettles* and *Brambles*, Iſa. xxxiv. 13. *Hoſ.* ix. 6.

C H A P. III.

The Church rejoices on her finding Chriſt. *Her Charge to the Daughters of* Jeruſalem. *The Manner of* Chriſt'*s coming out of the Wilderneſs. His Bed, Guard, and Chariot deſcribed. The Faithful invited into the Kingdom of Glory.*

Ver. 1. BY night on my bed I ſought him
whom my ſoul loveth: I ſought
him, but I found him not. 2 I will riſe now,
and go about the city in the ſtreets, and in the
broad ways I will ſeek him whom my ſoul loveth:
I ſought him, but I found him not. 3 The
watchmen that go about the city, found me:
to *whom I ſaid*, Saw ye him whom my ſoul
loveth? 4 It was but a little that I paſſed from
them, but I found him whom my ſoul loveth: I
held him, and would not let him go, until I had
brought him into my mothers houſe, and into
the chamber of her that conceived me. 5 I
charge you, O ye daughters of Jeruſalem, by
the roes, and by the hinds of the field, that ye
ſtir not up, nor awake my love, till he pleaſe.
6 Who is this that cometh out of the wilderneſs
ke pillars of ſmoak, perfumed with myrrhe and
frankincenſe, with all powders of the merchant?
Behold, his bed which is Solomons, threeſcore
valiant men are about it, of the valiant of Iſrael.
They all hold ſwords, being expert in war:
every man *hath* his ſword upon his thigh, becauſe
of fear in the night. 9 King Solomon made
himſelf a chariot of the wood of Lebanon. 10
He made the pillars thereof of ſilver, the bottom
thereof of gold, the covering of it of purple;
the midſt thereof being paved *with* love, for the
daughters of Jeruſalem. 11 Go forth, O ye
daughters of Zion, and behold king Solomon
with the crown wherewith his mother crowned
him in the day of his eſpouſals, and in the day
of the gladneſs of his heart.

The Beginning of this Chapter might be connected with the foregoing, and applied to the State of the Church under Affliction; if the following Words will fit with that Expoſition, which, in my Opinion, ſays *Patrick*, they do not: For he had deſired to *hear her Voice*, Ver. 14. of the ſecond Chapter, and now ſhe cannot find Him. Therefore I incline to think, that the very ſame Thing is again repreſented in other Words after the Manner of the Prophets; particularly of *Iſaiah*, who over and over again, in ſeveral Schemes of Speech, foretels the Reſtauration from the Captivity of *Babylon*, and under that Shadow, their greater Salvation by *Chriſt*) viz. the earneſt Deſire of the Church for the Coming of *Chriſt*; which *Solomon* expreſſes by the paſſionate Longings he found in himſelf to ſee that bleſſed Day.

And ſo *by Night*, Ver. 1. may be underſtood that dark Time which was before his appearing; when good Men ſought for Him, and had many Dreams and Viſions about Him; but could meet only with the Shadows and Images of Him; which ſignified Him to come, but did not exhibit his very Preſence to them. Of which neither the Temple, nor the Sacrifices, nor the ſacred Books, could diſcover any Thing clearly: t was repreſented here to *Solomon* in a Viſion he had of Him, and of the Church which was eſpouſed to Him, after He had ſought a long Time, and groped every where after Him, in that dark Night wherein they lived. So, as I ſaid, the *Night* may be expounded; for ſuch a diſmal Condition were they in, juſt when he appeared, *Matt.* iv. 16. *Luke* i. 79.

Ver. 10. is a Deſcription of the Richneſs of *Solomon*'s Chariot: In which we are not to ſeek for ſomething in the Goſpel anſwering to every Part of it; but only to look upon it as ſetting forth the great Splendor of it, and the Riches of that Grace, which God vouchſafed to Men therein.

Behold King Solomon with the Crown wherewith his Mother crowned him in the Day of his Eſpouſals] The Day when he took *Pharaoh*'s Daughter to Wife; at which Time it was the Manner to *crown* married Perſons: And his Father being dead, it was done by his Mother. Of this Cuſtom, Mention is made by many Authors; which the learned Reader may find in *Bochart*, his *Geogr*. *Sacra*. P. 2. L. 1. C. 25.

All which, ſays *Patrick*, is applicable to *Chriſt* no otherwiſe than thus: The Church indeed herſelf may be ſaid to be his Crown and Joy, in that Senſe wherein St. *Paul* ſaith the *Theſſalonians* were his, 1 *Theſſ*. ii. 19. But this is not to put a *Crown* upon Him; and the Church can in no Senſe be called his *Mother*, eſpecially ſince ſhe is his *Bride*. And therefore Interpreters ſtrain too much; who ought, I think, to have aſcribed that to God the Father in the myſtical Senſe, which is aſcribed unto *Bathſheba* in the literal.

C H A P. IV.

Chriſt'*s Commendation of, and Affection for his Church. She prays for the effectual Operation of his Spirit on her, to make her fruitful.*

Ver. 1. BEhold, thou art fair, my love, be-
hold, thou art fair, thou *haſt* doves
eyes within thy locks: thy hair is as a flock of
goats, that appear from mount Gilead. 2 Thy
teeth are like a flock of ſheep that are even ſhorn,
which came up from the waſhing: whereof every
one bear twins, and none is barren among them.
3 Thy lips are like a thread of ſcarlet, and thy
ſpeech is comely: thy temples are like a piece
of pomegranate within thy locks. 4 Thy neck
is like the tower of David builded for an armoury,
whereon there hang a thouſand bucklers, all
ſhields of mighty men. 5 Thy two breaſts are
like two young roes that are twins, which feed
among the lilies. 6 Until the day break, and the
ſhadows flee away, I will get me to the moun-
tain of myrrhe, and to the hill of frankincenſe.
7 Thou art all fair, my love, *there* is no ſpot in
thee. 8 Come with me from Lebanon, my
ſpouſe, with me from Lebanon: look from the
top of Amana, from the top of Shenir and Her-
mon, from the lions dens, from the mountains
of the leopards. 9 Thou haſt raviſhed my heart,
my ſiſter, my ſpouſe; thou haſt raviſhed my
heart with one of thine eyes, with one chain of
thy neck. 10 How fair is thy love, my ſiſter,
my ſpouſe? how much better is thy love than
wine? and the ſmell of thine ointments than all
ſpices? 11 Thy lips, O my ſpouſe, drop as the
honey-comb: honey and milk are under thy
tongue, and the ſmell of thy garments is like the
ſmell of Lebanon. 12 A garden incloſed is my
ſiſter, my ſpouſe: a ſpring ſhut up, a fountain
ſealed. 13 Thy plants are an orchard of pome-
granates, with pleaſant fruits, camphire, with
ſpikenard, 14 Spikenard and ſaffron, calamus
and cinnamon, with all trees of frankincenſe,
myrrhe and aloes, with all the chief ſpices. 15
A fountain of gardens, a well of living waters,
and ſtreams from Lebanon. 16 Awake, O

north-wind, and come thou ſouth, blow upon my garden, *that* the ſpices thereof may flow out: let my beloved come into his garden and eat his pleaſant fruits.

Behold thou art fair] The Lord of the Church is here introduced, deſcribing the beautiful State of it, under the Perſon of a lovely Virgin; whoſe elegant Features are particularly repreſented to raiſe Admiration and Love in others, and to give the Church the Comfort of being ſo amiable in his Eyes, whom no Beauty can pleaſe but that which is Divine. And they are repreſented by Compariſons borrowed from the Country: Which was moſt ſuitable to a *Bucolick*, or *Paſtoral* Poem.

Thy Temples are like a Piece of a Pomegranate within thy Locks] Here *two* or *three* Words puzzle Interpreters. Firſt, that which we tranſlate *Temples*; which are not reckon'd as a Part of the Beauty of the Face, eſpecially being covered by the *Locks*: And why they ſhould be liken'd to *a Slice of a Pomegranate*, is hard to tell. *Grotius* therefore, by the Temples underſtands the *Cheeks* (as the *Vulgar* doth) which in regard of their Redneſs, are like to the Grains, or Kernels within a Pomegranate. So the *Chaldee* indeed interprets the other Word, *a Piece of Pomegranate*; when he thus gloſſes, *they are repleniſhed* (viz. juſt and pious Men, to whom he applies it) *with Precepts, as a Pomegranate*; i. e. as a Pomegranate is with Kernels or Grains with which it abounds, and to which that Interpreter, no doubt, hath Reſpect.

But the learned Dr. *Caſtell* has more clearly explained theſe Words, and the laſt alſo; and has made them all eaſy and natural, by ſhewing that the whole Clauſe is thus moſt exactly tranſlated: As the *Flower of the Pomegranate, ſo are thy Cheeks without a Veil.* So he tranſlates the laſt Words, which we met withal before, Ver. 1. *Mibbaath letſammetach*, not *within thy Locks*, but *without thy Veil*; that is, when thy Veil is laid aſide, thy Cheeks appear of a moſt lovely Colour; for ſuch is that of the Pomegranate Flower; the pureſt White and Red, moſt exactly mixed.

Thou haſt raviſhed mine Heart with one of thine Eyes, with one Chain of thy Neck] All the Difficulty here is, what may be thought to be meant *by one of her Eyes, and one Chain of her Neck.* Some take *Eyes* to ſignify Faith and Charity; others the Church of the *Jews* and *Gentiles*; and then *one Eye* muſt ſignify the Glance, one Look of thy Eyes. But *Alcuimus*, by the Word *one*, underſtands *Oneneſs*, or *Unity*; and by the Eyes (as Ver. 1.) the Paſtors and Guides of the Church; and by the one *Wreath of Hair about the Neck*, the pious Unity of the People ſubject to them.

It may be interpreted alſo, *the leaſt Glance I have of thee and of thy Beauty, mightily engages my Love to thee*; for the Eyes are the very *Seat of Love*, as Abundance of Authors expreſs it.

A Garden encloſed is my Siſter, my Spouſe] Some good Authors think, that *Solomon* here deſcribes a perfect Virgin; *like a Garden newly encloſed, in which no Seed hath been ſown*; as the Doctors ſpeak in *Perke Eliezer*, Cap. 21. which hath made ſome Chriſtian Writers apply this to the Care of the Church, to preſerve herſelf pure and undefiled, *&c.* But it is more agreeable to what goes before, and follows after, to expound it, as *Theodoret* does, of the Church bringing forth not only the Fruits of Godlineſs and Virtue, but all Sorts and Variety of Fruit, like an excellent Garden; and therefore guarded by the ſingular Care and Providence of her Lord and Owner, from Tyrants and Hereticks; who, like wild Beaſts or Thieves, would deſtroy or deflower her.

A Fountain ſealed] It's poſſible, ſays *Patrick*, that theſe Words may be a Deſcription of the Chriſtian *Font* or Baptiſm; to which none were admitted, but ſuch as ſincerely renounced all Wickedneſs, reſolving and promiſing to lead a holy Life. Which Senſe *Theodoret* may be thought to have expreſſed, when he ſaith, the Church is compared to a *Fountain ſealed*, as not lying
expoſed to all Comers, but only to thoſe who are wor
thy. Tho' his next Words ſeem to confine this Paſ
ſage to the Myſteries, in the other Sacrament of *Chriſt*
Body and Blood; which they only that are alread
initiated in the Chriſtian Church can partake of; an
not all they neither, but ſuch only as do not after thei
Initiation wallow again in Filthineſs; but live accu
rately, or purify themſelves by Repentance, if the
fall into any Sin.

CHAP. V.

Chriſt *anſwers the Church's Invitation.* Sh
confeſſes her Negligence. Her Charge to th
Daughters of Jeruſalem, *and their Anſwer.*
Deſcription of Chriſt *by his Graces, in whom ſh*
boaſts.

Ver. 1. I Am come into my garden, my ſiſte
my ſpouſe; I have gathered my myrrh
with my ſpice, I have eaten my honey-com
with my honey, I have drunk my wine with m
milk: eat, O friends, drink, yea, drink abu
dantly, O beloved. 2 I ſleep, but my hea
waketh: it is the voice of my beloved th
knocketh, ſaying, Open to me, my ſiſter, m
love, my dove, my undefiled: for my head
filled with dew, and my locks with the drops
the night. 3 I have put off my coat, how ſha
I put it on? I have waſhed my feet, how ſhall
defile them? 4 My beloved put in his hand
the hole of the door, and my bowels were mov
for him. 5 I roſe up to open to my belove
and my hands dropped *with* myrrhe, and my fi
gers with ſweet ſmelling myrrhe, upon the handl
of the lock. 6 I opened to my beloved, but m
beloved had withdrawn himſelf, and was gon
my ſoul failed when he ſpake: I ſought hi
but I could not find him; I called him but
gave me no anſwer. 7 The watchmen th
went about the city, found me, they ſmote m
they wounded me; the keepers of the walls too
away my vail from me. 8 I charge you, O daug
ters of Jeruſalem, if ye find my beloved, that
tell him that I am ſick of love. 9 What is th
beloved more than another beloved, O thou fa
eſt among women? what is thy beloved mo
than another beloved, that thou doſt ſo char
us? 10 My beloved is white and ruddy, t
chiefeſt among ten thouſand. 11 His head is as t
moſt fine gold, his locks are buſhy, and black
a raven. 12 His eyes are as the eyes of doves
the rivers of waters, waſhed with milk, and fi
ſet. 13 His cheeks are as a bed of ſpices,
ſweet flowers: his lips like lilies, dropping ſwe
ſmelling myrrhe. 14 His hands are as gol
rings ſet with the beryl: his belly is as wh
ivory overlaid *with* ſapphires. 15 His legs a
as pillars of marble, ſet upon ſockets of fine gol
his countenance is as Lebanon, excellent as t
cedars. 16 His mouth is moſt ſweet: yea, he
altogether lovely. This is my beloved, and t
is my friend, O daughters of Jeruſalem.

Unto that Invitation which is made by the Spouſe
the latter End of the foregoing Chapter, the Bri
groom here gives an Anſwer; and teſtifies his A
ceptance by coming to taſte the Fruit of his Gard
nay, to make a Feaſt in it; of which He calls
Friends and Companions to be Partakers, after
Manner of thoſe Countries. His receiving Fruit fr
his Garden is expreſſed in theſe Words, *I have*
ther'd my Myrrh, with the reſt of the Spices ment

ed in the former Chapter. Then follows the Feaſt (which they always made when they gather'd the Fruits of the Earth) in theſe Words, *I have eaten my Honey-comb with my Honey*, &c. Which is put inſtead of all other Things, becauſe it was one of the greateſt Entertainments of thoſe Countries: As appears from hence, that it was among the Preſents ſent to *Joſeph* when Viceroy of *Egypt*, Gen. xliii. 11. and brought to *David* by the great Men of the Country, as Part of his Proviſion, while he dwelt among them in his Baniſhment, 2 *Sam.* xvii. 29. and is mentioned alſo by *Homer*, at the Entertainment which *Hecamede* gave *Neſtor* and *Patroclus*; before whom ſhe ſet *green* or *freſh Honey*.

And as that comprehends all Royal Dainties that were to be eaten, ſo *Wine* and *Milk*, all the Liquors at the Feaſt: Whereby is repreſented the Joy he took in this Fruit of his Garden. In which Joy he would have all good Men, and Angels themſelves (*Luke* xv. 7, 10.) to participate in the higheſt Meaſure; that their Joy, as our Lord ſpeaks, may be full: For that's the Meaning of *Drink, yea, drink abundantly, O Beloved*.

By the Particulars of the Entertainment may be underſtood the Evangelical Doctrine, and the Good Works of *Chriſtians*: If by *Myrrh* and *Spices* any ſpecial Thing be deſigned, I ſhould think, ſays *Patrick*, it is the Martyrs, who offer'd up themſelves moſt acceptable Sacrifices unto *Chriſt*, and made greater Joy in Heaven, than the mere Repentance could do. And the Joy that *Chriſt* took in ſuch victorious Souls, as laid down their Lives for Him, did but heartily entertain his Doctrine, is expreſſed by their Feaſting with him, *Rev.* iii. 20.

The laſt Words, *Eat, O Friends, drink*, &c. may ſoberly be applied to the *Euchariſt*: Where we feaſt with *Chriſt* on his Sacrifice, and He feaſts with us, beholding our Love to Him and one to another.

At Ver. 2. begins a new *Scene*, or Part of this Paſtoral Song: Wherein *Solomon* repreſents himſelf as having loſt that clear Sight of the *Meſſiah*, which he had in the foregoing Viſion, Ch. iii. 4. (for they could not always keep up their Minds to ſuch a Pitch of Contemplation) but falling into a Trance, thought he heard his Voice (tho' he ſaw not his Perſon) ſpeaking to his Spouſe: Whom *Solomon* conceives to be in the ſame Condition, wherein he then was himſelf, and to hear thoſe Words ſpoken, Ver. 1. between ſleeping and waking. So the firſt Words of this Verſe ſignify, *I ſleep, but my Heart waketh*; the ſame with thoſe of *Balaam*, Numb. xxiv. 4. *falling* (aſleep) *but having his Eyes open*. In which Condition the *Greeks* deſcribe their *Saturn*; of whom they ſay, *ſleeping he ſaw, and waking he ſlept*.

She therefore having but an imperfect Senſe of his Kindneſs to her, and Preſence with her, he awakens her to attend more lively to his Love; which He was deſirous more fully to diſcover; and therefore calls upon her by more Names of Endearment than ever: For here are *four* put together, the following riſing ſtill higher than the foregoing. And he repreſents (after the Manner of Lovers) what he had ſuffered to gain her Affection: Which ſeems to be the Meaning of the laſt Words, *My Head is filled with Dew, and my Locks with the Drops of the Night*. Wherein he is repreſented as a beautiful *Nazarite*, having buſhy Hair, and many Locks (as *Samſon* had) who having travelled all Night to viſit her, was thereby very wet. For there were two Sorts of Dew; the *Morning Dew*, which was ſoon gone, *Hoſ.* vi. 4. xiii. 3. and that *Dew which fell in the Night*, and lay long, and wet thoſe who were in it very much; whereby is ſignified in Scripture, Hardſhips and great Afflictions, *Dan.* iv. 25.

Some indeed by *Dew*, underſtand the Evangelical Doctrine, by which innumerable Souls were begotten to *Chriſt*, as *David* propheſied *Pſ.* cx. 3. But this is not agreeable to what follows; and their Reaſon for this Expoſition is not true, that *Dew* is always taken in a good Senſe; for I have ſhewn the contrary; and the *Dropping* of the Prophets (a Metaphor taken from *Dew*) is their propheſying *againſt a Place*, and threatening Judgments to come upon it, *Ezek.* xxi. 2. *Amos* vi. 16. which inclines me to think, that *Solomon* here rather alludes to the laſt Verſe of the cxth *Pſalm* (if he had that Pſalm in his Eye) which predicts the Troubles and Afflictions of the *Meſſiah*, by *drinking of the Brook in the Way*.

CHAP. VI.

An Enquiry after Chriſt; *the Church's Anſwer, and Confeſſions of her Faith in* Chriſt. Chriſt *ſhews the Graces of his Church, diſcovers his Affection for her, and invites her to return to him again.*

Ver. 1. WHither is thy beloved gone, O
thou faireſt among women? whither
is thy beloved turned aſide? that we may
ſeek him with thee. 2 My beloved is gone
down into his garden, to the beds of ſpices, to
feed in the gardens, and to gather lilies. 3 I
am my beloveds, and my beloved is mine: he
feedeth among the lilies. 4 Thou art beautiful,
O my love, as Tirzah, comely as Jeruſalem,
terrible as an army with banners. 5 Turn away
thine eyes from me, for they have overcome me:
thy hair is as a flock of goats that appear from
Gilead. 6 Thy teeth are as a flock of ſheep
which go up from the waſhing, whereof every
one beareth twins, and *there* is not one barren
among them. 7 As a piece of a pomegranate
are thy temples within thy locks. 8 There are
threeſcore queens, and fourſcore concubines, and
virgins without number. 9 My dove, my undefiled
is but one; ſhe is the only one of her
mother, ſhe is the choice one of her that bare
her: the daughters ſaw her and bleſſed her; yea,
the queens and the concubines, and they praiſed
her. 10 Who is ſhe that looketh forth as the
morning, fair as the moon, clear as the ſun, and
terrible as an army with banners? 11 I went down
into the garden of nuts to ſee the fruits of the
valley, and to ſee whether the vine flouriſhed, and
the pomegranates budded. 12 Or ever I was
aware, my ſoul made me like the chariots of
Amminadib. 13 Return, return, O Shulamite,
return, return, that we may look upon thee:
what will ye ſee in the Shulamite? as it were the
company of two armies.

Thou art beautiful, O my Love, as Tirzah] *Tirzah* was a beautiful Situation in the Country of *Ephraim*; and therefore made choice of after theſe Times by *Jeroboam* for the Seat of the Kingdom; and ſo continued till the Building of *Samaria*, as we read 1 *Kings* xiv. 17. xv. 21, 23. and ſeveral other Places; to which add *Joſh.* xii. 24. The very Original of the Word, ſignifies as much as *Urbs amabalis*, or a City that pleaſeth one; and therefore choſen by one of the antient Kings of *Canaan*, for the Place of his Reſidence.

And leſt this ſhould not be nigh enough, he compares her to *Jeruſalem*, which was the moſt lovely Place in the Territories of *Judah*, and indeed of the whole Country. For which Cauſe, as it had been the Seat of one of the Kings of *Canaan*, ſo the Royal Palace of *David*, nay, the Houſe of God himſelf, was afterward there built; and is called by *Jeremiah* in his Lamentations, *the Perfection of Beauty, the Joy of the whole Earth*, Ch. ii. 15. as the moſt famous City in the Eaſt.

And as ſhe had commended Him before, not only for his Beauty but Majeſty; ſo He doth here, in the laſt Place, call her *terrible as an Army ſtanding in Battalia*;

talia; ſtriking an Awe into Beholders. So, ſays *Patrick*, I think it is to be expounded, as referring ſtill to the Goodlineſs of her Aſpect, and not to her being invincible, inexpugnable, and ſtriking Terror into her Enemies; as ſome interpret the whole Verſe. Every Part of which ſeems to be a new Proof, that *Solomon* ſpeaks not in this Book of one ſingle Perſon (whom ſome fancy the *Shulamite*, others *Pharaoh*'s Daughter; whom others take for one and the ſame) under the Name of the Spouſe; but of a Body or Society of Men: For none elſe can be fitly compared to Cities, nay, to great Armies drawn up under their Banners. Which laſt Part of this Verſe may be applied to the comely Order which *Chriſt* appointed in his Church; which, while it was preſerved, made the Church very venerable in the World. Some refer this *Terribleneſs*, as we tranſlate it, to the *Gravity*, or rather *Severity* of her Countenance, which forbad all wanton Approaches to ſo great a Beauty.

There are threeſcore Wives, and fourſcore Concubines] Here, moſt think, *Solomon* alludes to the Number of his own Wives; who were fewer, they ſuppoſe, in the Beginning of his Reign (as *Bochart* himſelf gathers from theſe Words) and that then he compoſed this Song, before he let the Reins of his Luſt ſo prodigiouſly looſe, as afterwards we read he did, 1 *Kings* xi. 1, *&c.* But it is not at all likely that he had ſo many as are here mentioned, while his Mind was filled with ſuch divine Raptures as theſe. And therefore, I ſuppoſe, ſays *Patrick*, he alludes to the Cuſtom of other Princes in the Eaſt; who, beſides their principal Wives, that were ſolemnly eſpouſed and endowed, had alſo another Sort, who were neither; and yet were Wives, called by the *Hebrews*, *Philagſhim*, *Concubines.* And ſuch a Difference the *Romans* antiently made between her whom they called *Matrona*, who was only taken in Marriage; and her whom they called *Mater-familias*, who was taken alſo to order and govern the Family, and whoſe Children inherited.

And then *threeſcore* and *fourſcore* are only a certain Number for an uncertain; not the preciſe Number of theſe Wives and Concubines. *Theodoret* thinks, by theſe are myſtically intended ſeveral Ranks of Chriſtians in the Church; ſome more, ſome leſs perfect. But *Patrick* thinks it is much better to accommodate theſe to the ſeveral Sorts of Heretical and Schiſmatical Churches. Some of which gloried in the Multitude of their Followers, and in their Wealth and Splendor: But Chriſt hath only one Catholick Church, more glorious than them all put together; as it follows here in the next Verſes.

CHAP. VII.

A farther Deſcription of the Church's Face. Chriſt*'s Deſign to viſit the Church. She profeſſes her Faith, and invites him to a Communion with her.*

Ver. 1. HOW beautiful are thy feet with ſhoes, O princeſs daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning work man. 2 Thy navel is like a round goblet, *which* wanteth not liquor: thy belly is like an heap of wheat, ſet about with lilies. 3 Thy two breaſts are like two young roes *that* are twins. 4 Thy neck is as a tower of ivory, thine eyes like the fiſh-pools in Heſhbon, by the gate of Bath-rabbim: thy noſe is as the tower of Lebanon, which looketh toward Damaſcus. 5 Thine head upon thee is like Carmel, and the hair of thine head like purple, the king is held in the galleries. 6 How fair and how pleaſant art thou, O love, for delights? 7 This thy ſtature is like to a palm-tree, and thy breaſts to cluſters of grapes. 8 I ſaid I will go up to the palm-tree, I will take hold of the
boughs thereof: now alſo thy breaſts ſhall be
cluſters of the vine, and the ſmell of thy noſe li
apples; 9 And the roof of thy mouth like t
beſt wine, for my beloved, that goeth do
ſweetly, cauſing the lips of thoſe that are aſlee
to ſpeak. 10 I am my beloveds, and his deſi
is towards me. 11 Come, my beloved, let
go forth into the field: let us lodge in the village
12 Let us get up early to the vineyards, let
ſee if the vine flouriſh, *whether* the tender gra
appear, and the pomegranates bud forth: the
will I give thee my loves. 13 The mandrak
give a ſmell, and at our gates are all manner
pleaſant fruits, new and old, *which* I have la
up for thee, O my beloved.

They who earneſtly ſolicited the Return of the Spou
in the Concluſion of the former Chapter, ſeem now
have a View of her again, and praiſe her Perfectio
in a new Method; beginning at the Feet and ſo u
ward (whereas before, Ch. iv. her Deſcription
from the Head and ſo downward) becauſe they
her in Motion; when ſhe went away and now at
Return to them: Whom they call the *Princes Dau*
ter, alluding to *Pſ.* xlv. 13, 14. and conceiving her
that Royal Bride, whoſe Cloathing is there repreſen
as very glorious. And accordingly they admire
very *Shoes* or *Sandals* (by whoſe Shape the Beauty
the Feet was diſcerned) which were wont to be ſet w
Gems, as we learn from many Authors, ſee *Judith*
4. xvi. 9.

The Joints of thy Thighs are like Jewels, the W
of the Hands of a cunning Workman] Now the F
not being conſidered here as naked, in all Reaſon
ought not to expound the next Words of the na
Thighs (the Diſcovery of which had been immode
but of the Cloathing of them round about. For
that Word which we tranſlate *Joints* is expounded
others, the *Circuit*, or, as the LXX. the whole *Pro*
tion or *Model*; which was as fine as the Orname
that adorned them. So *Chelaim* ſignifies; which
Solomon here obſerves is an *Arabick* Word, denoti
not *Jewels*, (as we tranſlate it) but the *fine Attire*
Trimming, wherewith Women deck themſelves to
off their Beauty.

Which agrees with what follows, *The Work of*
Hands of a cunning Workman. Where *Workman*
ſignifies, not any Artificer, but a *Goldſmith*, who m
Wires, Laces, Wreaths, Rings, and ſuch like little
naments of Gold and Silver, as Women uſed.

Chriſtian Writers apply this to the Apoſtles, go
through the World to preach the Goſpel, whoſe St
faſtneſs herein, may be alſo here repreſented; tho'
may as well be applied to *Chriſtians* going chearfu
to worſhip God in their publick Aſſemblies.

Thy Navel is like a round Goblet, &c.] The G
ments, I doubt not, ſays *Patrick*, of theſe Parts
ſtill deſcribed in this Verſe. For what Reſemblan
hath the *Belly* itſelf of any Perſon (which, beſides,
had not been ſeemly to deſcribe) unto *an Heap*
Wheat ſet with Lilies? And they ſeem to me to h
had in their Eyes, that *Apparel of wrought Gold*, me
tioned *Pſ.* xlv. 13. aud repreſent that Part of it wh
covered the *Belly*, to be of *raiſed* or *emboſſed* Wo
reſembling an *Heap of Wheat*. By which it is poſſi
may be meant, many *Sheaves of Wheat* embroider
round about (as the King's Daughter's Raiment w
Pſ. xlv. 14.) with Flowers, eſpecially with *Lilies.* A
then this was a Figure wherein Harveſt was repreſente
Which is no unlikely Conjecture; for antiently,
thing was more honourable than to follow Tillage
Paſturage. From whence it is, that we find in t
latter End of *Homer*'s 18th *Iliad*; that the Device co
trived by *Vulcan* in *Achilles*'s Shield, was Reapers, c
ting down ripe Corn; and the King himſelf ſtanding i
Furrow, and providing a Dinner for them.

Now in the very Midſt of this Work, I concei
there was a *Fountain*: Which I take to be the Meani

of the firſt Words of the Verſe, *Thy Navel is a round Goblet, which wanteth not Liquor*; that is, *a great Bowl or Baſon was wrought in the Center of the Embroidery; full of Water, which ran from above continually into it.* Or, *a Conduit, running with ſeveral Sorts of Liquors, into a great Bowl.* Unto which the Word *hammazog* (importing a *Mixture*) ſeems to incline the Senſe.

What is the myſtical Meaning of this *Hieroglyphick* Veſture (as it may be called) is very hard to ſay. It may be applied to the Sacraments, which the Church adminiſters to her Children; the Font in Baptiſm being repreſented by the former, and the Sacrament of the Lord's Supper by the other Part of this Figure.

CHAP. VIII.

The Church expreſſes her Deſires of a nearer Intimacy with Chriſt. *Her Charge to the Daughters of* Jeruſalem. *A Commendation of the Church for her Faith in* Chriſt. *She prays for a full Aſſurance of his Love. The Calling of the* Gentiles. *The Church prays for* Chriſt*'s Coming.*

Ver. 1. O That thou wert as my brother that
ſucked the breaſts of my mother;
hen I ſhould find thee without, I would kiſs
hee, yea I ſhould not be deſpiſed. 2 I would
ad thee, and bring thee into my mothers houſe,
ho would inſtruct me: I would cauſe thee to
rink of ſpiced wine of the juice of my pomegra-
ate. 3 His left hand *ſhould be* under my head,
nd his right hand ſhould embrace me. 4 I
harge you, O daughters of Jeruſalem, that ye
ir not up, nor awake my love until he pleaſe.
(Who is this that cometh up from the wilder-
ſs, leaning upon her beloved?) I raiſed thee
p under the apple-tree: there thy mother brought
ee forth, there ſhe brought thee forth *that* bare
ee. 6 Set me as a ſeal upon thine heart, as a
al upon thine arm: for love is ſtrong as death,
alouſy is cruel as the grave: the coals thereof
e coals of fire, *which hath* a moſt vehement
ame. 7 Many waters cannot quench love,
ither can the floods drown it: if a man would
ve all the ſubſtance of his houſe for love, it
ould utterly be contemned. 8 We have a little
ter, and ſhe hath no breaſts: what ſhall we do
our ſiſter, in the day when ſhe ſhall be ſpoken
r? 9 If ſhe be a wall, we will build upon her
palace of ſilver: and if ſhe be a door, we will
cloſe her with boards of cedar. 10 I am a
ll, and my breaſts like towers: then was I in
eyes, as one that found favour. 11 Solo-
on had a vineyard at Baal-hamon, he let out
vineyard unto keepers: every one for the
it thereof was to bring a thouſand pieces of
ver. 12 My vineyard which is mine is before
: thou, O Solomon, muſt *have* a thouſand,
d thoſe that keep the fruit thereof, two hun-
ed. 13 Thou that dwelleſt in the gardens, the
mpanions hearken to thy voice: cauſe me to hear
14 Make haſte, my beloved, and be thou
e to a roe, or to a young hart upon the moun-
ins of ſpices.

We have a little Siſter, and ſhe hath no Breaſts: hat ſhall we do for our Siſter in the Day that ſhe ſhall ſpoken for] Theſe are manifeſtly the Words of the ide, ſays *Pool*, ſtill continuing her Speech. The ſent Church, which was that of the *Jews*, ſpeaks of ther future Church, which was to conſiſt of the *tiles*, which ſhe calls little, becauſe ſhe was the younger Siſter, and then ſcarce had a Being; and ſhe calls her her *Siſter*, partly, becauſe ſhe was ſo in the Purpoſe of God, their common Father, tho' then a Stranger to him; and partly, to intimate, that the *Gentile* Church ſhould be admitted to the Participation of the ſame Privileges with that of the *Jews*. — *Hath no Breaſts.* No grown and full Breaſts, as Virgins have when they are ripe for Marriage, *Ezek.* xvi. 7. which ſignifies the then doleful State of the *Gentiles*, which were not grown up into a Church Eſtate, and wanted the Milk or Food of Life, both for itſelf and for its Members. — *What ſhall we do for our Siſter?* Teach us to know and perform our Duty to them, which is to embrace them with ſincere and fervent Affections, to promote their Coming to *Chriſt*, and to rejoice in it, and not to envy or murmur at it, as the *Jews* did in the Days of *Chriſt*, and his Apoſtles. — *When ſhe ſhall be ſpoken for.* To wit, for bringing her into the State of Matrimony; when *Chriſt* and his Apoſtles, and others the Miniſters of the Goſpel, who were Members of the *Jewiſh* Church, did ſpeak and act for the Converſion of the *Gentiles*.

If ſhe be a Wall, we will build upon her a Palace of Silver; and if ſhe be a Door, we will incloſe her with Boards of Cedar] This ſeems to be *Chriſt*'s Anſwer to the foregoing Queſtion of the *Jewiſh* Church, concerning their Siſter Church of the *Gentiles*, for which they were very ſolicitous. *Chriſt* therefore engages himſelf to take Care of her, and to provide for her, as the Matter may require, and beſt ſuit her Condition. If the *Gentiles*, when they are converted, ſhall be like a *Wall*, ſtrong and firm in Faith, ſtedfaſt againſt all Aſſaults and Temptations; for a *Wall*, in Scripture Uſe, ſignifies Strength, *Iſa.* xxvi. 1. *Jer.* xv. 20. and elſewhere. — *We*, my Father, and I, and the Holy Ghoſt, as the principal Builders, and my Miniſters, as Workers with and under us. — *Will build upon her a Palace of Silver*, will add more Strength and Beauty to her, will enlarge and adorn her, make her more amiable in my Eyes, and more glorious in the Eyes of the World. —*And if ſhe be a Door*, which is weaker than a Wall, and where the Enemy doth or may break in upon her; if ſhe be weak in Faith, and ſometimes overcome by the Tempter, yet we will not therefore reject and forſake her, but *we will incloſe*, or (as many others render the Word) *ſtrengthen*, or *fortify her with Boards of Cedar*, which are not only beautiful, but alſo ſtrong and durable. If ſhe be ſincere, and open the Door of her Heart to me, tho' ſhe be weak, I will come in to her, and make her ſtronger.

Thou, O Solomon, muſt have a thouſand, and thoſe that keep the Fruit thereof, two Hundred] Theſe are the Church's Returns to *Chriſt*, who is here called *Solomon*, as he was Ch. iii. 9, 11. as elſewhere he is called *David*. Doſt thou, O *Chriſt*, keep thine own Vineyard, which *Solomon* did not? Then ſurely it is meet that thou ſhouldeſt receive as large a Revenue from thy Vineyard, as he did from his. —*And thoſe that keep the Fruits thereof, two Hundred.* Tho' the chief Revenue thereof belongeth, and is juſtly given to thee, yet thy Miniſters, who ſerve thee in thy Vineyard, ſhall have, and are allowed by thee to receive, ſome Encouragement for their Service. See 1 *Cor.* ix. 7.

By *Breaſts*, Ver. 10. ſome underſtand the *two Teſtaments*, or the *two Sacraments:* But theſe are rather *Chriſt*'s than the Church's Breaſts. Others, the Church's fervent Love to *Chriſt*, and to all the Saints, for the Breaſts ſignify Love, *Prov.* v. 19. *Cant.* i. 13. Others, her Fruitfulneſs, both in good Works, and in bringing up Children unto *Chriſt*, like a Nurſe with her Breaſts.

The Reader will obſerve, that we have not attempted an Explanation of a great Number of the Metaphors made uſe of in this Book; for the very beſt Authors know not what to make of, or how to apply many of them; and we thought it better to be quite ſilent, than to give Conjectures at random. Let it ſuffice to ſay, that the Deſign of the Book in general, is to deſcribe the paſſionate Loves and happy Marriage of two Perſons, their mutual Satisfaction in that happy State, and the bleſſed Fruits and Effects thereof. But then it is not to be underſtood carnally, concerning the Nuptials of *Solomon* and *Pharaoh*'s Daughter, as ſome have vainly imagined; altho' the Occaſion of this Love and Marriage might poſſibly be taken from that; or rather, he makes an Alluſion to that; but ſpiritually, concerning God, or *Chriſt*, and his Church and People. This is ſufficiently evident from the Deſcriptions of this Bridegroom and Bride, which are ſuch as could not, with any Decency, be uſed or meant concerning *Solomon* and *Pharaoh*'s Daughter; as when he is brought in like a Country Shepherd, Ch. i. 7. and is called his Bride's Brother, Ch. v. 2. and when he gives ſuch high and exceſſive Commendations to himſelf, and when ſhe is made the *Keeper of Vineyards* and of *Sheep*, Ch. i. 6, 8. and to be like *Pharaoh*'s Horſes, to have *an Head like* Carmel, *a Noſe like a Tower*, *Eyes like Fiſh-pools*, *Teeth like a Flock of Sheep*, &c. Ch. vii. 4, 5. There are alſo many other ſuch Kind of Expreſſions and Deſcriptions, which being applied literally to *Solomon* and his Bride, are abſurd and monſtrous.

Hence it follows, that this Book is to be underſtood myſtically, or allegorically, concerning the ſpiritual Love and Marriage which is between God and *Chriſt*, and his Church, or every believing Soul. And this will appear more than probable from the following Particulars.

1. That the Scriptures both of the *Old* and *New Teſtament*, are full of myſtical and allegorical Paſſages, which being known and confeſſed, is needleſs to prove.

2. That the Doctrine of *Chriſt*, or the *Meſſiah*, and of his being the Head, Huſband, and Saviour of God's Church or People, was not only well known, at leaſt to the Prophets, and the wiſe and pious *Iſraelites*, in the Time of the *Old Teſtament*, but alſo in the Writings of *Moſes*, in the Books of *Pſalms* and *Proverbs*, and in the Prophets, as may be eaſily proved.

3. That God compares himſelf to a Bridegroom, and his Church to a Bride, *Iſa*. lxii. 5. *Hoſ*. ii. 16, 19, 20. In which Places, by comparing theſe with many other Texts of Scripture, by *God*, or the *Lord*, is meant *Chriſt*, the ſecond Perſon in the Godhead, who then was to come down, and ſince then did come from Heaven to Earth, for the Conſummation of that eternal Project, the Marriage between God and his People. Which alſo is confirmed by the Writings of the *New Teſtament* (which were deſigned for the Explication of the *Old*) in which *Chriſt* is expreſly declared to be the Bridegroom or Huſband of his Church, *Matt*. ix. 15. and xxii. 2. *John* iii. 29. 2 *Cor*. xi. 2. *Epheſ*. v. 23. *Rev*. xix. 7, *&c*.

The xlvth *Pſalm*, which is a Kind of Abridgment of this Book, was written concerning the *Meſſiah*, as Interpreters, both *Chriſtian* and *Jewiſh*, agree, and concerning the myſtical Marriage between *Chriſt* and his Church.

The antient *Jews*, comparing theſe ſacred Books which go in *Solomon*'s Name, to the three Parts of the Temple that he built, they liken the *Proverbs* to the Porch, *Eccleſiaſtes* to the Holy Place, and this *Canticle* to the moſt Holy; to ſignify that it is the Treaſury of the moſt ſacred and higheſt Myſteries of Holy Scripture. And, indeed, the Subject thereof is not ſo much concerning the ordinary State of the Elect, nor of the common Actions of their Faith and Piety, nor of God's ordinary Benefits beſtowed upon them; as of the fir
Fruits of the Virtues of the Age to come, of the in
ward Infuſion of *Chriſt*'s Grace into their Hearts, an
of the unſpeakable Comforts of his Spirit, with the lif
ing up of the Soul and Mind, and of the ſtrong Ef
fects of Faith in the greateſt Endeavours, and of th
Divine Love, purged from all worldly Thoughts an
Affections. All theſe are by *Solomon* repreſented i
this Book, bringing in by a prophetick Spirit, *Chri*
dead, riſen again, and aſcended into Heaven, after h
had contracted a ſpiritual Marriage with the Church
and every faithful Soul, coming from Time to Tim
(while ſhe is reſident in this World, expecting the Ac
compliſhment of the Marriage in Heaven) to viſit he
with new Aſſurances of Love, and the Enjoyment
his Preſence, with inward Incitements to yield unt
him all Duties of Love, Faith, Perſeverance and Inv
cation, and eſpecially to follow him with her Heart
to Heaven, where he reſides in Glory, and whithe
in his appointed Time, he will gather her, wherev
ſhe is ſcattered, up unto him.

Theſe Virtues he deſcribes two Ways; in the on
the Church or faithful Soul, prevents him with her D
ſires and Prayers. In the other, ſhe is prevented
Chriſt, who preſents himſelf unto her unawares: T
ſhew, on the one Side, it is proper for her to deſi
with Fervency to reliſh theſe firſt Fruits; and on t
other, that the Time and Means to obtain them are
Chriſt's free Appointment, and when it pleaſeth hi
tho' he never quite deprives God's Children in t
World, in Caſe they be deſired with a holy Zeal, a
the Soul diſpoſed thereunto with a religious Preparati
If the Church receives them readily and fervently, th
enſueth all Manner of Joy and Comfort; but if ſhe
ſlack and negligent therein, the Occaſion is loſt, a
there follow great Troubles and Afflictions. Both W
there always appeareth the infinite Love of *Chriſt*, a
the Church's lively Faith and interchangeable Lo
Whereupon ſhe burſts forth into divine Praiſes, a
Admiration of her Bridegroom's Perfections, which
viſh her in Faith, Love, and Joy. And *Chriſt* alſo
his Side, by his Approbation authorizeth and exalt
the Gifts and Graces which he hath conferred on
Church by the Spirit of Regeneration, and exhorts
to a lively and continual aiming at the Mark of
heavenly Vocation. Which ſhe alſo proteſts equa
to deſire, framing herſelf, notwithſtanding, to the N
ceſſity of ſtaying the Time prefixed by the Lord; pr
ing him always to ſtrengthen her in her Weakn
Chriſt is brought in accompanied by his Friends,
the Church by her Companions. His Friends are
holy Angels, and glorified Spirits: Her Companions
the particular Churches, or the faithful Souls, or t
who deſire to join themſelves unto her by Faith. *C*
makes the Angels Partakers of his Rejoicing, becauſ
the Work of his Grace. The whole Body of
Church communicates her Knowledge, Inſtructi
and Light, to the faithful Souls, or to the partic
Churches, extending her Care even to the *Gentiles*,
whoſe Calling ſhe hath been informed and inſtruc
by the Lord. Now it is to be conſidered, that wha
ever is ſpoken in this Book, in poetical and figura
Terms, muſt be directly referred to ſpiritual Meani
to which it perfectly and properly belongs; whe
ſhould it be taken in any other Senſe, there would
nothing but monſtrous Abſurdities.

A N
EXPOSITION
O F
The Book of the Prophet *ISAIAH.*

The ARGUMENT.

he Prophecies of Iſaiah *may be divided into three Parts. The firſt Part includes ſix Chapters relating to the Reign of* Jotham ; *the ſix following Chapters relate to the Reign of* Ahaz, *and all the reſt to the Reign of* Hezekiah. *The great Deſign of what he does, is, to foretel the Captivity of* Babylon, *the Return of the People from that Captivity, and the flouriſhing Kingdom of the* Meſſiah : *But the whole Book is highly ſerviceable to the Church of God in all Ages, for the Conviction of Sin, Direction in Duty, and Conſolation in Trouble ; and its Author may be juſtly ſtiled a great Prophet, whether we conſider the Extent and Variety of his Predictions, the Sublimity of the Truths which he reveals, the Majeſty and Elegancy of his Stile, the Loftineſs of his* Metaphors, *or the Liveline ſs of his Deſcriptions.*

. Jerom, *in his Introduction to* Iſaiah's *Prophecy tells us, that his Writings are, as it were, an* Abridgment *of the Holy Scriptures, and a Collection of all the moſt uncommon Knowledge, that the Mind of Man is capable of.*

rotius *compares this Prophet with the great* Grecian *Orator,* Demoſthenes ; *for in him, ſays he, we meet with all the Purity of the* Hebrew *Tongue, as in the other, there is all the Delicacy of the* Attick *Taſte. Both are ſublime and magnificent in their Stile, vehement in their Emotions, copious in their Figures, and very impetuous, when they ſet off Things of an enormous Nature, or ſuch as are grievous or odious : But there is one Thing wherein the Prophet was ſuperior to the Orator, and that is, in the Honour of his illuſtrious Birth, and Relation to the Royal Family of* Judah ; *and therefore what* Quintilian *ſays of* Corvinus Meſſala, *may be juſtly applied to him,* viz. *that he ſpeaks in an eaſy and flowing Manner, and in a Stile, which ſhews him to be a Man of Quality.*

s touching his Perſon and Time, ſays Pool, *he was of the King's Stock (for* Amoz *his Father, was Brother to* Azariah *King of* Judah, *as the beſt Writers agree) and he propheſied more than Sixty four Years, from the Time of* Uzziah, *to the Reign of* Manaſſeh, *whoſe Father-in-law he was (as the* Hebrews *write) and by whom he was put to Death. And in reading of the Prophets, this one Thing is to be obſerved, that they ſpeak of Things to come, as tho' they were now paſt, becauſe of the Certainty thereof, and that they could not but come to paſs, becauſe God had ordained them in his ſecret Counſel, and ſo revealed them to his Prophets.*

CHAP. I.

dah's Sins ; her Judgments ; her Worſhip is rejected. Exhortations to Repentance. Promiſes of Grace and Mercy. Threatnings of ſore Judgments ; and Complaints by Reaſon of their Backſlidings.

. 1. THE viſion of Iſaiah the ſon of Amoz,
which he ſaw concerning Judah and
uſalem, in the days of Uzziah, Jotham, A-
, and Hezekiah, kings of Judah. 2 Hear,
eavens, and give ear, O earth : for the Lord
h ſpoken, I have nouriſhed and brought up
dren, and they have rebelled againſt me. 3
e ox knoweth his owner, and the aſs his ma-
s crib : but Iſrael doth not know, my people
h not conſider. 4 Ah ſinful nation, a people
n with iniquity a ſeed of evil doers, children
are corrupters, they have forſaken the Lord,
have provoked the holy One of Iſrael unto
r, they are gone away backward. 5 Why
ſhould ye be ſtricken any more ? ye will revolt
more and more : the whole head is ſick, and the
whole heart faint. 6 From the ſole of the foot even
unto the head, *there* is no ſoundneſs in it ; but
wounds, and bruiſes, and putrifying ſores : they
have not been cloſed, neither bound up, neither
mollified with ointment. 7 Your country is deſolate,
your cities are burnt with fire : your land,
ſtrangers devour it in your preſence, and it is
deſolate as overthrown by ſtrangers. 8 And the
daughter of Zion is left as a cottage in a vineyard,
as a lodge in a garden of cucumbers, as a
beſieged city. 9 Except the Lord of hoſts had
left unto us a very ſmall remnant, we ſhould have
been as Sodom, and we ſhould have been like
unto Gomorrah. 10 Hear the word of the Lord,
ye rulers of Sodom ; give ear unto the law of our
God, ye people of Gomorrah. 11 To what
purpoſe is the multitude of your ſacrifices unto
me ? ſaith the Lord : I am full of the burnt-offerings
of rams, and the fat of fed beaſts, and I
delight

delight not in the blood of bullocks, or of lambs, or of he-goats. 12 When ye come to appear before me, who hath required this at your hand to tread my courts? 13 Bring no more vain oblations, incenſe is an abomination unto me, the new moons and ſabbaths, the calling of aſſemblies I cannot away with, *it is* iniquity, even the ſolemn meeting. 14 Your new-moons, and your appointed feaſts my ſoul hateth: they are a trouble unto me, I am weary to bear *them*. 15 And when ye ſpread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. 16 Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, 17 Learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow. 18 Come now let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool. 19 If ye be willing and obedient, ye ſhall eat the good of the land. 20 But if ye refuſe and rebel, ye ſhall be devoured with the ſword: for the mouth of the Lord hath ſpoken *it*. 21 How is the faithful city become an harlot! it was full of judgment, righteouſneſs lodged in it; but now murderers. 22 Thy ſilver is become droſs, thy wine mixt with water. 23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſs, neither doth the cauſe of the widow come unto them. 24 Therefore ſaith the Lord, the Lord of hoſts, the mighty one of Iſrael, Ah, I will eaſe me of mine adverſaries, and avenge me of mine enemies. 25 And I will turn mine hand upon thee, and purely purge away thy droſs, and take away all thy tin. 26 And I will reſtore thy judges as at the firſt, and thy counſellors as at the beginning: afterward thou ſhalt be called, The city of righteouſneſs, the faithful city. 27 Zion ſhall be redeemed with judgment, and her converts with righteouſneſs. 28 And the deſtruction of the tranſgreſſors, and of the ſinners *ſhall be* together, and they that forſake the Lord ſhall be conſumed. 29 For they ſhall be aſhamed of the oaks which ye have deſired, and ye ſhall be confounded for the gardens that ye have choſen. 30 For ye ſhall be as an oak whoſe leaf fadeth, and as a garden that hath no water. 31 And the ſtrong ſhall be as tow, and the maker of it as a ſpark, and they ſhall both burn together, and none ſhall quench *them*.

The Viſion of Iſaiah the Son of Amoz] The Signification of the Name *Iſaiah* is, *Salvation from the Lord.* He was of the Stock of *David*, and Lineage of *Chriſt*, and is called by Way of Eminence, the Evangelical Prophet. This Book is a Revelation or Prophecy, which was one of the two Means whereby God declared himſelf to his Servants in old Time, as *Numb.* xii. 6. and therefore the Prophets were called Seers, 1 *Sam.* ix. 9. *Iſaiah* was chiefly ſent to *Judah* and *Jeruſalem*, but in this Book are Prophecies concerning other Nations.

For they ſhall be aſhamed of the Oaks which ye deſired] That is, the Oaks which after the Manner of the Heathen, you have conſecrated to idolatrous Uſes, that under them you might worſhip your Idols, as they did. *Ezek.* vi. 13. *Hoſ.* iv. 3.

CHAP. II.

A Prophecy of Chriſt'*s Kingdom, the Call of t*
Gentiles, *and Rejection of the* Jews. *T*
great Majeſty and Power of God; and his Te
rors on the Wicked. An Exhortation to fe
God, and not to truſt in Man.

Ver. 1. THE word that Iſaiah the ſon of Am
ſaw, concerning Judah and Jeruſ
lem. 2 And it ſhall come to paſs in the la
days, *that* the mountain of the Lords houſe ſha
be eſtabliſhed in the top of the mountains, an
ſhall be exalted above the hills; and all natio
ſhall flow unto it. 3 And many people ſhall g
and ſay, Come ye, and let us go up to the mou
tain of the Lord, to the houſe of the God of J
cob, and he will teach us of his ways, and we w
walk in his paths, for out of Zion ſhall go for
the law, and the word of the Lord from Jer
ſalem. 4 And he ſhall judge among the n
tions, and ſhall rebuke many people: and th
ſhall beat their ſwords into plow-ſhares, and th
ſpears into pruning-hooks: nation ſhall not l
up ſword againſt nation, neither ſhall they lea
war any more. 5 O houſe of Jacob, come y
and let us walk in the light of the Lord.
Therefore thou haſt forſaken thy people the hou
of Jacob, becauſe they be repleniſhed from t
eaſt, and *are* ſooth-ſayers like the Philiſtin
and they pleaſe themſelves in the children
ſtrangers. 7 Their land alſo is full of ſilver a
gold, neither *is there any* end of their treaſure
their land is alſo full of horſes, neither *is th*
any end of their chariots. 8 Their land alſo
full of idols: they worſhip the work of their o
hands, that which their own fingers have ma
9 And the mean man boweth down, and t
great man humbleth himſelf: therefore forgi
them not. 10 Enter into the rock, and hi
thee in the duſt, for fear of the Lord, and
the glory of his majeſty. 11 The lofty looks
man ſhall be humbled, and the haughtineſs
men ſhall be bowed down, and the Lord alo
ſhall be exalted in that day. 12 For the day
the Lord of hoſts *ſhall be* upon every *one tha*
proud and lofty, and upon every *one that is* lif
up, and he ſhall be brought low; 13 And u
on all the cedars of Lebanon *that are* high a
lifted up, and upon all the oaks of Baſhan,
And upon all the high mountains, and upon
the hills *that are* lifted up, 15 And upon ev
high tower, and upon every fenced wall,
And upon all the ſhips of Tarſhiſh, and up
all pleaſant pictures. 17 And the loftineſs
man ſhall be bowed down, and the haught
of men ſhall be made low: and the Lord al
ſhall be exalted in that day. 18 And the id
he ſhall utterly aboliſh. 19 And they ſhall
into the holes of the rocks, and into the caves
the earth, for fear of the Lord, and for
glory of his majeſty, when he ariſeth to ſh
terribly the earth. 20 In that day a man ſ
caſt his idols of ſilver, and his idols of g
which they made, *each one* for himſelf to w
ſhip, to the moles and to the bats: 21 To
into the clefts of the rocks, and into the t
of the ragged rocks, for fear of the Lord,
for the glory of his majeſty, when he ar

to ſhake terribly the earth. 22 Ceaſe ye from man whoſe breath *is* in his noſtrils: for wherein is he to be accounted of?

And it ſhall come to paſs in the laſt Days, that the Mountain of the Lord's Houſe ſhall be eſtabliſhed in the Top of the Mountains, and ſhall be exalted above the Hills; and all Nations ſhall flow unto it] *And*, or now, as this Particle is rendered, 1 *Sam.* ix. 1. — *In the laſt Days.* *In the Times of the Meſſiah*, or the Goſpel, as the Generality of *Jewiſh* and *Chriſtian* Writers underſtand it, as appears from the Uſe of this Phraſe, *Jer.* xlviii. 47, *&c.* and from the Converſion of the *Gentiles* here promiſed, which was not to be till that Time; and from the Nature of the Thing, for this was really the laſt Time and State of the Church in the World; the *Jewiſh* Pædagogy was to be aboliſhed, but Chriſt's Inſtitutions were to continue to the End of the World. — *The Mountain of the Lord's Houſe.* The Temple of the Lord which was upon Mount *Moriah*; which yet is not to be underſtood literally of that material Temple, but myſtically of the Church of God, as appears from the next following Words, which will not admit of a literal Interpretation, and from the lowing of all Nations into it, which was not to that Temple, nor indeed was fulfilled till that Temple was eſtroyed; and from the frequent Uſe of this Metahor, *the Temple*, or, *the Houſe of the Lord*, concerng the Chriſtian Church; both in the *Old* and *New eſtament*, *ſhall be exalted over the Hills*, ſhall be placed nd ſetled in a moſt glorious Manner, being advanced bove all other Churches and Kingdoms in the World. — *All Nations.* Thoſe *Gentiles* whom ye deſpiſe, and ge to be abhorred and quite forſaken of God. — *hall flow unto it.* Shall come in great Abundance, d with great Eagerneſs, like a River, as the Word gnifies.

Nation ſhall not lift up Sword againſt Nation, neither ll they learn War any more] The Meaning of theſe ords is this; He ſhall root thoſe great Animoſities d Hoſtilities which were between *Jews* and *Gentiles*, ph. ii. 13, *&c.* and between ſeveral Nations, ſubing Mens Pride, Paſſions, and Luſts, which are the auſes of all Wars and Contentions; and working umility, Meekneſs, and Self-denial, and true and rvent Love to all Men, from whence Peace neceſſay follows. This was the Deſign of the Goſpel in all, d the Effect of it in thoſe that rightly received it. d that War and Diſſention, which were occaſioned the Preaching of the Goſpel, as was foretold, *Matt.* 21, 22. it was wholly accidental, by Reaſon of ens corrupt Intereſt and Luſts, which the Goſpel poſed, and it was not among thoſe who received the ſpel in the Love of it, but between them and thoſe o were either open Enemies or falſe Friends to them d to the Goſpel. But if this Place be underſtood of external and general Peace, which was to be in the orld, in the Days of the *Meſſiah*, this alſo in due me may be verified, when all *Iſrael* ſhall be ſaved, d the Fulneſs of the *Gentiles* ſhall be brought in, and th *Jews* and *Gentiles* ſhall be united together into e Fold, under *Chriſt* their great Shepherd; all which propheſied and promiſed, *John* x. 16. *Rom.* xi. and ewhere; for it is not neceſſary that all the Prophecies cerning the Kingdom of the *Meſſiah* ſhould be acpliſhed in an Inſtant, or at the Beginning of it; it's ſufficient if they are fulfilled before the End of and ſome of them do manifeſtly belong to the laſt ys of that Kingdom. And therefore there is no uth nor Weight in that Argument which the *Jews* g from this Place, againſt our *Meſſiah*, becauſe of e Wars which have hitherto been, and ſtill are ng *Chriſtians*; for this doth not prove that theſe s ſhall never ceaſe; or that there ſhould not be h a Peace in the World as they underſtand before End of Chriſt's Kingdom.

CHAP. III.

at Confuſion on both People and Rulers for their Sins. Peace to the Righteous, and Miſery to the Wicked. The Oppreſſion and Covetouſneſs of the Rulers. The Pride of their Women.

Ver. 1. FOR behold, the Lord, the Lord of hoſts doth take away from Jeruſalem, and from Judah, the ſtay and the ſtaff, the whole ſtay of bread, and the whole ſtay of water, 2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, 3 The captain of fifty, and the honourable man, and the counſellor, and the cunning artificer, and the eloquent orator. 4 And I will give children to *be* their princes, and babes ſhall rule over them. 5 And the people ſhall be oppreſſed, every one by another, and every one by his neighbour: the child ſhall behave himſelf proudly againſt the antient, and the baſe againſt the honourable. 6 When a man ſhall take hold of his brother of the houſe of his father, *ſaying*, Thou haſt cloathing, be thou our ruler, and *let* this ruin *be* under thy hand: 7 In that day ſhall he ſwear, ſaying, I will not be an healer; for in my houſe is neither bread nor cloathing; make me not a ruler of the people. 8 For Jeruſalem is ruined, and Judah is fallen: becauſe their tongue and their doings *are* againſt the Lord, to provoke the eyes of his glory. 9 The ſhew of their countenance doth witneſs againſt them, and they declare their ſin as Sodom, they hide *it* not: wo unto their ſoul, for they have rewarded evil unto themſelves. 10 Say ye to the righteous, that *it ſhall be* well *with him:* for they ſhall eat the fruit of their doings. 11 Wo unto the wicked, *it ſhall be* ill *with him:* for the reward of his hands ſhall be given him. 12 *As* for my people, children are their oppreſſors, and women rule over them: O my people, they which lead thee, cauſe *thee* to err, and deſtroy the way of thy paths. 13 The Lord ſtandeth up to plead, and ſtandeth to judge the people. 14 The Lord will enter into judgment with the antients of his people, and the princes thereof: for ye have eaten up the vineyard; the ſpoil of the poor is in your houſes. 15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? ſaith the Lord God of hoſts. 16 Moreover, the Lord ſaith, Becauſe the daughters of Zion are haughty, and walk with ſtretched-forth necks, and wanton eyes, walking, and mincing as they go, and making a tinkling with their feet: 17 Therefore the Lord will ſmite with a ſcab the crown of the head of the daughters of Zion, and the Lord will diſcover their ſecret parts. 18 In that day the Lord will take away the bravery of *their* tinkling ornaments about *their* feet, and *their* cauls, and *their* round tires like the moon, 19 The chains, and the bracelets, and the mufflers, 20 The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, 21 The rings, and noſe-jewels, 22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping-pins, 23 The glaſſes, and the fine linen, and the hoods, and the vails. 24 And it ſhall come to paſs, *that* inſtead of ſweet ſmell, there ſhall be ſtink; and inſtead of a girdle, a rent; and inſtead of well ſet hair, baldneſs; and inſtead of a ſtomacher, a girding of ſackcloth; *and* burning inſtead of beauty. 25 Thy men ſhall fall by the ſword, and thy mighty in the war. 26 And her gates ſhall lament and mourn, and ſhe being deſolate, ſhall ſit upon the ground.

Iſaiah here deſcribes the grievous and manifold Judgments that would befal the *Jews*, as well the common People as the Rulers, becauſe of their many and crying Sins, and that God would take away every Thing that the *Jews* eſteemed, or boaſted themſelves of: But the Prophet aſſures the Godly, that the Almighty would defend them in the Midſt of Troubles. He threatens the People, becauſe of the Arrogance and Pride of their Women, who gave themſelves up to all Wantonneſs and Diſſoluteneſs, delighting to dreſs themſelves laſciviouſly, after the Manner of looſe and wanton Perſons. He declares that God will not only puniſh their Women, but their Huſbands, who ſuffered this Diſſoluteneſs, and alſo the Commonwealth, which hath not remedied thoſe Enormities.

CHAP. IV.

In the Extremity of Evils, Chriſt's Kingdom ſhall be a Sanctuary.

Ver. 1. AND in that day ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. 2 In that day ſhall the branch of the Lord be beautiful and glorious, and the fruit of the earth *ſhall be* excellent and comely for them that are eſcaped of Iſrael. 3 And it ſhall come to paſs, *that he that is* left in Zion, and *he that* remaineth in Jeruſalem, ſhall be called holy, even every one *that* is written among the living in Jeruſalem: 4 When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment, and by the ſpirit of burning. 5 And the Lord will create upon every dwelling-place of mount Zion, and upon her aſſemblies a cloud, and ſmoak by day, and the ſhining of a flaming fire by night: for upon all the glory *ſhall be* a defence. 6 And there ſhall be a tabernacle for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

And in that Day ſeven Women ſhall take hold of one Man, ſaying, we will eat our own Bread and wear our own Apparel; only let us be called by thy Name to take away our Reproach] *In that Day*, of which he had been ſpeaking, Ch. ii. 3. in that calamitous Time. — *Seven.* Many; a certain Number for an uncertain. — *Shall take hold.* Shall ſue to him, and even lay Hands upon him, contrary to their Cuſtom, and their natural Modeſty. — *Of one Man.* Becauſe few Men ſhall ſurvive that dreadful Stroke. They who before were not contented with their own Huſbands, are now glad of the ſeventh Part of an Huſband. — *Wear our own Apparel.* We will eaſe thee of that Charge, which would otherwiſe fall upon thee by God's Law, *Exod.* xxi. 10. — *Let us be called by thy Name.* Own us for thy Wives. — *To take away our Reproach.* Virginity was eſteemed a Reproach, eſpecially among that People, becauſe it was a Token of Contempt from Men, and a Curſe of God; Children, the uſual Fruit of Marriage, being both an Honour to their Parents before Men, and a great Bleſſing of God, eſpecially to that People, from ſome of whoſe Loins the *Meſſiah* was to ſpring.

In that Day ſhall the Branch of the Lord be beautiful and glorious] By *Branch* underſtand, either, 1. The Church and People of *Iſrael*, often called God's *Vine*,
or *Vineyard*, and the *Branch of the Lord's planting*, Iſa
lx. 21. Or, 2. The *Meſſiah*, who in Scripture i
commonly defined by this Title, *the Branch*, Iſa. xi. 1
Jer. xxiii. 5. and xxxiii. 15. *Zech.* iii. 1. *Whoſe Nam*
is expreſly ſaid to be *the Branch*, Zech. vi. 12. of whon
not only *Chriſtians*, but even the *Hebrew* Doctors un
derſtand it. For, after the foregoing Miſeries wer
brought on the *Jews*, by the Remainders of the *Gre*
cian Empire, of which *Daniel* propheſies exactly an
particularly, and afterwards by the *Roman* Empire, th
Meſſiah was born; and after that at the Deſtructio
brought upon the *Jewiſh* City, Temple, and Nation
by *Titus*, the Kingdom of the *Meſſiah*, became *beau*
tiful and glorious, as it is here deſcribed.

CHAP. V.

Iſrael *God's Vineyard*; *his Mercies and their U*
thankfulneſs. Judgments denounced. The grea
Miſery of the Jews. *God's Anger, and t*
Chaldeans *againſt them.*

Ver. 1. NOW will I ſing to my well-belove
a ſong of my beloved touching h
vineyard: My well-beloved hath a vineyard in
very fruitful hill. 2 And he fenced it, and g
thered out the ſtones thereof, and planted it wi
the choiceſt vine, and built a tower in the mid
of it, and alſo made a wine-preſs therein: a
he looked that it ſhould bring forth grapes, a
it brought forth wild grapes. 3 And now,
inhabitants of Jeruſalem, and men of Juda
judge, I pray you, betwixt me and my vineya
4 What could have been done more to my vin
yard, that I have not done in it? wherefore wh
I looked that it ſhould bring forth grapes, broug
it forth wild grapes? 5 And now go to? I w
tell you what I will do to my vineyard; I w
take away the hedge thereof, and it ſhall be eat
up: and break down the wall thereof, and
ſhall be troden down. 6 And I will lay it waſt
it ſhall not be pruned, nor digged, but th
ſhall come up briers and thorns: I will alſo co
mand the clouds that they rain no rain upon
7 For the vineyard of the Lord of hoſts is t
houſe of Iſrael, and the men of Judah his pl
ſant plant: and he looked for judgment, but b
hold oppreſſion; for righteouſneſs, but beho
a cry. 8 Wo unto them that join houſe to hou
that lay field to field, till *there* be no place, t
they may be placed alone in the midſt of t
earth. 9 In mine ears, ſaid the Lord of hoſ
Of a truth many houſes ſhall be deſolate, ev
great and fair without inhabitant. 10 Yea, t
acres of vineyard ſhall yield one bath, and t
ſeed of an homer ſhall yield an ephah. 11 W
unto them that riſe up early in the mornin
that they may follow ſtrong drink, that contin
until night, till wine enflame them. 12 And t
harp and the viol, the tabret and pipe, and wi
are in their feaſts: but they regard not the wo
of the Lord, neither conſider the operation of h
hands. 13 Therefore my people are gone in
captivity, becauſe *they have* no knowledge: a
their honourable men are famiſhed, and th
multitude dried up with thirſt. 14 Therefo
hell hath enlarged herſelf, and opened her mou
without meaſure; and their glory, and th
multitude, and their pomp, and he that rejoice
ſhall deſcend into it. 15 And the mean man ſh
be brought down, and the mighty man ſhall
humbled, and the eyes of the lofty ſhall be hu

ble

bled. 16 But the Lord of hoſts ſhall be exalted in judgment, and God *that* is holy, ſhall be ſanctified in righteouſneſs. 17 Then ſhall the lambs feed after their manner, and the waſte places of the fat ones ſhall ſtrangers eat. 18 Wo unto them that draw iniquity with cords of vanity, and ſin as it were with a cart-rope. 19 That ſay, Let him make ſpeed, and haſten his work, that we may ſee it: and let the counſel of the holy One of Iſrael draw nigh and come, that we may know it. 20 Wo unto them that call vil good, and good evil: that put darkneſs for ight, and light for darkneſs; that put bitter for weet, and ſweet for bitter. 21 Wo unto them *hat* are wiſe in their own eyes, and prudent in heir own ſight. 22 Wo unto *them that* are ighty to drink wine, and men of ſtrength to ingle ſtrong drink: 23 Which juſtify the wicked or reward, and take away the righteouſneſs of e righteous from him. 24 Therefore as the re devoureth the ſtubble, and the flame conumeth the chaff, ſo their root ſhall be as rottenſs, and their bloſſom ſhall go up as duſt: beauſe they have caſt away the law of the Lord of oſts, and deſpiſed the word of the holy One of rael. 25 Therefore is the anger of the Lord indled againſt his people, and he hath ſtretched orth his hand againſt them, and hath ſmitten hem: and the hills did tremble, and their carafes were torn in the midſt of the ſtreets: For l this his anger is not turned away, but his hand ſtretched out ſtill. 26 And he will lift up an ſign to the nations from far, and will hiſs unto em from the end of the earth: and behold, ey ſhall come with ſpeed ſwiftly. 27 None all be weary nor ſtumble amongſt them: none all ſlumber nor ſleep: neither ſhall the girdle their loins be looſed, nor the latchet of their oes be broken. 28 Whoſe arrows are ſharp, d all their bowes bent, their horſes hoofs ſhall counted like flint, and their wheels like a whirlind. 29 Their roaring ſhall be like a lion, they all roar like young lions: yea, they ſhall roar d lay hold of the prey, and ſhall carry it away fe, and none ſhall deliver it. 30 And in that y they ſhall roar againſt them, like the roaring the ſea: and if one look unto the land, behold rkneſs and ſorrow, and the light is darkned in heavens thereof.

Now will I ſing to my well-beloved, a Song of my be- ed, touching his Vineyard] As *David* inſcribes his alms *to his chief Muſician*; ſo the Prophet here, aking in the Perſon of God, directs this Hymn or arable, poetically expreſſed, to his Well-beloved, *i. e.* hriſt: The *Beloved* is the *Meſſias*, called often by that tle in the *Canticles*, by his Spouſe the Church.

The Words tranſlated *Well-beloved*, and *Beloved*, s *Lowth*, are in the *Hebrew Jedidi*, and *Dodi*, reeing both in Sound and Signification; and ſpoken re of the ſame Perſon, the *Meſſias*, who is called *ell-beloved*, in reſpect of his Father, being the Son his Love, *Matt.* iii. 17. *Col.* i. 13. and *Beloved*, in pect to his Spouſe the Church, and known by that tle in the *Canticles*, to which Book it is probable the phet here alludes.

My Well-beloved hath a Vineyard] The Church is en repreſented under this Figure, as appears by the xts quoted here in the Margin of our Bibles.

And now, O Inhabitants of Jeruſalem, judge, I pray between me and my Vineyard] The Caſe is ſo n, that God might venture to refer it to themſelves o' they were Parties concerned. Here the Stile of the Parable is altered from the third Perſon (ſee Ver. 2.) to the firſt; a Variation common in Scripture; and the Senſe is the ſame, whether the Words are ſpoken by God, or by Chriſt, who is *One with the Father*.

Yea, ten Acres of Vineyard ſhall yield one Bath, and the Seed of an Homer ſhall yield an Ephah] A *Bath*, and an *Ephah*, are the ſame Meaſure, and they contain but the tenth Part of an *Homer*; ſee *Ezek.* xlv. 11. By this Computation, the Harveſt ſhould produce but the tenth Part of the Seed: We are to diſtinguiſh between an *Omer* and an *Homer*; the firſt Letter of the former Word in the *Hebrew* is *Ajin*, the firſt Letter of the latter is *Cheth.* An *Omer* is the tenth Part of an *Ephah*, Exod. xvi. 36. whereas an *Ephah* is but the tenth Part of an *Homer*.

Hell hath enlarged herſelf] The Word *Scheol*, ſignifies the Grave or State of the Dead. See Ch. xiv. 9. *Job* xxvi. 6. *Prov.* xv. 11.

Then ſhall the Lambs feed after their Manner, and the waſte Places of the fat ones ſhall Strangers eat] While Strangers devour the Poſſeſſions of thoſe who have grown rich by Oppreſſion; compare Ch. i. 7. the *Lambs*, *i. e.* Good Men ſhall be under the peculiar Care of Providence, and ſhall want nothing that is neceſſary for their Support. God is often repreſented as a Shepherd, and his Care of the Righteous deſcribed by their feeding ſecurely in rich Paſtures. *Pſ.* xxiii. 1. *Iſa.* lxv. 10.

CHAP. VI.

Iſaiah'*s Call to the prophetick Office, with a Prediction of the Unſucceſsfulneſs of his Miniſtry, by reaſon of the Hardneſs of the People's Hearts.*

Ver. 1. IN the year that king Uzziah died, I ſaw alſo the Lord ſitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it ſtood the ſeraphims: each one had ſix wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and ſaid Holy, holy, holy is the Lord of hoſts, the whole earth *is* full of his glory. 4 And the poſts of the door moved at the voice of him that cried, and the houſe was filled with ſmoak. 5 Then ſaid I, Wo *is* me, for I am undone, becauſe I *am* a man of unclean lips, and I dwell in the midſt of a people of unclean lips: for mine eyes have ſeen the King, the Lord of hoſts. 6 Then flew one of the ſeraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar. 7 And he laid it upon my mouth, and ſaid, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy ſin purged. 8 Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for us? Then ſaid I, Here am I, ſend me. 9 And he ſaid, Go and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and ſhut their eyes: leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert and be healed. 11 Then ſaid I, Lord, how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate, 12 And the Lord have removed men far away, and *there be* a great forſaking in the midſt of the land. 13 But yet in it *ſhall be* a tenth, and it ſhall return, and ſhall be eaten: as a teil-tree, and as an oak

whoſe ſubſtance *is* in them, when they caſt *their leaves*: ſo the holy ſeed *ſhall be* the ſubſtance thereof.

I ſaw the Lord ſitting upon a Throne] That is, the Divine *Shekinah*, or the *Glory of the Lord*, as St. *John* explains it, *John* xii. 41. who alſo aſſures us that it was the *Logos*, or ſecond Perſon of the Bleſſed Trinity who now appeared, this Viſion having a particular Relation to the Times of the Goſpel, ſee Ver. 9, 10. It was the unanimous Senſe of the antient Church, that all the Divine Appearances in the *Old Teſtament*, were made by the Son of God, by whom all the Affairs of the Church were ordered from the Beginning. See this proved both from the *New Teſtament* and the Fathers, by Biſhop *Bull*, *Defenſ. Fid. Nicen.* Cap. 1. Sect. 1. Dr. *Allix* hath ſhewed that the antient *Jews* were of the ſame Opinion, in his *Judgment of the* Jewiſh *Church againſt the Unitarians*.

And his Train filled the Temple. Above it ſtood the Seraphims] God is always repreſented as attended with a numerous Train of Angels, ſee *Pſ.* lxviii. 17. *Deut.* xxxiii. 2. *Dan.* vii. 10. For this Reaſon the *Cherubims* were placed in the Temple, as over-ſhadowing the Mercy-ſeat, to which Poſture the next Words here allude, *Above it ſtood the Seraphims*, which might better be tranſlated, *Above him* (i. e. the Lord) *ſtood the Seraphims.* We read in *Ezekiel*, Ch. x. 20. xi. 22. that *the Cherubims were under the God of Iſrael, and his Glory was over them above*; but there God is repreſented, as carried by them in a triumphal Chariot, which the modern *Jews* call the *Mercavah*, and the *Pſalmiſt* expreſſes by God's *riding upon the Heavens*, Pſ. lxviii. 33. and *flying upon the Wings of the Wind*, Pſ. xviii. 10. The *Seraphims* are called ſo from their bright Colour, like that of flaming Fire. See *Ezek.* i. 3. *Pſ.* civ. 4. There ſeem to be only two *Seraphims* repreſented in this Viſion, in Imitation of the two *Cherubims* over the Ark.

With Twain he covered his Face] Out of Reverence toward God, as being unable to bear the Glory of his Majeſty. See *Exod.* iii. 6. 1 *Kings* xix. 13.

With Twain he covered his Feet] Or lower Parts: The *Hebrew* expreſſes the Nakedneſs, or ſecret Parts, by the Feet. See *Gen.* xlix. 10. *Deut.* xxviii. 57. *Judg.* iii. 24. *Iſa.* vii. 20. The Expreſſion applied to Angels imports thoſe Imperfections, to which even the Angelical Nature is liable, when compared with the infinite Purity of the Divine Majeſty. See *Job* iv. 18. *The Stars themſelves not being pure in his Sight*, as the ſame holy Writer ſpeaks, Ch. xxv. 8.

With Twain he did fly] This denotes his Readineſs to execute God's Commands.

And one cried to another, and ſaid] From hence came the Cuſtom of ſinging Pſalms and Hymns alternately, which was uſed in the *Jewiſh* Church. See *Ezra* iii. 11. and from thence derived unto the *Chriſtians*. Thus many Interpreters underſtand St. *Paul*'s Words, *Eph.* v. 19. *ſpeaking to one another in Pſalms and Hymns*. The ſame Cuſtom is mentioned by *Pliny*, in his famous Epiſtle to *Trajan*, Lib. x. Ep. 97. where he gives an Account of the *Chriſtians*, and deſcribing their Manner of Worſhip, ſaith, that they do *Carmen Chriſto quaſi Deo dicere ſecum invicem*, *They ſing by Turns an Hymn to Chriſt as God.*

Then flew one of the Seraphims to me, having a live Coal in his Hand] Signifying thereby the Gift of Utterance, repreſented by fiery Tongues, *Acts* ii. 3. and the Efficacy of God's Word uttered by the Prophets, compared elſewhere to Fire, *Jer.* v. 14. xxiii. 29. The Uſe of Fire is likewiſe to cleanſe and purify. See the following Verſe.

And he laid it upon my Mouth] To ſignify, that all the Gifts and Graces that purify the Mind, and enable us for the Diſcharge of any particular Function, come from God. Compare *Jer.* i. 9.

Who will go for us] So God ſpeaks in the plural Number, *Gen.* i. 26. which is juſtly thought to imply a Plurality of Divine Perſons: For it cannot be ſaid with any Probability, that God is deſcribed in *Geneſis*, as adviſing with, or communicating his Purpoſes to t Angels, which is the Fancy of the *Rabbins*; becau the Hiſtory of the Creation takes no Notice of Angel and conſequently there is no Ground for interpreti any Text in the *firſt Chapter of Geneſis* with relation them.

Go tell ye this People, hear ye indeed, but underſta not] The Imperative is put for the Future; ſee C ii. 9. and ſo the *Septuagint* here underſtand. Th Threatning is denounced for their former Contempt God's Meſſages. Compare *Matt.* xiii. 12, *&c.*

Make the Heart of this People fat, &c.] The Pr phets are ſaid to do Things, when they declare God Purpoſe of doing them. See *Jer.* i. 10. *Ezek.* xli 3. So here *Iſaiah* is ſaid to *harden the People's Hea and to blind their Eyes*, i. e. to declare this to be t Event of his Preaching; which Prophecy ſhould more ſignally accompliſhed, when the *Jews* ſhould r ject the Preaching, both of *Chriſt* and his Apoſtles.

This St. *John* expreſſes by *hardening their Hear* John xii. 40. So that it becomes inſenſible. Com pare *Pſ.* cxix. 70. God is ſaid to harden Mens Hea by thoſe very Means of Grace, which are in themſelv proper to produce a quite contrary Effect; b withal he foreſees, that meeting with a perverſe a refractory Temper, they will in the Event make the more obdurate, and he is reſolved, for great and wi Reaſons, not to hinder it.

Then ſaid I, Lord, how long? And he anſwered, u til the City be waſted without Inhabitant] The Proph aſks, how long ſhall this Blindneſs or Obſtinacy, a the Puniſhments which it will bring upon this Peopl continue? To which Queſtion God returns an Anſw to this Effect: There is no Hope of Reformation; t People will be irreclaimable, and God will contin his Judgments, till at laſt they end in a final Deſol tion; their Country will be laid waſte, and the Inh bitants carried away captive to *Babylon:* And the fa Incredulity under the Goſpel, will have the ſame, worſe Effects; *for the Romans ſhall take away both th Place and Nation.*

CHAP. VII.

The Royal Family of Judah *being under great A prehenſions from the Invaſion of* Rezin *and* P kah, *the Prophet aſſures them, that their F mily ſhould not be extinct, but the* Meſſias, *due Time, ſhould riſe out of it; and thoſe t Kings and their Kingdoms be deſtroyed; but for tels other Calamities to* Judah.

Ver. 1. AND it came to paſs in the days
Ahaz the ſon of Jotham, the ſo
of Uzziah king of Judah, *that* Rezin the kin
of Syria, and Pekah the ſon of Remaliah, kin
of Iſrael, went up toward Jeruſalem to wa
againſt it, but could not prevail againſt it.
And it was told the houſe of David, Saying, Sy
ria is confederate with Ephraim. And his hea
was moved, and the heart of his people, as th
trees of the wood are moved with the wind.
Then ſaid the Lord unto Iſaiah, Go forth no
to meet Ahaz, thou, and Shear-jaſhub thy ſo
at the end of the conduit of the upper pool
the high-way of the fullers field: 4 And ſa
unto him, Take heed, and be quiet; fear no
neither be faint-hearted for the two tails of the
ſmoaking fire-brands, for the fierce anger of R
zin with Syria, and of the ſon of Remaliah:
Becauſe Syria, Ephraim, and the ſon of Rem
liah have taken evil counſel againſt thee, ſaying
6 Let us go up againſt Judah, and vex it, a
let us make a breach therein for us, and ſet
king in the midſt of it, even the ſon of Tab
7 Thus ſaith the Lord God, It ſhall not ſtan
neith

neither ſhall come to paſs. 8 For the head of Syria is Damaſcus, and the head of Damaſcus is Rezin; and within threeſcore and five years ſhall Ephraim be broken, that it be not a people. 9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs ſon: If ye will not believe, ſurely ye ſhall not be eſtabliſhed. 10 Moreover the Lord ſpake again unto Ahaz, ſaying, 11 Aſk thee a ſign of the Lord thy God, aſk it either in the depth, or in the height above. 12 But Ahaz ſaid, I will not aſk, neither will I tempt the Lord. 13 And he ſaid, hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? 14 Therefore the Lord himſelf ſhall give you a ſign, Behold, a virgin ſhall conceive, and bear a ſon, and ſhall call his name Immanuel. 15 Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good. 16 For before the child ſhall know to refuſe the evil, and chooſe the good, the land that thou abhorreſt ſhall be forſaken of both her kings. 17 The Lord ſhall bring upon thee and upon thy people, and upon thy fathers houſe, days that have not come, from the days that Ephraim departed from Judah; even the king of Aſſyria. 18 And it ſhall come to paſs in that day, *that* the Lord ſhall hiſs for the fly, that is in the uttermoſt art of the rivers of Egypt, and for the bee that s in the land of Aſſyria. 19 And they ſhall ome, and ſhall reſt all of them in the deſolate alleys, and in the holes of the rocks, and upon ll thorns, and upon all buſhes. 20 In the ſame ay ſhall the Lord ſhave with a raſor *that is* ired, namely by them beyond the river, by the ing of Aſſyria, the head, and the hair of the et: and it ſhall alſo conſume the beard. 21 nd it ſhall come to paſs in that day, *that* a man all nouriſh a young cow, and two ſheep: 22 nd it ſhall come to paſs for the abundance of ilk *that* they ſhall give, he ſhall eat butter: r butter and honey ſhall every one eat *that is* ft in the land. 23 And it ſhall come to paſs that day, *that* every place ſhall be, where ere were a thouſand vines, at a thouſand ſilverngs, it ſhall even be for briers and thorns. 24 ith arrows and with bows ſhall men come thier; becauſe all the land ſhall become briers and orns. 25 And on all hills that ſhall be digged ith the mattock there ſhall not come thither the ar of briers and thorns: but it ſhall be for the nding forth of oxen, and for the treading of ſer cattel.

The Head of Syria is Damaſcus, and the Head of Daſcus is Rezin] That is, the Kingdom of *Syria* ſhall t extend itſelf beyond its antient Bounds. *Damaſcus* ll be the *Metropolis* only of *Syria*, and *Rezin* ſhall e no other royal City under his Government beſides *amaſcus*.

And within threeſcore and five Years ſhall Ephraim be ken, that it be not a People]. Archbiſhop *Uſher* hath en the cleareſt Explication of this difficult Verſe, in *Annals of the Old Teſtament*, *Ad A. M.* 3327. where explains it, not of the firſt Captivity of the Ten ibes by *Salmaneſer*, but of their final Deportation by *ar-haddon*, who totally diſpeopled the Land, and ought new Inhabitants from *Babylon*, *Cuthah*, and er Cities of the *Aſſyrians*, to inhabit the Cities of *ael*: See *Ezra* iv. 2. compared with 2 *Kings* xvii. 24. d then *Ephraim*, or *Iſrael*, wholly ceaſed from bea People. This laſt Captivity that learned Prelate places in the 22d Year of *Manaſſeh*'s Reign, which is is juſt ſixty five Years from the Beginning of *Ahaz*'s Reign.

Therefore the Lord himſelf ſhall give you a Sign] He ſhall give it unaſk'd, and ſuch a Sign as could not enter into your Thoughts to deſire. This ſhews that the promiſed Sign was an extraordinary Miracle, the immediate Work of God, ſuch as a Son of a Virgin is; which therefore muſt be the genuine Senſe of the following Words.

Behold a Virgin ſhall conceive, and have a Son] Chriſt is called *the Seed of the Woman*, by Way of Diſtinction, *Gen.* iii. 14. as not to be born in the ordinary Way of Generation. The *Hebrew* Word *Almah* moſt properly ſignifies a *Virgin*, and ſo it is tranſlated here by all the antient Interpreters; and is never once uſed in the Scripture in any other Senſe, as ſeveral learned Men have proved againſt the Pretenſions of the modern *Jews*. The primary Signification of the Word *Almah*, is *hid*, or *concealed*; from whence it is taken to ſignify a *Virgin*, becauſe of the Cuſtom in the Eaſtern Countries to keep their Virgins concealed from the View of Men, never ſuffering them to ſtir out of the Womens Apartment.

And ſhall call his Name Immanuel] This is ſpoken of the Mother, who uſually gave the Name to the Child: See *Gen.* iv. 1. xvi. 11. xxix. 32. xxx. 6, 8. To be called, is the ſame in Scripture Phraſe as to Be; *Name* being put for *Thing* in the *Hebrew* Dialect. To this Senſe the Word *Dabar* is often uſed in the *Old Teſtament*; and *Luke* i. 38. the Original reads, *with God no* Word *ſhall be impoſſible*, i. e. no *Thing*: So it is ſaid of *Chriſt*, Ch. ix. 6. his Name ſhall be called *Wonderful*, i. e. he ſhall be a wonderful Perſon; and Ch. i. 26. *Jeruſalem ſhall be called a City of Righteouſneſs*; i. e. her Manners ſhall anſwer to that Title: Thus are we to underſtand the *Meſſiah*'s being called *Immanuel*, i. e. being really what that Name imports, *i. e. God with us*; being both truly and properly *God*, and ſo called Ch. ix. 6. and alſo living or dwelling *with us* Men. In the ſame Senſe we are to underſtand that Prophecy of *Chriſt*, Jer. xxiii. 6. *This is his Name whereby he ſhall be called*, *THE LORD OUR RIGHTEOUSNESS*. Several other Texts of the *Old Teſtament* ſpeak of the *Meſſias* as *God*: See Ch. xxxv. 4. xlviii. 16. *Iſa.* xl. 9, 10. *Hoſ.* i. 7. *Zech.* ii. 10, 11. *Mal.* iii. 1.

Butter and Honey ſhall he eat — For before the Child ſhall know to refuſe the Evil and chuſe the Good, the Land that thou abhorreſt ſhall be forſaken of both her Kings] According to the Judgment of ſeveral Interpreters, theſe two Verſes are a plain Proof, that this Prophecy, tho' in its true and natural Senſe it can be fulfilled in none but the *Meſſiah*, yet had an immediate Aſpect upon ſome particular Event that ſhould quickly happen; *viz.* That within the Time that one who is now a Virgin could marry, and bring forth a Son, and that Son come to Years of Diſcretion, the two Kings of *Samaria* and *Damaſcus* ſhould be deſtroy'd.

But other learned Men, particularly Archbiſhop *Uſher* in his *Annals*, *ad A. M.* 3262. ſuppoſe this Prophecy to be applied to none but *Chriſt*; accordingly he explains the 15th and 16th Verſes in this Senſe, *Butter and Honey ſhall he eat*, i. e. *Chriſt* ſhall take upon him the Infirmities of Childhood, and ſhall be fed with the common Nouriſhment given to Children in thoſe Countries, which was *Milk*, or *Butter* and *Honey*. Then he ſuppoſes the Prophet to point to his Son *Shear-jaſhub*, whom he took along with him; ſee Ver. 3. and to tell *Ahaz* for his preſent Comfort, that before that Child ſhould come to diſcern Good from Evil, the Land of *Iſrael*, and its two confederate Kings, ſhould be deſtroyed by the King of *Aſſyria*. To confirm this Expoſition, it may be obſerved, that *Iſaiah* mentions but two of his own Children, *Shear-jaſhub*, Ver. 3. and *Maherſhalalhaſh-baz*, Ch. viii. 3. and never calls *Immanuel* his Son; from whence we may juſtly conclude, that he was a diſtinct Perſon from them both; and, indeed, the eldeſt Son, or Heir of the Houſe of *David*, and King of *Judea*: See Ch. viii. 8.

If we ſuppoſe theſe Words applicable to any Perſon that was to be born quickly after the uttering this Prophecy, the Senſe of them will be, that tho' the Invaſion of the Land, and the Siege of *Jeruſalem*, did threaten them with Famine, and altho' under ſuch publick Calamities, there might be no Encouragement to plow and ſow; yet there ſhould not want Plenty of other Proviſions, particularly of Butter and Honey: See Ver. 22. ſuch as were the common Nouriſhment of Children, by the Cuſtom of thoſe Countries.

For the Fly that is in the uttermoſt Parts of the Rivers [*of Egypt, and for the Bee that is in the Land of Aſſyria*] Armies are often compared to Flies, Bees, and other Inſects: See *Deut.* i. 44. *Judg.* vi. 5, &c. both for their Number, and for the Deſtruction which they make: See *Exod.* viii. 24. *Aſſyria* and *Egypt* are often joined together as the two great Oppreſſors of God's People: See Ch. xix. 23. xxvii. 13. *Zech.* x. 10. Archbiſhop *Uſher*, *ad A. M.* 3294. ſuppoſes that the Conqueſt of *Egypt* by the King of *Aſſyria*, foretold in the xxth Chapter of this Prophecy, happened before the Siege of *Jeruſalem* by *Sennacherib*, and that a great many *Egyptians* were his Auxiliaries in that Expedition.

The Lord ſhall ſhave with a Raſor that is hired] Becauſe ſhaving the Head was uſed in Mourning, *Levit.* xxi. 5. from whence it is metaphorically uſed for a great Calamity, *Ezek.* v. 1. And the Invaſion of an Army is particularly reſembled by it here, becauſe that leaves a Country bare, and ſtript of all its Ornaments, among which the Hair hath a principal Place. The *Aſſyrian* is called an *hired Raſor*, becauſe God often rewards thoſe whom he makes Inſtruments of his Vengeance upon Sinners, which is expreſſed by giving them their Hire; *Ezek.* xxix. 18, 19. 2 *Kings* x. 30.

In that Day, a Man ſhall nouriſh a Cow and two Sheep. And it ſhall come to paſs, that for the Abundance of Milk that they ſhall give, he ſhall eat Butter] The Enemies ſhould make ſuch a Deſtruction both of Man and Beaſt, that there ſhould want Hands and Cattle to till the Ground, ſo that the whole Land ſhould of itſelf turn to Paſture. And thoſe few Inhabitants that ſhould be left, ſhould neither have Flocks nor Herds to feed in thoſe waſte Places, the utmoſt of their Stock ſhould be a Cow and two Sheep, which ſhould give Abundance of Milk by reaſon of the Plenty of Graſs, and want of Cattle to eat it: Whereupon Milk and Butter ſhould be the chief Part of the People's Suſtenance: See Ch. xxxvii. 30.

CHAP. VIII.

The Prophet renews the Promiſes made to Ahaz *in the former Chapter, which are to receive their utmoſt Completion in the* Meſſias; *and foretels the Rejecting of the* Jews *for their not believing on him.*

Ver. 1. MOreover, the Lord ſaid unto me, Take thee a great roll, and write in it with a mans pen, concerning Maher-ſhalal-haſh-baz. 2 And I took unto me faithful witneſſes to record, Uriah the prieſt, and Zechariah the ſon of Jeberechiah. 3 And I went unto the propheteſs, and ſhe conceived and bare a ſon; then ſaid the Lord to me, Call his name Maher-ſhalal-haſh-baz. 4 For before the child ſhall have knowledge to cry, My father and my mother, the riches of Damaſcus, and the ſpoil of Samaria ſhall be taken away before the king of Aſſyria. 5 The Lord ſpake alſo unto me again, ſaying, 6 Foraſmuch as this people refuſeth the waters of Shiloah that go ſoftly, and rejoice in Rezin, and Remaliahs ſon: 7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, ſtrong and many, even the king of Aſſyria, and all his glory: and he ſhall
come up over all his chanels, and go over all hi
banks. 8 And he ſhall paſs through Judah, h
ſhall overflow and go over, he ſhall reach eve
to the neck, and the ſtretching out of his wing
ſhall fill the breadth of thy land, O Immanuel
9 Aſſociate yourſelves, O ye people, and ye ſha
be broken in pieces; and give ear all ye of fa
countries: gird yourſelves, and ye ſhall be bro
ken in pieces; gird yourſelves, and ye ſhall b
broken in pieces. 10 Take counſel togethe
and it ſhall come to naught; ſpeak the word
and it ſhall not ſtand: for God is with us. 1
For the Lord ſpake thus to me with a ſtron
hand, and inſtructed me that I ſhould not wal
in the way of this people, ſaying, 12 Say y
not, A confederacy, to all them to whom th
people ſhall ſay, A confederacy; neither fe
ye their fear, nor be afraid. 13 Sanctify th
Lord of hoſts himſelf, and let him be your fea
and let him be your dread. 14 And he ſhall b
for a ſanctuary; but for a ſtone of ſtumblin
and for a rock of offence to both the houſes
Iſrael, for a gin, and for a ſnare to the inhab
tants of Jeruſalem. 15 And many among the
ſhall ſtumble and fall, and be broken, and
ſnared, and be taken. 16 Bind up the teſtimon
ſeal the law among my diſciples. 17 And I w
wait upon the Lord that hideth his face from t
houſe of Jacob, and I will look for him.
Behold, I and the children whom the Lord ha
given me, are for ſigns, and for wonders in
rael; from the Lord of hoſts, which dwelleth
mount Zion. 19 And when they ſhall ſay un
you, Seek unto them that have familiar ſpiri
and unto wizards that peep, and that mutte
ſhould not a people ſeek unto their God? for t
living, to the dead? 20 To the law and to t
teſtimony; if they ſpeak not according to t
word, it is becauſe there is no light in them.
And they ſhall paſs through it, hardly beſte
and hungry: and it ſhall come to paſs, that wh
they ſhall be hungry, they ſhall fret themſelve
and curſe their king, and their God, and lo
upward. 22 And they ſhall look unto t
earth: and behold, trouble and darkneſs, di
neſs of anguiſh; and they ſhall be driven
darkneſs.

Concerning Maher-ſhalal-haſh-baz] The Word ſi
nifies to *run ſwiftly to the Spoil, and make haſte to t
Prey*; and denotes the ſpeedy Deſtruction of the Co
federate Kings of *Samaria* and *Damaſcus*, Ver. 4.

And ſhe conceived and bare a Son] This was *Iſaia*
ſecond Son, that was given him for a Sign of t
Times; See Ver. 18. The Prophets foretold Thi
by Actions as well as by Words; for *Hoſea* was co
manded to *take a Wife of Whoredoms*, and have Ch
dren by her, *Hoſ.* i. 2. to ſignify the *Jews* going
Whoring after other Gods, and being thereupon
jected by the true God. But whether theſe, and ſu
like figurative Repreſentations, were really performe
or not, is a great Diſpute among learned Men. F
the Reſolution of this Queſtion, ſee Dr. *Pocock*'s Co
mentary upon the fore-mentioned Place of *Hoſea*.

*And the ſtretching out of his Wings ſhall fill thy La
O Immanuel*] That is, his Army or his Camp, ſh
fill thy Land, as the *Septuagint* very well expreſs t
Senſe. So the *Wing of Abominations*, as ſome rend
the Original, *Dan.* ix. 27. is by many Tranſlators i
terpreted *the abominable Army*; which Tranſlation
confirmed by the Authority of St. *Luke*, Ch. xxi. 2
compared with *Matt.* xxiv. 15. It has been befo
obſerved, that the Prophet never calls *Immanuel* his So
a

and here he ſpeaks of him as a diſtinct Perſon from both the Children above-mentioned, and in ſuch a Stile as befits none but him that was to be in an eminent Manner the Son of *David*, and King of *Iſrael*.

But for a Stone of Stumbling, and a Rock of Offence, to both the Houſes of Iſrael] God and his Promiſes, which ſhall be Mens Refuge and Security, become the Occaſion of Hurt and Miſchief to Unbelievers. Their Sins are aggravated thereby, and their Puniſhments increaſed: See *Matt.* xxi. 44. But this Text hath a plain Aſpect upon *Chriſt:* See *Rom.* ix. 33. 1 *Pet.* ii. 8. the *Immanuel* mentioned Ver. 8. in whom all God's Promiſes are verified, 2 *Cor.* i. 20. but yet the Prophets have foretold concerning him, that he ſhould be Matter of Offence to the *Jews*, and this their Incredulity ſhould in the End be the Occaſion of their Ruin, and *the taking away both their Place and Nation.* The Prophet expreſsly mentions *both the Houſes of Iſrael*, to ſhew the eneral Rejection of the *Jews* under the Goſpel. This ery Expreſſion is a Demonſtration, that the Prophet ere enlarges his Views beyond the Subject of *Rezin*'s d *Pekah*'s Aſſociation, which was the immediate Ocſion of this Prophecy: For under thoſe Circumſtances, *rael* and *Judah* were two different Intereſts, and the rophet exhorts the King and People of *Judah* to truſt God, who would be their Defence againſt the Degns of the Brethren of the Ten Tribes; whereas this erſe ſpeaks of them as involved in the ſame Sin and niſhment.

*Bind up the Teſtimony, ſeal the Law among my Diſci*es] To *ſeal* ſignifies ſometimes to ſecure or keep e; in this Senſe it is joined with *ſewing up*, John v. 17. the ſame with *binding up* here. But when Word is applied to a Book, it ſignifies to conceal, hide from common Underſtandings, ſee *Iſa.* xxix. . *Dan.* xii. 4. God here commands the Prophet deliver his Promiſes, and the ſeveral Declarations his Will, eſpecially thoſe concerning the *Meſſias*, his faithful Servants, to be kept ſafely by them, and up in their Memories; and altho' they were at ent as a Book ſealed up, and not eaſily underſtood; when the Event anſwered the Prediction, they uld be a Juſtification of God's Truth, and of thoſe o depended upon his Word; of which Number the ophet profeſſes himſelf to be one, in the following ſe. The *Law* and the *Teſtimony* may ſignify in eral, any Declaration of God's Will, ſo as to comhend his Promiſes as well as his Precepts.

Behold, I and the Children whom the Lord hath given are for Signs, and for Wonders] Theſe are the ords of the Prophet, as well as the Verſe foregoing, ' ſpeaking in the Perſon of *Chriſt*, whom he here reſents; ſee *Heb.* ii. 13. and the Meaning of them That he and his Children, mentioned Ch. vii. 3. 3. were remarkable for being viſible Pledges of 's Promiſes, and Remembrancers of his Veracity the People's Duty. For which Reaſon as they were ired and reſpected by well-diſpoſed Perſons; ſo they e made Objects of Scorn and Deriſion to Hypocrites Unbelievers. See *Pſ.* lxxi. 7. *Zech.* iii. 8. The Word *Mophthim*, tranſlated *Wonders*, ſignifies e properly here *Types* or *Figures: Shear-jaſhub* bea Sign of a Remnant's returning from Captivity, Ch. 13. and *Maher-ſhalal-haſh-baz*, a Type or Figure the Deſtruction of the Kingdoms of *Iſrael* and *Syria*, viii. 1, 4.

izards that peep and that mutter] To *peep* ſignifies the with the *Latin pipire*; ſee Ch. x. 14. *i. e.* to , or to *whiſper*, and ſo it is tranſlated, Ch. xxix. By *peeping* and *muttering* are meant the Anſwers hoſe who pretended to Familiar Spirits, muttered or e imperfectly, as if their Voice proceeded out of Caverns of the Earth; ſee Ch. xlv. 19. or ſpoke rdly, ſo that their Words ſeemed to come out of Belly.

CHAP. IX.

he Birth and Kingdom of the Meſſias. *The calamitous State of the Ten Tribes, with the provoking Sins they were guilty of in the Midſt of thoſe Judgments.*

Ver. 1. NEvertheleſs, the dimneſs *ſhall* not be ſuch as was in her vexation, when at the firſt he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievouſly afflict *her* by the way of the ſea, beyond Jordan in Galilee of the nations. 2 The people that walked in darkneſs, have ſeen a great light: they that dwell in the land of the ſhadow of death, upon them hath the light ſhined. 3 Thou haſt multiplied the nation, and not increaſed the joy: they joy before thee, according to the joy in harveſt, and as men rejoice when they divide the ſpoil. 4 For thou haſt broken the yoke of his burden, and the ſtaff of his ſhoulder, the rod of his oppreſſor, as in the day of Midian. 5 For every battel of the warrior is with confuſed noiſe, and garments rolled in blood, but this ſhall be with burning and fewel of fire. 6 For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called, Wonderful, Counſellor, The mighty God, The everlaſting Father, The prince of peace. 7 Of the increaſe of his government and peace there ſhall be no end, upon the throne of David and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever: the zeal of the Lord of hoſts will perform this. 8 The Lord ſent a word into Jacob, and it hath lighted upon Iſrael. 9 And all the people ſhall know, even Ephraim and the inhabitant of Samaria, that ſay in the pride and ſtoutneſs of heart, 10 The bricks are fallen down, but we will build with hewen ſtones: the ſycomores are cut down, but we will change them into cedars, 11 Therefore the Lord ſhall ſet up the adverſaries of Rezin againſt him, and join his enemies together. 12 The Syrians before, and the Philiſtines behind, and they ſhall devour Iſrael with open mouth: for all this his anger is not turned away, but his hand is ſtretched out ſtill. 13 For the people turneth not unto him that ſmiteth them, neither do they ſeek the Lord of hoſts. 14 Therefore the Lord will cut off from Iſrael head and tail, branch and ruſh in one day. 15 The antient and honourable, he is the head: and the prophet that teacheth lies, he is the tail. 16 For the leaders of the people cauſe *them* to err, and *they that are* led of them, *are* deſtroyed. 17 Therefore the Lord ſhall have no joy in their young men, neither ſhall have mercy on their fatherleſs and widows: for every one is an hypocrite, and an evil doer, and every mouth ſpeaketh folly: for all this his anger is not turned away, but his hand is ſtretched out ſtill. 18 For wickedneſs burneth as the fire: it ſhall devour the briers and thorns, and ſhall kindle in the thickets of the foreſt, and they ſhall mount up, *like* the lifting up of ſmoak. 19 Through the wrath of the Lord of hoſts is the land darkened, and the people ſhall be as the fewel of the fire: no man ſhall ſpare his brother. 20 And he ſhall ſnatch on the right hand, and be hungry; and he ſhall eat on the left hand, and they ſhall not be ſatisfied: they ſhall eat every man the fleſh of his own arm. 21 Manaſſeh, Ephraim; and Ephraim, Manaſſeh: and they together *ſhall be* againſt Judah: For all this his anger is not turned away, but his hand is ſtretched out ſtill.

Nevertheleſs, the Dimneſs ſhall not be ſuch as was in her Vexation, &c.] *Lowth* obſerves, that the Writings of the Prophets are very much obſcured by the unſkilful Diviſion of the Chapters, which very often break off in the Middle of a Subject; as at other Times Diſcourſes are joined together, that have no Affinity with each other. Thus, the firſt ſix Words in the *Hebrew* Text of this Chapter ought to be joined to the laſt Verſe of the laſt Chapter; which Diviſion of the Words is confirmed by the *Chaldee Paraphraſt* and the *vulgar Latin*, and is indeed neceſſary for explaining the Prophecy contained in the two firſt Verſes of this Chapter; which if we begin in the Original with the Words *Kaëth Hariſhôn*, the Verſe may be thus tranſlated according to Mr. *Mede*: *As the firſt* (or former) *Time made vile* (or debaſed) *the Land of Zebulun and the Land of Napthali* (when the King of *Aſſyria*, *Tiglathpileſer*, carried great Part of that Country captive, 2 *Kings* v. 29.) *ſo the latter Time ſhall make them glorious*, *The Way of the Sea by Jordan*, *Galilee of the Nations*, *The People that walked in Darkneſs*, &c. This Tranſlation agrees exactly with the Senſe of the Text, as it is applied by St. *Matthew* to our Saviour's Preaching in *Galilee*, by *the Borders of Zebulun and Napthali*, Matt. iv. 13, 14. So that to make the *Hebrew* Text correſpond with the Senſe of it given by the Evangeliſt, we muſt underſtand it as containing a comfortable Promiſe to thoſe Parts of *Judea*: Whereas the contrary is rather ſuggeſted in the uſual Tranſlation of the Words. This Tranſlation is likewiſe agreeable to the Stops or Accents which are placed under the *Hebrew* Text, where we find a full Stop put at the Word *Hicbid*, which is not taken Notice of in the common Verſions.

But if we follow that Senſe which the *Engliſh* and moſt other Tranſlations give of the Place, we muſt underſtand the People ſpoken of in the *ſecond Verſe*, to be the ſame with thoſe mentioned in the *firſt*.

By the Way of the Sea, beyond Jordan, Galilee of the Nations] By the *Sea*, is meant the Sea of *Galilee*, or the Sea of *Tiberias*; ſee *John* vi. 1. Great Lakes being called by the Name of *Seas* in the *Hebrew*. This Country of *Galilee* border'd likewiſe upon the River *Jordan*; *Reneber*, *Hejarden*, it is in the *Hebrew*, which might better be rendered, *By the Sea of Jordan*; the Word *Reneber* indifferently ſignifying the *hither* or *further* Side of the River. *Galilee* was divided into the *Upper* and *Lower*: The Lower was called by Way of Diſtinction, *Galilee of the Nations*, or *Gentiles*; becauſe it was firſt peopled by a mixt Multitude that came from ſeveral Countries or Nations; and therefore called by the Name of *Nations*, Gen. xiv. 1. and the *Nations of Gilgal*, mentioned *Joſh*. xiii. 23. are ſuppoſed by learned Men to mean the ſame with the Nations of *Galilee*, *Gilgal* being ſometimes put for *Galilee*, as appears by comparing *Joſh*. xv. 7. with Ch. xviii. 17. See likewiſe 1 *Mac*. ix. 2. compared with *Joſephus Antiq*. *L*. XI. *C*. 18.

As in the Day of Median] By the immediate Hand of God, without any human Aid, as the Victory of *Gideon* over the *Midianites* was obtained. See *Judg*. vii. 22. *Iſa*. x. 26.

For every Battle of the Warrior is with confuſed Noiſe, and Garments rolled in Blood, but this ſhall be with burning and Fewel of Fire] This Diſcomfiture of God's Enemies ſhall not be effected by the Noiſe of Fighting and Bloodſhed, but by a ſudden Deſtruction, like that of Fire from Heaven, which conſumes in a Moment. The firſt and ſecond Coming of *Chriſt* are often joined together in the Prophets, and what is here ſaid will receive its ultimate Completion at the laſt Day, when Chriſt ſhall come in *flaming Fire taking Vengeance* on his Adverſaries; ſee 2 *Theſſ*. i. 7. God's Vengeance is often deſcribed by the Metaphor of *Fire*; ſee Ch. xxx. 33. lxvi. 15. Some render the Verſe thus: *For the whole Battle of the Warrior*
ſhall be with confuſed Noiſe, and with Garments rolled
Blood, which muſt be burned and conſumed by the Fire
i. e. the *Spots* which cannot be cleanſed with waſhing
and therefore are given up to be burnt, the final Pu
niſhment of *Chriſt*'s Enemies, after they are overcom
in Battle by him: See *Rev*. xx. 9, 10.

For unto us a Child is born] Part of the Prophec
contained in this and the following Verſe is applied
the Angel to *Chriſt*, Luke i. 31. ſo that no Chriſti
ought to doubt but that the Words muſt be mea
of him, the ſame Son propheſied of before, Ch. vii.
and the Titles which are here given to this Child
Son, cannot in any tolerable Senſe be applied to a
other Perſon.

CHAP. X.

The Sins of the Tribes reproved. Judgments
nounced againſt Sennacherib.

Ver. 1. WO unto them that decree unrig
teous decrees, and that wr
grievouſneſs *which* they have preſcribed: 2
turn aſide the needy from judgment, and to ta
away the right from the poor of my people, th
widows may be their prey, and *that* they m
rob the fatherleſs. 3 And what will ye do in
day of viſitation, and in the deſolation *which* ſh
come from far? to whom will ye flee for hel
and where will ye leave your glory? 4 Witho
me they ſhall bowe down under the priſone
and they ſhall fall under the ſlain: For all t
his anger is not turned away, but his hand
ſtretched out ſtill. 5 O Aſſyrian, the rod
mine anger, and the ſtaff in their hand is mi
indignation. 6 I will ſend him againſt an hyp
critical nation; and againſt the people of
wrath will I give him a charge to take the ſp
and to take the prey, and to tread them do
like the mire in the ſtreets. 7 Howbeit,
meaneth not ſo, neither doth his heart think
but it is in his heart to deſtroy, and cut off nati
not a few. 8 For he ſaith, *Are* not my prin
altogether kings? 9 Is not Calno, as Carchemi
is not Hamath, as Arpad? is not Samaria, as
maſcus? 10 As my hand hath found the ki
doms of the idols, and whoſe graven images
excel them of Jeruſalem, and of Samaria:
Shall I not, as I have done unto Samaria and
idols, ſo do to Jeruſalem and her idols?
Wherefore it ſhall come to paſs, *that* when
Lord hath performed his whole work u
mount Zion, and on Jeruſalem, I will puniſh
fruit of the ſtout heart of the king of Aſſyria,
the glory of his high looks. 13 For he ſaith
the ſtrength of my hand I have done it, and
my wiſdom; for I am prudent: and I have
moved the bounds of the people, and have rob
their treaſures, and I have put down the inh
tants like a valiant man. 14 And my hand h
found as a neſt the riches of the people: and
one gathereth eggs that are left, have I gath
all the earth, and there was none that moved
wing, or opened the mouth, or peeped.
Shall the ax boaſt itſelf againſt him that he
therewith? or ſhall the ſaw magnify itſelf ag
him that ſhaketh it? as if the rod ſhould ſh
itſelf againſt them that lift it up, or as if the
ſhould lift up itſelf, as if it were no wood.
Therefore ſhall the Lord, the Lord of hoſts,
among his fat ones leanneſs, and under his g
he ſhall kindle a burning like the burning

fire. 17 And the light of Iſrael ſhall be for a fire, and his holy One for a flame: and it ſhall rn and devour his thorns and his briers in one day; 18 And ſhall conſume the glory of his foeſt, and of his fruitful field, both ſoul and body: and they ſhall be as when a ſtandard-bearer fainteth. 19 And the reſt of the trees of his foreſt ſhall be few, that a child may write them. 20 And it ſhall come to paſs in that day, *that* the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob, ſhall no more again ſtay upon him that ſmote them: but ſhall ſtay upon the Lord, the holy One of Iſrael, in truth. 21 The remnant ſhall return, even the remnant of Jacob, unto the mighty God. 22 For though thy people Iſrael be as the ſand of the ſea, yet a remnant of them ſhall return: the conſumption decreed ſhall overflow with righteouſneſs. 23 For the Lord God of hoſts ſhall make a conſumption, even determined in the midſt of all the land. 24 Therefore thus ſaith the Lord God of hoſts, O y people that dwelleſt in Zion, be not afraid f the Aſſyrian: he ſhall ſmite thee with a rod, d ſhall lift up his ſtaff againſt thee, after the anner of Egypt. 25 For yet a very little ile, and the indignation ſhall ceaſe, and mine ger in their deſtruction. 26 And the Lord of oſts ſhall ſtir up a ſcourge for him, according the ſlaughter of Midian at the rock of Oreb: d as his rod was upon the ſea, ſo ſhall he lift up after the manner of Egypt. 27 And it all come to paſs in that day, *that* his burden ll be taken away from off thy ſhoulder, and yoke from off thy neck, and the yoke ſhall deſtroyed becauſe of the anointing. 28 He come to Aiath, he is paſſed to Migron: at chmaſh he hath laid up his carriages. 29 hey are gone over the paſſage: they have taken their lodgings at Gema, Ramah is afraid, beah of Saul is fled. 30 Lift up thy voice, daughter of Gallim: cauſe it to be heard unto iſh, O poor Anathoth. 31 Madmenah is moved, the inhabitants of Gebim gather themves to flee. 32 As yet ſhall ye remain at Nob t day: he ſhall ſhake his hand *againſt* the ount of the daughter of Zion, the hill of Jeruem. 33 Behold, the Lord, the Lord of hoſts ll lop the bough with terror: and the high s of ſtature *ſhall be* hewn down, and the ghty ſhall be humbled. 34 And he ſhall cut wn the thickets of the foreſts with iron, and banon ſhall fall by a mighty one.

O Aſſyrian, the Rod of mine Anger] The four firſt rſes of this Chapter (*Lowth* obſerves) ſhould have n joined to the foregoing. Here begins a new Procy which reaches to the End of the Chapter, and ucts us in this great and important Truth, That d often proſpers wicked and tyrannical Governs, to be his Scourge and the Inſtruments of Vence upon others; and when they have done the rk which God allotted them, he then puniſhes m for thoſe very Oppreſſions which they have exſed towards their Neighbours, and to which they e carried on purely by their own Ambition and Couſneſs, altho' Providence made them ſerviceable etter Ends and Purpoſes. The Prophet directs this urſe to *Sennacherib* King of *Aſſyria*, ſee Ver. [illegible]

owbeit he meaneth not ſo, neither doth his Heart ſo, but it is in his Heart to deſtroy, and cut off ions not a few] The *Aſſyrian*'s Deſign was purely to extend his Conqueſts, and thereby gratify his own Ambition: Altho' God, that can bring Good out of Evil, made him inſtrumental in carrying on the Deſigns of his Providence. For which Reaſon God juſtly puniſhes thoſe very Princes for the Cruelties they commit, notwithſtanding that they are the Inſtruments of his Vengeance in committing them; becauſe that is beſide their own Intention, the Wickedneſs of the Facts being altogether their own, and the good Ends ſerved by them wholly aſcribed unto God. Thus God puniſhed *Jehu* for his Cruelty towards the Houſe of *Ahab*, altho' he himſelf gave him a Commiſſion (2 *Kings* ix. 7.) to put thoſe very Judgments denounced againſt *Ahab*'s Family in Execution. See *Hoſ*. i. 4. and *Iſa*. xlvii. 7.

And it ſhall come to paſs in that Day] The Expreſſion, *in that Day*, is not always confined to the Time laſt ſpoken of, but often ſignifies ſome Time that ſhall be very remarkable for God's Mercy towards his People. And here it ſeems to point at that ſignal Time, when there ſhall be a general Converſion of the *Jews* to God. It is uſual with the Prophets, when they foretel ſome extraordinary Event in, or near their own Times, to carry their Views on further, and point at ſome greater Deliverance which God ſhall vouchſafe his People in the latter Ages of the World; ſee Ch. xxiv. 14. xxx. 19.

For tho' my People Iſrael be as the Sand of the Sea, yet a Remnant ſhall return] The Remnant ſo miraculouſly preſerved in *Jeruſalem* from *Sennacherib*'s Invaſion, (ſee Ch. xxxvii. 31, 32.) were a Type or Figure of the ſmall Number of Converts under the Goſpel, ſtiled *ſuch as ſhould be ſaved*, Acts ii. 47. (an equivalent Expreſſion to that which is uſed Ver. 20. and Ch. xxxvii. 31.) *viz.* ſuch as ſhould eſcape the Vengeance which fell upon the main Body of the *Jewiſh* Nation, for their Sin in rejecting *Chriſt*; ſee *Rom*. ix. 27. And there will be another Remnant of them that ſhall be ſaved in the latter Times of the World.

And the Yoke ſhall be deſtroyed becauſe of the anointing] For the Sake of God's choſen People (eſpecially the Remnant mentioned Ver. 20, 21.) and likewiſe for the Preſervation of the Kingdom and Prieſthood; both which Offices were conferred by the Ceremony of anointing. But without Queſtion the *Meſſias*, the *anointed* in an eminent Senſe, (as the Word ſignifies) and deſcribed as ſuch *Pſ*. xlv. 7. is principally intended here, who was to riſe from the Stock of *Judah*, and whoſe Coming is directly foretold in the following Chapter. God preſerved the Kingdom of *Judah* from utter Deſtruction, becauſe the *Meſſias* was to come from that Tribe.

CHAP. XI.

A Prophecy of the Coming of Chriſt, *and of the Advancement of his Kingdom in the World; alſo of the latter Times, when the Fulneſs of the* Jews *and* Gentiles *ſhould come into the Church.*

Ver. 1. AND there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots. 2 And the Spirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge, and of the fear of the Lord: 3 And ſhall make him of quick underſtanding in the fear of the Lord, and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears. 4 But with righteouſneſs ſhall he judge the poor, and reprove with equity, for the meek of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked. 5 And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins. 6 The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child ſhall lead them. 7 And the cow and the bear ſhall feed, their young ones ſhall lie down together: and the lion ſhall eat ſtraw like the ox. 8 And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice den. 9 They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea. 10 And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious. 11 And it ſhall come to paſs in that day, *that* the Lord ſhall ſet his hand again the ſecond time, to recover the remnant of his people which ſhall be left, from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea. 12 And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah, from the four corners of the earth. 13 The envy alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off: Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim. 14 But they ſhall fly upon the ſhoulders of the Philiſtines toward the weſt, they ſhall ſpoil them of the eaſt together: they ſhall lay their hand upon Edom and Moab, and the children of Ammon ſhall obey them. 15 And the Lord ſhall utterly deſtroy the tongue of the Egyptian ſea, and with his mighty wind ſhall he ſhake his hand over the river, and ſhall ſmite it in the ſeven ſtreams, and make men go over dry-ſhod. 16 And there ſhall be an high-way for the remnant of his people which ſhall be left from Aſſyria, like as it was to Iſrael in the day that he came up out of the land of Egypt.

This Prophecy, *Lowth* ſays, cannot with any Probability be underſtood of *Hezekiah*, as ſome would explain it; becauſe *Hezekiah* was born before *Ahaz* began his Reign, within which Time 'tis certain this Prophecy was uttered, and he was actually King long before *Sennacherib*'s Invaſion, with reſpect to which Juncture of Time, they are willing to explain the Prophecy: Beſides that, the Character of the Perſon here deſcribed can belong to none but *Chriſt*.

And there ſhall come forth a Rod out of the Stem of Jeſſe, and a Branch ſhall grow out of his Root] The Prophet perſiſts in the Metaphor which he had uſed in the two laſt Verſes of the foregoing Chapter: He there repreſented the *Aſſyrian* King and the principal Officers of his Army, by the Reſemblance of the talleſt Trees in the Foreſt; and here he deſcribes the *Meſſias* as a ſmall Twig or Sucker coming out of the Family of *David*, as out of a Stock or Stem that hath been ſorely lopped and impaired, and hath but juſt Life enough left to propagate its Kind.

And the Spirit of the Lord ſhall reſt upon him] The *Meſſias*, being the great Prophet foretold by *Moſes*, Deut. xviii. 15. is deſcribed as more plentifully endued with the Gifts of God's Spirit than any other Prophet ever was; ſee *Pſ*. xlv. 7. *Iſa*. xlii. 1. lxi. 1. *John* iii. 34. *Acts* x. 38. The Gift of Sanctification is attributed to the Holy Ghoſt. And ſince the Union of the *Logos*, or *Word*, with the human Nature of *Chriſt*, is aſcribed by the ſacred Writers to the Operation of the Holy Ghoſt, all the extraordinary Graces conſequent to that Union, may, upon that Account, be juſtly attributed to the ſame Principle.

The Wolf ſhall dwell with the Lamb, &c.] Theſe metaphorical Expreſſions note, that every Thing ſhal
contribute toward a firm and laſting Peace, both in
ward and outward Occaſions of Diſturbances bein
removed: The Great and Powerful, that uſed to op
preſs their Inferiors, being diſpoſed to come to Term
of Accommodation. The Words may alſo imply, th
God will protect his People againſt all Perſecutions an
outward Violence, which is elſewhere expreſſed b
his making a Covenant for them with the Beaſts of t
Field, Hoſ. ii. 18. compared with *Levit*. xxvi. 6. *Job*
v. 23. *Ezek*. xxxiv. 25.

The Lord ſhall ſet his Hand the ſecond Time to recov
the Remnant of his People] This Chapter contains
general Prophecy of the Advancement *Chriſt*'s Kingdo
ſhould make in the World. But as this Advanceme
is made by different Steps and Degrees, ſo the ſever
Parts of this Prophecy may be ſuppoſed to point at di
ferent Ages or Periods of Time. And I take this Pa
of the Chapter, ſays *Lowth*, from the 10th Verſe o
ward, to foretel thoſe glorious Times of the Churc
which ſhall be uſhered in by the Reſtoration of the *Jewi*
Nation; when they ſhall embrace the Goſpel, and
reſtored to their own Country from the ſeveral Diſp
ſions where they are ſcattered: This remarkable Sce
of Providence is plainly foretold by moſt of the Proph
of the *Old Teſtament*, and by St. *Paul* in the *New*.

And from the Iſlands of the Sea] The *Jews* call
thoſe Places *Iſlands*, that lie upon the Sea-coaſts, eſ
cially the Countries upon the *Mediterranean Sea*,
Coaſt whereof they were beſt acquainted with. T
the Poſterity of *Japhet* is ſaid to have peopled
Iſlands of the Gentiles, Gen. x. 5. that is, the Sea-co
of *Aſia* and *Greece*. So that the Expreſſion of the T
may very well comprehend even the *European* Natio
viz. *England*, *Holland*, *Germany*, &c. where t
Number is greateſt. And it is obſervable, that ge
rally where the Prophet *Iſaiah* foretels the Calling
the *Gentiles*, he makes particular Mention of the Iſlan
See Ch. xli. 1. xlii. 10, 12. xlix. 1. li. 5. lx. 9. wh
many Interpreters have looked upon as a plain In
mation, that the Chriſtian Religion ſhould take dee
Root in thoſe Parts of the World, which were ſe
rated from the *Jews* by the Sea, and peopled by
Poſterity of *Japhet*, who ſetled themſelves in *the Iſl*
of the Gentiles. So that the *Iſlands*, in the prophet
Stile, ſeem particularly to denote the *weſtern* Parts
the World, or the *European* Nations; the *Weſt* be
often called the *Sea* in the Scripture Language. In l
Manner ſome explain *the Iſles afar off*, mentioned
lxvi. 19. of the weſtern Parts of the World, and ſ
poſe them, with the other Countries there named,
denote the four Quarters of the Earth.

And the Lord ſhall utterly deſtroy the Tongue of
Egyptian Sea, &c.] The Word *Tongue*, when app
to the Sea, ſignifies a *Bay*, and ſo it is tranſlated,
xv. 2, 5. So that by the *Tongue of the Egyptian*
muſt be meant the *Bay* of the *Mediterranean Sea*, wh
the River *Nile* empties itſelf into the *Mediterran*
By the *River* here is certainly meant the *Nile*: Co
pare Ch. xix. 5. xxiii. 3. famous for its ſeven Mou
So the Verſe imports the Deliverance of the *Jews* in
latter Times from their ſeveral Captivities, which
be as miraculous as that vouchſafed to them by *M*
when by lifting up his Rod the *Red Sea* was divided,
gave them a Paſſage out of *Egypt*, Exod. xiv. 16.

CHAP. XII.

A Hymn of Praiſe, proper for the triumph *State of the Church.*

Ver. 1. AND in that day thou ſhalt ſay,
Lord, I will praiſe thee: tho
thou waſt angry with me, thine anger is tur
away, and thou comfortedſt me. 2 Beho
God is my ſalvation: I will truſt, and not
afraid; for the Lord JEHOVAH is my ſtren
and *my* ſong, he alſo is become my ſalvation.
Therefore with joy ſhall ye draw water ou

the wells of ſalvation. 4 And in that day ſhall ye ſay, Praiſe the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. 5 Sing unto the Lord; for he hath done excellent things: this is known in all the earth. 6 Cry out and ſhout, thou inhabitant of Zion: for great *is* the holy One of Iſrael in the midſt of thee.

Therefore with Joy ſhall ye draw Water out of the Wells of Salvation] From God's Mercy and Bounty, who is the *Fountain of Life*, and of all Bleſſings both ſpiritual and temporal, *Pſ.* xxxvi. 9. *Jer.* ii. 13. The *Jews* did uſe to repeat this Verſe, when with a great deal of Joy and Ceremony they drew Water out of the River of *Shiloah*, upon the laſt Day of the Feaſt of Tabernacles; to which Cuſtom our Saviour is ſuppoſed to allude, *John* vii. 37.

CHAP. XIII.

The Prophet foretels the Deſtruction of Babylon.

Ver. 1. THE burden of Babylon, which Iſaiah the ſon of Amoz did ſee. 2 Lift ye up a banner upon the high mountain, exalt the voice unto them, ſhake the hand, that they may go into the gates of the nobles. 3 I have commanded my ſanctified ones, I have alſo called my mighty ones for mine anger, *even* them that rejoice in my highneſs. 4 The noiſe of a multitude in the mountains, like as of a great people: a tumultuous noiſe of the kingdoms of nations gathered together: the Lord of hoſts muſtereth the hoſt of the battel. 5 They come from a far country, from the end of heaven, *even* the Lord and the weapons of his indignation, to deſtroy the whole land. 6 Howl ye, for the day of the Lord *is* at hand; it ſhall come as a deſtruction from the Almighty. 7 Therefore ſhall all hands be faint, and every mans heart ſhall melt. 8 And they ſhall be afraid: pangs and ſorrows ſhall take hold of them, they ſhall be in pain as a woman that travelleth: they ſhall be amazed one at another, their faces *ſhall be as* flames. 9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land deſolate; and he ſhall deſtroy the ſinners thereof out of it. 10 For the ſtars of heaven, and the conſtellations thereof ſhall not give their light: the ſun ſhall be darkened in his going forth, and the moon ſhall not cauſe her light to ſhine. 11 And I will puniſh the world for *their* evil, and the wicked for their iniquity; and I will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. 13 Therefore I will ſhake the heavens, and the earth ſhall remove out of her place in the wrath of the Lord of hoſts, and in the day of his fierce anger. 14 And it ſhall be as the chaſed , and as a ſheep that no man taketh up: they ſhall every man turn to his own people, and flee every one into his own land. 15 Every one *that* is found, ſhall be thruſt through: and every one *that is* joined *unto them*, ſhall fall by the ſword. Their children alſo ſhall be daſhed to pieces before their eyes, their houſes ſhall be ſpoiled, and their wives raviſhed. 17 Behold, I will ſtir the Medes againſt them, which ſhall not regard ſilver, and *as for* gold, they ſhall not delight in it. 18 *Their* bows alſo ſhall daſh the young men to pieces, and they ſhall have no pity on the fruit of the womb; their eye ſhall not ſpare children. 19 And Babylon the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah. 20 It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation: neither ſhall the Arabian pitch tent there, neither ſhall the ſhepherds make their fold there. 21 But wild beaſts of the deſart ſhall lie there, and their houſes ſhall be full of doleful creatures, and owls ſhall dwell there, and ſatyrs ſhall dance there. 22 And the wild beaſts of the iſland ſhall cry in their deſolate houſes, and dragons in *their* pleaſant palaces: and her time *is* near to come, and her days ſhall not be prolonged.

The Burden of Babylon] A *Burden*, in the Language of the Prophets, is a burthenſome Prophecy, threatning Ruin and Deſtruction. This Word came in Aftertimes to be uſed by Way of Deriſion of God's Threatnings among the profane *Jews*, upon which Account he forbad the Uſe of it; *Jer.* xxiii. 33, 34.

Lift up a Banner upon the high Mountain, exalt the Voice unto them, ſhake the Hand] The Uſe of ſetting up a Banner is for aſſembling Men of Arms together, which was for that Reaſon ſet upon an high Hill, that it might be the more taken Notice of; ſee Ch. xviii. 3. xxx. 17. Shaking, or lifting up the Hand, was a Token that ſerv'd to the ſame Purpoſe; ſee Ch. xlix. 22.

That they may go in to the Gates of the Nobles] To liſt themſelves under the Service of the ſeveral great Officers and Commanders.

I have commanded my ſanctified ones] That is, thoſe whom I have appointed and ſet apart for that Purpoſe. To *ſanctify War*, in the *Hebrew* Language, is the ſame as to prepare War; ſee *Jer.* vi. 4. *Joel* iii. 9. To the ſame Purpoſe God calls *Nebuchadnezzar his Servant*, Jer. xxv. 9. and *Cyrus his anointed*, Iſa. xlv. 1. becauſe they were ordained and ſet apart by God to be the Executioners of his Judgments upon thoſe Nations whom he had marked out for Deſtruction.

I ſhall make a Man more precious than fine Gold] This Expreſſion denotes the Havock that ſhould be made of ſuch Men as were fit to bear Arms, which ſhould make them as ſcarce as Gold, and as valuable: See the like Calamity deſcribed, Ch. iv. 1. Or elſe the Words may import, that the *Medes* ſhall ſpare no Man's Life, tho' he would purchaſe it with Gold. Compare Ver. 17.

Behold I will ſtir up the Medes againſt them] A Nation of no Account when *Iſaiah* uttered this Prophecy; their Country being a Province under the King of *Aſſyria*, 2 Kings xvii. 6. and not erected into a diſtinct Kingdom till *Deioces* their firſt King took the Adminiſtration of the Government, about the 17th Year of King *Hezekiah*. But afterwards they grew to be a very conſiderable People, and made up the principal Part of the Army which was brought againſt *Babylon* by *Cyrus* (who himſelf was a *Median* by the Mother's Side) which Army is, upon that Account, deſcribed as coming from the *North*, Jer. l. 9, 41. for ſo *Media* lay with reſpect to *Babylon*; ſee likewiſe *Iſa.* xli. 25. The *Medians* afterwards, by *Cyrus*'s Means, came to have the chief Share in that Empire, which he erected upon the Ruins of the *Babylonian* Monarchy, which is therefore called the Kingdom of the *Medes* and *Perſians*, Dan. v. 28. vi. 8. tho' afterwards the *Perſians* had the Precedence: See *Eſth.* i. 3, 9.

And Babylon the Glory of Kingdoms, the Beauty of the Chaldee's Excellency] The Heathen Writers give almoſt an incredible Account of the Greatneſs of the City. The moſt moderate Accounts ſuppoſe its Walls to have been 45 Miles in Compaſs. That Paſſage in *Jeremy*, Ch. li. 31. ſhews it to be of a vaſt Extent, *One Hoſt ſhall run to meet another, and one Meſſenger to meet another, to ſhew the King of Babylon that his City is taken at one End.* But *Ariſtotle* outdoes even this Account, telling us, that *when one Part of the City was taken, it was three Days before the other Part knew of it.* The Statelineſs of the City was what *Nebuchadnezzar* gloried in, as the Height of his Greatneſs, *Dan.* iv. 30.

Shall be, as when God overthrew Sodom and Gomorrah] See the ſame Threatning denounced againſt *Babylon*, Jer. l. 40, 51, 64. *Babylon* never recovered its antient Splendor after it was taken by *Cyrus*: But upon the Removal of the Seat of the Empire from thence by the *Perſians*, it by Degrees decayed, till it was at laſt reduced to an utter Solitude. See *Strabo* L. xvi. and *Pliny's Nat. Hiſt.* L. vi. C. 26. But this did not come to paſs till a conſiderable Time after the taking the City by *Cyrus*. From whence we may conclude, that this Prophecy looks further, to another *Babylon*, mentioned in the *Revelations*, whoſe Deſtruction is threatened in the fore-cited Words of *Jeremy*, Rev. xviii. 21. This is a pregnant Inſtance, among many others, that the *myſtical* Senſe of ſeveral Prophecies, that is, the Senſe which is more remotely intended, comes nearer to the Letter of the Prophecies, than that which ſome call the *Literal* Senſe, and think to have been immediately deſigned by the Prophet.

But wild Beaſts of the Deſart ſhall lie there, and their Houſe ſhall be full of doleful Creatures, and Owls ſhall dwell there, and Satyrs ſhall dance there.] Compare Ch. xxxiv. 11 — 15. *Rev.* xviii. 2. It is uncertain what Creatures are meant by ſeveral *Hebrew* Words in this and the following Verſe; particularly what the Word *Searim* ſignifies, which our *Engliſh* renders *Satyrs*. The Word originally ſignifies *Goats*: And it is ſuppoſed that evil Spirits of old Time appeared in the Shape of Goats, as the learned *Bochart* hath proved. Upon which Account the Word is ſometimes taken for *Devils*, and is ſo tranſlated by our Interpreters *Levit.* xvii. 7. 2 *Chron.* xi. 15. But here, and Ch. xxiv. 14. it is rendered *Satyrs*. The Expreſſion is taken from a vulgar Opinion, that deſolate and forlorn Places are inhabited by evil Spirits, who have their Haunts there. See Ch. xxxiv. 13, 14. *Baruch* iv. 35. *Rev.* xviii. 1. Accordingly our Saviour, in his Parable of an unclean Spirit, ſaith, That *he walks through dry*, or uninhabited *Places*, Matt. xii. 43.

CHAP. XIV.

The ſame Subject continued.

Ver. 1. FOR the Lord will have mercy on Jacob, and will yet chooſe Iſrael, and ſet them in their own land: and the ſtrangers ſhall be joined with them, and they ſhall cleave to the houſe of Jacob. 2 And the people ſhall take them, and bring them to their place: and the houſe of Iſrael ſhall poſſeſs them in the land of the Lord, for ſervants and hand-maids: and they ſhall take them captives, whoſe captives they were, and they ſhall rule over their oppreſſors. 3 And it ſhall come to paſs in the day that the Lord ſhall give thee reſt from thy ſorrow, and from thy fear, and from the hard bondage wherein thou waſt made to ſerve, 4 That thou ſhalt take up this proverb againſt the king of Babylon, and ſay, How hath the oppreſſor ceaſed? the golden city ceaſed? 5 The Lord hath broken the ſtaff of the wicked, *and* the ſceptre of the rulers. 6 He who ſmote the people in wrath with a continual ſtroke; he that ruled the nations in anger, is perſecuted, *and* none hindereth. 7 The whole earth is at reſt *and* is quiet: they break forth into ſinging. 8 Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no feller is come up againſt u
9 Hell from beneath is moved for thee to me
thee at thy coming: it ſtirreth up the dead f
thee, *even* all the chief ones of the earth; it ha
raiſed up from their thrones all the kings of t
nations. 10 All they ſhall ſpeak and ſay un
thee, Art thou alſo become weak as we? art tho
become like unto us? 11 Thy pomp is broug
down to the grave, *and* the noiſe of thy viol
the worm is ſpread under thee, and the wor
cover thee. 12 How art thou fallen from he
ven, O Lucifer, ſon of the morning? *how*
thou cut down to the ground which didſt weak
the nations? 13 For thou haſt ſaid in thine hea
I will aſcend into heaven, I will exalt my thro
above the ſtars of God: I will ſit alſo upon t
mount of the congregation, in the ſides of t
north. 14 I will aſcend above the heights
the clouds, I will be like the moſt high.
Yet thou ſhalt be brought down to hell, to t
ſides of the pit. 16 They that ſee thee ſh
narrowly look upon thee, *and* conſider thee, *ſ*
ing, Is this the man that made the earth to tre
ble, that did ſhake kingdoms. 17 *That* ma
the world as a wilderneſs, and deſtroyed the
ties thereof, *that* opened not the houſe of his p
ſoners? 18 All the kings of the nations, *even*
of them lie in glory, every one in his own hou
19 But thou art caſt out of thy grave, like
abominable branch: *and as* the raiment of *th*
that are ſlain, thruſt through with a ſword, t
go down to the ſtones of the pit, as a carc
troden under feet. 20 Thou ſhalt not be join
with them in burial, becauſe thou haſt deſtroy
thy land, *and* ſlain thy people: the ſeed of
doers ſhall never be renowned. 21 Prep
ſlaughter for his children for the iniquity of t
fathers; that they do not riſe nor poſſeſs
land, nor fill the face of the world with ci
22 For I will riſe up againſt them, ſaith
Lord of hoſts, and cut off from Babylon
name, and remnant, and ſon, and nephew, ſ
the Lord. 23 I will alſo make it a poſſeſ
for the bittern, and pools of water: and I
ſweep it with the beſom of deſtruction, ſaith
Lord of hoſts. 24 The Lord of hoſts h
ſworn, ſaying, Surely as I have thought,
ſhall it come to paſs; and as I have purpoſed
ſhall it ſtand: 25 That I will break the Aſſy
in my land, and upon my mountains tread h
under foot: then ſhall his yoke depart from
them, and his burden depart from off t
ſhoulders. 26 This is the purpoſe *that is* p
poſed upon the whole earth: and this *is* the h
that is ſtretched out upon all the nations.
For the Lord of hoſts hath purpoſed, and
ſhall diſannul *it*? and his hand *is* ſtretched
and who ſhall turn it back? 28 In the year
king Ahaz died, was this burden. 29 Re
not thou whole Paleſtina, becauſe the rod of
that ſmote thee is broken: for out of the ſerp
root ſhall come forth a cockatrice, and his
ſhall be a fiery flying ſerpent. 30 And the
born of the poor ſhall feed, and the needy
lie down in ſafety: and I will kill thy root
famine, and he ſhall ſlay thy remnant. 31 H
O gate; cry, O city, thou whole Paleſtina
diſſolved; for there ſhall come from the n
a ſmoak, and none *ſhall be* alone in his appo
ti

times. 32 What ſhall *one* then anſwer the meſſengers of the nation? That the Lord hath founded Zion, and the poor of his people ſhall truſt in it.

For the Lord will have Mercy upon Jacob, and will yet chuſe Iſrael] This immediately relates to the Reſtoration of the *Jewiſh* Captivity by *Cyrus*, as appears by comparing *Zech.* i. 17. ii. 12. *Iſrael* is ſometimes put for *Judah*; ſee 2 *Chron.* xxiii. 2. xxviii. 19. *Mal.* i. 1. ii. 11. *Ezek.* xiii. 16. *Iſrael* being the Name which God gave to *Jacob* as a Mark of his Favour, *Gen.* xxxii. 28. it is chiefly made uſe of by the Prophets, when they deliver ſome gracious Promiſes from the Mouth of God, eſpecially ſuch an one as concerns the Twelve Tribes, who were all equally deſcended from *Jacob*, as no doubt but this Prophecy in its ultimate Senſe does.

Thou ſhalt take up this Proverb againſt the King of Babylon] Compare *Habak.* ii. 6. The *Hebrew* Word *Maſhal*, ſignifies not only a proverbial Speech, ſuch as was in every Body's Mouth, but likewiſe a *Parable*, or an acute and excellent Saying, drawn up with Art, and adorned with rhetorical Figures; ſee *Job* xxvii. 1. xix. 1. ſuch as are the Parables of *Jotham*, and others in the *Old Teſtament*, and thoſe of *Chriſt* in the *New*. Of the ſame Kind is this which here follows, made up of *Sarcaſms* and bitter *Ironies*; together with a poetical Deſcription of the infernal Regions; where all the Ghoſts of the deceaſed Tyrants are repreſented as riſing t of their Places, and coming to meet the King of Babylon, and congratulate his Arrival among them; er. 9, &c.

I will ſit alſo upon the Mount of the Congregation, in Sides of the North] I will ſit in the Temple of od, which was ſituate upon Mount *Moriah*, and on e *North* Side of *Jeruſalem*; ſee *Pſ.* xlviii. 2. Theſe preſſions, as they allude to the Rebellion of *Satan*, o affected to be equal with God; ſo they contain them an exact Deſcription of *Antichriſt*, who is reſented by St. *Paul*, as *exalting himſelf above all that called God*, or *that is worſhipped*, as *ſitting in the ple of God*, and *ſhewing himſelf that he is God*, Theſſ. ii. 4. alſo *Dan.* xi. 36.

Prepare Slaughter for his Children, for the Iniquity of ir Fathers] *Belſhazzar* being ſlain, and the Morchy tranſlated to the *Medes* and *Perſians*, Dan. v. 31. it is not likely, that any, related to the Family the former Monarchs, were ſuffered to ſurvive.

I—will cut off from Babylon, the Name and Remnant, Son, and Nephew] Or rather, *Son and Grandſon*: e Word *Neked* is tranſlated *Son's Son*, or Grandſon, . xxi. 23. ſo it ſhould be tranſlated here, as Dr. ideaux obſerves, *ad Ann. A. C.* 539. This Prophecy fulfilled in the Death of *Belſhazzar*, who was andſon to *Nebuchadnezzar*, and the laſt of that Fay. See *Jer.* xxvii. 7.

CHAP. XV.

God's Judgments againſt Moab *predicted.*

. 1. THE burden of Moab. Becauſe in the night Ar of Moab is laid waſte, *and* ught to ſilence; becauſe in the night Kir of ab is laid waſte, *and* brought to ſilence: 2 He one up to Bajith, and to Dibon, the high pla- to weep: Moab ſhall howl over Nebo, and r Medeba, on all their heads *ſhall be* baldneſs, every beard cut off. 3 In their ſtreets they l gird themſelves with ſackcloth: on the tops their houſes, and in their ſtreets every one l howl, weeping abundantly. 4 And Heſh- ſhall cry, and Elealeh: their voice ſhall be d *even* unto Jahaz: therefore the armed ſol- s of Moab ſhall cry out, his life ſhall be vous unto him. 5 My heart ſhall cry out Moab, his fugitives *ſhall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping ſhall they go it up: for in the way of Horonaim, they ſhall raiſe up a cry of deſtruction. 6 For the waters of Nimrim ſhall be deſolate: for the hay is withered away, the graſs faileth, there is no green thing. 7 Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the brook to the willows. 8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim. 9 For the waters of Dimon ſhall be full of blood: for I will bring more upon Dimon, lions upon him that eſcapeth of Moab, and upon the remnant of the land.

It is not certain, ſays *Lowth*, when this Prophecy, contained in this and the following Chapter, was fulfilled; only thus far, that it was brought to paſs three Years after the publiſhing of it; ſee Ch. xvi. 14. Archbiſhop *Uſher*, in his *Annals of the Old Teſtament*, *ad A. M.* 3280. ſuppoſes it fulfilled by *Salmaneſer*, two Years before the Captivity of the *Ten Tribes*; but the 4th and 5th Verſes of the xvith Chapter, ſpeak of the People of *Judea* as lately delivered from ſome grievous Calamity, wherein the *Moabites* afforded them no Aſſiſtance; which makes it probable, that this Judgment fell upon them after *Sennacherib*'s Invaſion. Without queſtion, this Prophecy relates to a different Time from that of *Jeremiah*, Ch. xlviii.

His Fugitives ſhall flee unto Zoar, an Heifer of three Years old] The Senſe would run clearer, if, inſtead of adding the Words *ſhall flee*, as our Tranſlation does, the Text were ſupplied from the former Part of the Verſe thus, *His Fugitives* ſhall cry out *unto Zoar*, as *an Heifer*, &c. Compare *Jer.* xlviii. 4. An Heifer is obſerved to be more noiſy than a Bullock. The Particle (*as*) is frequently underſtood.

CHAP. XVI.

A Continuation of the ſame Subject.

Ver. 1. SEND ye the lamb to the ruler of the land from Sela to the wilderneſs, unto the mount of the daughter of Zion. 2 For it ſhall be that as a wandring bird caſt out of the neſt: *ſo* the daughters of Moab ſhall be at the fords of Arnon. 3 Take counſel, execute judgment, make thy ſhadow as the night in the midſt of the noon-day, hide the out-caſts, bewray not him that wandreth. 4 Let mine out-caſts dwell with thee, Moab, be thou a covert to them from the face of the ſpoiler: for the extortioner is at an end, the ſpoiler ceaſeth, the oppreſſors are conſumed out of the land. 5 And in mercy ſhall the throne be eſtabliſhed, and he ſhall ſit upon it in truth, in the tabernacle of David, judging and ſeeking judgment, and haſting righteouſneſs. 6 We have heard of the pride of Moab, (he *is* very proud) *even* of his haughtineſs, and his pride, and his wrath: *but* his lies *ſhall* not *be* ſo. 7 Therefore ſhall Moab howl for Moab, every one ſhall howl: for the foundations of Kir-hare-ſeth ſhall ye mourn, ſurely *they are* ſtricken. 8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah, the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandred *thro'* the wilderneſs, her branches are ſtretched out, they are gone over the ſea. 9 Therefore I will bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O

Heſhbon, and Elealeh: for the ſhouting for thy ſummer-fruits, and for thy harveſt, is fallen. 10 And gladneſs is taken away, and joy out of the plentiful field, and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage* ſhouting to ceaſe. 11 Wherefore my bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh. 12 And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his ſanctuary to pray, but he ſhall not prevail. 13 This *is* the word that the Lord hath ſpoken concerning Moab ſince that time. 14 But now the Lord hath ſpoken, ſaying, Within three years, as the years of an hireling, and the glory of Moab ſhall be contemned, with all that great multitude; and the remnant *ſhall be* very ſmall *and* feeble.

Send ye the Lamb to the Ruler of the Land, from Sela to the Wilderneſs] The *Moabites* were ſubdued by *David*, and became his Tributaries, 2 *Sam.* viii. 5. and Part of the Tribute which they paid, was an hundred thouſand Lambs, 2 *Kings* iii. 5. which 'tis likely had been diſcontinued for ſome Time: This the Prophet exhorts them to renew, as a juſt Acknowledgment to the King of *Judah*, the Heir of *David*'s Family. The latter Part of the Words might be better tranſlated, *from Sela* in *the Wilderneſs*; ſee 2 *Kings* xiv. 7. the Wilderneſs of *Moab* is mentioned again at the 8th Verſe of this Chapter.

Take Counſel, execute Judgment] The Prophet ſpeaks by way of Advice, and exhorts the *Moabites* to ſhew that Kindneſs to their Brethren the *Jews* in the Time of their Diſtreſs, as in Reaſon and Juſtice they ought to do; but withal does covertly upbraid them with the Neglect of it: *Moab* and *Edom*, they were a People nearly related to the *Jews*, yet laid hold of all Opportunities to aggravate their Miſeries, and rejoiced at their Calamities, for which they are ſeverely threatened with Judgments by the Prophets; ſee *Jer.* xlviii. 27. *Obad.* Ver. 10, *&c.* *Amos* i. 11. *Zeph.* ii. 8.

CHAP. XVII.

The Prophet renews his Threatenings againſt Syria *and* Iſrael. *The Overthrow of the* Aſſyrians, *on their Invaſion of* Judea, *foretold.*

Ver. 1. THE burden of Damaſcus. Behold, Damaſcus is taken away from *being* a city, and it ſhall be a ruinous heap. 2 The cities of Aroer *are* forſaken; they ſhall be for flocks which ſhall lie down, and none ſhall make them afraid. 3 The fortreſs alſo ſhall ceaſe from Ephraim, and the kingdom from Damaſcus, and the remnant of Syria: they ſhall be as the glory of the children of Iſrael, ſaith the Lord of hoſts. 4 And in that day it ſhall come to paſs, *that* the glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean. 5 And it ſhall be as when the harveſt-man gathereth the corn, and reapeth the ears with his arm; and it ſhall be as he that gathereth ears in the valley of Rephaim. 6 (Yet gleaning grapes ſhall be left in it, as the ſhaking of an olive-tree, two *or* three berries in the top of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the Lord God of Iſrael. 7 At that day ſhall a man look to his maker, and his eyes ſhall have reſpect to the holy One of Iſrael. 8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect *that* which his
fingers have made, either the groves, or th
images) 9 In that day ſhall his ſtrong cities be
as a forſaken bough, and an uppermoſt branch,
which they left, becauſe of the children of Iſ-
rael: and there ſhall be deſolation. 10 Becauſe
thou haſt forgotten the God of thy ſalvation, and
haſt not been mindful of the rock of thy ſtrength
therefore ſhalt thou plant pleaſant plants, and
ſhall ſet it with ſtrange ſlips: 11 In the day ſhal
thou make thy plant to grow, and in the morn-
ing ſhalt thou make thy ſeed to flouriſh: *but* th
harveſt *ſhall be* a heap in the day of grief, and
of deſperate ſorrow. 12 Wo to the multitude o
many people *which* make a noiſe like the noiſ
of the ſeas; and to the ruſhing of nations, *tha*
make a ruſhing like the ruſhing of mighty waters
13 The nations ſhall ruſh like the ruſhing o
many waters; but God ſhall rebuke them, and
they ſhall flee far off, and ſhall be chaſed as th
chaff of the mountains before the wind, and lik
a rolling thing before the whirlwind. 14 An
behold, at evening-tide trouble, *and* before th
morning he *is* not: this *is* the portion of them
that ſpoil us, and the lot of them that rob us.

The Cities of Aroer are forſaken] *Grotius* ſuppo
this *Aroer* to have been a Tract of Ground in *Syri*
not that *Aroer* mentioned *Deut.* ii. 26. which was in th
Confines of *Moab* and *Ammon*, and Part of the Poſſe
ſion of the *Reubenites* and *Gadites*. Others ſuppoſe th
very Country to have been taken away from tho
Tribes by the *Syrians*, and annexed to their own D
minions.

Yet gleaning Grapes ſhall be left in it, as the ſhaki
of an olive Tree, &c.] The former Verſe was an
luſtration of *Iſrael*'s Deſtruction, from the Ridding
Fields in the Corn-Harveſt; in this the Metaphor
taken from the Vintage, and the gathering in of t
Summer-fruits, and implies, that the Deſolation ſh
not be ſo entire, but that a few ſhould be left, like t
Gleanings of a Vine or an Olive Tree after the ma
Crop is gathered: Compare Ch. xxiv. 13. According
we find, that ſome of the antient Inhabitants of t
Ten Tribes were left after *Salmaneſer*'s Captivity;
2 *Chron.* xxx. 10, 11. and even after the ſecond Cap
vity of that People, in the Time of *Eſarhaddon*;
2 *Chron.* xxxv. 18.

Which they left becauſe of the Children of Iſrael] T
Senſe is here imperfect: Moſt Expoſitors underſta
the Words of the *Aſſyrians*, that they left ſome Ci
with a few Inhabitants in the Kingdom of *Iſrael*, t
a Remnant of that People might be preſerved; ſee V
6. But the Copy which the *Septuagint* followed,
ſtead of the *Hebrew* Words, *Hachereſh Vehaamir*, i.
Bough an uppermoſt Branch, read *Hachivi Vehaem*
i. e. the *Hivites and Amorites*: For they tranſlate
Verſe thus, *The Cities ſhall be forſaken, as when*
Hivites and the Amorites forſook them, becauſe of
Children of Iſrael. Which Reading gives a plain a
full Reading to the Text. We juſtly eſteem the p
ſent *Hebrew* Text as a very correct Copy; but we n
not aſcribe ſuch a Degree of Infallibility to it, as
reject a better Reading, when it is ſuggeſted by
antient Verſion. For ſuch a Conceſſion does no m
weaken the Authority of the *Old Teſtament*, than
various Readings of the *Greek* Copies invalidate tha
the *New*.

In the Day ſhalt thou make thy Plants to grow, an
the Morning ſhalt thou make thy Seed to flouriſh, &
The Senſe depends upon the former Verſe, and b
together imports thus much: Becauſe thou haſt for
ken the true God, to follow Idols, nothing ſhall th
with thee: Altho' like an induſtrious Gardener t
procureſt the choiceſt Plants, and takeſt the grea
Care to make them grow, watering and trimming
all Seaſons of the Day, yet when thou expecteſt to r
the Fruit of thy Labours, (ſo our Margin very fitly tr

ſites *Jam Machalah*, the *Day of Inheritance*, or of enjoying what we have taken Pains for) thou ſhalt find nothing but Loſs and Diſappointment. The *Hebrew* Language wants the *Potential Mood*, which is often ſupplied by the *future Tenſe*, as it ſeems to be here: So the Words might be rendered more plainly thus; *Thou* may'ſt *plant pleaſant Plants, and* may'ſt *ſet it with foreign Slips, in the Day thou* may'ſt *make thy Plant to grow, and in the Morning thou* may'ſt *make thy Seed to flouriſh, but*, &c. when the *Hebrews* would ſignify doing a Thing ſpeedily with Care and Diligence, they often expreſs it by doing it *in the Morning*; ſee Ch. l. 4. *Pſ.* xlvi. 5. where our Tranſlation reads, *God ſhall help her*, and that *right early*: But it is in the *Hebrew*, *when the Morning appeareth.*

C H A P. XVIII.

Judgments denounced againſt Egypt.

Ver. 1. WO to the land ſhadowing with wings, which *is* beyond the rivers of Ethiopia: 2 That ſendeth ambaſſadors y the ſea, even in veſſels of bulruſhes upon the aters, *ſaying*, Go ye ſwift meſſengers, to a naion ſcattered and peeled, to a people terrible rom their beginning hitherto; a nation meted ut and troden down, whoſe land the rivers have oiled. 3 All ye inhabitants of the world, and wellers on the earth, ſee ye, when he lifteth up enſign on the mountains; and when he blowh a trumpet, hear ye. 4 For ſo the Lord ſaid to me, I will take my reſt, and I will conſir in my dwelling-place like a clear heat upon rbs, *and* like a cloud of dew in the heat of rveſt. 5 For afore the harveſt when the bud perfect, and the ſowr grape is ripening in the wer; he ſhall both cut off the ſprigs with prug hooks, and take away *and* cut down the nches. 6 They ſhall be left together unto fowls of the mountains, and to the beaſts of earth: and the fowls ſhall ſummer upon m, and all the beaſts of the earth ſhall winter n them. 7 In that time ſhall the preſent be ught unto the Lord of hoſts, of a people ſcatd and peeled, and from a people terrible from ir beginning hitherto; a nation meted out and den under foot, whoſe land the rivers have iled, to the place of the name of the Lord of s, the mount Zion.

thiopia and *Egypt* were the *Jews* Confederates when were invaded by *Sennacherib*; ſee Ch. xx. 5. 2 *Kings* 21. compared with 2 *Kings* xix. 9. But it is a Queſtion among learned Men, whether by *Ethi-* called *Chuſh* in the *Arabia*, be meant *Arabia*, Eaſtward of *Egypt*, and therefore joined with *Seba*, xliii. 3. or *Ethiopia*, properly ſo called, being weſt- of it. If we underſtand it of the latter, as *Huë-* does, *Comment. on Origen*, P. 43, and 50. we then underſtand the forementioned Text, 2 *Kings* 9. of *Tirhakah* King of *Ethiopia* (called *Tarkon* in) coming to fight againſt *Sennacherib*, and ſendorces to aſſiſt the *Egyptians* and the *Jews*. And enſe Archbiſhop *Uſher* follows in his *Annals of the Teſtament*, *ad A. M.* 3294. But in which Senſe we take the Word *Chuſh*, the Prophecy relates *ypt*, in Conjunction with *Ethiopia* or *Arabia*; he Prophet ſhews, that altho' the Deſigns of the Allies in their Favour, ſhould prove abortive, yet will defend his own Dwelling-place without their ance. *Ethiopia* and *Egypt* were united into one dom by *Sabacon*, the King of *Ethiopia*, called *So*, s xvii. 4. who ſlew *Bocchoris*, and conquered *E-* the laſt Year of King *Ahaz*: See *Uſher*'s *Annals*, M. 3277.

Wo to the Land ſhadowing with Wings] It is generally agreed, that this is a Deſcription of *Egypt*. Some underſtand the Words of their Ships, with ſpreading Sails like Wings; others of the Protection ſhe boaſted that ſhe ſhould give to her Allies: But the *Hebrew*, *Tſiltſel*, which our *Engliſh* renders *ſhadowing*, do properly ſignify a Sort of Timbril, called in *Latin Siſtrum*, which was an Inſtrument of Muſick peculiar to the *Egyptians* in their Sacrifices to *Iſis*; and the Words, *Tſiltſel Kenaphim*, are interpreted *a winged Cymbal* by *Huëtius*, *Demonſtr. Evang. Prop.* iv. Cap. iv. which he tells us is an exact Deſcription of the *Siſtum*, and ſuppoſes the Expreſſion to be a Periphraſis of *Egypt*, called here *the Land* famous *for its winged Cymbals*. The ingenious Mr. *Reeves*, in his Notes upon *Minutius Felix*, Ch. xxi. expounds the Phraſe, *ſhadowing with Wings*, of a Swallow that uſed to be pictured over the Statue of *Iſis* with expanded Wings. *Le Moyne*, in his *Varia Sacra*, Part II. P. 4. thinks, that by the Word *Kenaphim*, *Wings*, the Prophet denotes the Idol which the *Egyptians* called *Kneph*, who was repreſented with Wings, and an Egg coming out of his Mouth, to ſignify the Creation of the World, by the Word and Decree of God; the World itſelf being repreſented by *Iſis*.

That ſendeth Ambaſſadors by Sea, even in Veſſels of Bulruſhes by Water] To encourage their Confederates with Promiſes of Aſſiſtance. But the *Hebrew Tſirim*, which our *Engliſh* renders *Ambaſſadors*, does likewiſe ſignify *Idols*, and ſo 'tis tranſlated Ch. xlv. 16. Following this Senſe, *Bochart* and *Le Moyne* underſtand the Words of the Image *Iſis*, which the *Egyptians* uſed to carry from Place to Place by Water, in a Sort of a Paper Veſſel or Ship. *Lucan* ſpeaking of their little Boats, ſays, — *Conſeritur bibulâ Memphitis cymba papyro.*

Go ye ſwift Meſſengers to a Nation ſcattered and peeled] Theſe Words may be underſtood of the Ambaſſadors, whom the *Ethiopians*, in Conjunction with the *Egyptians*, ſent to the *Aſſyrians*, by way of bidding them Defiance; and then by a Land *ſcattered and peeled*, muſt be underſtood *Aſſyria*, which, tho' formerly *terrible* to all its Neighbours, yet now was diſtracted with foreign Wars, and exhauſted of its Soldiers: If we follow this Senſe, the latter Part of the Verſe may be moſt properly render'd, as our Margin reads it, *whoſe Land the Rivers deſpiſe*, that is, the *Ethiopians*, and thoſe that dwell among the Rivers thereabouts, are not afraid of the *Aſſyrian* Power. This Senſe our Tranſlators prefer, and underſtand *Tſirim*, *Ambaſſadors*, and *Melachim*, *Meſſengers*, as meant of the ſame Perſons, and likewiſe ſupply the Word, *ſaying*, to make the following Sentence the Subſtance of what the Ambaſſadors were ſuppoſed to ſpeak.

But others think that the Words are a Meſſage from God, to denounce Judgment againſt the *Ethiopians*, who are called *a People terrible from their Beginning*, becauſe they had invaded *Judea* ſeveral Times with formidable Armies; ſee 2 *Chron.* xii. 3. xiv. 9. and that the Purport of the Words is to acquaint them, that they ſhould be *ſcattered and peeled meted out, and trodden down*: That the Forces of the *Aſſyrian*, compared to an overflowing River (ſee Ch. xvii. 12.) ſhould over-run and deſtroy them; which was fulfilled, as appears from Ch. xx. 4. This Senſe, ſays *Lowth*, I prefer, becauſe it agrees better with the 7th Verſe, where the ſame Words are repeated; and with *Ezek.* xxx. 9. where God ſaith, *Meſſengers ſhall go from ME in Ships, to make the careleſs Ethiopians afraid*; which Place plainly alludes to theſe Words of *Iſaiah*.

C H A P. XIX.

Several Calamities denounced againſt Egypt.

Ver. 1. THE burden of Egypt, Behold, the Lord rideth upon a ſwift cloud, and ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it. 2 And I will ſet the Egyptians againſt the Egyptians: and they ſhall fight every one againſt his brother, and every one againſt his neighbour; city againſt city, *and* kingdom againſt kingdom. 3 And the ſpirit of Egypt ſhall fail in the midſt thereof, and I will deſtroy the counſel thereof: and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards. 4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the Lord of hoſts. 5 And the waters ſhall fail from the ſea, and the river ſhall be waſted and dried up. 6 And they ſhall turn the rivers far away, *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither. 7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing ſown by the brooks, ſhall wither, be driven away, and be no *more*. 8 The fiſhers alſo ſhall mourn, and all they that caſt angle into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh. 9 Moreover, they that work in fine flax, and they that weave net-works ſhall be confounded. 10 And they ſhall be broken in the purpoſes thereof, all that make ſluces *and* ponds for fiſh. 11 Surely the princes of Zoan *are* fools, the counſel of the wiſe counſellors of Pharaoh is become brutiſh: how ſay ye unto Pharaoh, I *am* the ſon of the wiſe, the ſon of antient kings? 12 Where *are* they? where *are* thy wiſe *men?* and let them tell thee now, and let them know what the Lord of hoſts hath purpoſed upon Egypt. 13 The princes of Zoan are become fools, the princes of Noph are deceived, they have alſo ſeduced Egypt, *even* they that are the ſtay of the tribes thereof. 14 The Lord hath mingled a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to err in every work thereof, as a drunken *man* ſtaggereth in his vomit. 15 Neither ſhall there be *any* work for Egypt, which the head or tail, branch or ruſh may do. 16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear, becauſe of the ſhaking of the hand of the Lord of hoſts, which he ſhaketh over it. 17 And the land of Judah ſhall be a terror unto Egypt, every one that maketh mention thereof, ſhall be afraid in himſelf; becauſe of the counſel of the Lord of hoſts, which he hath determined againſt it. 18 In that day ſhall five cities in the land of Egypt ſpeak the language of Canaan, and ſwear to the Lord of hoſts: one ſhall be called the city of deſtruction. 19 In that day ſhall there be an altar to the Lord, in the midſt of the land of Egypt, and a pillar at the border thereof to the Lord. 20 And it ſhall be for a ſign, and for a witneſs unto the Lord of hoſts in the land of Egypt: for they ſhall cry unto the Lord becauſe of the oppreſſors, and he ſhall ſend them a ſaviour and a great one, and he ſhall deliver them. 21 And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation, yea, they ſhall vow a vow unto the Lord, and perform *it*. 22 And the Lord ſhall ſmite Egypt, he ſhall ſmite and heal *it*, and they ſhall return *even* to the Lord, and he ſhall be intreated of them, and ſhall heal them. 23 In that day ſhall there a high-way out of Egypt to Aſſyria, and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptian ſhall ſerve with the Aſſyrians. 24 In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, *even* a bleſſing in the midſt of the land 25 Whom the Lord of hoſts ſhall bleſs, ſaying Bleſſed *be* Egypt my people, and Aſſyria th work of my hands, and Iſrael mine inheritance.

The *Egyptians* were the *Jews* principal Confederate at the Time of *Sennacherib*'s Invaſion; ſee 2 *King* xviii. 21, &c. who are often reproved by this Prophe for their vain Confidence in *Egypt*, as that which woul fail and diſappoint them: See Ch. xx. 5, 6. xxx. 2 &c. Accordingly, as the Prophet foretels the Conque of *Egypt* by *Sennacherib*, Ch. xx. who over-ran *Egyp* and *Ethiopia*, the *Jews* Confederates before he beſiege *Jeruſalem*; ſo this Chapter ſeems to be a general Prophecy againſt *Egypt*, denouncing the ſeveral Calamitie it ſhould ſuffer from the Time of *Sennacherib*'s Invaſion, till the entire Change of Affairs it ſhould underg under the Government of the *Twelve Tyrants*, whic at laſt ended in the ſole Government of *Pſammitich* *Scaliger* underſtands this Prophecy of *Sabacon* who ſle *Bocchoris*, and made himſelf King of *Egypt* in the la Year of the Reign of King *Ahaz*. But this Opinio ſeems not to agree very well with Ver. 17. Some explain the Chapter of *Sennacherib*'s, *Tirhakah*'s, or *T* *rachus*'s Conqueſt of *Egypt*.

And the Idols of Egypt ſhall be moved at his Preſen To be moved, either ſignifies that the evil Spirits, whi were worſhipped in their Idols ſhould be under a gre Conſternation, when God ſhould bring his Judgmen upon them and their Worſhippers: Or elſe it may meant of their being removed and carried Captive, *Jeremy* afterward foretold, *Jer.* xliii. 12. When G executes his Judgments upon a Heathen Nation, he ſaid to puniſh the Idols of that People: So particula it is ſaid of *Egypt*, Exod. xii. 12. and of *Babylon*, I xxi. 9. xlvi. 1. Jer. l. 2. li. 44.

And the Waters ſhall fail from the Sea, and the Ri *ſhall be waſted and dried up*] *Tremellius* ſhews out *Herodotus*, that this was literally fulfilled under Government of the twelve petty Tyrants, who ru *Egypt* after *Sethon*. But the Expreſſion may the mo probably be metaphorical, and denote the Decay the *Egyptians* Strength, by Metaphors taken from Decreaſe of the River *Nile*; upon the Over-flowing which River all the Plenty and Proſperity of *Egypt* pended. Thus the King of *Egypt* is deſcribed, *E* xxix. 3. as a *Dragon* (i. e a Whale or Crocodile) *ly* *in the midſt of many Waters*, and boaſting of his Stren by ſaying; *My River is my own*, &c. *Scaliger* und ſtands it of a great Drought which occaſioned a Dear by failing of the Inundation of the *Nile*.

And the Paper-reeds — by the Mouth of the Brook *ſhall wither*] Paper was an Invention of the *Egyptia* and was firſt made of a Reed that grew upon Banks of the *Nile*, which is therefore thus deſcribed *Ovid* in his *Metamorphoſ.* —— *Papyriferi ſeptem* *flumina Nili*. Accordingly the Paper-reeds are ſaid to grow by the Mouth of the Brooks; that is, by Shore, or Side of the Brooks; expreſſed elſewhere the *Life of the River*, Gen. xli. 3. Exod. ii. 3. ſpe ing of the *Nile*.

Shall five Cities in the Land of Egypt ſpeak the L *guage of Canaan*] 'Tis a Way of ſpeaking in Sc ture to uſe a definite common Number for an ind nite; ſee *Am.* i. 3, 6, 9, &c. ſo here *five Cities* de ſeveral Cities; and of theſe 'tis propheſied that they *ſpeak the Language of Canaan*, that they ſhall wor God with the *true Iſraelites*, and with one Heart, with one Mouth, glorify the true God together them. Compare *Zeph.* iii. 9. or, as ſome explain they ſhall be of one Mind with the true Servants God; ſo the Phraſe is uſed *Jer.* ix. 2. where 'tis that the Kings *gathered themſelves to fight againſt* *ſhua with one Conſent*. It is in the *Hebrew*, *with* *Mouth*. As the Chriſtians are the true Seed of *A* *ham*, to whom all the Promiſes belong, ſo they a *the New Teſtament* ſometimes ſtiled by the Name of the *Jews*: See *Rom.* ii. 29. *Gal.* vi. 16. *Rev.* ii. 9. but all along in the *Old Teſtament*, they are deſcribed by the Titles, the Privileges, and the Rites of Worſhip which belong to the *Jews*; ſee Ver. 19. Ch. lvi. 7. lxvi. 23.

And a Pillar in the Border thereof to the Lord] Theſe and the following Words at the Beginning of the next Verſe, allude to *Jacob's* Pillar which he ſet up in *Bethel*, Gen. xxviii. 18. and to the Altar which the *Reubenites* and their Brethren built upon the Borders of *Jordan*, Joſh. xxii. 10. *to be a Witneſs between us and you, and the Generations after us*, as it there follows.

CHAP. XX.

The Conqueſt of the Egyptians *and* Ethiopians, *the* Jews *Confederates, by* Sennacherib, *foretold.*

Ver. 1. IN the year that Tartan came unto Aſhdod (when Sargon the king of Aſſyria ſent him) and fought againſt Aſhdod, and took it: 2 At the ſame time ſpake the Lord by Iſaiah the ſon of Amoz, ſaying, Go, and looſe the ſackcloth from off thy loins, and put off thy ſhoe from thy foot: And he did ſo, walking naked and bare-foot. 3 And the Lord ſaid, like as my ſervant Iſaiah hath walked naked and bare-foot three years *for* a ſign and wonder upon Egypt, and upon Ethiopia. 4 So ſhall the king of Aſſyria lead away the Egyptians priſoners, and the Ethiopians captives, young and old, naked and bare-foot, even with *their* buttocks uncovered, to the ſhame of Egypt. 5 And they ſhall be afraid and aſhamed of Ethiopia their expectation, and of Egypt their glory. 6 And the inhabitant of this iſle ſhall ſay in that day, Behold, ſuch is our expectation whither we flee for help to be delivered from the king of Aſſyria: and how ſhall we eſcape?

In the Year that Tartan came to Aſhdod] It appears from Ver. 5, 6. that this Expedition was made while the *Jews* were under *Sennacherib's* Invaſion; and thereupon, to ſtrengthen themſelves, they entered into a Confederacy with *Egypt* and *Ethiopia*. *Tartan* is mentioned, 2 *Kings* xviii. 17. as one of the Generals of *Sennacherib's* Army, who is probably meant by *Sargon* here, and when his Armies invaded *Judea* for a conſiderable Time, and *took all the fenced Cities of it*, 2 Kings xviii. 13. he might then ſend a Detachment, and beſiege *Aſhdod*.

And he did ſo, walking naked and barefoot] Thoſe are ſaid to be *naked* in the Scripture Phraſe, who go without their Upper Garments; ſee *John* xxi. 7. *Acts* xix. 16. or have put off their Habit proper to their Quality; ſee 1 *Sam.* xix. 24. 2 *Sam.* vi. 20.

Like as my Servant Iſaiah hath walked naked and barefoot three Years for a Sign and Wonder] *Egypt* was ſubdued by *Sennacherib* before he beſieged *Jeruſalem*, as before obſerved. To this Senſe *Bochart* explains that Expreſſion, Ch. xxxvii. 25. *With the Sole of my Feet have I dried up all the Rivers of Egypt*. The *Hebrew* reads *Metzor*, which is often taken for *Egypt*.

Archbiſhop *Uſher* ſuppoſes this War againſt *Egypt*, and the reſt of the *Jews* Confederates, to have laſted three Years, and to have concluded in the Deſolation of thoſe Countries: See his *Annals V. Teſt. ad A. M.* 3294. The Prophets foreſhewed Things by Actions as well as by Words, which appeared ſometimes ſtrange and uncouth in the Eyes of the People; ſee Ch. viii. 3, 18. *Ezek.* xxiv. 18, 19.

CHAP. XXI.

Threatnings denounced againſt Babylon.

Ver. 1. THE burden of the deſart of the ſea. As whirlwinds in the ſouth paſs through; *ſo* it cometh from the deſart, from a terrible land. 2 A grievous viſion is declared unto me, the treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth: go up, O Elam: beſiege, O Media: all the ſighing thereof have I made to ceaſe. 3 Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*, I was diſmayed at the ſeeing *of it*. 4 My heart panted, fearfulneſs affrighted me: the night of my pleaſure hath he turned into fear unto me. 5 Prepare the table, watch in the watch-tower, eat, drink: ariſe ye princes, *and* anoint the ſhield. 6 For thus hath the Lord ſaid unto me, Go, ſet a watchman, let him declare what he ſeeth. 7 And he ſaw a chariot *with* a couple of horſe-men, a chariot of aſſes, *and* a chariot of camels; and he hearkened diligently with much heed. 8 And he cried, A lion: my lord, I ſtand continually upon the watch-tower in the day-time, and I am ſet in my ward whole nights. 9 And behold, here cometh a chariot of men, *with* a couple of horſemen: and he anſwered and ſaid, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. 10 O my threſhing, and the corn of my floor: that which I have heard of the Lord of hoſts the God of Iſrael, have I declared unto you. 11 The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? watchman, what of the night? 12 The watchman ſaid, The morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come. 13 The burden upon Arabia. In the foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim. 14 The inhabitants of the land of Tema brought water to him that was thirſty, they prevented with their bread him that fled. 15 For they fled from their ſwords, from the drawn ſwords, and from the bent bow, and from the grievouſneſs of war. 16 For thus hath the Lord ſaid unto me, Within a year, according to the years of an hireling, and all the glory of Kedar ſhall fail. 17 And the reſidue of the number of archers, the mighty men of the children of Kedar ſhall be diminiſhed: for the Lord God of Iſrael hath ſpoken *it*.

The Burden of the Deſart of the Sea] The ninth Verſe explains this of *Babylon*, which is here deſcribed by the Name of the *Deſart of the Sea*, becauſe altho' it was at preſent very populous, yet it ſhould be made deſolate, and *turned into Pools of Water*; ſee Ch. xiv. 23. Or the Words may be rendered, *The Burden of the Plain of the Sea*; for *Babylon* ſtood in a Plain, *Gen.* xi. 2. and among many Waters; ſee *Jer.* li. 13. The *Hebrew* expreſſes all great Collections of Waters by the Name of *Seas*.

Prepare a Table, watch in the Watch-tower, &c.] The Verſe may be thus tranſlated, *While they prepare a Table, while they watch in the Watch-tower, while they eat and drink, ariſe ye Princes*, &c. While the *Babylonians* make ſome faint Proviſions for War, but are more intent on Feaſting and Luxury, ariſe ye Princes and Leaders of the *Perſian* Army, and prepare for War in earneſt. It appears by *Dan.* v. 1.— 30, 31. and *Jer.* li. 30. that *Babylon* was ſurprized and taken the Night after a great Feſtival: See likewiſe *Herodotus*.

And he ſaw a Chariot with a Couple of Horſemen]

The two Horſemen may denote *Cyrus* and *Darius*, the principal Leaders of the Army againſt *Babylon*. As Chariots were much uſed in War among the Antients, ſo we often read in *Homer*, of two Heroes ſitting in the ſame Chariot. Thus *Eneas* and *Pindarus* are deſcribed, *Iliad* 5. Ver. 220. So *Diomedes* and *Sthenelus*, *ibid.* Ver. 835. one of them to guide the Horſes, the other to fight the Enemy. The ſame Way of Fighting was uſed among the *Germans*, as *Diodorus Siculus* teſtifies, L. v.

A Chariot of Aſſes, and a Chariot of Camels] To denote two different Nations, the *Medes* and *Perſians*, who were to beſiege *Babylon*: As *Cyrus* was called a Mule by the Oracle, becauſe his Father was a *Perſian*, and his Mother a *Mede*: See *Herodotus*. The foregoing Part of the Verſe may be thus rendered, *He ſaw a Chariot with a Couple of Horſes, a Chariot of Aſſes*, &c. and then the firſt Part of the Verſe will denote the main Body of the *Perſian* and *Median* Army, and the following Sentences will ſignify their Baggage and Proviſions.

O my Threſhing, and the Corn of my Floor] The Prophet addreſſes himſelf to the *Jews*, who were nearly concerned in the Deſtruction of the *Babyloniſh* Empire; tho' the Admonition extends to remote Ages. Theſe he applies himſelf to, as groaning under the Oppreſſions of the Heathen Government; whereupon he calls upon them God's *Threſhing*, and *the Corn of his Floor*, becauſe they had been ſo ſeverely bruiſed by their Oppreſſors, altho' theſe Calamities were intended by God to purge the pure Corn from the Chaff. To be *threſhed* ſignifies to undergo great Calamities, or be ſubdued by a potent Enemy.

In the Foreſt of Arabia ſhall ye lodge, O ye travelling Companies of Dedanim] This Prophecy threatens one Clan of the *Arabians*, thoſe who were the Poſterity of *Dedan*, the Grandſon of *Abraham*, Gen. xxv. 3. and tells them they ſhall be driven from their Tents and Habitations, and forced to ſeek for Shelter in the Woods and Thickets. They are called *travelling Companies*, becauſe moſt of the *Arabians* lived in moveable Tents, and were therefore called *Scenitæ*, and removed with their Cattle from Place to Place, for the Convenience of Paſture, like the *Nomades* in *Africa*.

The Inhabitants of Tema brought Water to him that was thirſty] The Words deſcribe the Streights the *Dedanites* were reduced to, being forced to fly from the Enemy, without any Proviſion for their preſent Suſtenance; whereupon their Neighbours the *Temanites* (the Poſterity of *Tema*, Iſhmael's Son, *Gen.* xx. 15.) took Pity upon their forlorn Condition. To relieve Travellers with Neceſſaries, was an Inſtance of Hoſpitality received among all Nations, *Deut.* xxiii. 4.

Within a Year, according to the Years of a Hireling] Within that preciſe Time; ſee Ch. xvi. 14. This Deſcription of a Year is uſed to diſtinguiſh it from a *prophetical Year*, which conſiſts of 365 Years, reckoning every Day for a Year: See *Numb.* xiv. 34. *Ezek.* iv. 6. or from ſome remarkable Time in general; in which Senſe we read of *the acceptable Year of the Lord*, Iſa. lxi. 2. and the *Year of Recompence*, Ch. xxxiv. 8.

And the Reſidue of the Number of Archers of the mighty Men of Kedar ſhall be diminiſhed] The Prophet extends this Judgment to another Diviſion of the *Arabians*, which deſcended from *Kedar*, Iſhmael's Son, *Gen.* xxv. 13. who were famous for the Uſe of the Bow, at which Weapon their Anceſtor *Iſhmael* was very expert, *Gen.* xxi. 20. The ſame People are ſaid to dwell in *the Tents of Kedar*, Pſ. cxx. 5. *Cant.* i. 5. and were remarkable for their Swarthineſs, (the Word *Kedar* ſignifying Black or Tawney) according to that Deſcription the Church gives of herſelf in that Place of the *Canticles*, *I am as black as the Tents of Kedar, but comely as the Curtains of Solomon*: For that is the true Order of the Words.

CHAP. XXII.

The Prophet foretels the Invaſion of Jewry *by the* Aſſyrians. *A Denunciation againſt* Shebna.

Ver. 1. THE burden of the valley of viſion.
What aileth thee now, that thou art
wholly gone up to the houſe-tops? 2 Thou that
art full of ſtirs, a tumultuous city, a joyous city:
thy ſlain *men are* not ſlain with the ſword, nor
dead in battle. 3 All thy rulers are fled toge-
ther, they *are* bound by the archers: all *that are*
found in thee are bound together, *which* have fled
from far. 4 Therefore ſaid I, Look away from
me, I will weep bitterly, labour not to comfort
me; becauſe of the ſpoiling of the daughter of
my people. 5 For it is a day of trouble, and
of treading down, and of perplexity by the Lord
God of hoſts in the valley of viſion breaking
down the walls, and of crying to the mountains.
6 And Elam bare the quiver with chariots of
men *and* horſe-men, and Kir uncovered the
ſhield. 7 And it ſhall come to paſs *that* thy
choiceſt valleys ſhall be full of chariots, and the
horſe-men ſhall ſet themſelves in aray at the gate.
8 And he diſcovered the covering of Judah, and
thou didſt look in that day to the armour of the
houſe of the foreſt. 9 Ye have ſeen alſo the
breaches of the city of David, that they are
many: and ye gathered together the waters of
the lower pool. 10 And ye have numbred the
houſes of Jeruſalem, and the houſes have ye
broken down to fortify the wall. 11 Ye made
alſo a ditch between the two walls, for the wate
of the old pool: but ye have not looked unto the
maker thereof, neither had reſpect unto him tha
faſhioned it long ago. 12 And in that day di
the Lord God of hoſts call to weeping and t
mourning and to baldneſs, and to girding wit
ſackcloth. 13 And behold, joy and gladneſs
ſlaying oxen, killing ſheep, eating fleſh, an
drinking wine; let us eat and drink, for to mor-
row we ſhall die. 14 And it was revealed i
mine ears by the Lord of hoſts, Surely this ini
quity ſhall not be purged from you, till ye die
ſaith the Lord God of hoſts. 15 Thus ſaith th
Lord God of hoſts, Go, get thee unto this treaſurer
even unto Shebna, which is over the houſe, *an*
ſay, 16 What haſt thou here? and whom haſ
thou here, that thou haſt hewed thee out a ſe
pulchre here *as* he that heweth him out a ſepul
chre on high, *and* that graveth an habitation fo
himſelf in a rock? 17 Behold, the Lord wi
carry thee away with a mighty captivity, and wi
ſurely cover thee. 18 He will ſurely violentl
turn and toſs thee, *like* a ball into a large coun
try: there ſhalt thou die, and there the chario
of thy glory *ſhall* be the ſhame of thy lords houſ
19 And I will drive thee from thy ſtation, an
from thy ſtate ſhall he pull thee down. 20 An
it ſhall come to paſs in that day, that I will ca
my ſervant Eliakim the ſon of Hilkiah: 21 An
I will cloath him with thy robe, and ſtrengthe
him with thy girdle, and I will commit thy go
vernment into his hand, and he ſhall be a fathe
to the inhabitants of Jeruſalem, and to the hou
of Judah. 22 And the key of the houſe of Da
vid will I lay upon his ſhoulder: ſo he ſhall ope
and none ſhall ſhut, and he ſhall ſhut and non
ſhall open. 23 And I will faſten him as a na
in a ſure place; and he ſhall be for a gloriou
throne to his fathers houſe. 24 And they ſha
hang upon him all the glory of his fathers houſ
the off-ſpring and the iſſue, all veſſels of ſma
quantity: from the veſſels of cups, even to

the veſſels of flagons. 25 In that day, ſaith the Lord of hoſts, ſhall the nail *that is* faſtened in the ſure place, be removed, and be cut down and fall; and the burden that *was* upon it ſhall be cut off: for the Lord hath ſpoken *it*.

Our *Engliſh* Interpreters, ſays *Lowth*, have very much miſtook the Deſign of the following Prophecy, telling us in the Contents, that the former Part of the Chapter relates to the Invaſion of *Jewry* by the *Perſians*: An Occurrence mentioned neither in *ſacred* nor *profane* Hiſtory, or that the *Perſians* were at this Time ſubject to the King of *Aſſyria*, and upon that Account are mentioned, Ver. 6. as Part of *Sennacherib*'s Army with which he invaded *Judea*, and beſieged *Jeruſalem*; to which Juncture of Time the former Part of the Chapter relates. The latter Part of it is a Denunciation againſt *Shebna*, a Man of Authority in *Hezekiah*'s Court.

The Burden of the Valley of Viſion] By the *Valley of Viſion* is meant *Jeruſalem*, which was ſurrounded with Hills, *Pſ.* cxxv. 2. and is called by that Name, becauſe this and many other Prophecies are directed to it.

They are bound by the Archers, all that are found in thee are bound together, which have fled from far] This Part of the Verſe may be rendered more clearly thus, *All that are found in thee have conſpired together, for fear of the Archers, they have conſpired together*, (and) *have fled a great Way off.* The Adverb *Merachok* doth not only ſignify *from far*, but likewiſe *to a Place a great Way off*. See Ch. xvii. 13. xxiii. 7. lvii. 9.

And Elam bare the Quiver] The *Perſians* were famous Archers; ſee *Jer.* xlix. 35. and were at this Time Subjects to the King of *Aſſyria*, and made up Part of the Army wherewith *Sennacherib* beſieged *Jeru-lem*, that Army conſiſting of ſeveral Sorts of Nati-ns; ſee Ch. xxix. 7.

And Kir uncovered the Shield] This is a City in *Media*; ſee 2 *Kings* xvii. 9. *Am.* i. 5. The *Medes* ere at that Time Subjects to the King of *Aſſyria*; e 2 *Kings* xvii. 6. There was another City of the ſame ame in *Moab*; Ch. xv. 1.

And he diſcovered the Covering of Judah, and thou dſt look in that Day to the Armour of the Houſe of the reſt] Mr. *White* has given the beſt Senſe of this erſe, tranſlating it thus; *And he* (i. e. the Enemy) *ll diſmantle the fortified Cities of Judah, and in that ay ſhalt thou look to the Armour of the Houſe of the reſt*, i. e. When you ſee the Army of the Enemy proach, you will think it high Time to provide for ur Defence: Or elſe, retaining the common Tran-tion, we explain the Words to this Senſe: When the emy hath diſcovered the Weakneſs of thoſe Fortreſſes which you placed your Truſt, then you will think providing Arms for your Defence. *The Houſe of Foreſt* was an Armory within the City of *Jeruſa-*, as appears from hence, becauſe the golden Shields, ich were carried before *Solomon* when he went to Temple, were laid up in this Place; ſee 1 *Kings* 17. compared with 2 *Chron.* xii. 9, 10, 11. It was ed *the Houſe of the Foreſt*, or the *Houſe of the Fo- of Lebanon*, 1 Kings viii. 2. as ſome think, becauſe its ſtately Groves and Walks, which reſembled the eſt of *Lebanon*.

The Key of the Houſe of David will I lay upon his ulder] A Key is an Emblem of Truſt; and the Ex-ſion alludes to the Faſhion of Keys in old Time, ch were long and made like a Hook, and then laid n the Shoulder, and worn there as the Badge of an ce. Concerning which Cuſtom ſee *Huëtius De-r. Evang. Prop.* ix. *Cap.* 105.

CHAP. XXIII.

miſerable Overthrow of Tyre *foretold; their unhappy Return.*

1. THE burden of Tyre. Howl, ye ſhips of Tarſhiſh; for it is laid waſte, hat there is no houſe, no entring in: from land of Chittim it is revealed to them. 2 Be ſtill, ye inhabitants of the iſle; thou whom the merchants of Zidon, that paſs over the ſea, have repleniſhed. 3 And by great waters the ſeed of Sihor, the harveſt of the river *is* her revenue, and ſhe is a mart of nations. 4 Be thou aſhamed, O Zidon; for the ſea hath ſpoken, *even* the ſtrength of the ſea, ſaying, I travail not, nor bring forth children, neither do I nouriſh up young men, *nor* bring up virgins. 5 As at the report concerning Egypt, *ſo* ſhall they be ſorely pained at the report of Tyre. 6 Paſs ye over to Tarſhiſh, howl ye inhabitants of the iſle. 7 *Is* this your joyous *city*, whoſe antiquity *is* of antient days? her own feet ſhall carry her afar off to ſojourn. 8 Who hath taken this counſel againſt Tyre, the crowning *city*, whoſe merchants *are* princes, whoſe traffickers *are* the honourable of the earth? 9 The Lord of hoſts hath purpoſed it, to ſtain the pride of all glory, *and* to bring into contempt all the honourable of the earth. 10 Paſs through thy land as a river, O daughter of Tarſhiſh: *there is* no more ſtrength. 11 He ſtretched out his hand over the ſea, he ſhook the kingdoms: the Lord hath given a commandment againſt the merchant city, to deſtroy the ſtrong holds thereof. 12 And he ſaid, Thou ſhalt no more rejoice, O thou oppreſſed virgin, daughter of Zidon: ariſe, paſs over to Chittim, there alſo ſhalt thou have no reſt. 13 Behold, the land of the Chaldeans; this people was not *till* the Aſſyrian founded it for them that dwell in the wilderneſs: they ſet up the towers thereof, they raiſed up the palaces thereof, *and* he brought it to ruin. 14 Howl, ye ſhips of Tarſhiſh: for your ſtrength is laid waſte. 15 And it ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy years, according to the days of one king: after the end of ſeventy years ſhall Tyre ſing as an harlot. 16 Take an harp, go about the city, thou harlot that haſt been forgotten, make ſweet melody, ſing many ſongs that thou mayeſt be remembred. 17 And it ſhall come to paſs after the end of ſeventy years, that the Lord will viſit Tyre, and ſhe ſhall turn to her hire, and ſhall commit fornication with all the kingdoms of the world upon the face of the earth. 18 And her merchandiſe, and her hire ſhall be holineſs to the Lord: it ſhall not be treaſured nor laid up: for her merchandiſe ſhall be for them that dwell before the Lord, to eat ſufficiently, and for durable cloathing.

This Prophecy, ſays *Lowth*, may beſt be underſtood of *Nebuchadnezzar*'s laying Siege to *Tyre*, and taking it; which is likewiſe particularly foretold by *Ezekiel*, Ch. xxvi. 7, *&c.* with the two following Chapters. This Siege laſted thirteen Years, as *Joſephus* ſhews out of *Philoſtratus*, and the *Phœnician* Annals, *Antiq. L.* x. *C.* 11. and L. 1. *contra Appion.* Upon which Account God promiſes *Nebuchadnezzar* the Kingdom of *Egypt*, as a Reward for the great Pains and Services he undertook in the Siege of *Tyre*, Ezek. xxix. 18.

From the Land of Chittim it is revealed unto them] *Chittim* in Scripture, ſignifies all the Countries lying upon the *Mediterranean Sea*, called the *Iſles of Chittim*, Ezek. xxvii. 6. The Words import, that the News of the Siege of *Tyre* ſhould be diſperſed into all the trafficking Parts upon the *Egean* and *Ionian* Seas, and ſo reach the Ears of thoſe who trade in the moſt weſtern Coaſts. The Senſe which the *Septuagint* gives of the latter Part of the Verſe, is eaſy, and reconcileable with the *Hebrew*: Thus they render it, *It is laid waſte, ſo that none come* (to wit) *out of the Land of Chittim, it* *is carried away captive.* *Bochart* underſtands the Word *Chittim* here, and at the 12th Verſe, of the *Cutheans* or *Babylonians*; and then taking the Verb *niglah* for *being carried captive*, as the *Septuagint* and *vulgar Latin* explain it, the Senſe runs very eaſy thus, *From the Land of the Cutheans doth their Captivity come.*

And by great Waters, the Seed of Sihor, the Harveſt of the River is her Revenue] The *Engliſh* Tranſlation publiſhed under Queen *Elizabeth*, gives us a clearer Senſe of this Verſe, thus, *The Seed of Nilus* growing by *the Abundance of Waters*, *and the Harveſt of the River* was *her Revenues*. *Tyre* made herſelf rich by tranſporting Corn out of *Egypt* into foreign Countries. The overflowing of the *Nile*, (called *Sihor* here, and *Jer.* ii. 18.) made *Egypt* ſo fruitful, that it was looked upon as one of the great Granaries of the World, and afterwards ſupplied *Rome* with a great Part of the Corn which was ſpent in that mighty City, as did *Conſtantinople* in following Times. Whereupon the Government of *Egypt* was looked upon as an extraordinary Truſt, and always reſerved to the Diſpoſal of the Emperor. See *Tacitus Annal.* 2. By the River is meant the *Nile*, by way of Excellence. See Ch. xi. 15.

Paſs ye over to Tarſhiſh] Leave the Place of your Nativity, and betake yourſelves for Refuge to ſome of the Ports which lie upon the *Mediterranean Sea*, where the *Tyrians* uſed to traffick, and where they might hope to ſettle themſelves. The *Septuagint* underſtand the Place of *Carthage*, which was a Colony tranſplanted from *Tyre*.

Paſs through the Land as a River, O Daughter of Tarſhiſh] According to the Tranſlation *Tyre* is called the Daughter of *Tarſhiſh*, becauſe it was enriched by the Sea Trade, eſpecially the Traffick which came from the *Spaniſh* or *African* Coaſts, as *Huetius* interprets the Place. So the Prophet here exhorts her Inhabitants to make all poſſible Speed, and with the Swiftneſs of a River to get out of their own Country, and from the Reach of the Enemy. But others tranſlate the Words, *Paſs into thy Land, O Daughter of Tarſhiſh*, or the Merchants of that Place, as if it were an Exhortation to them to return home. Their Merchandize had formerly flow'd in like a River into the Ports of *Tyre*, but now that gainful Traffick, their Strength and Support, would entirely ceaſe.

And her Merchandiſe and her Hire ſhall be Holineſs unto the Lord] The Senſe of this Verſe may be, that ſeveral of the *Tyrians* in After-times ſhall become Proſelites to the *Jewiſh* Religion, and ſhall devote Part of their Subſtance to the Service of the Temple at *Jeruſalem*. But there is no Neceſſity of ſuppoſing that this Part of the Prophecy ſhould be fulfilled juſt upon the Reſtoration of *Tyre*: For 'tis uſual for the Prophets to join together Things relating to the ſame Place or People, tho' the fulfilling the ſeveral Parts of the Prophecy may belong to ſeveral Ages: See Ch. iv. 2. And this I take to be the Caſe here. The Prophets commonly expreſs Heathens and Idolaters in general by ſome remarkable Name, as that of *Egypt*, *Babylon*, and the like. In this Senſe, ſays *Lowth*, I ſuppoſe the Name of *Tyre* to be uſed in this Verſe, and in the ſame Senſe the *Daughter of Tyre* is underſtood by moſt Interpreters upon xlv. 12. not ſo as to exclude that particular City, but withal to ſignify that both that Place and many others which were Strangers to the true Religion, ſhould at length be converted, and convert a great Part of their Wealth and Subſtance to God.

CHAP. XXIV.

The dreadful Judgments of God upon the Land. A Remnant ſhall joyfully praiſe him. God in Judgment ſhall advance his Kingdom.

Ver. 1. BEhold, the Lord maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof. 2 And it ſhall be, as with the people, ſo with the prieſt; as with the ſervant, ſo with his maſter; as with the maid, ſo
with her miſtreſs; as with the buyer, ſo with the
ſeller; as with the lender, ſo with the borrower;
as with the taker of uſury, ſo with the giver of
uſury to him. 3 The land ſhall be utterly emptied,
and utterly ſpoiled: for the Lord hath ſpoken
this word. 4 The earth mourneth *and* fadeth
away, the world languiſheth *and* fadeth away,
the haughty people of the earth do languiſh. 5
The earth alſo is defiled under the inhabitants
thereof: becauſe they have tranſgreſſed the laws,
changed the ordinance, broken the everlaſting
covenant. 6 Therefore hath the curſe devoured
the earth, and they that dwell therein are deſolate: therefore the inhabitants of the earth are
burned, and few men left. 7 The new wine
mourneth, the vine languiſheth, all the merry-hearted do ſigh. 8 The mirth of tabrets ceaſeth, the noiſe of them that rejoice endeth, the
joy of the harp ceaſeth. 9 They ſhall not drink
wine with a ſong, ſtrong drink ſhall be bitter
to them that drink it. 10 The city of confuſion
is broken down: every houſe is ſhut up, that no
man may come in. 11 *There is* a crying for
wine in the ſtreets, all joy is darkened, the mirth
of the land is gone. 12 In the city is left deſolation, and the gate is ſmitten with deſtruction.
13 When thus it ſhall be in the midſt of the land
among the people, *there ſhall be* as the ſhakin
of an olive-tree, *and* as the gleaning-grapes whe
the vintage is done. 14 They ſhall lift up thei
voice, they ſhall ſing for the majeſty of the Lord
they ſhall cry aloud from the ſea. 15 Where
fore, glorify ye the Lord in the fires, *even* th
name of the Lord God of Iſrael in the iſles of th
ſea. 16 From the uttermoſt parts of the eart
have we heard ſongs, *even* glory to the righ
teous: but I ſaid, My leanneſs, my leanneſ
Wo unto me: the treacherous dealers have dea
treacherouſly, yea, the treacherous dealers hav
dealt very treacherouſly. 17 Fear, and the pi
and the ſnare *are* upon thee, O inhabitant of th
earth. 18 And it ſhall come to paſs, *that* h
who fleeth from the noiſe of the fear, ſhall fall in
the pit; and he that cometh up out of the mid
of the pit, ſhall be taken in the ſnare: for th
windows from on high are open, and the fou
dations of the earth do ſhake. 19 The earth is u
terly broken down, the earth is clean diſſolved, t
earth is moved exceedingly. 20 The earth ſha
reel to and fro like a drunkard, and ſhall be
moved like a cottage, and the tranſgreſſi
thereof ſhall be heavy upon it, and it ſhall fa
and not riſe again. 21 And it ſhall come
paſs in that day, *that* the Lord ſhall puniſh t
hoſt of the high ones *that are* on high, and t
kings of the earth upon the earth. 22 And th
ſhall be gathered together *as* priſoners are gathe
in the pit, and ſhall be ſhut up in the priſon, a
after many days ſhall they be viſited. 23 Th
the moon ſhall be confounded, and the ſun
ſhamed, when the Lord of hoſts ſhall reign
mount Zion and in Jeruſalem, and before his
tients gloriouſly.

Behold the Lord maketh the Earth empty] The
brew Word *Haärets* is promiſcuouſly render'd in
Chapter by our Interpreters, either *Earth* or *La*
And may be taken in a larger or narrower Senſe
the Context inclines us to underſtand it.

The City of Confuſion is broken down] The W
T

Tohu, which our *Engliſh* renders *Confuſion*, ſignifies likewiſe *Deſolation*; ſee Ch. xxxiv. 11. and this Senſe of the Word is moſt proper here: As if it had been ſaid, Every City is the Image of Deſolation. Compare Ver. 12. and Ch. xxv. 2. Some underſtand by the City, *Samaria*; the Head of the Kingdom of *Iſrael*.

They ſhall cry aloud from the Sea] Or, *from the Iſles of the Sea*, as it is expreſſed in the next Verſe; *i. e.* from the Iſles of the Weſtern or *Mediterranean Sea*, whither many of the *Jews* were ſcattered, and from whence they ſhould return into their own Country in the latter Days. The *Hebrew* Word *Ijam*, ſignifies the *Weſt* as well as the Sea, becauſe the *Mediterranean Sea* lay Weſtward of *Judea*; ſee *Joſh.* xxiii. 4. and ſo the Word is render'd by ſome Interpreters here: Compare *Hoſ.* xi. 10. where the Word is tranſlated the *Weſt*. This Verſe is to be underſtood of the final Reſtoration of the *Jews*, as ſome other Parts of the Chapter plainly relate to the Conſummation of all Things; ſee Ver. 19, 20, 23. The Prophets take Hints from the State of Things in or near their own Time, to deſcribe what ſhall come to paſs in the latter Times.

For the Windows from on high are opened, the Foundations of the Earth do ſhake] A plain Alluſion to the Deſcription of the Deluge, *Gen.* vii. 11. The Prophet deſcribes the Deſtruction of the preſent World at the Laſt Day by Expreſſions taken from the Deſtruction of the old World; for to uſe St. *Peter*'s Words, *As the World, which then was, periſhed by Water, ſo the Hea- ens and the Earth which are now, are reſerved unto Fire, againſt the Day of Judgment, and Perdition of ngodly Men*, 2 Pet. iii. 6, 7.

This one Text, ſays *Lowth*, does ſufficiently confute extravagant Notion of one of the great *Libertines* f the preſent Age, who would fain perſuade the World at the *Pentateuch* was writ a conſiderable Time af- r the Captivity of the Ten Tribes; a Fancy which th not one probable Argument to maintain it, and y be confuted almoſt out of every Writer of the *Old eſtament* from *Moſes* downward.

The Earth is utterly broken down, the Earth is clean ſſolved, the Earth is moved exceedingly] A further Al- ſion to the Deluge, eſpecially if we admit of a *late* genious *Hypotheſis*, which maintains, that the De- ruction of the Earth at the Deluge, was chiefly cauſed the breaking down of its Arch, and its falling into Abyſs.

This and the foregoing Verſe may be thought an hy- rbolical Deſcription of the Deſolations which Wars d other Plagues made in *Judea*, and the neighbour- Countries; as if God had rained down Vengeance Sinners from above, and Heaven and Earth had nſpired to puniſh the Wicked: And we may ob- ve, that the Prophet *Jeremy* deſcribes the like Cala- ties in much the ſame Expreſſions, Ch. iv. 23, &c. the Words in their full Import do evidently point the Judgment of the laſt Day, as in the following rſes more plainly appears.

When the Lord ſhall reign in Mount Zion and in Je- alem, and before his Antients glorioully] We need underſtand this, and ſuch-like Expreſſions, in a li- l Senſe with the *Jews*, but are ſufficiently warrant- by the Authority of the *New Teſtament*, to explain m of the Triumphant State of the Church when the nts ſhall reign with God and Christ in Glory: *Gal.* iv. 26. *Heb.* xii. 22. *Rev.* xxi. 2, 3.

And before his Antients; or *in the Preſence of his An- ts*: An Alluſion to the Elders of *Iſrael*, and *Moſes*, their ſucceeding Kings at the Head of them, who e the Governors and Repreſentatives of the whole ion: In like Manner Heaven is repreſented as the ral Aſſembly of the Saints, with God and Christ e Head of them: See *Pſ.* lxxxix. 7. *Heb.* xii. 22. Ch. iv. v. and vii. 9, 10, 11. Part of this hea- y Company are called by the Name of *Elders* or *nts*, Rev. iv. 4. and elſewhere, particularly Ch. 4, 6. where there is a plain Alluſion to this Place.

CHAP. XXV.

A Hymn of Praiſe to God.

Ver. 1. O Lord, thou art my God, I will exalt
thee, I will praiſe thy name; for thou
haſt done wonderful things; *thy* counſels of old
are faithfulneſs *and* truth. 2 For thou haſt made
of a city, an heap; *of* a defenced city, a ruin:
a palace of ſtrangers, to be no city, it ſhall never
be built. 3 Therefore ſhall the ſtrong people
glorify thee, the city of the terrible nations ſhall
fear thee. 4 For thou haſt been a ſtrength to
the poor; a ſtrength to the needy in his diſtreſs,
a refuge from the ſtorm, a ſhadow from the
heat, when the blaſt of the terrible ones *is* as a
ſtorm *againſt* the wall. 5 Thou ſhalt bring down
the noiſe of ſtrangers, as the heat in a dry place;
even the heat with the ſhadow of a cloud: the
branch of the terrible ones ſhall be brought low.
6 And in this mountain ſhall the Lord of hoſts
make unto all people a feaſt of fat things, a feaſt
of wines on the lees, of fat things full of marrow,
of wines on the lees well refined. 7 And
he will deſtroy in this mountain the face of the
covering caſt over all people, and the vail *that*
is ſpread over all nations. 8 He will ſwallow
up death in victory, and the Lord God will wipe
away tears from off all faces, and the rebuke
of his people ſhall he take away from off all the
earth: for the Lord hath ſpoken *it*. 9 And it
ſhall be ſaid in that day, Lo, this *is* our God,
we have waited for him, and he will ſave us:
this *is* the Lord, we have waited for him, we
will be glad and rejoice in his ſalvation. 10 For
in this mountain ſhall the hand of the Lord reſt,
and Moab ſhall be troden down under him, even
as ſtraw is troden down for the dunghil. 11
And he ſhall ſpread forth his hands in the midſt
of them, as he that ſwimmeth ſpreadeth forth *his*
hands to ſwim: and he ſhall bring down their
pride together with the ſpoils of their hands. 12
And the fortreſs of the high fort of thy walls
ſhall he bring down, lay low, *and* bring to the
ground, *even* to the duſt.

Some Parts of the laſt Chapter having a Relation to the End of the World, we may, without breaking in upon the Connexion of the Prophecy, ſuppoſe the triumphant Hymns, in this and the next Chapter, principally to regard the ſame Time, and to be of the ſame Nature with thoſe recorded *Rev.* xi. 17. xv. 3. xix. 6.

Therefore ſhall the ſtrong People glorify thee, the City of the terrible Nations ſhall fear thee] The Word *Naz*, which is tranſlated *ſtrong*, does likewiſe ſignify *fierce*, and ſo it is render'd by our Interpreters, Ch. xix. 4. and ſo it ſhould be interpreted in *Sampſon*'s Riddle, *Judg.* xiv. 14. *Out of the Fierce came forth Sweetneſs.* I take this Verſe, ſays *Lowth*, to be parallel to that of *Pſ.* lxxvi. 10. *The Fierceneſs of Man ſhall turn to thy Praiſe:* The humbling of theſe potent Cities and terrible Nations, or *terrible Ones*, as they are called, Ver. 4, and 5. will be a Means of bringing them to give Glory to God, and to acknowledge that *the moſt High rules over the Children of Men.*

Thou ſhalt bring down the Noiſe of Strangers, as the Heat in a dry Place, even the Heat with the Shadow of a Cloud] *Lud. de Dieu*, hath tranſlated the Words more truely thus, *The Noiſe* (or Tumult) *of Strangers is as the Heat in a dry Place, thou ſhalt bring down* (or abate) *the Heat with the Shadow of a Cloud.* The Prophet compares the Oppreſſion of thoſe Strangers and Infidels to an exceſſive Drought, which parches up every Thing, Ver. 4. and here he ſays, that God will overſhadow his People, and protect them till this Tyranny be overpaſt: Our *Engliſh* Tranſlation adheres more ſtrictly to that Diſtinction of the Sentences, which the *Hebrew Accents* point out: But we do not find, that the antient Verſions took any Notice of thoſe Diſtinctions; and our own Tranſlation in ſome Places neglects them, where the Senſe is clearer if we divide the Sentences otherwiſe. Indeed the *Rabbins* are not agreed what is the Uſe of thoſe Accents, and therefore it ſeems a needleſs Curioſity to lay any Streſs upon them.

And he will deſtroy — the Face of the Covering caſt over all People, and the Veil that is ſpread over all Nations] *The Face of the Covering*, is put for the *Covering of the Face*, by an *Hypallage* uſual in Scripture. The Phraſe may ſignify all Tokens of Mourning and Sorrow, which were expreſſed by covering the Face, or putting a Veil upon it. If we take the Words in this Senſe, they are equivalent to *wiping away the Tears from off all Faces*, in the following Verſe; or they may denote the taking away all Ignorance and Prejudice from Mens Minds, which St. *Paul* compares to a *Veil*, 2 Cor. iii. 13, 14. and the Word *Covering* is uſed in the ſame Senſe in this Prophecy, Ch. xxix. 10.

CHAP. XXVI.

The Argument of the foregoing Chapter continued.

Ver. 1. IN that day ſhall this ſong be ſung in the land of Judah, We have a ſtrong city, ſalvation will *God* appoint *for* walls and bulwarks. 2 Open ye the gates, that the righteous nation which keepeth the truth may enter in. 3 Thou wilt keep *him* in perfect peace, *whoſe* mind *is* ſtayed *on thee:* becauſe he truſteth in thee. 4 Truſt ye in the Lord for ever: for in the Lord JEHOVAH *is* everlaſting ſtrength. 5 For he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, *even* to the ground, he bringeth it *even* to the duſt. 6 The foot ſhall tread it down, *even* the feet of the poor, *and* the ſteps of the needy. 7 The way of the juſt is uprightneſs: thou moſt upright doſt weigh the path of the juſt. 8 Yea, in the way of thy judgments, O Lord, have we waited for thee; the deſire of *our* ſoul *is* to thy name, and to the remembrance of thee. 9 With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteouſneſs. 10 Let favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the Lord. 11 Lord, *when* thy hand is lifted up, they will not ſee: *but* they ſhall ſee, and be aſhamed for *their* envy at the people, yea the fire of thine enemies ſhall devour them. 12 Lord, thou wilt ordain peace for us: for thou alſo haſt wrought all our works in us. 13 O Lord our God, *other* lords beſides thee have had dominion over us: *but* by thee only will we make mention of thy name. 14 *They are* dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh. 15 Thou haſt increaſed the nation, O Lord, thou haſt increaſed the nation, thou art glorified; thou hadſt removed *it* far *unto* all the ends of the earth. 16 Lord, in trouble have they viſited thee, they poured out a prayer *when* thy chaſtening *was* upon them. 17 Like as a woman with child *that* draweth near the time of her delivery, is in pain, *and* cryeth out in her pangs; ſo have we been in thy ſight, O Lord. 18 We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen. 19 Thy dead *men* ſhall live, *together with* my dead body ſhall they ariſe: awake and ſing ye that dwell in duſt: for thy dew *is as* the dew of herbs, and the earth ſhall caſt out the dead. 20 Come, my people, enter thou into thy chambers, and ſhut thy doors about thee: hide thyſel as it were for a little moment, until the indignation be over paſt. 21 For behold, the Lord cometh out of his place to puniſh the inhabitant of the earth for their iniquity: the earth alſo ſhal diſcloſe her blood, and ſhall no more cover he ſlain.

In that Day ſhall this Song be ſung in the Land of Judah] In the Church, in which Senſe Mount *Zion* an *Jeruſalem* are often uſed.

The lofty City he layeth it low] As the Church ſtiled the City of God, ſo the Society of Infidels, or Enemies to God's Truth, is repreſented by the like Si militude of a City, and typified under the Figures *Sodom*, *Babylon*, and that *Jeruſalem* which killed t Prophets; ſee *Rev.* xi. 8. And this Senſe beſt agre with the Scope of the Place, and with the parall Texts, Ch. xxv. 2, 12. in neither of which Plac can the Expreſſion be underſtood of any one particul City.

The Foot ſhall tread it down, even the Feet of t Poor, and the Steps of the Needy] The Planting of t Goſpel was a remarkable Triumph over the Power a Wiſdom of Men, when God *choſe the fooliſh Things the World, to confound the Things of the Wiſe*; *and t weak Things of the World to confound the Things whi are mighty*. Accordingly under every Advancement Chriſt's Kingdom, the Poor and Humble, thoſe w have deſpiſed the World, and have been deſpiſed it, are to have a particular Share in the Glory and Su ceſs thereof. See Ch. xi. 4. xxix. 19. lxi. 1. *Zeph.* iii. 1 If we underſtand the Words of that laſt and great Trium of the Church over Antichriſt and all its Enemies (many of the Expreſſions in this and the former Chapt look that Way) we may fitly explain the *Poor and Nee* here, to be thoſe who ſhall eſcape out of the *great Tribulation* which ſhall precede thoſe Times, mention *Dan.* xii. 1. *Rev.* vii. 14.

Thy dead Men ſhall live] This and the followi Verſes contain God's Anſwer to the former Complai of his People: Wherein he promiſes them a Reviv or new Life, after all their Miſeries, which had broug them to Death's Door. The Reſtoration of the *Jew* whether after the *Babyloniſh* Captivity, or after th Diſperſions in following Times, is repreſented as riſi again from the Dead by *Ezekiel*, Ch. xxxvii. 1, & And perhaps this Verſe may in it's primary Senſe, m no more; eſpecially if the laſt Sentence of it, whi our *Engliſh* renders, *and the Earth ſhall caſt out Dead*, be thus tranſlated, *but thou wilt caſt down Land of the Oppreſſors*, which Senſe is followed by *Septuagint:* The Word *Rephaim*, which is tranſla *the Dead* in our *Engliſh* Verſion, both here and in 14th Verſe, ſignifies *Giants*, and from thence it is plied to wicked Men or Oppreſſors. But I doubt n ſays *Lowth*, but this Verſe was one of thoſe T upon which the antient *Jews* grounded their Belief the Reſurrection, the Hope of which was founded u the Writings of *the Law and the Prophets*, as St. P tells them *Acts* xxiv. 14. And the *Jews* from anti Times have uſed the Words of a Text parallel to t Ch. lxvi. 14. as a Form over a Perſon interred, at ſame Time throwing Graſs into the Grave (as in fo Ph

Places with us they do *Roſemary)* to teſtify their Belief of a Reſurrection: And this is what the true and genuine Senſe of the Words imports.

Together with my dead Body ſhall they ariſe] The Hebrew runs thus, *My dead Body* (or Bodies) *ſhall ariſe*: The Noun is in the Singular Number, and the Verb in the Plural, ſo the Singular is taken diſtributively for every dead Body, juſt as it is *Pſ.* xii. 7. *Thou ſhalt keep them, O Lord, thou ſhalt preſerve* HIM *from this Generation for ever.* Where the Word *Him* is taken *for every one of them*, as the Senſe is explained in the Margin. Theſe two Sentences, *thy dead Men ſhall live,* and *my dead Bodies ſhall ariſe* are equivalent; they are alled the *Church's Dead* in the latter Sentence, from he Intereſt he hath in them, and becauſe he hath promiſed to raiſe them up at the laſt Day, *John* vi. 39.

CHAP. XXVII.

The ſame Subject continued.

er. 1. IN that day the Lord with his ſore and
great and ſtrong ſword ſhall puniſh le-
iathan the piercing ſerpent, even leviathan that
rooked ſerpent, and he ſhall ſlay the dragon that
in the ſea. 2 In that day ſing ye unto her,
vineyard of red wine. 3 I the Lord do keep
, I will water it every moment; leſt *any* hurt
, I will keep it night and day. 4 Fury *is* not
me: who would ſet the briers *and* thorns a-
inſt me in battel? I would go through them,
would burn them together. 5 Or let him take
old of my ſtrength, *that* he may make peace
ith me, *and* he ſhall make peace with me. 6
e ſhall cauſe them that come of Jacob to take
ot: Iſrael ſhall bloſſom and bud, and fill the
ce of the world with fruit. 7 Hath he ſmitten
m, as he ſmote thoſe that ſmote him? *or* is he
in according to the ſlaughter of *them that are*
in by him? 8 In meaſure when it ſhooteth
rth, thou wilt debate with it; he ſtayeth his
ugh wind in the day of the eaſt-wind. 9 By
is therefore ſhall the iniquity of Jacob be purged,
d this *is* all the fruit to take away his ſin;
hen he maketh all the ſtones of the altar as
alk-ſtones *that are* beaten in ſunder, the groves
d images ſhall not ſtand up. 10 Yet the de-
nced city *ſhall be* deſolate, *and* the habitation
rſaken, and left like a wilderneſs: there ſhall
e calf feed, and there ſhall he lie down, and
nſume the branches thereof. 11 When the
ughs thereof are withered, they ſhall be broken
: the women come *and* ſet them on fire: for
is a people of no underſtanding: therefore he
t made them will not have mercy on them,
d he that formed them will ſhew them no fa-
ur. 12 And it ſhall come to paſs in that day,
at the Lord ſhall beat off from the channel of
e river unto the ſtream of Egypt, and ye ſhall
gathered one by one, O ye children of Iſrael.
And it ſhall come to paſs in that day, *that*
e great trumpet ſhall be blown, and they ſhall
ne which were ready to periſh in the land of
ſyria, and the out-caſts in the land of Egypt,
d ſhall worſhip the Lord in the holy mount at
uſalem.

n that Day the Lord with his ſore and great and
g Sword ſhall puniſh Leviathan] Tyrants and Op-
ſors are often reſembled to Whales and other Sea Mon-
s which devour the leſſer Fry: Thus *Pharaoh* is called
Leviathan, or the *Dragon*, or Whale *in the Waters*,
xxiv. 13, 14. *Iſa.* li. 9. *Ezek.* xxix. 3. and ſo the

Expreſſions in this Verſe denote in general thoſe worldly Potentates, who have been the noted Oppreſſors of God's People, and are indeed the Inſtruments and Types of *Satan*, ſo often called the *Serpent* in Scripture, to whom ſome Interpreters apply the Expreſſions here. The Word *Tannin* ſignifies any great Fiſh, ſuch as a Whale, and ſo is plainly taken, *Gen.* i. 21. and *Pſ.* cxlviii. 7. *Praiſe the Lord ye Whales* (not Dragons) *and all Deep. Bochart* thinks it ſometimes ſignifies a *Crocodile*, particularly *Ezek.* xxix. 3. xxxii. 2. The Word is very fitly rendered *Sea Monſters*, by our Tranſlators, *Lament.* iv. 3.

In that Day ſing ye to her, a Vineyard of red Wine, I the Lord do keep it, &c.] The Church is often compared to a Vineyard; ſee Ch. v. 1. *Jer.* ii. 21. *Matt.* xxi. 33. and Red Wine was eſteemed the beſt and moſt generous Sort of Wine; ſee *Prov.* xxiii. 31. The Import of theſe two Verſes, 2 and 3, is, That when the Enemies of God's People are deſtroyed, among other Songs and Thankſgivings to God, this Acknowledgment ſhall be made to the Praiſe of God, and of the Church which he protects, that as ſhe is fruitful in all good Works, ſo God continually watches over her and defends her from Danger. Compare *Pſ.* lxxx. 8 — 13.

And fill the Face of the World with Fruit] Theſe and the foregoing Words are a Deſcription of the flouriſhing State of the *Jews* after their Converſion, which ſhall be as *new Life from the Dead*, as St. *Paul* expreſſes it, *Rom.* xi. 15. and ſhall occaſion the Fulneſs of the *Gentiles* coming into the Church.

In Meaſure when it ſhooteth forth, thou wilt debate with it] The Execution of God's Judgments is expreſſed by God's *having a Controverſy with his People*, Hoſ. iv. 1. *Mic.* vi. 2. which yet will be *in Meaſure*, or Moderation, as the Prophet here ſpeaks. Some Expoſitors think that the Word *Beſhallekah*, which our *Engliſh* renders, *when it ſhooteth forth*, is a Metaphor taken from the Art of Pruning; as if the Prophet had ſaid, God will cut off the ſuperfluous Branches, but ſpare the main Body of the Tree. *Grotius* renders the Word, *when thou ſendeſt* (the People) *into Captivity*; and explains it, That God would not utterly deſtroy them in a foreign Land, but preſerve a Remnant to return, and repoſſeſs their native Country.

When he makes all the Stones of the Altar as chalk Stones that are beaten aſunder] The Word Altar in the Singular Number is taken diſtributively, for any Altar; concerning which Phraſe, ſee the Note on Ch. xxvi. 19. Theſe Altar-ſtones, the Prophet ſaith, ſhall be beaten to Duſt like Chalk Stones, in order to the aboliſhing the very Memory of idolatrous Worſhip.

From the Channel of the River to the Stream of Egypt] From the River *Euphrates*, which is upon the Border of *Aſſyria*, to the River *Nile*, which is the Boundary of *Egypt*. This Expreſſion denotes the ſeveral Diſperſions of the *Jews*, theſe two Countries being the Places into which the greateſt Part of them were diſperſed.

Note, The River of *Egypt* is to be diſtinguiſhed from the *Nile*; it riſeth out of Mount *Paran*, and takes its Courſe towards *Rhinocorura*; ſo the *Septuagint* tranſlates it here, and from thence falls into the *Mediterranean Sea*: See *Gen.* xv. 18. *Joſh.* xv. 47. 1 *Kings* viii. 65.

CHAP. XXVIII.

Judgments denounced againſt the Ten Tribes; *and the* Two *other* Tribes *ſeverely reproved.*

Ver. 1. WO to the crown of pride, to the drunkards of Ephraim, whoſe glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of *them that are* overcome with wine. 2 Behold, the Lord hath a mighty and ſtrong one, *which* as a tempeſt of hail, *and* a deſtroying ſtorm, as a flood of mighty waters over-flowing, ſhall caſt down to the earth with the hand. 3 The crown of pride, the drunkards of Ephraim ſhall be troden under feet.

4 And the glorious beauty which *is* on the head
of the fat valley, ſhall be a fading flower, *and* as
the haſty fruit before the ſummer: which *when*
he that looketh upon it, ſeeth *it*, while it is yet
in his hand he eateth it up. 5 In that day ſhall
the Lord of hoſts be for a crown of glory, and
for a diadem of beauty unto the reſidue of his
people. 6 And for a ſpirit of judgment to him
that ſitteth in judgment, and for ſtrength to them
that turn the battel to the gate. 7 But they alſo
have erred through wine, and through ſtrong
drink are out of the way: the prieſt and the prophet
have erred through ſtrong drink, they are
ſwallowed up of wine, they are out of the way
through ſtrong drink, they err in viſion, they
ſtumble *in* judgment. 8 For all tables are full
of vomit *and* filthineſs, *ſo that there is* no place
clean. 9 Whom ſhall he teach knowledge? and
whom ſhall he make to underſtand doctrine?
them that are weaned from the milk, *and* drawn
from the breaſts. 10 For precept *muſt be* upon
precept, precept upon precept, line upon line,
line upon line, here a little *and* there a little.
11 For with ſtammering lips and another tongue
will he ſpeak to this people. 12 To whom
he ſaid, This *is* the reſt *wherewith* ye may cauſe
the weary to reſt, and this *is* the refreſhing:
yet they would not hear. 13 But the word of
the Lord was unto them, precept upon precept,
precept upon precept, line upon line,
line upon line, here a little *and* there a little,
that they might go and fall backward, and be
broken, and ſnared, and taken. 14 Wherefore
hear the word of the Lord, ye ſcornful men that
rule this people which *is* in Jeruſalem. 15 Becauſe
ye have ſaid, We have made a covenant
with death, and with hell are we at agreement;
when the overflowing ſcourge ſhall paſs through,
it ſhall not come unto us; for we have made lies
our refuge, and under falſhood have we hid our
ſelves: 16 Therefore thus ſaith the Lord God,
Behold, I lay in Zion for a foundation, a ſtone,
a tried ſtone, a precious corner-*ſtone*, a ſure foundation:
he that believeth, ſhall not make haſte.
17 Judgment alſo will I lay to the line, and
righteouſneſs to the plummet, and the hail ſhall
ſweep away the refuge of lies, and the waters
ſhall overflow the hiding-place. 18 And your
covenant with death ſhall be diſannulled, and
your agreement with hell ſhall not ſtand; when
the overflowing ſcourge ſhall paſs through, then
ye ſhall be troden down by it. 19 From the
time that it goeth forth, it ſhall take you: for
morning by morning ſhall it paſs over, by day
and by night, and it ſhall be a vexation, only *to*
underſtand the report. 20 For the bed is ſhorter,
than that *a man* can ſtretch himſelf on *it*: and the
covering narrower, than that he can wrap himſelf
in *it*. 21 For the Lord ſhall riſe up as *in* mount
Perazim, he ſhall be wroth as *in* the valley of
Gibeon, that he may do his work, his ſtrange
work; and bring to paſs his act, his ſtrange act.
22 Now therefore be ye not mockers, leaſt your
bands be made ſtrong: for I have heard from the
Lord God of hoſts a conſumption, even determined
upon the whole earth. 23 Give ye ear,
and hear my voice, hearken and hear my ſpeech.
24 Doth the plowman plow all day to ſow?
doth he open and break the clods of his ground?
25 When he hath made plain the face thereof,
doth he not caſt abroad the fitches, and ſcatte
the cummin, and caſt in the principal wheat, an
the appointed barley, and the rie in their place
26 For his God doth inſtruct him to diſcretion
and doth teach him. 27 For the fitches are no
threſhed with a threſhing-inſtrument, neither is
cart-wheel turned about upon the cummin: bu
the fitches are beaten out with a ſtaff, and th
cummin with a rod. 28 Bread-*corn* is bruiſed; be
cauſe he will not ever be threſhing it, nor breal
it with the wheel of his cart, nor bruiſe it wit
his horſemen. 29 This alſo cometh forth fro
the Lord of hoſts, *which* is wonderful in counſe
and excellent in working.

Here, according to *Lowth*'s Diviſion of this Book begins the fourth Part or Section of the Prophecy which chiefly relates to *Sennacherib*'s Invaſion, and i concluded with an Hiſtory of that Affair, in th xxxvith and xxxviith Chapters, which is place there as a Key to explain ſeveral of the foregoin Prophecies. Theſe Prophecies are not always record ed in that Order of Time in which they were pub liſhed; ſo the Beginning of this Chapter denounce God's Judgments againſt the *Ten Tribes*, who we carried away captive ſome Years before ſeveral of th foregoing Prophecies were delivered. In the *ſevent* and following Verſes, the Prophet ſeverely reprove the *Two* other Tribes for their Exceſs, their Ignoranc and their Contempt of thoſe Threatnings he had de nounced againſt their Sins, and which they fouly pr ſumed that they could by their cunning Managemen evade and eſcape: But he tells them they would fin themſelves very much miſtaken.

Wo to the Crown of Pride, to the Drunkards Ephraim] Wo to that proud Kingdom of *Iſrael* (com pare *Jer.* xiii. 18. *Lam.* v. 16.) of which *Ephra* is the Head; *Samaria* the Royal Seat of that Kingdo being ſituate in that Tribe.

The Drunkards of Ephraim; from whence *Siche* ſituate in that Tribe, was called by way of Reproa *Sychar*, i. e. the City of *Drunkards*. See *John* iv. 5.

The Lord hath a mighty and a ſtrong one, which a Tempeſt of Hail and a deſtroying Storm] Under th Reſemblances the Prophet repreſents *Salmaneſer* t King of *Aſſyria*, who ſhould carry the Ten Trib away captive, and make an utter Deſtruction of th Kingdom. God's ſevere Judgments are often ſet for under the Emblems of Storms and Tempeſts, whi are the Artillery of Heaven. See Ch. xxix. 6. *Ez* xiii. 11. *Rev.* xvi. 21.

For with ſtammering Lips and another Tongue, w he ſpeak to this People] The firſt Word, or Particle K were better render'd *therefore*, which Interpretati gives the Words this Turn: God hath dealt with t People as with Children; and as Nurſes teach them ſpeak by liſping and ſtammering like them, ſo he ha condeſcended to the loweſt Rudiments of Inſtructio and hath *fed them with Milk, and not with ſtrong Me* But ſince all this is to no Purpoſe, *therefore* now will take another Courſe with them; he will ſend oth Sort of Stammerers among them, *viz.* the *Aſſyrians* a *Chaldeans*, whoſe Language they underſtand not, a they ſhall inſtruct them by Blows and Correctio This is a great Aggravation of the Miſeries that atte a foreign Conqueſt, that there is no parlying or treati with ſuch a Conqueror, nor any moving him to Co paſſion, becauſe they underſtand not each other's La guage: Accordingly this is threatened as one of t soreſt Judgments God can ſend upon a People, *De* xxviii. 49. *Jer.* v. 15. That this is the true Meani of this Verſe, appears by St. *Paul*'s applying of it the ſpeaking in an unknown Tongue, 1 *Cor.* xiv. 2 22. and by the Uſe of the *Hebrew Lanag*, tranſla *Stammering*, which is applied to a foreign Langua Ch. xxxiii. 19.

Behold I lay in Zion for a Foundation, a Stone, a tr Stone, &c.] This Prophecy cannot belong to any *Chr*

Chriſt, to whom it is often applied in the New Teſta-
nt. But it may import thus much, with reſpect to
e Time wherein *Iſaiah* lived, that he ſhould never be
appointed, who believes in God, whoſe Dwelling is
n *Zion*, and hath made peculiar Promiſes to the *Jewiſh*
Church and Kingdom ſeated there, which ſhall be ful-
lled at the Coming of the *Meſſias*, in whom all God's
Promiſes made to his People ſhall receive their final Ac-
compliſhment.

He that believeth ſhall not make haſte] He that be-
eveth God's Promiſes made to his faithful Servants,
ill patiently depend upon God, and not out of Di-
uſt of his Mercy betake himſelf to any unlawful
Means of ſecuring himſelf, as many did, Ver. 15. The
eptuagint, inſtead of *ſhall not make haſte*, read, *ſhall*
t be aſhamed, which makes ſome think that they read
abiſh in the *Hebrew*, inſtead of *Jackhiſh*, which is
e Reading of the preſent *Hebrew* Copies. But our
arned Dr. *Pocock* has ſhewn, that the Verb *Chuſh* ſig-
fies to be *aſhamed* in the *Arabick* Tongue; which
akes it probable, that it was formerly uſed in the
me Senſe in the *Hebrew*. In the ſame Senſe the Verb
huſh is probably taken, *Job* xx. 2. where our *Engliſh*
nders the Place, *For this I made haſte*; but the Senſe
ould run much better if it were tranſlated, *For this I*
troubled or confounded. *Capellus*, who would fain
ſpect the preſent Reading of the *Hebrew* Copy, did
t conſider that the Copies in the Son of *Syrach*'s Time,
ad as ours do, as appears from thoſe Words of his,
cluſ. ii. 2. *Make not haſte in the Time of Trouble*;
hich Sentence certainly alludes to this Text, taking
Hebrew Chuſh in its uſual Signification.

CHAP. XXIX.

avy Judgments denounced againſt Jeruſalem.
The Unſettledneſs of her Enemies. The Senſeleſ-
neſs and deep Hypocriſy of the Jews. *A Promiſe*
of Sanctification to the Good.

.1. WO to Ariel, to Ariel the city
where David dwelt: add ye year
year; let them kill ſacrifices. 2 Yet I will
treſs Ariel, and there ſhall be heavineſs and
row: and it ſhall be unto me as Ariel. 3
d I will camp againſt thee round about, and
l lay ſiege againſt thee with a mount, and I
l raiſe forts againſt thee. 4 And thou ſhalt be
ught down, *and* ſhalt ſpeak out of the ground,
thy ſpeech ſhall be low out of the duſt, and
voice ſhall be as of one that hath a familiar
it, out of the ground, and thy ſpeech ſhall
ſper out of the duſt. 5 Moreover, the mul-
de of thy ſtrangers ſhall be like ſmall duſt,
the multitude of the terrible ones *ſhall be* as
f that paſſeth away: yea, it ſhall be at an in-
t ſuddenly. 6 Thou ſhalt be viſited of the
d of hoſts with thunder, and with earthquake,
great noiſe, with ſtorm and tempeſt, and the
e of devouring fire. 7 And the multitude
ll the nations that fight againſt Ariel, even all
fight againſt her and her munition, and that
eſs her, ſhall be as a dream of a night-viſion.
ſhall even be as when a hungry *man* dream-
and behold he eateth; but he awaketh, and
ſoul is empty: or as when a thirſty *man*
meth, and behold he drinketh; but he
keth, and behold *he is* faint, and his ſoul
appetite: ſo ſhall the multitude of all the
ns be, that fight againſt mount Zion. 9
yourſelves and wonder, cry ye out, and cry:
are drunken, but not with wine; they ſtag-
but not with ſtrong drink. 10 For the
hath poured out upon you the ſpirit of deep
and hath cloſed your eyes: the prophets and your rulers, the ſeers hath he covered. 11 And the viſion of all is become unto you, as the words of a book *that is* ſealed, which *men* deliver to one that is learned, ſaying, Read this, I pray thee; and he ſaith, I cannot for it is ſealed: 12 And the book is delivered to him that is not learned, ſaying, Read this, I pray thee; and he ſaith, I am not learned. 13 Wherefore the Lord ſaid, Foraſmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men: 14 Therefore behold, I will proceed to do a marvellous work amongſt this people, *even* a marvellous work and a wonder: for the wiſdom of their wiſe *men* ſhall periſh, and the underſtanding of their prudent *men* ſhall be hid. 15 Wo unto them that ſeek deep to hide their counſel from the Lord, and their works are in the dark, and they ſay, Who ſeeth us? and who knoweth us? 16 Surely your turning of things upſide down ſhall be eſteemed as the potters clay: for ſhall the work ſay of him that made it, He made me not? or ſhall the thing framed ſay of him that framed it, He had no underſtanding? 17 *Is* it not yet a very little while, and Lebanon ſhall be turned into a fruitful field, and the fruitful field ſhall be eſteemed as a foreſt? 18 And in that day ſhall the deaf hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs. 19 The meek alſo ſhall increaſe *their* joy in the Lord, and the poor among men ſhall rejoice in the holy One of Iſrael. 20 For the terrible one is brought to nought, and the ſcorner is conſumed, and all that watch for iniquity are cut off: 21 That make a man an offender for a word, and lay a ſnare for him that reproveth in the gate, and turn aſide the juſt for a thing of nought. 22 Therefore thus ſaith the Lord who redeemed Abraham, concerning the houſe of Jacob, Jacob ſhall not now be aſhamed, neither ſhall his face now wax pale. 23 But when he ſeeth his children, the work of mine hands in the midſt of him, they ſhall ſanctify my name, and ſanctify the holy One of Jacob, and ſhall fear the God of Iſrael. 24 They alſo that erred in ſpirit ſhall come to underſtanding, and they that murmured, ſhall learn doctrine.

Wo to Ariel, to Ariel, the City where David dwelt] *Ariel* ſignifies the Lion of God, and was the Name of the Altars, becauſe it devoured the Sacrifices which were offered upon it; ſee *Ezek*. xliii. 15. Here it is by a *Synechdoche* put for the City of *Jeruſalem*, which *David* made the Seat of the Kingdom, and where God, for *David*'s Sake, promiſed to place his Name; ſee *Kings* xiv. 4. and yet for the People's Sins, God was now reſolved to expoſe it to the Aſſaults of *Sennacherib* and his Army. Some render the latter Part of the Sentence thus, *The City which David beſieged* (in which Senſe of the Verb *Chanah* is taken, Ver. 3.) implying, that the Enemy ſhould diſtreſs it in the ſame Manner.

Yet I will diſtreſs Ariel—and it ſhall be unto me as Ariel] When the City is cloſely beſieged and diſtreſſed, it ſhall reſemble the Altar of Burnt-Offerings, being every Way ſurrounded with Carcaſſes, not of Beaſts, but of Men. The Slaughter of Men is ſometimes called a Sacrifice, becauſe it makes ſome kind of Satisfaction and Atonement to the Juſtice of God: See Ch. xxxiv. 6. *Ezek*. xxxix. 17. *Zeph*. i. 7.

The Multitude of thy Strangers ſhall be like ſmall Duſt, *and the Multitude of terrible ones ſhall be as Chaff*, &c.] *Strangers* and *terrible ones* are joined together, as they are Ch. xxv. 4. Here they ſignify the *Aſſyrian* Army, which tho' they made ſuch a dreadful Appearance, the Prophet foretels they ſhall be defeated by a ſudden Stroke from Heaven, and vaniſh in an Inſtant; 185,000 being deſtroyed in one Night, Ch. xxxvii. 36. Compare Ch. xvii. 13.

Thou ſhalt be viſited of the Lord of Hoſts with Thunder and with Earthquake] The Prophet, applying himſelf to *Jeruſalem*, calls the Army which beſieged it, *Thy Army*, Ver. 5. and by the ſame Figure we may underſtand the Words here, *Thou ſhalt be viſited*, of the ſame Army, to which he threatens utter Deſtruction in this and the following Verſes, and that from the immediate Hand of God; ſee Ch. xxx. 30. *Pſ.* xviii. 14.

Stay yourſelves and wonder, cry ye out, and cry, they are drunken, but not with Wine, &c.] The Prophet often upbraids the *Jews* with their Careleſneſs and Stupidity, never minding the Indications of Providence, nor laying to Heart the Inſtructions of the Prophets. In this Verſe he applies himſelf to his Auditors, and bids them reflect a little, and wonders to ſee how unconcerned the Generality of the People are at what is ſpoken to them from the Mouth of God. You will, ſaith he, be forced to cry out, Theſe Men have loſt their Senſe and Reaſon, like thoſe who are overcome with intoxicating Liquors. The Words which our *Engliſh* tranſlates, *Cry ye out, and cry*, may perhaps be better rendered, *Conſider ye, and cry out*; ſo ſome Interpreters render that Word in another *Form*, Ch. xli. 23.

For the Wiſdom of their wiſe Men ſhall periſh, and the Underſtanding of their prudent Men ſhall be hid] The moſt refined Arts of their deep Politicians ſhall not avail their Authors, nor be able to preſerve them from God's Judgments; and their learned'ſt Men ſhall loſe their Judgment and Diſcretion. This Threatning was remarkably verified under the Goſpel, when their crucifying *Chriſt* out of fear of the *Roman* Power, brought the *Romans* upon them: And their learned *Rabbies* ever ſince have minded little elſe but fabulous Stories, and their *Cabbaliſts* have vented Trifles for profound Myſteries.

CHAP. XXX.

The Prophet threatens the People for their Confidence in Egypt, *and Contempt of God's Word. God's Mercies towards his Church; his Wrath, and the People's Joy in the Deſtruction of* Aſſyria.

Ver. 1. WO to the rebellious children, ſaith
the Lord, that take counſel, but
not of me; and that cover with a covering,
but not of my Spirit, that they may add ſin to
ſin: 2 That walk to go down into Egypt, (and
have not aſked at my mouth) to ſtrengthen
themſelves in the ſtrength of Pharaoh, and to
truſt in the ſhadow of Egypt. 3 Therefore ſhall
the ſtrength of Pharaoh be your ſhame, and the
truſt in the ſhadow of Egypt *your* confuſion. 4
For his princes were at Zoan, and his ambaſſadors came to Hanes. 5 They were all aſhamed
of a people *that* could not profit them, nor be an
help nor profit, but a ſhame and alſo a reproach.
6 The burden of the beaſts of the ſouth: into
the land of trouble and anguiſh, from whence
come the young and old lion, the viper and fiery
flying ſerpent, they will carry their riches upon
the ſhoulders of young aſſes, and their treaſures
upon the bunches of camels, to a people *that*
ſhall not profit *them*. 7 For the Egyptians ſhall
help in vain, and to no purpoſe; therefore have
I cried concerning this, Their ſtrength is to ſit
ſtill. 8 Now go, write it before them in a table
and note it in a book, that it may be for th
time to come for ever and ever: 9 That this i
a rebellious people, lying children, children *tha*
will not hear the law of the Lord: 10 Whic
ſay to the Seer, See not; and to the prophets
Propheſy not unto us right things, ſpea
unto us ſmooth things, propheſy deceits. 1
Get you out of the way, turn aſide out of the path
cauſe the holy One of Iſrael to ceaſe from befor
us. 12 Wherefore thus ſaith the holy One
Iſrael, Becauſe ye deſpiſe this word, and truſt
oppreſſion and perverſeneſs, and ſtay thereon
13 Therefore this iniquity ſhall be to you as
breach ready to fall, ſwelling out in a high wal
whoſe breaking cometh ſuddenly at an inſtan
14 And he ſhall break it as the breaking of th
potters veſſel, that is broken in pieces, he ſha
not ſpare; ſo that there ſhall not be found in t
burſting of it, a ſherd to take fire from t
hearth, or to take water *withal* out of the p
15 For thus ſaith the Lord God, the holy O
of Iſrael, In returning and reſt ſhall ye be ſave
in quietneſs and in confidence ſhall be yo
ſtrength; and ye would not. 16 But ye ſai
No, for we will flee upon horſes; therefore ſh
ye flee: and we will ride upon the ſwift; ther
fore ſhall they that purſue you, be ſwift.
One thouſand *ſhall flee* at the rebuke of one:
the rebuke of five ſhall ye flee, till ye be left
a beacon upon the top of a mountain, and as
enſign on an hill. 18 And therefore will
Lord wait that he may be gracious unto yo
and therefore will he be exalted, that he m
have mercy upon you: for the Lord *is* a G
of judgment; bleſſed *are* all they that wait
him. 19 For the people ſhall dwell in Zion
Jeruſalem: thou ſhalt weep no more: he will
very gracious unto thee, at the voice of thy c
when he ſhall hear it, he will anſwer thee.
And *though* the Lord give you the bread of
verſity, and the water of affliction, yet ſhall
thy teachers be removed into a corner any mo
but thine eyes ſhall ſee thy teachers: 21 A
thine ears ſhall hear a word behind thee, ſayi
This *is* the way, walk ye in it, when ye turn
the right hand, and when ye turn to the
22 Ye ſhall defile alſo the covering of thy gra
images of ſilver, and the ornament of thy mo
images of gold: thou ſhalt caſt them away
menſtruous cloth; thou ſhalt ſay unto it,
thee hence. 23 Then ſhall he give the rain
thy ſeed that thou ſhalt ſow the ground wit
and bread of the increaſe of the earth, and it
be fat and plenteous: in that day ſhall thy c
feed in large paſtures. 24 The oxen like
and the young aſſes that ear the ground, ſhal
clean provender which hath been winnowed
the ſhovel and with the fan. 25 And t
ſhall be upon every high mountain, and u
every high hill, rivers *and* ſtreams of waters
the day of the great ſlaughter, when the to
fall. 26 Moreover, the light of the moon
be as the light of the ſun, and the light of
ſun ſhall be ſeven-fold, as the light of
days, in the day that the Lord bindeth up
breach of his people, and healeth the ſtrok
their wound. 27 Behold, the name of the
cometh from far, burning with his anger,
the burden *thereof is* heavy: his lips are fu

indignation, and his tongue as a devouring fire.
28 And his breath as an overflowing ſtream,
ſhall reach to the midſt of the neck, to ſift the
nations with the ſieve of vanity: and *there ſhall be*
a bridle in the jaws of the people, cauſing *them*
to err. 29 Ye ſhall have a ſong as in the night,
when a holy ſolemnity is kept, and gladneſs of
heart, as when one goeth with a pipe to come
into the mountain of the Lord, to the mighty
One of Iſrael. 30 And the Lord ſhall cauſe his
glorious voice to be heard, and ſhall ſhew the
lighting down of his arm, with the indignation
of *his* anger, and with the flame of a devouring
fire, *with* ſcattering and tempeſt, and hail-ſtones.
31 For through the voice of the Lord ſhall the
Aſſyrian be beaten down *which* ſmote with a rod.
32 And in every place where the grounded ſtaff
ſhall paſs, which the Lord ſhall lay upon him,
it ſhall be with tabrets and harps: and in battels
of ſhaking will he fight with it. 33 For Tophet
is ordained of old: yea, for the king it is pre-
ared, he hath made it deep *and* large: the
ile thereof *is* fire and much wood, the breath
f the Lord, like a ſtream of brimſtone, doth
indle it.

For his Princes were at Zoan, his Ambaſſadors came Hanes] King *Hezekiah*'s Ambaſſadors came to ap-y themſelves to the King of *Egypt* and his great Men, r Succour and Aſſiſtance; to which Purpoſe, they rived at the two principal Cities of *Egypt*, *Zoan* or nis, called *Tahapanes*, Jer. ii. 16. xliii. 7. *Ezek.* x. 18.

The Burden of the Beaſts of the South] The Word *rden* hath an ambiguous Senſe; for beſides its uſual gnification, it denotes likewiſe a threatning Prophecy: the Words imply, that the Burdens of Preſents, ich the *Jews* ſent upon the Backs of Aſſes and mels to make Friends withal in *Egypt* (a Country g Southward of *Judea*) ſhould meet with but ill ceſs.

From whence come the Viper, and the fiery flying Ser-t] The Wilderneſs, that lies between *Egypt* and *dea*, is deſcribed after the ſame Manner by *Moſes*, ut. viii. 15. The fiery Serpent is called in the *He-w Saraph*, and hath its Name from its bright and ning Colour: For the ſame Reaſon the Angels are led *Seraphims*, becauſe, when they attended on the ine *Shekinah*, they appeared like Flames of Fire. *Pſ.* civ. 4. It is called a *flying Serpent*, becauſe it ngs up like a Dart againſt thoſe it ſtrikes. Some thors indeed relate, that there are winged Serpents; that does not ſeem ſo well conſiſtent with the Curſe icted upon the Serpent, *Gen.* iii. 14.

or the People ſhall dwell in Sion at Jeruſalem] The *rew* runs thus, *The People in Sion ſhall dwell at uſalem*: The *People in Sion* is the ſame with the *ple of Sion*, as the *Mountains in Gilboa* are equiva- to the *Mountains of Gilboa*, and the Words are ſo ſlated by Interpreters, 2 *Sam.* i. 21. Or the Sen-e may be tranſlated, *The People ſhall dwell in Sion*) *at Jeruſalem*; the copulative Particle being often erſtood. Notwithſtanding the Deſtruction of *Jeru-m* threatned by *Sennacherib*, the City ſhall ſtill be bited as in former Times, and ſhall be comforted r her Sorrow; which is the Import of the following rds, *Thou ſhalt weep no more*, being ſpoken by way *poſtrophe* to *Jeruſalem*.

rom this Verſe to the 27th, follow many gracious miſes of Mercy, ſome of which cannot with any priety be applied to the ſucceeding Times of *Heze-*'s Reign. Therefore we may reaſonably ſuppoſe, the Prophet, taking an Hint from thoſe proſperous es which ſucceeded this Deliverance, was carried o a View of better Days, which might be expected r the flouriſhing State of the Goſpel.

And in every Place where the grounded Staff ſhall paſs, which the Lord ſhall lay upon him, it ſhall be with Tabrets and Harps] This, ſays *Lowth*, is a very obſcure Tranſlation of the Words; the old Tranſlation publiſhed under K. *Henry* VIII. renders them much plainer thus; *Whitherſoever he goes, the Rod ſhall cleave unto him, Which the Lord ſhall lay upon him.* Or the Place may be thus tranſlated more exactly to the *Hebrew*, *And every Place where the terrible Stroke ſhall paſs which the Lord ſhall lay upon him, ſhall be* (filled) (or ſhall ſound) *with Tabrets and Harps.* The Words in the Original, which the *Engliſh* renders *the grounded Staff*, ſignifies ſuch a Rod or Stroke as ſinks deep, and makes laſting Prints or Marks in the Fleſh: And the Expreſſion alludes to the *Rod*, with which the *Aſſyrian* ſmote or corrected God's People, Ver. 31. as if the Prophet had ſaid, God hath prepared a Rod to chaſtiſe him, that before was a Scourge to all his Neighbours. The Import of the whole Sentence is this, that in every Place where God ſhall inflict this heavy Judgment upon the *Aſſyrian*, ſhall be full of Joy and Gladneſs. The *Hebrew Tuppim*, *Tabrets*, alludes to *Tophet*, a Word of the ſame Signification, by which Name the Prophet calls the *Syrian* Camp. It was uſual likewiſe to celebrate Victories with Tabrets and other Inſtruments of Muſick. See *Exod.* xv. 20. 1 *Sam.* xviii. 6.

For Tophet is ordained of old, yea, for the King it is prepared, &c.] *Tophet*, otherwiſe called the Valley of *Hinnom*, which was a Place where the Children were ſacrificed to *Molech*; Jer. vii. 31. It had its Name from the Tabrets which ſounded there to drown the Cries of the Children thus inhumanly murdered. Being a Place ſet apart for that terrible Execution, it was looked upon as the Picture of Hell itſelf, the Word *Gehenna* being from thence derived. The Prophet here applies the Name to the Camp where all the *Aſſyrian* Army were to be deſtroyed. And as in *Tophet* great Heaps of Wood were piled together to burn the human Sacrifices there offered, ſo God, ſaith the Text, will find ſufficient Materials prepared like Fuel for the Fire, which his Anger like a Train of Brimſtone will kindle.

The only Difficulty is, how *Tophet* can be ſaid to be *prepared for the King of Aſſyria*, ſince *Sennacherib* did not die in the common Deſtruction. To which it may be anſwered, that all his Strength and Glory periſhed there. But this Expreſſion may alſo point at a more hidden Senſe couched under the Deſcription, which is the final Deſtruction of Sinners in that *Tophet* or *Gehenna*, of which the Valley of *Hinnom* was only a faint Reſemblance, together with *Satan* their Prince at the Head of them.

CHAP. XXXI.

The ſame Subject continued.

Ver. 1. WO to them that go down to Egypt
for help, and ſtay on horſes, and
truſt in chariots, becauſe *they are* many, and in
horſe-men, becauſe they are very ſtrong: but
they look not unto the holy One of Iſrael, neither
ſeek the Lord. 2 Yet he alſo *is* wiſe, and will
bring evil, and will not call back his words: but
will ariſe againſt the houſe of the evil doers, and
againſt the help of them that work iniquity. 3
Now the Egyptians *are* men and not God, and
their horſes fleſh and not ſpirit; when the Lord
ſhall ſtretch out his hand, both he that helpeth
ſhall fall, and he that is holpen ſhall fall down,
and they all ſhall fail together. 4 For thus hath
the Lord ſpoken unto me, Like as the lion and
the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him,
he will not be afraid of their voice, nor abaſe
himſelf for the noiſe of them: ſo ſhall the Lord
of hoſts come down to fight for mount Zion,
and

and for the hill thereof. 5 As birds flying, ſo will the Lord of hoſts defend Jeruſalem, defending alſo he will deliver *it*, *and* paſſing over he will preſerve *it*. 6 Turn ye unto *him from* whom the children of Iſrael have deeply revolted. 7 For in that day every man ſhall caſt away his idols of ſilver, and his idols of gold, which your own hands have made unto you *for* a ſin. 8 Then ſhall the Aſſyrian fall with the ſword, not of a mighty man; and the ſword, not of a mean man ſhall devour him: but he ſhall flee from the ſword, and his young men ſhall be diſcomfited. 9 And he ſhall paſs over to his ſtrong hold for fear, and his princes ſhall be afraid of the enſign, ſaith the Lord, whoſe fire *is* in Zion, and his furnace in Jeruſalem.

And their Horſes Fleſh, and not Spirit] *Spirit* is ſometimes equivalent with *Angel*, and the *Angelical Powers* are deſcribed as *excelling in Strength* far beyond any corporeal Being, *Pſ.* ciii. 20. In other Places, *Spirit* ſignifies the ſame as the *Soul*, and is oppoſed to Fleſh, as the more noble Part of human Nature. Taking the Word in either Senſe, the Meaning of the Text is, that nothing extraordinary is to be expected from the *Egyptian* Auxiliaries.

Like as the Lion and the young Lion roaring on his Prey, when a Multitude is called forth againſt him, he will not be afraid of their Voice, &c.] An elegant Similitude, repreſenting God's Almighty Power, which no human Strength is able to withſtand; and exactly parallel to thoſe Verſes in *Homer*, where *Sarpedon* is deſcribed as going againſt the *Greeks*. The Verſes are thus rendered in the *Engliſh* Tranſlation copied from the *French*.

As ſome fierce Lion on the Mountains bred,
Stung with keen Hunger, ſearches for his Prey,
Springs o'er the Fences, and o'er-leaps the Fold:
For tho' the Shepherds and the watchful Dogs
On ev'ry Side defend the woolly Flock;
Yet his undaunted Soul diſdains to fly,
Till he hath ſeiz'd his Prey.

Then ſhall the Aſſyrian fall with the Sword, not of a mighty Man; and the Sword not of a mean Man ſhall devour him, &c.] He ſhall not fall by any mortal Power, but by the Hand of an Angel; ſee Ch. xxxvii. 36. If we follow the common Opinion, that the *Aſſyrian* Army was deſtroyed by a Peſtilential Diſeaſe, which was the immediate Stroke of Heaven; the Expreſſions here exactly agree with the Deſcription of the Angel, who ſmote the *Jews* with a Peſtilence, 1 *Chron.* xxi. who is there repreſented as ſtanding with a *Sword drawn in his Hand*, Ver. 16.

CHAP. XXXII.

The Bleſſings of Chriſt'*s Kingdom. The Deſolation of the Country foretold; and Reſtauration is promiſed to ſucceed.*

Ver. 1. BEhold, a king ſhall reign in righteouſneſs, and princes ſhall rule in judgment. 2 And a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt: as rivers of water in a dry place, as the ſhadow of a great rock in a weary land. 3 And the eyes of them that ſee, ſhall not be dim; and the ears of them that hear, ſhall hearken. 4 The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly. 5 The vile perſon ſhall be no more called liberal, nor the churl ſaid *to be* bountiful. 6 For the vile perſon will ſpeak villany, and his heart will work iniquity, to practiſe hypocriſy, and to utter error againſt the Lord
to make empty the ſoul of the hungry, and h
will cauſe the drink of the thirſty to fail. 7 Th
inſtruments alſo of the churl *are* evil: he deviſeth
wicked devices to deſtroy the poor with lyin
words, even when the needy ſpeaketh right.
But the liberal deviſeth liberal things, and by li
beral things ſhall he ſtand. 9 Riſe up ye wome
that are at eaſe, hear my voice ye careleſs daugh
ters, give ear unto my ſpeech. 10 Many day
and years ſhall ye be troubled, ye careleſs wo
men: for the vintage ſhall fail, the gatherin
ſhall not come. 11 Tremble ye women th
are at eaſe: be troubled ye careleſs ones: ſtri
ye and make ye bare, and gird *ſackcloth* upo
your loins. 12 They ſhall lament for the tea
for the pleaſant fruits, for the fruitful vine.
Upon the land of my people ſhall come u
thorns *and* briers, yea, upon all the houſes of jo
in the joyous city: 14 Becauſe the palaces ſha
be forſaken, the multitude of the city ſhall b
left, the forts and towers ſhall be for dens f
ever, a joy of wild aſſes, a paſture of flocks:
Until the Spirit be poured upon us from o
high, and the wilderneſs be a fruitful field, an
the fruitful field be counted for a foreſt.
Then judgment ſhall dwell in the wilderne
and righteouſneſs remain in the fruitful field.
And the work of righteouſneſs ſhall be peac
and the effect of righteouſneſs, quietneſs and a
ſurance for ever. 18 And my people ſh
dwell in a peaceable habitation, and in ſure dw
lings, and in quiet reſting-places: 19 When
ſhall hail, coming down on the foreſt; and t
city ſhall be low in a low place. 20 Bleſſed a
ye that ſow beſide all waters, that ſend forth *th*
ther the feet of the ox and the aſs.

Whoſoever carefully conſiders the 9th, 10th,
following Verſes of this Chapter, ſays *Lowth*, will fi
that they relate to the Calamities which the *Aſſyr*
Invaſion brought upon *Judea*. Under thoſe Afflictio
the Wiſdom and Piety of King *Hezekiah* was one
the chief Supports and Comforts to his Subjects,
conſequently we may ſuppoſe, that the Beginning of
Chapter doth contain a Character of that excell
Prince. But yet there are ſeveral Expreſſions, pa
cularly thoſe in the 3d and 4th Verſes, that relate
happier Times than *Hezekiah* ever lived to enjo
And therefore upon the whole Matter we may ju
ſay, that the Reformation which *Hezekiah* made,
but a Shadow or Image of thoſe greater Improveme
in Grace and Holineſs, which properly belong to
Goſpel Times, under the Government of *Chriſt*,
the Aſſiſtance of his Spirit. Mr. *White* objects aga
this Interpretation, that none of the Writers of
New Teſtament, have applied any Part of this Chap
to our Saviour; but we are not to expect a partic
Application of all the Prophecies of the *Old Teſta*
in the Writings of the *New*. And we may obſer
that many important Prophecies, ſuch as are parti
larly *Daniel's Weeks*, are never diſtinctly mentio
there. *Jacob*'s Prophecy concerning *Shiloh*, G
xlix. 10. may be added as another remarkable Inſta
of a Prophecy concerning *Chriſt*, not mentioned in
New Teſtament. It is ſufficient to juſtify ſuch an In
pretation, if the full Import of the Words look
Way, and ſuch an Application be agreeable to t
Methods of interpreting Prophecies which are obſer
in the *New Teſtament*; for thoſe are to be looked u
as a *publick Rule* or *Standard* for interpreting Scrip
Prophecies.

Many Days and Years ſhall ye be troubled, ye car
Women] Some render the Words, *Days above a*
ſhall ye be troubled, &c. and underſtand them of
nacher

acherib's Invaſion, who came up againſt *Judea* in the 14th Year of *Hezekiah*, 2 Kings xviii. 13. and in the Year following, God promiſed the Recovery from his Sickneſs, and that he would deliver him out of the Hand of the King of *Aſſyria*, and prolong his Life fif- een Years, 2 *Kings* xx. 6. Now *Hezekiah* reigned but wenty nine Years in all, ſo this Promiſe of Deliverance uſt have been made in the fifteenth Year of his Reign. ut Archbiſhop *Uſher* ſuppoſes that there were two In- aſions by *Sennacherib*, the firſt mentioned 2 *Kings* xviii. 3. the other ſpoken of in the 17th Verſe of the ſame hapter, and Ch. xix. 9. and thinks that *Hezekiah*'s ckneſs happened between theſe two Invaſions, about ree Years before the total Defeat of the *Aſſyrian* Army. e *Annal. ad A. M.* 3291, and 3294.

They ſhall lament for the Teats, &c.] The Senſe ould run eaſier and more agreeable to the Original, we alter the Stops, and join the firſt Sentence of is Verſe with what goes before, and the latter Part f it with what follows, tranſlating it thus, *Gird Sack- th upon your Loins, and upon your mourning Breaſts. on the pleaſant Fields, upon the fruitful Vine, upon the nd of my People ſhall come up Briars and Thorns.* he Word *Sophedim*, which our *Engliſh* tranſlates, *they ll lament*, is in the *Maſculine* Gender, and there- re cannot be underſtood of the Women mentioned er. 11.

And my People ſhall dwell in a peaceable Habitation — en it ſhall rain, coming down on the Foreſt] God's ople ſhall enjoy all Manner of Reſt and Security, at ich Time his Judgments ſhall come down in a very ere Manner upon their Enemies, expreſſed by the *eſt*, or Wilderneſs, Ver. 15, 16. The Word *Foreſt* likewiſe taken *metaphorically* in the prophetical Wri- gs for a City, becauſe its ſtately Buildings, or its at and principal Inhabitants, reſemble tall Cedars nding in their ſeveral Ranks. See Ch. x. 33, 34. ii. 24. *Ezek.* xx. 46. *Zech.* xi. 1.

Bleſſed are ye that ſow beſide all Waters, that ſend th thither the Feet of the Ox and the Aſs] When ſe Calamities befal their Enemies, happy will God's ople be, who may ſow their Land in Peace, which ore was deſolate by reaſon of hoſtile Invaſions; and ' formerly over-run with Briars and Thorns (ſee . 13.) yet will now become a *fruitful Field*, Ver. and yield as plentiful a Crop, as is ſeen in moiſt well-watered Grounds. It was the Cuſtom of the s to plow with Aſſes as well as with Oxen, as ars from Ch. xxx. 24. and *Deut.* xxii. 10. Spiritual ſſings may be implied under the Promiſe of Fruit- eſs and Plenty.

CHAP. XXXIII.

's Judgments againſt the Enemies of the Church. The Privileges of the Godly.

. 1. WO to thee that ſpoileſt, and thou *waſt* not ſpoiled; and dealeſt trea- rouſly, and they dealt not treacherouſly with : when thou ſhalt ceaſe to ſpoil, thou ſhalt ſpoiled; *and* when thou ſhalt make an end eal treacherouſly, they ſhall deal treacherouſly thee. 2 O Lord, be gracious unto us, we e waited for thee: be thou their arm every ning, our ſalvation alſo in the time of trou- 3 At the noiſe of the tumult the people : at the lifting up of thyſelf the nations were tered. 4 And your ſpoil ſhall be gathered the gathering of the caterpillar: as the run- g to and fro of locuſts ſhall he run upon them. he Lord is exalted: for he dwelleth on high, hath filled Zion with judgment and righte- eſs. 6 And wiſdom and knowledge ſhall he ſtability of thy times, *and* ſtrength of ſal- on: the fear of the Lord is his treaſure. 7 old their valiant ones ſhall cry without: the ambaſſadors of peace ſhall weep bitterly. 8 The high-ways lie waſte, the way-faring man ceaſeth, he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man. 9 The earth mourneth *and* languiſheth: Lebanon is aſhamed *and* hewn down: Sharon is like a wilderneſs, and Baſhan and Carmel ſhake off *their fruits.* 10 Now will I riſe, ſaith the Lord: now will I be exalted, now will I lift up myſelf. 11 Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath *as* fire ſhall devour you. 12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burnt in the fire. 13 Hear ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might. 14 The ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrites: who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings? 15 He that walketh righteouſly, and ſpeaketh uprightly, he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil: 16 He ſhall dwell on high: his place of defence *ſhall be* the munitions of rocks, bread ſhall be given him, his waters *ſhall be* ſure. 17 Thine eyes ſhall ſee the king in his beauty: they ſhall behold the land that is very far off. 18 Thine heart ſhall meditate terror: Where *is* the ſcribe? where *is* the receiver? where *is* he that counted the towers? 19 Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech than thou canſt perceive; of a ſtammering tongue, *that thou canſt* not underſtand. 20 Look upon Zion the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down, not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken. 21 But there the glorious Lord *will be* unto us a place of broad rivers *and* ſtreams; wherein ſhall go no galley with oars, neither ſhall gallant ſhips paſs thereby. 22 For the Lord *is* our judge, the Lord *is* our law-giver, the Lord *is* our king, he will ſave us. 23 Thy tacklings are looſed, they could not well ſtrengthen their maſt, they could not ſpread the ſail: then is the prey of a great ſpoil divided, the lame take the prey. 24 And the inhabitant ſhall not ſay, I am ſick; the people that dwell therein *ſhall be* forgiven *their* iniquity.

We may call this Chapter, ſays *Lowth*, an *Epinikion*, or a triumphant *Ode* upon the Deſtruction of *Sennacherib*'s Army before *Jeruſalem*. The Prophet ſets forth the ſeveral Scenes of that Tranſaction with all the Beauties of a poetical Deſcription. At the Beginning of the Chapter he foreſees the Overthrow of the common Enemy and Oppreſſor. At the ſecond Verſe he repreſents the humble Addreſs of God's People for Deliverance; together with his gracious Promiſes of Protection by way of Anſwer to their Prayers, at the 5th and 6th Verſes. Then he deſcribes the Diſappointment of *Hezekiah*'s Ambaſſadors, who humbly ſued for Peace, the Damp that ſtruck upon the Spirits of the whole Nation, Ver. 9. and God's immediate Interpoſition, when Matters ſeemed to be deſperate. Afterward the Prophet ſeverely reproves the Hypocrites, and ſets forth the Security of thoſe that truſt in God, and hold faſt their Integrity, in ſuch Expreſſions as are a juſt Pattern of the true *Sublime.* From the 17th Verſe he deſcribes how the drooping Spirits of the People revived upon raiſing of the Siege, and congratulates *Jeruſalem* as being under the immediate Protection of the Almighty, and thereby ſecured from receiving the leaſt Damage in the Midſt of ſo many Dangers. I have given ſo particular an Account of the Contents of this Chapter, becauſe I am perſuaded that if a Tranſlation could be made of it that ſhould come up to the Original, it would appear to be as noble a Piece of Poetry, as is to be found among the moſt admired Writings of the Antients.

CHAP. XXXIV.

The Judgments wherewith God revengeth his Church. The Deſolation of her Enemies.

Ver. 1. COme near ye nations to hear, and
hearken ye people: let the earth hear,
and all that is therein; the world, and all things
that come forth of it. 2 For the indignation
of the Lord *is* upon all nations, and *his* fury
upon all their armies: he hath utterly deſtroyed
them, he hath delivered them to the ſlaughter.
3 Their ſlain alſo ſhall be caſt out, and their
ſtink ſhall come up out of their carcaſes, and the
mountains ſhall be melted with their blood. 4
And all the hoſt of heaven ſhall be diſſolved,
and the heavens ſhall be rolled together as a
ſcrole: and all their hoſt ſhall fall down as the
leaf falleth off from the vine, and as a falling *fig*
from the fig-tree. 5 For my ſword ſhall be
bathed in heaven; behold, it ſhall come down
upon Idumea, and upon the people of my curſe
to judgment. 6 The ſword of the Lord is filled
with blood, it is made fat with fatneſs, *and* with
the blood of lambs and goats, with the fat of the
kidneys of rams: for the Lord hath a ſacrifice in
Bozrah, and a great ſlaughter in the land of Idumea.
7 And the unicorns ſhall come down with
them, and the bullocks with the bulls, and their
land ſhall be ſoaked with blood, and their duſt
made fat with fatneſs. 8 For *it is* the day of
the Lords vengeance, *and* the year of recompenſe
for the controverſy of Zion. 9 And the
ſtreams thereof ſhall be turned into pitch, and
the duſt thereof into brimſtone, and the land
thereof ſhall become burning pitch. 10 It ſhall
not be quenched night nor day, the ſmoak
thereof ſhall go up for ever: from generation to
generation it ſhall lie waſte, none ſhall paſs through
it for ever and ever. 11 But the cormorant and
the bittern ſhall poſſeſs it, the owl alſo and the
raven ſhall dwell in it, and he ſhall ſtretch out
upon it the line of confuſion, and the ſtones of
emptineſs. 12 They ſhall call the nobles thereof
to the kingdom, but none *ſhall be* there, and
all her princes ſhall be nothing. 13 And thorns
ſhall come up in her palaces, nettles and brambles
in the fortreſſes thereof, and it ſhall be an
habitation of dragons, *and* a court for owls. 14
The wild beaſts of the deſart ſhall alſo meet with
the wild beaſts of the iſland, and the ſatyr ſhall
cry to his fellow, the ſhrich-owl alſo ſhall reſt
there, and find for herſelf a place of reſt. 15
There ſhall the great owl make her neſt, and lay
and hatch, and gather under her ſhadow; there
ſhall the vultures alſo be gathered, every one
with her mate. 16 Seek ye out of the book of
the Lord, and read: no one of theſe ſhall fail,
none ſhall want her mate: for my mouth it hath
commanded, and his ſpirit it hath gathered them.
17 And he hath caſt the lot for them, and his
hand hath divided it unto them by line: they
ſhall poſſeſs it for ever, from generation to generation
ſhall they dwell therein.

Come near ye Nations to hear, &c.] A Summons t
all the World to this Deſcription of the general Judg-
ment which concerns them all. Compare *Pſ.* l. 1.

And the Mountains ſhall be melted with their Blood]
The Effuſion of Blood ſhall be ſo great, that it ſhall ru
down in Streams from the Sides of the Mountains, a
if the Hills themſelves were melted into Blood.

For my Sword ſhall be bathed in Heaven] Princes an
Magiſtrates are denoted by the Hoſt of Heaven; an
the Words import, That God's Sword ſhall not ſpar
the Mightieſt any more than the Meaneſt.

It ſhall come down from Idumea] The Enemies o
God's Church are often repreſented by the Name o
ſome Country, which was remarkable for its Hatre
and ill Uſage of the *Jews*; ſuch as *Babylon*, *Edom*
and *Moab*; and thus *Edom*, or *Idumea* may be take
here, that People always bearing a particular Spite an
Hatred to the *Jews*, tho' they were nearly related t
them; ſee *Pſ.* cxxxvi. 7. *Obad.* Ver. 10, *&c.* whe
they are likewiſe threatened with utter Exciſion, whic
certainly came to paſs; ſee *Mal.* i. 3. But the Wor
here ſeem to deſcribe a more general Judgment, o
which the Deſtruction of *Edom* was an imperfect Re-
preſentation. To confirm which Interpretation, it ma
be further obſerved, That the Words *Edom* and *Boz-
rah* may be taken *figuratively*, becauſe in their origin
Senſe they may be fitly applied to any Place of Slaugh-
ter. *Edom* ſignifies *Red*, as Blood is; and *Bozra*
Vintage, which in the prophetical Idiom, denotes God
Vengeance upon the Wicked; ſee *Joel* iii. 13. *Re*
xiv. 19. and is otherwiſe expreſſed by the *Winepreſs*
God's Wrath, Iſa. lxiii. 3. *Rev.* xix. 14. To confir
this Expoſition, we may obſerve, that *Edom* and *Bozr*
are joined together again, Ch. lxiii. 1. a Place parall
to this, where another Scene of God's Vengeance is r
preſented. The Prophets in their Denunciations
God's Judgments, ſometimes allude to the *Etymology*
the Names by which Places are called; ſee *Mic.* i. 1
14. And ſeveral Parts of *Jacob*'s Prophecy allude
the Names of each Tribe; ſee *Gen.* xlix. 8, 13, 15, 1
The *Jewiſh* Writers do generally ſuppoſe, that *Ed*
in the Writings of the Prophets, ſtands for *Rome*: A
if we compare this Chapter with *Rev.* xvii. and t
Context before and after (which Place ſeveral *Pop*
Commentators, as well as *Proteſtant*, explain of mode
Rome) we ſhall find a great Agreement and Correſpo
dence between ſeveral Verſes in each Chapter, partic
arly between Ver. 2, 6 and 7, of this Chapter, a
Rev. xvii. 14. between Ver. 8. and *Rev.* xviii. 5, 8, 2
between Ver. 9 and 10. and *Rev.* xviii. 9, 10,
xix. 3. between Ver. 11, 13, 14, 15. and *Rev.* xviii.
22, 23.

The Sword of the Lord is filled with the Blood
Lambs and Goats, &c.] *Lambs*, *Goats*, and *Rams*
this Verſe, and *Unicorns*, *Bullocks*, and *Bulls* in t
next, mean all Ranks and Sorts of People, the ſtron
eſt as well as the weakeſt, who ſhall be brought do
like Beaſts to the Slaughter. Compare *Pſ.* lxviii. 3
Jer. l. 27. li. 40. *Ezek.* xxxix. 18.

CHAP. XXXV.

The Prophet praiſes God for his Judgments, f his ſaving Benefits, and for his victorious Sal tion.

Ver. 1. THE wilderneſs and the ſolitary pl
ſhall be glad for them: and the d
ſart ſhall rejoice, and bloſſom as the roſe. 2
ſhall bloſſom abundantly, and rejoice even w
joy and ſinging; the glory of Lebanon ſhall
given unto it, the excellency of Carmel and Sh
ron: they ſhall ſee the glory of the Lord, a
the excellency of our God. 3 Strengthen ye t
we

weak hands, and confirm the feeble knees. 4 Say to them *that are* of a fearful heart, Be ſtrong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompenſe, he will come and ſave you. 5 Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped. 6 Then ſhall the lame *man* leap as an hart, and the tongue of the dumb ſing: for in the wilderneſs ſhall waters break out, nd ſtreams in the deſart. 7 And the parched ground ſhall become a pool, and the thirſty land prings of water: in the habitation of dragons, here each lay, *ſhall be* graſs with reeds and uſhes. 8 And an high-way ſhall be there, and way, and it ſhall be called the way of holineſs, e unclean ſhall not paſs over it, but it *ſhall be* r thoſe: the way-faring men, though fools hall not err *therein.* 9 No lion ſhall be there, or *any* ravenous beaſt ſhall go up thereon, it hall not be found there: but the redeemed ſhall alk *there.* 10 And the ranſomed of the Lord all return and come to Zion with ſongs, and erlaſting joy upon their heads: they ſhall obin joy and gladneſs, and ſorrow and ſighing all flee away.

That there is no Neceſſity, ſays *Lowth*, of confining e Judgments denounced in the *laſt Chapter*, to the gle Country of *Idumea*, but they may belong to later mes and Occurrences, hath been ſhewed in the Notes reupon. And the ſame Reaſon the new Face of ings here deſcribed, may be applied to the flouriſh- State of the Church, or the Golden Age of the ſpel, to commence from our Saviour's Appearing, to be more fully compleated, when all his Enemies *ll be deſtroyed.* Indeed Mr. *White* tells us, That *Inpreters would never have dreamed of this Senſe, had conſulted the Prophet's Words:* But I muſt put in Mind, that both *Chriſt* and his Apoſtles have lied ſeveral Paſſages in this Chapter to the Goſpel mes; nay, our Saviour appeals to this very Prophecy rove himſelf the *Meſſias* deſcribed by the Prophets; *Matt.* xi. 3, 4, 5. And if Mr. *White* does not k *Chriſt*'s Arguments to be good, he himſelf ought be reckoned among the *Dreamers of the Circumci-*, whom he ſo much deſpiſeth.

he Wilderneſs and the ſolitary Places ſhall be glad them] That is, for the Judgments inflicted on God's mies. When the Prophets denounce God's Judgts againſt incorrigible Sinners, they often ſpeak of as Matter of rejoicing to the Righteous, that they Satisfaction in ſeeing the Divine Juſtice made ifeſt; ſee *Pſ.* lviii. 9, 10. *Jer.* li. 10, 48. *Rev.* . 20. By the *Wilderneſs* is meant the Church h before was in a deſolate and forlorn Condition, now ſhall ſpread and flouriſh. So the Church is ibed as dwelling in the Wilderneſs; *Rev.* xii. 14. by to denote its obſcure and afflicted State. Both s perhaps allude to the *Iſraelites* ſojourneying in Wilderneſs, who are called the *Church in the Wilſs*, Acts vii. 37.

en the Eyes of the Blind ſhall be opened, &c.] Our ur proved himſelf to be the *Meſſias* to *John*'s ples, by appealing to this Prophecy, as literally ed in the Miracles which he wrought, *Matt.* xi. 5. So that they certainly relate to the Times of Goſpel. But yet this doth not hinder but that the ds may be capable of a farther Accompliſhment, That God will remove all that Blindneſs and dice which hinder'd Men from coming to the owledgment of the Truth. Compare Ch. xxix. 18. 3. xlii. 7. *Acts* xxvi. 18. The Goſpel Promiſes different Degrees and Seaſons of Completion.

an Highway ſhall be there] The removing all cles to the Reſtauration of God's People, is elſe-expreſſed by *preparing the Way of the Lord, and making ſtraight an Highway for our God*, Ch. xl. 3. See likewiſe Ch. xlii. 3. This and the foregoing Verſe, *the parched Ground ſhall become a Pool*, &c. ſeem to be exactly parallel with the 10th and 11th Verſes of the xlixth Chapter. *By the Springs of Water ſhall he guide them; and I will make all my Mountains a Way, and my Highways ſhall be exalted:* The Prophet in both Places hints the two great Conveniences of Travellers which are good Roads, and Plenty of Waters. This Place probably relates to the Reſtoration of the *Jews* in the latter Ages, as many Parts of the ſucceeding Chapters do, though they may have an immediate Aſpect upon their Return from *Babylon*.

CHAP. XXXVI.

Sennacherib *invades* Judea. Rabſhakeh's *blaſphemous Perſuaſions to the People to revolt. His Words are told to* Hezekiah.

Ver. 1. NOW it came to paſs in the fourteenth year of king Hezekiah, *that* Sennacherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them. 2 And the king of Aſſyria ſent Rabſhakeh, from Lachiſh to Jeruſalem, unto king Hezekiah with a great army: and he ſtood by the conduit of the upper pool in the high-way of the fullers field. 3 Then came forth unto him Eliakim Hilkiahs ſon, which *was* over the houſe, and Shebna the ſcribe, and Joah Aſaphs ſon the recorder. 4 And Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt? 5 I ſay, *ſayeſt thou* (but *they are but* vain words) *I have* counſel and ſtrength for war: now on whom doſt thou truſt, that thou rebelleſt againſt me? 6 Lo, thou truſteſt in the ſtaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it: ſo *is* Pharaoh king of Egypt to all that truſt in him. 7 But if thou ſay to me, We truſt in the Lord our God: *is it* not he whoſe high places, and whoſe altars Hezekiah hath taken away, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar? 8 Now therefore give pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them. 9 How then wilt thou turn away the face of one captain of the leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen? 10 And am I now come up without the Lord againſt this land to deſtroy it? the Lord ſaid unto me, Go up againſt this land, and deſtroy it. 11 Then ſaid Eliakim and Shebna and Joah unto Rabſhakeh, Speak, I pray thee, unto thy ſervants in the Syrian language; for we underſtand *it:* and ſpeak not to us in the Jews language, in the ears of the people that *are* on the wall. 12 But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men that ſit upon the wall, that they may eat their own dung, and drink their own piſs with you? 13 Then Rabſhakeh ſtood, and cried with a loud voice in the Jews language, and ſaid, Hear ye the words of the great king, the king of Aſſyria. 14 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you. 15 Neither let Hezekiah make you truſt in the Lord, ſaying, The Lord will ſurely deliver us, this city ſhall not be delivered into the hand of the king of Aſſyria. 16 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, Make an agreement with me by a preſent, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own ciſtern: 17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. 18 *Beware* leſt Hezekiah perſwade you, ſaying, The Lord will deliver us, Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria? 19 Where *are* the gods of Hamath, and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand? 20 Who *are they* amongſt all the gods of theſe lands, that have delivered their land out of my hand, that the Lord ſhould deliver Jeruſalem out of my hand? 21 But they held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not. 22 Then came Eliakim the ſon of Hilkiah, that *was* over the houſehold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabſhakeh.

This and the *three following Chapters*, excepting Part of the xxxviiith, are almoſt Word for Word the ſame with the 2d *Book of Kings*, from the 13th Verſe of the xviith Chapter. From whence we may probably conjecture, that this was part of the Hiſtory of *Hezekiah*'s Reign which *Iſaiah* wrote, as we read 2 *Chron.* xxxii. 2. It is inſerted here, becauſe it gives great Light to ſeveral Particulars of the foregoing Prophecies, eſpecially thoſe Paſſages which ſpeak of *Sennacherib*'s *Invaſion*; and the xxxixth *Chapter* contains a Prophecy of the *Captivity*, and is an Introduction to the Remainder of *Iſaiah*'s Prophecies, a great Part of which relate to the Reſtoration of the *Jews*, and their Return into their own Land. For the ſame Reaſon the Hiſtory of the taking *Jeruſalem* by the *Babylonians* is annexed to *Jeremiah*'s Prophecies, becauſe it helps to explain and confirm ſeveral Paſſages in them. See *Jer.* lii.

And the King of Aſſyria ſent Rabſhakeh from Lachiſh to Jeruſalem with a great Army] Archbiſhop *Uſher* ſuppoſes this Attempt upon *Jeruſalem* to have been three Years after the former Expedition mentioned at the firſt Verſe. See his *Annals* ad *A. M.* 2191, and 2194.

Now therefore give Pledges, I pray thee, to my Maſter, the King of Aſſyria] Or, *give Hoſtages*, ſo a Word from the ſame Original ſignifies, 2 *Kings* xiv. 14. *Rabſhakeh* directs his Diſcourſe to King *Hezekiah*, as if he were preſent, and bids him offer any Pledge, Pawn, or Wager, which he would be willing to forfeit, if he could not provide Riders for two thouſand Horſes, which the King of *Aſſyria* was to furniſh him with. Horſes were ſcarce in *Judea*, which was the Cauſe that few of the Natives were trained up to that Sort of military Diſcipline; but they relied upon *Egypt* for Horſemen, as it follows.

Speak I pray thee unto thy Servants in the Syrian Language] The *Syrian* Tongue is what we now call *Chaldee*, *Dan.* ii. 4. *Ezra* iv. 7.

CHAP. XXXVII.

Hezekiah *mourning, ſends to* Iſaiah *to pray for him.* Iſaiah *comforts them. An Angel ſlays the* Aſſyrians. Sennacherib *is ſlain by his own Sons.*

Ver. 1. AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the Lord. 2 And he ſent Eliakim, who *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, unto Iſaiah the prophet the ſon of Amoz. 3 And they ſaid unto him, Thus ſaith Hezekiah, This day is a day of trouble, and of rebuke, and of blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth. 4 It may be the Lord thy God will hear the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant *tha* *is* left. 5 So the ſervants of king Hezekiah came to Iſaiah. 6 And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the Lord, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me. 7 Behold, will ſend a blaſt upon him, and he ſhall hear rumour, and return to his own land, and I wi cauſe him to fall by the ſword in his own land 8 So Rabſhakeh returned, and found the king o Aſſyria warring againſt Libnah: for he ha heard that he was departed from Lachiſh. And he heard ſay concerning Tirhakah king o Ethiopia, He is come forth to make war wit thee: and when he heard *it*, he ſent meſſenge to Hezekiah, ſaying, 10 Thus ſhall ye ſpeak t Hezekiah king of Judah, ſaying, Let not th God in whom thou truſteſt deceive thee, ſaying Jeruſalem ſhall not be given into the hand of th king of Aſſyria. 11 Behold, thou haſt hear what the kings of Aſſyria have done to all land by deſtroying them utterly, and ſhalt thou b delivered? 12 Have the gods of the nations d livered them which my fathers have deſtroye *as* Gozan, and Haran, and Rezeph, and t children of Eden which *were* in Telaſſar? Where *is* the king of Hamath, and the king Arphad, and the king of the city of Sepharvai Henah and Ivah? 14 And Hezekiah receiv the letter from the hand of the meſſengers, a read it: and Hezekiah went up unto the hou of the Lord, and ſpread it before the Lord. And Hezekiah prayed unto the Lord, ſayin 16 O Lord of hoſts, God of Iſrael, that dwell *between* the cherubims, thou art the God, thou alone, of all the kingdoms of the ear thou haſt made heaven and earth. 17 Incli thine ear, O Lord, and hear; open thine ey O Lord, and ſee: and hear all the words Sennacherib, which hath ſent to reproach t living God. 18 Of a truth, Lord, the kin of Aſſyria have laid waſte all the nations a their countries. 19 And have caſt their go into the fire: for they *were* no gods, but t work of mens hands, wood and ſtone: therefo they have deſtroyed them. 20 Now therefo O Lord our God, ſave us from his hand, th all the kingdoms of the earth may know, th thou *art* the Lord, *even* thou only. 21 Th Iſaiah the ſon of Amoz ſent unto Hezekiah, ſ ing, Thus ſaith the Lord God of Iſrael, Whe as thou haſt prayed to me againſt Sennache king of Aſſyria: 22 This *is* the word which Lord hath ſpoken concerning him, The virg the daughter of Zion hath deſpiſed thee,

laug

ughed thee to ſcorn, the daughter of Jeruſalem
ath ſhaken her head at thee. 23 Whom haſt
hou reproached and blaſphemed? and againſt
whom haſt thou exalted *thy* voice, and lifted up
hine eyes on high? *even* againſt the holy One of
Iſrael. 24 By thy ſervants haſt thou reproached
he Lord, and haſt ſaid, By the multitude of my
hariots am I come up to the height of the moun-
ins to the ſides of Lebanon, and I will cut
own the tall cedars thereof, *and* the choice fir-
ees thereof: and I will enter into the height of
is border, *and* the foreſt of his Carmel. 25 I
ave digged and drunk water, and with the ſole
f my feet have I dried up all the rivers of the
eſieged places. 26 Haſt thou not heard long
go, *how* I have done it, *and* of antient times
at I have formed it? now have I brought it to
aſs, that thou ſhouldeſt be to lay waſte de-
nced cities *into* ruinous heaps. 27 Therefore
eir inhabitants *were* of ſmall power, they were
ſmayed and confounded: they were *as* the graſs
the field, and *as* the green herb, *as* the graſs
the houſe-tops, and *as corn* blaſted before it
grown up. 28 But I know thy abode, and
going out, and thy coming in, and thy rage
inſt me. 29 Becauſe thy rage againſt me,
d thy tumult is come up into mine ears: there-
e will I put my hook in thy noſe, and my
dle in thy lips, and I will turn thee back by
way by which thou cameſt. 30 And this
ll be a ſign unto thee, Ye ſhall eat *this* year
h as groweth of itſelf: and the ſecond year
t which ſpringeth of the ſame: and in the
rd year ſow ye and reap, and plant vineyards,
eat the fruit thereof. 31 And the remnant
t is eſcaped of the houſe of Judah, ſhall again
e root downward, and bear fruit upward. 32
out of Jeruſalem ſhall go forth a remnant,
they that eſcape out of mount Zion: the zeal
the Lord of hoſts ſhall do this. 33 Therefore
s ſaith the Lord concerning the king of Aſ-
a, He ſhall not come into this city, nor ſhoot
arrow there, nor come before it with ſhields,
caſt a bank againſt it. 34 By the way that
came, by the ſame ſhall he return, and ſhall
come into this city, ſaith the Lord. 35 For
ill defend this city to ſave it, for mine own
, and for my ſervant Davids ſake. 36 Then
angel of the Lord went forth, and ſmote in
camp of the Aſſyrians a hundred and four-
e and five thouſand: and when they aroſe
y in the morning, behold, they *were* all dead
pſes. 37 So Sennacherib king of Aſſyria de-
ted, and went and returned, and dwelt at
eveh. 38 And it came to paſs as he was
ſhipping in the houſe of Niſroch his god,
Adrammelech and Sharezer his ſons ſmote
with the ſword; and they eſcaped into the
of Armenia: and Eſar-haddon his ſon reigned
is ſtead.

nd he heard ſay of Tirhaka King of Ethiopia] The
rd is *Cuſh* in the *Hebrew*, which very often ſigni-
Arabia, in which Senſe moſt Commentators under-
it here, tho' our Tranſlators always render it
pia; and it may probably be underſtood of *Ethi-*
properly ſo called.

he Children of Eden] The Country of *Eden* where
diſe was ſituate, was in *Meſopotamia*, as learned
are generally agreed; and one good Proof of that
ion is taken from this Text, and from *Ezek.* xxvii. 23. in both which Places it is joined with *Haran*, a noted City in *Meſopotamia*, called *Charran* by the *Septuagint*, and *Charræ* in *Latin*; a Place famous in *Roman* Authors for the Defeat of *Craſſus* and his Army.

O Lord of Hoſts, God of Iſrael, who dwelleſt between the Cherubims] Who haſt declared thyſelf in a peculiar Manner the God of *Iſrael*, by chuſing the Temple for the Place of thy Reſidence, where thou vouchſafeſt thy Appearance from between the *Cherubims*, and giveſt favourable Anſwers to us, when we humbly beg thy Aſſiſtance; ſee *Numb.* vii. 89. The two Titles, *the Lord of Hoſts*, and *he that dwells upon*, or *inhabits the Cherubims*, as ſome render the Phraſe, are uſually joined together; ſee 1 *Sam.* iv. 2. 2 *Sam.* vi. 2. becauſe God's ſitting upon the Cherubims in the Temple, did ſignify his being attended with the Hoſt of Heaven, as always in a Readineſs to obey his Commands. See 1 *Kings* xxii. 9.

And this ſhall be a Sign unto thee: Ye ſhall eat this Year ſuch as groweth of itſelf, &c.] God directs theſe Words to King *Hezekiah*, and tells him that this ſhall be a Sign of God's Favour and Protection to him and his People, that altho' the Enemy had this Year deſtroyed all the Crop that was ſown; and the next Year being the *Sabbatical Year*, the Law forbad them either to ſow or reap; yet they ſhould want no Proviſion for theſe two Years: And in the third Year they ſhould ſow in Peace, and reap the Fruits of their Labour.

And Eſar-haddon his Son reigned in his Stead] Called *Sarchedon* in *Tobit*, Ch. i. 21. and *Aſerdan* in the *Septuagint*, a Word near a kin to *Aſſaradinus*, by which Name he is called in *Ptolomy*'s *Canon*. Under his Government the *Aſſyrian* and *Babylonian* Kingdoms were joined into one Monarchy: He reigned thirteen Years over the latter, as appears by the fore-mention'd *Canon*; tho' he reigned in all above forty Years from his Father's Death.

CHAP. XXXVIII.

Hezekiah's *Sickneſs, and miraculous Recovery.*

Ver. 1. IN thoſe days was Hezekiah ſick unto death: and Iſaiah the prophet the ſon of Amoz came unto him, and ſaid unto him, Thus ſaith the Lord, Set thine houſe in order: for thou ſhalt die, and not live. 2 Then Hezekiah turned his face toward the wall, and prayed unto the Lord. 3 And ſaid, Remember, now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy ſight: And Hezekiah wept ſore. 4 Then came the word of the Lord to Iſaiah, ſaying, 5 Go and ſay to Hezekiah, Thus ſaith the Lord, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will add unto thy days fifteen years. 6 And I will deliver thee, and this city, out of the hand of the king of Aſſyria: and I will defend this city. 7 And this *ſhall be* a ſign unto thee from the Lord, that the Lord will do this thing that he hath ſpoken: 8 Behold, I will bring again the ſhadow of the degrees which is gone down in the ſun-dial of Ahaz ten degrees backward. So the ſun returned ten degrees, by which degrees it was gone down. 9 The writing of Hezekiah king of Judah, when he had been ſick, and was recovered of his ſickneſs: 10 I ſaid in the cutting off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years. 11 I ſaid, I ſhall not ſee the Lord, *even* the Lord in the land of the living: I ſhall behold man no more with the inhabitants of the world. 12

Mine age is departed, and is removed from me as a ſhepherds tent: I have cut off like a weaver my life: he will cut me off with pining ſickneſs: from day *even* to night wilt thou make an end of me. 13 I reckoned till morning, *that* as a lion ſo will he break all my bones: from day *even* to night wilt thou make an end of me. 14 Like a crane *or* a ſwallow, ſo did I chatter: I did mourn as a dove: mines eyes fail *with looking* upward: O Lord, I am oppreſſed, undertake for me. 15 What ſhall I ſay? he hath both ſpoken unto me, and himſelf hath done *it*: I ſhall go ſoftly all my years in the bitterneſs of my ſoul. 16 O Lord, by theſe *things men* live, and in all theſe *things is* the life of my ſpirit: ſo wilt thou recover me, and make me to live. 17 Behold, for peace I had great bitterneſs; but thou haſt in love to my ſoul *delivered it* from the pit of corruption: for thou haſt caſt all my ſins behind thy back. 18 For the grave cannot praiſe thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. 19 The living, the living, he ſhall praiſe thee, as I *do* this day: the father to the children ſhall make known thy truth. 20 The Lord *was ready* to ſave me: therefore we will ſing my ſongs to the ſtringed inſtruments, all the days of our life, in the houſe of the Lord. 21 For Iſaiah had ſaid, Let them take a lump of figs, and lay *it* for a plaiſter upon the boil, and he ſhall recover. 22 Hezekiah alſo had ſaid, What *is* the ſign, that I ſhall go up to the houſe of the Lord?

So the Sun returned ten Degrees] It is the common Opinion, that the Sun itſelf went back, but the heavenly Bodies were reſtored again to their regular Poſition, as much being deducted from the next Night, as was added to this Day. But ſome think this a particular Miracle wrought by the Shadow's going back upon the Sun-dial of *Ahaz*, and not taken Notice of in other Countries, which occaſioned an Embaſſage from *Babylon*, to enquire about the Truth of it, 2 *Chron.* xxxii. 31.

By which Degrees it was gone down] Theſe ten Degrees are ſuppoſed to be Marks of ſo many Hours by which the Shadow *went down*, as the Text expreſſes it both here, and 2 *Kings* xx. 11. But there is no need we ſhould underſtand it of the declining Part of the Day, or the Afternoon, for the Word may be underſtood in general of a progreſſive Motion; and Biſhop *Patrick* tells us from Dr. *Allix*, this Miracle was wrought about ten o'Clock in the Morning; nor can we be certain what Portion of Time is meant by theſe *Degrees*; for the Diviſion of the Day into *Hours* ſeems not to have been ſo antient an Invention: That is commonly aſcribed to *Anaximander*, or *Anaximines*, who flouriſhed about 200 Years after, and probably learned it from the *Chaldeans*. To this Purpoſe we may obſerve, that *Daniel* is the only Writer of the *Old Teſtament* that mentions an *Hour* as a Diviſion of Time, and there is no Word that ſignifies ſuch a Portion of Time.

I ſaid I ſhall not ſee the Lord, even the Lord, in the Land of the Living] The good Men under the Law had but imperfect Notions of a future State, and thought it a great Unhappineſs to be deprived by Death of the Communion of Saints here upon Earth. *Hezekiah* might alſo be concerned to think, that the publick Worſhip of God might be leſs frequented, after it had loſt ſo zealous a Patron as himſelf.

Let them take a Lump of Figs, and lay it for a Plaiſter upon the Boil] There might be ſome natural Virtue in ſuch a Plaiſter for ripening the Sore, as Phyſicians have obſerved; but the Speedineſs of the Cure muſt be aſcribed to a ſupernatural Cauſe.

CHAP. XXXIX.

The King of Babylon *ſends Ambaſſadors to* Heze-
kiah, *who ſhews them all his Treaſure.* Iſaiah
foretels the Babyloniſh *Captivity.*

Ver. 1. AT that time Merodach-baladan th
ſon of Baladan king of Babylon
ſent letters and a preſent to Hezekiah: for h
had heard that he had been ſick, and was reco
vered. 2 And Hezekiah was glad of them, an
ſhewed them the houſe of his precious thing
the ſilver, and the gold, and the ſpices, and th
precious ointment, and all the houſe of his a
mour, and all that was found in his treaſures
there was nothing in his houſe, nor in all his d
minion, that Hezekiah ſhewed them not. 3 The
came Iſaiah the prophet unto king Hezekia
and ſaid unto him, What ſaid theſe men? an
from whence came they unto thee? And Hez
kiah ſaid, They are come from a far count
unto me, *even* from Babylon. 4 Then ſaid h
What have they ſeen in thine houſe? And H
zekiah anſwered, All that *is* in mine houſe ha
they ſeen: there is nothing among my treaſu
that I have not ſhewed them. 5 Then ſa
Iſaiah to Hezekiah, Hear the word of the Lo
of hoſts. 6 Behold, the days come, that
that *is* in thine houſe, and *that* which thy fath
have laid up in ſtore until this day, ſhall be c
ried to Babylon: nothing ſhall be left, ſa
the Lord. 7 And of thy ſons that ſhall iſ
from thee, which thou ſhalt beget, ſhall th
take away; and they ſhall be eunuchs in the
lace of the king of Babylon. 8 Then ſaid H
zekiah to Iſaiah, Good *is* the word of the Lo
which thou haſt ſpoken: he ſaid moreover, F
there ſhall be peace and truth in my days.

At that Time Merodach-baladan, the Son of Balad
Merodach was the Name of an Idol worſhipped by
Babylonians, and *Baal* or *Bel* was another. See *J*
l. 2. and theſe two Words, with the Addition of *Ad*
or *Adon*, which ſignifies *Lord*, gave a Name to
King of *Babylon*. It was uſual for the *Babylonian* Ki
to take their Names from the Idols they worſhipp
Thus we find one of their Kings called *Evilmeroda*
2 Kings xxv. 27. *Nebo* was another Idol of the *Bab*
nians; ſee Ch. xlvi. 1. of this Prophecy, from whe
Nabonaſſar, *Nebuchadnezzar*, and ſeveral other Ki
of *Babylon* took their Names. And *Daniel* had
Name of *Belteſhazzar* given him, *according to the N*
of my God, Dan. iv. 8. This King is here called
Son of *Baladan*; which *Baladan* Archbiſhop *Uſher* ſ
poſes is the ſame who is called in profane Authors
leſis, or *Beleſus*, and *Nabonaſſarus*, from whence the
mous Computation of Time called *Æra Nabonaſſeri* t
its Name. See *Annal. Vet. Teſt. ad A. M.* 3257.

CHAP. XL.

The Promulgation of the Goſpel. The Preach
of John Baptiſt, *and of the Apoſtles.*

Ver. 1. COmfort ye, comfort ye my peop
ſaith your God. 2 Speak ye co
fortably to Jeruſalem, and cry unto her, t
her warfare is accompliſhed, that her iniquity
pardoned: for ſhe hath received of the Lo
hand double for all her ſins. 3 The voice
him that crieth in the wilderneſs, Prepare ye
the way of the Lord, make ſtraight in the de

high-way for our God. 4 Every valley ſhall
e exalted, and every mountain and hill ſhall be
ade low: and the crooked ſhall be made
raight, and the rough places plain. 5 And
he glory of the Lord ſhall be revealed, and all
eſh ſhall ſee *it* together; for the mouth of the
ord hath ſpoken it. 6 The voice ſaid, Cry.
nd he ſaid, What ſhall I cry? All fleſh *is* graſs,
d all the goodlineſs thereof *is* as the flower of
e field. 7 The graſs withereth, the flower
deth: becauſe the Spirit of the Lord bloweth
pon it: ſurely the people *is* graſs. 8 The
raſs withereth, the flower fadeth; but the word
f our God ſhall ſtand for ever. 9 O Zion,
at bringeſt good tidings, get thee up into the
gh mountain: O Jeruſalem, that bringeſt good
dings, lift up thy voice with ſtrength: lift *it*
, be not afraid: ſay unto the cities of Judah,
ehold your God. 10 Behold, the Lord God
ll come with ſtrong *hand*, and his arm ſhall
le for him: behold, his reward *is* with him,
d his work before him. 11 He ſhall feed his
ck like a ſhepherd: he ſhall gather the lambs
th his arm, and carry *them* in his boſom, *and*
ll gently lead thoſe that are with young. 12
ho hath meaſured the waters in the hollow of
hand? and meted out heaven with the ſpan,
d comprehended the duſt of the earth in a
eaſure, and weighed the mountains in ſcales,
d the hills in a balance? 13 Who hath di-
cted the Spirit of the Lord, or *being* his coun-
lor hath taught them? 14 With whom took
counſel? and who inſtructed him, and taught
in the path of judgment, and taught him
owledge, and ſhewed to him the way of un-
ſtanding? 15 Behold, the nations *are* as a drop
a bucket, and are counted as the ſmall duſt
the balance: behold, he taketh up the iſles as
ery little thing. 16 And Lebanon is not ſuf-
ient to burn, nor the beaſts thereof ſufficient
a burnt-offering. 17 All nations before him
as nothing, and they are counted to him
than nothing, and vanity. 18 To whom
n will ye liken God? or what likeneſs will ye
pare unto him? 19 The workman melteth
graven image, and the goldſmith ſpreadeth
ver with gold, and caſteth ſilver chains. 20 He
t *is* ſo impoveriſhed that he hath no oblation,
oſeth a tree *that* will not rot; he ſeeketh unto
a cunning workman to prepare a graven
ge *that* ſhall not be moved. 21 Have ye
known? have ye not heard? hath it not
n told you from the beginning? have ye not
erſtood from the foundations of the earth?
It is he that ſitteth upon the circle of the earth,
the inhabitants thereof *are* as graſhoppers;
t ſtretcheth out the heavens as a curtain, and
adeth them out as a tent to dwell in: 23
at bringeth the princes to nothing; he maketh
judges of the earth as vanity. 24 Yea they
l not be planted, yea they ſhall not be ſown,
their ſtock ſhall not take root in the earth:
he ſhall alſo blow upon them, and they ſhall
er, and the whirlwind ſhall take them away
tubble. 25 To whom then will ye liken
or ſhall I be equal? ſaith the holy One. 26
up your eyes on high, and behold who hath
ted theſe *things*, that bringeth out their hoſt
number: he calleth them all by names, by
greatneſs of his might, for that *he is* ſtrong
in power, not one faileth. 27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the Lord, and my judgment is paſſed over from my God? 28 Haſt thou not known? haſt thou not heard, *that* the everlaſting God, the Lord, the creator of the ends of the earth fainteth not, neither is weary? *there is* no ſearching of his underſtanding. 29 He giveth power to the faint; and to *them that have* no might, he increaſeth ſtrength. 30 Even the youths ſhall faint and be weary, and the young men ſhall utterly fall. 31 But they that wait upon the Lord ſhall renew *their* ſtrength: they ſhall mount up with wings as eagles, they ſhall run and not be weary, *and* they ſhall walk and not faint.

Here, ſays *Lowth*, begins a *new Section* of this Prophecy, wherein the Prophet raiſes his Stile, and deſcribes the future Glories of the Church with a Loftineſs of Expreſſion ſuitable to the Dignity of the Subject. He had plainly foretold the *Babyloniſh Captivity* in the foregoing Chapter, and in this he revives the *Jews* with the comfortable Promiſe of their Return from thence. This is the Ground-work of a great Part of the following Prophecy: But the many Predictions we find in the ſucceeding Chapters of this Prophecy, relating to the Life and Death, the Character and Offices of the *Meſſias*, the flouriſhing State of the Church under him, can never be ſuppoſed to receive their due Accompliſhment, unleſs we aſſert that the Prophet was carried from his firſt Subject, to a farther View of the Enlargement of the Church under the Goſpel, and the bringing the Fulneſs of the *Gentiles* into it. And theſe Prophecies are ſo worded in many Places, that the literal Senſe of the Text does better agree with the Goſpel-Times, than with thoſe that were nearer the Prophet's View; as may be particularly obſerved in ſome Paſſages of this very Chapter.

Comfort ye my People] Compare Ch. xlix. 13. lii. 9. The Times of the *Meſſias* are called the *Conſolation of Iſrael*, Luke ii. 25. And one of the Names of the *Meſſias* was to be *Menahem*, i. e. *the Comforter*, according to the *Rabbins*, ſee *Lightfoot*, Vol. 1. *p.* 209. The Prophet here ſpeaks to thoſe who were *to bring glad Tidings to Zion*, Ver. 9. as the Words ſhould be there tranſlated.

The Voice of him that crieth in the Wilderneſs] The Prophet calls the Way by which the *Jews* were to return from their Captivity into their own Country, by the Name of *the Wilderneſs*, alluding to their paſſing thro' the Wilderneſs in their Way from *Egypt* to *Canaan*. In other Places the Prophet compares God's Care in conducting them Home from their Diſperſions, to his miraculous leading them thro' the Wilderneſs. See Ch. xli. 18. xlix. 10.

Prepare ye the Way of the Lord, make ſtreight in the Deſart an Highway for our God. Every Valley ſhall be exalted, &c.] The firſt Intention of the Prophet in theſe two Verſes (3 and 4) is to declare, that God will remove all Impediments which might hinder the Return of his People into their own Country. Compare Ch. lvii. 14. lxii. 10. To the ſame Purpoſe are ſeveral Expreſſions we meet with in the ſame Chapters, of God's *opening Rivers in the Wilderneſs*, *of conducting his People by the Springs of Waters*, *making his Mountains a Plain*, &c. See Ch. xli. 18. xlix. 10, 11. which Expreſſions allude to the Cuſtom of Princes to ſend Harbingers before them, to make the Roads eaſy and commodious for their Paſſage. The ſame Metaphor is uſed by *Homer*, where *Apollo* promiſing to aſſiſt *Hector*, ſaith, *I will go before and make ſmooth all the Paſſages.*

But to this Expoſition it muſt be added, that the very Letter of the Text does more exactly ſuit to the Office of *John Baptiſt*, who *prepared the Way of the Lord*, by preaching *in the Wilderneſs*.

The Voice ſaid Cry, and he ſaid, What ſhall I cry? *All*

All Fleſh is Graſs, &c.] By the *Voice* is meant the Voice of God, who is introduced as commanding his Meſſenger or Prophet to proclaim this important Truth, That all Men are weak and impotent, and it is God alone and his Promiſes that can be ſafely relied on. The Words in their firſt Intent import, that the Reſtoration of the *Jewiſh* Nation, after a Seventy Years Captivity, was not to be brought to paſs by any human Force or Wiſdom, but merely by the Power and Goodneſs of God. See *Zech.* iv. 6. Which Obſervation is ſtill more remarkably verified in the Revelation of the Goſpel, the great Deſign of which is to exalt God, and to humble Man; whoſe Promiſes are the Foundation of a laſting Happineſs, and theſe are wholly owing to the Mercy of God, and ſhall be effected without any Means or Aſſiſtance, *that no Fleſh may glory in his Preſence.* See 1 Cor. i. 29, 30, 31. 1 *Pet.* i. 25.

He ſhall gather the Lambs with his Arm, and carry them in his Boſom] See *John* x. 16. xxi. 15, 16. *Mark* iv. 33. Theſe Expreſſions may have ſome Relation to God's Care in conducting his People into their own Country from *Babylon*, (compare Ch. xlix. 10.) but do more eminently belong to *Chriſt*, as appears by many Alluſions in the *New Teſtament* to this and ſuch like Paſſages in the *Old.* See *Heb.* xiii. 20. 1 *Pet.* ii. 25. v. 4. *Rev.* vii. 17.

Who hath meaſured the Waters in the Hollow of his Hand? &c.] Here begins a lofty Deſcription of God's Almighty Power, ſhewing that he is great above all his Works, and able to do beyond what we can think or conceive; and the Deſign of it is to perſuade the People to place their whole Truſt in him, and to reſt aſſured, that what he hath promiſed, he is able to perform; ſee Ver. 27, 28. and withal to arm them againſt Idolatry; ſee Ver. 18.

Lift up your Eyes on high, and behold who hath created theſe Things, that bringeth our their Hoſt by Number] A Man cannot lift up his Eyes to Heaven, and view the exact Order and regular Motions of the heavenly Bodies, but he muſt be convinced that there is a wiſe Author of Nature, who at firſt created, and ſtill preſerves this Syſtem of Things. Thus *Tully* expreſſes the natural Senſe Mankind hath of this Matter. *Tuſcul. Quæſt.* L. 1. *Cum videmus ſpeciem*, &c. 'When we view firſt the Fabrick and Splendor of the 'Skies, then the Swiftneſs of its Rotation, alſo the 'Viciſſitudes of Days and Nights, and the quarterly 'Changes of the Seaſons, and the Sun the Moderator 'of them all, alſo the Moon, and the Stars conſtant'ly keeping the ſame Courſes: When we behold 'theſe Things, is it poſſible that we can doubt but 'that ſome Manager preſides over them?' The heavenly Bodies are called God's Hoſt or Army, becauſe he preſides over them, and places them in their proper Rank and Order, and they exactly keep thoſe Stations that he hath appointed them, and fulfil thoſe Commands which he hath given them.

CHAP. XLI.

God expoſtulates with his People about his Mercies to the Church; his Promiſes; and the Vanity of Idols.

Ver. 1. KEEP ſilence before me, O iſlands, and let the people renew *their* ſtrength: let them come near, then let them ſpeak: let us come near together to judgment. 2 Who raiſed up the righteous man from the eaſt, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the duſt to his ſword, *and* as driven ſtubble to his bow. 3 He purſued them *and* paſſed ſafely: *even* by the way *that* he had not gone with his feet. 4 Who hath wrought and done *it*, calling the generations from the beginning? I the Lord the firſt, and with the laſt, I
am he. 5 The iſles ſaw *it*, and feared, the ends
of the earth were afraid, drew near, and came.
6 They helped every one his neighbour, and
every one ſaid to his brother, Be of good courage.
7 So the carpenter encouraged the goldſmith,
and he that ſmootheth *with* the hammer him
that ſmote the anvil, ſaying, It *is* ready for the
ſodering: and he faſtened it with nails *that* it
ſhould not be moved. 8 But thou Iſrael *art* my
ſervant, Jacob whom I have choſen, the ſeed of
Abraham my friend. 9 *Thou* whom I have
taken from the ends of the earth, and called thee
from the chief men thereof, and ſaid unto thee,
Thou *art* my ſervant, I have choſen thee, and
not caſt thee away. 10 Fear thou not, for I
am with thee: be not diſmayed, for I *am* thy
God: I will ſtrengthen thee, yea I will help thee,
yea I will uphold thee with the right hand of
my righteouſneſs. 11 Behold, all *they that were*
incenſed againſt thee, ſhall be aſhamed and confounded: they ſhall be as nothing, and they
that ſtrive with thee, ſhall periſh. 12 Thou
ſhalt ſeek them, and ſhalt not find them, *eve*
them that contended with thee: they that wa
againſt thee ſhall be as nothing, and as a thing
of nought. 13 For I the Lord thy God wil
hold thy right hand, ſaying unto thee, Fear not
I will help thee. 14 Fear not, thou worm Jacob, *and* ye men of Iſrael: I will help thee, ſaith
the Lord, and thy redeemer, the holy One o
Iſrael. 15 Behold, I will make thee a new ſharp
threſhing inſtrument having teeth: thou ſhal
threſh the mountains, and beat *them* ſmall, and
ſhalt make the hills as chaff. 16 Thou ſhalt fa
them, and the wind ſhall carry them away, and
the whirlwind ſhall ſcatter them: and thou ſhal
rejoice in the Lord, *and* ſhalt glory in the hol
One of Iſrael. 17 *When* the poor and need
ſeek water and *there is* none, *and* their tongu
faileth for thirſt, I the Lord will hear them,
the God of Iſrael will not forſake them. 18
will open rivers in high places, and fountains i
the midſt of the valleys: I will make the wilder
neſs a pool of water, and the dry land ſprings o
water. 19 I will plant in the wilderneſs the ce
dar, the ſhittah-tree, and the myrtle, and th
oil-tree: I will ſet in the deſart the fir-tree, an
the pine, and the box-tree together: 20 Tha
they may ſee, and know, and conſider, and un
derſtand together, that the hand of the Lor
hath done this, and the holy One of Iſrael hat
created it. 21 Produce your cauſe, ſaith th
Lord; bring forth your ſtrong *reaſons*, ſaith th
King of Jacob. 22 Let them bring *them* forth
and ſhew us what ſhall happen: let them ſhe
the former things what they *be*, that we ma
conſider them, and know the latter end of them
or declare us things for to come. 23 Shew th
things that are to come hereafter, that we ma
know that ye *are* gods: yea, do good, or d
evil, that we may be diſmayed, and behold
together. 24 Behold, ye *are* of nothing, an
your work of naught: an abomination *is he th*
chooſeth you. 25 I have raiſed up *one* from th
north, and he ſhall come: from the riſing of th
ſun ſhall he call upon my name, and he ſha
come upon princes as *upon* mortar, and as th
potter treadeth clay. 26 Who hath declar
from the beginning, that we may know? an
before-time, that we may ſay, *He is* righteous
ye

yea, *there is* none that ſheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words. 27 The firſt *ſhall ſay* to Zion, Behold, behold them, and I will give to Jeruſalem one that bringeth good tidings. 28 For I beheld, and *there was* no man, even amongſt them, and *there was* no counſellor, that when I aſked of them, could anſwer a word. 29 Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind and confuſion.

Keep Silence before me, O Iſlands] God ſummons the Heathen Nations to plead their Cauſe before him, and in Order to it, commands Silence to be kept, according to the Form obſerved in ſolemn Courts of Juſtice. By *Iſlands* are meant thoſe Heathen Nations that were parted from *Judea* by the Sea. See Ch. xi. 11. In this Senſe, thoſe that live upon the *Mediterranean* Sea are called the *Iſlands of the Gentiles*, Gen. x. 5. Accordingly the Word is render'd *Ethnè*, *Gentiles*, by the LXX. in the 5th Verſe of this Chapter, and Ch. xliii. 4.

Who hath raiſed up the righteous Man from the Eaſt] Many Expoſitors underſtand this of *Abraham*, whom God called from the other Side of the *Euphrates*, which lay Eaſtward of *Judea*; but I think, ſays *Lowth*, it is rather meant of *Cyrus*, as appears by comparing this Place with the 25th Verſe of the Chapter, and with Ch. xlv. 13. and xlvi. 11. And *Cyrus* is here deſcribed as typically repreſenting *Chriſt*, (ſee the Note on Ch. xlv. 1.) being firſt of all ſtiled *Righteouſneſs*, (the *righteous Man* our *Engliſh* renders it) which is one of the Titles of *Chriſt*, Jer. xxiii. 5, 6. and then is ſaid to come from the *Eaſt*, by which Name *Chriſt* is alſo deſcribed, *Zech.* iii. 8. where the Word *Tſemah*, which our Interpreters tranſlate BRANCH, does properly ſignify the *Eaſt*, and is accordingly render'd Ἀνατολὴ by the LXX: Which very Word is applied to *Chriſt*, in Alluſion to that Prophecy of *Zachary*, by St. *Luke*, Ch. i. 78. where our *Engliſh* tranſlate it the *Day-ſpring*, but the Margin reads the *Sun-riſing*.

He purſued them and paſſed ſafely, even by the Way that he had not gone with his Feet] He ſhall be a ſucceſsful Conqueror, even when he purſues his Enemies thro' ſtrange and unknown Countries. The *Preterperfect* Tenſe is here put for the *Future*; a Way of ſpeaking common in the Prophets.

The Iſles ſaw it and feared, the Ends of the Earth were afraid, drew near, and came, &c.] Remote Countries were aſtoniſhed at the ſudden Riſe of the Conqueror *Cyrus*, and joined in Alliance together to check his growing Greatneſs; juſt as ſeveral Artificers that are concern'd in the Trade of Idol-making, aſſiſt one another in carrying on their common Intereſt, and ſtir up the Zeal of others in the Defence of Image-Worſhip: See *Acts* xix. 25. This Paſſage may be fitly applied to the *Heathen* Powers combining together to ſupport their Idolatry, and ſuppreſs the *Chriſtian* Religion.

Shew the Things that are to come, that we may know that ye are Gods] God only can certainly foreknow future Events, eſpecially ſuch as depend upon contingent Cauſes, and the Determinations of Mens Free-will. But this does not hinder, but that ſome of the Predictions of the Heathen Idols or Oracles might be true, or elſe they would hardly have been able to have kept up their Credit. But the Event anſwer'd their Predictions in ſuch Caſes chiefly, where prudent Conjecture might go a great Way; ſuch might be the Prediction of *Saul's* Death by the evil Spirit at *Endor*, 1 Sam. xxviii. 19. Evil Spirits being very nimble and active, may likewiſe foretel in one Place what they ſee in another. This Account *Athanaſius* gives of the Oracle, which foretold the Overflowing of the *Nile*, which he ſuppoſes the evil Spirit might do, by having ſeen the Rains which fell in *Ethiopia* ſome Time before, and cauſe that Inundation. But there is no Compariſon between ſuch Predictions, and the Prophecies recorded in Scripture, where there is a Series of remarkable Events foretold, reaching from the Beginning of the World to the End of it; together with a punctual Prediction of Names and other Circumſtances ſeveral Ages before the Event: See Chap. xlvi. 10.

Yea, do Good, or do Evil] The Heathens worſhipp'd ſome of their Gods, in Hopes to receive Good from them; and others for fear they ſhould do them a Miſchief, who were for that Reaſon call'd by the *Greeks* and *Romans*, *Dii Averrunci*, and Ἀποτρόπαιοι. The Prophet alluding to this Opinion, ſaith, That the evil Spirits which the Heathens worſhipped, can neither do Good or Hurt: They cannot do Good, becauſe they are naturally Evil; neither can they do Hurt any further than God is pleaſed to permit them. Beſide that the Images, to whom their exterior Worſhip is paid, are dead inſenſible Things, that cannot help themſelves, much leſs any Body elſe: See *Jer.* x. 5. And therefore as it is God only, that can *make Peace and create Evil*, Iſa. xlv. 7. all Worſhip is due to him alone.

I have raiſed up one from the North, and he ſhall come; from the Riſing of the Sun ſhall he call upon my Name] *Cyrus* is deſcribed as coming from the *Eaſt*, Ver. 2. and here he is repreſented as coming from the North and the Eaſt too, becauſe his Father was a *Perſian*, and his Mother a *Median*. *Media* lay Northward of *Babylon*; accordingly the Army which *Cyrus* led againſt *Babylon*, is deſcribed as coming out of the North, *Jer.* l. 9, 41. becauſe it chiefly conſiſted of *Medes*.

CHAP. XLII.

The Character of Chriſt. *An Exhortation to praiſe God.*

Ver. 1. BEhold my ſervant whom I uphold, mine elect *in whom* my ſoul delighteth: I have put my Spirit upon him, he ſhall bring forth judgment to the Gentiles. 2 He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreet. 3 A bruiſed reed ſhall he not break: and the ſmoaking flax ſhall he not quench: he ſhall bring forth judgment unto truth. 4 He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the earth: and the iſles ſhall wait for his law. 5 Thus ſaith God the Lord, he that created the heavens, and ſtretched them out; he that ſpread forth the earth and that which cometh out of it, he that giveth breath unto the people upon it, and ſpirit to them that walk therein: 6 I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7 To open the blind eyes, to bring out the priſoners from the priſon, *and* them that ſit in darkneſs out of the priſon-houſe. 8 I *am* the Lord, that *is* my name, and my glory will I not give to another, neither my praiſe to graven images. 9 Behold, the former things are come to paſs, and new things do I declare: before they ſpring forth I tell you of them. 10 Sing unto the Lord a new ſong, *and* his praiſe from the end of the earth: ye that go down to the ſea, and all that is therein; the iſles and the inhabitants thereof. 11 Let the wilderneſs, and the cities thereof lift up *their* voice, the villages *that* Kedar doth inhabit: let the inhabitants of the rock ſing, let them ſhout from the top of the mountains. 12 Let them give glory unto the Lord, and declare his praiſe in the iſlands.

13 The Lord ſhall go forth as a mighty man, he ſhall ſtir up jealouſy like a man of war: he ſhall cry; yea, roar; he ſhall prevail againſt his enemies. 14 I have long time holden my peace, I have been ſtill *and* refrained myſelf: *now* will I cry like a travailing woman, I will deſtroy and devour at once. 15 I will make waſte mountains and hills, and dry up all their herbs, and I will make the rivers iſlands, and I will dry up the pools. 16 And I will bring the blind by a way *that* they knew not, I will lead them in paths *that* they have not known: I will make darkneſs light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them. 17 They ſhall be turned back, they ſhall be greatly aſhamed that truſt in graven images, that ſay to the molten images, Ye *are* our gods. 18 Hear ye deaf, and look ye blind, that ye may ſee. 19 Who *is* blind but my ſervant? or deaf, as my meſſenger *that* I ſent? who *is* blind as *he that is* perfect, and blind as the Lords ſervant? 20 Seeing many things, but thou obſerveſt not: opening the ears, but he heareth not. 21 The Lord is well pleaſed for his righteouſneſs ſake, he will magnify the law, and make *it* honourable. 22 But this *is* a people robbed and ſpoiled, *they are* all of them ſnared in holes, and they are hid in priſon houſes: they are for a prey, and none delivereth; for a ſpoil, and none ſaith, Reſtore. 23 Who among you will give ear to this? *who* will hearken, and hear for the time to come? 24 Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the Lord, he, againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his law. 25 Therefore he hath poured upon him the fury of his anger, and the ſtrength of battel: and it hath ſet him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

Behold my Servant whom I uphold] The following Prophecy is applied to *Chriſt* by St. *Matthew*, Ch. xii. 18. and cannot with any Shew of Probability be expounded of any other Perſon. The *Septuagint* underſtand it of *Iſrael*, or the *Jewiſh* Nation, and read the Text thus: *Jacob is my Son or Servant, I will uphold him*; *Iſrael is mine Elect, my Soul doth chooſe, or accept him.* They probably took this Text to be parallel with Ch. xlix. 3. But this Gloſs of theirs is rejected by St. *Matthew*, though in moſt other Places the Evangeliſt follows that Tranſlation. If we ſhould try to explain this Prophecy of *Cyrus*, as *Grotius* doth, and his *Eccho* Mr. *White*, allowing him to be a Deliverer of the *Jews*; yet in what Senſe can he be ſtiled *the Light of the Gentiles*, Ver. 6? He is taxed with Cruelty by ſeveral Hiſtorians, and it is not likely that the People were much eaſier under his Government, than when they were Subjects to the *Babylonian* Monarchy. Beſide, that *a Light to the Gentiles*, ſignifies one that ſhould enlighten their Minds, and inſtruct him in the Truth; and in that Senſe Mr. *White* himſelf explains the Phraſe in the parallel Text, Ch. xlix. 6. I conclude then, ſays *Lowth*, that the natural Import of the Words, as well as the Authority of the *New Teſtament*, do plainly determine this, and many other Texts here, and in the following Chapters, to an Evangelical Senſe: The Holy Spirit taking Occaſion, from the Deliverance of the *Jews* out of Captivity, to give the Prophet a View of a more glorious Redemption, which ſhould be accompliſh'd by the *Meſſias*.

Chriſt is often called God's *Servant* by *Iſaiah*; ſee Ch. xlix. 3, 5. l. 10. lii. 13. liii. 11. as he is alſo by *Zechariah*, Ch. iii. 8. as being *ſanctified and ſent into the World* upon a Meſſage of the greateſt Importance that ever any Perſon was employed about; and this Title agrees very well with thoſe many Declarations our Saviour made of his *coming into the World to do the Will of him that ſent him*: See *John* iv. 34. vi. 38. xiv. 31. And it is perhaps in this Reſpect that St. *Paul* ſaith, *Chriſt took upon him the Form of a Servant*, Phil. ii. 7. God is ſaid to *uphold him* here, and to *hold his Hand*, Ver. 6. becauſe his Perſon was under the particular Care and Protection of Providence; ſee *John* viii. 29. xvi. 32. and as the Evangeliſt obſerves, none of the Deſigns of his Enemies againſt his Life could take Effect, till *his Hour was come*, John vii. 30. viii. 20.

None of theſe Deſcriptions, from the 1ſt to the 7th Verſe, can, with any Propriety, be applied to any Perſon or Purpoſe, but to *Chriſt*, and the Propagation o the Goſpel by him and his Apoſtles.

To bring out the Priſoners from Priſon, &c.] To free thoſe from the Chains of their Sins, who were the Captives of Satan: Compare Ch. xli. 1. *Rom.* viii. 21. 2 *Tim.* ii. 26. 2 *Pet.* ii. 19. To the ſame Senſe we may beſt explain that difficult Text in St. *Peter*, 1 Pet. iii. 19. concerning the *Spirits in Priſon*, to *whom Chriſt is ſaid to have preached* by the Miniſtry o *Noah*; underſtanding it of thoſe wicked People of the old World who were under the Bondage of Sin and Corruption, and whom the Spirit of *Chriſt*, who wa in the Prophets from the Beginning of the World, (ſee 1 *Pet.* i. 11.) endeavoured to reclaim by the Miniſtry of *Noah*, who was a *Preacher of Righteouſneſs*, 2 Pet. ii. 5. and for the Space of an hundred and twenty Years, (ſee *Gen.* vi. 3.) *while the Ark was preparing*, exhorted the World to Repentance for fear the *Floo ſhould come and ſweep them all away*: God's Spirit al that Time *ſtriving with Man*, and trying to reclaim him.

I will bring the Blind by a Way that they know not &c.] If we underſtand the Words of the People's Re turn from Captivity, they import, that God woul provide Means for their Reſtoration, which they di not think of, and would remove all Impediments tha might lie in the Way of their Return: Compare Ch xl. 4. *Jer.* xxxi. 9. In like Manner will God en lighten the World by his Goſpel, and reduce Men into the Ways of Truth, notwithſtanding all the Oppoſitio that inveterate Error and Prejudice can make to th contrary.

Or deaf, as my Meſſengers that I ſent] This may b underſtood of ſome of the Prophets (compare Ch xliv. 26.) ſeveral of whom were unfaithful in their Of fice, and irregular in their Lives: See Ch. xliii. 27 *Jer.* v. 31. xxiii. 14. The Expreſſion may compre hend the Prieſts too, who are called likewiſe *the Meſ ſengers of the Lord*, Mal. ii. 7.

Who is blind as he that is perfect] That ſhould b ſo by his Profeſſion. The Word is *Meſhullam* in th *Hebrew*, from whence the *Arabick Muſſulman* is de rived, a Title the *Mahometans* give to themſelves.

CHAP. XLIII.

The Lord comforts the Church with his Promiſes Babylon's *Deſtruction foretold, and his People's Deliverance.*

Ver. 1. BUT now thus ſaith the Lord tha created thee, O Jacob, and he tha formed thee, O Iſrael, Fear not: for I have re deemed thee, I have called *thee* by thy name thou *art* mine. 2 When thou paſſeſt throug the waters, I *will be* with thee; and through th rivers, they ſhall not overflow thee: when tho walkeſt through the fire, thou ſhalt not b burnt; neither ſhall the flame kindle upon thee 3 For I *am* the Lord thy God, the holy One o Iſrael, thy ſaviour: I gave Egypt *for* thy ran

ſom, Ethiopia and Seba for thee. 4 Since thou
waſt precious in my ſight, thou haſt been ho-
nourable, and I have loved thee: therefore will
I give men for thee, and people for thy life.
5 Fear not, for I *am* with thee: I will bring thy
ſeed from the eaſt, and gather thee from the
weſt. 6 I will ſay to the north, Give up; and
to the ſouth, Keep not back: bring my ſons
from far, and my daughters from the ends of
the earth; 7 *Even* every one *that is* called by
my name: for I have created him for my glory,
I have formed him, yea I have made him. 8
Bring forth the blind people that have eyes, and
the deaf that have ears. 9 Let all the nations
be gathered together, and let the people be aſ-
ſembled: who among them can declare this,
and ſhew us former things? let them bring forth
their witneſſes, that they may be juſtified: or let
them hear and ſay, *It is* truth. 10 Ye *are* my
witneſſes, ſaith the Lord, and my ſervant whom
I have choſen: that ye may know and believe
me, and underſtand that I *am* he: before me
there was no God formed, neither ſhall there be
after me. 11 I, *even* I *am* the Lord, and be-
ſide me *there is* no ſaviour. 12 I have declared,
and have ſaved, and I have ſhewed, when *there*
was no ſtrange *god* among you: therefore ye *are*
my witneſſes, ſaith the Lord, that I *am* God.
13 Yea, before the day *was*, I *am* he; and *there*
is none that can deliver out of my hand: I will
work and who ſhall let it? 14 Thus ſaith the
Lord your redeemer, the holy One of Iſrael.
For your ſake I have ſent to Babylon, and have
rought down all their nobles, and the Chal-
eans, whoſe cry *is* in the ſhips. 15 I *am* the
Lord, your holy One, the creator of Iſrael, your
ing. 16 Thus ſaith the Lord, which maketh
way in the ſea, and a path in the mighty wa-
ers: 17 Which bringeth forth the chariot and
orſe, the army and the power; they ſhall lie
own together, they ſhall not riſe; they are extinct,
ey are quenched as tow. 18 Remember ye
t the former things, neither conſider the things
old. 19 Behold, I will do a new thing: now
ſhall ſpring forth, ſhall ye not know it? I
ll even make a way in the wilderneſs, *and* ri-
rs in the deſart. 20 The beaſt of the field
ll honour me, the dragons and the owls: be-
uſe I give waters in the wilderneſs, *and* rivers
the deſart, to give drink to my people, my
oſen. 21 This people have I formed for my
, they ſhall ſhew forth my praiſe. 22 But
u haſt not called upon me, O Jacob, but
u haſt been weary of me, O Iſrael. 23 Thou
t not brought me the ſmall cattel of thy burnt-
erings, neither haſt thou honoured me with
ſacrifices. I have not cauſed thee to ſerve
h an offering, nor wearied thee with incenſe.
Thou haſt bought me no ſweet cane with
ey, neither haſt thou filled me with the fat
hy ſacrifices: but thou haſt made me to ſerve
h thy ſins, thou haſt wearied me with thine
uities. 25 I, *even* I *am* he that blotteth out
tranſgreſſions for mine own ſake, and will
remember thy ſins. 26 Put me in remem-
ce: let us plead together: declare thou,
thou mayeſt be juſtified. 27 Thy firſt fa-
hath ſinned, and thy teachers have tranſ-
ed againſt me. 28 Therefore I have pro-
the princes of the ſanctuary, and have
given Jacob to the curſe, and Iſrael to reproaches.

I gave Egypt for thy Ranſom, Ethiopia and Seba for thee] This moſt Interpreters underſtand of that Diverſion, which the *Egyptians* the *Jews* Allies, in Conjunction with *Tirhaka* King of *Ethiopia*, gave to *Sennacherib*'s Forces, when they were juſt ready to fall upon the *Jews*; ſee Ch. xxxvi. 9. and xviii. 1. If we take the Words in this Senſe, we muſt underſtand the *Cuſh*, or *Ethiopia*, mentioned in the xxxviith Chapter, of *Arabia*, becauſe it is joined here with *Seba*, which is part of that Country; ſee Ch. xlv. 14. It is certain that *Cuſh* ſometimes ſignifies *Arabia*, tho' not always, as *Bochart* maintains. If we do not approve of this Explication, this Verſe muſt relate to ſome hiſtorical Paſſage, not recorded elſewhere in Scripture. Some indeed would refer the Place to the Deſtruction of the *Ethiopians* under *Aſa*, 2 Chron. xiv. 12. But I take thoſe not to have been *Arabians* (and ſuch probably are meant here) but *Ethiopians* properly ſo called, becauſe they are joined with *Lubims*, 2 Chron. xvi. 8. who certainly are *Africans*.

Every one that is called by my Name, for I have created him for my Glory] Every one that is called by the Name of God's Servant: See Ch. xliii. 19. *James* ii. 7. The Expreſſions denote the bringing the Gentiles into the *Church*, and making them *Fellow-Heirs, and of the ſame Body* with the *Jews*; for he *hath created them too for his Glory*, and to *ſhew forth the Praiſes of him who hath called them out of Darkneſs into his marvellous Light*, 1 Pet. ii. 9. and compare Ch. xlix. 6. *Amos* ix. 12. *John* xi. 52. The Converſion of the *Jews*, and the bringing of the *Fulneſs* of the *Gentiles* into the Church, will be coincident in Time, and each of theſe Events will help to advance and carry on the other. See Ch. lxvi. 12, 19.

Thou haſt not brought me the ſmall Cattle of thy Burnt-offerings, neither haſt thou filled me with the Fat of thy Sacrifices] The Meaning of this Complaint is, That altho' the *Jews* were punctual in offering Sacrifices (for Ch. i. 11. he ſpeaks of the Multitude of their Sacrifices as a Burden to him) yet they did not perform this Service with a devout Mind; juſt as God ſaith, *Amos* v. 25. *Have ye offered to ME Sacrifices for forty Years in the Wilderneſs?* That is, did you do it out of a religious Principle, or a ſincere Regard to my Honour? No; becauſe, as it follows, you were fond of the Idolatry you brought with you out of *Egypt*. To the ſame Senſe are thoſe Words of *Zechary*, Ch. vii. 5. *Did ye at all faſt to ME, even to ME?*

Or elſe the Words of the Text may relate to thoſe idolatrous Times in the Reigns of *Ahaz* and *Manaſſeh*, when the Temple-Service quite ceaſed, and the Houſe of the Lord was quite ſhut up, (2 *Chron*. xxviii. 24.) or elſe profaned by having an Idol ſet up in it, and idolatrous Worſhip performed there, 2 *Kings* xxi. 7.

Thou haſt bought me no ſweet Cane with Money] To make the ſweet Incenſe, which was daily offered upon the Altar, ſet apart for that Purpoſe.

CHAP. XLIV.

God comforts his Church with gracious Promiſes. The Vanity of Idols, and Folly of their Makers. An Exhortation to praiſe God.

Ver. 1. YET now hear, O Jacob my ſervant, and Iſrael whom I have choſen. 2 Thus ſaith the Lord that made thee, and formed thee from the womb, *which* will help thee, Fear not, O Jacob, my ſervant, and thou Jeſurun, whom I have choſen. 3 For I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my Spirit upon thy ſeed, and my bleſſing upon thine off-ſpring: 4 And they ſhall ſpring up *as* among the graſs, as willows by the water-courſes. 5 One ſhall ſay, I *am* the Lords: and another ſhall call *himſelf* by the name of Jacob: and another ſhall ſubſcribe *with* his hand unto the Lord, and ſurname *himſelf* by the name of Iſrael. 6 Thus ſaith the Lord the king of Iſrael, and his redeemer the Lord of hoſts, I *am* the firſt, and I *am* the laſt, and beſides me *there is* no God. 7 And who, as I, ſhall call, and ſhall declare it, and ſet in order for me, ſince I appointed the antient people? and the things that are coming, and ſhall come? let them ſhew unto them. 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witneſſes. Is there a God beſides me? yea, *there is* no God, I know not *any*. 9 They that make a graven image *are* all of them vanity, and their delectable things ſhall not profit, and they *are* their own witneſſes, they ſee not, nor know; that they may be aſhamed. 10 Who hath formed a god, or molten a graven image *that* is profitable for nothing? 11 Behold, all his fellows ſhall be aſhamed: and the workmen, they *are* of men: let them all be gathered together, let them ſtand up; *yet* they ſhall fear, *and* they ſhall be aſhamed together. 12 The ſmith with the tongs both worketh in the coals, and faſhioneth it with hammers, and worketh it with the ſtrength of his arms: yea, he is hungry, and his ſtrength faileth; he drinketh no water, and is faint. 13 The carpenter ſtretcheth out *his* rule: he marketh it out with a line: he fitteth it with planes, and he marketh it out with the compaſs, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the houſe. 14 He heweth him down cedars, and taketh the cypreſs and the oak, which he ſtrengtheneth for himſelf among the trees of the foreſt: he planteth an aſh, and the rain doth nouriſh *it*. 15 Then ſhall it be for a man to burn: for he will take thereof and warm himſelf; yea, he kindleth *it* and baketh bread; yea, he maketh a god, and worſhippeth *it:* he maketh it a graven image, and falleth down thereto. 16 He burneth part thereof in the fire: with part thereof he eateth fleſh: he roaſteth roaſt, and is ſatisfied: yea, he warmeth *himſelf*, and ſaith, Aha, I am warm, I have ſeen the fire. 17 And the reſidue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worſhippeth *it*, and prayeth unto it, and ſaith, Deliver me, for thou *art* my God. 18 They have not known, nor underſtood: for he hath ſhut their eyes, that they cannot ſee; *and* their hearts, that they cannot underſtand. 19 And none conſidereth in his heart, neither *is there* knowledge nor underſtanding to ſay, I have burnt part of it in the fire, yea, alſo I have baked bread upon the coals thereof: I have roaſted fleſh and eaten it, and ſhall I make the reſidue thereof an abomination? ſhall I fall down to the ſtock of a tree? 20 He feedeth of aſhes: a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay, *Is there* not a lie in my right hand? 21 Remember theſe, O Jacob and Iſrael; for thou *art* my ſervant; I have formed thee, thou *art* my ſervant: O Iſrael, thou ſhalt not be forgotten of me: 22 I have blotted out as a thick cloud, thy tranſgreſſions, and as a cloud, thy ſins: return unto me, for I have redeemed thee. 23 Sing, O ye heavens; for the Lord hath done *it:* ſhout ye lower parts of the earth: break forth into ſinging ye mountains, O foreſt, and every tree therein: for the Lord hath redeemed Jacob, and glorified himſelf in Iſrael. 24 Thus ſaith the Lord thy redeemer, and he that formed thee from the womb, I *am* the Lord that maketh all *things*, that ſtretched forth the heavens alone, tha ſpreadeth abroad the earth by myſelf: 25 Tha fruſtrateth the tokens of liars, and maketh diviners mad, that turneth wiſe *men* backward, and maketh their knowledge fooliſh: 26 That confirmeth the word of his ſervant, and performet the counſel of his meſſengers, that ſaith to Jeruſalem, Thou ſhalt be inhabited; and to the cities of Judah, Ye ſhall be built, and I will raiſ up the decayed places thereof: 27 That ſaith t the deep, Be dry, and I will dry up thy rivers 28 That ſaith of Cyrus, *He is* my ſhepherd and ſhall perform all my pleaſure, even ſayin to Jeruſalem, Thou ſhalt be built; and to th temple, Thy foundation ſhall be laid.

And thou Jeſurun whom I have choſen] *Jeſurun* i a Name given to the *Jews* by *Moſes*, Deut. xxxii. 1 It ſignifies *upright*, becauſe they were called to be a holy People to the Lord.

The Carpenter ſtretcheth out his Rule, &c.] In th and the following Verſes the Prophet, with gre Smartneſs of Argument, expoſes the Abſurdity Image-Worſhip: For what an Abſurdity is it for Ma to dreſs his Meat and make his God with the ſa Stick of Wood? Or to think that a Piece of Timb hath any more Divinity in it than it had before, becau it is faſhioned and carved into the Figure of a Man?

This Way of arguing does not ſuppoſe that t Heathens took their Images for Gods, for that is Contradiction in Terms, and as abſurd as to thi that a Man and his Picture are the ſame Thing: B the Deſign of the Prophet's Argument is, to ſhew t Abſurdity of ſetting up Images as the Reſemblan of God, and the repreſentative Objects of Worſh or the ſuppoſing them to have ſome divine Power lo ed in them; inſomuch that they have no Qualit that anſwer ſuch a Character, being endued neit with Power, Life, or Underſtanding; and are inde nothing but what they appear to be, bare ſenſe Matter, Wood or Stone. Beſides that, nothing is greater Diſhonour to God, than to ſuppoſe him li the Image of a corruptible Creature. For the ſa Reaſon the Author of the Book of *Wiſdom* makes Worſhip of Images more inexcuſable than the W ſhip of the heavenly Bodies, or of the Elements, cauſe theſe are worſhipped for their own Sakes, th upon the Account of their Repreſentation, *Wiſ* xiii. 2, 10.

That ſaith of Cyrus, He is my Shepherd, &c.] will make him my Inſtrument in gathering my Peo together, and leading them Home as a Shepherd d his Flock. Kings and Princes are often ſtiled *Sh herds* in Scripture. See *Jer.* vi. 3. xlix. 19. l. *Zech.* xi. 8, 16. So in *Homer Agamemnon* is often ca Ποιμὴν λαῶν, *the Shepherd of the People.*

This is one of the moſt remarkable Prophecies Scripture, where *Cyrus is called by his Name*, as Prophet expreſſes it, Ch. xlv. 4. above an *hundred* Y before he was born. In like Manner *Joſiah* is prop ſied of by Name above three hundred and twenty Y before his Birth. See 1 *Kings* xiii. 2.

CHAP. XLV.

A Prophecy concerning Cyrus *and his Succe*

Ver. 1. THUS ſaith the Lord to his ano ed, to Cyrus, whoſe right han have holden, to ſubdue nations before him:

and I will looſe the loins of kings to open before
him the two leaved gates, and the gates ſhall
not be ſhut. 2 I will go before thee, and make
the crooked places ſtraight: I will break in
pieces the gates of braſs, and cut in ſunder the
bars of iron. 3 And I will give thee the trea-
ſures of darkneſs, and hidden riches of ſecret
places, that thou mayeſt know, that I the Lord,
which call *thee* by thy name, *am* the God of
Iſrael. 4 For Jacob my ſervants ſake, and Iſ-
rael mine elect, I have even called thee by thy
name: I have ſurnamed thee, though thou haſt
not known me. 5 I *am* the Lord, and *there is*
none elſe, *there is* no God beſides me: I girded
thee, though thou haſt not known me: 6 That
they may know from the riſing of the ſun, and
from the weſt, that *there is* none beſides me, I
am the Lord, and *there is* none elſe. 7 I form
the light, and create darkneſs: I make peace,
and create evil: I the Lord do all theſe *things*.
8 Drop down, ye heavens, from above, and let
the ſkies pour down righteouſneſs: let the earth
open, and let them bring forth ſalvation, and let
righteouſneſs ſpring up together: I the Lord
have created it. 9 Wo unto him that ſtriveth
with his maker: *let* the potſherd *ſtrive* with the
potſherds of the earth: ſhall the clay ſay to him
that faſhioneth it, What makeſt thou? or thy
work, He hath no hands? 10 Wo unto him
that ſaith unto *his* father, What begetteſt thou?
r to the woman, what haſt thou brought forth?
11 Thus ſaith the Lord, the holy One of Iſrael,
nd his maker, Aſk me of things to come con-
erning my ſons, and concerning the work of
y hands command ye me. 12 I have made
e earth, and created man upon it: I, *even* my
nds have ſtretched out the heavens, and all
eir hoſt have I commanded. 13 I have raiſed
m up in righteouſneſs, and I will direct all his
ays: he ſhall build my city, and he ſhall let
o my captives, not for price nor reward, ſaith
e Lord of hoſts. 14 Thus ſaith the Lord,
e labour of Egypt, and merchandiſe of Ethio-
a, and of the Sabeans, men of ſtature ſhall
me over unto thee, and they ſhall be thine,
y ſhall come after thee, in chains they ſhall
me over: and they ſhall fall down unto thee,
y ſhall make ſupplication unto thee, *ſaying*,
ely God *is* in thee, and *there is* none elſe,
re *is* no God. 15 Verily thou *art* a God that
deſt thyſelf, O God of Iſrael the ſaviour. 16
ey ſhall be aſhamed, and alſo confounded
of them: they ſhall go to confuſion together
t *are* makers of idols. 17 *But* Iſrael ſhall be
ed in the Lord with an everlaſting ſalvation:
ſhall not be aſhamed nor confounded world
hout end. 18 For thus ſaith the Lord that
ated the heavens, God himſelf that formed
earth and made it, he hath eſtabliſhed it, he
ated it not in vain, he formed it to be inha-
d, I *am* the Lord, and *there is* none elſe. 19
ave not ſpoken in ſecret, in a dark place of
earth: I ſaid not unto the ſeed of Jacob,
k ye me in vain: I the Lord ſpeak righteouſ-
, I declare things that are right. 20 Aſ-
ble yourſelves and come: draw near together
that are eſcaped of the nations: they have no
wledge that ſet up the wood of their graven
ge, and pray unto a god *that* cannot ſave.
Tell ye, and bring *them* near, yea, let them
take counſel together: who hath declared this
from antient time? *who* hath told it from that
time? *have* not I the Lord? and *there is* no
God elſe beſide me, a juſt God and a ſaviour,
there is none beſide me. 22 Look unto me,
and be ye ſaved all the ends of the earth: for I
am God, and *there is* none elſe. 23 I have
ſworn by myſelf, the word is gone out of my
mouth *in* righteouſneſs, and ſhall not return,
that unto me every knee ſhall bow, every
tongue ſhall ſwear. 24 Surely, ſhall *one* ſay,
in the Lord have I righteouſneſs and ſtrength:
even to him ſhall *men* come, and all that are in-
cenſed againſt him ſhall be aſhamed. 25 In the
Lord ſhall all the ſeed of Iſrael be juſtified, and
ſhall glory.

Thus ſaith the Lord to his Anointed, to Cyrus] God gives the Title of *Anointed* to *Cyrus*, the ſame which is uſually given to *David* and other Kings of the *Jews*, who were God's immediate Deputies, to ſhew that he was raiſed up to be an immediate Inſtrument of Providence, in reſtoring the *Jews* Captivity. Many of the antient Fathers underſtand this Verſe of *Chriſt*; which Opinion was partly occaſioned by ſome of the Copies of the *Septuagint*, which read Κυρίω for Κύρω, which Reading is followed by *Barnabas* in his Epiſtle, Chap. xii. as alſo by *Tertullian*, *Cyprian*, and others. But that the Deliverance here foretold was a Figure of the Redemption to be accompliſh'd by *Chriſt*, plainly appears from ſeveral Paſſages in this Chapter, and particularly from Ver. 8, 17, 20, &c. And as our learned Mr. *Thorndike* has obſerved, *Cyrus* may as well be a Figure of *Chriſt*, as *Nebuchadnezzar*, *Antiochus Epiphanes*, the Prince of *Tyre*, and other idolatrous and perſecuting Tyrants, are ſpoken of in the Prophets, as Types and Forerunners of *Antichriſt*. See his Book *De Jure finiend. contr*. C. iv. P. 58.

I will break in Pieces the Gates of Braſs] To every Side of the great Wall which encompaſſed *Babylon*, *Nebuchadnezzar* made five and twenty Gates of ſolid Braſs, amounting in all to an hundred. See Dr. *Prideaux*'s Con. *ad A. C.* 570.

I form the Light, and I create Darkneſs] Dr. *Prideaux* hath given a clear Account of this Sentence. 'Theſe Words, ſaith he, being directed to *Cyrus* King 'of *Perſia*, muſt be underſtood as ſpoken to the *Perſian* Sect of the *Magians*, who held Light and Dark'neſs, Good and Evil, to be the Supreme Beings, 'without acknowledging the great God who is ſupe'rior to them both.' In Oppoſition to this Opinion, the Prophet inſtructs King *Cyrus*, that Light and Darkneſs, Good and Evil, are under the Direction and Diſpoſal of Almighty God.

Thus ſaith the Lord — Aſk of me Things to come concerning my Sons, and concerning the Work of my Hands command me] Theſe Words, ſays *Lowth*, import, That altho' God be not obliged to render an Account of his Proceedings to his Creatures; yet he is graciouſly pleaſed to comply with their Curioſity, and to reſolve any Queſtions which are propoſed concerning the final Iſſue of his People's Captivity. Nay, he repreſents himſelf as ready to ſerve them, and to do every Thing that can be deſired in Favour of his Elect, thoſe whom he calls here his *Sons* and *the Work of his Hands*. Compare *Jer*. xxxi. 9. *Iſa*. xxix. 23.

For thus ſaith the Lord, that created the Heavens, God himſelf that formed the Earth, he created it not in vain, he formed it to be inhabited] The Words are commonly explained to this Purpoſe, that if God did not create the World to be empty and uninhabited, much leſs will he ſuffer the Lot of his own Inheritance *Judea* to lie deſolate, but will certainly reſtore its Captivity; the eſtabliſhing a political Government being ſometimes expreſſed by Creation. But, I think, ſays *Lowth*, this Senſe hardly comes up to the full Import of the Words. Mr. *Mede* has obſerved, that at the 11th Verſe, God condeſcends to declare to his Servants the *Things* that are to *come*. And St. *Paul* has applied the 23d Verſe to the Day of Judgment, *Rom.* xiv. 11. So that in that learned Perſon's Judgment, the Scope of the Place directs us to explain it of that *new Heaven* and *new Earth wherein dwells Righteouſneſs*, which, St. *Peter* tells us, we are to expect at the End of the World, according to God's *Promiſe*, 2 Pet. iii. 13. which Promiſe muſt relate to ſome of the Prophecies of the *Old Teſtament*, which ſpeak of that Matter. This *Earth*, the Text ſaith, *God created not in vain*, that is, not to be *ſubject to Vanity*, as the preſent Earth is, ſee *Rom.* viii. 20. but to be inhabited by the *myſtical Iſrael*, who ſhall be *ſaved with an everlaſting Salvation*, Ver. 17. Theſe are the ſame who are called the *eſcaped of the Nations*, Ver. 20. and thoſe that are *ſaved out of all the Ends of the Earth*, Ver. 22.

CHAP. XLVI.

The Babylonian *Idols helpleſs. God ſaves his People. No Compariſon betwixt God and Idols.*

Ver. 1. BEL boweth down, Nebo ſtoopeth, their idols were upon the beaſts, and upon the cattel: your carriages *were* heavy loaden, *they are* a burden to the weary *beaſt*. 2 They ſtoop, they bow down together, they could not deliver the burden, but themſelves are gone into captivity. 3 Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael, *which are* born *by me*, from the belly, *which are* carried from the womb. 4 And *even* to *your* old age I *am* he, and *even* to hoary hairs will I carry *you:* I have made, and I will bear, even I will carry and will deliver *you*. 5 To whom will ye liken me and make *me* equal, and compare me, that we may be like? 6 They laviſh gold out of the bag, and weigh ſilver in the balance, *and* hire a gold-ſmith, and he maketh it a god: they fall down, yea, they worſhip. 7 They bear him upon the ſhoulder, they carry him, and ſet him in his place, and he ſtandeth; from his place ſhall he not remove, yea, *one* ſhall cry unto him, yet can he not anſwer, nor ſave him out of his trouble. 8 Remember this, and ſhew yourſelves men: bring *it* again to mind, O ye tranſgreſſors. 9 Remember the former things of old, for I *am* God, and *there is* none elſe, I *am* God, and *there is* none like me. 10 Declaring the end from the beginning, and from antient times *the things* that are not *yet* done, ſaying, My counſel ſhall ſtand, and I will do all my pleaſure: 11 Calling a ravenous bird from the eaſt, the man that executeth my counſel from a far country: yea, I have ſpoken *it*, I will alſo bring it to paſs; I have purpoſed *it*, I will alſo do it. 12 Hearken unto me, ye ſtout-hearted, that *are* far from righteouſneſs. 13 I bring near my righteouſneſs: it ſhall not be far off, and my ſalvation ſhall not tarry; and I will place ſalvation in Zion for Iſrael my glory.

Bel boweth down, Nebo ſtoopeth] Two principal Idols of the *Babylonians*. *Bel* is the ſame as *Baal*, as *Selden* conjectures, *De Diis Syris*, *Syntag.* 1. *Cap.* 2. *Nebo* gave Name to ſeveral of their Kings, as *Nabonaſſar*, *Nebuchadnezzar*, &c. See Note on Ch. xxix. 1. The Images of theſe Deities are carried in Triumph by the *Perſians*, as Part of the Spoil, as it was uſual for Conquerors to do, in Token of a complete Victory: See *Grotius* on the Place. *Livy* records it as an Inſtance of the Moderation of *Fabius Maximus*, that when he retook *Tarentum*, he would not ſuffer the Statues of their Gods to be carried with the reſt of the
Plunder, but ſaid, *Relinquamus Tarentinis Deos iratos*,
Lib. xxvii. *Cap.* 18.

CHAP. XLVII.

God's Judgment upon Babylon *and* Chaldea.

Ver. 1. COME down and ſit in the duſt, O
virgin daughter of Babylon, ſit on
the ground: *there is* no throne, O daughter o
the Chaldeans: for thou ſhalt no more be calle
tender and delicate. 2 Take the milſtones an
grind meal, uncover thy locks, make bare th
leg, uncover the thigh, paſs over the rivers.
Thy nakedneſs ſhall be uncovered, yea, th
ſhame ſhall be ſeen: I will take vengeance, an
I will not meet *thee as* a man. 4 *As for* our r
deemer, the Lord of hoſts *is* his name, the ho
One of Iſrael. 5 Sit thou ſilent, and get th
into darkneſs, O daughter of the Chaldeans
for thou ſhalt no more be called the lady
kingdoms. 6 I was wroth with my people,
have polluted mine inheritance, and given the
into thine hand: thou didſt ſhew them no merc
upon the antient haſt thou very heavily laid t
yoke. 7 And thou ſaidſt, I ſhall be a lady f
ever: *ſo* that thou didſt not lay theſe *things*
thy heart, neither didſt remember the latter e
of it. 8 Therefore hear now this, thou *that*
given to pleaſures, that dwelleſt careleſly, t
ſayeſt in thine heart, I *am*, and none elſe beſi
me, I ſhall not ſit *as* a widow, neither ſhal
know the loſs of children. 9 But theſe t
things ſhall come to thee in a moment in o
day; the loſs of children and widowhood; t
ſhall come upon thee in their perfection, for
multitude of thy ſorceries, *and* for the gr
abundance of thine inchantments. 10 For t
haſt truſted in thy wickedneſs; thou haſt ſa
None ſeeth me: thy wiſdom and thy knowled
it hath perverted thee; and thou haſt ſaid
thine heart, I *am*, and none elſe beſides me.
Therefore ſhall evil come upon thee, thou ſh
not know from whence it riſeth: and miſch
ſhall fall upon thee, thou ſhalt not be able to
it off: and deſolation ſhall come upon thee ſ
denly, *which* thou ſhalt not know. 12 St
now with thine inchantments, and with the m
titude of thy ſorceries, wherein thou haſt lab
ed from thy youth; if ſo be thou ſhalt be able
profit, if ſo be thou mayeſt prevail. 13 T
art wearied in the multitude of thy counſels:
now the aſtrologers, the ſtar-gazers, the mont
prognoſticators ſtand up, and ſave thee f
theſe things that ſhall come upon thee. 14
hold, they ſhall be as ſtubble: the fire ſhall b
them: they ſhall not deliver themſelves from
power of the flame: *there ſhall* not *be* a coa
warm at, *nor* fire to ſit before it. 15 T
ſhall they be unto thee with whom thou ha
boured, *even* the merchants from thy yo
they ſhall wander every one to his quarter,
ſhall ſave thee.

The Prophet had intimated the Deſtruction o
Babyloniſh Monarchy in a few Words, at the Begi
of the laſt Chapter; and here he tells it more pl
and denounces it as a juſt Judgment upon that Go
ment for its Cruelty and Pride: The Unexpecte
of ſuch a Calamity adding a great Weight to it,
ſuch a ſurprizing Turn of Affairs, as none of the

dean Arts of Divination could foreſee, or be able to prevent.

CHAP. XLVIII.

The People's Obſtinacy. They are exhorted to Obedience. God will powerfully deliver them out of Babylon.

Ver. 1. HEAR ye this, O houſe of Jacob, *which are* called by the name of Iſrael, and are come forth out of the waters of Judah; which ſwear by the name of the Lord, and make mention of the God of Iſrael, *but* not in truth, nor in righteouſneſs. 2 For they call themſelves of the holy city, and ſtay themſelves upon the God of Iſrael, the Lord of hoſts *is* his name. 3 I have declared the former things from the beginning: and they went forth out of my mouth, and I ſhewed them, I did *them* ſuddenly, and they came to paſs. 4 Becauſe I knew that thou *art* obſtinate, and thy neck *is* an iron ſinew, and thy brow braſs: 5 I have even from the beginning declared *it* to thee; before it came to paſs I ſhewed *it* thee: leſt thou ſhouldeſt ſay, Mine idol hath done them, and my graven image, and my molten image hath commanded them. 6 Thou haſt heard, ſee all is; and will not ye declare *it?* I have ſhewed hee new things, from this time, even hidden hings, and thou didſt not know them. 7 They re created now, and not from the beginning, ven before the day when thou heardeſt them ot; leſt thou ſhouldeſt ſay, Behold, I knew hem. 8 Yea thou heardeſt not, yea thou neweſt not, yea from that time that thine ear as not opened: for I knew that thou wouldeſt al very treacherouſly, and waſt called a tranſ- reſſor from the womb. 9 For my names ſake ill I defer mine anger, and for my praiſe will refrain for thee, that I cut thee not off. 10 ehold, I have refined thee, but not with ſilver; have choſen thee in the furnace of affliction. 1 For mine own ſake, *even* for mine own ſake ill I do *it*; for how ſhould *my name* be polluted? d I will not give my glory unto another. 12 earken unto me, O Jacob, and Iſrael, my lled, I *am* he, I *am* the firſt, I alſo *am* the laſt. Mine hand alſo hath laid the foundation of e earth, and my right hand hath ſpanned the avens: *when* I call unto them they ſtand up gether. 14 All ye aſſemble yourſelves and ar: which among them hath declared theſe ings? the Lord hath loved him: he will do his aſure on Babylon, and his arm *ſhall be on* the aldeans. 15 I, *even* I have ſpoken, yea I ve called him: I have brought him, and he ll make his way proſperous. 16 Come ye r unto me, hear ye this, I have not ſpoken ſecret from the beginning, from the time that was, there *am* I: and now the Lord God and Spirit hath ſent me. 17 Thus ſaith the rd thy redeemer, the holy One of Iſrael, I *am* Lord thy God which teacheth thee to pro- which leadeth thee by the way *that* thou uldeſt go. 18 O that thou hadſt hearkened my commandments: then had thy peace as a river, and thy righteouſneſs as the es of the ſea; 19 Thy ſeed alſo had been as ſand, and the off-ſpring of thy bowels like gravel thereof; his name ſhould not have been cut off, nor deſtroyed from before me. 20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of ſinging declare ye, tell this, utter it *even* to the end of the earth: ſay ye, The Lord hath redeemed his ſervant Jacob. 21 And they thirſted not *when* he led them through the deſarts: he cauſed the waters to flow out of the rock for them; he clave the rock alſo and the waters guſhed out. 22 *There is* no peace, ſaith the Lord, unto the wicked.

And are come forth out of the Waters of Judah] The Derivation of Poſterity from the Head of a Family, is often compared to the Streams that iſſue forth from a Spring or Fountain. See *Numb.* xxiv. 7. *Pſ.* lxviii. 26. *Prov.* v. 16, 18.

Thou haſt heard, ſee all this, and will not ye declare it?] The *old* Tranſlation publiſhed under *Henry* VIII. has given the Senſe of the Words very perſpicuouſly, thus, *Thou heardeſt it* [before] *and behold it is come to paſs: And ſhall not ye yourſelves confeſs the ſame?* Some render the Words thus, *If thou haſt heard, foretel all this: Would you not have declared it?* i. e. would not your Idols have given out Prophecies concerning theſe Things, if they had foreknown them?

For I knew that thou wouldeſt deal very treacherouſly] The Senſe ſeems imperfect before theſe Words, which, ſays *Lowth*, may be thus ſupplied: *I did foreſhew thee theſe Things, becauſe I knew thou wouldeſt deal treacherouſly.* The Verb *Bagad* does properly ſignify a Wife being unfaithful to her Huſband: See *Jer.* iii. 20. and from thence it is applied to the Sin of Idolatry, which is often ſtiled *ſpiritual Whoredom*, as being a Breach of that Covenant which the *Jews* made with God, as their King and Huſband. See *Jer.* iii. 14. *Iſa.* liv. 5.

And now the Lord God, and his Spirit hath ſent me] The foregoing Part of the Verſe ſhews, that the Words are ſpoken by God; and ſince it is here affirmed, That the *Lord God hath ſent him*, we can underſtand the Words of no other but the *Second Perſon of the Bleſſed Trinity*, who was ſent into the World by his Father, and was anointed to his prophetical Office by the Holy Spirit: See Ch. xi. 2. xlii. 1. lxi. 1. Compare *Zech.* ii. 10, 11. Here, indeed, only the Divine Nature of the Son of God is directly ſpoken of; but it is uſual in Scripture to apply that to one Part of his Nature, which properly belongs to another, becauſe of the *Communication of Properties*, as the School-men term it. Thus St. *Paul* ſaith, that the *Jews tempted Chriſt in the Wilderneſs*, 1 Cor. x. 9. meaning the *Logos*, who afterward aſſumed Human Nature, and was called the *Chriſt*. It need not ſeem ſtrange that *Chriſt* is introduced ſpeaking theſe Words: For we find many other Texts which are ſpoken of God in the *Old Teſtament*, applied to *Chriſt* in the *New*; to ſhew us, that almoſt all the Prophecies in the *Old Teſtament*, relate to the Times of the Goſpel, and are to receive their utmoſt Completion then. And this will ſtill appear more probable, if we conſider, that ſeveral Paſſages in this Chapter, as well as the general Strain of theſe Prophecies concerning the Reſtoration of *Iſrael*, have a plain Aſpect upon ſome farther Reſtoration of the Church in the latter Times, and its Deliverance from that *myſtical Babylon* deſcribed in the *Revelations*. See Ch. xlv. 20, 22, 23.

CHAP. XLIX.

Chriſt *ſent to the* Gentiles. *God's Love to the Church.*

Ver. 1. LIſten, O iſles, unto me, and hearken ye people from far. The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name. 2 And he hath made my mouth like a ſharp ſword, in the ſhadow of his hand hath he hid

me, and made me a poliſhed ſhaft, in his quiver hath he hid me, 3 And ſaid unto me, Thou *art* my ſervant, O Iſrael, in whom I will be glorified. 4 Then I ſaid, I have laboured in vain, I have ſpent my ſtrength for naught, and in vain, *yet* ſurely my judgment *is* with the Lord, and my work with my God. 5 And now, ſaith the Lord that formed me from the womb *to be* his ſervant, to bring Jacob again to him, Though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord, and my God ſhall be my ſtrength. 6 And he ſaid, It is a light thing that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth. 7 Thus ſaith the Lord the redeemer of Iſrael, *and* his holy One, to him whom man deſpiſeth, to him whom the nation abhorreth, to a ſervant of rulers, Kings ſhall ſee and ariſe, princes alſo ſhall worſhip, becauſe of the Lord that is faithful, *and* the holy One of Iſrael, and he ſhall chooſe thee. 8 Thus ſaith the Lord, In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee: and I will preſerve thee, and give thee for a covenant of the people, to eſtabliſh the earth, to cauſe to inherit the deſolate heritages, 9 That thou mayeſt ſay to the priſoners, Go forth; to them that *are* in darkneſs, Shew yourſelves: they ſhall feed in the ways, and their paſtures ſhall *be* in all high places. 10 They ſhall not hunger nor thirſt, neither ſhall the heat nor ſun ſmite them: for he that hath mercy on them ſhall lead them, even by the ſprings of water ſhall he guide them. 11 And I will make all my mountains a way, and my high-ways ſhall be exalted. 12 Behold, theſe ſhall come from far: and lo, theſe from the north and from the weſt, and theſe from the land of Sinim. 13 Sing, O heavens, and be joyful, O earth, and break forth into ſinging, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. 14 But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me. 15 Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee. 16 Behold, I have graven thee upon the palms of *my* hands, thy walls are continually before me. 17 Thy children ſhall make haſte; thy deſtroyers, and they that made thee waſte ſhall go forth of thee. 18 Lift up thine eyes round about, and behold, all theſe gather themſelves together *and* come to thee: *as* I live, ſaith the Lord, thou ſhalt ſurely clothe thee with them all, as with an ornament, and bind them *on thee* as a bride *doth*. 19 For thy waſte and thy deſolate places, and the land of thy deſtruction ſhall even now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up ſhall be far away. 20 The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place *is* too ſtrait for me: give place to me that I may dwell. 21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone,
theſe, where *had* they *been*? 22 Thus ſaith th
Lord God, Behold, I will lift up mine hand t
the Gentiles, and ſet up my ſtandard to the peo
ple: and they ſhall bring thy ſons in *their* arms
and thy daughters ſhall be carried upon *thei*
ſhoulders. 23 And kings ſhall be thy nurſing
fathers, and their queens thy nurſing mothers
they ſhall bow down to thee *with* their face to
ward the earth, and lick up the duſt of thy fee
and thou ſhalt know that I *am* the Lord: fo
they ſhall not be aſhamed that wait for me. 2
Shall the prey be taken from the mighty, or th
lawful captive delivered? 25 But thus ſaith th
Lord, Even the captives of the mighty ſhall b
taken away, and the prey of the terrible ſhall b
delivered: for I will contend with *him* that co
tendeth with thee, and I will ſave thy childre
26 And I will feed them that oppreſs the
with their own fleſh, and they ſhall be drunk
with their own blood, as with ſweet wine: a
all fleſh ſhall know that I the Lord *am* thy
viour and thy redeemer, the mighty one
Jacob.

The Prophet returns to the ſame Subject he had b
diſcourſing upon, from Ch. xli. to the End of
xlvith; and takes Occaſion from the Return of
Jewiſh Captivity, which he had clearly foretold, V
20. of the foregoing Chapter, to foreſhew the gr
Enlargement of the Church in After-times, and
Coming in of the Fulneſs of the *Gentiles*.

Though Iſrael be not gathered, yet I ſhall be glori
&c.] There is a various Reading in the *Hebrew*
this Verſe, which produces a different Senſe, accord
as the Particle *Lo* is read with an *Aleph* or a *Vau*.
follow the firſt Reading, which our Tranſlators pre
the Senſe is, That altho' *Chriſt*'s Miniſtry be un
ceſsful in gathering the *Jews* into the Church; yet
Preaching of his Apoſtles ſhould meet with better Suc
among the *Gentiles*, and ſhould enlighten thoſe
dwell in the remoteſt Parts the World. If we fol
the other Reading, the Words will import, That
hath ordained *Chriſt to be a Light to the Gentiles*,
well as the Glory of his People Iſrael. Theſe W
are applied by St. *Paul* to the Preaching of *Chriſt*
the *Gentiles*, Acts xiii. 47. xxvi. 23. and cannot
any Shew of Probability be underſtood of *Iſaiah*, w
ever *Grotius* or others pretend.

Thus ſaith the Lord, the Redeemer of Iſrael, and
holy One, to him whom Man deſpiſeth, &c.]
Words deſcribe the wonderful Progreſs of the Go
from ſmall Beginnings; that the Author of it,
being the Contempt of all the Great Men of
World, ſhould come to be the Object of their A
ration. See Ver. 23. This may in a lower Senſe
underſtood of that Regard which *Cyrus* and other
ceeding Monarchs had for the *Jewiſh* Nation and T
ple; whereas during their Captivity they had been
Scorn of all their Neighbours. See *Pſ*. lxxix. 4.
ii. 15. *Dan*. ix. 16.

The following eight or ten Verſes are generally
terpreted to ſignify the Goſpel-Times, and the Sta
the Church under that Diſpenſation.

For thy waſte and thy deſolate Places, and the L
of thy Deſtruction, ſhall even now be too narrow by
ſon of the Inhabitants] This muſt be underſtood ei
of the Acceſſion of the *Gentiles* into the Church;
Ver. 22, 23. typified by *Judea*, repeopled after it
lain deſolate; ſee Ver. 8. or elſe we may ſuppoſe
Words point at ſome future Reſtoration of the *J*
Nation: For we do not find the Catalogues of
that returned, recorded in *Ezra* and *Nehemiah*, to
ſwer this Prophecy: Nor did the *Jews* repoſſeſs
whole Extent of *Paleſtine* after the Captivity, or
that Figure in the World which they had done in
mer Times, and eſpecially before the Separation o
Ten Tribes.

Then ſhalt thou ſay in thine Heart, who hath begotten theſe?—Thus ſaith the Lord God, Behold, I will ift up my Hand to the Gentiles, &c.] In the firſt Sentence *Jeruſalem* is repreſented as in a Surprize, to find herſelf on a ſudden repleniſhed with Inhabitants, after an utter Deſolation: And in the latter, an Account is given of this miraculous Change, *viz.* that God would put in the Hearts of the *Gentiles*, whither the *Jews* were led Captives, to ſend them home again with all neceſſary Proviſions for their Journey; ſee *Ezra* i. 4. This may yet receive a further Accompliſhment: Compare Ch. xi. 12. lx. 4.

And Kings ſhall be thy Nurſing-Fathers, and their Queens thy Nurſing-Mothers] *Cyrus*, *Artaxerxes*, and other *Perſian* Monarchs, ſhewed ſignal Favour to the *Jews*; and *Eſther*, *Darius*'s Queen, one of their own Countrywomen, ſaved the Nation from utter Deſtruction. But this Prophecy was more remarkably fulfilled in the Favours which *Conſtantine* and his Mother *Helen*, and other Chriſtian Princes and Princeſſes have hewn to the Church, taking it into their Protection, d ſheltering it under their Government: Compare *Numb.* xi. 12.

CHAP. L.

God encourages his People ſtill to depend upon him. The Prophet's Commiſſion to publiſh the glad Tidings of Redemption.

er. 1. THUS ſaith the Lord, Where *is* the bill of your mothers divorcement hom I have put away? or which of my credi ors *is it*, to whom I have ſold you? Behold, r your iniquities have you ſold yourſelves, nd for your tranſgreſſions is your mother put ay. 2 Wherefore when I came, *was there* o man? when I called *was there* none to an er? is my hand ſhortned at all, that it cannot deem? or have I no power to deliver? behold, my rebuke I dry up the ſea: I make the vers a wilderneſs: their fiſh ſtinketh, becauſe re *is* no water, and dieth for thirſt. 3 I ath the heavens with blackneſs, and I make kcloth their covering. 4 The Lord God hath ven me the tongue of the learned, that I ſhould now how to ſpeak a word in ſeaſon to *him that* weary: he wakeneth morning by morning: wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I s not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks them that plucked off the hair: I hid not my ce from ſhame and ſpitting, 7 For the Lord God ll help me, therefore ſhall I not be confound : therefore have I ſet my face like a flint, and know that I ſhall not be aſhamed. 8 *He is* ar that juſtifieth me, who will contend with ? let us ſtand together: who *is* mine adver y? let him come near to me. 9 Behold, the rd God will help me, who *is* he *that* ſhall ndemn me? lo, they all ſhall wax old as a rment: the moth ſhall eat them up. 10 Who among you that feareth the Lord, that obey the voice of his ſervant, that walketh *in* kneſs, and hath no light? let him truſt in name of the Lord, and ſtay upon his God. Behold, all ye that kindle a fire, that com *yourſelves* about with ſparks: walk in the ht of your fire, and in the ſparks *that* ye have dled. This ſhall ye have of mine hand, ye ll lie down in ſorrow.

here is the Bill of your Mother's Divorcement, whom I put away] The Covenant which God made with his People is commonly repreſented under the Notion of a Marriage-Contract. In Alluſion to this Notion, God demands of the Captives who deſpaired of his Mercy, (ſee Ch. xlix. 14.) to produce the Bill of Divorce which he had given to their Mother: Whereas on the contrary, he was ready to receive her, whenever ſhe ſhould return from her Idolatries, and other Iniquities. See *Jer.* iii. 1.

Or which of my Creditors is it, to whom I have ſold you] Thoſe that were poor uſed to ſell their Children, and ſometimes themſelves, to their Creditors, for the Diſcharge of their Debts. See *Exod.* xxi. 7. *Nehem.* v. 5. *Lev.* xxv. 39. The ſame Power, Maſters had over their Servants, *Matt.* xviii. 25. God tells them he had no Occaſion to exerciſe ſuch a Power, but it was owing to their own Sins, that they were made Slaves to foreign Nations: Compare Ch. lii. 3. *Pſ.* xliv. 12.

Wherefore, when I came, was there no Man?] How comes it to paſs, ſaith God, that when I ſent Meſſages to you by my Servants, there was no Man would take any Notice of them? See *Jer.* xxx. 15. In the ſame Senſe *Chriſt* is ſaid to *come and preach Peace*, that is, by his Apoſtles and Miniſters, *Eph.* ii. 17.

He wakeneth Morning by Morning, he wakeneth my Ear to hear as the Learned] Every Morning he putteth me in Mind of the Diſcharge of my Office, as Maſters rouze up their Scholars betimes to hear their Leſſons. The Words may be rendered, *He wakeneth mine Ear to hear, as Scholars* [are awakened]. For the *Hebrew Limmudim* ſignifies both Teachers and Diſciples; and it is taken in the latter Senſe by our Tranſlators, Ch. viii. 16. If we take the Words in this Senſe, the Phraſe which is tranſlated, *The Tongue of the Learned*, in the foregoing Sentence, will ſignify a *docile* or *teachable Tongue*, which obeys the Dictates of its Inſtructor: See the following Verſe.

I gave my Back to the Smiters] The Prophets generally met with very ill Treatment from Men of their own Times. See *Acts* vii. 52. And tho' we have no particular Account of *Iſaiah*'s Sufferings, yet it appears from this Verſe, that his Lot was no better than that of his Brethren; and the *Jews* have a Tradition, that he was at laſt ſawn aſunder by the Command of King *Manaſſeh*. The Expreſſions of this Verſe were literally fulfilled in *Chriſt*. See *Matt.* xxvi. 67. xxvii. 26.

CHAP. LI.

An Exhortation to the pious Perſons in Captivity, ſtill to rely on the Promiſes of God, which ſhall be eminently fulfilled in Chriſt. Proofs of God's Power and Goodneſs. The Miſeries of Jeruſalem *bewailed.*

Ver. 1. HEarken to me, ye that follow after righteouſneſs, ye that ſeek the Lord: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged. 2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him alone, and bleſſed him, and increaſed him. 3 For the Lord ſhall comfort Zion: he will comfort all her waſte places, and he will make her wilderneſs like Eden, and her deſart like the garden of the Lord; joy and gladneſs ſhall be found therein, thankſgiving, and the voice of melody. 4 Hearken unto me my people, and give ear unto me, O my nation: for a law ſhall proceed from me, and I will make my judgment to reſt for a light of the people. 5 My righteouſneſs is near: my ſalvation is gone forth, and mine arms ſhall judge the people: the iſles ſhall wait upon me, and on mine arms ſhall they truſt. 6 Lift up your eyes to the heavens, and look upon the

earth beneath: for the heavens ſhall vaniſh away
like ſmoak, and the earth ſhall wax old like a
garment, and they that dwell therein ſhall die in
like manner: but my ſalvation ſhall be for ever,
and my righteouſneſs ſhall not be aboliſhed. 7
Hearken unto me, ye that know righteouſneſs,
the people in whoſe heart *is* my law, fear ye
not the reproach of men, neither be ye afraid of
their revilings. 8 For the moth ſhall eat them
up like a garment, and the worm ſhall eat them
like wool: but my righteouſneſs ſhall be for
ever, and my ſalvation from generation to generation.
9 Awake, awake, put on ſtrength, O
arm of the Lord; awake, as in the antient days,
in the generations of old. *Art* thou not it that
hath cut Rahab, *and* wounded the dragon? 10
Art thou not it which hath dried the ſea, the
waters of the great deep, that hath made the
depths of the ſea a way for the ranſomed to paſs
over? 11 Therefore the redeemed of the Lord
ſhall return, and come with ſinging unto Zion,
and everlaſting joy *ſhall be* upon their head: they
ſhall obtain gladneſs and joy, *and* ſorrow and
mourning ſhall flee away. 12 I, *even* I *am* he
that comforteth you: who *art* thou, that thou
ſhouldeſt be afraid of a man *that* ſhall die, and
of the ſon of man *which* ſhall be made *as* graſs?
13 And forgetteſt the Lord thy maker, that hath
ſtretched forth the heavens, and laid the foundations
of the earth? and haſt feared continually
every day, becauſe of the fury of the oppreſſor,
as if he were ready to deſtroy? and where *is* the
fury of the oppreſſor? 14 The captive exile
haſteneth that he may be looſed, and that he
ſhould not die in the pit, nor that his bread
ſhould fail. 15 But I *am* the Lord thy God,
that divided the ſea, whoſe waves roared: the
Lord of hoſts *is* his name. 16 And I have put
my words in thy mouth, and have covered thee
in the ſhadow of mine hand, that I may plant
the heavens, and lay the foundations of the earth,
and ſay unto Zion, Thou *art* my people. 17
Awake, awake, ſtand up, O Jeruſalem, which
haſt drunk at the hand of the Lord the cup of
his fury; thou haſt drunken the dregs of the cup
of trembling, *and* wrung *them* out. 18 *There is*
none to guide her among all the ſons *whom* ſhe
hath brought forth: neither *is there any* that taketh
her by the hand, of all the ſons *that* ſhe
hath brought up. 19 Theſe two *things* are
come unto thee: who ſhall be ſorry for thee?
deſolation, and deſtruction, and the famine and
the ſword: by whom ſhall I comfort thee? 20
Thy ſons have fainted, they lie at the head of
all their ſtreets as a wild bull in a net: they are
full of the fury of the Lord, the rebuke of thy
God. 21 Therefore hear now this, thou afflicted,
and drunken, but not with wine. 22
Thus ſaith thy Lord the Lord, and thy God *that*
pleadeth the cauſe of his people, Behold, I
have taken out of thine hand the cup of trembling,
even the dregs of the cup of my fury,
thou ſhalt no more drink it again. 23 But I
will put it into the hand of them that afflict thee:
which have ſaid to thy ſoul, Bow down, that
we may go over: and thou haſt laid thy body as
the ground, and as the ſtreet to them that went
over.

For a Law ſhall proceed from me, and I will mak
my Judgment to reſt for a Light of the People] Th
latter Part of the Sentence may more properly be ren-
dered, *I will cauſe my Judgment to break forth for*
Light to the People: For the Verb *Ragang*, as many
other *Hebrew* Words, has two contrary Significations
and ſignifies both to *reſt* and to *break forth*. To thi
Senſe it may moſt conveniently be expounded, *Jer*
xlix. 19. where our Tranſlation reads, quite contrar
to the Deſign of the Place, *I will make him ſudden*
run away from her. Whereas the Scope of the Tex
requires the Words to be thus rendered, *I will ſti*
him up, and make him run upon (or ſeize upon) *her*
But to return to the Text before us: The Prophe
ſpeaks of ſuch a Law as ſhould break forth and enlighte
the moſt diſtant People, expreſſed by the *Iſles* in th
next Verſe, which can be no other than the Goſpe
as will plainly appear by comparing this Text wit
Chapter xlii. 4, 6. where it is ſaid that *Chriſt* is or
dained *to be a Light to the Gentiles, to ſet Judgment*
the Earth, and that *the Iſles ſhould wait for his Law*.

Theſe two Things are come upon thee — Deſolation an
Deſtruction, and the Famine, and the Sword] *Abraha*
à Schultens, in his *Obſervations* upon *Job*, remarks th
the *Hebrew* Word *Shôd*, *Deſolation*, is properly uſed
Famine: See *Job* v. 22. So that *Deſolation and F*
mine, Deſtruction and the Sword, are equivalent Term
and are the two Evils here mentioned. To make t
Senſe plainer, he thus tranſlates the Word, *Thoſe t*
Things are come upon thee — Deſolation and Deſtructio
even the Famine and the Sword: The *Copulative* Part
cle being ſometimes uſed by way of Explanation.
1 *Sam*. xxviii. 3. *They buried him in Ramah, even*
his own City: Where it is in the *Hebrew*, and in h
own City: See likewiſe 1 *Sam*. xvii. 40.

Thy Sons have fainted, they lie at the Head of all
Streets, like a wild Bull in a Net, &c.] A Deſcri
tion of the miſerable Condition of the City when
was juſt taken by the Enemy, and the choiceſt M
for Youth and Courage lay weltering in their Blood
every Street, ſtruggling for Life, like a wild B
taken in a Toil, and ſinking under the Weight
God's Wrath. When God delivered up *Hezekiah* in
the Hands of his Enemies, he is ſaid to *ſpread his N*
upon him, Ezek. xii. 13. xvii. 20.

Thou ſhalt no more drink it again] Some render
Words, *Thou ſhalt no longer drink thereof*: Compa
Ezek. xxxix. 28. If we follow the common Tranſ
tion, and underſtand this of *Jeruſalem*, it muſt mea
that ſuch a Judgment ſhall not come upon it again
ſeveral Ages; a long *Continuance* being often ſtiled
the *Hebrew*, *for ever*. But by comparing this Ve
with Ver. 16. and with Ch. liv. 9. we may conclu
that this Prophecy hath a further Proſpect upon a n
State or Reſtoration of the *Jews*, which is ſtill to
expected. See Ch. xxxv. 8, 9. lii. 1. lx. 15. a
lxii. 8.

CHAP. LII.

The Prophet congratulates Jeruſalem *upon her R*
ſtoration after the Captivity; in which he h
an Eye to the Renovation of the Church un
the Goſpel. Chriſt*'s State of Humiliation*
Sufferings, his Glory, and the Advantage
Believers from thence.

Ver. 1. AWake, awake, put on thy ſtreng
O Zion, put on thy beautiful g
ments, O Jeruſalem the holy city: for hencefo
there ſhall no more come into thee the unc
cumciſed, and the unclean. 2 Shake thy
from the duſt: ariſe, *and* ſit down, O Jeru
lem: looſe thyſelf from the bands of thy ne
O captive daughter of Zion. 3 For thus ſa
the Lord, Ye have ſold yourſelves for noug
and ye ſhall be redeemed without money.
For thus ſaith the Lord God, My people w

down aforetime into Egypt to ſojourn there, and
the Aſſyrian oppreſſed them without cauſe. 5
Now therefore, what have I here, ſaith the Lord,
that my people is taken away for nought? they
that rule over them, make them to howl, ſaith
the Lord, and my name continually every day *is*
blaſphemed. 6 Therefore my people ſhall know
my name: therefore *they ſhall know* in that day,
that I *am* he that doth ſpeak, behold, *it is* I. 7
How beautiful upon the mountains are the feet
of him that bringeth good tidings, that publiſh-
th peace, that bringeth good tidings of good,
that publiſheth ſalvation, that ſaith unto Zion,
Thy God reigneth! 8 Thy watchmen ſhall lift
p the voice, with the voice together ſhall they
ng: for they ſhall ſee eye to eye, when the
Lord ſhall bring again Zion. 9 Break forth
nto joy, ſing together ye waſte places of Jeru-
lem: for the Lord hath comforted his people,
e hath redeemed Jeruſalem. 10 The Lord
ath made bare his holy arm in the eyes of all
he nations, and all the ends of the earth ſhall ſee
he ſalvation of our God. 11 Depart ye, de-
art ye, go ye out from thence, touch no un-
lean *things*, go ye out of the midſt of her; be
e clean, that bear the veſſels of the Lord. 12
or ye ſhall not go out with haſte, nor go by
ight: for the Lord will go before you: and the
od of Iſrael will be your rereward. 13 Behold,
y ſervant ſhall deal prudently, he ſhall be ex-
ted and extolled, and be very high. 14 As
any as were aſtonied at thee; (his viſage was
marred more than any man, and his form
ore than the ſons of men) 15 So ſhall he
inkle many nations, the kings ſhall ſhut their
ouths at him: for *that* which had not been
d them ſhall they ſee; and *that* which they
d not heard, ſhall they conſider.

You have ſold yourſelves for nought, and ye ſhall be
emed without Money] *For your Iniquities you ſold*
rſelves, Ch. l. 1. So fooliſh a Bargain you made,
to venture the parting with your Liberty, only to
joy your Sins and idolatrous Cuſtoms: You received
valuable Conſideration, when you thus enſlaved
rſelves; and therefore to make the Sale and the Re-
mption correſpondent to each other, you ſhall be
cued out of this Oppreſſion *gratis*, which I will do
Cyrus: See Ch. xlv. 13. The Words, in the my-
al Senſe, may fitly be applied to the miſerable Cap-
ity to which Sinners enſlave themſelves, and the Free-
m of that Redemption which Chriſt wrought for them.
mpare 1 *Pet.* i. 18. *Rom.* iii. 24.

How beautiful upon the Mountains are the Feet of him
t bringeth glad Tidings, &c.] A Poetical Deſcrip-
n of the Meſſenger who firſt brought the good News
Cyrus's Decree for the People's Return home; whom
Watchmen, mentioned Ver. 8. are ſuppoſed to deſcry
off upon the Tops of the Mountains, making all
ſte to publiſh this happy News; a ſignal Inſtance of
d's over-ruling Providence, and of the peculiar Care
hath for his Church. This Text is very fitly ap-
d by St. *Paul* to the firſt Preachers of the Goſpel,
. x. 15. the very Word importing *good Tidings* of
ce and Salvation, whereby the Kingdom of God
erected among Men. Accordingly we may ob-
e, that thoſe *Pſalms* wherein we find that Expreſ-
, *The Lord reigneth*, are by the Generality of
erpreters, both *Jewiſh* and *Chriſtian*, expounded
the Times of the *Meſſias*. See *Pſ.* xciii. xcvi.
ii.

Behold my Servant ſhall deal prudently] Or, *ſhall*
ſper, as the Margin reads, more agreeably to what
ws. Here begins a new Section [The *Chaldee* Paraphraſe underſtands the Perſon ſpoken of here, and to the End of the following Chapter, to be the *Meſſias*,] which contains ſo clear a Prophecy of the *Sufferings of Chriſt, and the Glory that ſhould follow*, that all *Chriſtians* forſake *Grotius* here, even thoſe that too ſervilely copy after him in other Places, and think that this Prophecy can be applied to none but *Chriſt*, who is here called God's *Servant* in an eminent Senſe. See Note on Ch. xlii. 1.

CHAP. LIII.

A Deſcription of our Saviour's Sufferings.

Ver. 1. WHO hath believed our report?
and to whom is the arm of the
Lord revealed? 2 For he ſhall grow up before
him as a tender plant, and as a root out of a dry
ground: he hath no form nor comelineſs: and
when we ſhall ſee him, *there is* no beauty that
we ſhould deſire him. 3 He is deſpiſed and re-
jected of men, a man of ſorrows, and acquainted
with grief: and we hid as it were our faces from
him; he was deſpiſed, and we eſteemed him
not. 4 Surely he hath borne our griefs, and
carried our ſorrows: yet we did not eſteem him
ſtricken, ſmitten of God, and afflicted. 5 But
he *was* wounded for our tranſgreſſions, he was
bruiſed for our iniquities: the chaſtiſement of
our peace *was* upon him, and with his ſtripes we
are healed. 6 All we like ſheep have gone
aſtray: we have turned every one to his own
way, and the Lord hath laid on him the iniquity
of us all. 7 He was oppreſſed, and he was af-
flicted, yet he opened not his mouth: he is
brought as a lamb to the ſlaughter, and as a
ſheep before her ſhearers is dumb, ſo he openeth
not his mouth. 8 He was taken from priſon
and from judgment: and who ſhall declare his
generation? for he was cut off out of the land
of the living: for the tranſgreſſion of my people
was he ſtricken. 9 And he made his grave with
the wicked, and with the rich in his death, be-
cauſe he had done no violence, neither *was any*
deceit in his mouth. 10 Yet it pleaſed the Lord to
bruiſe him, he hath put *him* to grief: when thou
ſhalt make his ſoul an offering for ſin, he ſhall
ſee *his* ſeed, he ſhall prolong *his* days, and the
pleaſure of the Lord ſhall proſper in his hand.
11 He ſhall ſee of the travail of his ſoul, *and*
ſhall be ſatisfied: by his knowledge ſhall my
righteous ſervant juſtify many: for he ſhall bear
their iniquities. 12 Therefore will I divide him
a portion with the great, and he ſhall divide the
ſpoil with the ſtrong: becauſe he hath poured
out his ſoul unto death: and he was numbered
with the tranſgreſſors, and he bare the ſin of
many, and made interceſſion for the tranſgreſ-
ſors.

Who hath believed our Report] This is ſpoken in the Perſon of *Chriſt* and his Apoſtles: Who, ſay they, among our own Countrymen, hath believed our Preaching or Doctrine? So the Word *Shemuah* ſignifies, Ch. xxviii. 9. And altho' God hath ſhewed ſuch viſible Tokens of his Power, (compare Ch. lii. 10.) in thoſe Miracles by which he hath given Teſtimony to our Miſſion; yet how few of our Nation hath been convinced by them? Compare *John* xii. 37, 38. *Rom.* x. 16.

For he ſhall grow up before him as a tender Plant, and as a Root out of a dry Ground] The Prophet aſſigns a Cauſe for the *Jews* rejecting *Chriſt*, viz. the

Meanneſs of his outward Appearance. The *Meſſias* is elſewhere deſcribed under the Reſemblance of a *Branch* or *Cion*, growing out of the Stem or Stock of *David*: See Ch. xi. 1. *Jer.* xxiii. 5. But here he is reſembled to a little *Sucker*, the literal Interpretation of the Word *Ijonek*; and to a Branch growing out of a *dry Ground*, which looks withered, and does not promiſe either Life or Fruit. The Word *Shoreſh*, *Root*, ſhould rather be tranſlated *Branch* or Shoot. See Ch. xi. 10.

He hath no Form nor Comelineſs, &c.] The Meanneſs of his outward Circumſtances, eſpecially when he came to be condemned as a Malefactor, made his Perſon appear deſpicable. Compare Ch. lii. 14. From this Text *Juſtin Martyr*, *Clemens Alexandrinus*, *Tertullian*, and others of the antient Fathers, conclude our Saviour's Perſon to have been deformed; an Opinion, in my Judgment, ſays *Lowth*, not at all probable. In the fourth and following Centuries, a quite contrary Notion was advanced by St. *Jerom* and others, *viz.* That *Chriſt* was a Perſon of extraordinary Comelineſs; which they grounded chiefly upon that Place of the xlvth *Pſalm*, Ver. 3. *Thou art fairer than the Children of Men*, &c. From theſe two contrary Opinions we may conclude, that the making or ſetting up the *Image* or the *Picture of Chriſt*, was no Part of religious Worſhip in the early Ages of Chriſtianity, or elſe there would have remained ſome more certain Tradition concerning his outward Shape or Perſon.

And who ſhall declare his Generation] Who can declare the Wickedneſs of the Men of that Generation, who cut off this innocent Perſon in ſo unjuſt a Manner? The *Hebrew* Word *Dôr* often ſignifies the Men of ſuch an Age or Place. See *Gen.* vii. 1. *Deut.* xxxii. 5, 20. *Pſ.* lxxviii. 8. in the ſame Senſe is γενεὰ, *Generation*, frequently uſed in the *New Teſtament*, particularly *Matt.* xii. 45. xxiii. 36. Some Commentators unſtand this Text of *Chriſt's eternal Generation*; but then I conceive, ſays *Lowth*, the Word in the *Hebrew* ſhould have been *Toledoth*.

CHAP. LIV.

The Increaſe and Glory of the Church foretold.

Ver. 1. SING O barren, thou *that* didſt not bear; break forth into ſinging, and cry aloud thou *that* didſt not travail with child: for more *are* the children of the deſolate, than the children of the married wife, ſaith the Lord. 2 Enlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes. 3 Thou ſhalt break forth on the right hand and on the left; and thy ſeed ſhall inherit the Gentiles: and make the deſolate cities to be inhabited. 4 Fear not, for thou ſhalt not be aſhamed: neither be thou confounded, for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more. 5 For thy maker *is* thine huſband, (the Lord of hoſts *is* his name) and thy redeemer the holy One of Iſrael, the God of the whole earth ſhall he be called. 6 For the Lord hath called thee as a woman forſaken and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God. 7 For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. 8 In a little wrath I hide my face from thee, for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy redeemer. 9 For this *is as* the waters of Noah unto me: for *as* I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. 10 For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee. 11 Oh thou afflicted, toſſed with tempeſt *and* not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſaphires. 12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones. 13 And all thy children *ſhall be* taught of the Lord, and great *ſhall be* the peace of thy children. 14 In righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion, for thou ſhalt not fear; and from terror, for it ſhall not come near thee. 15 Behold, they ſhall ſurely gather together, *but* no by me: whoſoever ſhall gather together againſ thee, ſhall fall for thy ſake. 16 Behold, I have created the ſmith that bloweth the coals in th fire, and that bringeth forth an inſtrument fo his work, and I have created the waſter to deſtroy. 17 No weapon that is formed againſ thee, ſhall proſper; and every tongue *that* ſhal riſe againſt thee in judgment, thou ſhalt condemn. This *is* the heritage of the ſervants o the Lord, and their righteouſneſs *is* of me, ſait the Lord.

Sing, O barren, thou that didſt not bear] Or, *Tho haſt not borne* Children a great while: The Proph had deſcribed *Jeruſalem* during the Captivity, as a deſolate Woman, forſaken of her Huſband, and bereaved o her Children, Ch. xlix. 21. Compare Ch. xlii. Here he bids her rejoice and comfort herſelf after he Affliction, becauſe her Children ſhould be much mo numerous than they were in their moſt flouriſhing Condition. This cannot be literally true of the *Jewiſh* Na tion, who never made ſuch a Figure after the Capt vity, as they did in the Days of *David* and *Solomon* and conſequently, can only be imperfectly underſtoo of *Jeruſalem*, as ſhe was the Type of the Chriſti Church, according to St. *Paul*'s Expoſition of the Tex *Gal.* iv. 27. Expounding the Words to this Senſ they import, That the Church after her Spouſe, *Jeſ Chriſt*, was taken from her by Death, and ſhe left a diſconſolate forlorn Condition, and her Children O phans; ſee *John* xiv. 18. deſponding and comfortle *Luke* xxiv. 21. from ſuch mean and contemptible B ginnings, ſhould ſpread herſelf over the World, a will ſtill receive a further Enlargement, when the Fu neſs of the *Jews* and *Gentiles* is come in.

And thy Seed ſhall inherit the Gentiles, and make t deſolate Cities to be inhabited] This may be unde ſtood in a low Senſe, of the *Jews* enlarging their Bo ders by the Conqueſts of *Judas Maccabeus*, over th neighbouring Countries, 1 *Mac.* v. and their inhabiti thoſe Cities in *Judea* which had been left deſolate, may be, ever ſince the Captivity of the Ten Tribe but the Words do plainly imply the Enlargement the Church, by admitting the *Gentiles* within her Te ritories, and that the Minds of rude and barbaro Nations ſhould be cultivated with the Knowledge of t true God.

As I have ſworn that the Waters of Noah ſhould more cover the Earth; ſo have I ſworn that I would be wroth with thee] God's irrevocable Promiſe is el where called his Oath, tho' the Formality of Sweari was not uſed. See *Pſ.* cv. 11. lxxxix. 3. This ſole Promiſe which God here makes, muſt relate to ſuc Time when God will not afflict his People any mo and as it would not have been true, if it were appl to the *Jews* returning from *Babylon*, for their wh Nation and Government was afterward utterly rui by the *Romans*; ſo neither can it be made good, long as the preſent State of the World continues.

Behold, I will lay thy Stones with fair Colours] W re read of *Stones of divers Colours*, 1 Chron. xxix. 2. where the Word in the Original is the ſame as it is here, and probably means a Stone of a red or ſhining Colour. This and the next Verſe may in a qualified Senſe be applied to the rebuilding the City and Temple after the Captivity; but muſt have ſome further Meaning in it, if we compare it with that old Prophecy mentioned in *Tobit*, Ch. xiii. 16, 17. which Mr. *Mede* hath ſhewed muſt relate to the latter Times, and with *Rev.* xxi. 18, &c. The Church of *Chriſt*, and the Society of *Antichriſt*, are deſcribed as two Cities, the latter called *myſtical Babylon*, Rev. xvii. 5. the former, the *New and Heavenly Jeruſalem*, Rev. xxi. 2, 10. to diſtinguiſh it from the Earthly City of that Name, and is there deſcribed as *coming down from God*, and adorned with all thoſe Gifts and Graces which can render it glorious and durable, which are metaphorically repreſented under the Figure of a four-ſquare, ſolid and beautiful Structure, conſiſting all of Gold and precious Stones.

CHAP. LV.

The Prophet publiſhes the free Offers of Grace by the Goſpel.

Ver. 1. HO, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. 2 Wherefore do ye ſpend money for *that which is* not bread? and your labour for *that which* ſatisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your ſoul delight itſelf in fatneſs. 3 Incline your ear, and come unto me: hear, and your ſoul ſhall live, and I will make an everlaſting covenant with you, *even* the ſure mercies of David. 4 Behold, I have given him *for* a witneſs to the people, a leader and commander to the people. 5 Behold, thou ſhalt call a nation *that* thou knoweſt not, and nations *that* knew not thee ſhall run unto thee, becauſe of the Lord thy God, and for the holy One of Iſrael; for he hath glorified thee. 6 Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts *are* not your thoughts, neither *are* your ways my ways, ſaith the Lord. 9 For *as* the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts. 10 For as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater: So ſhall my word be that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper *in the thing* whereto I ſent it. 12 For ye ſhall go out with joy, and be led forth with peace: the mountains and the hills ſhall break forth before you into ſinging, and all the trees of the field ſhall clap *their* hands. 13 Inſtead of the thorn ſhall come up the fir-tree, and inſtead of the brier ſhall come up the myrtle-tree: and it ſhall be to the Lord for a name, for an everlaſting ſign *that* ſhall not be cut off.

Ho, every one that thirſteth, come to the Waters] The Divine Grace is often repreſented under the Emblem of Springs and Streams of Water; ſee Ch. xxx. 25. xliv. 3. In like Manner Divine Knowledge, the Food and Support of the Soul, is expreſſed by the Metaphors of Meat and Drink: See *John* vi. 27. and ſo to the End of the Chapter. Under this Metaphor the Prophet here exhorts Men to make uſe of thoſe Means of Inſtruction which the Goſpel ſo freely offers. *Chriſt* himſelf expounds the Words to this Senſe, *John* vii. 37.

Come ye, buy and eat, yea, come, buy Wine and Milk without Money and without Price] Buying ſometimes ſignifies in general, gaining or procuring any Thing. In this Senſe *Solomon* uſes the Word, when he bids us *buy the Truth, and ſell it not*, i. e. ſpare no Pains to learn it, *Prov.* xxiii. 23. See likewiſe *Rev.* iii. 18. It is added, *without Money and without Price*, to ſhew that divine Knowledge is of far greater Value than to be purchaſed with Money, being the Gift of God, and not to be obtained but by earneſt Prayer, and ſincere Endeavours. Compare *Ecclus.* li. 25, 26.

And I will make an everlaſting Covenant with you, even the ſure Mercies of David] The Goſpel is often called an *Everlaſting Covenant*; ſee Ch. xli. 8. *Jer.* xxxii. 40. l. 5. in Oppoſition to the Law, which was deſigned but for a Time, and was to give Way to a better. And by the Terms of this Covenant, God will fulfil thoſe Promiſes which he made to *David* of eſtabliſhing his Throne for ever; See 2 *Sam.* vii. 16. *Pſ.* lxxxix. 28. which will not be fully verified but in the *Meſſias*, of whoſe *Kingdom there ſhall be no End.* See *Acts* xiii. 34.

CHAP. LVI.

The Prophet exhorts to Sanctification, and inveighs againſt blind Watchmen.

Ver. 1. THUS ſaith the Lord, Keep ye judgment, and do juſtice: for my ſalvation *is* near to come, and my righteouſneſs to be revealed. 2 Bleſſed *is* the man *that* doeth this, and the ſon of man *that* layeth hold on it: that keepeth the ſabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the ſon of the ſtranger, that hath joined himſelf to the Lord, ſpeak, ſaying, The Lord hath utterly ſeperated me from his people: neither let the eunuch ſay, Behold, I *am* a dry tree. 4 For thus ſaith the Lord unto the eunuchs that keep my ſabbaths, and chooſe *the things* that pleaſe me, and take hold of my covenant: 5 Even unto them will I give in mine houſe, and within my walls, a place and a name better than of ſons and of daughters: I will give them an everlaſting name, that ſhall not be cut off. 6 Alſo the ſons of the ſtranger, that join themſelves to the Lord, to ſerve him, and to love the name of the Lord, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant: 7 Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer: their burnt-offerings and their ſacrifice, *ſhall be* accepted upon mine altar; for mine houſe ſhall be called an houſe of prayer for all people. 8 The Lord God, which gathereth the outcaſts of Iſrael, ſaith, Yet will I gather *others* to him, beſides thoſe that are gathered unto him. 9 All ye beaſts of the field, come to devour, *yea*, all the beaſts in the foreſt. 10 His watchmen *are* blind: they *are* all ignorant, they *are* all dumb dogs, they cannot bark; ſleeping, lying down, loving to ſlumber. 11 Yea, they *are* greedy dogs *which* can never have enough, and they *are* ſhepherds *that* cannot underſtand: they all look to their own way, every one for his gain, from his quarter. 12 Come ye, *ſay they*, I will fetch wine, and we will fill ourſelves with ſtrong drink, and to morrow ſhall be as this day, *and* much more abundant.

The Exhortations in this Chapter, to the 9th Verſe, are particularly directed to the *Jews* under Captivity, and to the *Proſelites* who were joined to them; many Strangers by converſing with the *Jews* who were diſperſed in foreign Countries, being perſuaded to embrace their Religion. The Prophet encourages the latter to hope, that God will accept them, tho' they cannot lay Claim to the Privileges the natural *Jews* valued themſelves ſo much upon. God tells them, Ver. 8. that he will in due Time add many other *Gentiles* to his Church, and make them one Body with the *Jews*; which Prediction plainly relates to the Times of the *Goſpel*.

That keepeth the Sabbath from polluting it] The Sabbath was ordained as a Sign or Token of God's Covenant with his People; ſee *Exod*. xxxi. 13. *Ezek*. xx. 12. Whereupon the Obſervation of it was the diſtinguiſhing Character of a *Jew*, by which he declared himſelf a Worſhipper of the True God, who created Heaven and Earth, and inſtituted the Sabbath as a Memorial of that Creation. The *keeping the Sabbath*, is a Precept here more particularly mentioned, becauſe it might be obſerved under the Captivity, when many other Ceremonial Laws, particularly thoſe concerning Sacrifice, could not.

Even to them will I give in my Houſe — a Place and a Name, better than that of Sons and of Daughters, &c.] *Eunuchs*, mentioned in the foregoing Verſe, were forbid *to enter into the Congregation of the Lord*, or join themſelves with the *Jews* in their publick Aſſemblies, *Deut*. xxiii. 1. Here God tells them the Time is coming, when theſe Reſtraints ſhall be taken off; the inward Endowments of the Soul ſhall be ſufficient to give pious Perſons a Title to the Communion of Saints, and their Names ſhall be written in *the Book of Life*, a more laſting Remembrance than Poſterity can entitle them to. See *Col*. iii. 11.

All ye Beaſts of the Field come to devour, yea, all the Beaſts of the Foreſt] A new Chapter ſhould have begun here; for this is a new Prophecy, ſetting forth, in the Remainder of this, and in the following Chapter, the Sins and Miſeries which uſhered in, and ended in the Captivity: When *Pharaoh Necho* firſt made the Land tributary, 2 *Kings* xxxiii. 33. then Bands of the *Chaldeans*, *Syrians*, *Ammonites*, and *Moabites* invaded it, *ibid*. Ch. xxiv. 2. and at laſt *Nebuchadnezzar* completed its Deſtruction: Compare the Expreſſions here with *Jer*. xii. 9. *Habak*. ii. 17.

CHAP. LVII.

The ſame Subject continued.

Ver. 1. THE righteous periſheth, and no man layeth *it* to heart; and merciful men *are* taken away, not conſidering that the righteous is taken away from the evil *to come*. 2 He ſhall enter into peace: they ſhall reſt in their beds, *each one* walking *in* his uprightneſs. 3 But draw near hither, ye ſons of the ſorcereſs, the ſeed of the adulterer, and the whore. 4 Againſt whom do ye ſport yourſelves? againſt whom make ye a wide mouth, *and* draw out the tongue? *are* ye not the children of tranſgreſſion, a ſeed of falſhood? 5 Enflaming yourſelves with idols under every green tree, ſlaying the children in the valleys under the clifts of the rocks? 6 Among the ſmooth ſtones of the ſtream *is* thy portion; they, they *are* thy lot: even to them haſt thou poured a drink-offering, thou haſt offered a meat-offering. Should I receive comfort in theſe? 7 Upon a lofty and high
mountain haſt thou ſet thy bed: even thither we
eſt thou up to offer ſacrifice. 8 Behind the do
alſo and the poſts haſt thou ſet up thy reme
brance: for thou haſt diſcovered *thyſelf to anot*
than me, and art gone up: thou haſt enlarg
thy bed, and made thee *a covenant* with the
thou lovedſt their bed where thou ſaweſt *it*.
And thou wenteſt to the king with ointme
and didſt increaſe thy perfumes, and didſt ſe
thy meſſengers afar off, and didſt debaſe *thyſ*
even unto hell. 10 Thou art wearied in t
greatneſs of thy way: *yet* ſaidſt thou not, Th
is no hope: thou haſt found the life of th
hand: therefore thou waſt not grieved. 11 A
of whom haſt thou been afraid or feared, t
thou haſt lied, and haſt not remembred me, n
laid *it* to thy heart? have not I held my pe
even of old, and thou feareſt not? 12 I will d
clare thy righteouſneſs, and thy works, for th
ſhall not profit thee. 13 When thou crieſt,
thy companies deliver thee, but the wind ſh
carry them all away; vanity ſhall take *them*: b
he that putteth his truſt in me, ſhall poſſeſs t
land, and ſhall inherit my holy mountain:
And ſhall ſay, Caſt ye up, caſt ye up, prepa
the way, take up the ſtumbling-block out of t
way of my people. 15 For thus ſaith the hi
and lofty One that inhabiteth eternity, wh
name is Holy, I dwell in the high and ho
place; with him alſo *that is* of a contrite a
humble ſpirit, to revive the ſpirit of the hu
ble, and to revive the heart of the contrite on
16 For I will not contend for ever, neither w
I be always wroth: for the ſpirit ſhould fail b
fore me, and the ſouls *which* I have made.
For the iniquity of his covetouſneſs was I wro
and ſmote him: I hid me, and was wroth, a
he went on frowardly in the way of his heart.
I have ſeen his ways and will heal him: I w
lead him alſo, and reſtore comforts unto hi
and to his mourners. 19 I create the fruit
the lips; peace, peace to *him that is* far off, a
to *him that is* near, ſaith the Lord, and I w
heal him. 20 But the wicked *are* like the tro
bled ſea, when it cannot reſt, whoſe waters c
up mire and dirt. 21 *There is* no peace, ſa
my God, to the wicked.

Among the ſmooth Stones of the Stream is thy Po
tion, &c.] The Words may be underſtood of the Alt
built there, or Stone Pillars erected for idolatrous Wo
ſhip, which they uſed to anoint with Oil, or pour o
their Offerings upon them, ſuch as the Text here me
tions: From whence came that Proverbial Speech, co
cerning a ſuperſtitious Man, *A Worſhipper of every ſhini*
Stone, mentioned by *Clem. Alexandrinus*; who ſuppo
theſe to be the moſt antient Monuments of Divi
Worſhip, and older than the Uſe of Statues and Image
for we find that *Jacob*, in Compliance with the th
received Practice, as it is likely, *ſet up a Pillar*
Bethel, and poured Oil upon it, Gen. xxvii. 18.

Upon a lofty and high Mountain haſt thou ſet t
Bed; even thither wenteſt thou up to offer Sacrifi
Sacrificing upon the High Places was an idolatro
Practice often taken Notice of, and conſequently t
Bed here mentioned, may moſt fitly be underſtood
ſuch a Bed as was uſed at Feaſts, and was prepar
for the Entertainment which was made with Part
the Oblation. Compare *Ezek*. xxiii. 31. *Amos* ii. 8.
was the Cuſtom of the *Jews*, as well as of the *R*
mans, to lie upon Beds or Couches at their Mea
ſee 1 *Sam*. xxviii. 23. *Am*. vi. 4. The ſame Cuſtom
mentioned in *Mark* vii. 4. and in other Places of t
Goſp

Goſpel, where the Engliſh reads, *He ſat down to Meat*, it is in the *Greek*, *he lay down*.

And ſhall ſay, Caſt ye up, caſt ye up, prepare the Way, &c.] Or, *It ſhall be ſaid*, or Orders ſhall be given: For the Verb *Active* is here uſed *impersonally*, as is frequent in other Places. The Words imply, that God will take Care of facilitating the Return of the Faithful out of Captivity, and will remove all Impediments that may hinder their Paſſage Home, juſt as if Harbingers were to go before them, and plain the Roads for them. See Ch. xl. 3. lxii. 10.

Peace, Peace, to him that is afar off, and to him that is near] As God's Promiſes of Favour upon Repentance, mentioned in the foregoing Verſes, have a great deal of the Goſpel-Spirit in them; ſo the Peace here proclaimed cannot properly be underſtood, but of thoſe Terms of Pardon which Chriſt hath offered both to the *Jew* and *Gentile*, as St. *Paul* expounds the Text, *Epheſ.* ii. 17.

CHAP. LVIII.

The Prophet inſtructs the People how they ought to perform the Duties of Repentance and Humiliation, upon the ſolemn Times appointed for that Purpoſe.

er. 1. CRY aloud, ſpare not, lift up thy
voice like a trumpet, and ſhew my
eople their tranſgreſſion, and the houſe of Ja-
ob their ſins. 2 Yet they ſeek me daily, and
elight to know my ways, as a nation that did
ighteouſneſs, and forſook not the ordinance of
eir God: they aſk of me the ordinances of ju-
ice; they take delight in approaching to God.
Wherefore have we faſted, *ſay they*, and thou
eſt not? *wherefore* have we afflicted our ſoul,
d thou takeſt no knowledge? Behold, in the
y of your faſt you find pleaſure, and exact all
ur labours. 4 Behold, ye faſt for ſtrife and
ebate, and to ſmite with the fiſt of wickedneſs;
ſhall not faſt as *ye do this* day, to make your
ice to be heard on high. 5 Is it ſuch a faſt
at I have choſen? a day for a man to afflict his
ul? *is it* to bow down his head as a bulruſh,
d to ſpread ſackcloth and aſhes under *him?* wilt
ou call this a faſt, and an acceptable day to the
ord? 6 *Is* not this the faſt that I have choſen?
looſe the bands of wickedneſs, to undo the
avy burdens, and to let the oppreſſed go free,
d that ye break every yoke? 7 *Is it* not to
al thy bread to the hungry, and that thou
ng the poor that are caſt out, to thy houſe?
en thou ſeeſt the naked, that thou cover him,
d that thou hide not thyſelf from thine own
ſh? 8 Then ſhall thy light break forth as the
orning, and thine health ſhall ſpring forth
edily: and thy righteouſneſs ſhall go before thee,
glory of the Lord ſhall be thy rere-ward. 9
en ſhalt thou call, and the Lord ſhall anſwer;
u ſhalt cry, and he ſhall ſay, Here I *am:* if
u take away from the midſt of thee the yoke,
putting forth of the finger, and ſpeaking va-
y: 10 And *if* thou draw out thy ſoul to the
gry, and ſatisfy the afflicted ſoul; then ſhall
light riſe in obſcurity, and thy darkneſs *be*
the noon-day. 11 And the Lord ſhall guide
continually, and ſatisfy thy ſoul in drought,
make fat thy bones: and thou ſhalt be like
atered garden, and like a ſpring of water,
ſe waters fail not. 12 And *they that ſhall be*
thee, ſhall build the old waſte places: thou
t raiſe up the foundations of many genera-
tions; and thou ſhalt be called, the repairer of
the breach, the reſtorer of paths to dwell in. 13
If thou turn away thy foot from the ſabbath,
from doing thy pleaſure on my holy day, and
call the ſabbath a delight, the holy of the Lord,
honourable, and ſhalt honour him, not doing
thine own ways, nor finding thine own pleaſure,
nor ſpeaking *thine own* words: 14 Then ſhalt
thou delight thyſelf in the Lord, and I will
cauſe thee to ride upon the high places of the
earth, and feed thee with the heritage of Jacob
thy father; for the mouth of the Lord hath
ſpoken *it*.

Behold in the Day of your Faſts you find Pleaſure, and you exact all your Labours] Or, as the Words may more ſignificantly be render'd, *Ye find wherewithal to pleaſe yourſelves, and you are rigorous in grieving, or burdening others.* You gratify your own Paſſions, eſpecially your Covetouſneſs, and you oppreſs the Poor, and are ſo defective in the Duties both of Juſtice and Charity, as it follows.

Ye ſhall not faſt as you do this Day, to make your Voice to be heard on high] The Prophet ſeems to have made this Diſcourſe upon ſome extraordinary Day of Humiliation, when it was uſual for the Prophets to make publick Exhortations to the People; ſee *Jer.* xxxvi. 6. And he tells them in this Verſe, that their Faſts ought not to be like this which they now kept, which conſiſted only in being noiſy in the Worſhip of God, as if their outward Vehemency would make their Prayers reach to Heaven; whereas it was ſincere and inward Piety alone which gave Acceſs to the Throne of Grace. Solemn Humiliations are elſewhere expreſſed by *Crying unto the Lord*, Joel i. 14. and *Crying mightily unto God*, Jon. iii. 8.

Is not this the Faſt that I have choſen? To looſe the Bands of Wickedneſs, &c.] It is a common Phraſeology of Scripture, to expreſs the Preference of one Thing before another, by Terms which expreſs the rejecting of that which is leſs worthy. So when God ſaith, *I will have Mercy and not Sacrifice*, Hoſ. vi. 6. the Meaning is, that Mercy is to be preferred before Sacrifice. Juſt thus the Prophet ſpeaks of Faſting here, as a Thing in itſelf of little or no Uſe (tho' elſewhere God expreſly enjoins it both in the *Old* and *New Teſtament*; ſee *Levit.* xxiii. 29. *Matt.* ix. 15.) to ſhew how much Mercy is to be preferred, without which Faſting will not avail any Thing.

The putting forth of the Finger] The Expreſſion probably alludes to ſome Geſture they uſed in their Converſation, whether of mocking or threatning others. Or it may ſignify any the leaſt Attempt toward invading the Right of others. Compare Chap. lix. 3. *Pſ.* cxxv. 3. *To put forth the Hand unto Iniquity*, is to offer at ſomething which is not conſiſtent with Righteouſneſs or Juſtice.

If thou turn away thy Foot from my Sabbath, &c.] If thou abſtain from following thy own Ways and Pleaſure on the Sabbath, the Day dedicated to my Service. From hence it appears, that the Precept of *keeping the Sabbath holy*, did not enjoin merely a bodily Reſt; but implied likewiſe ſetting the Day apart for the Services of Religion. Why the Prophet lays ſuch Streſs upon keeping the Sabbath-Day, ſee Note on Ch. lvi. 2. Compare likewiſe *Jer.* xvii. 21, 22, &c.

CHAP. LIX.

God's Power ſtill ſufficient for the Salvation of his People.

Ver. 1. BEhold, the Lords hand is not ſhortened, that it cannot ſave: neither
his ear heavy, that it cannot hear. 2 But your
iniquities have ſeparated between you and your
God, and your ſins have hid *his* face from you,
that

that he will not hear. 3 For your hands are defiled with blood, and your fingers with iniquity, your lips have ſpoken lies, your tongue hath muttered perverſeneſs. 4 None calleth for juſtice, nor *any* pleadeth for truth: they truſt in vanity, and ſpeak lies; they conceive miſchief, and bring forth iniquity. 5 They hatch cockatrice-eggs, and weave the ſpiders web: he that eateth of their eggs dieth, and *that which is* cruſhed breaketh out into a viper. 6 Their webs ſhall not become garments, neither ſhall they cover themſelves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands. 7 Their feet run to evil, and they make haſte to ſhed innocent blood: their thoughts *are* thoughts of iniquity, waſting and deſtruction *are* in their paths. 8 The way of peace they know not, and *there is* no judgment in their goings: they have made them crooked paths: whoſoever goeth therein, ſhall not know peace. 9 Therefore is judgment far from us, neither doth juſtice overtake us; we wait for light, but behold obſcurity; for brightneſs, *but* we walk in darkneſs. 10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we ſtumble at noon-day as in the night; *we are* in deſolate places as dead *men.* 11 We roar all like bears, and mourn ſore like doves: we look for judgment, but *there is* none; for ſalvation, *but* it is far off from us. 12 For our tranſgreſſions are multiplied before thee, and our ſins teſtify againſt us: for our tranſgreſſions *are* with us, and *as for* our iniquities, we know them: 13 In tranſgreſſing and lying againſt the Lord, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſhood. 14 And judgment is turned away backward, and juſtice ſtandeth afar off: for truth is fallen in the ſtreet, and equity cannot enter. 15 Yea, truth faileth, and he *that* departeth from evil maketh himſelf a prey: and the Lord ſaw *it*, and it diſpleaſed him that *there was* no judgment. 16 And he ſaw that *there was* no man, and wondred that *there was* no interceſſor: therefore his arm brought ſalvation unto him, and his righteouſneſs, it ſuſtained him. 17 For he put on righteouſneſs as a breaſt-plate, and an helmet of ſalvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak. 18 According to *their* deeds, accordingly he will repay, fury to his adverſaries, recompenſe to his enemies, to the iſlands he will repay recompenſe. 19 So ſhall they fear the name of the Lord from the weſt, and his glory from the riſing of the ſun: when the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him. 20 And the redeemer ſhall come to Zion, and unto them that turn from tranſgreſſion in Jacob, ſaith the Lord. 21 As for me, this *is* my covenant with them, ſaith the Lord, My Spirit that *is* upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.

And he ſaw that there was no Man, and he wondered that there was no Interceſſor, therefore his Arm brought Salvation to him] The Words are parallel with thoſe
of *Ezekiel*, Ch. xxii. 30. *I ſought for a Man among*
them that ſhould make up the Hedge, and ſtand in the Gap
before me for the Lord — but I find none: To the ſame
Purpoſe God ſaith here, That it was juſt Matter of
Wonder, that ſcarce a righteous Man could be found
that might intercede with him by his Prayers, for a-
verting the Divine Judgments. Compare Ch. lxiv. 7.
when Things were come to this paſs, he wrought for his
own Name's Sake, and was reſolved to exert his Power
for the Delivery of his People, not out of any Regard
to their Merits, but purely for his own Honour, and to
make good his former Promiſes. Compare Ch. lxiii. 5.

And the Redeemer ſhall come to Zion] This and the
following Verſe are expounded by St. *Paul* of that gene-
ral Reſtoration of the *Jewiſh* Nation, which he aſſure
us ſhall come to paſs in the latter Times; ſee *Rom*
xi. 26, 27. Compare *Obad.* Ver. 17, 21. And th
Words of the foregoing Verſe, which ſpeak of God'
Name being feared from one End of the World t
the other, do plainly look that Way, as alſo the fol
lowing Chapter.

My Spirit which is upon thee, and my Words whic
I have put into thy Mouth, ſhall not depart out of th
Mouth, &c.] This muſt be underſtood of *Chriſt*, th
great Prophet and Oracle of the Church, who cam
from Heaven to declare unto us the whole Counſel o
God, and whom we are to hear and obey in all Thing
Compare Ch. lxi. 1. li. 16. The Words contain
Promiſe to the Church, his ſpiritual Children (compar
Ch. viii.) of being *guided by God's Spirit into all Truth*
and that this Spirit ſhall *continue with them for ever*
Which Promiſe ſhall receive its utmoſt Completion
when God's People ſhall be all righteous, and ſha
be taught of him. Ch. lx. 22. liv. 13.

CHAP. LX.

The Glory of the Church in the abundant Acceſs o
the Gentiles; *and the great Bleſſings after a ſho*
Affliction.

Ver. 1. ARiſe, ſhine, for thy light is com
and the glory of the Lord is riſe
upon thee. 2 For, behold, the darkneſs ſha
cover the earth, and groſs darkneſs the people
but the Lord ſhall ariſe upon thee, and his glo
ſhall be ſeen upon thee. 3 And the Gentil
ſhall come to thy light, and kings to the brigh
neſs of thy riſing. 4 Lift up thine eyes roun
about, and ſee; all they gather themſelves tog
ther, they come to thee, thy ſons ſhall com
from far, and thy daughters ſhall be nurſed
thy ſide. 5 Then thou ſhalt ſee and flow tog
ther, and thine heart ſhall fear, and be enlarge
becauſe the abundance of the ſea ſhall be co
verted unto thee, the forces of the Gentiles ſha
come unto thee. 6 The multitude of came
ſhall cover thee: the dromedaries of Midian an
Ephah: all they from Sheba ſhall come: th
ſhall bring gold and incenſe, and they ſhall ſhe
forth the praiſes of the Lord. 7 All the flock
of Kedar ſhall be gathered together unto the
the rams of Nebaioth ſhall miniſter unto thee
they ſhall come up with acceptance on mine a
tar, and I will glorify the houſe of my glory.
Who *are* theſe *that* fly as a cloud, and as t
doves to their windows? 9 Surely the iſles ſha
wait for me, and the ſhips of Tarſhiſh firſt,
bring thy ſons from far, their ſilver and the
gold with them, unto the name of the Lord th
God: and to the holy One of Iſrael, becauſe
hath glorified thee. 10 And the ſons
ſtrangers ſhall build up thy walls, and th
kings ſhall miniſter unto thee: for in my wra

I ſmote thee, but in my favour have I had
mercy on thee. 11 Therefore thy gates ſhall be
open continually, they ſhall not be ſhut day nor
night, that *men* may bring unto thee the forces
of the Gentiles, and *that* their kings *may be*
brought. 12 For the nation and kingdom that
will not ſerve thee, ſhall periſh: yea *thoſe* nations
ſhall be utterly waſted. 13 The glory of Le-
banon ſhall come unto thee, the fir-tree, the
pine-tree, and the box together, to beautify the
place of my ſanctuary; and I will make the
place of my feet glorious. 14 The ſons alſo of
them that afflicted thee, ſhall come bending unto
thee; and all they that deſpiſed thee ſhall bow
themſelves down at the ſoles of thy feet; and
they ſhall call thee, The city of the Lord, the
Zion of the holy One of Iſrael. 15 Whereas
thou haſt been forſaken and hated, ſo that no
man went through *thee*, I will make thee an
eternal excellency, a joy of many generations.
16 Thou ſhalt alſo ſuck the milk of the Gen-
tiles, and ſhalt ſuck the breaſt of kings, and
thou ſhalt know that I the Lord *am* thy ſa-
viour and thy redeemer, the mighty One of Ja-
cob. 17 For braſs I will bring gold, and for iron
I will bring ſilver, and for wood braſs, and
for ſtones iron: I will alſo make thy officers
peace, and thine exactors righteouſneſs. 18
Violence ſhall no more be heard in thy land,
waſting nor deſtruction within thy borders; but
thou ſhalt call thy walls ſalvation, and thy gates
praiſe. 19 The ſun ſhall be no more thy light
by day, neither for brightneſs ſhall the moon
give light unto thee: but the Lord ſhall be unto
thee an everlaſting light, and thy God thy glory.
20 Thy ſun ſhall no more go down, neither
ſhall the moon withdraw itſelf: for the Lord ſhall
be thine everlaſting light, and the days of thy
mourning ſhall be ended. 21 Thy people alſo
ſhall be all righteous: they ſhall inherit the land
for ever, the branch of my planting, the work
f my hands, that I may be glorified. 22 A
ittle one ſhall become a thouſand, and a ſmall
ne a ſtrong nation: I the Lord will haſten it in
is time.

We may ſuppoſe, ſays *Lowth*, the Grand Work of e Prophecies, contained in this and the two follow-g Chapters, to be the *Jews Reſtoration from Captiity*; but any diſcerning Reader may eaſily be ſatis'd, that the Prophet takes Occaſion from thence to eſcribe the Glories of *Chriſt's Kingdom*, which began pon the firſt Publication of the Goſpel, but will not compleated till the Fulneſs of the *Jews* and *Genles* are come into the Church; which is the general ubject of the Prophecies which follow to the End of e Book.

Ariſe, ſhine, for thy Light is come, and the Glory of e Lord is riſen upon thee] It is an uſual Metaphor deſcribe Happineſs by Light, and Affliction by Dark-ſ. So *Jeruſalem* is bid here to *ariſe* from the Ground the Duſt, where her Afflictions had laid her low, d like the Morning Star, or Sun, to give Light to about her, and communicate to others Part of that onour and Luſtre which ſhe hath received from God, e true *Sun of Righteouſneſs*. Compare *Mal.* iv. 2.

All they gather themſelves unto thee, they come to e, thy Sons ſhall come from far, and thy Daughters ll be nurſed at thy Side] The Prophet deſcribes the lneſs of the Church by the *Gentiles* coming into it, d bringing the diſperſed Remainder of the *Jews* g with them, whom they are ſaid to take the e Care of in their Journey, as a Nurſe does of a king Child. For to that Senſe, I think, ſays *Lowth*, the laſt Words of the Verſe ſhould be render'd; *And thy Daughters ſhall be nurſed at their Side.* Compare Ch. xlix. 22. *Deut.* i. 31.

Then thou ſhalt ſee, and flow together, and thy Heart ſhall fear, and be enlarged] Thy Joy ſhall break out upon thee like an over-flowing River; and the ſudden Tranſports of it ſhall produce an Aſtoniſhment, like that which ariſeth from the Impreſſions of Fear: For which Reaſon the Effects of one Paſſion are aſcribed to the other. The Prophet *Jeremiah* uſeth the ſame Metaphor, Ch. xxxiii. 9. *They ſhall fear and tremble for all the Goodneſs, and all the Proſperity that I procure unto it.*

Becauſe the Abundance of the Sea ſhall be converted unto thee] A Multitude of People is compared to many Waters, Ch. xvii. 12. *Rev.* xvii. 15. or the Words may be underſtood of the Multitude of thoſe that came from the Sea, as if the Sea had tranſported all its Paſſengers hither; ſee Ver. 9. Others explain it of the Riches which are brought by Sea, and dedicated to God's Service; ſee Ver. 6. in which Senſe the Word *Hamon* is uſed, *Eccluſ.* v. 10. and ſo the *Septuagint* here underſtand it. The following Words explain this of the Fulneſs of the *Gentiles* coming into the Church.

All the Flocks of Kedar ſhall come unto thee, the Rams of Nebaioth ſhall miniſter unto thee] *Kedar* and *Nebaioth* were two Sons of *Iſhmael*, who ſetled themſelves in *Arabia*; ſee *Gen.* xxv. 13. their Subſtance did chiefly conſiſt in their Cattle, with which they travelled from one Place to another, according as they could find Paſture: See *Judg.* vi. 5.

They ſhall come up with Acceptance to mine Altar] This may in ſome meaſure be underſtood of the Offerings brought out of the neighbouring Countries to the ſecond Temple. But the whole Scope of the Chapter plainly regards the Coming of the *Gentiles* into the Church, and dedicating Part of their Subſtance to the Service of God: Nor is this Expreſſion *a Demonſtration to the contrary*, as Mr. *White* too confidently pronounces, in as much as nothing is more uſual, than for the Prophets to deſcribe the State of the *Chriſtian* Church, by Repreſentations taken from the *Jewiſh* Temple and Service.

And the Ships of Tarſhiſh firſt, to bring thy Sons from far, their Silver and their Gold with them] Ships of *Tarſhiſh* mean any Ships of Trade or Commerce: Theſe the Text ſaith, ſhall be principally ſubſervient to God's Deſign in bringing the Sons of *Sion* (which taken in a myſtical Senſe, is the Mother of all Believers, *Gal.* iv. 26.) from diſtant Countries, who will bring their Freewill-Offerings and religious Acknowledgments along with them; ſee Ver. 6. The Words are an Alluſion to the Law, which enjoined, that *none ſhould appear empty before the Lord*, at the Times of the ſolemn Feſtivals, *Deut.* xvi. 16. To which Cuſtom of going up to *Jeruſalem* at thoſe ſolemn Times, the Expreſſions, ſo often found in the Prophets, allude, of the *Gentiles ſeeking after the Lord*, *of their going up to Jeruſalem*, and the like.

Whereas thou haſt been forſaken and hated, ſo that no Man went through thee, I will make thee an eternal Excellency, &c.] This may, in the firſt Senſe, be fitly applied to *Jeruſalem*, which during the Captivity lay deſolate, and was the Subject of Scorn and Reproach to all her Neighbours, *Lam.* ii. 15. but afterward recovered ſome Degree of her antient Glory. And may be applied to the Church and Nation of the *Jews*, whenever God ſhall pleaſe to reſtore them, after their having been ſo long rejected by him; compare Ch. lxi. 4, 7. But ſome of the Expreſſions uſed in this Verſe, as well as the Context, do plainly look farther, that tho' the Profeſſors of Chriſtianity, in ſeveral Ages and Places, have been the Subject of Mens Scorn and Contempt (ſee *Matt.* x. 22. *Luke* vi. 22.) and the Church itſelf is to continue for ſome Ages in a mournful and ſackcloth Condition; ſee *Rev.* xi. 3. yet it ſhall at laſt ſurmount all theſe Difficulties, and be placed out of the Reach of the Malice of its Enemies.

A little one ſhall become a thouſand, &c.] This glorious Kingdom of *Chriſt* ſhall take its Riſe from ſmall

Beginnings: So *Daniel* deſcribes *Chriſt*'s Kingdom as a *Stone*, which in Proceſs of Time became *a great Mountain and filled the whole Earth*, Dan. ii. 35. which will be verified in God's due Time.

CHAP. LXI.

The Subject of the foregoing Chapter continued.

Ver. 1. THE Spirit of the Lord God *is* upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek, he hath ſent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the priſon to *them that are* bound: 2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn: 3 To appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, that they might be called trees of righteouſneſs, the planting of the Lord, that he might be glorified. 4 And they ſhall build the old waſtes, they ſhall raiſe up the former deſolations, and they ſhall repair the waſte cities, the deſolations of many generations. 5 And ſtrangers ſhall ſtand and feed your flocks, and the ſons of the alien *ſhall be* your plowmen, and your vine-dreſſers. 6 But ye ſhall be named the prieſts of the Lord: *men* ſhall call you the miniſters of our God; ye ſhall eat the riches of the Gentiles, and in their glory ſhall you boaſt yourſelves. 7 For your ſhame *you ſhall have* double; and *for* confuſion they ſhall rejoice in their portion: therefore in their land they ſhall poſſeſs the double: everlaſting joy ſhall be unto them. 8 For I the Lord love judgment, I hate robbery for burnt-offering, and I will direct their work in truth, and I will make an everlaſting covenant with them. 9 And their ſeed ſhall be known among the Gentiles, and their off-ſpring among the people: all that ſee them ſhall acknowledge them, that they *are* the ſeed *which* the Lord hath bleſſed. 10 I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God, for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh *himſelf* with ornaments, and as a bride adorneth *herſelf* with her jewels. 11 For as the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it to ſpring forth: ſo the Lord God will cauſe righteouſneſs and praiſe to ſpring forth before all the nations.

The Spirit of the Lord God is upon me; becauſe the Lord hath anointed me] *Anointing* denotes ſome extraordinary Gift or Grace beſtowed upon Men by God, becauſe the three great Offices of *King*, *Prieſt*, and *Prophet*, were conferred by this Ceremony. The Deſcent of the Holy Ghoſt upon the human Nature of our Saviour, ſupplied this external Unction (ſee *Acts* x. 38.) and qualified him for the Office of a Prophet beyond all others that were before him, becauſe he had the Spirit given to him *without Meaſure*, John iii. 34. and in this Reſpect was *anointed with the Oil of Gladneſs above his Fellows*. We have *Chriſt*'s own Authority for applying this Text to himſelf, *Luke* iv. 18.

And the Day of Vengeance of our God] Mr. *White* obſerves, that our Saviour takes no Notice of this Paſſage, in his Recital of this Prophecy, *Luke* iv. 18. from whence he concludes, that *he is no way concerned in it*. It was not, indeed, ſays *Lowth*, the Buſineſs of *Chriſt*'s firſt Coming, to take Vengeance of his Enemies, and for that Reaſon he might not mention it at his firſt Entrance upon his Office; tho' we find in ſeveral of his Diſcourſes, he threatened the *Jews* with Deſtruction, for their rejecting him; ſee *Matt*. xxi. 43, 44. xxii. 7. xxiii. 26. and he calls the Deſtruction of *Jeruſalem th* *Days of Vengeance*, Luke xxi. 22. the very Expreſſion of the Text; which does moſt properly belong to his ſecond Coming, when he will not only reward his Servants, but juſtify their Innocence, by the terrible Judgments he will inflict on his and their Enemies: Compare Ch. xxxiv. 8. lxiii. 4. lxvi. 14. *Deut*. xxxii. 36,—43. *Jer*. li. 9, 10. *Mal*. iv. 3. *Luke* xix. 27. 2 *Theſſ*. i. 6, 7.

And in their Glory ſhall ye boaſt yourſelves] All tha Coſt and Riches, which the *Gentile* Converts ſhall dedicate to the Service of God, ſhall redound to you Honour, and the Glory of that Religion which yo teach and profeſs. Compare Ch. lx. 5, 6, 16. lxvi. 12 *Rev*. xxi. 24.

But, ſays *Lowth*, I muſt not conceal an ingeniou Expoſition of theſe two Verſes (5 and 6) communicated to me by a learned Friend, to this Purpoſe. Fir of all (ſo he interprets *And* in the Beginning of the 5t Verſe) the *Gentiles* ſhall miniſter, and feed the Flock *i. e.* the Church; whoſe Office is likewiſe expreſſe here, by their being *Plow-men* and *Vine-dreſſers*; as th Church is called God's *Vineyard*, Ch. v. 7. and Believers, *his Huſbandry* or *Tillage*, 1 Cor. iii. 9. Afterward (ſo he explains the Copulative Particle *Vau* at th Beginning of the 6th Verſe; in which Senſe it is ſometimes taken; ſee 2 *Kings* iv. 35. *Pſ*. xci. 16.) yo *Jews* ſhall be converted, and become Miniſters of th Church, and the *Gentiles* ſhall make a plentiful Proviſion for you, as the Prieſts under the Law were mai tained by the Sacrifices and Offerings which we brought to the Temple: And yourſelves have bee made Partakers of the Grace and Knowledge, for whic the *Gentiles* ſo much value themſelves, you ſhall become the glorious Inſtruments of converting the Remainder of them, who as yet continue in Unbelief ſee Ch. lxvi. 19, 20.

Therefore in their Lord ſhall they poſſeſs their doubl This double Hunour and Reward mentioned in th foregoing Sentence. As the Firſt-born had a doub Share in his Father's Eſtate, *Deut*. xxi. 17. So th *Jews*, when converted to the Chriſtian Faith, ſhall r cover their Birthright which they had forfeited by the Infidelity, as *Eſau* did, and be eſteemed the *Firſt-bor* or elder Brethren, in the Church of God. Accor ingly ſome learned Men, who expound the *Elders* i the *Revelations* of the *Jewiſh* Believers, obſerve, th in thoſe Viſions of the Church which relate to th Times antecedent to the general Converſion of th *Jews*, the *Elders* are placed after the *four living Cre* *tures*, as having loſt their Dignity and Precedenc See *Rev*. v. 8, 11. xiv. 3.

CHAP. LXII.

The ſame Subject ſtill continued.

Ver. 1. FOR Zions ſake will I not hold m peace, and for Jeruſalem ſake I wi not reſt, until the righteouſneſs thereof go for as brightneſs, and the ſalvation thereof as lamp *that* burneth. 2 And the Gentiles ſhall thy righteouſneſs, and all kings thy glory: an thou ſhalt be called by a new name, which th mouth of the Lord ſhall name. 3 Thou ſha alſo be a crown of glory in the hand of the Lor and a royal diadem in the hand of thy God. Thou ſhalt no more be termed, Forſaken; ne ther ſhall thy land any more be termed, Deſ late: but thou ſhalt be called Hephzi-bah, an thy land, Beulah: for the Lord delighteth thee, and thy land ſhall be married. 5 For *as* young man marrieth a virgin, *ſo* ſhall thy ſo

ma

marry thee: and *as* the bridegroom rejoiceth over the bride, *ſo* ſhall thy God rejoice over thee. 6 I have ſet watchmen upon thy walls, O Jeruſalem, *which* ſhall never hold their peace day nor night: ye that make mention of the Lord, keep not ſilence; 7 And give him no reſt, till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth. 8 The Lord hath ſworn by his right hand, and by the arm of his ſtrength, Surely, I will no more give thy corn *to be* meat for thine enemies, and the ſons of the ſtranger ſhall not drink thy wine, for the which thou haſt laboured: 9 But they that have gathered it, ſhall eat it, and praiſe the Lord; and they that have brought it together, ſhall drink it in the courts of my holineſs. 10 Go through, go through the gates; prepare you the way of the people, caſt up, caſt up the high-way, gather up the ſtones, lift up a ſtandard for the people. 11 Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy ſalvation cometh; behold, his reward is with him, and his work before him. 12 And they ſhall call them, The holy people, the redeemed of the Lord: and thou ſhalt be called, Sought out, a city not forſaken.

Thou ſhalt alſo be a Crown of Glory in the Hand of the Lord, &c.] Or rather, *By the Hand* (or Power) *of the Lord*. A Crown being the moſt glorious Part of the Royal Attire, whatever is moſt precious, honour- ble, or ornamental, is ſignified by that Name. See Job xxxi. 36. *Zech.* ix. 16. 1 *Theſſ.* ii. 19. or the Phraſe ay mean, that God will make *Jeruſalem* his Bride; e the following Verſe, and Ch. xli. 10. For it was Cuſtom to put a Crown upon the Heads of the Bride nd Bridegroom at the Time of their Marriage: See ant. iii. 11. *Ezek.* xvi. 8 — 12.

Thou ſhalt no more be termed Forſaken, neither ſhall y Land any more be termed Deſolate: But thou ſhalt called Hephzi-bah, and thy Land Beulah, &c.] The ovenant Relation between God and his People, is reeſented by his being their Huſband: See Ch. liv. 5. er. iii. 15. This Title includes both Love and Pro- ction: But when God forſook them, and delivered em up to their Enemies, this was a Sort of divorcing mſelf from them, which is implied in the Word *A- bah, Forſaken*: See Ch. xlix. 14. liv. 6. And when e Land lay deſolate, it was in a State of Widow- od; ſee Ch. liv. 1. But now God ſaith, he will re- w his former Love towards them, and *take Delight them, as a Bridegroom doth in his Bride*, Ver. 5. *heir Land ſhall be married* to him again, and no longer a State of Widowhood and Deſolation, but inhabited d repleniſhed with People; for ſo the *Septuagint* anſlate the Word *Tibbael*: See the following Verſe.

The Lord hath ſworn by his Right-hand — Surely I ill no more give thy Corn to be Meat for thine Enemies, c.] Lifting up the Hand was a Ceremony uſed in earing; ſee *Deut.* xxxii. 40. *Ezek.* xx. 5, 15. And re God ſwears by that very Hand which uſes to be d up at the taking of an Oath; *i. e.* by his Power d Might, as it follows, that the Enemies of his Peo- ſhould never interrupt that Peace and Plenty which gives them, but they ſhould quietly enjoy his Bleſ- gs, with Hearts full of Thankfulneſs for them. This ſt relate to ſome happier Condition of the *Jews*, oyed after their Return from Captivity, when their emies frequently invaded them, and at laſt the *Ro- s* deſtroyed both their Temple and Nation. And Oath which uſhers in this Promiſe, proves, that ill be exactly and punctually performed.

Go through the Gates, prepare you the Way of the ple, &c.] The Prophet relying upon God's Oath, . 8. ſpeaks of the general Reſtoration of the *Jews*, as if it were actually a doing; and exhorts thoſe Nations, thro' whoſe Territories they were to paſs in their Return Homeward, to go out of their Cities, and repair the Roads, raiſing Cauſeways in the lower Grounds, and levelling the rough and ſtony Places. Compare Ch. xl. 3. lvii. 14. By this Figure the Prophet ſignifies a Removal of all Obſtacles which might hinder their Return.

CHAP. LXIII.

Chriſt's Victory over his Enemies; his Mercy towards his Church. The Church in her Prayer and Complaint, profeſſes her Faith.

Ver. 1. WHO *is* this that cometh from Edom, with died garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. 2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat? 3 I have troden the wine-preſs alone, and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment: 4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come. 5 And I looked, and *there was* none to help; and I wondred that *there was* none to uphold: therefore mine own arm brought ſalvation unto me, and my fury, it upheld me. 6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth. 7 I will mention the loving-kindneſſes of the Lord, *and* the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving-kindneſſes. 8 For he ſaid, Surely they *are* my people, children *that* will not lie: ſo he was their ſaviour. 9 In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old. 10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought againſt them. 11 Then he remembred the days of old, Moſes *and* his people, *ſaying*, Where *is* he that brought them up out of the ſea: with the ſhepherd of his flock? where *is* he that put his holy Spirit within him? 12 That led *them* by the right hand of Moſes, with his glorious arm, dividing the water before them, to make himſelf an everlaſting name? 13 That led them through the deep, as an horſe in the wilderneſs, *that* they ſhould not ſtumble? 14 As a beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious name. 15 Look down from heaven, and behold from the habitation of thy holineſs and of thy glory: where *is* thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained? 16 Doubtleſs thou *art* our father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O Lord, *art* our father, our redeemer, thy name *is* from everlaſting.

ing. 17 O Lord, why haſt thou made us to err from thy ways; *and* hardened our heart from thy fear? Return for thy ſervants ſake, the tribes of thine inheritance. 18 The people of thy holineſs have poſſeſſed *it* but a little while: our adverſaries have troden down thy ſanctuary. 19 We are *thine*, thou never bareſt rule over them, they were not called by thy name.

The *three laſt Chapters* contained a Deſcription of the glorious State of the Church in the *latter Days*, when it ſhould be enlarged by the Converſion of the *Jews*, and the Fulneſs of the *Gentiles*. Now the Prophet comes to deſcribe the *Day of Vengeance*, mentioned Ch. xli. 2. The Beginning of the Chapter is by way of Dialogue between the *Prophet* or the *Church*, and *Chriſt*, where the Latter is deſcribed as returning in Triumph from the Slaughter of his Enemies; which ſeems to be much the ſame Scene which was repreſented Ch. xxxiv. See likewiſe *Joel* iii. 12, 13, 14. Then follow, from the 7th Verſe of this Chapter, to the *End of the* ivth, devout Meditations upon God's former Mercies to his People, mixed with Expoſtulations for his forſaking them, and caſting them off, and humble Acknowledgments of their Sins, which deſerved ſuch Treatment.

Who is this that cometh from Edom, with dyed Garments from Bozra] The *Idumeans* joined with the Enemies of the *Jews*, in bringing on the Deſtruction of *Jeruſalem* at the Time of the Captivity; for which they are ſeverely reproved by the Prophets, and threatned with utter Exciſion. See *Pſ.* cxxxvii. 7. *Obad.* Ver. 10, *&c.* *Ezek.* xxv. 12. which accordingly came to paſs; ſee *Mal.* i. 3. But it's uſual for the Prophets to denote the Enemies of the Church in general, by the Name of ſome Country, remarkable for its Hatred towards the *Jewiſh* Nation, as the *Idumeans* were.

And the Prophet ſeems to take a Hint from ſome remarkable Calamity that befel the *Edomites*, to deſcribe ſome more general Judgment, that ſhould be inflicted on the Enemies of God's Church and Truth. See Note on Ch. xxxiv. 5, 6. where *Edom* and *Bozra* may be taken in the *appellative* Senſe, ſo as to denote in general a Field of Blood, or Place of Slaughter. The Word *Edom* ſignifies originally *red as Blood*, and *Bozra* denotes *a Vintage*, which in the prophetical Idiom imports God's Vengeance upon the Wicked. See *Lam.* i. 15. *Joel* iii. 13. *Rev.* xiv. 19. xix. 15. The Prophets often apply the Names of Places to the Subject Matter they are treating of: So *Joel* iii. 15. the Nations are ſummoned to the *Valley of Jehoſhaphat*, becauſe the Word *Jehoſhaphat* ſignifies *God's Judgment*. Again, *Hoſ.* i. 5, 11. *The Valley of Jezreel*, and *the Day of Jezreel*, are an Alluſion to the Etymology of the Word *Jezreel*, which ſignifies *the Arm of God*, or *the Seed of God*. See likewiſe *Mic.* i. 10, 14. and Ch. lxv. 11, 12. of this Prophecy.

I, that ſpeak in Righteouſneſs, mighty to ſave] This is *Chriſt*'s Anſwer to the foregoing Queſtion: I am now come to fulfil all my Promiſes, and deliver you from your Enemies. Several Parts of the Prophetick Books are written in the Form of a *Dramatick Poem*, where ſeveral Perſons are introduced ſpeaking by Turns, and anſwering one another: So, for Example, Ch. lxi. *Chriſt* is introduced at the Beginning of the Chapter making gracious Promiſes to the Church; to which the Church anſwers, with ſuitable Returns of Joy and Thankfulneſs, Ver. 10. So the *Song of Solomon* is a divine Dialogue between the *Bridegroom*, the *Spouſe*, and a *Chorus of Virgins*; and in the *Revelations Chriſt* is often introduced as ſpeaking in that ſacred *Drama*. This Obſervation will ſometimes account for the altering of the Prophet's Style from the *firſt*, to the *ſecond*, or *third* Perſon.

Wherefore art thou red in thine Apparel? &c.] The Dialogue is ſtill continued, and this Queſtion is propoſed by the Church, or the Prophet in her Name. *Chriſt*, in like Manner, is deſcribed as *cloathed in a Garment dipped in Blood*, Rev. xix. 13.

In all their Affliction he was afflicted] When th was a Neceſſity of puniſhing them in order to their mendment, he had a compaſſionate Senſe of the E which they ſuffered. See *Deut.* xxxii. 36. *Judg.* x. *Pſ.* cvi. 44, 45. The *Hebrew* Copies have a differ Reading here; the Text reads *Lo*, with an *Al* which ſignifies *not*, and the Margin reads *Lo* wit *Vau*, which ſignifies *Him*; our Tranſlation follows marginal Reading, the *Septuagint* that of the Te and joining the latter Part of the 8th Verſe with 9th, they tranſlate the whole Period very agreeably the preſent *Hebrew* Text thus, *He was their Savi out of all their Trouble: It was not a Meſſenger, an Angel, but himſelf, delivered them*: Which Tr ſlation agrees very well with the Senſe of the Origi as will appear by the following Note.

And the Angel of his Preſence ſaved them] T Angel, who conducted them by the Pillar of Cloud of Fire, was no other than the *Logos*, or *Second Pe* of the *Bleſſed Trinity*, according to the Senſe of antient *Jews*, as Dr. *Allix* has proved at large. T Divine Perſon is indeed ſometimes called an Angel, *Exod.* xiv. 19. but at other Times the incommuni ble Name of *Jehovah* is given to him. So *Exod.* 21. it is ſaid expreſly, That *the Lord went before People in a Pillar of Cloud by Day, and of Fir Night*: Compare *Exod.* xiv. 24. In the ſame B God ſaith of him, That *his Name is in him*, i. e. Godhead, Ch. xxiii. 21. Again he is called *God's ſence*, Exod. xxxiii. 14. an Expreſſion parallel to of the Text. So *Deut.* iv. 37. we read, *God c their Seed after them, and brought them out by* *PRESENCE*; for ſo the *Hebrew Bepanau* pla ſignifies: But our Tranſlators have made no Senſe all of the Place, by rendering it, *And brought thee in his Sight*. God, to ſhew his Anger for the Si the Golden Calf, threatens the People that he w not lead them himſelf, but only ſend his Angel them, *Exod.* xxxiii. 2, 3. At this the People much diſheartened, Ver. 4. and *Moſes* earneſtly in cedes with God, that the Divine Preſence might accompany them, Ver. 15. *i. e.* that God would tinue to go before them in the Pillar of Cloud of Fire. According to this Interpretation, St. *Paul* ſa that the *Jews tempted Chriſt in the Wilderneſs*, 1 x. 9. meaning the *Logos*, who, after his aſſuming man Nature, was *Chriſt*. When the Tabernacle ſet up, the *Shekinah*, or Token of God's Preſe took up his Reſidence over the Ark, *Numb.* vii. and the Cloud covered the Top of the Taberna *Exod.* xl. 34, 38. And then the Lord is ſaid *to down in the Pillar of Cloud*, Numb. xii. 5. and ſol Adoration is paid to him, when this Symbol of Divine Preſence appeared, *Exod.* xxxiii. 10. *N* xvi. 19, 22. All theſe Circumſtances laid toget prove that the Perſon, who led the People thro' Wilderneſs, could be no created Being, tho' h ſometimes called an *Angel*, becauſe he took upon the Office and Miniſtry of Angels, as he afterw took upon him the *Form of a Servant*. But in Text, he is ſtiled in a diſtinguiſhing Manner, *Angel of God's Preſence*; and in *Malachi*, the *Ange the Covenant*, Mal. iii. 1. for ſo the Words ſhould tranſlated.

O Lord, why haſt thou made us to err from thy Wa The Words might better have been rendered, *Why thou ſuffered us to err from thy Ways?* For the F called *Hiphil* in *Hebrew* often denotes only *Permiſ* and is elſewhere rendered to that Senſe by our Tra tors: So *Pſ.* cxix. 10. *O let me not wander* [or wrong] *from thy Commandments*. Where the Ver in *Hiphil*: And again, *Prov.* x. 3. *The Lord will ſuffer the Soul of the Righteous to famiſh*; where Verb is in the ſame Form. Thus we are to underſt the ſame kind of Expreſſion, *Pſ.* cxli. 4. *Incline not Heart to any evil Thing*: So our new Tranſlation ders the Verb; but the old one tranſlates it much ter, *O let not my Heart be inclined to any evil Thing*. the ſame Senſe that Expreſſion of *Jeremiah* is to be

derſt

hood, Ch. iv. 10. *Thou haſt greatly deceived this*
ple, i. e. ſuffered them to be deceived by falſe Pro-
ets. To the ſame Senſe many Interpreters under-
d thoſe Words of *Ezekiel*, Ch. xiv. 9. *I the Lord*
e deceived that Prophet. And in general we may
erve, the Scripture generally ſpeaks of what is per-
itted by Providence, as if it were directed by it. To
e but one Inſtance out of many ; God is ſaid to move
avid to number the People, 2 Sam. xxiv. 1. whereas it
pears, by comparing the Text with 1 *Chron.* xxi. 1.
only permitted *Satan* to move him to it.
We are thine, thou never bareſt Rule over them, &c.]
e Words might better be rendered, *We are* thine
old, thou haſt not ruled over them, *&c. Menolam*,
eld, is uſed in the ſame Senſe, Ver. 16. where our
gliſh reads, *Thy Name is from Everlaſting:* The
ſe is, Thy Name is called upon us, ſo the *Septua-*
t underſtand it ; or, Thou *art* called the God of
raham, or of *Iſrael* from antient Times ; and there-
e we humbly beg thee not to caſt us off utterly,
hilſt thou makeſt thyſelf known to the *Gentiles*,
o till of late were never thy People, nor in Cove-
t with thee : See Ch. lxvi. 1. The Word [*Thine*]
not in the *Hebrew* ; ſo ſome render the Verſe thus,
have been a great while [as] *thoſe over whom thou*
ſt not bear Rule, nor were they called by thy Name.
hou haſt rejected us altogether, and doſt degrade us,
if we never had any Relation to thee, nor ever were
led thy People : Which Senſe agrees very well with
e preſent Condition of the *Jewiſh* Nation, which
th continued for many Ages without *King*, or *Prince*,
Sacrifice, as the Prophet *Hoſea* foretold, *Hoſ.* iii. 4.

CHAP. LXIV.

The Argument of the laſt Chapter continued.

. 1. OH that thou wouldeſt rent the hea-
vens, that thou wouldeſt come
wn, that the mountains might flow down at
y preſence, 2 As *when* the melting fire burn-
h, the fire cauſeth the waters to boil, to make
y name known to thine adverſaries, *that* the na-
ons may tremble at thy preſence. 3 When
ou didſt terrible things *which* we looked not for,
ou cameſt down, the mountains flowed down at
y preſence. 4 For ſince the beginning of the
rld *men* have not heard, nor perceived by the
, neither hath the eye ſeen, O God, beſides
e, *what* he hath prepared for him that waiteth
him. 5 Thou meeteſt him that rejoiceth,
d worketh righteouſneſs, *thoſe that* remember
e in thy ways: behold, thou art wroth, for
have ſinned: in thoſe is continuance, and we
ll be ſaved. 6 But we are all as an unclean
g, and all our righteouſneſſes *are* as filthy
s, and we all do fade as a leaf, and our ini-
ities, like the wind, have taken us away. 7
d *there is* none that calleth upon thy name,
t ſtirreth up himſelf to take hold of thee: for
u haſt hid thy face from us, and haſt con-
med us, becauſe of our iniquities. 8 But now,
Lord, thou *art* our father: we *are* the clay,
d thou our potter, and we all *are* the work of
y hand. 9 Be not wroth very ſore, O Lord,
ther remember iniquity for ever: behold, ſee
beſeech thee, we *are* all thy people. 10 Thy
y cities are a wilderneſs, Zion is a wilderneſs,
uſalem a deſolation. 11 Our holy and our
utiful houſe, where our fathers praiſed thee,
urnt up with fire: and all our pleaſant things
laid waſte. 12 Wilt thou refrain thyſelf for
ſe *things*, O Lord? wilt thou hold thy peace,
afflict us very ſore?

O that thou wouldeſt rent the Heavens, that thou wouldeſt come down] The Prayer, begun Ch. lxiii. 15. is continued throughout this Chapter, in the Name of the Church and People of the *Jews*, as languiſhing and diſconſolate under the long Rejection they at preſent ſuffer; and the Chapter begins with an earneſt Wiſh that God would ſhew himſelf as viſibly in Favour of his antient People, as he did when he came down upon Mount *Sinai*, when Thunder, and Lightning, and Tempeſts, that ſhook Heaven and Earth, did teſtify his Preſence: See *Exod.* xix. 16, 18.

Behold thou art wroth, for we have ſinned; in thoſe is Continuance, and we ſhall be ſaved] We have been guilty of great Offences, whereby we have provoked thine Anger, but thy Mercies endure for ever, and thy gracious Promiſes are ſtill the ſame; and this encourages us ſtill to truſt in thy Goodneſs. Compare *Mal.* iii. 6. The Pronoun [thoſe] refers to God's *Ways*, by which we may underſtand not only his Laws, but likewiſe the Diſpenſations of his Providence. Compare Ch. lv. 9. *Exod.* xxxiii. 13. *Pſ.* ciii. 7. But the latter Part of the Verſe may be thus tranſlated, *Behold, thou art wroth, becauſe we have ſinned continually againſt thoſe* [Ways] *and ſhall we be ſaved?*

All our Righteouſneſſes are as filthy Rags] The beſt Actions of the beſt Men have a great Alloy of Imperfection. When the *Hebrew* Language would expreſs the moſt excellent in its Kind, it makes Uſe of the Plural Number: Thus *Wiſdoms* ſignifies the moſt Excellent, or Divine Wiſdom, *Prov.* i. 20. ix. 1. So *Righteouſneſſes* here is the moſt perfect Righteouſneſs Men can attain to.

For thou haſt hid thy Face from us, and haſt conſumed us, becauſe of our Iniquities] The Particle *Ki* ſhould be tranſlated *Therefore*, as it is in *Pſ.* cxi. 10. where the *Engliſh* Tranſlation rightly renders the Senſe, *I believed, and therefore have I ſpoken.* And thus the *Greek* Particle ὅτι may moſt fitly be tranſlated, *Luke* vii. 47. *Her Sins which are many are forgiven*, therefore *ſhe loved much:* Which Senſe agrees beſt with the Deſign of the foregoing Parable.

CHAP. LXV.

God anſwers the Complaints of the Jews *concerning their Dereliction; rebukes them for their Incredulity, Idolatry, and Hypocriſy; and promiſes Mercy to thoſe that repent. A Deſcription of the* New Jeruſalem *State.*

Ver. 1. I Am ſought of *them that* aſked not *for me:* I am found of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation *that* was not called by my name. 2 I have ſpread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts: 3 A people that provoketh me to anger continually to my face, that ſacrificeth in gardens, and burneth incenſe upon altars of brick: 4 Which remain among the graves, and lodge in the monuments, which eat ſwines fleſh, and broth of abominable *things is in* their veſſels: 5 Which ſay, Stand by thyſelf, come not near to me, for I am holier than thou: theſe *are* a ſmoak in my noſe, a fire that burneth all the day. 6 Behold, *it is* written before me, I will not keep ſilence, but will recompenſe, even recompenſe into their boſom, 7 Your iniquities, and the iniquities of your fathers together (ſaith the Lord) which have burnt incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their former work into their boſom. 8 Thus ſaith the Lord, As the new wine is found in the cluſter, and *one* ſaith, Deſtroy it not, for a bleſſing *is* in it: ſo will I do for my ſervants ſakes, that I may not deſtroy them all. 9 And I will bring forth a ſeed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect ſhall inherit it, and my ſervants ſhall dwell there. 10 And Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have ſought me. 11 But ye *are* they that forſake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furniſh the drink offering unto that number. 12 Therefore will I number you to the ſword, and ye ſhall all bow down to the ſlaughter: becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear, but did evil before mine eyes, and did chooſe *that* wherein I delighted not. 13 Therefore thus ſaith the Lord God, Behold, my ſervants ſhall eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoice, but ye ſhall be aſhamed: 14 Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit. 15 And ye ſhall leave your name for a curſe unto my choſen: for the Lord God ſhall ſlay thee, and call his ſervants by another name: 16 That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth, and he that ſweareth in the earth, ſhall ſwear by the God of truth; becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes. 17 For behold, I create new heavens, and a new earth: and the former ſhall not be remembred, nor come into mind. 18 But be you glad and rejoice for ever *in that* which I create: for behold, I create Jeruſalem a rejoicing, and her people a joy. 19 And I will rejoice in Jeruſalem, and joy in my people, and the voice of weeping ſhall be no more heard in her, nor the voice of crying. 20 There ſhall be no more thence an infant of days, nor an old man that hath not filled his days: for the child ſhall die an hundred years old, but the ſinner *being* an hundred years old ſhall be accurſed. 21 And they ſhall build houſes, and inhabit *them*; and they ſhall plant vineyards, and eat the fruit of them. 22 They ſhall not build, and another inhabit; they ſhall not plant, and another eat: for as the days of a tree, *are* the days of my people, and mine elect ſhall long enjoy the work of their hands. 23 They ſhall not labour in vain, nor bring forth for trouble: for they *are* the ſeed of the bleſſed of the Lord, and their off-ſpring with them. 24 And it ſhall come to paſs, that before they call, I will anſwer, and whiles they are yet ſpeaking, I will hear. 25 The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and duſt *ſhall be* the ſerpents meat. They ſhall not hurt nor deſtroy in all my holy mountain, ſaith the Lord.

I am ſought of them that aſked not for me, I am found of them that ſought me not] There is a manifeſt Impropriety in the Expreſſion in the firſt Part of the Sentence; ſo the Words ſhould rather be render'd, *I am found of them that aſked not for me*; the Verb, which commonly ſignifies to *ſeek*, being by a *Metonymy* put for *finding*. Compare *Eccleſ.* iii. 6. Or the Words may be tranſlated thus, *I am preached to them that aſked not for me*; for the Verb *Daraſh* ſignifies to *teach* or *inſtruct*: In which Senſe it is uſed, *Pſ.* cxi. 2. where our Tranſlation reads, *ſought out of all them that have Plea-
ſure therein.* And the Word *Midraſh*, derived from
this Verb, ſignifies a *Commentary* or *Expoſition*.

*Which remain among the Graves, and lodge in the Mo-
numents*] As thoſe did who practiſed Necromancy an
conſulted with Infernal Spirits: See *Deut.* xviii. 11. I
was a common Cuſtom too among the Heathens, fo
Perſons to lodge all Night in the Temples of their Idols
particularly in that of *Æſculapius*, which were no bet-
ter than Monuments of the Dead, in order to obtai
ſuch Dreams as might be beneficial to them. By th
Word *Netzarim*, which our Tranſlation renders *Monu-
ments*, Dr. *Spencer* underſtands ſolitary Places; in whic
Senſe ſome take the Word, Ch. xlix. 6. ſuch Places be-
ing haunted by evil Spirits, according to the Opinio
of the Vulgar.

And Broth of abominable Things is in their Veſſels
This denotes the ſuperſtitious Practice of *ſeething a Ki
in its Mothers Milk*, with which they ſprinkled th
Trees in their Fields and Gardens (ſee Ver. 3.) t
make them more fruitful; upon which Account it
more than once forbidden in the Law: See *Exod.* xxi
19. xxxiv. 26. *Deut.* xxiv. 21. The *Romans* learne
this Superſtition from the *Egyptians* probably, a
worſhipped *Pales*, or *Ceres*, with Milk: So *Ovid. Fa
L.* iv.

Sylvicolam tepidò lacte precare Palem.

Mr. *White* makes an Objection againſt applying the
Paſſages to the modern *Jews*, becauſe ſince *Chriſ*
Time they have not been guilty of any of theſe Kin
of Idolatry, and conſequently theſe Sins cannot be a
ſigned as a Cauſe of their Rejection. To which *Low*
anſwers, 1. That the Prophet here objects to them t
Sins of their Forefathers, as well as their own: S
Ver. 7. and *Deut.* xxxii. 21. where their Rejection
aſcribed to their Idolatries; according to the Tenor
God's Covenant, whereby he hath threatened to *vi
the Iniquities of the Fathers upon the Children*: 2. T
Prophet indeed mentions only ſuch Idolatries as we
practiſed in and about his own Time, but yet m
comprehend under thoſe Heads all other Kinds of Si
juſt as the Idolatries practiſed among ſome Chriſtia
are called the Doctrines of *Balaam* and *Jezebel*, R
ii. 14, 20. and the Church where they were practiſ
is deſcribed by the Name of *Sodom* and *Egypt*, Ch.
8. And the *Jews* at this Time acknowledge the Co
pliances of ſeveral of their Nation in thoſe *Popiſh* Cou
tries where the *Inquiſition* is ſet up, as one of their
tional Sins.

*And Sharon ſhall be a Fold for Flocks, and the Va
of Achor a Place for the Herds to lie down in*] T
Bleſſings of the Goſpel are ſometimes repreſented u
der the Emblems of temporal Happineſs. But if
take the Words in their literal Senſe, they denote
great Plenty and Security theſe Elect ſhould enjoy;
Ch. xxx. 23. *Sharon* was one of the richeſt Parts of *J
dea*; ſee Ch. xxxiii. 9. xxxv. 2. and ſo was the *Valley
Achor*; which was remarkable for being the firſt Tr
of Ground the *Iſraelites* took Poſſeſſion of, after th
Entrance into the promiſed Land: And therefore
called *a Door of Hope* by *Hoſea*, Ch. ii. 15. becauſ
gave them firſt Footing in that Country, and enc
raged them to hope that they ſhould become Maſters
the Whole.

That prepare a Table for that Troop] It was
ſtomary both among the *Jews* and *Gentiles*, after ſo
Part of the Sacrifice had been offered upon the Al
to make a Feaſt of the Remainder: See Ch. lvii.
Ezek. xxiii. 41. This is called the *Table of Devils*,
whom the *Gentiles* ſacrificed, 1 *Cor.* x. 21. It is a g
Diſpute among the Criticks, what Idol *Gad* was, w
ſeveral Interpreters here tranſlate *Troop*, as if it w
ſome heavenly Conſtellation. But the Word like
ſignifies *Fortune*, or good Luck, and ſo it is tranſla
by the *Septuagint*, Gen. xxx. 11. and in this Pla
as appears from St. *Jerom*'s *Commentary*, and the G
Copies in his Time.

And that furniſh a Drink-offering, to that Num
Or, *to Meni*, which is the Word in the *Hebrew*:
w

ich ſome underſtand the *Sun*; others take it to ſig-ify a *Hero* worſhipped by the *Egyptians*; Dr. *Pocock* underſtands by it an Idol of the *Arabians*; and others an Idol of the *Armenians*; *Minni* being a Province in *Armenia*. By *Gad* and *Meni*, *Huëtius* underſtands the Moon and the Sun: *Fortune* being under the Influence of the ormer, which the Heathens allotted to every Man, under the Direction of the Sun.

For behold I create new Heavens, and a new Earth] The Converſion of the *Jews* will be in the laſt Times of this World: See *Hoſ.* iii. 5. and then will follow the *ew Heavens and new Earth*, which are to commence fter the Diſſolution of this World: See 2 *Pet.* iii. 13. *Rev.* xxi. 1. Such a new State of Things St. *Peter* tells s we are to expect, *according to God's Promiſe*; which uſt relate to ſome Prophecies of the *Old Teſtament*, nd particularly to this and the following Chapter, both he Apoſtles uſing the very ſame Expreſſions which are ound here.

For the Child ſhall die an hundred Years old, but the inner being an hundred Years old ſhall be accurſed] The enſe would be plainer, if the Words were tranſlated hus, *For he that dies an hundred Years old ſhall die a hild*; and the Sinner *that dies an hundred Years old all be accurſed.* The Prophet deſcribes this Renova-ion of the World as a *Paradiſaical* State, and ſuch as e Patriarchs enjoyed before the Flood, when Men mmonly lived near a thouſand Years. So that he at died at an hundred Years of Age, would have en looked upon as dying in the Age of Childhood, nd be judged to have been cut off in the Beginning of s Years, as a Puniſhment for ſome great Sin he had mmitted. *Heſiod* deſcribes what he calls the *Silver ge* of the World, in much the ſame Expreſſions, L. 1. er. 129. which tranſlated runs thus: *A Boy of an hun-ed Years old, played about with his Mother, an over-wn Child.* The Words of the Text ſeem to imply, t the *Millennian* State, ſhall not be free from all anner of Sin, tho' there ſhall be no Place there for olatry or Apoſtaſy. Accordingly ſome learned Men ppoſe, that the *lukewarm Laodicean* State of the urch, which is deſcribed, and reproved, *Rev.* iii. , &c. is to be contemporary with ſome Part of the *ilennium.*

CHAP. LXVI.

d anſwers the Complaints of the Jews *concerning the Deſtruction of the Temple, and inſtructs them in the Evangelical Way of worſhipping* God. *He aſſigns the Cauſes of his rejecting the* Jews, *and calling the* Gentiles, *but promiſes to unite them in one glorious and flouriſhing Church.*

r. 1. THUS ſaith the Lord, The heaven *is* my throne, and the earth *is* my ot-ſtool: where *is* the houſe that ye build unto e? and where *is* the place of my reſt? 2 For thoſe *things* hath mine hand made, and all oſe *things* have been, ſaith the Lord: but to s *man* will I look, *even* to *him that is* poor and a contrite ſpirit, and trembleth at my word. He that killeth an ox, *is as if* he ſlew a man: that ſacrificeth a lamb, *as if* he cut off a dogs k: he that offereth an oblation, *as if he of-ed* ſwines blood: he that burneth incenſe, *as if* bleſſed an idol: yea, they have choſen their n ways, and their ſoul delighteth in their abo-nations. 4 I alſo will chooſe their deluſions, d will bring their fears upon them; becauſe en I called, none did anſwer; when I ſpake, y did not hear: but they did evil before mine s, and choſe *that* in which I delighted not. Hear the word of the Lord, ye that tremble his word, Your brethren that hated you, that you out for my names ſake, ſaid, Let the Lord be glorified: but he ſhall appear to your joy, and they ſhall be aſhamed. 6 A voice of noiſe from the city, a voice from the temple, a voice of the Lord that rendereth recompenſe to his enemies. 7 Before ſhe travelled, ſhe brought forth: before her pain came, ſhe was delivered of a man-child. 8 Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be made to bring forth in one day, *or* ſhall a nation be born at once? for as ſoon as Zion travailed, ſhe brought forth her children. 9 Shall I bring to the birth, and not cauſe to bring forth? ſaith the Lord: ſhall I cauſe to bring forth, and ſhut *the womb?* ſaith thy God. 10 Rejoice ye with Jeruſalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: 11 That ye may ſuck, and be ſatisfied with the breaſts of her conſolations: that ye may milk out, and be delighted with the abundance of her glory. 12 For thus ſaith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be borne upon *her* ſides, and be dandled upon her knees. 13 As one whom his mother comforteth, ſo will I comfort you: and ye ſhall be comforted in Jeruſalem. 14 And when ye ſee *this*, your heart ſhall rejoice, and your bones ſhall flouriſh like an herb: and the hand of the Lord ſhall be known towards his ſervants, and *his* indignation towards his enemies. 15 For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. 16 For by fire, and by his ſword, will the Lord plead with all fleſh: and the ſlain of the Lord ſhall be many. 17 They that ſanctify themſelves, and purify themſelves in the gardens, behind one *tree* in the midſt, eating ſwines fleſh, and the abomination, and the mouſe; ſhall be conſumed together, ſaith the Lord. 18 For I *know* their works and their thoughts: it ſhall come, that I will gather all nations and tongues, and they ſhall come and ſee my glory. 19 And I will ſet a ſign among them, and I will ſend thoſe that eſcape of them, unto the nations, *to* Tarſhiſh, Pul and Lud that draw the bow, *to* Tubal and Javan, *to* the iſles afar off, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles. 20 And they ſhall bring all your brethren *for* an offering unto the Lord, out of all nations, upon horſes, and in chariots, and in litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the Lord, as the children of Iſrael bring an offering in a clean veſſel, into the houſe of the Lord. 21 And I will alſo take of them for prieſts, *and* for Levites, ſaith the Lord. 22 For *as* the new heavens, and the new earth which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed and your name remain. 23 And it ſhall come to paſs, *that* from one new-moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord. 24 And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me: for their worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring unto all fleſh.

The Heaven is my Throne, and the Earth is my Footſtool: Where is the Houſe that ye build unto me, and where is the Place of my Reſt?] A *Temple* in the *Jewiſh* Notion, was God's Place of Reſidence, or his Habitation, where he reſided as a King in a Palace: Accordingly the *Cherubims* were his Throne, the *Ark* was his *Foot-ſtool*, the *Prieſts* were his immediate Attendants, and the *Shew-bread and Sacrifices* were the Proviſion for his Table. Such a Notion of a Temple was common both to *Jews* and *Gentiles*; only with this Difference, that the *Gentiles* thought the ſetting up an Image the neceſſary Part of the Dedication of a Temple, to ſecure, as they imagined, the Preſence of the Deity to whom it was dedicated. *Templi nulla ratio quod non coronat ſimulacrum*, ſaith *Iſidore*. Such a Notion confines God's Preſence to a certain Place, and therefore was not ſo ſuitable to the Greatneſs of the Divine Majeſty. It is under this Acceptation of the Word, that God reproves the *Jews* for laying ſuch Streſs upon their Temple-Worſhip, and comforts them under the Loſs of it, which they ſpeak of with ſo much Concern, Ch. lxiv. 11. And it is under the ſame Notion that the *Chriſtian Apologiſts* join Temples with Images, and profeſs that their Religion allows of neither.

A Voice from the City, a Voice from the Temple, &c.] The Prophet ſeems to hear the Noiſe of the Ruin of the City and Temple ſounding in his Ears. The *Voice from the City* may fitly be expounded of that Story which *Joſephus* relates, concerning one *Jeſus* the Son of *Anani*, who for a conſiderable Time before the War began, or the City was beſieged, went about the Streets, crying, *Wo, wo unto Jeruſalem*, and neither Threatnings nor Stripes could prevail with him to be ſilent. And the *Voice from the Temple* was verified in that Voice, which *Joſephus* tells us in the ſame Chapter, was heard in the Temple a little before the final Deſtruction of it, *Let us depart hence*.

Before ſhe travailed ſhe brought forth] Here begins a new Paragraph, containing a Deſcription of the ſudden Increaſe of the Chriſtian Church, upon God's rejecting the *Jews*, and deſtroying their Temple and Worſhip. The very Deſtruction of the *Jewiſh* Polity making Way for the Growth of the Goſpel, inaſmuch as it abated that Oppoſition which the *Jewiſh* Zealots all along gave to the ſpreading of it; and the aboliſhing the *Jewiſh* Worſhip contributed very much to the abrogating the Law of *Moſes*, and burying it with Silence and Decency; ſee *Rom.* xi. 11. The Church is deſcribed here as a travailing Woman, the *Mother* of all true Believers; ſee Ch. liv. 1. *Gal.* iv. 26.

And the Glory of the Gentiles like a flowing Stream] The Riches of the Gentiles ſhall flow in upon you, by their Liberality and Charity: See Ch. lxi. 6. Or, I will impart to her all that Grace and Knowledge, for which the Church of the *Gentiles* value themſelves: St. *Peter* ſays, *Rom.* xi. 11. that the *Jews will be provoked to Emulation* by the *Gentile* Believers, by their coming into the Church in great Numbers, and the *Jews* ſeeing them favoured with all the Privileges of God's People, and themſelves utterly rejected; and that this will be a principal Means of working their Converſion. And when they are converted, they will be extraordinary Inſtruments in God's Hands, for the converting the Remainder of the Heathen World. See Ver. 19. compared with Ch. lx. 4, 5. and *Rom.* xi. 12, 15, 25, 31.

For by Fire, and by his Sword, will the Lord plead with all Fleſh, &c.] This ſeems to denote the Diſcomfiture of *Gog* and *Magog*, who are to be deſtroyed by Fire: See *Ezek.* xxxix. 6, 9. They are deſcribed in the xxxviiith and xxxixth Chapters of that Prophecy, as coming againſt the Land of *Iſrael* after the Reſtoration of the *Jews*, and their Return into their own Land, and their receiving an utter Overthrow. Or, this may be underſtood of the Battle of *Armageddon*, Rev. xvi. 14 xix. 19. where the Armies of *Satan* and *Antichriſt* are to be vanquiſhed by the *Lamb*, and his Followers. O of the Diſcomfiture of *Satan*'s Army, mentioned *Rev.* xx. 8, 9. which ſhall be deſtroyed by Fire from Heaven. The Scriptures do in general declare there ſhal be a great Deſtruction of *Chriſt*'s Enemies here upo Earth, before the general Judgment or Conſummatio of all Things: Compare with the Context here Ch xxxiv. and lxiii. 1—6. *Pſ.* cx. 5, 6. *Jer.* l. and li. great Part of which Chapters certainly relate to th latter Times, *Ezek.* xxxviii. xxxix. *Joel* iii. 11—14 *Mic.* v. 8, *&c.* *Zech.* xii. 2, *&c.* xiv. 1—13. *Rev.* xiv 20. xvi. 14. xix. 19. But we muſt not be too poſitiv in aſſigning the particular Place, Time or Manne how theſe Prophecies ſhall be fulfilled, becauſe the Events are Secrets, whoſe Cauſes lie hid as yet in the Depth of Providence. And the very great Obſcurity of th Prophecies, which are ſuppoſed to relate to theſe Ma ters, is to me, ſays *Lowth*, a convincing Argumen that they are not fulfilled.

Pul and Lud that draw the Bow] Some ſuppo *Pul* to be the ſame People who are elſewhere called b the Name *Phul*, which is uſually joined with *Lud*; a is rendered *Lybia*, or the *Libyans*, by moſt Interpr ters: See *Jer.* xlvi. 9. *Ezek.* xxvii. 10. xxx. 5. B *Bochart* thinks *Pul* to be the ſame with *Phil*, or *Ph lis*, a City upon the River *Nile*; and then theſe t Names will denote the *Egyptians* and *Ethiopians*.

To Tubal and Javan] *Tubal* is elſewhere joined wi *Meſhech:* See *Gen.* x. 2. *Ezek.* xxxviii. 2. and they a generally thought to denote the *Tartars*, *Scythians*, a thoſe that live in the moſt northern Parts of the Wor By *Javan* are meant the *Ionians*, *Grecians*, and t neighbouring Nations, who live on the North Side the *Mediterranean Sea*.

And it ſhall come to paſs from one new Moon to anoth and from one Sabbath to another, all Fleſh ſhall come, a worſhip before me] Theſe Saints ſhall not have Times for God's Worſhip, but ſhall be perpetua employed in ſerving and praiſing him: See *Rev.* i 8. vii. 15. The Worſhip of the *New Jeruſalem*, is preſented by the Practice of the *Jewiſh* Temple; as the Prophet had ſaid, the State ſhall be one continu Feſtival. It is uſual with the Prophets to deſcribe t Goſpel Diſpenſations by the Uſages of their own Tim See Ch. xix. 19. and compare *Zech.* xiv. 16. Theſe M taphors are continued even in the Writings of the N *Teſtament*, where the Church is repreſented by t *Twelve Tribes of Iſrael*, Luke xxii. 30. *Rev.* vii. The Chriſtians are called *Jews*, Rom. ii. 28, 29. R ii. 9. and the heavenly Sanctuary is deſcribed by t Model of the *Jewiſh* Tabernacle, *Rev.* iv. 5, 6. xi. 2, 19. xv. 5, 6.

A N
EXPOSITION
OF
The Book of the Prophet *JEREMIAH.*

The ARGUMENT.

The Prophet Jeremy *is called the Son of* Hilkiah, *Ch.* i. 1. *whom* Clemens Alexandrinus *ſuppoſes to be the ſame* Hilkiah, *who was High Prieſt in the Reign of* Joſiah: *See* 2 Kings xxii. 4, 8.

But this Opinion ſeems not ſo probable, becauſe then the Prophet would not have been deſcribed, as living with the Inferior Prieſts at Anathoth, *inaſmuch as the High Prieſt and his Family always kept their Reſidence at* Jeruſalem. *He was very young when he was called by God to the prophetical Office, Ch.* i. 6. *in the Exerciſe of which he continued above forty Years, and is ſaid by St.* Jerom, *in his* Argument of this Prophecy, *to have been ſtoned to Death at* Tahpanhes *in* Egypt, *whither he and the Remains of the* Jews, *after the Deſtruction of* Jeruſalem, *were carried by* Johanan *and the reſt of their Leaders, Ch.* xliii. 7.

There were ſeveral Collections of Jeremy's *Prophecies: One made by God's Command in the fourth Year of* Jehoiakim, *Ch.* xxxvi. 2. *This contained all the Prophecies he had publiſhed to that Time, as well againſt other Nations, as againſt the* Jews. *The former of theſe in our preſent Collection, are put by themſelves at the End of the Book, from Ch.* xlvi. *to the End of the* Liſt. *But in the preſent Copies of the* Septuagint, *they follow immediately after the* 13*th Verſe of the* xxv*th Chapter.*

Another Collection of theſe Prophecies is mentioned Ch. i. 3. *comprehending all that* Jeremy *had uttered to the Time of the Captivity. Theſe may probably be ſuppoſed to have been collected by* Baruch, *his* Amanuenſis; *and were put together without any Regard to the Order of Time, juſt as we find the Collection of* Pſalms *was made.*

To this was added another Collection of Jeremy's *Prophecies, publiſhed about the Time of his going down into* Egypt, *contained in Ch.* xlii. xliii. xliv. *at the End of which, either* Eſdras, *or ſome others, after the Captivity, who undertook the compleating the Scripture Canon, added thoſe Prophecies which* Jeremy *had ſpoken againſt the* Gentiles, *thinking it moſt proper to put them by themſelves, becauſe they treat of a different Subject from the reſt of the Book: And one of them, that againſt* Edom, *Ch.* xlix. 34. *bears Date after the firſt Collection made by* Jeremy *himſelf, in the fourth Year of* Jehoiakim's *Reign.*

CHAP. I.

od's Commiſſion to Jeremiah *to execute the Prophetical Office, as well to the* Jews *as to the Heathens; with a Promiſe of the Divine Aſſiſtance.*

er. 1. THE words of Jeremiah the ſon of Hilkiah, of the prieſts that *were* in nathoth in the land of Benjamin: 2 To whom e word of the Lord came in the days of Joſiah e ſon of Amon king of Judah, in the thirteenth ar of his reign. 3 It came alſo in the days of hoiakim the ſon of Joſiah king of Judah, to the end of the eleventh year of Zedekiah e ſon of Joſiah king of Judah, unto the carryg away of Jeruſalem captive in the fifth nth. 4 Then the word of the Lord came to me, ſaying, 5 Before I formed thee in the lly, I knew thee; and before thou cameſt forth t of the womb, I ſanctified thee, *and* I orined thee a prophet unto the nations. 6 Then d I, Ah, Lord God, behold, I cannot ſpeak, for I *am* a child. 7 But the Lord ſaid unto me, Say not, I *am* a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak. 8 Be not afraid of their faces: for I *am* with thee to deliver thee, ſaith the Lord. 9 Then the Lord put forth his hand, and touched my mouth, and the Lord ſaid unto me, Behold, I have put my words in thy mouth. 10 See, I have this day ſet thee over the nations, and over the kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build and to plant. 11 Moreover, the word of the Lord came unto me, ſaying, Jeremiah, what ſeeſt thou? and I ſaid, I ſee a rod of an almond-tree. 12 Then ſaid the Lord unto me, Thou haſt well ſeen: for I will haſten my word to perform it. 13 And the word of the Lord came unto me the ſecond time, ſaying, What ſeeſt thou? and I ſaid, I ſee a ſeething pot, and the face thereof *was* towards the north. 14 Then the Lord ſaid unto me, Out of the north an evil ſhall break forth upon all the inhabitants of the land. 15 For lo, I will call all the families of the kingdoms of the north, ſaith the Lord, and they ſhall come, and they ſhall ſet every one his throne at the entring of the gates of Jeruſalem, and againſt all the walls thereof round about, and againſt all the cities of Judah. 16 And I will utter my judgments againſt them touching all their wickedneſs, who have forſaken me, and have burnt incenſe unto other gods, and worſhipped the works of their own hands. 17 Thou therefore gird up thy loins, and ariſe, and ſpeak unto them all that I command thee: be not diſmayed at their faces, leſt I confound thee before them. 18 For behold, I have made thee this day a defenced city, and an iron pillar, and braſen walls againſt the whole land, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land. 19 And they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee, ſaith the Lord, to deliver thee.

Anathoth, mentioned in the firſt Verſe, was one of the Cities allotted to the Prieſts; ſee *Joſh.* xxi. 13, 18. that Town was but three Miles from *Jeruſalem*, as St. *Jerom* tells us in his *Preface* to this Prophecy, but yet was in the Land of *Benjamin*, as indeed was Part of *Jeruſalem* itſelf: See *Joſh.* xviii. 28. *Judah* and *Benjamin* lying ſo near together, makes them ſometimes reckoned but as one Tribe. See 1 *Kings* xi. 32.

To whom the Word of the Lord came in the Days of Joſiah — unto the End of the eleventh Year of Zedekiah] *Jeremiah* propheſied by the Space of 41 Years and upwards, if we take in the Prophecies he uttered in *Egypt* after the Captivity, Ch. xliii, xliv. which are not included within this Period. We may obſerve from the 6th Verſe of this Chapter, that *Jeremy* was very young when he was called to the Prophetick Office.

Unto the carrying away Jeruſalem captive in the fifth Month] The *Jews* underwent ſeveral Captivities before their final Deſolation. The firſt was, when *Jehoiachim* was carried away captive in the 8th Year of *Nebuchadnezzar*'s Reign: See 2 *Kings* xxiv. 12. There was another Captivity in the 18th Year of his Reign: See Ch. lii. 29. Then followed in the next Year that Captivity which accompanied the Deſtruction of the Temple and City of *Jeruſalem*, in the fifth Month: See *ibid.* Ver. 21. In Memory of which Calamity, the *Faſt of the Fifth Month* was obſerved during the Seventy Years of the Captivity; and continued down to After-times: See *Zech.* vii. 5. viii. 19.

Jeremiah, what ſeeſt thou? And I ſaid, I ſee a Rod of an Almond-tree. — Thou haſt well ſeen; for I will haſten my Word to perform it] The Almond is one of the firſt Trees that buds and bloſſoms in the Spring; ſo a Branch of that which buds and bloſſoms upon it, is a proper Emblem to denote God's haſtening the Execution of the Predictions he made by his Prophet, who lived to ſee moſt of his Prophecies fulfilled. The *Hebrew* Word *Shaked*, an *Almond-tree*, and *Shoked*, *Haſtening*, have an Affinity in their Sound (ſuch *Paranomaſias* being frequent in Scripture. See *Iſa.* xxiv. 17.) So that not only the Nature of the Almond-tree, but the very Sound of the *Hebrew* Word that ſignifies it, denotes God's haſtening to fulfil the Prophecies which *Jeremiah* uttered by his Directions.

What ſeeſt thou? And I ſaid, I ſee a Seething-pot, and the Face thereof was towards the North] The Steam of a Seething-pot doth fitly repreſent God's Judgments, which are often compared to Fire, as the Afflictions of the *Iſraelites* are to a *ſmoaking Furnace*, Gen. xv. 17. This Steam was repreſented to the Prophet as raiſed by a Fire, or driven by a Wind coming from the North, for the latter Part of the Verſe may be better render'd thus: *And the Appearance of it was as coming from the North.* So that the Pot or Cauldron itſelf may denote *Judea* or *Jeruſalem* in particular (expreſſed by the ſame Figure, *Ezek.* xi. 3, 7. xxiv. 3.) ſet on Fire, and conſumed by an Army of *Chaldeans*, who lay Northward of *Judea*: See Chap. iv. 6. vi. 6.

CHAP. II.

God expoſtulates with his People for their ungrateful Returns to his former Benefits, and upbraids them with their Fondneſs for Idolatry.

Ver. 1. MOreover, the word of the Lord
came to me, ſaying, 2 Go, and
cry in the ears of Jeruſalem, ſaying, Thus ſaith
the Lord, I remember thee, the kindneſs of thy
youth, the love of thine eſpouſals, when thou
wenteſt after me in the wilderneſs, in a land *that*
was not ſown. 3 Iſrael *was* holineſs unto the
Lord, *and* the firſt-fruits of his increaſe: all that
devour him, ſhall offend; evil ſhall come upon
them, ſaith the Lord. 4 Hear ye the word o
the Lord O houſe of Jacob, and all the familie
of the houſe of Iſrael. 5 Thus ſaith the Lord
What iniquity have your fathers found in me
that they are gone far from me, and have walke
after vanity, and are become vain? 6 Neithe
ſaid they, Where *is* the Lord that brought us u
out of the land of Egypt, that led us throug
the wilderneſs, through a land of deſarts, and o
pits, through a land of drought, and of the ſha
dow of death, through a land that no man paſſe
through, and where no man dwelt? 7 And
brought you into a plentiful country, to eat th
fruit thereof, and the goodneſs thereof; bu
when ye entred, ye defiled my land, and mad
mine heritage an abomination. 8 The prieſ
ſaid not, Where *is* the Lord? and they tha
handle the law, knew me not: the paſtors al
tranſgreſſed againſt me, and the prophets pro
pheſied by Baal, and walked after *things that* d
not profit. 9 Wherefore I will yet plead wit
you, ſaith the Lord, and with your children
children will I plead. 10 For paſs over the iſl
of Chittim, and ſee; and ſend unto Kedar, an
conſider diligently, and ſee if there be ſuch
thing. 11 Hath a nation changed *their* god
which *are* yet no gods? but my people hav
changed their glory, for *that which* doth n
profit. 12 Be aſtoniſhed, O ye heavens,
this, and be horribly afraid, be ye very deſ
late, ſaith the Lord. 13 For my people hav
committed two evils: they have forſaken me th
fountain of living waters, *and* hewed them o
ciſterns, broken ciſterns that can hold no wat
14 *Is* Iſrael a ſervant? *is* he a home-born *ſlav*
why is he ſpoiled? 15 The young lions roared up
him, *and* yelled, and they made his land waſt
his cities are burnt without inhabitant. 16 Al
the children of Noph and Tahapanes have br
ken the crown of thy head. 17 Haſt thou n
procured this unto thyſelf, in that thou haſt fo
ſaken the Lord thy God, when he led thee
the way? 18 And now what haſt thou to do
the way of Egypt, to drink the waters of Siho
or what haſt thou to do in the way of Aſſyr
to drink the waters of the river? 19 Thine o
wickedneſs ſhall correct thee, and thy back
dings ſhall reprove thee: know therefore and
that *it is* an evil *thing* and bitter, that thou h

forſaken the Lord thy God, and that my fear *is*
not in thee, ſaith the Lord God of hoſts. 20
For of old time I have broken thy yoke, *and*
burſt thy bands, and thou ſaidſt, I will not tranſ-
greſs: when upon every high hill, and under
every green tree thou wandreſt, playing the har-
lot. 21 Yet I had planted thee a noble vine
wholly a right ſeed: how then art thou turned
into the degenerate plant of a ſtrange vine unto
me? 22 For though thou waſh thee with nitre,
and take thee much ſoap, *yet* thine iniquity is
marked before me, ſaith the Lord God. 23
How canſt thou ſay, I am not polluted, I have
not gone after Baalim? ſee thy way in the valley,
know what thou haſt done: *thou art* a ſwift dro-
medary traverſing her ways. 24 A wild aſs
uſed to the wilderneſs, *that* ſnuffeth up the wind
at her pleaſure, in her occaſion who can turn her
way? all they that ſeek her, will not weary
hemſelves, in her month they ſhall find her.
5 Withhold thy foot from being unſhod, and
y throat from thirſt: but thou ſaidſt, There is
o hope. No, for I have loved ſtrangers, and
fter them will I go. 26 As the thief is aſhamed
hen he is found: ſo is the houſe of Iſrael
ſhamed; they, their kings, their princes, and
ir prieſts, and their prophets, 27 Saying to
ſtock, Thou *art* my father; and to a ſtone,
hou haſt brought me forth: for they have
ned *their* back unto me, and not *their* face:
in the time of their trouble they will ſay,
iſe, and ſave us. 28 But where *are* thy gods
t thou haſt made thee? let them ariſe if they
ſave thee in the time of thy trouble: for *ac-*
ding to the number of thy cities, are thy
s, O Judah. 29 Wherefore will ye plead
h me? ye all have tranſgreſſed againſt me,
h the Lord. 30 In vain have I ſmitten your
ildren, they received no correction: your own
ord hath devoured your prophets, like a de-
ying lion. 31 O generation, ſee ye the word
the Lord: have I been a wilderneſs unto Iſ-
l? a land of darkneſs? wherefore ſay my peo-
, We are lords, we will come no more unto
? 32 Can a maid forget her ornaments, *or* a
de her attire? yet my people have forgotten
days without number. 33 Why trimmeſt
u thy way to ſeek love? therefore haſt thou
taught the wicked ones thy ways. 34 Alſo
thy ſkirts is found the blood of the ſouls of
poor innocents: I have not found it by ſe-
t ſearch, but upon all theſe. 35 Yet thou
ſt, Becauſe I am innocent, ſurely his anger
l turn from me: behold, I will plead with
, becauſe thou ſayeſt, I have not ſinned. 36
y gaddeſt thou about ſo much to change thy
? thou alſo ſhalt be aſhamed of Egypt, as
u waſt aſhamed of Aſſyria. 37 Yea, thou
t go forth from him, and thine hands upon
e head: for the Lord hath rejected thy con-
nces, and thou ſhalt not proſper in them.

remember thee, the Kindneſs of thy Youth, the Love *tine Eſpouſals*] I remember my firſt Kindneſs to when I deliver'd thee out of *Egypt*. Compare ii. 15. and eſpouſed thee to myſelf, to be my peculiar People. The Covenant which God made the *Jews* at Mount *Sinai*, is commonly repre- d under the Metaphor of a *Marriage Contract*: Ch. ii. 15. *Ezek.* xvi. 8, 60. Upon this Account try is call'd *Going a Whoring after other Gods*: becauſe it is the ſame Degree of Unfaithfulneſs to God, which an Adultereſs is guilty of in Reſpect to her Huſband.

For paſs over the Iſles of Chittim, and ſee; and ſend unto Kedar, and conſider diligently, and ſee if there be any ſuch Thing] The Iſles of *Chittim* are the Countries lying upon the *Mediterranean* Sea; ſee *Iſa.* xxiii. 1. which lay Weſt of *Judea*. *Kedar* being Part of *Arabia*, was Eaſtward from thence. For *Arabia* is commonly called the Eaſt Country in Scripture: See *Gen.* x. 30. xxv. 6. *Job* i. 3. and particularly the Inhabitants of *Kedar* are called *the Men of the Eaſt*, Ch. xlix. 28. of this Prophecy. So the Senſe of the Verſe is, If you ſearch from *Eaſt* to *Weſt*, from one End of the World to the other, you will find no Inſtance like this of the *Jews* Apoſtaſy, mentioned in the following Verſe.

And now what haſt thou to do in the Way of Egypt, to drink the Waters of Sihor? Or what haſt thou to do in the Way of Aſſyria, to drink the Waters of the River] The Kings of *Egypt* and *Aſſyria*, were the two moſt potent Monarchs in the Neighbourhood of *Judea*; and according as either of thoſe prevailed over the other, the *Jews* made their court to him who was ſtrongeſt, and deſired his Aſſiſtance. This is expreſſed by *drinking the Water of Sihor*, or *Nile*, called ſo for its Blackneſs or Muddineſs: See *Iſa.* xxiii. 3. and of *Euphrates*, called here *the River* by Way of Eminence. Compare *Iſa.* xxvii. 12. The Expreſſions allude to Ver. 13. where human Aſſiſtances are called *broken Ciſterns*, and oppoſed to God, who by reaſon of his Allſufficiency, is ſtiled *the Fountain of living Waters*. The *Septuagint* render *Sihor* Γηὼν, as if it were the ſame with the River *Gihon*, mentioned *Gen.* ii. 13. 'Tis certain, many of the Antients underſtood *Gihon* to be the *Nile*, particularly the Author of *Ecclus.* Ch. xxiv. 27. and *Ludolphus* obſerves, that the *Nile* is now called by that Name in the *Æthiopick* Language.

How canſt thou ſay, I am not polluted, I have not gone after Baalim?] The *Jews*, it ſeems, had found out Diſtinctions, whereby to reconcile the Worſhip of the true God, with thoſe religious Rites which they paid to the Deities of the Heathen, called here *Baalim*. Theſe they pretended were only inferior *Dæmons* or Spirits, or the Souls of Men departed, and might be worſhipped in Subordination to the Supreme Being. The Word *Baalim* anſwers in the *Hebrew* to Κύριοι πολλοὶ, 1 *Cor.* viii. 5. whom St. *Paul* mentions as the Inferior Deities of the Heathen.

All they that ſeek her, will not weary themſelves; in her Month they ſhall find her] The Hunters know the Seaſons of catching theſe Creatures (the *Dromedary* and the *wild Aſs*) and never try to take them but in a proper Time. And it is as much in vain to offer any Arguments to this People, to reclaim them from their eager Purſuit after Idolatry. The Time of Affliction is the only Seaſon when they will hearken to God's Voice; ſee Ver. 27. and *Hoſ.* v. 15.

With-hold thy Foot from being unſhod, and thy Throat from Thirſt] Do not wear out thy Shoes, or Sandals, and expoſe thyſelf to Thirſt and Wearineſs, in undertaking long Journeys, to make new Alliances with Idolaters. Some think in theſe Expreſſions, their perſiſting in Idolatry is compared to the Lewdneſs of common Harlots, and the Sottiſhneſs of an habitual Drunkard. Compare *Ezek.* xvi. 25. *Deut.* xxix. 19.

CHAP. III.

Under the Metaphor of a Woman's being falſe to her Huſband, God ſets forth the Idolatry of Iſrael *and* Judah; *earneſtly exhorts them to Repentance, and promiſes thereupon to receive them into Favour.*

Ver. 1. THEY ſay, If a man put away his wife, and ſhe go from him, and become another mans, ſhall he return unto her again? ſhall not that land be greatly polluted; but thou haſt played the harlot with many

lovers; yet return again to me, ſaith the Lord. 2 Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with: in the ways haſt thou ſat for them, as the Arabian in the wilderneſs, and thou haſt polluted the land with thy whoredoms, and with thy wickedneſs. 3 Therefore the ſhowers have been with-holden; and there hath been no latter rain, and thou hadſt a whores forehead, thou refuſedſt to be aſhamed. 4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth? 5 Will he reſerve *his anger* for ever? will he keep *it* to the end? Behold thou haſt ſpoken and done evil things as thou couldeſt. 6 The Lord ſaid alſo unto me in the days of Joſiah the king, Haſt thou ſeen *that* which backſliding Iſrael hath done? ſhe is gone up upon every high mountain, and under every green tree, and there hath played the harlot. 7 And I ſaid after ſhe had done all theſe *things*, Turn thou unto me; but ſhe returned not; and her treacherous ſiſter Judah ſaw *it*. 8 And I ſaw, when for all the cauſes whereby back-ſliding Iſrael committed adultery, I had put her away, and given her a bill of divorce: yet her treacherous ſiſter Judah feared not, but went and played the harlot alſo. 9 And it came to paſs through the lightneſs of her whoredom, that ſhe defiled the land, and committed adultery with ſtones and with ſtocks. 10 And yet for all this her treacherous ſiſter Judah hath not turned unto me with her whole heart, but feignedly, ſaith the Lord. 11 And the Lord ſaid unto me, The back-ſliding Iſrael hath juſtified herſelf more than treacherous Judah. 12 Go, and proclaim theſe words toward the north, and ſay, Return thou back-ſliding Iſrael, ſaith the Lord, *and* I will not cauſe mine anger to fall upon you: for I *am* merciful, ſaith the Lord, *and* I will not keep *anger* for ever. 13 Only acknowledge thine iniquity that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy ways to the ſtrangers under every green tree, and ye have not obeyed my voice, ſaith the Lord. 14 Turn, O backſliding children, ſaith the Lord, for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion. 15 And I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding. 16 And it ſhall come to paſs when ye be multiplied and increaſed in the land; in thoſe days ſaith the Lord, they ſhall ſay no more, The ark of the covenant of the Lord: neither ſhall it come to mind, neither ſhall they remember it, neither ſhall they viſit *it*, neither ſhall *that* be done any more. 17 At that time they ſhall call Jeruſalem the throne of the Lord, and all the nations ſhall be gathered unto it, to the name of the Lord, to Jeruſalem: neither ſhall they walk any more after the imagination of their evil heart. 18 In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers. 19 But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? and I ſaid, Thou ſhalt call me, My father, and ſhalt not turn away from me. 20 Surely *as* a wife treacherouſly departeth from her huſb
ſo have you dealt treacherouſly with me,
houſe of Iſrael, ſaith the Lord. 21 A voice w
heard upon the high places, weeping *and* ſu
plications of the children of Iſrael: for they ha
perverted their way, *and* they have forgott
the Lord their God. 22 Return ye backſlidin
children, *and* I will heal your backſlidings: b
hold, we come unto thee, for thou *art* the Lo
our God. 23 Truly in vain *is ſalvation hop*
for from the hills, *and from* the multitude
mountains: truly the Lord our God *is* the ſalv
tion of Iſrael. 24 For ſhame hath devoured t
labour of our fathers from our youth; th
flocks and their herds, their ſons and their daug
ters. 25 We lie down in our ſhame, and
confuſion covereth us: for we have ſinned agai
the Lord our God, we and our fathers from
youth even unto this day, and have not obey
the voice of the Lord our God.

Shall not the Land be greatly polluted] The Wo
allude to *Deut*. xxiv. 4. where it is ſaid, That if a M
take her to Wife again, who had been divorced fr
him, it is *ſuch an Abomination as cauſeth the Land*
ſin. Such a Practice would give Encouragement t
Community of Wives, which muſt produce all ma
of Uncleanneſs and Confuſion.

There hath been no latter Rain] The Climate
Judea wanted Rain at two Seaſons; the firſt was
after Seed-time; ſee *Iſa*. xxx. 23. called the *fo*
Rain; the other not long before Harveſt, called
latter Rain, Joel ii. 23. compared with *Amos* iv. 7.

Go, proclaim theſe Words towards the North, and
Return thou backſliding Iſrael] The Sins of the
Tribes being attended with more favourable Circu
ſtances than that of *Judah*, the Prophet is comman
to call them to Repentance, with Promiſes of Par
In order to this End, he is bid to direct his Sp
northwards, *i. e.* towards *Aſſyria* and *Media*, wh
the Ten Tribes were carried away captive, w
Countries lay North of *Judea*; ſee Ver. 18. and C
9, 41. compared with Ch. li. 11, 27. The Reſtora
of *Iſrael*, as diſtinct from *Judah*, is the Subject of
veral other Prophecies.

And I will take you one of a City, and two of a
mily, and bring you to Zion] The Word *Family*
is equivalent to a Country or Kingdom: Compare
i. 15. *Zech*. xiv. 17, 18. Some expound the Words
this Senſe; Altho' there be but one of you in a C
or two in a Country, I will not leave thoſe beh
but will give them a Share in the great Reſtoratio
their Brethren: Compare *Iſa*. xxvii. 11. Others
poſe, that the Words relate to their Return from
bylon, when the whole Congregation was but *Forty*
thouſand three hundred and ſixty, beſide their Serva
Ezra ii. 64. a ſmall Number in Compariſon of t
that ſtaid behind. But I conceive, ſays *Lowth*,
this Verſe, as well as the Context, relates to the ge
ral Reſtoration of the *Jews*, yet to come; and
import, that there ſhall be but a few of the *Jews* in C
pariſon, to whom this Promiſe ſhall belong, *viz.* t
who are elſewhere called the *Remnant*. See *Iſa*.
iv. 2. x. 22. and compare *Ezek*. xx. 38. *Zech*.
8, 9.

A goodly Heritage of the Hoſts of Nations]
Words may be rendered *a goodly Heritage of the D*
of Nations, taking *Tſebaoth* [Hoſt] as the ſame in S
with *Tſebi*, the foregoing Word, and as a Deriv
from the *Chaldee* Word *Tſeba*, which ſignifies *to d*
Dan. v. 19. vii. 19. This Senſe the *Chaldee* Parap
follows. If we take *Tſebaoth* in the uſual Senſe w
our Tranſlators follow, the Phraſe will import
Land which the Armies of the *Gentiles* are to poſſe
the latter Times, to which this Prophecy relates:
Ezek. xxxviii. 8. when, according to our Saviour's
diction, *Jeruſalem ſhall be troden down of the Gen*
L

Luke xxi. 24. But after all, I am apt to think, ſays Lowth, that the *Septuagint* have hit upon the true Senſe of this Place, who render it, *The Inheritance of the Almighty God of the Nations*; taking the Word *Tſebi*, for a Title belonging to God, denoting his ſuperlative Excellence. The Word is uſ'd in a Senſe near a-kin to this, 2 Sam. i. 19. where it denotes the Royal Dignity of Saul. A great Regard is to be paid to the Authority of that Verſion, becauſe the Compilers of it had better Opportunities of knowing the Extent of the *Hebrew* Language, than we can have at this Diſtance, and might have very good Reaſons for rendering ſome Words in a ſingular and unuſual Signification, and ſuch a one as the latter *Rabbins* and *Lexicographers* have not obſerved. Upon theſe Grounds, Biſhop *Pearſon*, Dr. *Pocock*, and other learned Men, juſtify ſeveral Paſſages in that Tranſlation, which are cited in the *New Teſtament*, and ſhew, that the Senſe of the Original is truly expreſſed by it.

From the 21ſt and following Verſes, the Diſperſion of the *Jews* is charged upon their Idolatry, and their Converſion expreſſed by their deſerting and renouncing that Sin. From whence, and the like Paſſages, they conclude, that their preſent forlorn Condition is not to be aſcribed to their rejecting the true *Meſſias*, as the *Chriſtians* believe. This Objection *Lowth* thus anſwers.

1. That the Prophecies belonging to this Matter, which were uttered near the Times of the *Babyloniſh* Captivity, or before the People's Return from it, do intermix the Promiſes relating to their firſt or ſecond Reſtoration, that it is no eaſy Matter to diſcern the Tranſition from one to the other. The like Ambiguity may be obſerved in many Prophecies, relating to the Firſt and Second Coming of the *Meſſias*. And we may aſſign a ſufficient Reaſon, why the Prophecies that treat of the firſt and ſecond Diſperſion of the Jews ſhould be deliver'd in ſuch doubtful Expreſſions, viz. Becauſe it would have diſcouraged the *Jews* from returning out of *Babylon* into their own Country, if antienter Prophecies had given them a diſtinct Account of a ſecond Diſperſion of their Nation, and of the Cauſe of ſo dreadful a Calamity.

But, *Secondly*, We may obſerve that ſome Prophecies of the *Old Teſtament*, do plainly aſcribe the Deſtruction of the *Jewiſh* Church and Nation to their rejecting and putting to Death the *Meſſias*: To this Purpoſe the Words of *Moſes* are remarkable, *Deut.* xviii. 19. *It ſhall come to paſs, that every Soul that will not hear that Prophet, ſhall be deſtroyed from among the People*, as St. *Peter* explains the Senſe of that Prophecy, *Acts* iii. 23. *Daniel* expreſly aſſigns their Sin of *cutting off the Meſſias*, as the Cauſe of the Deſtruction of their City and Temple, *Deut.* ix. 26. And *Zechary*, who lived after the People's Return from their firſt Captivity, deſcribes the Mourning of the whole Nation for their Sin of *piercing* or crucifying, as a Preparative to their general Reſtoration, *Zech.* xii. 10. xiii. 1. Which Repentance of theirs is only expreſſed in general Terms by our Prophet at the 21ſt Verſe of this Chapter, and Ch. xxxi. 9.

CHAP. IV.

An Exhortation to Repentance. A Deſcription of the Miſeries of Judea, *when it ſhould be made the Seat of War.*

v. 1. IF thou wilt return, O Iſrael, ſaith the Lord, return unto me: and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove. 2 And thou ſhalt ſwear, The Lord liveth, in truth, in judgment, and in righteouſneſs; and the nations ſhall bleſs themſelves in him, and in him ſhall they glory. 3 For thus ſaith the Lord to the men of Judah and Jeruſalem, Break up your fallow-ground, and ſow not among thorns. 4 Circumciſe yourſelves to the Lord, and take away the foreſkins of your heart, ye men of Judah, and inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench *it*, becauſe of the evil of your doings. 5 Declare ye in Judah, and publiſh in Jeruſalem, and ſay, Blow ye the trumpet in the land: cry, gather together, and ſay, Aſſemble yourſelves, and let us go into the defenced cities. 6 Set up the ſtandard towards Zion: retire, ſtay not; for I will bring evil from the north, and a great deſtruction. 7 The lion is come up from his thicket, and the deſtroyer of the Gentiles is on his way; he is gone forth from his place to make thy land deſolate, *and* thy cities ſhall be laid waſte, without an inhabitant. 8 For this gird you with ſackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us. 9 And it ſhall come to paſs at that day, ſaith the Lord, *that* the heart of the king ſhall periſh, and the heart of the princes: and the prieſts ſhall be aſtoniſhed, and the prophets ſhall wonder. 10 Then ſaid I, Ah Lord God, ſurely thou haſt greatly deceived this people, and Jeruſalem, ſaying, Ye ſhall have peace; whereas the ſword reacheth unto the ſoul. 11 At that time ſhall it be ſaid to this people, and to Jeruſalem, A dry wind of the high places in the wilderneſs toward the daughter of my people, not to fan, nor to cleanſe, 12 *Even* a full wind from thoſe *places* ſhall come unto me: now alſo will I give ſentence againſt them. 13 Behold, he ſhall come up as clouds, and his chariots *ſhall be* as a whirlwind: his horſes are ſwifter than eagles: wo unto us, for we are ſpoiled. 14 O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved: how long ſhall thy vain thoughts lodge within thee? 15 For a voice declareth from Dan, and publiſheth affliction from mount Ephraim. 16 Make ye mention to the nations, behold, publiſh againſt Jeruſalem, *that* watchers come from a far country, and give out their voice againſt the cities of Judah. 17 As keepers of a field are they againſt her round about; becauſe ſhe hath been rebellious againſt me, ſaith the Lord. 18 Thy way and thy doings have procured theſe *things* unto thee, this *is* thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart. 19 My bowels, my bowels, I am pained at my very heart, my heart maketh a noiſe in me, I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war. 20 Deſtruction upon deſtruction is cried, for the whole land is ſpoiled: ſuddenly are my tents ſpoiled, *and* my curtains in a moment. 21 How long ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet? 22 For my people *is* fooliſh, they have not known me, they *are* ſottiſh children, and they have none underſtanding: they *are* wiſe to do evil, but to do good they have no knowledge. 23 I beheld the earth, and lo, *it was* without form and void: and the heavens, and they *had* no light. 24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly. 25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled. 26 I beheld, and lo, the fruitful place *was* a wilderneſs, and all the cities thereof were broken down at the preſence of the Lord, *and* by his fierce anger. 27 For thus hath the Lord ſaid, The whole land ſhall be deſolate; yet will I not make a full end. 28 For this ſhall the earth mourn, and the heavens above be black: becauſe I have ſpoken *it*, I have purpoſed *it*, and will not repent, neither will I turn back from it. 29 The whole city ſhall flee, for the noiſe of the horſmen and bowmen, they ſhall go into thickets, and climb up upon the rocks: every city *ſhall be* forſaken, and not a man dwell therein. 30 And *when* thou *art* ſpoiled, what wilt thou do? Though thou clotheſt thy ſelf with crimſon, though thou deckeſt thee with ornaments of gold, though thou renteſt thy face with painting, in vain ſhalt thou make thyſelf fair, *thy* lovers will deſpiſe thee, they will ſeek thy life. 31 For I have heard a voice as of a woman in travail, *and* the anguiſh as of her that bringeth forth her firſt child, the voice of the daughter of Zion: *that* bewaileth herſelf, *that* ſpreadeth her hands, *ſaying*, Wo *is* me now, for my ſoul is wearied becauſe of murderers.

The four firſt Verſes ſhould have been joined to the former Chapter, as being a Continuation of the ſame Subject.

Blow ye the Trumpet in the Land, &c] The Prophet here begins a new Diſcourſe, and deſcribes the dreadful Preparations for War, ſuch as *blowing a Trumpet*, and *ſetting up a Standard*, for the aſſembling Men together, in order to their leaving the open Country, and retiring with their Families and Goods into the defended Cities, both for their own Safety, and that they might maintain thoſe Garriſons againſt the Power of the Enemy.

A Lion is come up from his Thicket, and the Deſtroyer of the Gentiles is on his Way] *Nebuchadnezzar* King of *Babylon*, compare Ch. v. 6. whoſe Monarchy is repreſented by a Lion, *Dan.* vii. 4. He is called here *the Deſtroyer of the Gentiles*, or rather *Nations*. *Judea*, and all the neighbouring Countries being given up into his Hands by God's Decree; ſee Ch. xxv. 9. xxvii. 6.

A dry Wind] The ſame with a *deſtroying Wind*, Ch. li. 1. an hot peſtilential Wind, as the *Arabick* tranſlates it in that Place, which deſtroys great Multitudes in a Moment, as Travellers relate. The Prophet deſcribes the *Chaldean* Armies invading *Judea*, under the Metaphor of a dry parching Wind, which blaſts the Fruits of the Earth, withers the Leaves upon the Trees, and makes every Thing look naked and bare.

For a Voice declareth from Dan, and publiſheth Affliction from Mount Ephraim] The Rumour of the Enemies Approach is heard firſt from *Dan*, which being the moſt northern Part of *Judea*, was firſt of all invaded; ſee Ch. viii. 16. And the evil Tidings ſtill increaſe, as the Army marcheth forward toward *Jeruſalem*, by the Way of Mount *Ephraim*.

That Watchers came from a far Country, and give out their Voice againſt the Cities of Judah] The Uſe of Scouts or Watchers, is to warn Men of the Approach of the Enemy: See Ch. vi. 17. But here the Prophet, by way of *Irony*, calls the *Chaldean* Army by that Name, whoſe Buſineſs it would be to beleaguer the Cities of *Judah*, and take Care that no Body ſhould eſcape out of their Hands. And as the Watchmen uſe to lift up their Voice, to give Notice of approaching Danger; ſo theſe ſhould make a great Noiſe, but it ſhould be to encourage one another to fall on their Adverſaries, and ſubdue whatever oppoſes them.

I beheld the Earth, and lo, it was without Form, and void, &c.] The whole Face of Nature looks diſmal, the Inhabitants of the Land and their Houſes, together with the Fruits of the Earth, are deſtroyed by the War; the Birds of the Air, and the Beaſts of
the Field, are conſumed by the Famine: Compare C
vii. 20. ix. 10. xii. 4. xiv. 2, &c. *Hoſ.* iv. 3. So th
the Country looks as if it were reduced to its prim
tive *Chaos*. Compare *Gen.* i. 2. The Heavens are c
vered with Darkneſs, and the Mountains tremble
the Wrath of the Almighty. The Prophet often d
ſcribes God's Judgments upon a Land or Nation,
if the whole Frame of Nature were in a State of D
ſolution, becauſe theſe particular Judgments are as
Earneſt of the General Judgment. See *Iſa.* v. 25, 3
xiii. 10.

CHAP. V.

A vehement Expoſtulation with the Jews, *for t*
manifold Corruption of their Manners, and t
Diſorders both of their Civil and Eccleſiaſtic
Government; for which they are threatened wi
the Invaſion of the Chaldeans.

Ver. 1. RUN ye to and fro through t
ſtreets of Jeruſalem, and ſee no
and know, and ſeek in the broad places there
if ye can find a man, if there be *any* that exec
teth judgment, that ſeeketh the truth, and
will pardon it. 2 And though they ſay, T
Lord liveth, ſurely they ſwear falſly. 3
Lord, *are* not thine eyes upon the truth? th
haſt ſtricken them, but they have not grieve
thou haſt conſumed them, *but* they have refuſ
to receive correction: they have made their fac
harder than a rock, they have refuſed to retur
4 Therefore I ſaid, Surely theſe *are* poor, th
are fooliſh: for they know not the way of t
Lord, *nor* the judgment of their God. 5 I w
get me unto the great men, and will ſpeak un
them; for they have known the way of the Lor
and the judgment of their God: but theſe ha
altogether broken the yoke, *and* burſt the bond
6 Wherefore a lion out of the foreſt ſhall ſl
them, *and* a wolf of the evenings ſhall ſp
them, a leopard ſhall watch over their citie
every one that goeth out thence ſhall be torn
pieces: becauſe their tranſgreſſions are man
and their backſlidings are increaſed. 7 How ſh
I pardon thee for this? thy children have for
ken me, and ſworn by *them that are* no god
when I had fed them to the full, they then com
mitted adultery, and aſſembled themſelves
troops in the harlots houſes. 8 They were
fed horſes in the morning: every one neighed
ter his neighbours wife. 9 Shall I not viſit f
theſe *things!* ſaith the Lord: and ſhall not m
ſoul be avenged on ſuch a nation as this?
Go ye up upon her walls, and deſtroy, but ma
not a full end: take away her battlements, f
they *are* not the Lords. 11 For the houſe
Iſrael, and the houſe of Judah have dealt ve
treacherouſly againſt me, ſaith the Lord. 12 Th
have belied the Lord, and ſaid, *It is* not he, n
ther ſhall evil come upon us, neither ſhall
ſee ſword nor famine: 13 And the proph
ſhall become wind, and the word *is* not in the
thus ſhall it be done unto them. 14 Wheref
thus ſaith the Lord God of hoſts, Becauſe
ſpeak this word, behold, I will make my wo
in thy mouth fire, and this people wood, and
ſhall devour them. 15 Lo, I will bring a n
tion upon you from far, O houſe of Iſrael, ſa
the Lord: it *is* a mighty nation, it *is* an anti
nation, a nation whoſe language thou know
not, neither underſtandeſt what they ſay.

Th

Their quiver *is* as an open ſepulchre, they *are* all mighty men. 17 And they ſhall eat up thine harveſt, and thy bread, *which* thy ſons and thy daughters ſhould eat: they ſhall eat up thy flocks and thine herds; they ſhall eat up thy vines and thy fig-trees: they ſhall impoveriſh thy fenced cities wherein thou truſtedſt, with the ſword. 18 Nevertheleſs in thoſe days, ſaith the Lord, I will not make a full end with you. 19 And it ſhall come to paſs when ye ſhall ſay, Wherefore doth the Lord our God all theſe *things* unto us? then ſhalt thou anſwer them, Like as ye have forſaken me, and ſerved ſtrange gods in your land; ſo ſhall ye ſerve ſtrangers in a land *that is* not yours. 20 Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying, 21 Hear now this, O fooliſh people, and without underſtanding, which have eyes and ſee not, which have ears and hear not: 22 Fear ye not me? ſaith the Lord: will ye not tremble at my preſence, which have placed the ſand *for* the bound of the ſea, by a perpetual decree that it cannot paſs it; and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it? 23 But this people hath a revolting and a rebellious heart: they are revolted and gone. 24 Neither ſay they in their heart, Let us now fear the Lord our God that giveth rain, both the former and the latter in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt. 25 Your iniquities have turned away theſe *things*, and your ſins have withholden good *things* from you. 26 For among my people are found wicked *men*: they lay wait as he that ſetteth ſnares, they ſet a trap, they catch men. 27 As a cage is full of birds, ſo *are* their houſes full of deceit: therefore they are become great, and waxen rich. 28 They are waxen fat, they ſhine: yea, they overpaſs the deeds of the wicked: they judge not the cauſe, the cauſe of the fatherleſs, yet they proſper: and the right of the needy do they not judge. 29 Shall I not viſit for theſe *things*? ſaith the Lord: ſhall not my ſoul be avenged on ſuch a nation as this? 30 A wonderful and horrible thing is committed in the land. 31 The prophets propheſy falſly, and the prieſts bear rule by their means, and my people love *to have* ſo: and what will ye do in the end thereof?

Go ye up upon her Walls, &c.] God gives a Commiſſion to the *Chaldeans* to beſiege and take *Jeruſalem*. The Sins it hath been guilty of make him diſown the Relation he formerly did bear to it; and he now declares, that he hath now put it out of his Protection, and deliver'd it up to the Will of his Enemies.

And the Prophets ſhall become Wind, &c.] They encourage the People to deſpiſe God's Meſſages by his Prophets, telling them that the Prophets and their Words are no better than Wind and Vanity, and that their Prophecies, being nothing but their own Imaginations, ſhall return upon their own Heads, and they ſhall feel the Judgments themſelves which they threaten others.

It is an antient Nation] *Babylon* was built about an hundred Years after the Flood; and in a little Time after *Nimrod* erected a Kingdom there; whereupon that Country is called *the Land of Nimrod*, Mic. v. 6.

Their Quiver is an open Sepulchre] All their Arrows will do Execution; ſo that their Quiver may be looked upon as a common Grave to their Enemies.

Which have Eyes and ſee not, which have Ears and hear not] Who make no Uſe of the Senſes and Underſtanding which God hath given them. See *Iſa.* vi. 9.

Which have placed Sand for a Bound to the Sea, by a perpetual Decree, &c.] The keeping the Waters within Bounds, ſo that they cannot overflow the Earth, is often mentioned in Scripture, as an immediate Effect of God's over-ruling Power and Providence: See *Job* xxxviii. 10, 11. *Pſ.* xxxiii. 7. civ. 9. *Prov.* viii. 29. For Water being ſpecifically lighter than the Earth, by the common Laws of Gravitation, it ſhould riſe above it and overflow it. And then the adjuſting the Proportion of the Tides, that they riſe no higher to the Prejudice of the lower Grounds, is another remarkable Inſtance of God's ſpecial Providence.

CHAP. VI.

The Prophet encourages the Chaldeans *to come up and beſiege* Jeruſalem, *as a Place abandoned by God for its Incorrigibleneſs, and given up to the Will of its Enemies.*

Ver. 1. O Ye children of Benjamin, gather yourſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in Tekoa: and ſet up a ſign of fire in Beth-haccerem: for evil appeareth out of the north, and great deſtruction. 2 I have likened the daughter of Zion, to a comely and delicate *woman*. 3 The ſhepherds with their flocks ſhall come unto her: they ſhall pitch *their* tents againſt her round about: they ſhall feed every one in his place. 4 Prepare ye war againſt her: ariſe and let us go up at noon: wo unto us, for the day goeth away, for the ſhadows of the evening are ſtretched out. 5 Ariſe, and let us go by night, and let us deſtroy her palaces. 6 For thus hath the Lord of hoſts ſaid, Hew ye down trees, and caſt a mount againſt Jeruſalem: this *is* the city to be viſited, ſhe *is* wholly oppreſſion in the midſt of her. 7 As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſs: violence and ſpoil is heard in her, before me continually *is* grief and wounds. 8 Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee: leſt I make thee deſolate, a land not inhabited. 9 Thus ſaith the Lord of hoſts, They ſhall throughly glean the remnant of Iſrael as a vine: turn back thine hand as a grape-gatherer into the baſkets. 10 To whom ſhall I ſpeak and give warning, that they may hear? behold their ear *is* uncircumciſed, and they cannot hearken: behold, the word of the Lord is unto them a reproach: they have no delight in it. 11 Therefore I am full of the fury of the Lord: I am weary with holding in: I will pour it out upon the children abroad, and upon the aſſembly of young men together: for even the huſband with the wife ſhall be taken, the aged with *him that is* full of days. 12 And their houſes ſhall be turned unto others, *with their* fields and wives together: for I will ſtretch out my hand upon the inhabitants of the land, ſaith the Lord. 13 For from the leaſt of them even unto the greateſt of them, every one *is* given to covetouſneſs; and from the prophet even unto the prieſt, every one dealeth falſly. 14 They have healed alſo the hurt *of the daughter* of my people ſlightly, ſaying, Peace, peace, when *there is* no peace. 15 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall fall among them that fall: at the time that I viſit them, they ſhall be caſt down, ſaith the Lord. 16 Thus ſaith the Lord, Stand ye in the ways and ſee, and aſk for the old paths, where *is* the good way, and walk therein, and ye ſhall find reſt for your ſouls: but they ſaid, We will not walk *therein*. 17 Alſo I ſet watchmen over you, *ſaying*, Hearken to the ſound of the trumpet: but they ſaid, We will not hearken. 18 Therefore hear, ye nations and know, O congregation, what *is* among them. 19 Hear, O earth, behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkened unto my words, nor to my law, but rejected it. 20 To what purpoſe cometh there to me incenſe from Sheba? and the ſweet cane from a far country? your burnt-offerings *are* not acceptable, nor your ſacrifices ſweet unto me. 21 Therefore thus ſaith the Lord, Behold, I will lay ſtumbling-blocks before this people, and the fathers and the ſons together ſhall fall upon them: the neighbour and his friend ſhall periſh. 22 Thus ſaith the Lord, Behold, a people cometh from the north-country, and a great nation ſhall be raiſed from the ſides of the earth. 23 They ſhall lay hold on bow and ſpear: they *are* cruel, and have no mercy: their voice roareth like the ſea, and they ride upon horſes, ſet in aray as men for war againſt thee, O daughter of Zion. 24 We have heard the fame thereof: our hands wax feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail. 25 Go not forth into the field, nor walk by the way; for the ſword of the enemy *and* fear *is* on every ſide. 26 O daughter of my people, gird *thee* with ſackcloth, and wallow thyſelf in aſhes: make thee mourning, *as for* an holy ſon, moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us. 27 I have ſet thee *for* a tower, *and* a fortreſs among my people, that thou mayeſt know and try their way. 28 They *are* all grievous revolters, walking with ſlanders: *they are* braſs and iron, they are all corrupters. 29 The bellows are burnt, the lead is conſumed of the fire, the founder melteth in vain; for the wicked are not plucked away. 30 Reprobate ſilver ſhall *men* call them, becauſe the Lord hath rejected them.

Blow the Trumpet in Tekoa, and ſet up a Sign of Fire in Beth-haccerem] The Deſign of thoſe Signals of War is to aſſemble Men together, in order to their mutual Defence; but it is in vain to attempt any ſuch Matter, and therefore the only Uſe that can be made of them, is to give Notice to the People, that they ſhould diſperſe themſelves, and fly from the approaching Enemy. *Beth-haccerem* was a Village between *Jeruſalem* and *Tekoa*, as *Jerom* informs us in his *Commentary* upon this Place. The Name of this Village is mentioned *Nehem.* iii. 14.

They have healed alſo the Hurt of the Daughter of my People ſlightly, &c.] Inſtead of making a deep Search into the Corruptions of the People, the true Cauſe of all their Maladies [compare *Iſa.* i. 6.] and applying corroſive Medicines, *i. e.* ſharp Reproofs, which might give them a true Senſe of the Danger of their Condition, they have uſed only Lenitives; as if a Surgeon ſhould ſlightly ſkin over a Sore that feſters underneath, by preaching ſuch Doctrines as might ſooth them up in their Sins, and their carnal Security. See Ch. iv. 10. v. 11, 31. xiv. 13. xxiii. 14, 17. xxviii. 2, 3. *Lam.* ii. 14.

To what Purpoſe cometh there Incenſe to me from
Sheba?] *Sheba* was a Part of *Arabia Felix*, and famo
for its Spices and Perfumes: See *Iſa.* lx. 6. The Pr
phet reproves the Hypocriſy of the *Jews*, whereby th
ſought to cover their inward Corruption by the exte
nal Shews of Religion; which the Prophets often d
clare to be of no Value, when they do not proce
from a devout Mind: See Ch. vii. 21, 22. *Iſa.* i. 11.

We may apply to the ſame Purpoſe a Story, whic
Plato relates in his *Second Alcibiades*, where he tre
of Prayer, or the Worſhip of God: ‘ The *Athenia*
‘ he tells us, in their Wars with the *Lacedemonia*
‘ having received many Defeats, ſent a Meſſenger
‘ the Oracle of *Jupiter Hammon*, to aſk the Reaſo
‘ why they who had erected ſo many Temples to t
‘ Gods, and honoured them with ſo many Oblati
‘ and Sacrifices, ſhould be leſs ſucceſsful than the *L*
‘ *cedemonians*, who fell much ſhort of them in th
‘ Particulars? The Oracle returned this Anſwer:
‘ *am better pleaſed with the Prayers of the* Lacedem
‘ nians, *than with all the Oblations of the* Greek
‘ Now the Prayer they made uſe of, was a ſhort P
‘ tition, in which they begged the Gods to give th
‘ all good Things ſo long as they continued virtuous

I have ſet thee for a Tower and a Fortreſs among
People] The Senſe would be plainer, if the Wo
were tranſlated thus, *I have ſet thee* (in) *a Wat*
Tower, and (in) *a Fortreſs*, &c. See *Noldius's C*
cordance, P. 171. God tells the Prophet, that he h
placed him in an high Tower or Fortreſs: See Ver.
to take an Account of the People's Behaviour, and
warn them accordingly.

The Bellows are burnt, &c.] All the Means t
can be uſed to purge this People of their Droſs, pr
ineffectual; the Wicked are not ſeparated from
Righteous. Therefore your City ſhall be as one co
mon Furnace, wherein you ſhall be melted down
gether: See *Ezek.* xxii. 19, &c.

The Lead is conſumed in the Fire] Before the U
of Quickſilver was known, they made Uſe of Lead
the refining their Metals.

Reprobate Silver ſhall Men call them, becauſe the L
hath rejected them] As baſe Money is refuſed by ev
one, becauſe it cannot bear the Touchſtone, ſo ſ
theſe Hypocrites and Evil-doers be rejected both
God and Man; for none of their Actions will b
the Teſt of God's Laws, or abide his ſevere Tr
The Word 'Αδόκιμος, ſignifies a *Reprobate* in the N
Teſtament, in Alluſion to this Place; and in purſua
of the ſame Metaphor, God's Laws and Judgme
are often compared to a Refiner's Fire: See *Prov.* x
3. *Iſa.* i. 25. *Zech.* xiii. 9. *Mal.* iii. 2, 3. 1 *Pet.* i.

CHAP. VII.

The Prophet reproves the Jews *vain Confidence*
the Temple, and the external Obſervances of
ligion, when at the ſame Time they rejected G
Meſſages by the Prophets, and defiled themſe
with the worſt Sorts of Idolatry.

Ver. 1. THE word that came to Jerem
from the Lord, ſaying, 2 Stand
the gate of the Lords houſe, and proclaim th
this word, and ſay, Hear the word of the Lo
all *ye of* Judah, that enter in at theſe gat
worſhip the Lord. 3 Thus ſaith the Lord
hoſts the God of Iſrael, Amend your ways,
your doings, and I will cauſe you to dwell
this place. 4 Truſt ye not in lying words,
ing, The temple of the Lord, the temple of
Lord, the temple of the Lord *are* theſe. 5
if ye throughly amend your ways, and your
ings; if you throughly execute judgment
tween a man and his neighbour; 6 *If* ye opp
not the ſtranger, the fatherleſs, and the wid
and ſhed not innocent blood in this place,
ther walk after other gods, to your hurt
T

Then will I cauſe you to dwell in this place, in
the land that I gave to your fathers, for ever
and ever. 8 Behold, ye truſt in lying words,
that cannot profit. 9 Will ye ſteal, murder,
and commit adultery, and ſwear falſly, and burn
incenſe unto Baal, and walk after other gods
whom ye know not; 10 And come and ſtand be-
fore me in this houſe, which is called by my
name, and ſay, We are delivered to do all theſe
abominations? 11 Is this houſe, which is called
by my name, become a den of robbers in your
eyes? behold, even I have ſeen *it*, ſaith the Lord.
12 But go ye now unto my place which *was* in
Shiloh, where I ſet my name at the firſt, and ſee
what I did to it, for the wickedneſs of my people
Iſrael. 13 And now becauſe ye have done all
theſe works, ſaith the Lord, and I ſpeak unto
you, riſing up early, and ſpeaking, but ye heard
not; and I called you, but ye anſwered not: 14
Therefore will I do unto *this* houſe which is called
y my name, wherein ye truſt, and unto the
ace which I gave to you, and to your fathers,
I have done to Shiloh. 15 And I will caſt
ou out of my ſight, as I have caſt out all your
ethren, *even* the whole ſeed of Ephraim. 16
Therefore pray not thou for this people, neither
ft up cry nor prayer for them, neither make in-
erceſſion to me; for I will not hear thee. 17
eſt thou not what they do in the cities of Judah,
d in the ſtreets of Jeruſalem? 18 The children
ther wood, and the fathers kindle the fire, and
e women knead *their* dough to make cakes to
e queen of heaven, and to pour out drink-of-
rings unto other gods, that they may provoke
e to anger. 19 Do they provoke me to an-
r? ſaith the Lord: *do they* not *provoke* them-
lves to the confuſion of their own faces? 20
herefore thus ſaith the Lord God, Behold,
ne anger and my fury ſhall be poured out upon
s place, upon man and upon beaſt, and upon
e trees of the field, and upon the fruit of the
ound; and it ſhall burn, and ſhall not be
enched. 21 Thus ſaith the Lord of hoſts the
d of Iſrael, Put your burnt-offerings unto
ur ſacrifices, and eat fleſh. 22 For I ſpake
t unto your fathers, nor commanded them in
e day that I brought them out of the land of
gypt, concerning burnt-offerings or ſacrifices.
But this thing commanded I them, ſaying,
ey my voice, and I will be your God, and ye
all be my people: and walk ye in all the ways
t I have commanded you, that it may be
ll unto you. 24 But they hearkened not, nor
lined their ear, but walked in the counſels *and*
the imagination of their evil heart, and went
ckward and not forward. 25 Since the day
t your fathers came forth out of the land of
gypt unto this day, I have even ſent unto you
my ſervants the prophets, daily riſing up
ly, and ſending *them*. 26 Yet they hearkened
unto me, nor inclined their ear, but hard-
d their neck, they did worſe than their fathers.
Therefore thou ſhalt ſpeak all theſe words
o them, but they will not hearken to thee:
u ſhalt alſo call unto them, but they will not
wer thee. 28 But thou ſhalt ſay unto them,
s *is* a nation, that obeyeth not the voice of
Lord their God, nor receiveth correction:
h is periſhed, and is cut off from their mouth.
Cut off thine hair, *O Jeruſalem*, and caſt *it*
away, and take up a lamentation on high places;
for the Lord hath rejected and forſaken the ge-
neration of his wrath. 30 For the children of
Judah have done evil in my ſight, ſaith the
Lord: they have ſet their abominations in the
houſe which is called by my name to pollute it.
31 And they have built the high places of To-
phet, which *is* in the valley of the ſon of Hin-
nom, to burn their ſons and their daughters in
the fire, which I commanded *them* not, neither
came it into my heart. 32 Therefore behold,
the days come, ſaith the Lord, that it ſhall no
more be called Tophet, nor the valley of the ſon
of Hinnom, but the valley of ſlaughter: for they
ſhall bury in Tophet, till there be no place. 33
And the carcaſes of this people ſhall be meat for
the fowls of the heaven, and for the beaſts of the
earth, and none ſhall fray *them* away. 34 Then
will I cauſe to ceaſe from the cities of Judah,
and from the ſtreets of Jeruſalem, the voice of
mirth, and the voice of gladneſs, the voice of the
bridegroom, and the voice of the bride: for the
land ſhall be deſolate.

To make Cakes to the Queen of Heaven] As the *Gentiles* offer'd to the Moon, at the firſt Appearance of the New Moon, which Cuſtom Dr. *Spencer* proves out of *Herodotus* and *Lucian:* The Word *Melecheth* may ſignify all the Hoſt of Heaven, compare Ch. xix. 13.

Put your Burnt-offerings to your Sacrifices, and eat Fleſh] The Burnt-offerings, after they were flayed, were to be conſumed wholly upon the Altar, *Lev.* i. 9. whereas in the Sacrifices of the Peace-Offerings, only the Fat was burnt upon the Altar, the Remainder belonged partly to the Prieſt, and the reſt was ſpent in a religious Entertainment. See *Lev.* vii. 29—34. *Deut.* xii. 11, 12. Here the Prophet tells the *Jews*, they may if they pleaſe, eat the Fleſh of their Burnt-offerings, as well as of their Peace-offerings, for God will accept neither of them from their Hands: See Ch. vi. 20. and look upon them only as common Meats; compare *Hoſ.* viii. 13.

For I ſpake not to your Fathers — Burnt-offerings or Sacrifices: But this Thing commanded I them, ſaying, Obey my Voice, &c.] It is a Way of ſpeaking uſual in Scripture, to expreſs the Preference which is due to one Thing above another, in Terms which expreſs the rejecting of that which is leſs worthy; and thus, ſays *Lowth*, I conceive we are to underſtand the Text here, in Correſpondence with the parallel Place of *Hoſea*, Ch. vi. 6. *I will have Mercy and not Sacrifice.* The Words in both Places implying, That God always laid a greater Streſs upon ſincere Obedience, than on external Obſervances, and deſigned the latter as ſo many Mounds and Fences to guard and preſerve the former. And thus much *Maimonides* himſelf grants. But ſeveral of the Fathers infer from this Text, That God never gave any Command to the *Jews* about Sacrifices, till after they had defiled themſelves with Idolatry, by offering Sacrifices to the Golden Calf. See *Juſtin Martyr* and *Irenæus.*

Cut off thy Hair, O Jeruſalem] This was commonly practiſed in Times of great Sorrow and Mourning: See Ch. xlvii. 5. xlviii. 7.

Which I commanded them not, neither came it into my Heart] On the contrary, I expreſſed the greateſt Deteſtation againſt this Practice, and forbad it under the ſevereſt Penalties: Compare Ch. xxxii. 35. and *Levit.* xx. 1—5. The Words are ſpoken by the Figure called *Meiôſis*, by which a great deal more is implied than is expreſſed; a Way of ſpeaking frequent in Scripture: See *Deut.* xvii. 3. where the Text, ſpeaking of the Worſhip of Heaven, adds, *which I have not commanded*; the Meaning is, I expreſly forbad it. So God, reproving the Idolatry of the *Jews*, ſaith, *They chooſe Things wherein I delighted not*; that is, which I utterly abhorred, *Iſa.* lxv. 12. and *Jer.* ii. 8. calls Idols, *Things* *that do not profit*; that is, whoſe Worſhip is not only inſignificant, but likewiſe extremely hurtful and dangerous. By the ſame Figure we are to expound theſe Expreſſions, *a falſe Ballance is not good*, Prov. xx. 23. and *To have Reſpect of Perſons is not good*, Ch. xxviii. 21. that is, is very wicked. St. *Paul* expreſſes the vileſt Sins, by calling them *Things which are not convenient*, Rom. i. 28. Therefore they put a very falſe Gloſs upon this Text, that would infer from it, that nothing is to be uſed in God's Worſhip, but what is expreſly commanded in his Word.

It ſhall no more be called Tophet —— but the Valley of Slaughter: For they ſhall bury in Tophet, 'till there be no Place] King *Joſiah* firſt of all *defiled* this Place, as the Text ſpeaks, 2 *Kings* xxiii. 10. that is, polluted, or unconſecrated it, by burying dead Bodies in it; compare Ver. 15. of that Chapter. And afterwards when great Numbers died in the Siege of *Jeruſalem*, and the Famine that follow'd upon it, it became a common Burying-place of the *Jews*: See Ch. xix. 6. whereby was fulfilled that Prophecy of *Ezekiel*, Ch. vi. 5. *I will lay the dead Carcaſſes of the Children of Iſrael before their Idols.* Compare *Levit.* xxvi. 30. *Ezek.* vi. 4, 5, 13.

CHAP. VIII.

The Prophet upbraids the Obſtinacy and Incorrigibleneſs of the People, and bewails the grievous Judgments which God had pronounced againſt them in general.

Ver. 1. AT that time, ſaith the Lord, they ſhall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem out of their graves. 2 And they ſhall ſpread them before the ſun, and the moon, and all the hoſt of heaven whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped: they ſhall not be gathered, nor be buried, they ſhall be for dung upon the face of the earth. 3 And death ſhall be choſen rather than life, by all the reſidue of them that remain of this evil family, which remain in all the places whither I have driven them, ſaith the Lord of hoſts. 4 Moreover, thou ſhalt ſay unto them, Thus ſaith the Lord, Shall they fall, and not ariſe? ſhall he turn away, and not return? 5 Why *then* is this people of Jeruſalem ſlidden back, by a perpetual backſliding? they hold faſt deceit, they refuſe to return. 6 I hearkened and heard, *but* they ſpake not aright: no man repented him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battle. 7 Yea, the ſtork in the heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming, but my people know not the judgment of the Lord. 8 How do ye ſay, We *are* wiſe, and the law of the Lord *is* with us? Lo, certainly in vain made he *it*, the pen of the ſcribes *is* in vain. 9 The wiſe *men* are aſhamed, they are diſmayed and taken; lo, they have rejected the word of the Lord, and what wiſdom *is* in them; 10 Therefore will I give their wives unto others, *and* their fields to them that ſhall inherit *them*: for every one from the leaſt even unto the greateſt is given to covetouſneſs, from the prophet even unto the prieſt, every one dealeth falſly. 11 For they
have healed the hurt of the daughter of my
people ſlightly, ſaying, Peace, peace, when *there*
is no peace. 12 Were they aſhamed when they
had committed abomination? nay, they were
not at all aſhamed, neither could they bluſh:
therefore ſhall they fall among them that fall:
in the time of their viſitation they ſhall be caſt
down, ſaith the Lord. 13 I will ſurely conſume them, ſaith the Lord; *there ſhall be* no
grapes on the vine, nor figs on the fig-tree, and
the leaf ſhall fade, and *the things that* I have
given them, ſhall paſs away from them. 1
Why do we ſit ſtill? aſſemble yourſelves, and
let us enter into the defenced cities, and let u
be ſilent there: for the Lord our God hath pu
us to ſilence, and given us water of gall to drink
becauſe we have ſinned againſt the Lord. 1
We looked for peace, but no good *came*: an
for a time of health, and behold trouble. 1
The ſnorting of his horſes was heard from Dan
the whole land trembled at the ſound of th
neighing of his ſtrong ones, for they are come
and have devoured the land, and all that is i
it, the city and thoſe that dwell therein. 1
For behold, I will ſend ſerpents, cockatrice
among you, which *will* not *be* charmed, an
they ſhall bite you, ſaith the Lord. 18 *Whe*
I would comfort myſelf againſt ſorrow, m
heart *is* faint in me. 19 Behold, the voic
of the cry of the daughter of my people, be
cauſe of them that dwell in a far country: *Is* no
the Lord in Zion? *is* not her king in her? wh
have they provoked me to anger with the
graven images, *and* with ſtrange vanities? 2
The harveſt is paſt, the ſummer is ended, an
we are not ſaved. 21 For the hurt of th
daughter of my people am I hurt, I am black
aſtoniſhment hath taken hold on me. 22
there no balm in Gilead; *is there* no phyſici
there? why then is not the health of the daug
ter of my people recovered?

At that Time they ſhall bring out the Bones of t
Kings of Judah, &c.] When the City ſhall be take
and expos'd to the Rage of the *Chaldean* Army, th
ſhall break open the Monuments of Kings, Prince
and Great Men, hoping to find ſome Treaſure ther
as *Joſephus* tells us, immenſe Riches were depoſited
David's Sepulchre by his Son *Solomon*, which we
never taken away till *Hircanus*'s Time.

The Pen of the Scribe is in vain] The Title
Scribe, as applied to the Skill of Tranſcribing or Inte
preting the Law, is firſt given to *Ezra*, Ez. vi.
who was not merely a Copier of the Law, but lik
wiſe an Explainer of the Difficulties of it: See *N*
hem. viii. 9, 13. And 'tis likely none made it th
Buſineſs to write Copies of the Law, but thoſe w
were well verſed in the Study of it, which wou
beſt ſecure them from committing Miſtakes in th
Copies; from hence the Word ſignifies in the *N*
Teſtament, thoſe who were learned in explaining
Law, and anſwering the Difficulties ariſing, conce
ing the Senſe of it. The *Greek* Word Γραμματεὺς ſi
nifies a *learned Man*, Ecclus. x. 5. xxxviii. 24. and
ſo tranſlated by our Interpreters in the latter of th
two Places. And the *Chaldee Paraphraſe* often int
prets the *Hebrew* Word *Nabi*, Prophet, by the *Ch*
dee Saphar, a Scribe.

The Expreſſion in the Text may relate to the A
ſwers which thoſe who were ſkilful in expounding
Law, gave in Writing, when they were conſulted
any difficult Caſe. Compare Chap. xviii. 18.

Let us enter into the defenced Cities, and let us be ſilent there, &c.] This ſeems to be ſpoken in the Perſon of the People, who lived in open Towns and Villages, exhorting one another to repair to *Jeruſalem*, and other fortified Places, to ſeek for Quiet and Refuge there. Where the Prophet had before, Ch. vi. 1. exhorted the Inhabitants of *Jeruſalem* to flee even from thence. To this the Prophet replies in the following Part of the Verſe. That God had indeed *put them to Silence* in another Senſe than they meant; that is, he had taken away all their Strength, and left them to be deſtroyed by their Enemies; for ſo *to put to Silence* often ſignifies: See Ch. xlvii. 5. li. 6. *Iſa.* xv. 1. *Hoſ.* x. 7. *Obad.* Ver. 5. where the Word is render'd *cut off*, in our Bibles.

For, behold, I will ſend Serpents, Cockatrices among you, which will not be charmed] Such Enemies as you ſhall not be able to ſoften by any Entreaties you can uſe. It is a received Opinion, and that atteſted by many Travellers, and other Writers, that there are Methods of charming venemous Creatures, that they ſhall not bite or hurt thoſe that come near them. The Expreſſion here alludes to that Tradition as the Words of the *Pſalmiſt* do, *Pſ.* lviii. 5.

Is there no Balm in Gilead, &c.] *Gilead* was famous for Balm or Turpentine (for that is the proper Meaning of the Word *Tſori*) and ſuch like healing Gums. See Ch. xlvi. 11. *Gen.* xxxvii. 25. This made great many Phyſicians and Surgeons to reſort thi- er. The Prophet applies this metaphorically to the tate of the *Jews*, which was all over corrupted: Compare *Iſa.* i. 6. and aſks, whether there have been o Methods uſed, to heal theſe mortal Wounds and Diſtempers; or if there have, how comes it to paſs ey ſhould have ſo little Succeſs? Implying, that God d ſent his Prophets, as ſo many ſpiritual Phyſicians, d they had given the beſt Advice: But the Fault y wholly in the Patients themſelves, who refuſed to bmit to their Preſcriptions; ſo we may apply the ords ſpoken concerning *Babylon*, Ch. li. 9. to the ent Caſe. *We would have healed Babylon, but ſhe is* , or rather, *ſhe would not be healed.* The Words y likewiſe be underſtood of temporal Deliverance to s Purpoſe. Is this People forſaken both of God d Men, that there is no Remedy left for their De- erance? Ch. xxx. 12, 13, 14.

CHAP. IX.

e Prophet bewails the manifold Sins of the Jews, *and threatens God's Judgments, both againſt them, and their neighbouring Countries. He exhorts them to glory in God alone, and not in any worldly Acquiſitions, which are vain and unprofitable.*

. 1. OH that my head were waters, and mine eyes a fountain of tears, that ight weep day and night for the ſlain of the ghter of my people. 2 Oh that I had in wilderneſs a lodging place of way-faring n, that I might leave my people, and go m them: for they be all adulterers, an aſ- bly of treacherous men. 3 And they bend r tongues *like* their bow *for* lies: but they are valiant for the truth upon the earth; for y proceed from evil to evil, and they know me, ſaith the Lord. 4 Take ye heed every of his neighbour, and truſt ye not in any her: for every brother will utterly ſupplant, every neighbour will walk with ſlanders. 5 they will deceive every one his neighbour, will not ſpeak the truth: they have taught tongue to ſpeak lies, *and* weary themſelves ommit iniquity. 6 Thine habitation *is* in the t of deceit, through deceit they refuſe to know me, ſaith the Lord. 7 Therefore thus ſaith the Lord of hoſts, Behold, I will melt them, and try them; for how ſhall I do for the daughter of my people? 8 Their tongue *is as* an arrow ſhot out, it ſpeaketh deceit: *one* ſpeaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. 9 Shall I not viſit them for theſe *things?* ſaith the Lord: ſhall not my ſoul be avenged of ſuch a nation as this? 10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderneſs a lamentation, becauſe they are burnt up, ſo that none can paſs through *them*, neither can *men* hear the voice of the cattel, both the fowl of the heavens and the beaſts are fled, they are gone. 11 And I will make Jeruſalem heaps, *and* a den of dragons, and I will make the cities of Judah deſolate, without an inhabitant. 12 Who *is* the wiſe man that may underſtand this, and *who is he* to whom the mouth of the Lord hath ſpoken, that he may declare it, for what the land periſheth, *and* is burnt up like a wilderneſs that none paſſeth through? 13 And the Lord ſaith, Becauſe they have forſaken my law which I ſet before them, and have not obeyed my voice, neither walked therein; 14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them. 15 Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink. 16 I will ſcatter them alſo among the heathen, whom neither they nor their fathers have known; and I will ſend a ſword after them, till I have conſumed them. 17 Thus ſaith the Lord of hoſts, Conſider ye, and call for the mourning-women, that they may come, and ſend for cunning *women*, that they may come. 18 And let them make haſte and take up a wailing for us, that our eyes may run down with tears, and our eyelids guſh out with waters. 19 For a voice of wailing is heard out of Zion, How are we ſpoiled! we are greatly confounded, becauſe we have forſaken the land, becauſe our dwellings have caſt *us* out. 20 Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. 21 For death is come up into our windows, *and* is entred into our palaces, to cut off the children from without, *and* the young men from the ſtreets. 22 Speak, Thus ſaith the Lord, Even the carcaſes of men ſhall fall as dung upon the open field, and as the handful after the harveſtman, and none ſhall gather *them*. 23 Thus ſaith the Lord, Let not the wiſe *man* glory in his wiſdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. 24 But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I *am* the Lord which exerciſe loving-kindneſs, judgment, and righteouſneſs in the earth: for in theſe *things* I delight, ſaith the Lord. 25 Behold, the days come, ſaith the Lord, that I will puniſh all *them which are* circumciſed with the uncircumciſed. 26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmoſt corners, that dwell in the wilderneſs: for all *theſe* nations *are* uncircumciſed,

ciſed, and all the houſe of Iſrael *are* uncircum-
ciſed in the heart.

For the Mountains I will take up a weeping and wailing, and for the Habitations of the Wilderneſs a Lamentation, &c.] The Prophet laments that general Deſolation which he ſees coming upon the whole Land, which will involve all the Parts of it, both high and low, in one common Deſtruction: Compare Ch. iv. 24, 25, 26. The Words which are tranſlated, *The Habitations of the Wilderneſs*, the Margin more properly renders, *The Paſtures of the Wilderneſs*: Compare *Joel* i. 19. ii. 22. By the Wilderneſs ſometimes is meant the plain or champain Country, and is oppoſed to the *Mountains*. See *Iſa.* lxiii. 13. *Lam.* iv. 19. *Joel* i. 19.

I will feed them, even this People, with Wormwood, and give them Water of Gall to drink] I will turn their Plenty into Scarcity of all Things. Compare this Expreſſion with that of *Pſ.* lxxx. 5. *Thou feedeſt them with the Bread of Tears, and giveſt them Plenteouſneſs of Tears to drink*: And 1 *Kings* xxii. 27. *Feed him with the Bread of Affliction, and Water of Affliction*; that is, uſe him with the moſt ſevere and rigorous Treatment. The *Hebrew* Word which we here tranſlate *Gall*, properly ſignifies an Herb growing among Corn, which is as bitter as Gall. 'Tis tranſlated *Hemlock*, Hoſ. x. 4. and both here and elſewhere joined with Wormwood: See *Lam.* iii. 19. *Deut.* xxix. 18. *Amos* vi. 12. In this laſt Text, the Word *Laanah*, commonly render'd *Wormwood*, is tranſlated *Hemlock*.

Conſider ye, and call for the mourning Women, &c.] Conſider the evil Circumſtances you are in, which call for Mourning and Lamentation: And ſince you yourſelves are not ſufficiently affected with your Dangers that threaten you, ſend for thoſe Women whoſe Buſineſs it is to make publick Lamentations at Funerals, and upon other ſorrowful Occaſions, and let their mournful Ditties excite and ſtir up true Sorrow in you. The Prophets elſewhere allude to this Practice: See Ch. xlviii. 17. *Ezek.* xxviii. 31. Particularly the Cuſtom of hiring publick Mourners to attend the Funerals of their Friends is mentioned Ch. xxii. 18. 2 *Sam.* i. 24. 2 *Chron.* xxxv. 25. *Eccleſ.* xii. 5. *Matt.* ix. 23. compared with *Mark* v. 28. Such were the *Preficæ* among the *Romans*.

As the Handful after the Harveſt-man, and none ſhall gather them] We read *Deut.* xxiv. 19. that if a Sheaf was forgot and left behind in the Field, the Owner ſhould not go back to fetch it, but leave it to be taken up by the Poor. This Law made the Harveſt-man not ſo exact in gathering up the Sheaves which they happened to drop, that they might give Occaſion for this Sort of Charity. The Prophet makes Uſe of this Compariſon to illuſtrate the Number of Slain that ſhould lie about the Fields, only with this Difference, that whereas the Poor uſed to gather up the Sheaves left behind in the Fields; theſe human Bodies ſhould rot upon the Ground, without any one to take Care of their Burial. See Ch. viii. 2.

CHAP. X.

The Prophet arms the Jews *againſt the Idolatry of the* Chaldeans, *among whom they were to live during the Captivity; bewails the Calamities which were coming upon them, and beſeeches God not to deal with them according to the utmoſt Rigour of his Juſtice.*

Ver. 1. HEAR ye the word which the Lord
ſpeaketh unto you, O houſe of Iſ-
rael. 2 Thus ſaith the Lord, Learn not the
way of the heathen, and be not diſmayed at the
ſigns of heaven, for the heathen are diſmayed at
them. 3 For the cuſtoms of the people are
vain: for *one* cutteth a tree out of the foreſt
(the work of the hands of the workmen) with
the ax. 4 They deck it with ſilver and with
gold, they faſten it with nails and with hammers
that it move not. 5 They *are* upright as the
palm-tree, but ſpeak not: they muſt needs be
borne, becauſe they cannot go: be not afraid o
them, for they cannot do evil, neither alſo *is i*
in them to do good. 6 Foraſmuch as *there i*
none like unto thee, O Lord, thou *art* great, and
thy name *is* great in might. 7 Who would no
fear thee, O king of nations? for to thee doth i
appertain: foraſmuch as among all the wiſe *me*
of the nations, and in all their kingdoms *there i*
none like unto thee. 8 But they are altogethe
brutiſh and fooliſh: the ſtock is a doctrine of va
nities. 9 Silver ſpread into plates is brough
from Tarſhiſh, and gold from Uphaz, the wor
of the workman, and of the hands of the foun
der: blue and purple *is* their clothing: they *ar*
all the work of cunning *men*. 10 But the Lor
is the true God, he *is* the living God, and a
everlaſting king: at his wrath the earth ſha
tremble, and the nations ſhall not be able to abid
his indignation. 11 Thus ſhall ye ſay unt
them, The gods that have not made the heaven
and the earth, *even* they ſhall periſh from th
earth, and from under theſe heavens. 12 H
hath made the earth by his power, he hath eſta
bliſhed the world by his wiſdom, and ha
ſtretched out the heavens by his diſcretion. 1
When he uttereth his voice *there is* a multitud
of waters in the heavens, and he cauſeth the va
pours to aſcend from the ends of the earth: h
maketh lightnings with rain, and bringeth for
the wind out of his treaſures. 14 Every man i
brutiſh in *his* knowledge: every founder is co
founded by the graven image: for his molte
image *is* falſhood, and *there is* no breath in the
15 They *are* vanity, *and* the work of errors: i
the time of their viſitation they ſhall periſh. 1
The portion of Jacob *is* not like them: for he
the former of all *things*, and Iſrael *is* the rod
his inheritance; the Lord of hoſts *is* his nam
17 Gather up thy wares out of the land, O i
habitant of the fortreſs. 18 For thus ſaith th
Lord, Behold, I will fling out the inhabitants
the land at this once, and will diſtreſs them, th
they may find *it ſo*. 19 Wo is me for my hu
my wound is grievous: but I ſaid, Truly this
a grief, and I muſt bear it. 20 My taberna
is ſpoiled, and all my cords are broken: m
children *are* gone forth of me, and they *are* no
there is none to ſtretch forth my tent any mo
and to ſet up my curtains. 21 For the paſto
are become brutiſh, and have not ſought t
Lord: therefore they ſhall not proſper, and
their flocks ſhall be ſcattered. 22 Behold, t
noiſe of the bruit is come, and a great comm
tion out of the north country, to make the cit
of Judah deſolate, *and* a den of dragons. 23
Lord, I know that the way of man *is* not
himſelf: *it is* not in man that walketh to dire
his ſteps. 24 O Lord correct me, but wi
judgment; not in thine anger, leſt thou bri
me to nothing. 25 Pour out thy fury upon t
heathen that know thee not, and upon the fam
lies that call not on thy name: for they ha
eaten up Jacob, and devoured him, and conſum
him, and have made his habitation deſolate.

Learn not the Way of the Heathen, and be not afr
at the Signs of Heaven] Do not follow the fond O
nions of the Heathen, amongſt whom ye are to
jo

ſurn during the Time of your Captivity. Both the
Chaldeans and *Egyptians* were famous for their Skill
Aſtrology. The Prophet therefore warns the *Jews*,
at when they were to live among thoſe People, they
hould not regard the Predictions which they made
om the Appearances of the heavenly Bodies, from
whoſe different Aſpects they pretend to foretel Wars,
e Death of great Men, and other Calamities; where-
y they terrified the People with the Apprehenſion of
pending Evils.

When he uttereth his Voice, there is a Multitude of
aters in the Heavens, &c.] When God giveth the
Word of Command, and ſignifies his Will and Plea-
re. Compare *Job* xxxviii. 34. or when he ſends his
Thunder, called in Scripture *the Voice of God*, the
ouds immediately fall down in Abundance of Rain,
d that Moiſture coming upon the Ground that was
orched with Heat before, does not only cool and
freſh it, but makes all Vegetables grow and flouriſh
it: And as God cauſes the Vapours to aſcend up
Clouds from every Quarter of the Earth; ſo he
ins two contrary Things together, ordaining great
aſhes of Lightning to break forth with the Rain:
e Moiſture of the Rain preventing the ill Effects
t might proceed from the ſcorching Heat of the
ghtning.

CHAP. XI.

e Prophet proclaims the Tenour of God's Cove-
nant with the Jews, *and denounces a Curſe*
gainſt thoſe who break it; and threatens Evil
to his Neighbours at Anathoth, *who had con-*
ſpired his Deſtruction.

.1. THE word that came to Jeremiah
from the Lord, ſaying, 2 Hear ye
e words of this covenant, and ſpeak unto the
n of Judah, and to the inhabitants of Jeruſa-
, 3 And ſay thou unto them, Thus ſaith the
rd God of Iſrael, Curſed *be* the man that obey-
not the words of this covenant, 4 Which I
mmanded your fathers in the day *that* I
ught them forth out of the land of Egypt,
m the iron furnace, ſaying, Obey my voice,
d do them, according to all which I command
u: ſo ſhall ye be my people, and I will be
r God: 5 That I may perform the oath which
ve ſworn unto your fathers, to give them a
d flowing with milk and honey, as *it is* this
. Then anſwered I, and ſaid, So be it, O
d. 6 Then the Lord ſaid unto me, Pro-
m all theſe words in the cities of Judah, and
e ſtreets of Jeruſalem, ſaying, Hear ye the
ds of this covenant, and do them. 7 For I
eſtly proteſted unto your fathers, in the day
I brought them up out of the land of E-
, *even* unto this day, riſing early and pro-
g, ſaying, Obey my voice. 8 Yet they
yed not, nor inclined their ear, but walked
y one in the imagination of their evil heart:
efore I will bring upon them all the words of
covenant, which I commanded *them* to do,
they did *them* not. 9 And the Lord ſaid
me, A conſpiracy is found among the men
dah, and among the inhabitants of Jeruſa-
10 They are turned back to the iniquities
eir forefathers, which refuſed to hear my
s; and they went after other gods to ſerve
: the houſe of Iſrael and the houſe of Ju-
have broken my covenant which I made
their fathers. 11 Therefore thus ſaith the
, Behold, I will bring evil upon them which
ſhall not be able to eſcape; and though they ſhall cry unto me, I will not hearken unto them. 12 Then ſhall the cities of Judah, and inhabitants of Jeruſalem go, and cry unto the gods unto whom they offer incenſe; but they ſhall not ſave them at all in the time of their trouble. 13 For *according* to the number of thy cities were thy gods, O Judah; and *according* to the number of the ſtreets of Jeruſalem, have ye ſet up altars to *that* ſhameful thing, *even* altars to burn incenſe unto Baal. 14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble. 15 What hath my beloved to do in mine houſe, *ſeeing* ſhe hath wrought lewdneſs with many? and the holy fleſh is paſſed from thee: when thou doeſt evil, then thou rejoiceſt. 16 The Lord called thy name, A green olive-tree, fair *and* of goodly fruit: with the noiſe of a great tumult he hath kindled fire upon it, and the branches of it are broken. 17 For the Lord of hoſts that planted thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael, and of the houſe of Judah, which they have done againſt themſelves to provoke me to anger, in offering incenſe unto Baal. 18 And the Lord hath given me knowledge *of it*, and I know *it*, then thou ſhewedſt me their doings. 19 But I *was* like a lamb *or* an ox *that* is brought to the ſlaughter, and I knew not that they had deviſed devices againſt me, *ſaying*, Let us deſtroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembred. 20 But, O Lord of hoſts, that judgeſt righteouſly, that trieſt the reins and the heart, let me ſee thy vengeance on them; for unto thee have I revealed my cauſe. 21 Therefore thus ſaith the Lord of the men of Anathoth, that ſeek thy life, ſaying, Propheſy not in the name of the Lord, that thou die not by our hand: 22 Therefore thus ſaith the Lord of hoſts, Behold, I will puniſh them; the young men ſhall die by the ſword, their ſons and their daughters ſhall die by famine. 23 And there ſhall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the year of their viſitation.

Hear ye the Words of this Covenant, and ſpeak unto the Men of Judah, &c.] That is, Hear, ye Men of *Judah*, and Inhabitants of *Jeruſalem*, the Words of the Covenant I made with your Fathers: And do thou, *Jeremiah*, lay the Tenour of it before them. Compare Ver. 6. Dr. *Lightfoot* is of Opinion, That the Prophet puts the People in Mind of the Renewal of this Covenant lately made in the Time of *Joſiah*, 2 Kings xxiii. 3.

The holy Fleſh is paſſed from thee; when thou doeſt evil, then thou rejoiceſt] The Fleſh of thy Sacrifices which thou offereſt up to me, as an Atonement for thy Sins, doth not at all profit thee, being polluted and render'd unacceptable to thee, thro' thoſe many and great Sins, in which thou continueſt without Remorſe, and even takeſt a Pride in committing them.

The LXX and *vulgar Latin* give a more eaſy Senſe of this Verſe; *Why hath my beloved committed Lewdneſs in my Houſe? Can Vows or the holy Fleſh take away thine Iniquities from thee?* It is probable that the *Hebrew* Copy they made Uſe of, instead of *Harabbim* [*with many*] read *Hanedabim*, or *Haneddarim*, *Free-will Offerings* or *Vows*.

The Lord hath called thy Name a green Olive-tree, fair and of goodly Fruit] St. *Paul* plainly alludes to this Verſe, *Rom.* xi. 17. where, ſpeaking of the *Gentiles* being made Members of the Church, in the Room of the *Jews* who were rejected, he ſaith, *If ſome of the Branches are broken off, and thou* [Gentile] *being a wild Olive-tree, wert grafted in among them, and with them partakeſt of the Root and Fatneſs of the Olive-tree.* The *Jewiſh* Nation in its flouriſhing State, is ſometimes compared to a Vine, ſometimes to an Olive-tree, chiefly becauſe of the Fruits of good Works which God might juſtly expect from them, after all the Care and Pains he had beſtowed upon them, to make them thrive and fructify: See *Pſal.* lii. 8.

But I was like a Lamb or an Ox that is brought to the Slaughter] A proverbial Speech expreſſing a falſe Security or Inſenſibility of Danger: See *Prov.* vii. 22. So *Agamemnon*'s Ghoſt deſcribes his own Death, treacherouſly contriv'd by *Egiſthenes* at a Feaſt — *He died as an Ox at the Stall.* That Phraſe, *He is brought as a Lamb to the Slaughter*, Iſa. liii. 7. is of a different Importance, and ſignifies, Meekly ſubmitting to the Violence of his Perſecutors, and not offering to make the leaſt Reſiſtance. *Bochart* ſuppoſes the Word *Alluph* to be an Adjective, and renders the former Part of the Sentence thus, *I was brought as a tame Sheep to the Slaughter.* But we may very well admit of the common Tranſlation; the disjunctive Particle being elſewhere underſtood, as *Pſ.* lxix. 31. *Better than an Ox* [or] *Bullock.* Iſa. xxxviii. 14. *Like a Crane* [or] *Swallow.*

But, O Lord, — let me ſee thy Vengeance on them] I have laid my Cauſe before thee, and recommend myſelf to thy Protection, who knoweſt the Sincerity and Intentions of my Thoughts: See Ch. xii. 2, 3. When Men continue implacable in their Malice, we may lawfully expect and deſire that God will plead our Cauſe, and judge us according to our Righteouſneſs. For the bringing wicked Men to condign Puniſhment, tends both to the Manifeſtation of God's Glory, and the good Government of the World. To pray againſt our Enemies in this Senſe, *viz.* Not for the ſatisfying our private Reſentments, but for the ſetting forth of God's Juſtice, is not diſagreeable to the Spirit of Chriſtianity. So St. *Paul* prays againſt *Alexander*, *The Lord reward him according to his Works*, 2 Tim. iv. 14.

CHAP. XII.

God declares, That altho' he had forſaken his People for a Seaſon, and given them up into the Hands of their Enemies, yet he would remember them, and execute Judgments on their Oppreſſors.

Ver. 1. Righteous *art* thou, O Lord, when I plead with thee: *yet* let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked proſper? *wherefore* are all they happy that deal very treacherouſly? 2 Thou haſt planted them, yea, they have taken root: they grow, yea, they bring forth fruit; thou *art* near in their mouth, and far from their reins. 3 But thou, O Lord, knoweſt me; thou haſt ſeen me, and tried mine heart towards thee: pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter. 4 How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſs of them that dwell therein? the beaſts are conſumed, and the birds, becauſe they ſaid, He ſhall not ſee our laſt end. 5 If thou haſt run with the footmen, and they have wearied thee, then how canſt thou contend with horſes? and if in the land of peace *wherein* thou truſtedſt, *they wearied thee*, then how wilt thou do in the ſwelling of Jordan? 6 For even thy brethren, and the houſe of thy father, even they have dealt treacherouſly wit
thee, yea they have called a multitude afte
thee; believe them not, though they ſpeak fa
words unto thee. 7 I have forſaken mine houſ
I have left mine heritage, I have given the dearl
beloved of my ſoul into the hands of her en
mies. 8 Mine heritage is unto me as a lion i
the foreſt, it crieth out againſt me: therefor
have I hated it. 9 Mine heritage *is* unto me
a ſpeckled bird, the birds round about *are* again
her; come ye, aſſemble all the beaſts of th
field, come to devour. 10 Many paſtors hav
deſtroyed my vineyard, they have troden m
portion under foot, they have made my ple
ſant portion a deſolate wilderneſs. 11 The
have made it deſolate, *and being* deſolate
mourneth unto me; the whole land is made d
ſolate, becauſe no man layeth *it* to heart.
The ſpoilers are come upon all high plac
through the wilderneſs: for the ſword of th
Lord ſhall devour from the *one* end of the lan
even to the *other* end of the land: no fleſh ſha
have peace. 13 They have ſown wheat, b
ſhall reap thorns: they have put themſelves
pain, *but* ſhall not profit: and they ſhall be
ſhamed of your revenues, becauſe of the fier
anger of the Lord. 14 Thus ſaith the Lo
againſt all mine evil neighbours, that touch th
inheritance which I have cauſed my people Iſra
to inherit, Behold, I will pluck them out
their land, and pluck out the houſe of Juda
from among them. 15 And it ſhall come
paſs after that I have plucked them out, I w
return, and have compaſſion on them, and w
bring them again every man to his heritage, a
every man to his land. 16 And it ſhall com
to paſs, if they will diligently learn the ways
my people, to ſwear by my name, The Lo
liveth, (as they taught my people to ſwear b
Baal) then ſhall they be built in the midſt of m
people. 17 But if they will not obey, I w
utterly pluck up, and deſtroy that nation, ſai
the Lord.

*Righteous art thou, O Lord, when I plead with the
yet let me talk with thee of thy Judgments*] Tho
doubt not of thy Juſtice and Holineſs, yet ſuffer m
to argue with thee concerning the Proſperity of t
Wicked, and the Afflictions of the Righteous:
Diſpenſation which hath in all Ages been made
Objection againſt Providence, and upon that Accou
been a Stumbling-block even to good Men: See *Jo*
xii. 6. xxi. 7, *&c.* *Pſ.* xxxvii. and lxxiii.

Becauſe they ſaid, He ſhall not ſee our laſt En
The Words of thoſe who made a Mock of *Jeremi*
and his Prophecies, as if he ſhould never ſee th
Evils come to paſs which he had threatned agai
them, Ch. xi. 23. Some underſtand the Words
this Senſe, God will never bring that Deſtruction up
us, with which *Jeremiah* threatens us.

*If thou haſt run with Footmen, and they have we
ried thee, then how canſt thou contend with Horſes*
Here God anſwers the Complaints of the Proph
and applies a proverbial Expreſſion to his Caſe;
Import of which is, That if Men find themſelves
able to contend with a leſs Power, it is in vain
them to ſtrive with a greater. This Sentence bei
applied to the Prophet's Caſe, implies, that if he co
not bear with the ill Uſage of his Acquaintance
Neighbours at *Anathoth*, how would he be able
undergo the Hardſhips he muſt expect to meet w
from the great Men at *Jeruſalem*, who would una
mouſly ſet themſelves againſt him? See Ch. xxvi.
&c. xxxvi. 26.

M

Many Paſtors have deſtroyed my Vineyard] By many Paſtors are meant the Generals of the *Chaldean* Army; ſo the *Chaldee Paraphraſe* rightly explains it; ſee Ver. 12. and compare Ch. vi. 3. God calls *Judea* his *Vineyard* and *pleaſant Portion*, becauſe of the Care he took to cultivate and improve it, and the Fruit he juſtly might have expected from it. See the Note on Chap. xi. 16.

And they ſhall be aſhamed of your Revenues, becauſe of the fierce Anger of the Lord] Or, *Be ye aſhamed of your Increaſe*, &c. God's Diſpleaſure ſhall make all your Deſigns abortive, they ſhall not bring forth their expected Fruit, and you ſhall be ſeized with Shame and Confuſion to ſee yourſelves diſappointed: Compare Ch. ii. 36, 37. The Word *Revenues*, or *Increaſe*, alludes, to the *reaping of Thorns*, mentioned in the foregoing Part of the Verſe.

Thus ſaith the Lord, againſt all mine evil Neighbours — Behold I will pluck them out of their Land] This Prophecy threatens chiefly the *Idumeans*, *Moabites*, *Amorites* and *Philiſtines*, againſt whom *Jeremiah* propheſies, Ch. xlvii, xlviii, xlix, and *Ezekiel*, Chap. xxv. Theſe the Text calls *evil Neighbours*, becauſe of the Spite and Ill-will which they ſhewed to the *Jews* upon all Occaſions, at this Time eſpecially, when moſt of them joined with the *Chaldeans* and *Syrians* in oppreſſing them: See 2 *Kings* xxiv. 2. This Sin is particularly laid to their Charge by the Prophets, and they are threaten'd with Captivity chiefly upon that Account. See Ch. xlix. 1, 2. *Ezek.* xxv. 3, 6, 8, 12, 15. *Amos* i. 11. *Obad.* ver. 10. *Zeph.* ii. 8.

CHAP. XIII.

Under the Figures of a Linen Girdle, and Bottles with Wine, is ſet forth God's Rejection of the Jews, *and the ſevere Judgments he would execute upon them for their manifold Sins.*

Ver. 1. THUS ſaith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. 2 So I got a girdle, according to the word of the Lord, and put it on my loins. 3 And the word of the Lord came unto me the ſecond time, ſaying, 4 Take the girdle that thou haſt got, which *is* upon thy loins, and ariſe, go to Euphrates, and hide it there in a hole of the rock. 5 So I went and hid it by Euphrates, as the Lord commanded me. 6 And it came to paſs after many days, that the Lord ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. 7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing. 8 Then the word of the Lord came unto me, ſaying, 9 Thus ſaith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jeruſalem. 10 This evil people which refuſe to hear my words, which walk in the imagination of their heart, and walk after other gods to ſerve them, and to worſhip them, ſhall even be as this girdle, which is good for nothing. 11 For as the girdle cleaveth to the loins of a man; ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the Lord; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory: but they would not hear. 12 Therefore thou ſhalt ſpeak unto them this word, Thus ſaith the Lord God of Iſrael, Every bottle ſhall be filled with wine: and they ſhall ſay unto thee, Do we not certainly know, that every bottle ſhall be filled with wine? 13 Then ſhalt thou ſay unto them, Thus ſaith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that ſit upon Davids throne, and the prieſts, and the prophets, and all the inhabitants of Jeruſalem with drunkenneſs. 14 And I will daſh them one againſt another, even the fathers and the ſons together, ſaith the Lord: I will not pity, nor ſpare, nor have mercy, but deſtroy them. 15 Hear ye, and give ear, be not proud: for the Lord hath ſpoken. 16 Give glory to the Lord your God before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and while ye look for light, he turn it into the ſhadow of death, *and* make *it* groſs darkneſs. 17 But if ye will not hear it, my ſoul ſhall weep in ſecret places for *your* pride, and mine eye ſhall weep ſore, and run down with tears, becauſe the Lords flock is carried away captive. 18 Say unto the king, and to the queen, Humble yourſelves, ſit down; for your principalities ſhall come down, *even* the crown of your glory. 19 The cities of the ſouth ſhall be ſhut up, and none ſhall open *them*; Judah ſhall be carried away captive all of it, it ſhall be wholly carried away captive. 20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock? 21 What wilt thou ſay when he ſhall puniſh thee? (for thou haſt taught them *to be* captains, *and* as chief over thee) ſhall not ſorrows take thee as a woman in travail? 22 And if thou ſay in thine heart, Wherefore come theſe things upon me? for the greatneſs of thine iniquity are thy ſkirts diſcovered, *and* thy heels made bare. 23 Can the Ethiopian change his ſkin, or the leopard his ſpots? *then* may ye alſo do good, that are accuſtomed to do evil. 24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the wind of the wilderneſs. 25 This *is* thy lot, the portion of thy meaſures from me, ſaith the Lord; becauſe thou haſt forgotten me, and truſted in falſhood. 26 Therefore will I diſcover thy ſkirts upon thy face, that thy ſhame may appear. 27 I have ſeen thine adulteries, and thy neighings, the lewdneſs of thy whoredom, *and* thine abominations on the hills in the fields: wo unto thee, O Jeruſalem, wilt thou not be made clean? when *ſhall it* once *be?*

And put it not in Water] To repreſent the *Jews* in their corrupt State of Nature, when they had nothing to recommend them to God's Grace and Favour. Compare *Ezek.* xvi. 4.

Ariſe, go to Euphrates, and hide it there in the Hole of a Rock] God commanded the Prophet to hide the Girdle by the Bank of *Euphrates*, to ſignify the *Jews* being carried Captive over that River, called the *Water of Babylon*, Pſ. cxxxvii. 1. Moſt Commentators are of Opinion, That this was performed by the Prophet only in a Viſion. It not being probable that God ſhould ſend him two ſuch long Journeys as are mention'd here, and Ver. 6. merely upon this Errand. See a like Inſtance, Ch. xxv. 17. Several Things are related in Scripture as actually done, which yet were only tranſacted in a Viſion; a remarkable Inſtance of which we read, *Gen.* xv. 25. where the Text ſaith, that God brought *Abraham forth abroad*, and bid him *tell the Stars*; and yet it appears by the 12th Verſe, that the

Sun was not gone down: See this Queſtion at large diſcuſſed by the learned Dr. *Pocock*, in his *Commentary* upon the Beginning of *Hoſea*.

Every Bottle ſhall be filled with Wine] God's Judgments are often repreſented under the Figure of a Cup full of intoxicating Liquor: See this Metaphor at large purſued, Ch. xxv. 15, *&c.* To the ſame Purpoſe God tells them here, that as they have all ſinned, ſo ſhall every one have his Share in the Puniſhment.

And they ſhall ſay unto thee, Do we not certainly know that every Bottle ſhall be filled with Wine?] God, that knew the Profaneneſs of their Hearts, foretels the Reply they will make to this Threatning, that, taking it in a literal Senſe, they will make a Jeſt of it, as if the Words were intended to encourage Intemperance; either they did not, or would not underſtand the Drift of them. See Ch. vi. 10.

Say unto the King and to the Queen, Humble yourſelves, and ſit down, &c.] By the *King* and *Queen* may probably be meant *Jehoiakim* and his *Mother*, who was carried Captive with him: See Ch. xx. 26. 2 *Kings* xxiv. 12. The Prophet tells them, they muſt both come down from their high Eſtate, and ſit down upon the Ground, or in the Duſt, *i. e.* in a Poſture of Mourning or Lamentation. See *Lam.* ii. 20. *Iſa.* iii. 26. xlvii. 1.

The Cities of the South ſhall be ſhut, and none ſhall open them] Shutting up ſignifies a State of Bondage, and opening a State of Liberty. See *Pſ.* xxxi. 8. *Job* xii. 14. The Verb *Sagar*, here render'd *ſhut up*, is ſometimes taken for delivering or giving up into the Power of another; and is render'd in the Septuagint by Παραδίδωμι: See *Deut.* xxiii. 15. xxxii. 30. 1 *Sam.* xxiii. 12. *Job* xvi. 11. *Pſ.* lxxviii. 48. Taking the Words in either Senſe, they denote that the Cities of *Judah* ſhall be given up into the Enemies Hands, and none ſhall be able to reſcue them. *Judah* is called *the South*, in Oppoſition to *Chaldea*, expreſſed by the North in the next Verſe. See Ch. i. 14.

Can the Ethiopian change his Skin?] The *Hebrew* Word *Cuſh*, which our Tranſlators render by the Word *Ethiopia*, does often ſignify *Arabia* in Scripture: *Ethiopia* being by the antient Writers diſtinguiſh'd into the *Eaſtern*, the ſame with *Arabia*, and Weſtern *Ethiopia*, as *Ludolphus* obſerves. *Bochart* indeed maintains, That the Word is never uſed for *Ethiopia*, properly ſo called. But this Text, ſays *Lowth*, is a good Proof to the contrary, which may moſt probably be underſtood of the *Africans*, or *Blackmores*, as they are commonly called. The Word is likewiſe joined with the *Lubims*, or *Lybians*, in other Places, as 2 *Chron.* xii. 3. xvi. 8. *Dan.* xi. 43. and with *Phut*, another People of *Africa*: See *Jer.* xlvi. 9. *Ezek.* xxx. 5. xxxviii. 5. *Nah.* iii. 9. In the ſame Senſe *Cuſh* muſt be underſtood, *Eſth.* i. 1. where *Ahaſuerus* is ſaid *to reign from India to Cuſh*, or *Ethiopia*; becauſe the Words relate to the Conqueſts of *Egypt* and *Ethiopia* by *Cambyſes*; by whoſe Victories, and the ſucceſsful Arms of *Darius Hyſtaſpes*, the *Perſian* Empire was enlarged from 120 to 127 Provinces. Compare the Text with *Dan.* vi. 1.

CHAP. XIV.

God viſits Judea *with a terrible Famine, which the Prophet earneſtly prays God to avert; and ſhews how the falſe Prophets had deceived the People, by foretelling nothing but Peace and Proſperity.*

Ver. 1. THE word of the Lord that came to Jeremiah concerning the dearth, 2 Judah mourneth, and the gates thereof languiſh, they are black unto the ground, and the cry of Jeruſalem is gone up. 3 And the nobles have ſent their little ones to the waters, they came to the pits, *and* found no water, they returned with their veſſels empty: they were aſhamed and confounded, and covered their heads. 4 Becauſe the ground is chapt, for there was no rain in the earth,
the plow-men were aſhamed, they covered the
heads. 5 Yea, the hind alſo calved in the field, a
forſook *it*, becauſe there was no graſs. 6 A
the wild aſſes did ſtand in the high places, the
ſnuffed up the wind like dragons: their eyes d
fail, becauſe *there was* no graſs. 7 O Lor
though our iniquities teſtify againſt us, do th
it for thy names ſake: for our backſlidings a
many, we have ſinned againſt thee. 8 O t
hope of Iſrael, the ſaviour thereof in time
trouble, why ſhouldeſt thou be as a ſtranger
the land, and as a way-faring man, *that* turne
aſide to tarry for a night? 9 Why ſhouldeſt th
be as a man aſtonied, as a mighty man *that* ca
not ſave? yet thou, O Lord, *art* in the mi
of us, and we are called by thy name, leave
not. 10 Thus ſaith the Lord unto this peop
Thus have they loved to wander, they have n
refrained their feet, therefore the Lord doth n
accept them; he will now remember their i
quity, and viſit their ſins. 11 Then ſaid t
Lord unto me, Pray not for this people
their good. 12 When they faſt I will not he
their cry, and when they offer burnt-offering a
an oblation, I will not accept them: but I w
conſume them by the ſword, and by the
mine, and by the peſtilence. 13 Then ſaid
Ah Lord God, behold, the prophets ſay un
them, Ye ſhall not ſee the ſword, neither ſh
ye have famine, but I will give you aſſur
peace in this place. 14 Then the Lord ſ
unto me, The prophets propheſy lies in m
name, I ſent them not, neither have I co
manded them, neither ſpake unto them: th
propheſy unto you a falſe viſion and divinatio
and a thing of nought, and the deceit of th
heart. 15 Therefore thus ſaith the Lord co
cerning the prophets that propheſy in my nam
and I ſent them not, yet they ſay, Sword a
famine ſhall not be in this land, by ſword a
famine ſhall thoſe prophets be conſumed.
And the people to whom they propheſy, ſh
be caſt out in the ſtreets of Jeruſalem, becau
of the famine, and the ſword, and they ſh
have none to bury them, them, their wive
nor their ſons, nor their daughters: for I w
pour their wickedneſs upon them. 17 The
fore thou ſhalt ſay this word unto them, L
mine eyes run down with tears night and da
and let them not ceaſe: for the virgin daught
of my people is broken with a great breach, w
a very grievous blow. 18 If I go forth into t
field, then behold the ſlain with the ſword; a
if I enter into the city, then behold them th
are ſick with famine; yea, both the proph
and the prieſt go about into a land that th
know not. 19 Haſt thou utterly rejected J
dah? hath thy ſoul lothed Zion? why haſt th
ſmitten us, and *there is* no healing for us?
looked for peace, and *there is* no good; and
the time of healing, and behold trouble.
We acknowledge, O Lord, our wickedneſs,
the iniquity of our fathers: for we have ſinn
againſt thee. 21 Do not abhor *us*, for t
names ſake, do not diſgrace the throne of t
glory: remember, break not thy covenant wi
us. 22 Are there *any* among the vanities
the Gentiles that can cauſe rain? or can t
heavens give ſhowers? *art* not thou he,
Lord our God? therefore we will wait up
th

thee: for thou haſt made all theſe *things*.

The wild Aſſes did ſtand in the high Places; they ſnuffed up the Wind as Dragons] They gaped after the cool Air upon the Tops of the Mountains, and drew it in greedily with their Mouths, as Naturaliſts obſerve of Dragons and great Serpents in hot and dry Seaſons. But the Word *Tannim* likewiſe ſignifies any great Fiſh; particularly a Crocodile, as it is plainly poken, *Ezek.* xxix. 3. xxxii. 2. In which *Ludolphus* underſtands the Word here, and tells us, that the Crocodiles put their Heads above Water, to refreſh themſelves by breathing in the cool Air.

And when they offer Burnt-offerings and an Oblation, I will not accept them] See Ch. vii. 20. The Word *Mincah*, render'd *Oblation*, was the Offering of fine Flour, mentioned *Lev.* ii. 1, &c. which always accompanied their Sacrifices; and is not ſo properly tranſlated *Meat-offering* by our Interpreters; whereas it ſhould ther be render'd, a *Bread-offering*, for it anſwers to he οὐλοχύτης, and the *Mola* or *Fartum* of the *Greeks* d *Romans*.

For the Virgin Daughter of my People is broken with great Breach] Thoſe Cities are called *Virgins*, which ver came into a Conqueror's Hand; ſee *Iſa.* xxiii. 12. In the ſame Senſe the Prophet here calls *Jeruſa*m a Virgin, becauſe ſhe had been hitherto under God's immediate Protection, and preſerved by him om all the Attempts of his Enemies. Compare *Amos* v. 2. The Diſſolution of a Government or Body Politick, is called a *Breach*, by way of Alluſion to the eaking or disjointing of the Limbs of the Human dy: See Ch. viii. 21. *Lam.* ii. 13.

Do not diſgrace the Throne of thy Glory] *Jeruſalem* called the *City of God*, Pſ. xlviii. 1. lxxxvii. 3. as e was in a peculiar Manner King of the *Jews*, and is was his Royal City, or chief Seat of his Kingm. But the Words are chiefly to be underſtood of e Temple, and the Prophet beſeeches God not to e that up to be prophaned by Infidels, the Place ich he had choſen for his peculiar Reſidence, where e ſat between the Cherubims as upon a Throne.

CHAP. XV.

d declares his irrevocable Purpoſe of bringing Deſolation and Captivity upon the Jewiſh *Nation; and comforts* Jeremiah *under the Diſcouragements he met with in the Diſcharge of his Prophetical Office.*

er. 1. THEN ſaid the Lord unto me, Though Moſes and Samuel ſtood efore me, *yet* my mind *could* not *be* toward this ople; caſt *them* out of my ſight, and let them forth. 2 And it ſhall come to paſs, if they y unto thee, Whither ſhall we go forth? then ou ſhalt tell them, Thus ſaith the Lord, ch as *are* for death, to death: and ſuch as *are* the ſword, to the ſword; and ſuch as *are* for famine, to the famine; and ſuch as *are* for captivity, to the captivity. 3 And I will point over them four kinds, ſaith the Lord: ſword to ſlay, and the dogs to tear, and the ls of the heaven, and the beaſts of the earth, devour and deſtroy. 4 And I will cauſe m to be removed into all kingdoms of the th; becauſe of Manaſſeh the ſon of Hezekiah g of Judah, for *that* which he did in Jeruſam. 5 For who ſhall have pity upon thee, O uſalem? or who ſhall bemoan thee? or who ll go aſide to aſk how thou doeſt? 6 Thou forſaken me, ſaith the Lord, thou art gone kward: therefore will I ſtretch out my hand ainſt thee, and deſtroy thee; I am weary with penting. 7 And I will fan them with a fan in the gates of the land: I will bereave *them* of children, I will deſtroy my people, *ſith* they return not from their ways. 8 Their widows are increaſed to me above the ſand of the ſeas: I have brought upon them againſt the mother of the young men, a ſpoiler at noon-day: I have cauſed him to fall upon it ſuddenly, and terrors upon the city. 9 She that hath borne ſeven, languiſheth: ſhe hath given up the ghoſt, her ſun is gone down while *it was* yet day: ſhe hath been aſhamed and confounded, and the reſidue of them will I deliver to the ſword, before their enemies ſaith the Lord. 10 Wo is me, my mother, that thou haſt borne me a man of ſtrife, and a man of contention to the whole earth: I have neither lent on uſury, nor men have lent to me on uſury: *yet* every one of them doth curſe me. 11 The Lord ſaid, Verily it ſhall be well with thy remnant, verily I will cauſe the enemy to intreat thee *well* in the time of evil, and in the time of affliction. 12 Shall iron break the northern iron, and the ſteel? 13 Thy ſubſtance and thy treaſures will I give to the ſpoil without price, and *that* for all thy ſins, even in all thy borders. 14 And I will make *thee* to paſs with thine enemies into a land *which* thou knoweſt not: for a fire is kindled in mine anger, *which* ſhall burn upon you. 15 O Lord, thou knoweſt, remember me, and viſit me, and revenge me of my perſecutors, take me not away in thy long ſuffering: know that for thy ſake I have ſuffered rebuke. 16 Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord God of hoſts. 17 I ſat not in the aſſembly of the mockers, nor rejoiced: I ſat alone becauſe of thy hand: for thou haſt filled me with indignation. 18 Why is my pain perpetual? and my wound incurable, *which* refuſeth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail. 19 Therefore thus ſaith the Lord, If thou return, then will I bring thee again, *and* thou ſhalt ſtand before me: and if thou take forth the precious from the vile, thou ſhalt be as my mouth: let them return unto thee, but return not thou unto them. 20 And I will make thee unto this people a fenced braſen wall, and they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee to ſave thee, and to deliver thee, ſaith the Lord. 21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

Tho' Moſes and Samuel ſtood before me, yet my Mind could not be toward this People] As God had forbid *Jeremiah* before to intercede for them, becauſe it would be to no Purpoſe; ſo here he declares, that he would not admit the Prayers of any others, tho' eminent Favourites of God, in their Behalf. *Moſes* obtained Pardon for the People after their Sin of making the Golden Calf, *Exod.* xxxii. 34. and again, after their deſpiſing the promiſed Land, *Numb.* ix. 20. *Samuel*'s Interceſſion prevailed for their Deliverance out of the Hands of the *Philiſtines*, 1 Sam. vii. 8. And theſe two Perſons are mentioned together as remarkably prevalent by their Prayers, Pſ. xcix. 6, 8. *Thou anſwereſt them, O Lord our God, thou waſt a God that forgaveſt them, even when thou waſt juſt taking Vengeance upon their Inventions:* For ſo the Words ſhould be tranſlated. But here God ſaith, that if theſe very Perſons were alive,

live, and in that near Attendance to him, which they formerly enjoyed (for that is the Import of the Phraſe, *To ſtand before him*: See Ver. 19. Ch. xviii. 20. *Deut.* x. 8. 1 *Kings* xvii. 1.) *yet* even their Prayers ſhould not avert his Judgments from this People. Compare *Ezek.* xiv. 14.

I am weary with repenting] When God ſuſpends the Execution of his Judgments, he is ſaid to *repent* of the Evil he had threatened: See Ch. xviii. 8. This he had done ſo often, that he is repreſented like a Man whoſe Patience is at laſt quite tired out, it being to no Purpoſe to with-hold his Hand any longer from ſtriking. Compare *Iſa.* xliii. 24. *Hos.* xiii. 14. *Mal.* ii. 17.

Shall Iron break the Northern Iron, and the Steel?] The Northern Iron was the hardeſt in its Kind of any, *viz.* ſuch as the People called *Chalybes*, living near the *Euxine Sea*, prepared. The Words, if they are applied to *Jeremy*, import thus much, that as common Iron cannot contend with the Northern Iron, or with Steel; ſo the Oppoſition which the *Jews* make againſt thee ſhall be eaſily vanquiſhed and diſappointed, becauſe *I am with thee to ſave thee*, Ver. 20. If the Words relate to the *Jews*, as the following Verſes plainly do; the Senſe is, that the *Chaldeans* coming from the North, Ch. i. 15. will be as much too hard for the *Jews* to engage with, as the Northern Iron is ſuperior in Strength to the common Metal of that Kind.

Thy Words were found, and I did eat them, and thy Word was unto me Joy and rejoicing of Heart, &c.] As ſoon as I received, or underſtood thy Word, and the Meſſages thou didſt deliver to me, I treaſured them up in my Memory; I meditated upon them, and did inwardly digeſt them. It was a Pleaſure to me to think, I ſhould be an Inſtrument of conveying thy Commands to my Brethren, and that I ſhould have the Honour of being called thy Prophet or Meſſenger. The receiving God's Word, by which the Soul is nouriſhed, is elſewhere compared to corporal Food: See *Ezek.* iii. 1, 3. *Rev.* x. 9. *Iſa.* lv. 1, 2. *Am.* viii. 11. *John* vi. 27.

I ſat not in the Aſſembly of Mockers, nor rejoiced; I ſat alone] The Word *Meſhahakim*, here tranſlated *Mockers*, is elſewhere render'd, *Thoſe that make merry*: See Ch. xxx, 19. xxxi. 4. which Signification the *Chaldee Paraphraſe* follows, and, as I conceive, ſays *Lowth*, better ſuits this Place; the Senſe of which is, that *Jeremy* quickly found the Joy which he had conceived from the Honour of being a Prophet, was turned into Heavineſs; all his Prophecies containing nothing but terrible Denunciations of God's Indignation againſt a ſinful People. This makes me, ſaith he, ſit alone, renounce all chearful Converſation, and give myſelf to Solitarineſs and penſive Thoughts: Compare *Lam.* iii. 28. God's Judgments as they were repreſented to the Prophets, often raiſed ſuch dreadful Ideas in their Minds, as to affect them in an extraordinary Manner, eſpecially if their Threatenings concern'd their own Country, or the Church of God: See Ch. xxiii. 9. *Ezek.* iii. 4. *Dan.* vii. 28. *Habak.* iii. 2, 16.

CHAP. XVI.

God forbids the Prophet the Uſe of ſuch Rejoicings as were cuſtomary at Marriage-Feſtivals, and likewiſe the Solemnities practiſed at Funerals: Intimating, that in the Times of the utmoſt Diſtraction, ſuch as were coming upon the Jews, *all the ſolemn Rites both of Joy and Mourning ſhould ceaſe. Yet withal, he adds a Promiſe to them of ſuch a Reſtoration, as ſhall be more wonderful than their Deliverance out of* Egypt.

Ver. 1. THE word of the Lord came alſo unto me, ſaying, 2 Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughter in this place. 3 For thus ſaith th
Lord concerning the ſons, and concerning th
daughters *that are* born in this place, and con
cerning their mothers that bare them, and con
cerning their fathers that begat them in this land
4 They ſhall die of grievous deaths, they ſha
not be lamented, neither ſhall they be buried
but they ſhall be as dung upon the face of th
earth, and they ſhall be conſumed by the ſword
and by famine, and their carcaſes ſhall be me
for the fowls of heaven, and for the beaſts
the earth. 5 For thus ſaith the Lord, Ent
not into the houſe of mourning, neither go
lament, nor bemoan them: for I have taken
way my peace from this people, ſaith the Lor
even loving-kindneſs and mercies. 6 Both t
great and the ſmall ſhall die in this land: th
ſhall not be buried, neither ſhall *men* lament f
them, nor cut themſelves, nor make themſelv
bald for them. 7 Neither ſhall *men* tear *the*
ſelves for them in mourning, to comfort the
for the dead, neither ſhall *men* give them
cup of conſolation to drink for their father,
for their mother. 8 Thou ſhalt not alſo
into the houſe of feaſting, to ſit with them
eat and to drink. 9 For thus ſaith the Lo
of hoſts, the God of Iſrael, Behold, I will ca
to ceaſe out of this place in your eyes, and in yo
days, the voice of mirth, and the voice of gl
neſs, the voice of the bridegroom, and the vo
of the bride. 10 And it ſhall come to p
when thou ſhalt ſhew this people all theſe wo
and they ſhall ſay unto thee, Wherefore h
the Lord pronounced all this great evil aga
us? or what *is* our iniquity? or what *is* our
that we have committed againſt the Lord
God? 11 Then ſhalt thou ſay unto them,
cauſe your fathers have forſaken me, ſaith
Lord, and have walked after other gods,
have ſerved them, and have worſhipped th
and have forſaken me, and have not kept my la
12 And ye have done worſe than your fath
(for behold, ye walk every one after the i
gination of his evil heart, that they may
hearken unto me) 13 Therefore will I caſt
out of this land into a land that ye know
neither ye nor your fathers, and there ſhal
ſerve other gods day and night, where I will
ſhew you favour. 14 Therefore behold, the
come, ſaith the Lord, that it ſhall no more be
The Lord liveth, that brought up the chil
of Iſrael out of the land of Egypt. 15
the Lord liveth that brought up the chil
of Iſrael from the land of the north, and f
all the lands whither he had driven them:
I will bring them again into their land t
gave unto their fathers. 16 Behold, I will
for many fiſhers, ſaith the Lord, and they
fiſh them; and after will I ſend for
hunters, and they ſhall hunt them from
mountain, and from every hill, and out o
holes of the rocks. 17 For mine eyes *are*
all their ways: they are not hid from my
neither is their iniquity hid from mine eyes.
And firſt I will recompenſe their iniquity,
their ſin double; becauſe they have defile
land, they have filled mine inheritance wit
carcaſes of their deteſtable and abominable th
19 O Lord, my ſtrength and my fortreſs,

my refuge in the day of affliction, the Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit. 20 Shall a man make gods unto himſelf, and they *are* no gods? 21 Therefore, behold, I will this once cauſe them to know, I will cauſe them to know mine hand and my might, and they ſhall know that my name *is* the Lord.

Neither ſhall Men tear themſelves for them in Mourning, &c.] According to this Tranſlation, the Phraſe alludes to another Expreſſion of immoderate Grief, which conſiſted in taring their Fleſh with their Nails. — *Unguibus ora ſoror fædans; her Siſter mangling her Face with her Nails*, as *Virgil* deſcribes it. But according the Marginal Reading, the Senſe is, *Neither ſhall Men break* [Bread] *for them*; alluding to the Mourning Feaſt, mentioned Ver. 5. See likewiſe *Ezek.* xxiv. 17. *Hoſ.* ix. 4. *Tobit* iv. 17.

And there ſhall ye ſerve other Gods Day and Night] The Opportunities of frequenting the publick Worſhip of the true God ſhall be taken from you, as a juſt Judgment upon you for the Neglect of his Service in your own Country; and you ſhall be expoſed to the Peril of committing Idolatry; and being ſeduced by the *Chaldeans* to the Worſhip of their Idols: Compare *Deut.* iv. 28. xxviii. 36. 1 *Sam.* xxvi. 19.

Mr. *Mede* expounds the Words of their *ſerving other Gods*, in a political Senſe, *i. e.* ſerving thoſe Nations who worſhipped other Gods. The *Chaldee Paraphraſe* explains the Phraſe to the ſame Purpoſe, *ye ſhall ſerve thoſe People that worſhip Idols Day and Night.*

Therefore behold the Days come, ſaith the Lord] The Particle *laken*, tranſlated *therefore*, ſometimes ſignifies *nevertheleſs*, or yet *ſurely*; and ſo it is tranſlated Ch. v. 2. of this Prophecy; which Senſe agrees beſt with the Scope of this Place, and connects this Verſe with the Words foregoing. So it ſhould be render'd likewiſe Ch. xxx. 16. xxxii. 36.

Behold I will ſend for many Fiſhers, and they ſhall fiſh for them; and afterward I will ſend for many Hunters, and they ſhall hunt them] Enemies and Oppreſſors are elſewhere repreſented under the Metaphors of Fiſhers and Hunters: See *Gen.* x. 9. *Am.* iv. 2. *Habak.* i. 14, 15. becauſe they uſe all the Methods of open Force and ſecret Wiles (frequently compared to Nets) in order to make Men their Prey: See *Ezek.* xii. 13. *Hoſ.* v. 1. Theſe two Similitudes imply, that the *Chaldeans* ſhall make an entire Conqueſt and Booty of the whole Land, of its Inhabitants and their Riches; and what ſhall eſcape one Party, ſhall fall into the Hands of another.

O Lord my Strength and my Fortreſs — the Gentiles ſhall come unto thee from the Ends of the Earth] The more emphatically to demonſtrate the Abſurdity of forſaking the True God, and apoſtatizing to Idolatry; the Prophet foretels, that the Time will come when the Gentiles ſhall be aſhamed of the Idolatry they and their Fore-fathers have been ſo long guilty of; ſhall humbly confeſs this their Sin, and addreſs themſelves to the true God in all their Wants, as their only Refuge and Protection.

Therefore behold, I will this once cauſe them to know — my Hand and my Might] The Phraſe which our *Engliſh* renders *this once*, may be tranſlated *at this Time*, as it is 2 *Sam.* xvii. 7. If we underſtand the Verſe of the *Gentiles*, mentioned in the foregoing Verſe, the Senſe is, That God will at the Time foretold, Ver. 19. exert his Power in an extraordinary Manner for their Converſion. Compare *Iſa.* lii. 10. If we apply the Words to the *Jews*, they import, That he will manifeſt his Power, in bringing upon them all the Evils already threatened againſt them, and they ſhould know that he is the Lord, a Fulfiller of his Threatenings, as well as a Performer of his Promiſes. Compare *Ezek.* vi. 7. xii. 10. xxiv. 24, 27. This Senſe the *Chaldee Paraphraſe* expreſſes.

CHAP. XVII.

After having renewed his Threatenings againſt the Jews *for their Sins; the Prophet encourages himſelf, and other well-diſpoſed Perſons, to truſt in God alone. A Charge to the King and People for ſtrictly obſerving the Sabbath.*

Ver. 1. THE ſin of Judah *is* written with a pen of iron, *and* with the point of a diamond; *it is* graven upon the table of their heart, and upon the horns of your altars: 2 Whilſt their children remember their altars and their groves by the green trees upon the high hills. 3 O my mountain in the field, I will give thy ſubſtance, *and* all thy treaſures to the ſpoil, *and* thy high places for ſin; throughout all thy borders. 4 And thou, even thyſelf ſhalt diſcontinue from thine heritage that I gave thee, and I will cauſe thee to ſerve thine enemies in the land which thou knoweſt not: for ye have kindled a fire in mine anger, *which* ſhall burn for ever. 5 Thus ſaith the Lord, Curſed *be* the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord. 6 For he ſhall be like the heath in the deſart, and ſhall not ſee when good cometh, but ſhall inhabit the parched places in the wilderneſs, *in* a ſalt land and not inhabited. 7 Bleſſed *is* the man that truſteth in the Lord, and whoſe hope the Lord is. 8 For he ſhall be as a tree planted by the waters, and *that* ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leaf ſhall be green, and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit. 9 The heart *is* deceitful above all *things*, and deſperately wicked, who can know it? 10 I the Lord ſearch the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings. 11 *As* the partridge ſitteth *on eggs*, and hatcheth *them* not: *ſo* he that getteth riches and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool. 12 A glorious high throne from the beginning, *is* the place of our ſanctuary. 13 O Lord the hope of Iſrael, all that forſake thee ſhall be aſhamed, *and* they that depart from me ſhall be written in the earth, becauſe they have forſaken the Lord, the fountain of living waters. 14 Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved: for thou *art* my praiſe. 15 Behold, they ſay unto me, Where *is* the word of the Lord? let it come now. 16 As for me, I have not haſtned from *being* a paſtor to follow thee, neither have I deſired the woful day, thou knoweſt: that which came out of my lips, was *right* before thee. 17 Be not a terror unto me, thou *art* my hope in the day of evil. 18 Let them be confounded that perſecute me, but let not me be confounded: let them be diſmayed, but let not me be diſmayed: bring upon them the day of evil, and deſtroy them with double deſtruction. 19 Thus ſaid the Lord unto me, Go and ſtand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem: 20 And ſay unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates. 21 Thus ſaith the Lord, Take heed to yourſelves, and bear no burden on the ſabbath-day, nor bring *it* in by the gates of Jeruſalem. 22 Neither carry forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow the ſabbath-day, as I commanded your fathers. 23 But they obeyed not, neither inclined their ear, but made their neck ſtiff, that they might not hear nor receive inſtruction. 24 And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of this city on the ſabbath-day, but hallow the ſabbath-day, to do no work therein: 25 Then ſhall there enter into the gates of this city, kings and princes ſitting upon the throne of David, riding in chariots, and on horſes, they and their princes, the men of Judah, and the inhabitants of Jeruſalem, and this city ſhall remain for ever. 26 And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the Lord. 27 But if you will not hearken unto me to hallow the ſabbath-day, and not to bear a burden even entring in at the gates of the city of Jeruſalem on the ſabbath-day: then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

And thou even thyſelf ſhalt diſcontinue me from thine Heritage] The *Hebrew* Word *Shamattah, diſcontinue*, alludes to the ſeventh Year of *Releaſe* enjoined by *Moſes*, Deut. xv. 1. which Laws the *Jews* had a long Time neglected out of Covetouſneſs; and refuſed to obſerve, even after a ſolemn Engagement to the contrary; See Ch. xxxiv. 8, &c. So here the Words imply, that ſince they would not releaſe their Land, nor their Servants in the Sabbatical Years, as God had enjoined them, he would releaſe them from the Poſſeſſions he had given them; and then *the Land ſhould enjoy her Sabbaths*, according to the Preſcription of the Law. *Levit.* xxvi. 34.

As the Partridge ſitteth on Eggs, and hatcheth them not: So he that getteth Riches but not by Rright, ſhall leave them in the Midſt of his Days] It is very uncertain what kind of Bird the *Hebrew* Word *Kore* denotes. *Bochart* thinks the Deſcription of it in the *Arabick* Writers, doth by no Means agree to a Partridge: So that it is needleſs to enquire whether the Quality here mentioned belong to that Bird. The Sentence may be beſt render'd thus; *As the Bird* Kore *hatcheth Eggs which ſhe did not lay: So he that getteth Riches*, &c. As when Eggs are hatched by a Bird of a different Species, when once the young ones are fledged they never ſtay with their Dam that hatched and nouriſhed them: So he that increaſes an Eſtate which he did not come honeſtly by at firſt, ſhall never proſper long with it. Criticks obſerve, that the *Hebrew* Verb *Yalad*, tranſlated here *hatcheth*, properly ſignifies *laying the Eggs*; the Hatching them being expreſſed by the Verbs *Bakang* and *Dagar*, the Word uſed in the Text, which our Tranſlators render *ſetteth on Eggs*, but doth not properly ſignify *hatching* them.

And they that depart from me ſhall be written on the Earth] They that forſake my Law, ſaith God, and their Reliance on me, ſhall not be regiſter'd among my People, nor ſhall their Names be written in Heaven, or in the Book of Life. Compare *Ezek.* xiii. 9. *Pſ.* lxix. 28. *Luke* x. 20. *Phil.* iv. 3. The
Expreſſion alludes to the Regiſters that are kept of ev
ry City and Corporation, the Privileges of whi
Society none can pretend to, but they that have th
Names enter'd in ſuch Regiſters. See *Ezra* ii. 9.

*Then ſhall there enter into the Gate of this City K
and Princes ſitting upon the Throne of David*] Co
pare Ch. xxii. 4. From hence it appears, that t
Judgments denounced againſt *Jeruſalem* at leaſt as
as they threatened the City with utter Deſtructi
were not irreverſible. And from *Jeremy*'s Advice
Zedekiah, Ch. xxxviii. 17. it may be concluded, t
if the King had hearkened to that Counſel, the C
would not have been deſtroyed, and he himſelf mi
have continued a Tributary under *Nebuchadrezz*
'Tis true, that in ſeveral other Chapters of this P
phecy, God, upon Foreſight of the *Jews* Impenite
pronounces a peremptory Sentence upon them.
Ch. iv. 28.

CHAP. XVIII.

*Under the Figure of a Potter, the Prophet ſe
God's abſolute Power in diſpoſing of Kingdo
and thereupon exhorts the* Jews *to Repenta
He bewails their Obſtinacy, and threatens
ſtruction to thoſe that deviſed Evil againſt*

Ver. 1. THE word which came to Jerem
from the Lord, ſaying, 2 Ar
and go down to the potters houſe, and the
will cauſe thee to hear my words. 3 The
went down to the potters houſe, and beh
he wrought a work on the wheels. 4 And
veſſel that he made of clay, was marred in
hand of the potter, ſo he made it again ano
veſſel, as ſeemed good to the potter to m
it. 5 Then the word of the Lord came to
ſaying, 6 O houſe of Iſrael, cannot I do
you as this potter? ſaith the Lord, Behold
the clay *is* in the potters hand, ſo *are* y
mine hand, O houſe of Iſrael. 7 *At what*
ſtant I ſhall ſpeak concerning a nation,
concerning a kingdom to pluck up, an
pull down, and to deſtroy *it.* 8 If that na
againſt whom I have pronounced, turn f
their evil, I will repent of the evil that I tho
to do unto them. 9 And *at what* inſta
ſhall ſpeak concerning a nation, and concer
a kingdom to build and to plant *it:* 10
do evil in my ſight, that it obey not my v
then I will repent of the good wherew
ſaid, I would benefit them. 11 Now there
go to, ſpeak to the men of Judah, and to
inhabitants of Jeruſalem, ſaying, Thus ſait
Lord, behold, I frame evil againſt you, an
viſe a device againſt you: return ye now e
one from his evil way, and make your ways
your doings good. 12 And they ſaid, T
is no hope, but we will walk after our
devices, and we will every one do the ima
tion of his evil heart. 13 Therefore thus
the Lord, Aſk ye now among the hea
who hath heard ſuch things? the virgin
rael hath done a very horrible thing. 14
a man leave the ſnow of Lebanon *which c*
from the rock of the field? *or* ſhall the
flowing waters that come from another
be forſaken? 15 Becauſe my people hath fo
ten me, they have burnt incenſe to vanity,
they have cauſed them to ſtumble in their
from the antient paths, to walk in paths, *in*
not caſt up: 16 To make their land de
and a perpetual hiſſing: every one that p
th

thereby ſhall be aſtoniſhed, and wag his head.
17 I will ſcatter them as with an eaſt wind be-
fore the enemy: I will ſhew them the back and
not the face, in the day of their calamity. 18
Then ſaid they, Come, and let us deviſe devices
againſt Jeremiah: for the law ſhall not periſh from
the prieſt, nor counſel from the wiſe, nor the
word from the prophet: come, and let us ſmite
im with the tongue, and let us not give heed to
ny of his words. 19 Give heed to me, O Lord,
d hearken to the voice of them that contend
ith me. 20 Shall evil be recompenſed for good?
for they have digged a pit for my ſoul: remem-
er that I ſtood before thee to ſpeak good for
em, *and* to turn away thy wrath from them.
1 Therefore deliver up their children to the
mine, and pour out their *blood* by the force of
e ſword, and let their wives be bereaved of their
ildren, and *be* widows, and let their men be
t to death, *let* their young men *be* ſlain by the
ord in battel. 22 Let a cry be heard from
ir houſes, when thou ſhalt bring a troop ſud-
nly upon them, for they have digged a pit to
e me, and hid ſnares for my feet. 23 Yet
ord, thou knoweſt all their counſel againſt me
ſlay *me*: forgive not their iniquity, neither
t out their ſin from thy ſight, but let them be
erthrown before thee; deal *thus* with them in
e time of thine anger.

I will repent of the Evil I thought to do unto them]
e take Repentance in a ſtrict and proper Senſe, for
Change of the inward Purpoſes and Reſolutions, it
not be applied to God, according to that ſaying of
alam; *God is not a Man that he ſhould repent*, Numb.
ii. 19. Therefore whenever Repentance is aſcribed
God, it muſt be meant only of a Change with re-
t to the outward Adminiſtrations of his Providence,
his Dealing with Men otherwiſe than he did be-
. And this doth not imply a Change in God but
in ourſelves: He ſtill acts by the ſame Rules; but
according to our different Behaviour, become the
jects either of his Favour or Diſpleaſure.

I will repent of the Good, wherewith I ſaid I will
ft them] From this and the foregoing Verſe we
y infer, That Gods Promiſes in Scripture, how-
r uttered in general Terms, are yet for the moſt
t to be underſtood only conditionally, according as
n behave themſelves, eſpecially when applied to
icular Perſons: See *Numb.* xiv. 34. And as God
juſtly reject thoſe *Jews*, who refuſed to embrace
Goſpel, notwithſtanding the general Promiſes he
made to that People; ſo neither can particular Chri-
s nor Churches lay any Claim to God's general
miſe of preſerving his Church, any further than
y keep cloſe to that Rule of Faith and Manners which
hath preſcribed to them in the *New Teſtament*.

Return ye now every one from his evil Ways, &c.]
s and the parallel Texts ſhew, that God's Threat-
s are not to be underſtood as abſolute Predictions,
ſuch as may be reverſed upon Mens Repentance,
ppears in the famous Inſtance of *Nineveh*.

ill a Man leave the Snow of Lebanon, which comes
the Rock of the Field?] *Lebanon* derives its Name
the Whiteneſs of the Snow that covers the Top
s, even in Summer-time, as Travellers aſſure us.
e follow the Tranſlation in the Text, the Senſe
It is as ſtrange and incredible for Men to forſake
true God for Idols, as it would be for a thirſty
eller to forego the cold refreſhing Streams that
e in his Way: See *Prov.* xxv. 25. But the Word
r, which our *Engliſh* renders *from the Rock*, may
ably ſignify *Dew* or *Moiſture*; from whence *Mat-*
or *Mitſraim*, the Name of *Egypt*, is derived, be-
e of its being watered by the River *Nile*. And
the Words may be tranſlated thus: *Shall one have the Moiſture of the Field* [for] *the Snow-Water of Lebanon; or ſhall the running Waters be forſaken for the muddy Waters?*

Let us deviſe Devices againſt Jeremiah, for the Law ſhall not periſh from the Prieſt, nor Counſel from the Wiſe, nor the Word from the Prophet] Let us accuſe him for a falſe Prophet; for his Threatnings plainly contradict God's Promiſes to his People, whereby we are aſſured, that there will always be a Succeſſion of Prieſts to explain the Laws; of Scribes or learned Men, to unfold the Difficulties that may ariſe concerning the more obſcure Parts of it; and of Prophets to inſtruct the People in the Knowledge of that which is to come: Compare Ch. viii. 8. *Mat.* xxiii. 34.

They probably grounded their Confidence of a Succeſſion of Prieſts, to explain the Law, and guide Mens Conſciences, upon that Paſſage of *Moſes*, Deut. xvii. 9. where they are commanded to *conſult the Prieſts upon any emergent Difficulty*, and follow their Determination; compare Ch. vii. 4. *Baſnage* in his Hiſtory of the *Jews*, by *Wiſe Men* underſtands thoſe who were Judges of Controverſies in their Synagogues, whoſe Buſineſs it was to give *Counſel* or Determination in ſuch Caſes as wereb rought before them; in which Senſe he underſtands the *Wiſe Men* mentioned by St. *Paul*, 1 Cor. vi. 5.

CHAP. XIX.

Under the Type of breaking a Potter's Veſſel, is fore-ſhewed the Deſolation of the Jews *for their Sins.*

Ver. 1. THUS ſaith the Lord, Go and get
a potters earthen bottle, and *take*
of the antients of the people, and of the antients
of the prieſts. 2 And go forth unto the valley
of the ſon of Hinnom, which *is* by the entry of
the eaſt-gate, and proclaim there the words that
I ſhall tell thee: 3 And ſay, Hear ye the word
of the Lord, O kings of Judah, and inhabitants
of Jeruſalem, Thus ſaith the Lord of hoſts, the
God of Iſrael, Behold, I will bring evil upon
this place, the which whoſoever heareth, his
ears ſhall tingle. 4 Becauſe they have forſaken
me, and have eſtranged this place, and have
burnt incenſe in it unto other gods, whom
neither they nor their fathers have known, nor
the kings of Judah, and have filled this place
with the blood of innocents: 5 They have built
alſo the high places of Baal, to burn their ſons
with fire *for* burnt-offerings unto Baal, which I
commanded not, nor ſpake *it*, neither came *it*
into my mind: 6 Therefore behold, the days
come, ſaith the Lord, that this place ſhall no
more be called Tophet, nor the valley of the
ſon of Hinnom, but the valley of ſlaughter. 7
And I will make void the counſel of Judah and
Jeruſalem in this place, and I will cauſe them to
fall by the ſword, before their enemies, and by
the hands of them that ſeek their lives: and
their carcaſes will I give to be meat for the fowls
of the heaven, and for the beaſts of the earth.
8 And I will make this city deſolate, and an
hiſſing: every one that paſſeth thereby ſhall
be aſtoniſhed and hiſs, becauſe of all the plagues
thereof. 9 And I will cauſe them to eat the
fleſh of their ſons, and the fleſh of their daughters,
and they ſhall eat every one the fleſh of his
friend, in the ſiege and ſtraitneſs, wherewith
their enemies, and they that ſeek their lives,
ſhall ſtraiten them. 10 Then ſhalt thou break
the bottle in the ſight of the men that go with
thee. 11 And ſhalt ſay unto them, Thus ſaith

the Lord of hoſts, Even ſo will I break this people,
and this city, as *one* breaketh a potters veſſel
that cannot be made whole again, and they
ſhall bury *them* in Tophet, till *there be* no place
to bury. 12 Thus will I do unto this place,
ſaith the Lord, and to the inhabitants thereof,
and *even* make this city as Tophet. 13 And
the houſes of Jeruſalem, and the houſes of the
kings of Judah ſhall be defiled as the place of
Tophet, becauſe of all the houſes, upon whoſe
roofs they have burnt incenſe unto all the hoſt
of heaven, and have poured out drink-offerings
unto other gods. 14 Then came Jeremiah from
Tophet, whither the Lord had ſent him to
propheſie, and he ſtood in the court of the Lords
houſe, and ſaid to all the people, 15 Thus ſaith
the Lord of hoſts the God of Iſrael, Behold, I
will bring upon this city and upon all her towns
all the evil that I have pronounced againſt it;
becauſe they have hardened their necks, that they
might not hear my words.

Go, get thee a Potter's earthen Bottle] An earthen Pitcher with a narrow Neck made to drink out of; in the *Hebrew Bakbuk*, called ſo from the Noiſe that the Draught of Liquor made; ſo the *Greek* Word Βομβύλιον, and the old *Latin* Verb *Bilbire*, are derived from the like Sound. By this Emblem the Prophet ſignified, that the City and People might be as eaſily deſtroyed, if God ſo pleaſed, as an earthen Veſſel could be broken; ſee Ch. xviii. 5.

Which is by the Entry of the Eaſt-gate] By which Men entered into the Temple, from whence they have a Proſpect of the Valley of *Hinnom*, which lay South Eaſt of the Temple: See *Joſh.* xv. 8. and Dr. *Lightfoot*'s Deſcription of the *Temple*. The *Hebrew* reads, *The Gate Harſith*, which ſome interpret the *Dung-gate*, mentioned *Nehem.* ii. 13. Others the *Potter's-gate*; the Potter's Field being near the Temple. See *Zech.* xi. 13. *Matt.* xxvii. 10.

To burn their Sons with Fire for Burnt-offerings to Baal] The Idol to whom theſe inhuman Sacrifices were offered, is elſewhere called *Molech*; See *Levit.* xviii. 21. 2 *Kings* xxiii. 10. *Baal* and *Molech* were two Names promiſcuouſly given to one and the ſame Idol, as appears from Chap. xxxii. 35. of this Prophecy: *They have built the high Places of Baal, which are in the Valley of the Son of Hinnom, to cauſe their Sons and their Daughters to paſs thro' the Fire unto Molech.*

Baal and *Molech* are equivalent Words, both ſignifying *Lord* or *King*; and ſeem to have been promiſcuouſly given by each Idolatrous Nation, to that Idol they chiefly worſhipped. And as the Worſhip of *Baal* or *Belus*, prevailed in ſeveral Countries; ſo *Molech* was eſteemed a principal Idol in other Nations, as appears by the Names of *Malcam*, *Melicerta*, *Adrammelech*, *Anammelech*, and the like, all derived from the Word *Molech*: See Dr. *Spencer*, *de Leg. Hebr.* L. ii. C. 10.

Then thou ſhalt break the Bottle in the Sight of the Men] To give them a ſenſible Repreſentation of the Ruin threatened againſt them. See Ch. li. 63, 64.

Even ſo will I break this People, and this City] The breaking of an earthen Veſſel, is a proper Emblem of utter Ruin; for ſuch a one, when it is broken, can never be mended, or put to any further Uſe. See *Iſa.* xxx. 14.

CHAP. XX.

Upon Paſhur'*s ill Treatment of* Jeremiah, *he falls into a grievous Complaint of the Hardſhips that attended the Diſcharge of his Prophetical Office, which made him weary of his Life.*

Ver. 1. NOW Paſhur the ſon of Immer the
prieſt, who *was* alſo chief governor in the houſe of the Lord, heard that Jere-
miah propheſied theſe things. 2 Then Paſhur
ſmote Jeremiah the prophet, and put him in the
ſtocks that *were* in the high gate of Benjamin,
which *was* by the houſe of the Lord. 3 And
it came to paſs on the morrow that Paſhur brough
forth Jeremiah out of the ſtocks. Then ſaid Je-
remiah unto him, The Lord hath not called thy
name Paſhur, but Magor-miſſabib. 4 For thus
ſaith the Lord, Behold, I will make thee a ter-
ror to thyſelf, and to all thy friends, and they
ſhall fall by the ſword of their enemies, and thine
eyes ſhall behold *it*, and I will give all Ju-
dah into the hand of the king of Babylon, and
he ſhall carry them captive into Babylon, and
ſhall ſlay them with the ſword. 5 Moreover
I will deliver all the ſtrength of this city, and al
the labours thereof, and all the precious thing
thereof, and all the treaſures of the kings of Ju-
dah will I give into the hand of their enemie
which ſhall ſpoil them, and take them, and ca
ry them to Babylon. 6 And thou, Paſhu
and all that dwell in thine houſe ſhall go in
captivity, and thou ſhalt come to Babylon, an
there thou ſhalt die, and ſhalt be buried ther
thou, and all thy friends, to whom thou ha
propheſied lies. 7 O Lord, thou haſt deceiv
me, and I was deceived: thou art ſtronger tha
I, and haſt prevailed: I am in deriſion dail
every one mocketh me. 8 For ſince I ſpake,
cried out, I cried violence and ſpoil; becau
the word of the Lord was made a reproach un
me, and a deriſion daily. 9 Then I ſaid, I w
not make mention of him, nor ſpeak any mo
in his name. But *his word* was in mine he
as a burning fire ſhut up in my bones, and I w
weary with forbearing, and I could not *ſt*
10 For I heard the defaming of many, fear
every ſide: Report, *ſay they*, and we will rep
it: all my familiars watched for my halting, *ſ*
ing, Peradventure he will be enticed, and
ſhall prevail againſt him, and we ſhall take o
revenge on him. 11 But the Lord *is* with
as a mighty terrible one: therefore my per
cutors ſhall ſtumble, and they ſhall not preva
they ſhall be greatly aſhamed; for they ſhall n
proſper, *their* everlaſting confuſion ſhall never
forgotten. 12 But, O Lord of hoſts, that tri
the righteous, *and* ſeeſt the reins and the hea
let me ſee thy vengeance on them: for un
thee have I opened my cauſe. 13 Sing unto
Lord, praiſe ye the Lord; for he hath deliv
ed the ſoul of the poor from the hand of e
doers. 14 Curſed *be* the day wherein I w
born: let not the day wherein my mother b
me be bleſſed. 15 Curſed *be* the man w
brought tidings to my father, ſaying, A m
child is born unto thee, making him very g
16 And let that man be as the cities which
Lord overthrew and repented not: and let h
hear the cry in the morning, and the ſhout
at noon-tide: 17 Becauſe he ſlew me not f
the womb; or that my mother might have b
my grave, and her womb *to be* always great
me. 18 Wherefore came I forth out of
womb to ſee labour and ſorrow, that my
ſhould be conſumed with ſhame.

Now Paſhur the Son of Immer the Prieſt, who
alſo chief Governor in the Houſe of the Lord] The

mily of *Immer* was the ſixteenth in Order of the four and twenty Courſes of the Prieſts: See 1 *Chron.* xxiv. 14. And this *Paſhur*, by being Head of his Family, had a principal Authority in ordering Matters relating to the Temple, and keeping good Orders there: And therefore is called *Chief Governor*, or a *Chief Governor in the Houſe of the Lord*; ſee there Ver. 5. So *Hilkiah, Zechariah*, and *Jehiel*, are called *Chief Rulers of the Houſe of God*, 2 Chron. xxxv. 8. becauſe the firſt of them was Chief Prieſt, and the other two probably the Head of their Courſes. To the ſame Senſe we may underſtand the *Prieſts of the ſecond Order*, mentioned 2 *Kings* xxxiii. 4. If we ſuppoſe *Paſhur* to have been in a ſtrict Senſe, *Chief*, or ſupreme *Governor in the Houſe of God*; he ſeems to have been the ſame Officer that is called *Captain of the Temple*, Acts iv. 1. He that was ſet over the ſeveral Watches or Guards of the Prieſts and Levites: For they kept Watch and Ward in the Temple, both Day and Night: See *Pſal.* cxxxiv. 2. and *Lightfoot* upon *Luke* xxii. 4.

And put him in the Stocks that was in the High Gate of Benjamin] The *Septuagint* underſtand the Word tranſlated *the Stocks*, of a Dungeon, or Houſe of Correction, which was in one of the outer Courts of the Temple. This the Text ſays was placed in the *high Gate of Benjamin*, which Dr. *Lightfoot* explains of the upper Gate in the Tribe of *Benjamin* that led to the Temple; the Mountain upon which the Temple ſtood, being partly in the Tribe of *Benjamin*, and partly in that of *Judah*.

The Lord hath not called thy Name Paſhur, but Magormiſſabib] The Name which I give thee, ſignifies *Fear*, or *Terror round about*; and thou thyſelf ſhalt be a dreadful Example of thoſe Calamities which are coming upon thy Friends, and all the Inhabitants of this City: Compare Ch. vi. 25. xlvi. 5. xlix. 29. *Lam.* ii. 22.

O Lord, thou haſt deceived me, &c.] The following Verſes are *Jeremy*'s doleful Reflections upon the ill Succeſs of his Prophecies, which had little good Effect pon others, and brought a good deal of Harm to imſelf. The Senſe is, Thou haſt promiſed to be my afeguard againſt mine Enemies; but yet I find myſelf iſappointed, and left expoſed to their Malice: Compare Ch. xv. 18. Some render the Words, *Thou haſt rſuaded me, and I was perſuaded*; that is, I was er-perſuaded to undertake the Office of a Prophet. he following Words favour this Senſe.

*Curſed be the Man who brought Tidings to my Fa*her, &c.] This Lamentation is written in poetical igures, like the antient *Næniæ*, or Funeral Songs, herein all the Circumſtances are brought in, that are roper to raiſe the Paſſions, and therefore are not to e looked upon as ſo many Expreſſions of Indignation r Malice, but rather of Mourning and Sorrow. Juſt ch are thoſe Figures we read in *David*'s Funeral ong upon *Saul* and *Jonathan*. *Ye Mountains of Gilboa, t there be no Dew, neither let there be Rain upon you*, c. 1 *Sam.* i. 21. And as in the Forms of Rejoicing on a Birth-Day; they bleſſed every one concerned the Birth, and ſaid, *Bleſſed be the Womb that bare e*, and the like: And he that brought the joyful ews was always rewarded; ſo in the Forms of Sorw for the Miſerable, they uſed the quite contrary xpreſſions. *Lowth* acknowledges himſelf indebted to hop *Chandler* for this Explanation.

And the ſhouting at Noon-tide] The Alarm of War, the Word is render'd, Ch. iv. 19. or ſuch a Recing as the Enemies make over the Vanquiſhed. o hear the Cry in the Morning, and ſhouting at on-day, ſignifies being perpetually alarmed with the rrors of an hoſtile Invaſion: Compare Ch. vi. 4. e ſame Learned Perſon underſtands this Verſe of Lamentations made at Funerals, which were permed, not only with mournful Voices, but likewiſe h Inſtruments of Muſick, implied in the Word *unah, Shouting*: See *Matt.* ix. 23. It was the tom of the *Jews* upon a Funeral-day, to begin ir Lamentations early in the Morning, and continue m till the Afternoon, when the Body was carried out e buried. So the Senſe of the Verſe will be, *Let this Man have every Day an Occaſion of Lamentation.*

CHAP. XXI.

Zedekiah *ſends to* Jeremiah *to enquire the Event of* Nebuchadnezzar's *War.* Jeremiah *foretels a hard Siege and miſerable Captivity. He counſels the People to fall to the* Chaldeans, *and upbraids the King's Houſe.*

Ver. 1. THE word which came unto Jeremiah from the Lord, when king Zedekiah ſent unto him Paſhur the ſon of Melchiah, and Zephaniah the ſon of Maaſeiah the prieſt, ſaying, 2 Enquire, I pray thee, of the Lord for us (for Nebuchadrezzar king of Babylon maketh war againſt us) if ſo be that the Lord will deal with us according to all his wondrous works, that he may go up from us. 3 Then ſaid Jeremiah unto them, Thus ſhall ye ſay to Zedekiah, 4 Thus ſaith the Lord God of Iſrael, Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight againſt the king of Babylon, and *againſt* the Chaldeans, which beſiege you without the walls, and I will aſſemble them into the midſt of this city. 5 And I myſelf will fight againſt you with an out-ſtretched hand and with a ſtrong arm, even in anger, and in fury, and in great wrath. 6 And I will ſmite the inhabitants of this city, both man and beaſt: they ſhall die of a great peſtilence. 7 And afterwards, ſaith the Lord, I will deliver Zedekiah king of Judah, and his ſervants, and the people, and *ſuch as are* left in this city from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life, and he ſhall ſmite them with the edge of the ſword: he ſhall not ſpare them, neither have pity, nor have mercy. 8 And unto this people thou ſhalt ſay, Thus ſaith the Lord, Behold, I ſet before you the way of life, and the way of death. 9 He that abideth in this city, ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out and falleth to the Chaldeans that beſiege you, he ſhall live, and his life ſhall be unto him for a prey. 10 For I have ſet my face againſt this city for evil, and not for good, ſaith the Lord; it ſhall be given into the hand of the king of Babylon, and he ſhall burn it with fire. 11 And touching the houſe of the king of Judah, *ſay*, Hear ye the word of the Lord. 12 O houſe of David, thus ſaith the Lord, Execute judgment in the morning, and deliver *him that is* ſpoiled, out of the hand of the oppreſſor, leſt my fury go out like fire, and burn that none can quench *it*, becauſe of the evil of your doings. 13 Behold, I *am* againſt thee, O inhabitant of the valley, *and* rock of the plain, ſaith the Lord, which ſay, Who ſhall come down againſt us? or who ſhall enter into our habitations? 14 But I will puniſh you according to the fruit of your doings, ſaith the Lord: and I will kindle a fire in the foreſt thereof, and it ſhall devour all things round about it.

When King Zedekiah ſent Paſhur the Son of Melchiah, and Zephaniah the Son of Maaſeiah the Prieſt] This *Paſhur* was a different Perſon from him mentioned Ch. xx. 1. See Ch. xxxviii. 1. *Zephaniah* is called the *ſecond Prieſt*, Ch. lii. 24. and 2 *Kings* xxv. 18.

that is, he was the High Prieſt's *Sagan*, or Deputy. Compare *Jer.* xxix. 25.

The Occaſion of *Zedekiah*'s Meſſage, mentioned at the Beginning of this Chapter, ſeems to be the *Chaldeans* raiſing the Siege of *Jeruſalem*, in order to meet the *Egyptian* Army that was come *to its Relief:* See Ch. xxxviii. 5. which gave *Zedekiah* Hopes of Deliverance from the *Chaldeans*, which were very much quaſh'd by the Return of that Army, and renewing of the Siege. Hereupon *Zedekiah* enquires by Meſſengers concerning the Event of the War: Compare Ver. 9. of this Chapter, with Ch. xxxviii. 2. The latter Part of the Chapter from Ver. 11. belongs to the ſame Subject with the xxth Chapter, and relates to the Time of *Jehoiakim*.

Behold, I will turn back the Weapons of War that are in your Hands] Compare Ch. xxxvii. 10. Inſtead of doing Execution upon your Enemies, they ſhall hurt yourſelves and be the Occaſion of your own Deſtruction. God will as viſibly appear againſt you, as if a miraculous Wind were to drive back your own Artillery, and turn it upon yourſelves; as the Story is told of the Diſcomfiture of the Tyrant *Eugenius*'s Army, that came againſt the Forces of the Emperor *Theodoſius*. See *Socrat. Hiſt. Eccleſ.* L. v. C. 25.

Execute Judgment in the Morning] The King was ſupreme Judge in all Cauſes and Controverſies: See 2 *Sam.* viii. 15. what ſome *Rabbins* affirm, as if the King were ſubject to the Judgment of the *Sanhedrim*, and might be puniſhed by them, is ſaid without any Precedent in Holy Scripture. The Courts of Judicature uſually ſet in the Morning: See *Pſ.* ci. 8. where the *Hebrew* reads, *In the Morning*, or, *every Morning*, *I will deſtroy the Wicked of the Land:* Compare *Job* xxxviii. 13, 14.

Behold, I am againſt thee, O Inhabitant of the Valley, and Rock of the Plain] A Deſcription of *Jeruſalem:* The former Expreſſion denoting the lower Part of the City, which was ſurrounded with Hills; ſee *Pſ.* cxxv. 2. the latter deſcribing Mount *Zion:* Compare Ch. xvii. 3.

I will kindle a Fire in the Foreſt thereof] The Word *Foreſt* is often metaphorically put for a City in the Prophetical Writings; becauſe its ſtately Buildings, or its principal Inhabitants reſemble tall Cedars ſtanding in their Ranks. See Ch. xxii. 7. *Iſa.* xxvii. 24. *Ezek.* xx. 46. *Zech.* xi. 1.

CHAP. XXII.

The Prophet's Counſel to the King of Judah *and his People; and Judgments denounced againſt them in Caſe of Refuſal.*

Ver. 1. THUS ſaith the Lord, Go down to the houſe of the king of Judah, and ſpeak there this word, 2 And ſay, Hear the word of the Lord, O king of Judah, that ſitteſt upon the throne of David, thou, and thy ſervants, and thy people that enter in by theſe gates; 3 Thus ſaith the Lord, Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor: and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent blood in this place. 4 For if ye do this thing indeed, then ſhall there enter in by the gates of this houſe, kings ſitting upon the throne of David, riding in chariots, and on horſes, he, and his ſervants, and his people. 5 But if ye will not hear theſe words, I ſware by myſelf, ſaith the Lord, that this houſe ſhall become a deſolation. 6 For thus ſaith the Lord unto the kings houſe of Judah, Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* ſurely I will make thee a wilderneſs, *and* cities *which* are not inhabited. 7 And I will prepare deſtroyers againſt
thee every one with his weapons, and they ſhal
cut down thy choice cedars, and caſt *them* into
the fire. 8 And many nations ſhall paſs b
this city, and they ſhall ſay every man to hi
neighbour, Wherefore hath the Lord done thu
unto this great city? 9 Then they ſhall anſwer
Becauſe they have forſaken the covenant of th
Lord their God, and worſhipped other gods an
ſerved them. 10 Weep ye not for the dea
neither bemoan him, *but* weep ſore for him tha
goeth away: for he ſhall return no more, no
ſee his native countrey. 11 For thus ſaith th
Lord touching Shallum, the ſon of Joſiah kin
of Judah, which reigned in ſtead of Joſiah h
father, which went forth out of this place, H
ſhall not return thither any more: 12 But h
ſhall die in the place whither they have led hi
captive, and ſhall ſee this land no more. 1
Wo unto him that buildeth his houſe by unrig
teouſneſs, and his chambers by wrong; *that*
ſeth his neighbours ſervice without wages, a
giveth him not for his work: 14 That ſaith,
will build me a wide houſe, and large chambe
and cutteth him out windows, and *it is* ciel
with cedar, and painted with vermilion.
Shalt thou reign becauſe thou cloſeſt *thyſelf*
cedar? did not thy father eat and drink, a
do judgment and juſtice, *and* then *it was* w
with him? 16 He judged the cauſe of the po
and needy, then *it was* well *with him:* was
this to know me? ſaith the Lord. 17 But thi
eyes and thine heart *are* not but for thy coveto
neſs, and for to ſhed innocent blood, and
oppreſſion, and for violence to do *it.* 18 The
fore thus ſaith the Lord concerning Jehoiak
the ſon of Joſiah king of Judah, They ſhall
lament for him, *ſaying*, Ah my brother, or
ſiſter: they ſhall not lament for him, *ſaying*,
Lord, or ah his glory. 19 He ſhall be bu
with the burial of an aſs, drawn and caſt fo
beyond the gates of Jeruſalem. 20 Go up
Lebanon and cry, and lift up thy voice in
ſhan, and cry from the paſſages: for all
lovers arc deſtroyed. 21 I ſpake unto thee
thy proſperity, *but* thou ſaidſt I will not he
this *hath been* thy manner from thy youth,
thou obeyedſt not my voice. 22 The w
ſhall eat up all thy paſtors, and thy lovers ſ
go into captivity, ſurely then ſhalt thou
aſhamed and confounded for all thy wickedn
23 O inhabitant of Lebanon, that makeſt
neſt in the cedars, how gracious ſhalt thou
when pangs come upon thee, the pain as o
woman in travail? 24 *As* I live, ſaith the Lo
though Coniah the ſon of Jehoiakim king
Judah were the ſignet upon my right hand,
would I pluck thee thence. 25 And I will g
thee into the hand of them that ſeek thy life,
into the hand *of them* whoſe face thou fea
even into the hand of Nebuchadrezzar king
Babylon, and into the hand of the Chalde
26 And I will caſt thee out, and thy mo
that bare thee, into another country, where
were not born, and there ſhall ye die. 27
to the land whereunto they deſire to return,
ther ſhall they not return. 28 *Is* this man
niah a deſpiſed broken idol? *is he* a veſſel wh
in *is* no pleaſure? wherefore are they caſt
he and his ſeed, and are caſt into a land w
they know not? 29 O earth, earth, earth,

the word of the Lord. 30 Thus ſaith the Lord, Write ye this man childleſs, a man *that* ſhall not proſper in his days: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

For thus ſaith the Lord unto the King's Houſe of Judah, Thou art Gilead unto me, and the Head of Lebanon] Though thou wert never ſo precious in my Sight, wert as valuable for Riches and Plenty as the fat Paſtures of *Gilead*, and thy Buildings as beautiful for Statelineſs, as the tall Cedars of *Lebanon*, yet unleſs thy Princes and People reform, thou ſhalt become nothing but Ruin and Deſtruction.

For thus ſaith the Lord touching Shallum the Son of Joſiah King of Judah, who reigned inſtead of Joſiah his Father, &c.] It is a great Diſpute among Commentators and Chronologers, who this *Shallum* was, there being no Perſon of that Name mentioned in the Succeſſion of the *Jewiſh* Kings in ſacred Hiſtory; and the *Shallum* mentioned as *Joſiah*'s Son, 1 *Chron.* iii. 15. is expreſly called *his Fourth Son*, who could not probably ſucceed his Father immediately, as it is ſaid here expreſly of *Shallum* in the Text. Without entering far into the Diſpute, I ſhall, ſays *Lowth*, lay this down as moſt probable, that the *Shallum* mentioned in the Text, is the ſame with *Jehoahaz:* For the Characters here ſet down agree to none elſe. It was he that *reigned in the Room of his Father Joſiah*; he likewiſe went out of *Jeruſalem*, or was carried away Captive, and never returned more: See Ver. 11. The ſame may be proved from the Order of the Prophecies ſet down in this Chapter. The 11th and 12th Verſes are concerning *Jehoahaz*. From the 13th to the 20th, relate to *Jehoiakim*, and the remaining Part of the Chapter regards the Reign of *Jeconiah*. Why he is called *Shallum*, is not eaſy at this Diſtance to conjecture; ſome ſuppoſe that Name was given him by Way of Reproach becauſe of the Shortneſs of his Reign, in which he reſembled that King *Shallum* mentioned 2 *Kings* xv. 13. So *Jeconiah* is called *Conrah* by Way of Contempt, Ver 24. It is farther certain, that this *Shallum* cannot be the ſame with him mentioned 1 *Chron.* iii. 15. (as Archbiſhop *Uſher* ſuppoſed: See his *Annals ad A. M.* 3371.) becauſe that Perſon is ſpoken of as younger than *Zedekiah*; whereas this *Shallum* being the ſame with *Jehoahaz*, was without queſtion older: Compare 2 *Kings* xxiii. 13. with Ch. xxiv. 18.

And cutteth him out Windows] The Word *Hallonai* ſignifies literally *my Windows*; and ſo our Margin reads, but the *Affix* is elſewhere redundant: See *Zech.* xiv. 5. Mr. *Gregory* in his *Obſervations upon the Scripture*, Ch. 13. allows the Marginal Reading, and underſtands the Word of a private Oratory or Chapel, which *Jehoiakim* order'd to be made in his Palace; and that God reproves him for a vain Oſtentation of Piety, when at the ſame Time he had no Regard to common Juſtice, in making an Offering to God out of other Mens Labours.

He ſhall be buried with the Burial of an Aſs] Compare Ch. xxxvi. 30. *Jehoiakim* was advanced to the Kingdom by *Pharaoh-Necho*, King of *Egypt*, 2 Kings xxiii. 34. He followed the Fortune of the King that t him up, and upon the Conqueſt of *Egypt* by the *Chaldeans* (ſee *Jer.* xlvi. 2.) after three Years Reign, e was taken Priſoner by *Nebuchadnezzar*, and put o Irons: See *Dan.* 1. 2. 2 *Kings* xxiv. 1. 2 *Chron.* xxvi. 6. But afterward he releaſed him, and made m a Tributary King. After three Years Obedience, *hoiakim* rebelled, in Confidence of Aſſiſtance from *gypt*. In the Tenth Year of his Reign, *Nebuchad-zzar*'s Army over-ran *Judea:* See 2 *Kings* xxiv. 2. d in the following Year they beſieged *Jeruſalem*, d probably took *Jehoiakim* Priſoner in ſome Sally that e made upon them; whereupon they killed him, and n caſt out his dead Body into the Highway, like the rcaſe of an Aſs, denying him the common Rites of rial; See *Joſephus Antiq.* Accordingly he is ſaid have *ſlept with his Fathers*, 1 Kings xxiv. 6. but not to have been buried with his Fathers.

Write ye this Man childleſs] Or, *Let this Man be written childleſs:* The Perſonal being uſed for the Imperſonal; ſee Ch. xx. 17. When God commands a Thing to be written, it ſignifies that ſuch a Truth is of great Importance, and deſerves to be recorded. *Quæ ſcribuntur, certa ſunt; The committing Things to Writing, denotes their Certainty*; as *Caſtellio* obſerves upon the Place. So God would have it taken Notice of as a remarkable Judgment upon *Jeconiah*, that in him the direct Line of the *Jewiſh* Kings from *Solomon* downward ſhould fail; and the next Heir to the Crown ſhould be of a collateral Branch, *viz. Salathiel* who was the Son of *Neri*, and derived his Pedigree from *Nathan* the Son of *David*, Luke ii. 27, 31. *Salathiel* is indeed the Son of *Jeconiah*, 1 Chron. iii. 17. and *Matt.* i. 12. but in both theſe Places he is called ſo, not with reſpect to his natural Extraction, but to his political Succeſſion, as being next Heir to the Crown; juſt as at the 16th Verſe of the ſame Chapter of the *Chronicles*, *Zedekiah* is called *the Son of Jeconiah*, tho' he was really his Uncle, becauſe he ſucceeded him in the Kingdom. And it is plain that St. *Matthew* did not intend to ſet down an exact Genealogy from Father to Son, but only to prove in general, that *Chriſt* was the Son both of *David* and *Abraham*, as he tells us, Ver. 1. In order to which End, he divides the whole Series of Time from *Abraham* to *David*, into three Parts, and then ſubdivides each Portion of Time into fourteen Generations; to comply with which Method he omits three Kings, *Ahaziah*, *Joaſh*, and *Amaziah*, Ver. 8.

CHAP. XXIII.

The Prophet foretels the Reſtauration of the Jewiſh *Kingdom and Government under the* Meſſias; *and he proceeds to prove the evil Arts of the falſe Prophets, and other Pretenders to Inſpiration.*

Ver. 1. WO be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture, ſaith the Lord. 2 Therefore thus ſaith the Lord God of Iſrael againſt the paſtors that feed my people, Ye have ſcattered my flock, and driven them away, and have not viſited them; behold, I will viſit upon you the evil of your doings, ſaith the Lord. 3 And I will gather the remnant of my flock, out of all countreys whither I have driven them, and will bring them again to their folds, and they ſhall be fruitful and increaſe. 4 And I will ſet up ſhepherds over them which ſhall feed them, and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the Lord. 5 Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth. 6 In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this *is* his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. 7 Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, which brought up the children of Iſrael out of the Land of Egypt: 8 But the Lord liveth, which brought up, and which led the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them, and they ſhall dwell in their own land. 9 Mine heart within me is broken, becauſe of the prophets, all my bones ſhake: I am like a drunken man, and like a man whom wine hath overcome; becauſe of the Lord, and becauſe of the words of his holineſs. 10 For the land is full of adulterers, for becauſe of ſwearing the land mourneth: the pleaſant places of the wilderneſs are dried up, and their courſe is evil, and their force *is* not right. 11 For both prophet and prieſt are profane, yea, in my houſe have I found their wickedneſs, ſaith the Lord. 12 Wherefore their way ſhall be unto them as ſlippery *ways* in the darkneſs: they ſhall be driven on and fall therein: for I will bring evil upon them, *even* the year of their viſitation, ſaith the Lord. 13 And I have ſeen folly in the prophets of Samaria; they propheſied in Baal, and cauſed my people Iſrael to err. 14 I have ſeen alſo in the prophets of Jeruſalem an horrible thing: they commit adultery, and walk in lies: they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſs: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. 15 Therefore thus ſaith the Lord of hoſts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jeruſalem is profaneneſs gone forth into all the land. 16 Thus ſaith the Lord of hoſts, Hearken not unto the words of the prophets that propheſy unto you; they make you vain: they ſpeak a viſion of their own heart, *and* not out of the mouth of the Lord. 17 They ſay ſtill unto them that deſpiſe me, The Lord hath ſaid, Ye ſhall have peace, and they ſay unto every one that walketh after the imagination of his own heart, No evil ſhall come upon you. 18 For who hath ſtood in the counſel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard *it?* 19 Behold, a whirl-wind of the Lord is gone forth in fury, even a grievous whirl-wind, it ſhall fall grievouſly upon the head of the wicked. 20 The anger of the Lord ſhall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye ſhall conſider it perfectly. 21 I have not ſent theſe prophets, yet they ran: I have not ſpoken to them, yet they propheſied. 22 But if they had ſtood in my counſel, and had cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings. 23 *Am* I a God at hand, ſaith the Lord, and not a God afar off? 24 Can any hide himſelf in ſecret places that I ſhall not ſee him? ſaith the Lord: do not I fill heaven and earth? ſaith the Lord. 25 I have heard what the prophets ſaid, that propheſy lies in my name, ſaying, I have dreamed, I have dreamed. 26 How long ſhall *this* be in the heart of the prophets that propheſy lies? yea, *they are* prophets of the deceit of their own heart; 27 Which think to cauſe my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. 28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully: what *is* the chaff to the wheat? ſaith the Lord. 29 *Is* not my word like as a fire? ſaith the Lord: and like a hammer *that* breaketh the rock in pieces? 30 Therefore behold, I *am* againſt the prophets, ſaith the Lord, that ſteal my words every one from his neighbour. 31 Behold, I *am* againſt the prophets, ſaith the Lord, that uſe their tongues, and ſay, He ſaith. 32 Behold, I *am* againſt them that propheſy falſe dreams, ſaith the Lord, and do tell them, and cauſe my people to err by their lies and by their lightneſs, yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the Lord. 33 And when this people, or the prophet, or a prieſt ſhall aſk thee, ſaying, What *is* the burden of the Lord? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the Lord. 34 And *as for* the prophet, and the prieſt, and the people tha ſhall ſay, the burden of the Lord, I will even puniſh that man and his houſe. 35 Thus ſhal ye ſay every one to his neighbour, and every one to his brother, What hath the Lord anſwered? and, What hath the Lord ſpoken? 36 And the burden of the Lord ſhall ye mention no more: for every mans word ſhall be his burden for ye have perverted the words of the living God, of the Lord of hoſts our God. 37 Thu ſhalt thou ſay to the prophet, What hath th Lord anſwered thee? and what hath the Lor ſpoken? 38 But ſith ye ſay, The burden of th Lord; therefore thus ſaith the Lord, Becauſ you ſay this word, The burden of the Lord and I have ſent unto you, ſaying, Ye ſhall no ſay, The burden of the Lord: 39 Therefore be hold, I, even I will utterly forget you, and will forſake you, and the city that I gave yo and your fathers, *and caſt you* out of my preſence 40 And I will bring an everlaſting reproach upo you, and a perpetual ſhame, which ſhall not b forgotten.

Behold, the Days come, ſaith the Lord, that I wi raiſe unto David a righteous Branch] The *Meſſias* often called the *Branch*, to denote his Deſcent fro the Stock of *David*. See *Iſa.* iv. 2. *Zech.* iii. 8. vi. 1 Compare likewiſe *Iſa.* xi. 1.

In his Days Judah ſhall be ſaved, and Iſrael ſha dwell ſafely] This Prophecy is in part fulfilled in true Believers, the *Myſtical Iſrael*, but will receive i utmoſt Completion when the *Jewiſh* ſhall be reſtored a Bleſſing foretold by moſt of the antient Prophet who generally join *Judah* and *Iſrael* together, equally Sharers in the Bleſſing, and no more two b one Kingdom.

And this is the Name whereby he ſhall be called, TH LORD OUR RIGHTEOUSNESS] He ſha really be what the Title imports. He ſhall be J HOVAH, or the True God, and *our Righteouſneſ* or the Means of our Juſtification: Compare *Iſa.* xl 24, 25. 1 *Cor.* i. 30. The Title of JEHOVAH elſewhere given to the *Meſſias* by the Prophets. S *Iſa.* xl. 10. xlviii. 17. *Hoſ.* i. 7. *Zach.* ii. 10. 11. *M* iii. 1.

For the Land is full of Adulterers, and becauſe Swearing the Land mourneth] By *Swearing* is he chiefly meant Perjury: Compare this Verſe with *H* iv. 2. The *Hebrew* Word ſignifies indifferently *Swea ing* or *Curſing*. The *Jewiſh* Forms of Adjuration uſ in their Courts of Juſtice for the Diſcovery of t Truth, had uſually an Imprecation joined to the So the Words import, that Men ventured to forſwe themſelves, and incur the Imprecation implied in Oath, rather than diſcover the Truth in Caſe Theft, and ſuch like Crimes, wherein they were cal upon to be Witneſſes. Compare *Prov.* xxix. 24. T the Prophet ſaith is one of the Crying Sins for whi God hath viſited the Nation with ſevere Judgmen And the Sins here mentioned, which did abound much among the People, were in a great Meaſu owing to the ill Example of the Prieſts and Prophe See Ver. 11 — 14, 15.

Th

They make [illegible] *vain*] Or rather, *They deceive you*, ſo Pſ. lxii. 10. Our Tranſlation renders the Word, *Become not vain in Robbery or Oppreſſion*; but the Senſe is, *Deceive not yourſelves in Robbery*, or Oppreſſion, as if that would be any real Advantage to you.

Who hath ſtood in the Counſel of the Lord?] The Word *Sod* ſignifies both a *Secret*, and the *Aſſembly* to which the Secret is committed, or where it is debated. The Expreſſion here alludes to the Privy Counſellors of Princes; as if the Prophet had ſaid, Who among theſe falſe Prophets can pretend to have the ſecret Counſels of the Almighty communicated to him? So when the Apoſtle alluding to *Iſa.* xl. 13. ſaith, *Who hath known the Mind of the Lord?* 1 Cor. ii. 16. The Context ſhews, that he deſigns by that Queſtion to exclude only the Carnal or *Natural Man* from being enlightened from above; or being a competent Judge of Divine Truths.

The Prophet that hath a Dream, let him tell a Dream —What is the Chaff to the Wheat?] Let not theſe falſe Pretences to Dreams or Viſions diſcourage the true Prophets from the faithful Diſcharge of their Office; for the Difference between true Prophets and Counterfeits, is as evident as that between the Chaff and the Wheat.

Behold I am againſt the Prophets — that ſteal my Words, every Man from his Neighbour] That imitate, or rather mimick the true Prophets, ſpeaking in my Name as they do, and ſaying, *Thus ſaith the Lord*, Ver. 31. and uſing their Words, but applying them to their own Purpoſe, or, it may be, adding their own ventions to them.

I am againſt the Prophets — that uſe their Tongues] ike thoſe that ſaid *Our Lips are our own*, Pſ. xii. 4. d we may uſe them as we pleaſe. Some ſuppoſe e *Hebrew Lokechim*, to ſignify the ſame as *Cholekim*, e Letters being only tranſpoſed; and then the Phraſe notes ſpeaking *ſmooth Things*. See *Iſa*. xxx. 10.

What is the Burden of the Lord?] The Word *Maſſa*, *Burden*, ſignifies a burdenſome Prophecy, big with in and Deſtruction. See *Iſa*. xiii. 1. xvi. 1. and ſewhere. The falſe Prophets ſaid, *Peace, Peace*, er. 17.) derided the true ones, whoſe Predictions re full of Threatenings, as if God's Meſſages were Burden they were weary of bearing; and made a Jeſt theſe Words, *The Burden of the Lord*, with which y prefaced their Prophecies. Upon this Account d forbad the Uſe of that Expreſſion: See the following Verſes.

CHAP. XXIV.

der the Emblem of two Baſkets of Figs, the Prophet ſhews the different Fates of thoſe Jews *who were carried Captive with* Jechoniah; *and thoſe that remained ſtill in their own Country with* Zedekiah.

r. 1. THE Lord ſhewed me, and behold, two baſkets of figs *were* ſet before temple of the Lord, after that Nebuchadzar king of Babylon had carried away captive honiah the ſon of Jehoiakim king of Ju-h, and the princes of Judah, with the carpen- and ſmiths from Jeruſalem, and had brought m to Babylon. 2 One baſket *had* very good *even* like the figs *that are* firſt ripe: and other baſket had very naughty figs, which ld not be eaten, they were ſo bad. 3 Then the Lord unto me, What ſeeſt thou, Jere-h? And I ſaid, Figs: the good figs, very d; and the evil, very evil, that cannot be n, they are ſo evil. 4 Again the word of Lord came unto me, ſaying, 5 Thus ſaith Lord the God of Iſrael, Like theſe good ſo will I acknowledge them that are carried y captive of Judah, whom I have ſent out of place into the land of the Chaldeans for *their* good. 6 For I will ſet mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up. 7 And I will give them an heart to know me, that I *am* the Lord, and they ſhall be my people, and I will be their God: for they ſhall return unto me with their whole heart. 8 And as the evil figs, which cannot be eaten, they are ſo evil: (ſurely thus ſaith the Lord) ſo will I give Zedekiah the king of Judah, and his princes, and the reſidue of Jeruſalem, that remain in this land, and them that dwell in the land of Egypt. 9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt *to be* a reproach and a proverb, a taunt and a curſe in all places whither I ſhall drive them. 10 And I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed from off the land that I gave unto them and to their fathers.

Like theſe good Figs, ſo will I acknowledge them that are carried away Captive of Judah] The *Jews* who were left in their own Country, thought themſelves better beloved of God, than their Brethren who were carried away Captive: To check this vain Confidence, God promiſes to ſhew the Latter particular Signs of his Favour in a ſtrange Land, and to ſhew diſtinguiſhing Marks of his Diſpleaſure upon the former.

And I will give them a Heart to know me, that I am the Lord, &c.] To theſe firſt Captives chiefly thoſe Bleſſings belong, which are promiſed to the *Jews* upon their Return from their Captivity; ſuch as were the Knowledge and Fear of God, and Grace to live in Obedience to his Commandments. Compare Ch. xxx. 22. xxxi. 33. xxxii. 38, 39. Theſe were in ſome Degree accompliſhed in the Times after the Captivity, when the *Jews* adhered conſtantly to their Religion, and were very careful of falling into Idolatry. But I conceive, ſays *Lowth*, the eminent Completion of this Prophecy, will be at the general Reſtoration of that Nation, ſo often mentioned in the Prophets.

And a Curſe] Men ſhall uſe this Phraſe as a Form of Execration, God make thee like *Zedekiah*. Compare Ch. xxix. 22. On the contrary, to make a Man a Bleſſing implies, that his Name ſhall be mentioned as a ſignal Inſtance of God's Favour. See *Gen*. xlviii. 20. *Zech*. viii. 13.

CHAP. XXV.

A Summary of Jeremiah's *Commiſſion to prophecy the Deſtruction of* Judea, *and all the neighbouring Countries, which ſhould be reduced under the Power of the Kings of* Babylon *for ſeventy Years; and then an End ſhould be put to that Monarchy by* Cyrus, *who ſet up the* Perſian *Monarchy*.

Ver. 1. THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, that *was* the firſt year of Nebuchadrezzar king of Babylon: 2 The which Jeremiah the prophet ſpake unto all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying, 3 From the thirteenth year of Joſiah the ſon of Amon king of Judah, even unto this day (that *is* the three and twentieth year) the word of the Lord hath come unto me, and I have ſpoken unto you, riſing early and ſpeaking, but ye have not hearkened. 4 And the Lord hath ſent unto you all his ſervants the

prophets, riſing early and ſending *them*, but ye have not hearkened, nor inclined your ear to hear. 5 They ſaid, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the Lord hath given unto you and to your fathers, for ever and ever: 6 And go not after other gods to ſerve them, and to worſhip them, and provoke me not to anger with the works of your hands, and I will do you no hurt. 7 Yet ye have not hearkened unto me, ſaith the Lord; that ye might provoke me to anger with the works of your hands, to your own hurt. 8 Therefore thus ſaith the Lord of hoſts, Becauſe ye have not heard my words. 9 Behold, I will ſend and take all the families of the north, ſaith the Lord, and Nebuchadrezzar the king of Babylon my ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations round about, and will utterly deſtroy them, and make them an aſtoniſhment, and an hiſſing, and perpetual deſolations. 10 Moreover, I will take from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, the ſound of the milſtones, and the light of the candle. 11 And this whole land ſhall be a deſolation, *and* an aſtoniſhment: and theſe nations ſhall ſerve the king of Babylon, ſeventy years. 12 And it ſhall come to paſs when ſeventy years are accompliſhed, *that* I will puniſh the king of Babylon, and that nation, ſaith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual deſolations. 13 And I will bring upon that land all my words which I have pronounced againſt it, *even* all *that is* written in this book, which Jeremiah hath propheſied againſt all the nations. 14 For many nations and great kings ſhall ſerve themſelves of them alſo: and I will recompenſe them according to their deeds, and according to the works of their own hands. 15 For thus ſaith the Lord God of Iſrael unto me, Take the wine-cup of this fury at my hand, and cauſe all the nations, to whom I ſend thee, to drink it. 16 And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them. 17 Then took I the cup at the Lords hand, and made all the nations to drink, unto whom the Lord had ſent me: 18 *To wit*, Jeruſalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deſolation, an aſtoniſhment and hiſſing, and a curſe, (as *it is* this day) 19 Pharaoh king of Egypt, and his ſervants, and his princes, and all his people, 20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philiſtines, and Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod. 21 Edom, and Moab, and the children of Ammon, 22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the iſles which *are* beyond the ſea, 23 Dedan, and Tema, and Buz, and all *that are* in the utmoſt corners, 24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the deſart, 25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, 26 And all the kings of the north, far and near, one with another, and
all the kingdoms of the world, which *are* upon
the face of the earth; and the king of Sheſhach
ſhall drink after them. 27 Therefore thou ſhal
ſay unto them, Thus ſaith the Lord of hoſts the
God of Iſrael, Drink ye and be drunken, and
ſpue and fall, and riſe no more, becauſe of the
ſword which I will ſend among you. 28 And i
ſhall be, if they refuſe to take the cup at thine
hand to drink, then ſhalt thou ſay unto them,
Thus ſaith the Lord of hoſts, Ye ſhall certainly
drink. 29 For lo, I begin to bring evil on the
city which is called by my name, and ſhould y
be utterly unpuniſhed? Ye ſhall not be unpu
niſhed: for I will call for a ſword upon all th
inhabitants of the earth, ſaith the Lord of hoſts
30 Therefore propheſy thou againſt them a
theſe words, and ſay unto them, the Lord ſha
roar from on high, and utter his voice from hi
holy habitation, he ſhall mightily roar upon hi
habitation, he ſhall give a ſhout, as they tha
tread *the grapes*, againſt all the inhabitants of th
earth. 31 A noiſe ſhall come *even* to the end
of the earth; for the Lord hath a controverſ
with the nations: he will plead with all fleſh, h
will give them that are wicked to the ſword
ſaith the Lord. 32 Thus ſaith the Lord of hoſts
Behold, evil ſhall go forth from nation to nation
and a great whirlwind ſhall be raiſed up fro
the coaſts of the earth. 33 And the ſlain of th
Lord ſhall be at that day from *one* end of th
earth even unto the *other* end of the earth: th
ſhall not be lamented, neither gathered nor b
ried, they ſhall be dung upon the ground. 3
Howl ye ſhepherds and cry, and wallow yo
ſelves *in the aſhes*, ye principal of the flock: f
the days of your ſlaughter, and of your diſp
ſions are accompliſhed, and ye ſhall fall like
pleaſant veſſel. 35 And the ſhepherds ſhall ha
no way to flee, nor the principal of the flock
eſcape. 36 A voice of the cry of the ſhepher
and an howling of the principal of the flo
ſhall be heard: for the Lord hath ſpoiled th
paſture. 37 And the peaceable habitations a
cut down; becauſe of the fierce anger of t
Lord. 38 He hath forſaken his covert, as t
lion: for their land is deſolate, becauſe of t
fierceneſs of the oppreſſor, and becauſe of h
fierce anger.

The Word that came to Jeremiah — in the fourth Y
of Jehoiakim — that is the firſt Year of Nebuchadnezz
The firſt Year of *Nebuchadnezzar*'s Reign, accord
to the Scripture Account, is coincident with the
and the Beginning of the 4th Year of *Jehoiakim*: Co
pare *Dan.* i. 1. This Reckoning anticipates the Co
putation of *Ptolemy's Canon* by two Years, which
Years *Nebuchadnezzar* reigned with his Father.
cording to this Account, the Scripture reckons
Reign to continue *Five and Forty* Years. Which
cording to the common Computation, laſted but
But *Daniel*, Ch. ii. 2. writing in *Chaldee*, follows
Computation in uſe among the *Chaldeans*.

Perpetual Deſolation] It is a common Obſervat
that the *Hebrew* Word *Olam*, doth not always ſig
Eternity, or Perpetuity in a ſtrict Senſe, but is ſo
times taken for ſuch a Duration, as had a remark
Period to conclude it. So it is ſaid of a Servant,
he ſhall ſerve his Maſter for ever, Exod. xxi. 6. w
the *Jews* expound to the next *Jubilee*. So here
Senſe of the Word is to be reſtrained to the Peri
Seventy Years, mentioned Ver. 11.

The Sound of the Milſtones, and the Light of
Candle] There ſhall be no Marks of Trade for

rying on the Neceſſaries of Life; ſuch as is the nding of Bread-Corn. There will be no Uſe of Candle, where the Inhabitants are diſperſed and deſtroyed, nor will there be Occaſion for ſuch Illuminations as are uſual upon Feſtival Solemnities, in the Time of general Deſolation, Ver. 11. Compare *Rev.* iii. 22, 23. where we may obſerve that St. *John* exly follows the *Hebrew* Text, whereas the LXX in is Place, inſtead of *the Sound of Milſtones*, read ὀσμὴν , *the Smell of Ointment*. From which, and ſeveral er Places of the *New Teſtament*, it appears that the oſtles and Evangeliſts did not implicitly follow the *reek Tranſlation*, but only when they thought it aeable to the Original Text. See St. *Jerom*'s *Pree to the 15th Book of his Commentaries upon Iſaiah*, d his *Commentary upon Jer.* xxxi. 31. and *Zech.* . 10.

nd theſe Nations ſhall ſerve the King of Babylon ſey Years] This Computation of ſeventy Years Capty, is to be reckoned from the firſt Year of *Nebuzzar*, which is co-incident with the 3d Ending, the 4th Beginning of *Jehoiakim*: See Ver. 1. when King of *Babylon* made his firſt Attempt upon *Ju-*: See *Dan.* i. 1—3. from which Time to the firſt r of *Cyrus*'s Reign over the *Aſſyrian* Monarchy, juſt ſeventy Years. Whereas the Prophet *Zechary*, reckons the ſeventy Years Captivity compleated in ſecond Year of *Darius* (ſee *Zech.* i. 12.) comces his Computation from the beſieging the City; when he prolongs his Computation to the 4th Year *Darius*, Ch. vii. 1—5. he dates it from the Deſtrucof the City and Temple.

en all that is written in this Book, which Jerehath propheſied againſt all Nations] Particularly the 50th and 51ſt Chapters. The Book here menis that Collection of Prophecies againſt the tries round about *Judea*, which in the *Greek* Cofollows immediately after this Verſe; but in the w Copies are placed by themſelves at the latter of the Book, from the 46th Chapter to the End 51ſt. This Verſe ſeems to juſtify the Order in the *Septuagint* have placed theſe Prophecies.

d all the mingled People] The Word is *Ereb* in *Hebrew*, which occurs again in the 24th Verſe. underſtand it of the *Arabians*, the Name of that ple being written *Ereb* as well as *Arab*. See gs x. 15. but *Arabia* being mentioned Ver. 24. as inct from theſe People, that Senſe of the Word not ſeem probable. So, ſays *Lowth*, I rather the Word in the Senſe our Tranſlators underſtood r a Mixture of ſeveral Nations, who dwelt upon Coaſts either of the *Mediterranean*, or elſe the *Red*

d all the Kings of the Land of Uz] There are Perſons called by the Name of *Uz* in Scripture, gave Appellation to three ſeveral Countries, as rt obſerves. 1. The Son of *Aram*, Gen. x. 23. he ſuppoſes to have ſetled in *Syria* near *Da-*. 2d. The Son of *Nahor*, Gen. xxii. 21. who d in *Arabia Deſerta*; from whom *Job* deſcended. The Son of *Eſau*, Gen. xxxvi. 28. from whom *I-* was ſo called, which is here meant; and mend again by our Prophet, and its Deſtruction fore, *Lam.* iv. 21.

he Kings mentioned here, and in the following , were petty Princes of ſeveral Clans or Colo-. The Title of *King* is given in Scripture to any r or Governor. See Ch. l. xli. li. 28. *Judg.* xvii. *Deut.* xxxiii. 5. *Dan.* vii. 17.

d all the Kings of the mingled People that dwell in Deſart] A Mixture of People in that Part of *Ara-* properly called the *Deſart*, conſiſting of the *Naons*, *Amalekites*, *Midianites*, and other Nations, d in Scripture by the general Name of the *Chilf the Eaſt*: See *Judg.* vi. 3, vii. 12. viii. 10. So rus Siculus; *That Part of* Arabia *is divided among d Nations*. The learned Dr. *Pocock* is of Opi, that the Word *Arabia*, is derived from the *He-Arab*, ſignifying *Mixture*; becauſe the Country nhabited by a Medley of ſeveral Nations.

And the King of Sheſhak ſhall drink after them] By *Sheſhak* is meant *Babylon*, as appears by comparing Ch. li. 41. Some think *Sac* was the Name of an Idol worſhipped there, from whence the *Hebrew* Name *Miſael*, was changed by the *Chaldeans* into *Meſhack*. This Idol gave the Name of *Sacchæa* to a publick Feſtival celebrated at *Babylon*, and mentioned by *Athenæus*. St. *Jerom* mentions upon the Place a Sort of Cypher commonly uſed, which conſiſted in putting the laſt Letter of the Alphabet firſt, and ſo writing on; by which inverted Order of the *Hebrew* Letters, *Sheſhak* is equivalent to *Babel*. The Prophets ſometimes expreſs the Places they propheſy againſt by dark Circumlocutions: So *Babylon* is called the *Deſart of the Sea*, Iſa. xxi. 1. *Jeruſalem, the Valley of Viſion*, Iſa. xxi. 1. The *Roman* Empire is expreſſed by *that which withholdeth*, 2 Theſſ. ii. 6. And ſome Commentators ſuppoſe the Names mentioned *Mic.* i. 10, &c. to be Names of noted Places in *Judea*, diſguiſed and altered from their true Sound. *Baſnage* thinks that *Sheſhak*, the victorious King of *Egypt* (the ſame who is called *Seſoſtris* by *Herodotus*) was afterwards worſhipped over all the *Eaſtern* Countries which he ſubdued; and that *Babylon* is here repreſented by the Name of this Idol that was worſhippped there. But it is not at all probable, that the *Chaldeans* ſhould call their City or Country, by the Name of a foreign Conqueror, whoſe Yoke they had long ago ſhook off.

CHAP. XXVI.

Jeremiah, *denouncing Deſtruction to the City and Temple, is apprehended and arraigned; he makes his Apology, and is acquitted.*

Ver. 1. IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word from the Lord, ſaying, 2 Thus ſaith the Lord, ſtand in the court of the Lords houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the Lords houſe, all the words that I command thee to ſpeak unto them; diminiſh not a word: 3 If ſo be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpoſe to do unto them, becauſe of the evil of their doings. 4 And thou ſhalt ſay unto them, Thus ſaith the Lord, If ye will not hearken to me to walk in my law, which I have ſet before you; 5 To hearken to the words of my ſervants the prophets, whom I ſent unto you, both riſing up early and ſending *them* (but ye have not hearkened) 6 Then will I make this houſe like Shiloh, and will make this city a curſe to all the nations of the earth. 7 So the prieſts, and the prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the Lord. 8 Now it came to paſs, when Jeremiah had made an end of ſpeaking all that the Lord had commanded *him* to ſpeak unto all the people, that the prieſts and the prophets, and all the people took him, ſaying, Thou ſhalt ſurely die. 9 Why haſt thou propheſied in the name of the Lord, ſaying, This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? And all the people were gathered againſt Jeremiah in the houſe of the Lord. 10 When the princes of Judah heard theſe things, then they came up from the kings houſe unto the houſe of the Lord, and ſat down in the entry of the new gate of the Lords *houſe*. 11 Then ſpake the prieſts and the prophets unto the princes, and to all the people, ſaying, This man *is* worthy to die, for he hath propheſied againſt this city, as ye have heard with your ears. 12 Then ſpake Jeremiah unto all the princes, and to all the people, ſaying, The Lord ſent me to propheſie againſt this houſe, and againſt this city, all the words that ye have heard. 13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced againſt you. 14 As for me, Behold, I *am* in your hand, do with me as ſeemeth good and meet unto you. 15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon yourſelves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath ſent me unto you, to ſpeak all theſe words in your ears. 16 Then ſaid the princes, and all the people unto the prieſts, and to the prophets, This man *is* not worthy to die, for he hath ſpoken to us in the name of the Lord our God. 17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying, 18 Micah the Moraſthite propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the Lord of hoſts, Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt. 19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and beſought the Lord, and the Lord repented him of the evil which he had pronounced againſt them? Thus might we procure great evil againſt our ſouls. 20 And there was alſo a man that propheſied in the name of the Lord, Urijah the ſon of Shemaiah of Kirjath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah. 21 And when Jehoiakim the king with all his mighty men, and all the princes heard his words, the king ſought to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt. 22 And Jehoiakim the king ſent men into Egypt, *namely*, Elnathan the ſon of Achbor, and *certain* men with him into Egypt. 23 And they fetcht forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who ſlew him with the ſword, and caſt his dead body into the graves of the common people. 24 Nevertheleſs, the hand of Ahikam the ſon of Shaphan, was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death.

Stand in the Court of the Lord's Houſe] The great Court was the Place where both Men and Women did ordinarily worſhip when they brought no Sacrifice, ſaith Dr. *Lightfoot*, in his *Deſcription of the Temple*; for when they offered a Sacrifice, they were to bring it into the inner Court, otherwiſe called the Court of *Iſrael*, or of the Prieſts, as the ſame learned Author hath obſerved in his Treatiſe concerning the *Temple Service*.

In the Houſe of the Lord] That is, in the Court before the Houſe of the Lord, Ver. 2. Compare Ch. vii. 10. The outer Courts being Holy Ground, and dedicated to God's Worſhip, are called by the Name of the *Temple*. So the Treaſury where *Chriſt* preached, is called the *Temple*, John viii. 20. tho' it ſtood in the outer Court of it. St. *Paul* is ſaid to have entered *into the Temple*, that is, into the Court before the Temple, and the *Jews* to have laid hold on him there, *Acts* xxi. 26, 27.

When the Princes of Judah heard theſe Things] The
are the ſame who are called the *Princes of the Lan*
Ver. 17. The King's Counſellors, or chief Officers
State, who were likewiſe Members of the great *Sanh*
drim. It is uncertain when the great Council, calle
the *Sanhedrim*, was inſtituted. *Selden*, and moſt othe
Writers from the *Jewiſh* Authors, date the Riſe of
from *Moſes*'s appointing the ſeventy Elders, *Numb*. x
16. After ſeveral Intermiſſions of this Authorit
which was ſometimes laid aſide by the Calamities
Corruptions of the Times, or elſe ſuperſeded by th
ſovereign Power, which was inveſted in the Judge
and Kings, *Jehoſhaphat* when he ſet about a gener
Reformation, reſtored this antient Tribunal: Se
2 *Chron*. xix. 8. This being the Supreme Court of th
Nation, the Princes that ſat in it are here called th
Princes of Judah; compare Ch. xxix. 2. xxxiv. 19. an
the *Elders of the Land*, Ver. 17. of this Chapter; an
the *Elders of the People*, Ch. xix. 1. and in the Evan
geliſts; ſee *Matt*. xxvii. 1. *Luke* xxii. 66. and the *S*
nate of the Children of Iſrael, Acts v. 21. Compa
1 *Macc*. xii. 6. *Judith* xi. 14. The ſame are probab
meant by the *Seventy Men of the Antients of the Hou*
of Iſrael, mentioned *Ezek*. viii. 11. The Word *Sanh*
drim is without doubt of *Greek* Original, derived fro
Συνέδριον, which often ſignifies the great Council in t
New Teſtament; and from thence is adopted into t
Jewiſh Language, by the Rabbinical Writers, as ma
other *Greek* Words are; but the Council may ſt
have been of much ancienter Date, and expreſſed
the *Old Teſtament* by *Rulers*, *Princes*, or *Elders*,
Senate of the People.

Zion ſhall be plowed like a Field] The *Jews* ſuppo
this Prophecy to be fulfilled in the utter Deſtruction
the ſecond Temple by *Titus*; when *Terentius*, or
ſome of the modern *Jews* call him, *Turnus Ruf*
razed the very Foundations of the City and Templ
and ſo fulfilled the Prediction of our Saviour, *Th*
there ſhould not be left one Stone upon another. Wh
Conquerors would ſignify their Purpoſe, that a Ci
ſhou'd never be rebuilt, they uſed to break up
Ground where it ſtood: See *Judg*. ix. 45.

CHAP. XXVII.

This Prophecy foreſhews the Conqueſt of Jude
and the neighbouring Countries by the King
Babylon.

Ver. 1. IN the beginning of the reign of J
hoiakim the ſon of Joſiah king
Judah, came this word unto Jeremiah from t
Lord, ſaying, 2 Thus ſaith the Lord to m
Make thee bonds and yokes, and put them up
thy neck. 3 And ſend them to the king
Edom, and to the king of Moab, and to t
king of the Ammonites, and to the king
Tyrus, and to the king of Zidon, by the ha
of the meſſengers which come to Jeruſalem un
Zedekiah king of Judah; 4 And command the
to ſay unto their maſters, Thus ſaith the Lo
of hoſts the God of Iſrael, Thus ſhall ye ſ
unto your maſters, 5 I have made the eart
the man and the beaſt that *are* upon the groun
by my great power, and by my outſtretched ar
and have given it unto whom it ſeemed m
unto me. 6 And now have I given all the
lands into the hand of Nebuchadnezzar the ki
of Babylon my ſervant, and the beaſts of t
field have I given him alſo to ſerve him.
And all nations ſhall ſerve him, and his ſon, a
his ſons ſon, until the very time of his la
come; and *then* many nations and great kin
ſhall ſerve themſelves of him. 8 And it ſh
come to paſs, *that* the nation and kingdom whi
will not ſerve the ſame Nebuchadnezzar t
ki

king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I puniſh, ſaith the Lord, with the ſword, and with the famine, and with the peſtilence, until I have conſumed them by his hand. 9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your ſorcerers, which ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon: 10 For they propheſy a lie unto you, to remove you far from your land, and that I ſhould drive you out and ye ſhould periſh. 11 But the nations that bring their neck under the yoke of the king of Babylon, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the Lord, and they ſhall till it, and dwell therein. 12 I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the king of Babylon, and ſerve him and his people, and live. 13 Why will ye die, thou and thy people, by the ſword, by the famine, and by the peſtilence, as the Lord hath ſpoken againſt the nation that will not ſerve the king of Babylon? 14 Therefore hearken not unto the words of the prophets that ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon: for they propheſy a lie unto you. 15 For I have not ſent them, ſaith the Lord, yet they propheſy a lie in my name, that I might drive you out, and that ye might periſh, ye, and the prophets that propheſy unto you. 16 Alſo I ſpake to the prieſts, and to all this people, ſaying, Thus ſaith the Lord, Hearken not to the words of your prophets, that propheſy unto you, ſaying, Behold, the veſſels of the Lords houſe ſhall now ſhortly be brought again from Babylon; for they propheſy a lie unto you. 17 Hearken not unto them, ſerve the king of Babylon and live: wherefore ſhould this city be laid waſte? 18 But if they *be* prophets, and if the word of the Lord be with them, let them now make interceſſion to the Lord of hoſts, that the veſſels *which are* left in the houſe of the Lord, and in the houſe of the king of Judah, and at Jeruſalem, go not to Babylon. 19 For thus ſaith the Lord of hoſts concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city, 20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the ſon of Jehoiakim king of Judah, from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem: 21 Yea, thus ſaith the Lord of hoſts the God of Iſrael, concerning the veſſels that remain in the houſe of the Lord, and in the houſe of the king of Judah, and of Jeruſalem, 22 They ſhall be carried to Babylon, and there ſhall they be until the day that I viſit them, ſaith the Lord: then will I bring them up, and reſtore them to this place.

In the Beginning of the Reign of Jehoiakim] There is a Difficulty in the Date of this Prophecy, becauſe it plainly relates to the Times of *Zedekiah*; See Ver. 3, 12, 16. Some ſuppoſe that *Jeremiah* might have it in Charge to declare this Decree of God's in the Reign of *Jehoiakim*, which yet he was not to execute till the Time of *Zedekiah*. Others think that the Prophet did preſently execute ſome Part of his Orders, *viz.* that of putting on Bonds and Yokes upon his Neck, which he wore during the Reigns of *Jehoiakim* and *Jechoniah*, till the 4th Year of *Zedekiah*. There are other Ways of ſolving this Difficulty, which are leſs probable: But the Anſwer which ſeems to me, ſays *Lowth*, the leaſt forced, is to ſay, that *Jehoiakim* is crept into the Text, by the Negligence of the Scribes (who might have their Eyes upon the Beginning of the laſt Chapter or Section) inſtead of *Zedekiah*. This Emendation is confirmed, by comparing this Verſe with the 3d, 12th, and 20th Verſes of this Chapter, and with the Beginning of the next. Such little verbal Miſtakes muſt be allowed by all impartial Readers, to have ſometimes happened in tranſcribing the holy Scriptures, as well as in other Books, and may eaſily be corrected, by comparing the ſuſpected Reading with other Parts of the Sacred Text, which admit of no Difficulty or Uncertainty.

And all Nations ſhall ſerve him, and his Son, and his Son's Son] *Belſhazzar* the laſt King of the *Babylonian* Monarchy, *Dan.* v. 30, 31. was Grand-child to *Nebuchadnezzar*, who is called his Father, *Dan.* v. 2. that is, his Grandfather, by an uſual *Hebraiſm*: See 1 *Kings* xv. 3. compared with Ver. 10. and 2 *Kings* viii. 26. compared with Ver. 18. For the two Kings mentioned in *Ptolemy*'s *Canon*, between *Evilmerodach* and *Belſhazzar* (called there *Nabonedus*) viz. *Neriglissarus* and *Laboroſoarchodus*, had no Right by lineal Deſcent. For *Neriglissarus* was only Huſband to *Evilmerodach*'s Daughter, and *Laboroſoarchodus* was Son to *Neriglissarus*. Compare *Iſa.* xiv. 22. where God ſaith, *I will cut from Babylon the Name and Remnant, Son and Nephew*, or rather *Son and Grandſon*; that is, all that ſhould lineally ſucceed *Nebuchadnezzar*: Compare *Job* xviii. 19.

Until the very Time of his Land come] The *Vulgar Latin* tranſlates the Words thus, *Until the Time of his Land, and of himſelf come*, i. e. The Time of their Puniſhment or Viſitation, as it is elſewhere expreſſed, that is, at the End of 70 Years: See Ch. xxv. 11. The Word is *Time*, and is uſed in the ſame Senſe, *Ezek.* vii. 7. xxx. 3.

CHAP. XXVIII.

Hananiah's *falſe Prophecy, and the Judgment* Jeremiah *denounced againſt him upon it.*

Ver. 1. AND it came to paſs the ſame year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the ſon of Azur the prophet, which *was* of Gibeon, ſpake unto me in the houſe of the Lord, in the preſence of the prieſts, and of all the people, ſaying, 2 Thus ſpeaketh the Lord of hoſts the God of Iſrael, ſaying, I have broken the yoke of the king of Babylon. 3 Within two full years will I bring again into this place all the veſſels of the Lords houſe, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon. 4 And I will bring again to this place, Jeconiah the ſon of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, ſaith the Lord; for I will break the yoke of the king of Babylon. 5 Then the prophet Jeremiah ſaid unto the prophet Hananiah in the preſence of the prieſts, and in the preſence of all the people that ſtood in the houſe of the Lord. 6 Even the prophet Jeremiah ſaid, Amen: the Lord do ſo, the Lord perform thy words which thou haſt propheſied, to bring again the veſſels of the Lords houſe, and all that is carried away captive, from Babylon into this place. 7 Nevertheleſs, hear thou now this word that I ſpeak in thine ears, and in the ears of all the people. 8 The prophets that have been before me, and before thee of old, propheſied both againſt many countries, and againſt great kingdoms, of war, and of evil, and of peſtilence. 9 The prophet which propheſieth of peace, when the word of the prophet ſhall come to paſs, *then* ſhall the prophet be known, that the Lord hath truly ſent him. 10 Then Hananiah the prophet took the yoke from off the prophet Jeremiahs neck, and brake it. 11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the Lord, Even ſo will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the ſpace of two full years. And the prophet Jeremiah went his way. 12 Then the word of the Lord came unto Jeremiah *the prophet* (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah) ſaying, 13 Go, and tell Hananiah, ſaying, Thus ſaith the Lord, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of iron. 14 For thus ſaith the Lord of hoſts, the God of Iſrael, I have put a yoke of iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babylon, and they ſhall ſerve him; and I have given him the beaſts of the field alſo. 15 Then ſaid the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The Lord hath not ſent thee, but thou makeſt this people to truſt in a lie. 16 Therefore thus ſaith the Lord, Behold, I will caſt thee from off the face of the earth: this year thou ſhalt die, becauſe thou haſt taught rebellion againſt the Lord. 17 So Hananiah the prophet died the ſame year, in the ſeventh month.

And it came to paſs in the ſame Year, in the Beginning of the Reign of Zedekiah King of Judah] This plainly refers to the Time ſpecified, at the Beginning of the laſt Chapter, and confirms the Conjecture there made, that *Jehoiakim* is put there by Miſtake of the Copies for *Zedekiah*.

In the fourth Year] There is a Difficulty in the Expreſſion, how the Prophet ſhould call that the Beginning of *Zedekiah*'s Reign, which was really in the *fourth Year* of it. Therefore *Scaliger* underſtands it of the fourth Year in Courſe, reckoning from the laſt *Sabbatical* Year, which we know was to be every ſeventh Year, from *Lev.* xxv. 3, 4. and *Kimchi* ſpeaks of it as a Tradition received among the *Rabbins*, that the Temple was deſtroyed in a *Sabbatical* Year; which falling in with the *eleventh* Year of *Zedekiah*, the firſt Year of his Reign muſt be the fourth in Courſe from the laſt *Sabbatical*.

It is probable, that the Obſervation of theſe *Sabbatical* Years had been intermitted for a great while before the Captivity, but the King and People, warned by the Prophet *Jeremiah* of their great Neglect in this Matter, had entered into a ſolemn Covenant, for the obſerving this Part of the Law: See Ch. xxxiv. 8, *&c.*

But after all, there is no Ground for this Solution of *Scaliger*'s; for it is plain, that if they had any Regard for this Computation of Time, the 9th Year of *Zedekiah* was the *Sabbatical* Year.

To avoid this Difficulty, *Noldus* tranſlates the Words in this Senſe, *When it had been ſo* (that is, when I had continued propheſying with a Yoke about my Neck for that Year) *in the Beginning of the Reign of Zedekiah, until the fourth Year.*

The LXX read this Part of the Verſe thus, *In the fourth Year of the Reign of Zedekiah, King of Judah, in the fifth Month.*

The Prophets that have been before me, and before thee of old, propheſied both againſt many Countries, &c.] *Jeremiah* offers two Reaſons in Defence of his own Prophecies, and againſt the Truth of *Hananiah*'s. *Firſt*, That many other Prophets agreed with himſelf in pr
pheſying Evil againſt the *Jews*, and other neighbouri
Countries, ſuch as *Hoſea*, *Joel*, *Amos*, *Iſaiah*, *Mica*
Habakkuk, *Zephaniah*, &c. Whereas *Hananiah* bei
ſingle in his Prophecy, nothing but the punctual
ſwering the Event, could give him the Authority o
true Prophet. *Secondly*, That conſidering the gene
Corruption of the People's Manners, it was ſo mu
the more likely God ſhould inflict ſevere Puniſhme
upon them, their Iniquities being now ripe for Ju
ment. To this the *Jews* add a third Explication of
Words, *viz.* That when a true Prophet foretels Pea
his Prophecy muſt certainly be fulfilled, and the Ev
would prove him to be a true Prophet; whereas w
a Prophet foretold Evil, which was *Jeremiah*'s Caſe,
Event might be ſuſpended by the Repentance of
Perſons concerned.

But thou ſhalt make for them Yokes of Iron] Such
no human Strength can break: To ſignify that no
man Force ſhall be able to cope with the King
Babylon.

CHAP. XXIX.

Jeremiah'*s Meſſage to the Captives in* Babyl
exhorting them to live quietly, and not bear
to the Prophets who deluded them with Hopes
a ſpeedy Return Home: Againſt two of wh
Prophecies he denounces God's Judgments; *as*
did afterwards againſt Shemaiah, *who ſent*
threatening Letter againſt Jeremiah.

Ver. 1. NOW theſe *are* the words of
letter, that Jeremiah the prop
ſent from Jeruſalem unto the reſidue of
elders which were carried away captives, and
the prieſts, and to the prophets, and to all
people whom Nebuchadnezzar had carried a
captive from Jeruſalem to Babylon. 2 (A
that Jeconiah the king, and the queen, and
eunuchs, the princes of Judah and Jeruſale
and the carpenters, and the ſmiths were
parted from Jeruſalem) 3 By the hand of El
the ſon of Shaphan, and Gemariah the ſon
Hilkiah, (whom Zedekiah king of Judah
unto Babylon to Nebuchadnezzar king of Ba
lon) ſaying, 4 Thus ſaith the Lord of hoſts
God of Iſrael unto all that are carried away
tives, whom I have cauſed to be carried a
from Jeruſalem unto Babylon, 5 Build ye hou
and dwell *in them*, and plant gardens, and
the fruit of them. 6 Take ye wives, and be
ſons and daughters, and take wives for your ſo
and give your daughters to huſbands, that t
may bear ſons and daughters, that ye may
increaſed there, and not diminiſhed. 7 A
ſeek the peace of the city whither I have cau
you to be carried away captives, and pray u
the Lord for it: for in the peace thereof ſhall
have peace. 8 For thus ſaith the Lord of ho
the God of Iſrael, Let not your prophets
your diviners that *be* in the midſt of you,
ceive you, neither hearken to your dreams wh
ye cauſe to be dreamed. 9 For they proph
falſly unto you in my name; I have not
them, ſaith the Lord. 10 For thus ſaith
Lord, that after ſeventy years be accompliſh
at Babylon, I will viſit you, and perform
good word towards you, in cauſing you to
turn to this place. 11 For I know the thoug
that I think towards you, ſaith the Lord, thoug
of peace, and not of evil, to give you an
pected end. 12 Then ſhall ye call upon

ye ſhall go and pray unto me, and I will
rken unto you. 13 And ye ſhall ſeek me,
d find *me*, when ye ſhall ſearch for me with
your heart. 14 And I will be found of you,
ith the Lord, and I will turn away your capti-
ity, and I will gather you from all the nations,
d from all the places whither I have driven
ou, ſaith the Lord, and I will bring you again
to the place whence I cauſed you to be car-
ed away captive. 15 Becauſe ye have ſaid,
The Lord hath raiſed us up prophets in Baby-
on: 16 *Know* that thus ſaith the Lord of the
ing that ſitteth upon the throne of David, and
f all the people that dwelleth in this city,
d of your brethren that are not gone forth
ith you into captivity: 17 Thus ſaith the
Lord of hoſts, Behold, I will ſend upon them
e ſword, the famine, and the peſtilence, and
ll make them like vile figs, that cannot be
en, they are ſo evil. 18 And I will perſecute
em with the ſword, with the famine, and with
e peſtilence, and will deliver them to be re-
oved to all the kingdoms of the earth, to be
curſe, and an aſtoniſhment, and an hiſſing,
d a reproach among all the nations whither I
ve driven them: 19 Becauſe they have not
arkened to my words, ſaith the Lord, which
I ſent unto them by my ſervants the prophets,
ing up early, and ſending *them*, but ye would
t hear, ſaith the Lord. 20 Hear ye therefore
e word of the Lord, all ye of the captivity,
om I have ſent from Jeruſalem to Babylon:
Thus ſaith the Lord of hoſts the God of Iſ-
l, of Ahab the ſon of Kolaiah, and of Zede-
h the ſon of Maaſeiah, which propheſie a lie
o you in my name, Behold, I will deliver
m into the hand of Nebuchadrezzar, king of
ylon, and he ſhall ſlay them before your eyes.
And of them ſhall be taken up a curſe by all the
ptivity of Judah, which *are* in Babylon, ſaying,
e Lord make thee like Zedekiah, and like
b, whom the king of Babylon roaſted in
fire. 23 Becauſe they have committed
ny in Iſrael, and have committed adul-
with their neighbours wives, and have
en lying words in my name, which I have
commanded them, even I know, and
a witneſs, ſaith the Lord. 24 *Thus* ſhalt
alſo ſpeak to Shemaiah the Nehelamite,
g, 25 Thus ſpeaketh the Lord of hoſts, the
d of Iſrael, ſaying, Becauſe thou haſt ſent
rs in thy name unto all the people that *are*
Jeruſalem, and to Zephaniah the ſon of Maa-
h the prieſt, and to all the prieſts, ſaying.
The Lord hath made thee prieſt in the ſtead
Jehoiada the prieſt, that ye ſhould be officers
the houſe of the Lord, for every man *that is*
d, and maketh himſelf a prophet, that thou
ldeſt put him in priſon, and in the ſtocks:
Now therefore, why haſt thou not reproved
emiah of Anathoth, which maketh himſelf a
phet to you? 28 For therefore he ſent unto
Babylon, ſaying, This *captivity is* long,
d ye houſes and dwell *in them*, and plant
ens, and eat the fruit of them. 29 And
haniah the prieſt read this letter in the ears
Jeremiah the prophet. 30 Then came the
d of the Lord unto Jeremiah, ſaying, 31
d to all them of the captivity, ſaying, Thus
h the Lord concerning Shemaiah the Nehelamite, Becauſe that Shemaiah hath propheſied unto you, and I ſent him not, and he cauſed you to truſt in a lie: 32 Therefore thus ſaith the Lord, Behold, I will puniſh Shemaiah the Nehelamite, and his ſeed: he ſhall not have a man to dwell among this people, neither ſhall he behold the good that I will do for my people, ſaith the Lord, becauſe he hath taught rebellion againſt the Lord.

And to the Prophets] We do not read of any true Prophet that was carried away Captive with *Jeconiah*, beſide *Ezekiel*. So the *Septuagint* rightly underſtand the Word here of falſe Prophets, who flattered the People with Hopes of a ſpeedy Reſtoration. See Ch. xxvi. 7. xxxviii. 19. So *Hananiah* is often called the Prophet in the foregoing Chapter; and compare Ver. 8. of this Chapter.

After that Jeconiah the King, and the Queen, &c.] By the Queen is meant *Jeconiah*'s Mother: See 2 *Kings* xxiv. 12, 14, 15. wherein an Account is given of this Captivity.

The Princes of Judah and Jeruſalem] If theſe be Perſons of a diſtinct Rank, we may underſtand the Princes of *Judah* to be the ſame with the Elders, or *Sanhedrim*, Ver. 1. Compare Ch. xxvi. 10, 16, 17. xxxiv. 19. By the Princes of *Judah* are meant the Rulers of that City, called the *Leſſer Sanhedrim*, conſiſting of twenty-three.

And ſeek the Peace of the City, whither I have cauſed you to be carried away Captives; and pray unto the Lord for it] It is the Duty of all private Perſons to ſubmit to the Government that protects them, and to pray for the Proſperity of it: See *Ezra* vi. 10. 1 *Tim.* ii. 1, 2. Or if they are Perſecutors or Enemies to the Truth, they are to leave it to God to execute upon them the Judgments he has denounced againſt Tyrants and Oppreſſors: Which Judgments the *Jews* expected God would execute upon *Babylon* in due Time: See *Pſ.* cxxxvii. 8, 9.

Whom the King of Babylon roaſted in the Fire] Caſting into the Fire was a Puniſhment uſed in that Country, as appears from the Hiſtory of the Three Children, *Dan.* iii. There was likewiſe a Way of Roaſting by a gentle Fire, to make Men die by a more lingering Death, ſuch as *Antiochus* practiſed upon the Seven Brethren, 2 *Macc.* vii. 5. and was often uſed in the *Diocleſian* Perſecution, as *Lactantius* deſcribes it. The Word here properly denotes this Sort of Puniſhment.

Thou ſhalt alſo ſpeak unto Shemaiah the Nehelamite] Or, *the Dreamer*, as the Word is rendered in the Margin; ſee Ver. 8. This was done after the Meſſengers, who delivered the former Meſſage to the Captives at *Babylon*, were returned Home, who brought along with them the Letter of *Shemaiah*, mentioned in the following Verſe: See Ver. 27.

The Lord hath made thee Prieſt inſtead of Jehoiada the Prieſt] *Shemaiah* directs the Words of his Letter to *Zephaniah* in the firſt Place, as being next in order to the High Prieſt, and therefore called the *Second Prieſt*, Ch. lii. 24. and tells him, that God has appointed him to ſupply the Place of the High Prieſt, being probably abſent at that Time, who was either *Azariah*, or *Seraiah* his Son; but might be called by the Name of *Jehoiada*, a Perſon ſo remarkable for his Zeal and Courage, 2 *Chron.* xxxiii, xxxiv.

It is certain ſome of the High Prieſts had ſeveral Names, as is taken for granted frequently by *Selden*, *Lightfoot*, and other learned Men, who have endeadeavoured to give us an Account of their Succeſſion, out of the Hiſtories of the *Kings* and *Chronicles*.

CHAP. XXX.

This and the following Chapter contain general Promiſes of God's Mercy to the Jews, *and Aſſurances that he will never forget the Covenant that he made with their Fathers: Theſe were partly fulfilled in their Reſtoration under* Cyrus, *but*

but more fully to be accompliſhed in the Times of the Meſſias.

Ver. 1. THE word that came to Jeremiah from the Lord, ſaying, 2 Thus ſpeaketh the Lord God of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee in a book. 3 For lo, the days come, ſaith the Lord, that I will bring again the captivity of my people Iſrael and Judah, ſaith the Lord, and I will cauſe them to return to the land that I gave to their fathers, and they ſhall poſſeſs it. 4 And theſe *are* the words that the Lord ſpake concerning Iſrael, and concerning Judah. 5 For thus ſaith the Lord, We have heard a voice of trembling, of fear, and not of peace. 6 Ask ye now, and ſee whether a man doth travail with child? wherefore do I ſee every man with his hands on his loins, as a woman in travail, and all faces are turned into paleneſs? 7 Alas, for that day *is* great, ſo that none *is* like it: it *is* even the time of Jacobs trouble, but he ſhall be ſaved out of it. 8 For it ſhall come to paſs in that day, ſaith the Lord of hoſts, *that* I will break his yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of him. 9 But they ſhall ſerve the Lord their God, and David their king, whom I will raiſe up unto them. 10 Therefore fear thou not, O my ſervant Jacob, ſaith the Lord, neither be diſmayed, O Iſrael: for lo, I will ſave thee from afar, and thy ſeed from the land of their captivity, and Jacob ſhall return, and ſhall be in reſt and quiet, and none ſhall make *him* afraid. 11 For I *am* with thee, ſaith the Lord, to ſave thee: though I make a full end of all nations whither I have ſcattered thee, yet will I not make a full end of thee: but I will correct thee in meaſure, and will not leave thee altogether unpuniſhed. 12 For thus ſaith the Lord, Thy bruiſe *is* incurable, *and* thy wound *is* grievous. 13 *There is* none to plead thy cauſe, that thou mayeſt be bound up: thou haſt no healing medicines. 14 All thy lovers have forgotten thee: they ſeek thee not, for I have wounded thee with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of thine iniquity: *becauſe* thy ſins were increaſed. 15 Why crieſt thou for thine affliction? thy ſorrow *is* incurable, for the multitude of thine iniquity: *becauſe* thy ſins were increaſed, I have done theſe things unto thee. 16 Therefore all they that devour thee ſhall be devoured, and all thine adverſaries every one of them ſhall go into captivity: and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee will I give for a prey. 17 For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the Lord, becauſe they called thee an outcaſt, *ſaying*, This *is* Zion, whom no man ſeeketh after. 18 Thus ſaith the Lord, Behold, I will bring again the captivity of Jacobs tents, and have mercy on his dwelling-places: and the city ſhall be builded upon her own heap, and the palace ſhall remain after the manner thereof. 19 And out of them ſhall proceed thankſgiving, and the voice of them that make merry: and I will multiply them, and they ſhall not be few; I will alſo glorifie them, and they ſhall not be ſmall. 20 Their children alſo ſhall be as aforetime, and their congregation ſhall be eſtabliſhe before me, and I will puniſh all that oppre them. 21 And their nobles ſhall be of themſelves, and their governors ſhall proceed fro the midſt of them, and I will cauſe him to dra near, and he ſhall approach unto me; for wh *is* this that engaged his heart to approach un me? ſaith the Lord. 22 And ye ſhall be m people, and I will be your God. 23 Behol the whirlwind of the Lord goeth forth with fur a continuing whirlwind, it ſhall fall with pa upon the head of the wicked. 24 The fier anger of the Lord ſhall not return, until he ha done *it*, and until he have performed the inten of his heart: in the latter days ye ſhall conſid it.

Write thee all the Words that I have ſpoken to t in a Book] The Words that follow contain a Prom of the *Jews* Reſtoration from their Captivity; comp Ver. 4. Theſe God commands ſhould be commit to Writing for the Uſe of Poſterity, to be a Supp to the *Jews*, and an Encouragement for them to tr in God, and a Proof of God's Preſcience, and ov ruling Providence, when the Event ſhall be broug to paſs.

I will bring again the Captivity of my People Iſr and Judah] *Iſrael* and *Judah* having been carried way by two diſtinct Captivities, into different Parts the World, ſeveral Prophecies of the *Old Teſtam* not only foretel the Reſtoration of each of them, likewiſe their Re-union after their Reſtoration. Ch. iii. 18. *Ezek.* xxxvii. 6—21, 22. *Hoſ.* i. Now though it be granted, that ſome of every Tr did return to their own Country under *Cyrus* and *taxerxes*, and are therefore called by the Name of *Iſrael*, Ezra ii. 73. vi. 17. vii. 13. x. 5. *Neh* xii. 47. yet the far greateſt Part of theſe were of *Ju* and *Benjamin*, together with the *Levites*: See E i. 5. So that 'tis a great Queſtion, what is become the main Body of the Ten Tribes, which *Salmane* carried away into *Aſſyria*, and the neighbouring Co tries: From all which we may infer, that this and like Prophecies of the *Old Teſtament*, refer to a furt Reſtoration of the *Jews* that is yet to come.

Alas for that Day! for it is great, ſo that ther none like it, &c.] The Word *Day* often comprehe a Succeſſion of Time, in which a whole Series of Ev is tranſacted: So it here contains the whole Time the Siege and Taking of *Jeruſalem*, the Deſtructio the City and Temple, and the carrying away of People Captive. This is deſcribed as the Time of g Tribulation, in which it was an Earneſt of the Da Judgment, called *the Great and Terrible Day of Lord*, Joel ii. 31.

And their Nobles ſhall be of themſelves, and t Governors ſhall proceed from the Midſt of them] *Hebrew* Word *Addiro* is in the Singular Number, literally ſignifies their *Mighty One*, a Title given God himſelf, *Pſ.* xciii. 4. and to a mighty Angel, x. 34. probably the *Logos*, or Son of God. The S is, they ſhall no more be governed by Strangers, ſhall have a Ruler of their own Nation, ſuch as *Zorobabel*, a Figure of *Chriſt*.

For who is this that engaged his Heart to appr unto me, ſaith the Lord?] For who is there but *Meſſias*, that is ſo entirely devoted to my Servi See *Pſ.* xl. 8. *John* iv. 34. xiv. 31. The W *Mihu ze, Who is this?* have an Emphaſis in the ginal, that cannot be expreſſed in another Langu and are ſpoken by way of Admiration: The very Phraſe is uſed, *Pſ.* xxiv. 10. where the altering Phraſe from that which was uſed in the 8th Verſ deſigned to denote ſome extraordinary Perſon, an generally expounded of the *Meſſias*.

In the latter Days ye ſhall conſider it] Or un *ſtand it*. The *latter Days*, or *laſt Days*, as the P is ſometimes tranſlated, may ſignify in general,

Time to come; and ſo perhaps it is to be underſtood,
, xlix. 1. *Deut.* iv. 30. xxxi. 29. but it commonly
nifies the Times under the Goſpel, as being the laſt
Diſpenſation, and ſuch as ſhould continue to the End
the World. And taking the Phraſe in this Senſe,
Words import, that when all theſe Evils are come
pon you, which God hath threatened againſt your
Diſobedience, and particularly for that heinous Sin of
urs in rejecting the *Meſſias*: And you have found
Denunciations of the Prophets verified in the ſeve-
Captivities you have undergone; then you will un-
ſtand the Import of this and ſeveral other Prophe-
es, and the Event will perfectly inſtruct you in the
eaning. See Ch. xxiii. 20.

CHAP. XXXI.

he Argument of the foregoing Chapter continued; *with a more explicit Declaration of the Nature and Terms of that New Covenant which God will reveal by* Chriſt.

. 1. AT the ſame time, ſaith the Lord,
will I be the God of all the fami-
of Iſrael, and they ſhall be my people. 2
us ſaith the Lord, The people *which were*
t of the ſword, found grace in the wilderneſs;
n Iſrael, when I went to cauſe him to reſt.
The Lord hath appeared of old unto me,
g, Yea, I have loved thee with an ever-
ng love: therefore with loving-kindneſs have
awn thee. 4 Again, I will build thee, and
u ſhalt be built, O virgin of Iſrael, thou ſhalt
n be adorned with thy tabrets, and ſhalt go
h in the dances of them that make merry.
Thou ſhalt yet plant vines upon the moun-
of Samaria, the planter ſhall plant, and
l eat *them* as common things. 6 For there
l be a day, *that* the watchmen upon the
nt Ephraim ſhall cry, Ariſe ye, and let us
up to Zion unto the Lord our God. 7 For
ſaith the Lord, Sing with gladneſs for Ja-
, and ſhout among the chief of the nations:
liſh ye, praiſe ye, and ſay, O Lord, ſave
people the remnant of Iſrael. 8 Behold, I
bring them from the north-country, and ga-
them from the coaſts of the earth, *and* with
n the blind, and the lame, the woman with
, and her that travaileth with child toge-
a great company ſhall return thither. 9
y ſhall come with weeping, and with ſup-
tions will I lead them: I will cauſe them
alk by the rivers of waters, in a ſtraight
wherein they ſhall not ſtumble: for I am a
r to Iſrael, and Ephraim is my firſt-born.
Hear the word of the Lord, O ye nations,
l declare *it* in the iſles afar off, and ſay, He
ſcattered Iſrael will gather him, and keep
, as a ſhepherd *doth* his flock. 11 For the
d hath redeemed Jacob, and ranſomed him
n the hand of *him that was* ſtronger than he.
Therefore they ſhall come and ſing in the
ght of Zion, and ſhall flow together to the
dneſs of the Lord, for wheat, and for wine,
for oyl, and for the young of the flock and
he herd: and their ſoul ſhall be as a watered
en, and they ſhall not ſorrow any more at
13 Then ſhall the virgin rejoyce in the
e, both young men and old together: for
ll turn their mourning into joy, and will
fort them, and make them rejoyce from
ſorrow. 14 And I will ſatiate the ſoul of
prieſts with fatneſs, and my people ſhall be
ſatisfied with my goodneſs, ſaith the Lord. 15
Thus ſaith the Lord, A voice was heard in Ra-
mah, lamentation *and* bitter weeping: Rachel
weeping for her children, refuſed to be com-
forted for her children, becauſe they *were* not.
16 Thus ſaith the Lord, refrain thy voice from
weeping, and thine eyes from tears: for thy
work ſhall be rewarded, ſaith the Lord, and they
ſhall come again from the land of the enemy.
17 And there is hope in thine end, ſaith the
Lord, that *thy* children ſhall come again to their
own border. 18 I have ſurely heard Ephraim
bemoaning himſelf *thus*, Thou haſt chaſtiſed me,
and I was chaſtiſed, as a bullock unaccuſtomed
to the yoke: turn thou me, and I ſhall be turn-
ed; for thou *art* the Lord my God. 19 Sure-
ly after that I was turned, I repented; and after
that I was inſtructed, I ſmote upon *my* thigh:
I was aſhamed, yea, even confounded, becauſe
I did bear the reproach of my youth. 20 *Is*
Ephraim my dear ſon? *is he* a pleaſant child?
for ſince I ſpake againſt him, I do earneſtly re-
member him ſtill: therefore my bowels are
troubled for him; I will ſurely have mercy up-
on him, ſaith the Lord. 21 Set thee up way-
marks, make thee high heaps: ſet thine heart
toward the high-way, *even* the way *which* thou
wenteſt: turn again, O virgin of Iſrael, turn
again to theſe thy cities. 22 How long wilt
thou go about, O thou backſliding daughter?
for the Lord hath created a new thing in the
earth, A woman ſhall compaſs a man. 23
Thus ſaith the Lord of hoſts the God of Iſrael,
As yet they ſhall uſe this ſpeech in the land of
Judah, and in the cities thereof, when I ſhall
bring again their captivity, The Lord bleſs thee,
O habitation of juſtice, *and* mountain of holineſs.
24 And there ſhall dwell in Judah itſelf, and in
all the cities thereof together, huſbandmen, and
they *that* go forth with flocks. 25 For I have
ſatiated the weary ſoul, and I have repleniſhed
every ſorrowful ſoul. 26 Upon this I awaked
and beheld; and my ſleep was ſweet unto me.
27 Behold, the days come, ſaith the Lord, that
I will ſow the houſe of Iſrael, and the houſe of
Judah with the ſeed of man, and with the ſeed
of beaſt. 28 And it ſhall come to paſs, *that*
like as I have watched over them, to pluck
up, and to break down, and to throw down,
and to deſtroy, and to afflict; ſo will I watch
over them, to build, and to plant, ſaith the
Lord. 29 In thoſe days they ſhall ſay no
more, The fathers have eaten a ſowre grape
and the childrens teeth are ſet on edge. 30
But every one ſhall die for his own iniquity,
every man that eateth the ſowre grape, his teeth
ſhall be ſet on edge. 31 Behold, the days come,
ſaith the Lord, that I will make a new covenant
with the houſe of Iſrael, and with the houſe of
Judah: 32 Not according to the covenant that
I made with their fathers in the day *that* I took
them by the hand, to bring them out of the
land of Egypt, (which my covenant they brake,
although I was an huſband unto them, ſaith the
Lord:) 33 But this *ſhall be* the covenant that
I will make with the houſe of Iſrael, After thoſe
days, ſaith the Lord, I will put my law in their
inward parts, and write it in their hearts, and
will be their God, and they ſhall be my people.
34 And they ſhall teach no more every man
his

his neighbour, and every man his brother, ſay-
ing, Know the Lord: for they ſhall all know
me, from the leaſt of them unto the greateſt of
them, ſaith the Lord: for I will forgive their
iniquity, and I will remember their ſin no
more. 35 Thus ſaith the Lord, which giveth
the ſun for a light by day, *and* the ordinances of
the moon and of the ſtars for a light by night,
which divideth the ſea when the waves thereof
roar; the Lord of hoſts *is* his name. 36 If
thoſe ordinances depart from before me, ſaith
the Lord, *then* the ſeed of Iſrael alſo ſhall ceaſe
from being a nation before me for ever. 37
Thus ſaith the Lord, If heaven above can be
meaſured, and the foundations of the earth
ſearched out beneath, I will alſo caſt off all the
ſeed of Iſrael, for all that they have done, ſaith
the Lord. 38 Behold, the days come, ſaith the
Lord, that the city ſhall be built to the Lord
from the tower of Hananeel unto the gate of the
corner. 39 And the meaſuring-line ſhall yet go
forth over againſt it, upon the hill Gareb, and
ſhall compaſs about to Goath. 40 And the
whole valley of the dead bodies, and of the
aſhes, and all the fields unto the brook of Ki-
dron, unto the corner of the horſe-gate towards
the eaſt, *ſhall be* holy unto the Lord, it ſhall
not be plucked up, nor thrown down any more
for ever.

For there ſhall be a Day, that the Watchmen upon Mount Ephraim ſhall cry, Ariſe ye, &c.] They that were to publiſh any Proclamation, uſed to get to the Top of ſome high Hill, from whence their Voice might be heard a great Way off. See *Judg.* ix. 7. 2 *Chron.* xiii. 4. *Iſa.* xl. 9. Watchmen gave the ſame Kind of Warning if they ſaw an Enemy approach, which is now done more commonly by Beacons. The *Jews* took much the ſame Methods in proclaiming their Feſtivals. See Dr. *Lightfoot's Temple Service.* In Alluſion to which Cuſtoms, the Prophet here ſaith, that the Time ſhall come, when there ſhall be a general Summons throughout all the Ten Tribes (*Ephraim* being put for the whole Kingdom of *Iſrael*) to repair to the Temple at *Jeruſalem*, and join themſelves to the true Church, from which they had made ſo long a Separation.

When the Prophets foretel the general Deſtruction of the *Jews*, they often ſpeak of *Judah* and *Iſrael*, as no longer in a State of Separation, but united together under one King, the *Meſſias:* See Ch. iii. 18. xxx. 3. *Iſa.* xi. 13. *Ezek.* xxxvi. 6—22. *Hoſ.* ii. 11. The Expreſſions *ariſe ye*, &c. allude to the *Jews* going in Companies to *Jeruſalem*, at the three ſolemn Feaſts of the Year; ſee *Iſa.* ii. 3. The Prophets being ſtiled *Watchmen*, the Word may be applied to thoſe Evangelical Preachers, who ſhould be Inſtruments in converting the *Jews*, and bringing them into the Church. And the Word *Notzerim* may allude, as *Grotius* obſerves, to the Title of *Nazarene*, given to *Chriſt* and his Diſciples, at the firſt Preaching of Chriſtianity. See *Matt.* ii. 23. *Acts* xxiv. 5. We find that Names often carry ſome myſtical Alluſion in them, by ſeveral Inſtances of Scripture, and particularly *Jacob's* Bleſſings to his Sons, do for the moſt Part allude to their proper Names, *Gen.* xlix. 7.

A Voice was heard in Ramah — Rachel weeping for her Children] The Prophet deſcribes the Lamentations in and about *Jeruſalem*, at the Time of the ſeveral Captivities, mentioned Ch. lii. 15, 28, 29, 30. under the Reſemblance of a Mother lamenting over her dead Children. The mournful Scene is laid in *Ramah*, in the Land of *Benjamin*, not far from *Jeruſalem*. See *Judg.* xix. 10—13. Part of that City itſelf being in the Tribe of *Benjamin*; ſee Ch. vi. 1. And *Rachel* the Mother of *Benjamin* is introduced as chief Mourner up
ſo ſad an Occaſion.

This figurative Repreſentation was in a great Me
ſure literally true, when *Herod* ſlew the Infants
Bethlehem, not far from *Ramah*, and therefore S
Matthew tells us, That this Prophecy was fulfilled
that Event, Ch. ii. 17, 18. Several other Inſtances m
be alledged, where the myſtical Senſe of the Proph
cies, or that which relates to the Times of the Goſp
is the Interpretation that moſt exactly anſwers the n
tural and genuine Import of the Words. This par
cularly appears in thoſe Prophecies concerning *Chriſ*
Sufferings, contained in the xxii, and lxix *Pſalms.*
David's Afflictions were the Occaſion of penning th
Pſalms, yet it is plain, that the literal Senſe of
veral Paſſages of thoſe *Pſalms* was never fulfilled
him.

Becauſe they were not] An Expreſſion denoting th
who were dead, as being cut off from the Land of
Living, and excluded from any further Concern w
the Things of this World. See *Gen.* xlii. 13. *Lam.* v
This was literally true, according to St. *Matthew's*
terpretation of the Text, but only metaphorically f
the Senſe that was firſt intended; being ſpoken of th
removed into a foreign Country, and for ever depri
of the Converſation of their Relations, as if they
been naturally dead.

Is Ephraim my dear Son? Is he a pleaſant Chil
The interrogative Particle *Hc*, is in the ſame Se
with *Halo:* And ſo it is plainly taken, 1 *Sam.* ii.
which Place ſhould be tranſlated, *Did not I plainly*
pear to thy Father's Houſe, &c. and 2 *Sam.* xxiii.
where our *Engliſh* Tranſlators render it in the ſ
Senſe, *Is not this the Blood of the Men that went*
jeopardy of their Lives? Taking that Particle in
Senſe, the Text here ſhould be render'd, *Is not Ephr*
my dear Son? Is he not a pleaſant Child? That is
he not one that I have ſet my Affections upon,
Parent does upon a Child in whom he delights?

Set thee up Way-marks, make thee high Heaps, &
He bids them think of preparing for their Re
into their own Country; and in Order to that E
to ſet up Way-marks to direct Travellers in the
Road. See *Iſa.* lvii. 14. lxii. 10. The Word *Tamzu*
high Heaps, is uſed here in a different Senſe f
that from which it is taken Ver. 15. and ſignifies
Pillars or Obeliſks as are uſed to be ſet up on the R
Side, for the Direction of Travellers: In which S
Schindler underſtands it, *Hoſ.* xii. 14. and renders
Place thus, *Iſrael provoked him to Anger by his He*
that is, his Altars, which ſtood as *Heaps in the F*
as it is ſaid there, Ver. 11.

For the Lord hath created a new Thing in the Ea
a Woman ſhall compaſs a Man] Or *doth create.*
is a new Thing, and unheard of, that a Woman ſh
court a Man, ſo God will bring as ſtrange a Thin
paſs, that the *Jewiſh* Nation ſhall return to God
Huſband; ſee Ch. iii. 14. So moſt of the modern
and Chriſtian Expoſitors underſtand the Words;
ſeveral antient *Jews* expound the Text of the *Meſ*
and moſt Chriſtian Interpreters underſtand it of the
raculous Conception of the Virgin *Mary*, without
Operation of Man. The *Hebrew Sabab* is uſed
Senſe near a-kin to this, *Deut.* xxxii. 10. where it
nifies *carrying in the Arms*, and cheriſhing, as a
ther does a Child: To the ſame Senſe it is ſaid,
ſhalt embrace a Son, 2 Kings iv. 16. *Habebis in u*
as the *Vulgar Latin* renders it; tho' the Word in
Original is not the ſame as it is here. Taking
Words in this Senſe, they properly import a
Creation, and ſuch as is the immediate Work of
That ſuch a Prophecy concerning the Conceptio
Chriſt may not be thought to come in here abru
it is to be here obſerved, that as the Coming of
Meſſias is the Foundation of all the Promiſes, bo
the Firſt and Second Covenant; ſee 2 *Cor.* i. 20.
contains the moſt powerful Arguments to perſuade
to Obedience. And that Covenant, of which C
was to be the Mediator, is plainly foretold and
ſcribed at the 31ſt, and following Verſes of this C

ter. A learned Friend, ſays *Lowth*, *A Woman ſhall compaſs a Man*, ſays, is a Proverbial Speech; as much as to ſay, A Woman; *i. e.* the moſt feeble, deſpicable Perſons, compared elſewhere to Women: See *Iſa.* iii. 12. xix. 6. xxvii. 11. *Jer.* l. 37. *Nah.* iii. 11. even ſuch a one ſhall turn back, or diſcomfit a mighty Warrior, as the Word *Geber* properly ſignifies. He ſuppoſes the Expreſſion to be equivalent to thoſe Promiſes, That *One ſhould chaſe a Thouſand*, and the like; which Promiſes ſhould again be fulfilled at the general Reſtoration of the *Jewiſh* Nation: See Ver. 8. of this Chapter, *Joel* iii. 10. *Zech.* xii. 8. He farther ſuppoſes that the Word *Woman* alludes to the *Virgin of Iſrael*, Ver. 21. called alſo a *backſliding Daughter*, Ver. 22. and compared to *Rachel*, Ver. 15.

And the whole Valley of the dead Bodies, and of the Aſhes, and of the Fields, unto the Brook Kidron, &c.] The Valley of *Tophet*, which was made a common Burying-place; ſee Ch. vii. 32. and the Receptacle of the Filth of the City, even this Place ſhall be cleanſed, and ſet apart as holy unto the Lord. This may be myſtically underſtood of the Holineſs of the *New Jeruſalem*, when the Church ſhall be throughly purged from all Corruption: Compare *Zech.* xiv. 20, 21. *Joel* iii. 17. *Iſa.* lii. 1. lx. 21. *Rev.* xxi. 27.

CHAP. XXXII.

Jeremiah *being put in Priſon, for foretelling the taking of* Jeruſalem *by the* Chaldeans, *purchaſes a Field from his Uncle's Son, to foreſhew that God would reſtore the* Jews *to their Country where they ſhould again enjoy their former Poſſeſſions.*

Ver. 1. THE word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar. 2 For then the king of Babylons army beſieged Jeruſalem: and Jeremiah the prophet was ſhut up in the court of the priſon, which *was* in the king of Judahs houſe. 3 For Zedekiah king of Judah had ſhut him up, ſaying, Wherefore doſt thou propheſie, and ſay, Thus ſaith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he ſhall take it, 4 And Zedekiah king of Judah ſhall not eſcape out of the hand of the Chaldeans, but ſhall ſurely be delivered into the hand of the king of Babylon, and ſhall ſpeak with him mouth to mouth, and his eyes ſhall behold his eyes, 5 And he ſhall lead Zedekiah to Babylon, and there ſhall he be until I viſit him, ſaith the Lord: though ye fight with the Chaldeans, ye ſhall not proſper. 6 And Jeremiah ſaid, The word of the Lord came unto me, ſaying, 7 Behold, Hanameel the ſon of Shallum thine uncle, ſhall come unto thee; ſaying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*. 8 So Hanameel my uncles ſon came to me in the court of the priſon, according to the word of the Lord, and ſaid unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thyſelf: then I knew that this *was* the word of the Lord. 9 And I bought the field of Hanameel my uncles ſon, that *was* in Anathoth, and weighed him the money, *even* ſeventeen ſhekels of ſilver. 10 And I ſubſcribed the evidence, and ſealed *it*, and took witneſſes, and weighed *him* the money in the balances. 11 So I took the evidence of the purchaſe, *both that which was* ſealed *according* to the law and cuſtom, and *that which was* open. 12 And I gave the evidence of the purchaſe unto Baruch the ſon of Neriah, the ſon of Maaſeiah, in the ſight of Hanameel mine uncles *ſon*, and in the preſence of the witneſſes that ſubſcribed the book of the purchaſe, before all the Jews that ſat in the court of the priſon. 13 And I charged Baruch before them, ſaying, 14 Thus ſaith the Lord of hoſts the God of Iſrael, Take theſe evidences, this evidence of the purchaſe, both *which is* ſealed, and this evidence *which is* open, and put them in an earthen veſſel, that they may continue many days. 15 For thus ſaith the Lord of hoſts the God of Iſrael, Houſes and fields, and vineyards ſhall be poſſeſſed again in this land. 16 Now when I had delivered the evidence of the purchaſe unto Baruch the ſon of Neriah, I prayed unto the Lord, ſaying, 17 Ah Lord God, behold, thou haſt made the heaven and the earth by thy great power and ſtretched out arm, *and* there is nothing too hard for thee. 18 Thou ſheweſt loving-kindneſs unto thouſands, and recompenſeſt the iniquity of the fathers into the boſom of their children after them: the great, the mighty God, the Lord of hoſts *is* his name, 19 Great in counſel, and mighty in work, (for thine eyes *are* open upon all the ways of the ſons of men, to give every one according to his ways, and according to the fruit of his doings) 20 Which haſt ſet ſigns and wonders in the land of Egypt, *even* unto this day, and in Iſrael, and amongſt other men, and haſt made thee a name, as at this day, 21 And haſt brought forth thy people Iſrael out of the land of Egypt, with ſigns and with wonders, and with a ſtrong hand and with a ſtretched out arm, and with great terror, 22 And hath given them this land which thou didſt ſwear to their fathers to give them, a land flowing with milk and honey. 23 And they came in and poſſeſſed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandedſt them to do: therefore thou haſt cauſed all this evil to come upon them. 24 Behold the mounts, they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight againſt it, becauſe of the ſword, and of the famine, and of the peſtilence; and what thou haſt ſpoken is come to paſs, and behold, thou ſeeſt *it*. 25 And thou haſt ſaid unto me, O Lord God, Buy thee the field for money, and take witneſſes: for the city is given into the hand of the Chaldeans. 26 Then came the word of the Lord unto Jeremiah, ſaying, 27 Behold, I *am* the Lord, the God of all fleſh: Is there any thing too hard for me? 28 Therefore thus ſaith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he ſhall take it. 29 And the Chaldeans that fight againſt this city, ſhall come and ſet fire on this city, and burn it with the houſes, upon whoſe roofs they have offered incenſe unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger. 30 For the children of Iſrael, and the children of Judah, have only done evil before me from their youth: for the children of Iſrael have only provoked me to anger with the work of their hands, ſaith the Lord. 31 For this

city hath been to me, *as* a provocation of mine
anger and of my fury, from the day that they
built it, even unto this day; that I ſhould remove
it from before my face: 32 Becauſe of all the
evil of the children of Iſrael, and of the children
of Judah, which they have done to provoke me
to anger, they, their kings, their princes, their
prieſts, and their prophets, and the men of Judah,
and the inhabitants of Jeruſalem. 33 And
they have turned unto me the back, and not the
face; though I taught them riſing up early, and
teaching *them*, yet they have not hearkened to
receive inſtruction. 34 But they ſet their abominations
in the houſe (which is called by my
name) to defile it. 35 And they built the high
places of Baal, which *are* in the valley of the ſon of
Hinnom, to cauſe their ſons and their daughters
to paſs through *the fire* unto Molech, which I commanded
them not, neither came it into my mind,
that they ſhould do this abomination to cauſe Judah
to ſin. 36 And now therefore thus ſaith the
Lord the God of Iſrael concerning this city,
whereof ye ſay, It ſhall be delivered into the
hand of the king of Babylon, by the ſword, and
by the famine, and by the peſtilence; 37 Behold,
I will gather them out of all countries,
whither I have driven them in mine anger and
in my fury and in great wrath; and I will bring
them again unto this place, and I will cauſe
them to dwell ſafely. 38 And they ſhall be
my people, and I will be their God. 39 And
I will give them one heart, and one way, that
they may fear me for ever, for the good of
them, and of their children after them. 40 And
I will make an everlaſting covenant with them,
that I will not turn away from them, to do
them good; but I will put my fear in their
hearts, that they ſhall not depart from me. 41
Yea, I will rejoice over them to do them good,
and I will plant them in this land aſſuredly, with
my whole heart, and with my whole ſoul. 42
For thus ſaith the Lord, Like as I have brought
all this great evil upon this people, ſo will I bring
upon them all the good that I have promiſed
them. 43 And fields ſhall be bought in this
land, whereof ye ſay, *It is* deſolate without
man or beaſt, it is given into the hand of the
Chaldeans. 44 Men ſhall buy fields for money,
and ſubſcribe evidences, and ſeal *them*, and take
witneſſes in the land of Benjamin, and in the
places about Jeruſalem, and in the cities of Judah,
and in the cities of the mountains, and in
the cities of the valley, and in the cities of the
ſouth: for I will cauſe their captivity to return,
ſaith the Lord.

For Zedekiah *— had ſhut him up, ſaying, Wherefore doſt thou prophecy, and ſay,* &c.] This refers to the Prophecy ſet down Ch. xxxiv. 2, *&c.* The Particulars there mentioned being in Order of Time, before the Paſſages related in this Chapter. *Jeremiah*'s Prophecies are put together without any regard to the Order of Time, as hath been before obſerved.

For the Right of Inheritance is thine, and the Poſſeſſion is thine] As being next of Kin: See *Levit.* xxv. 25. the Fields in the Suburbs of the *Levites* being unalienable: See Ver. 34. of that Chapter. This ſeems to have been a Field that came into the Family, either by Purchaſe, ſee *Deut.* xviii. 8. or by their marrying a Wife of another Tribe: For their *Rabbins* agree, that the Ordinance, mentioned *Numb.* xxxvi. 7. which forbids the Poſſeſſion of Lands *being removed from one*
Tribe to another, did only take Place at their firſt Se
tlement in the Land of *Canaan*.

On the other Side, ſeveral good Reaſons may be a
ledged to prove thoſe Obligations perpetual. For th
was the chief Deſign of inſtituting the Year of *Jubile*
viz. to reſtore the Lands to their antient Owner
Out of regard to this Law, *Naboth* refuſed to alienat
his Field to *Ahab* at the Peril of his Life; 1 *Kings* xxi.
The ſame Law is renewed *Ezek.* xlvi. 17.

And I weighed him the Money, even ſeventeen Shekel
of Silver] Which in our Money is not much abov
forty Shillings; a ſmall Price for a Field or Piece
Ground. The Reaſon of the Lowneſs of the Pri
might be, becauſe it was only buying the Reverſion
the Ground, the Purchaſer or his Heirs not comin
into Poſſeſſion till the ſeventy Years Captivity was ex
pired. And the Purchaſe itſelf, like other Propheti
Signs, was rather a Declaration of what ſhould com
to paſs, than the Conveyance of a preſent Benefit. B
our Margin reads, *ſeven Shekels, and ten Pieces of Si*
ver: And the ten Pieces may ſtand for a larger Su
than a Shekel, as the *ſeventy Pieces* mentioned *Judg.* i
4. certainly do. The *Chaldee Paraphraſe* renders i
ſeven Mina's, and ten Shekels of Silver: Each *Min*
according to *Ezekiel*'s Computation, Ch. xlv. 1
amounting to ſixty common Shekels, which is ni
Pounds Stirling, according to Dr. *Prideaux*'s Comput
tion; by which Reckoning the whole Sum amounts
64*l.* of our Money.

To cauſe their Sons and their Daughters to paſs throu
the Fire] The Words *through the Fire* are not in t
Hebrew; but in other Places which ſpeak of the ſa
Thing, the Words are expreſſed at full Length: S
Deut. xviii. 10. 2 *Kings* xxiii. 10. Elſewhere the ſa
Thing is expreſſed by *Burning their Sons and the*
Daughters in the Fire, and *offering them for Burnt-o*
ferings. See Ch. vii. 31. xix. 5. of this Prophec
Dan. xii. 38. the idolatrous *Jews* are often upbraid
with the Practice of this inhuman Rite: See *Pſ.* cvi.
Iſa. lvii. 5. and the Phraſe of *making Children p*
through the Fire, is ordinarily taken in this Senſe, *Ez*
xvi. 20, 21. and Ch. xxiii. 37. where it is explained
ſlaying them, ſacrificing them, and giving them to be
voured.

But ſome Criticks are of Opinion, that the Expo
tion is taken in a milder Senſe, in other Texts, p
ticularly 2 *Kings* xvi. 3. and denotes only holding Ch
dren over the Fire, or making them paſs through t
Flame, by way of Luſtration or Dedication to ſo
Idol. To confirm this Interpretation, they obſer
that the Verb *Heneker* uſed in the Text, ſignifies to
dicate or *conſecrate:* See *Exod.* xiii. 12.

CHAP. XXXIII.

God renews his Promiſe of reſtoring the Jewiſh N
tion; the Completion of which is to be expe
under the Kingdom of the Meſſias.

Ver. 1. MOreover, the word of the Lo
came unto Jeremiah the ſeco
time (while he was yet ſhut up in the court
the priſon) ſaying, 2 Thus ſaith the Lord t
maker thereof, the Lord that formed it, to eſt
bliſh it, the Lord *is* his name, 3 Call unto m
and I will anſwer thee, and ſhew thee great a
mighty things, which thou knoweſt not.
For thus ſaith the Lord, the God of Iſrael, co
cerning the houſes of this city, and concerni
the houſes of the kings of Judah, *which* a
thrown down by the mounts, and by the ſwor
5 They come to fight with the Chaldeans, but
is to fill them with the dead bodies of me
whom I have ſlain in mine anger, and in m
fury, and for all whoſe wickedneſs I have h
my face from this city. 6 Behold, I will bri
it health and cure, and I will cure them, a
will reveal unto them the abundance of pea
an

and truth. 7 And I will cauſe the captivity of Judah, and the captivity of Iſrael to return, and will build them as at the firſt. 8 And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me, and I will pardon ll their iniquities whereby they have ſinned, nd whereby they have tranſgreſſed againſt me. 9 And it ſhall be to me a name of joy, a praiſe nd an honour before all the nations of the earth, which ſhall hear all the good that I do unto them: and they ſhall fear and tremble for ll the goodneſs, and for all the proſperity that I procure unto it. 10 Thus ſaith the Lord, Again there ſhall be heard in this place (which ye ay *ſhall be* deſolate without man and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem *that are* deſolate without man and without inhabitant, and without beaſt) 11 The voice of joy and the voice of gladneſs, he voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay, Praiſe the Lord of hoſts, for the Lord *is* good, for his mercy *endureth* for ever, *and* of them that ſhall bring the ſacrifice of praiſe into the houſe of the Lord; for I will cauſe to return the captivity of he land, as at the firſt, ſaith the Lord. 12 Thus ſaith the Lord of hoſts, Again in this lace *which is* deſolate without man and without aſt, and in all the cities thereof, ſhall be an bitation of ſhepherds cauſing *their* flocks to lie own. 13 In the cities of the mountains, in the ities of the vale, and in the cities of the ſouth, d in the land of Benjamin, and in the places bout Jeruſalem, and in the cities of Judah ſhall flocks paſs again under the hands of him that lleth *them*, ſaith the Lord. 14 Behold, the ys come, ſaith the Lord, that I will perform t good thing which I have promiſed unto the uſe of Iſrael, and to the houſe of Judah. 15 thoſe days, and at that time will I cauſe the anch of righteouſneſs to grow up unto David, d he ſhall execute judgment and righteouſneſs the land. 16 In thoſe days ſhall Judah be ved, and Jeruſalem ſhall dwell ſafely: and this *the name* whereby ſhe ſhall be called, The ord our righteouſneſs. 17 For thus ſaith the rd, David ſhall never want a man to ſit upon throne of the houſe of Iſrael. 18 Neither ll the prieſts the Levites, want a man before to offer burnt-offerings, and to kindle meat-ferings, and to do ſacrifice continually. 19 And word of the Lord came unto Jeremiah, ſaying, Thus ſaith the Lord, If you can break my co-nant of the day, and my covenant of the night, d that there ſhould not be day and night in their aſon: 21 *Then* may alſo my covenant be broken ith David my ſervant, that he ſhould not have a to reign upon his throne, and with the Levites prieſts, my miniſters. 22 As the hoſt of aven cannot be numbered, neither the ſand of ſea meaſured: ſo will I multiply the ſeed of avid my ſervant, and the Levites that miniſter to me. 23 Moreover, the word of the Lord me to Jeremiah, ſaying, 24 Conſidereſt thou what this people have ſpoken, ſaying, The families which the Lord hath choſen, he th even caſt them off: thus they have deſpiſed people, that they ſhould be no more a nation fore them. 25 Thus ſaith the Lord, If my venant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth: 26 Then will I caſt away the ſeed of Jacob, and David my ſervant, *ſo* that I will not take *any* of his ſeed *to be* rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have mercy on them.

They come to fight with the Chaldeans, but it is to fill them with the dead Bodies, &c.] To fill them, *i. e.* the Houſes mentioned Ver. 4. This Verſe comes in by Way of Parentheſis, between the 4th and 6th to ſhew, that at preſent God will not proſper any Efforts which are made for the Defence of the City, tho' he will reſtore it hereafter to its former Splendor. *Lud. de Dieu* renders the Words thus, *The Chaldeans come to fight and to fill*, &c. and he proves by ſeveral Inſtances, that the *Hebrew* Particle *Eth*, ſometimes goes before a *Nominative* Caſe: A plain Inſtance of which *Syntax* is to be ſeen, Ch. xxxvi. 22.

And this is the Name by which ſhe ſhall be called, The Lord our Righteouſneſs] The Name which properly belongs to the *Meſſias* (ſee Ch. xxiii. 6.) ſhall be given to *Jeruſalem*, that is, to the Church; to betoken, that it is in a peculiar Manner dedicated to him, he having choſen it for the Place of his Reſidence: Compare *Ezek.* xlviii. 35. and that all the Righteouſneſs of the Faithful, both their Juſtification and Sanctification, is derived from him. This ſeems to be the genuine Senſe of the Words, as will appear to any who will compare the original Phraſe here, *Yikkare lah*, with *Iſa.* xlii. 4, 12. where it is ſaid of *Zion*, the Perſon only being changed, *Thou ſhalt be called Hephzibah*, and *ſought out.* Nor is there any greater Impropriety in giving the Name JEHOVAH to a City, than in calling an Altar *Jehovah-niſſi*, Exod. xvii. 15. and *Jehovah-ſhalom*, Judg. vi. 24. in token that the Lord was Author of thoſe Mercies, of which the ſaid Altars were deſigned to be Monuments. So the Servants of God are deſcribed in the *Revelations*, as having their Name written upon their Forehead, *Rev.* iii. 12. xiv. 1. But ſeveral Interpreters, particularly *Huetius*, and our learned Biſhop *Pearſon*, in *the Notes upon his Expoſition of the Creed*, render the Words thus, *He that ſhall call her* (to be his peculiar People) *is the Lord our Righteouſneſs.*

Neither ſhall the Prieſts, the Levites, want a Man to ſtand before me, to offer Burnt-offerings, &c.] This as it may be applied to the Chriſtian Church, imports that there never ſhall want a Succeſſion of Men ſet apart for God's Service, to perform the publick Offices of Religion. As the Prophets often deſcribe the Chriſtian Worſhip, by Repreſentations taken from the Temple-Service, and ſpeak of the one as ſucceeding the other, ſo the Apoſtles prove the Rights and Privileges belonging to the Miniſters of the Goſpel, from the Prerogatives given to the *Jewiſh* Prieſthood. See *Rom.* xv. 16. 1 *Cor.* ix. 13, 14. The Phraſe *to ſtand before me*, is explained in the Note upon Ch. xv. 1.

As the Hoſt of Heaven cannot be numbered, neither the Sand of the Sea meaſured, ſo will I multiply the Seed of David, &c.] This relates to the Promiſe made to *Abraham*, as *multiplying his Seed as the Stars of Heaven, and as the Sand which is upon the Sea-ſhore*, Gen. xxii. 17. which Promiſe was fulfilled in his Poſterity, *Deut.* x. 22. 1 *Kings* iv. 20. And the Text here affirms, that the ſame Promiſe ſhall again be made good in After-times, and eſpecially in the *True Iſraelites*, the ſpiritual Seed of *Abraham.* See *Rom.* iv. 16, 17.

If we conſider the literal Senſe of this Promiſe as it was fulfilled, when the *Jews* firſt peopled the Land of *Canaan*; it is Matter of Wonder to reflect on the vaſt Number of Inhabitants who dwelt in *Judea*, a Country not above 160 Miles in Length, and about 120 in Breadth, if we take in all the Country on the other Side of *Jordan*, to the Borders of *Arabia*; and yet in *David's* Time there were reckoned above 500,000 fighting Men, 1 *Chron.* xxi. 3. And afterward in *Jehoſhaphat's* *ſhaphat*'s Time, it appears from the Muſter-Roll, that the Soldiers in the Kingdom of *Judah* only amounted to 1,100,000. See 2 *Chron.* xvi. 14, &c.

CHAP. XXXIV.

The Jews *being terrified at the Apprehenſion of the King of* Babylon'*s beſieging the City, entered into a ſolemn Covenant of ſerving God, and obeying his Laws; particularly that which enjoined them to let their Servants go free after ſix Years Service. But the King of* Egypt *coming to the Relief of* Zedekiah, *and* Nebuchadnezzar *thereupon raiſing the City of* Jeruſalem *to march againſt him; the People repented of their Reformation: For* Jeremiah *proclaims Liberty to the Sword, Famine and Peſtilence, to execute God's Vengeance.*

Ver. 1. THE word which came unto Jeremiah from the Lord, (when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people fought againſt Jeruſalem, and againſt all the cities thereof) ſaying, 2 Thus ſaith the Lord the God of Iſrael, Go, and ſpeak to Zedekiah king of Judah, and tell him, Thus ſaith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he ſhall burn it with fire. 3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and delivered into his hand, and thine eyes ſhall behold the eyes of the king of Babylon, and he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babylon. 4 Yet hear the word of the Lord, O Zedekiah king of Judah, Thus ſaith the Lord of thee, Thou ſhalt not die by the ſword; 5 *But* thou ſhalt die in peace: and with the burnings of thy fathers the former kings which were before thee, ſo ſhall they burn *odours* for thee, and they will lament thee, *ſaying*, Ah lord: for I have pronounced the word, ſaith the Lord. 6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeſalem, 7 When the king of Babylons army fought againſt Jeruſalem, and againſt all the cities of Judah *that were* left, againſt Lachiſh, and againſt Azekah: for theſe defenced cities remained of the cities of Judah. 8 *This is* the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which *were* at Jeruſalem, to proclaim liberty unto them; 9 That every man ſhould let his man-ſervant, and every man his maid-ſervant, *being* an Hebrew or an Hebreweſs, go free, that none ſhould ſerve himſelf of them, *to wit*, of a Jew his brother. 10 Now when all the princes, and all the people which had entred into the covenant, heard that every one ſhould let his man-ſervant, and every one his maid-ſervant go free, that none ſhould ſerve themſelves of them any more, then they obeyed and let *them* go. 11 But afterwards they turned and cauſed the ſervants and the hand maids, whom they had let go free, to return, and brought them into ſubjection for ſervants and for hand-maids. 12 Therefore the word of the Lord came to Jeremiah from the Lord, ſaying, 13 Thus ſaith the Lord, the God of Iſrael, I made a covenant with your fathers in the day that I brought them forth out of the land of
Egypt, out of the houſe of bond-men, ſaying
14 At the end of ſeven years, let ye go eve
man his brother an Hebrew, which hath be
ſold unto thee: and when he hath ſerved th
ſix years, thou ſhalt let him go free from the
but your fathers hearkened not unto me: neith
inclined their ear. 15 And ye were now turne
and had done right in my ſight, in proclaimi
liberty every man to his neighbour, and ye h
made a covenant before me in the houſe whi
is called by my name. 16 But turned and po
luted my name, and cauſed every man his ſe
vant, and every man his hand-maid, whom
had ſet at liberty at their pleaſure, to return, a
brought them into ſubjection, to be unto y
for ſervants and for hand-maids. 17 Therefo
thus ſaith the Lord, Ye have not hearken
unto me, in proclaiming liberty, every one
his brother, and every man to his neighbo
behold, I proclaim a liberty for you, ſaith t
Lord, to the ſword, to the peſtilence, and
the famine, and I will make you to be remov
into all the kingdoms of the earth. 18 And
will give the men that have tranſgreſſed my c
venant, which have not performed the words
the covenant which they had made before m
when they cut the calf in twain, and paſſed b
tween the parts thereof. 19 The princes
Judah, and the princes of Jeruſalem, the e
nuchs, and the prieſts, and all the people of t
land which paſſed between the parts of the ca
20 I will even give them into the hand of th
enemies, and into the hand of them that ſe
their life; and their dead bodies ſhall be f
meat unto the fowls of the heaven, and to t
beaſts of the earth. 21 And Zedekiah king
Judah, and his princes will I give into the ha
of their enemies, and into the hand of them th
ſeek their life, and into the hand of the king
Babylons army which are gone up from you.
Behold, I will command, ſaith the Lord, a
cauſe them to return to this city, and they ſh
fight againſt it, and take it, and burn it w
fire, and I will make the cities of Judah a de
lation without an inhabitant.

When Nebuchadnezzar — fought againſt Jeruſal
The Siege which was begun in the ninth Year of Ze
kiah, and the tenth Month, and 10th Day of
Month, which anſwers to the latter End of our D
cember; ſee Ch. lii. 4. A learned Friend, ſays *Lo*
ſuppoſes that what is here recorded, did not happen
ſome Time after the Siege was begun; and conclu
from Ch. xxviii. 1. and the 17th Verſe of this Chapt
that the Sabbatical Year was co-incident with the
Year of the Siege, which was the eleventh Year
Zedekiah.

And with the Burnings of thy Fathers, the for
Kings — ſo ſhall they burn Odours for thee] It was c
ſtomary among the *Jews*, at the Funeral of their Kin
eſpecially of thoſe whoſe Memory they honoured,
prepare a *Bed of Spices*, as it is called 2 *Chron.* xvi.
which they made a Perfume of by burning them,
therein to depoſit the Body of the deceaſed Prin
Compare the fore-mentioned Place with 2 *Chron.* x
19.

After that Zedekiah had made a Covenant with all
People which were at Jeruſalem] Archbiſhop U
ſuppoſes, that this Covenant was entered into at
Beginning of the Year, which he computes to be
Sabbatical Year, upon the firſt News of the King
Babylon's intended Invaſion: Whereas the *Chal*
Army did not actually beſiege *Jeruſalem*, till the la
E

d of the Year; ſee Ver. 1.
To proclaim Liberty unto them] The Law for the
leaſe of Servants every ſeventh Year, we read
ut. xv. 12, &c. For the better underſtanding of
ich, we muſt obſerve, that there were two Periods
Time, wherein the Releaſe of *Jewiſh* Bond-ſlaves
s enjoined, the *Year of Jubilee*, which was every
ieth, and the *Sabbatical Year*, which was every *ſe-*
Year. The *Sabbatical* Year is what is here in-
ded: It now happened in the *eighth* Year of *Zede-*
's Reign: But (as *Prideaux* in his Preface remarks)
not been obſerved for above 360 Years before;
which Reaſon the *Jews*, being now in a State of
junction, were for reſtoring it to its primitive In-
tion; but upon the Removal of their Fears, by the
hdrawing of *Nebuchadnezzar*'s Forces, they repented
their good Intentions, and recalled their Servants to
ir Slavery again. Why the Obſervation of ſuch a
ear in ſeven was enjoined, the Reaſons are pretty
ious: For, beſides the Commemoration of the *Iſ-*
lites Releaſe from the *Egyptian* Bondage, which the
xt ſpecifies, the general Releaſe of Servants, and
Reſtoration of Lands and Tenements to their firſt
ners, which were to be then tranſacted, were to
der the Rich from oppreſſing the Needy, and redu-
them to perpetual Slavery; that Debts ſhould not
too much multiplied, nor the Poor, conſequently,
rely ruined; but that a Liberty of People's Perſons,
Equality of their Fortunes, and the Order and Di-
ction of their Tribes and Families (as far as it was
ble) might be preſerved: And it was ſomething
this that *Lycurgus* eſtabliſhed among the *Lacede-*
ians, in his inſtituting an Equality among Perſons,
ſhing Slavery, and preventing (as far as he could)
one's becoming too powerful, or too rich. See
rd's Scripture Chron. and *Calmet*'s Dict. under the
d *Sabbath*.

hen they cut the Calf in twain, and paſſed between
Parts thereof] Implying by that Ceremony, that
wiſhed themſelves might be cut in ſunder in like
ner, if they broke their ſolemn Vow and Pro-
. The ſame Rite was uſed in antient Times, as
ears from *Gen.* xv. 10. and conveyed down to After-
, as may be ſeen in thoſe Forms recorded by *Livy:*
Jupiter populum Romanum, ſic ferito, ut ego hunc
; *Do thou, O* Jupiter, *ſo ſtrike the Roman Peo-*
, *as I do this Lamb. Si fallerat, Jovem cæteroſque*
precatus, ita ſe mactarunt quemadmodum ipſe agnum
ſſet: Beſeeching the Gods, if he proved falſe, that
would ſlay him in the ſame Manner he ſhould kill the
. So the *Greeks* in *Homer*, when they had en-
d into a ſolemn League or Agreement with the
jans, to put an End to the War, by the ſingle
bat of *Paris* and *Menelaus*, at the pouring out the
e upon their Sacrifice, make the like Imprecation
n thoſe who did not obſerve their Part of the Treaty,
that remarkable Paſſage in the *Iliads*; which is
tranſlated:

ighty Jove, *and all ye other Powers,*
hoever firſt ſhall dare to break this Treaty,
y their warm Blood be pour'd upon the Earth,
s is this Wine.——

CHAP. XXXV.

the Obedience of the Rechabites *to their Father's*
junctions, the Jews *Diſobedience to God's Com-*
ands is condemned.

r. 1. THE word which came unto Jeremiah
from the Lord, in the days of Je-
kim the ſon of Joſiah, king of Judah, ſay-
2 Go unto the houſe of the Rechabites, and
k unto them, and bring them into the houſe
the Lord, into one of the chambers, and give
m wine to drink. 3 Then I took Jaazaniah
ſon of Jeremiah, the ſon of Habaziniah,
d his brethren, and all his ſons, and the whole houſe of the Rechabites. 4 And I brought them into the houſe of the Lord, into the chamber of the ſons of Hanan the ſon of Igdaliah a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah the ſon of Shallum, the keeper of the door. 5 And I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups, and I ſaid unto them, Drink ye wine. 6 But they ſaid, We will drink no wine: for Jonadab the ſon of Rechab our father commanded us, ſaying, Ye ſhall drink no wine, *neither* ye, nor your ſons for ever. 7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any:* but all your days ye ſhall dwell in tents, that ye may live many days in the land where ye *be* ſtrangers. 8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our ſons nor our daughters. 9 Nor to build houſes for us to dwell in: neither have we vineyard, nor field, nor ſeed. 10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. 11 But it came to paſs, when Nebuchadrezzar king of Babylon came up into the land, that we ſaid, Come, and let us go to Jeruſalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: ſo we dwell at Jeruſalem. 12 Then came the word of the Lord unto Jeremiah, ſaying, 13 Thus ſaith the Lord of hoſts, the God of Iſrael, Go and tell the men of Judah, and the inhabitants of Jeruſalem, will ye not receive inſtruction to hearken to my words? ſaith the Lord. 14 The words of Jonadab the ſon of Rechab, that he commanded his ſons not to drink wine, are performed; for unto this day they drink none, but obey their fathers commandment: notwithſtanding I have ſpoken unto you, riſing early, and ſpeaking, but ye hearkened not unto me. 15 I have ſent alſo unto you all my ſervants the prophets, riſing up early and ſending *them*, ſaying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to ſerve them, and ye ſhall dwell in the land, which I have given to you, and to your fathers: but ye have not inclined your ear, nor hearkened unto me. 16 Becauſe the ſons of Jonadab the ſon of Rechab, have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: 17 Therefore thus ſaith the Lord God of hoſts, the God of Iſrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have ſpoken unto them, but they have not heard, and I have called unto them, but they have not anſwered. 18 And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaith the Lord of hoſts, the God of Iſrael, Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you: 19 Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.

Go unto the Houſe of the Rechabites] The *Rechabites* were deſcended from the *Kenites*, 1 Chron. ii. 55. They never were incorporated with the *Jewiſh* Nation; ſee Ver. 7. but yet were looked upon as their Friends and Allies: See 1 *Sam*. xv. 6. and a Reſpect was paid to them for the Sake of *Hobab*, *Moſes*'s Father-in-law, who was of that Nation, *Judg*. iv. 10. They were Worſhippers of the true God, tho' they were not circumciſed: See the following Verſe, and 2 *Kings* x. 15, 16.

Which was by the Chamber of Princes] Where the *Sanhedrim*, or Great Council, uſed to aſſemble: See Ch. xxvi. 10. The *Sanhedrim* always ſat in ſome great Room adjoining to the Temple, as Dr. *Lightfoot* obſerves in his *Deſcription of the Temple*.

Above the Chamber of Maaſeiah—Keeper of the Door] That is, one of the Keepers: For there were ſeveral *Levites* appointed for that Office, both to open and ſhut the Gates of the Temple in due Time, and likewiſe to attend at them all Day, for preventing any Thing that might happen to the Prejudice of the Purity, or Safety of that holy Place: See 1 *Chron*. ix. 18, 19. xxvi. 12, 13, *&c.* 2 *Chron*. viii. 14. 2 *Kings* xii. 9. xxv. 18. Some of theſe Officers had likewiſe the Cuſtody of the holy Veſſels: See Ch. lii. 24. 1 *Chron*. ix. 26.

For Jonadab the Son of Rechab our Father, commanded us, ſaying, Ye ſhall drink no Wine, &c.] *Jonadab* was a conſiderable Man of this Family: See 2 *Kings* x. 15. his Deſign was to reduce his Family to the primitive Manner of Life, which was that of Shepherds, living in Tents, having no certain Habitation, and taking Care only for a Supply of what was barely neceſſary to ſupport Nature. Theſe Rules he might probably give them, to put them in mind, that they were Strangers in *Judea*, and had no original Right of Inheritance there; ſee the following Verſe. Such voluntary Auſterities, in After-times, came into great Repute among ſeveral Sects of the *Jews*, particularly the *Phariſees* and *Eſſenes*.

Thus have we obeyed the Voice of Jonadab the Son of Rechab our Father] We have conformed ourſelves to his Injunctions, and governed our Lives by them, during the Space of *near three Hundred Years*.

For fear of the Army of the Syrians] *Beroſus* mentions *Nebuchadnezzar*'s Conqueſts over *Syria* and *Phœnice*, as he is quoted by *Joſephus*. Out of theſe Conqueſts he probably recruited his Army.

So we dwell at Jeruſalem] Upon the *Chaldean* Invaſion, we retired to *Jeruſalem*, where during the Siege of the Place, we are forced to continue. In ſuch a Caſe they did not think themſelves obliged to a ſtrict Obſervation of the Injunctions of *Jonadab*; becauſe all human Laws admit of an equitable Conſtruction, and may be ſuperſeded in Caſes of Neceſſity; or when the Obſervance of them is attended with ſuch great Inconveniencies, as the Law-maker himſelf, if he could have foreſeen, would probably have excepted.

Jonadab the Son of Rechab ſhall not want a Man to ſtand before me] When the main Body of the *Jewiſh* Nation are diſperſed in their ſeveral Captivities, ſome of that Family ſhall remain to attend upon my Service, and enjoy the Privileges of worſhipping in my Temple at *Jeruſalem*: Compare Ch. vii. 10. Some Branches of this Family returned from the Captivity, as appears from 1 *Chron*. ii. 55.

CHAP. XXXVI.

The Prophet orders Baruch *to write all his Prophecies againſt* Iſrael *and* Judah *in one Volume: Which* Baruch *firſt read to the People on two ſolemn Faſt Days, and afterward to the chief Miniſters of State. They inform the King of the Matter, who orders* Jehudi *to read it before him; but before he had read far, he commands it to be cut to Pieces and burnt. God orders* Jeremiah *to write it over again.*

Ver. 1. AND it came to paſs in the four
year of Jehoiakim the ſon of Joſi
king of Judah, *that* this word came unto J
miah from the Lord, ſaying, 2 Take thee a r
of a book, and write therein all the words tha
have ſpoken unto thee againſt Iſrael, and again
Judah, and againſt all the nations, from the d
I ſpake unto thee, from the days of Joſiah, ev
unto this day. 3 It may be that the houſe
Judah will hear all the evil which I purpoſe
do unto them; that they may return every m
from his evil way, that I may forgive their i
quity and their ſin. 4 Then Jeremiah cal
Baruch the ſon of Neriah; and Baruch wr
from the mouth of Jeremiah all the words of
Lord, which he had ſpoken unto him, upon
roll of a book. 5 And Jeremiah command
Baruch, ſaying, I *am* ſhut up, I cannot go i
the houſe of the Lord: 6 Therefore go th
and read in the roll, which thou haſt writ
from my mouth, the words of the Lord in
ears of the people in the Lords houſe upon
faſting day: and alſo thou ſhalt read them
the ears of all Judah, that come out of their
ties. 7 It may be they will preſent their ſup
cation before the Lord, and will return ev
one from his evil way; for great *is* the an
and fury that the Lord hath pronounced agai
this people. 8 And Baruch the ſon of Ner
did according to all that Jeremiah the prop
commanded him, reading in the book the wo
of the Lord in the Lords houſe. 9 And
came to paſs in the fifth year of Jehoiakim
ſon of Joſiah king of Judah, in the ninth mon
that they proclaimed a faſt before the Lord to
the people in Jeruſalem, and to all the peo
that came from the cities of Judah unto Jeru
lem. 10 Then read Baruch in the book,
words of Jeremiah in the houſe of the Lo
in the chamber of Gemariah, the ſon of Shap
the ſcribe, in the higher court, at the entry
the new gate of the Lords houſe in the ears
all the people. 11 When Michaiah the ſon
Gemariah the ſon of Shaphan, had heard ou
the book all the words of the Lord, 12 T
he went down into the kings houſe into
ſcribes chamber and lo, all the princes ſat th
even Eliſhama the ſcribe, and Delaiah the ſo
Shemaiah, and Elnathan the ſon of Ach
and Gemariah the ſon of Shaphan, and Zedek
the ſon of Hananiah, and all the princes.
Then Michaiah declared unto them all the wo
that he had heard when Baruch read the b
in the ears of the people. 14 Therefore all
princes ſent Jehudi the ſon of Nethaniah,
ſon of Shelemiah, the ſon of Cuſhi, unto
ruch, ſaying, Take in thine hand the
wherein thou haſt read in the ears of the peo
and come. So Baruch the ſon of Neriah
the roll in his hand, and came unto them.
And they ſaid unto him, Sit down now,
read it in our ears. So Baruch read *it* in
ears. 16 Now it came to paſs when they
heard all the words, they were afraid both
and other, and ſaid unto Baruch, We
ſurely tell the king of all theſe words. 17
they aſked Baruch, ſaying, Tell us now,
didſt thou write all theſe words at his mou
18 Then Baruch anſwered them, He pron
ced all theſe words unto me with his mouth,

wrote *them* with ink in the book. 19 Then
id the princes unto Baruch, Go hide thee, thou
d Jeremiah, and let no man know where ye
. 20 And they went in to the king into the
urt, but they laid up the roll in the chamber of
liſhama the ſcribe, and told all the words in the
rs of the king. 21 So the king ſent Jehudi to
tch the roll, and he took it out of Eliſhama the
ribes chamber, and Jehudi read it in the ears
f the king, and in the ears of all the princes
hich ſtood before the king. 22 Now the
ng ſat in the winter-houſe, in the ninth month;
d *there was a fire* on the hearth burning before
im. 23 And it came to paſs *that* when Jehudi
d read three or four leaves, he cut it with the
n-knife, and caſt *it* into the fire that *was* on
e hearth until all the roll was conſumed in the
e that *was* on the hearth. 24 Yet they were
t afraid, nor rent their garments, *neither* the
ng, nor any of his ſervants that heard all theſe
ords. 25 Nevertheleſs, Elnathan, and Delaiah,
d Gemariah had made interceſſion to the king,
t he would not burn the roll, but he would
t hear them. 26 But the king commanded
rahmeel the ſon of Hammelech, and Seraiah
e ſon of Azriel, and Shelemiah the ſon of Ab-
el, to take Baruch the ſcribe, and Jeremiah
e prophet; but the Lord hid them. 27 Then
e word of the Lord came to Jeremiah (after
t the king had burnt the roll, and the words
hich Baruch wrote at the mouth of Jeremiah)
ying, 28 Take thee again another roll, and
ite in it all the former words that were in the
ſt roll, which Jehoiakim the king of Judah
th burnt. 29 And thou ſhalt ſay to Jehoia-
m king of Judah, Thus ſaith the Lord, thou
ſt burnt this roll, ſaying, Why haſt thou
itten therein, ſaying, The king of Babylon
all certainly come and deſtroy this land, and
all cauſe to ceaſe from thence man and beaſt?
Therefore thus ſaith the Lord, of Jehoiakim
ng of Judah, He ſhall have none to ſit upon
e throne of David, and his dead body ſhall be
ſt out in the day to the heat, and in the night
the froſt. 31 And I will puniſh him and his
ed, and his ſervants, for their iniquity, and I
ll bring upon them, and upon the inhabi-
nts of Jeruſalem, and upon the men of Judah
the evil that I have pronounced againſt them,
t they hearkened not. 32 Then took Jere-
iah another roll, and gave it to Baruch the
ribe the ſon of Neriah, who wrote therein from
e mouth of Jeremiah, all the words of the
ok which Jehoiakim king of Judah had burnt
the fire, and there were added beſides unto
em many like words.

And write therein all the Words that I have ſpoken
to thee againſt Iſrael, and againſt Judah] How *Je-*
iah could remember all the Prophecies that he had
tered for the Space of two and twenty Years toge-
er, we can hardly conceive, unleſs we allow, that he
d the particular Inſpiration of God to bring all Things
his Remembrance, that he might neither forget, nor
iſrepreſent them in his Recital to *Baruch:* For, with-
t ſuppoſing *ſupernatural* Aſſiſtance, what Security have
e that this Part of the Scriptures is the Work of the
oly Ghoſt? See *Calmet*'s Com.

Therefore go thou and read — in the Houſe of the Lord
n the faſting Day] Some are of Opinion, that this
s done on the great Day of *Faſting*, or ſolemn Ex-
piation, which was obſerved at the Beginning of the *Civil* Year, on the 10th Day of the Month *Tizri*, which anſwers to the latter End of our *September*, and the Beginning of *October*; but the Context ſeems to denote, that it was on the *Faſt-Day*, mentioned in the 9th Verſe, to have been proclaimed in the *fifth* Year of *Jehoiakim*, which muſt have been a Faſt *extraordinary*, and appointed upon ſome particular Occaſion of the State, becauſe the Law had ordained no ſuch Obſervation on the *ninth Month:* But what that particular Occaſion was, it is not ſo well known; tho' ſome have imagin'd, that it was in Commemoration of the Calamity which had befallen *Jeruſalem* the Year before, when *Nebuchadnezzar* had ſent to *Babylon* Part of the Veſſels of the Houſe of the Lord, and was upon the Point of ſending away captive the King, and all his Princes: See *Calmet*'s Com.

In the fifth Year of Jehoiakim, in the ninth Month, they proclaimed a Faſt] It was cuſtomary among the *Jews*, to proclaim Anniverſary Faſts upon certain Days, in Memory of ſome great Calamities which had befallen them at that Time. Of this Kind were the Faſts of the fourth, fifth, ſeventh, and tenth Months, mentioned *Zech.* vii. 5. and Ch. viii. 19. The firſt inſtituted in Remembrance of the City's being taken by *Nebuchadnezzar:* The ſecond in Memory of the Temple's being burnt in that Month: The third for the Murder of *Gedaliah:* The fourth in Memory of the Siege then begun. The firſt mentioned in the Text, was occaſioned by the taking of the City by *Nebuchadnezzar* at that Time, in the fourth Year of *Jehoiakim*, as Archbiſhop *Uſher* conjectures, *ad A. M.* 3398, 3399.

In the Houſe of the Lord, in the Chamber of Gemariah the Scribe] Compare Ch. xxxv. 4. That Chamber opened into the higher Court, ſo that *Baruch* might read there in the Audience of all the People, Ver. 13. The Scribe is the ſame with the Secretary of State. See 2 *Kings* xviii. 37. Some underſtand the Scribe to be the ſame that is called the *principal Scribe of the Hoſt*, Ch. lii. 25. or in the modern Language, the *Secretary of War*.

This *Gemariah*, ſays *Calmet*, was one of the Captains of the Temple, whoſe Apartment was near the *New Gate*, whereof he kept Guard, and had a certain Number of *Levites* under him, who conſtantly ſtood Centinel. For the Temple, we muſt know, was guarded like a King's Palace, and, as the *upper Court*, which is mentioned in the Text, was, in all Probability, the *Prieſts Court*; ſo the *Gate*, whereof *Gemariah* had Charge, muſt have been the *Eaſt Gate* of that Court, which, in the Reign of *Jehoſhaphat*, 2 Chron. xx. 5. is called the *New Court*.

Then ſaid the Princes to Baruch, Go, hide thee, thou and Jeremiah] The Advice, which the Princes of *Judah* give upon this Occaſion, is very remarkable, becauſe it reconciles their Duty to God, to Juſtice, and to Charity, with what they were obliged to from their Prince. Their Prince, they knew, was of an haſty, violent Temper; and yet the Contents of the Book were ſuch, that it would not be ſafe for him to be ignorant of it; and therefore, being in Duty bound to acquaint him with it, they adviſed *Baruch* and his Maſter to provide for their own Security, until they ſhould ſee what Effect it would have upon the King, whereof they promiſed, no doubt, to give them Intelligence. See *Calmet*'s Com.

Jeremiah was a Priſoner when he commanded *Baruch* to read this Roll to the People, Ver. 5. but what is there ſaid, relates to the Year following. Compare Ver. 1. with Ver. 9.

Now the King ſat in the upper Houſe, in the ninth Month, and there was a Fire on the Hearth] The *ninth Month* anſwers in part to our *November*. After that the Rain began to fall in the Month of *September*, the Weather generally grew raw and cold, ſo that a Fire, at this Time, was not unſeaſonable. The Cuſtom, however, in this Country, was not to have *Chimnies*, as among us. The Fire was made in the Middle of the Room, upon an *Hearth*, or in a Stove, and the Smoke went out, either at the Door, or Window,

dow, or ſome Opening made on Purpoſe in the Roof of the Houſe, as we ſee in ſome of our College-halls, and ſome Kitchens of antient Monaſteries, where the Chimney is in the Midſt of the Roof, in the Form of a Cupola, with ſeveral Openings, for the Smoke to fly out at. For, that there were formerly no *Chimnies*, in the Manner we make them now, is plain from the Obſervation which his *Annotator* makes upon *Vitruvius*, viz. that, in all his Book of *Architecture*, he makes no Mention of Chimnies, which he queſtionleſs would have done, had they been in Uſe in his Time. See *Calmet*'s Com. and *M. Perault* ſur *Vitriv.*

And it came to paſs, that when Jehudi had read three or four Leaves] Their Books were made in Form of a Roll; ſee Ver. 2. and therefore were not divided into Leaves or Pages, as ours are: So that by *Leaves* we are to underſtand the Columns, or ſeveral Partitions into which the Breadth of the Parchment was divided. This Senſe the *Septuagint* have expreſſed by the Word Σελίδας, which is uſed for the Columns in *Origen*'s Edition of the *Hexapla*, by *Epiphanius.*

There were added beſides unto them many like Words] From hence we may infer, that God's Spirit did not always indite the very Form of Words which the holy Writers have ſet down, but directing them in general to expreſs his Senſe in proper Words, left the Manner of Expreſſion to themſelves: From whence proceeds that Variety of Stile, which we may obſerve in the Scriptures, ſuitable to the different Genius and Education of the Writers.

CHAP. XXXVII.

Pharaoh's Army coming to the Relief of Zedekiah, *obliged* Nebuchadnezzar *to raiſe the Siege of* Jeruſalem. *Upon which* Zedekiah *and his People conceived Hopes of Deliverance. But the Prophet foretelling that they would certainly return, and take the City, he is impriſoned, but afterwards releaſed by* Zedekiah.

Ver. 1. AND king Zedekiah the ſon of Joſiah reigned in ſtead of Coniah the ſon of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah. 2 But neither he, nor his ſervants, nor the people of the land, did hearken unto the words of the Lord which he ſpake by the prophet Jeremiah, 3 And Zedekiah the king ſent Jehucal the ſon of Shelemiah, and Zephaniah the ſon of Maaſeiah the prieſt, to the prophet Jeremiah, ſaying, Pray now unto the Lord our God for us. 4 Now Jeremiah came in and went out among the people: for they had not put him into priſon. 5 Then Pharaohs army was come forth out of Egypt: and when the Chaldeans that beſieged Jeruſalem, heard tidings of them, they departed from Jeruſalem. 6 Then came the word of the Lord unto the prophet Jeremiah, ſaying, 7 Thus ſaith the Lord, the God of Iſrael, Thus ſhall ye ſay to the king of Judah, that ſent you unto me to enquire of me, Behold, Pharaohs army which is come forth to help you, ſhall return to Egypt into their own land. 8 And the Chaldeans ſhall come again, and fight againſt this city, and take it and burn it with fire. 9 Thus ſaith the Lord, Deceive not yourſelves, ſaying, The Chaldeans ſhall ſurely depart from us: for they ſhall not depart. 10 For though ye had ſmitten the whole army of the Chaldeans that fight againſt you, and there remained *but* wounded men among them, *yet* ſhould they riſe up every man in his tent, and burn this city with fire. 11 And it came to paſs that when the army of the Chaldeans was broken up from Je ruſalem for fear of Pharaohs army, 12 Then Je remiah went forth out of Jeruſalem to go int the land of Benjamin, to ſeparate himſel thence in the mids of the people. 13 An when he was in the gate of Benjamin, a captai of the ward *was* there, whoſe name *was* Irijah the ſon of Shelemiah, the ſon of Hananiah, an he took Jeremiah the prophet, ſaying, Tho falleſt away to the Chaldeans. 14 Then ſai Jeremiah, *It is* falſe, I fall not away to th Chaldeans: but he hearkened not to him: Irijah took Jeremiah and brought him to th princes. 15 Wherefore the princes were wro with Jeremiah, and ſmote him, and put hi in priſon in the houſe of Jonathan the ſcrib for they had made that the priſon. 16 Wh Jeremiah was entred into the dungeon, a into the cabins, and Jeremiah had remain there many days: 17 Then Zedekiah the ki ſent and took him out; and the king aſked hi ſecretly in his houſe, and ſaid, Is there *any* wo from the Lord? And Jeremiah ſaid, There for, ſaid he, thou ſhalt be delivered into t hand of the king of Babylon. 18 Moreov Jeremiah ſaid unto king Zedekiah, What have offended againſt thee, or againſt thy ſervants, againſt this people, that ye have put me priſon? 19 Where *are now* your prophe which propheſied unto you, ſaying, The ki of Babylon ſhall not come againſt you, nor gainſt this land? 20 Therefore hear now, pray thee, O my lord the king, let my ſupp cation, I pray thee, be accepted before the that thou cauſe me not to return to the ho of Jonathan the ſcribe, leſt I die there. Then Zedekiah the king commanded that th ſhould commit Jeremiah into the court of t priſon, and that they ſhould give him daily piece of bread out of the bakers ſtreet, until the bread in the city were ſpent. Thus Je miah remained in the court of the priſon.

To ſeparate himſelf thence in the Midſt of his Peo Or rather, *From the Midſt of his People*, or, *Fro mong his People:* For the Prepoſition *Min*, is to taken as belonging to the latter Part of the Sente And ſo the *French* Tranſlation, publiſhed for the of the *Reformed* Churches, underſtands it in this Se that *Jeremiah* propoſed to leave the City, and re into his own Country.

Irijah — the Son of Hananiah] Probably of t *Hananiah*, whoſe Death *Jeremiah* foretold, Ch. xx 17. So this Nephew of his thought to have reven his Grandfather's Quarrel.

Thou falleſt away to the Chaldeans] Compare Ch xxxviii. 4. The Ground of this Accuſation was, cauſe the Prophet had foretold that they ſhould t the City, and had exhorted the *Jews* to ſubmit them; ſee Ver. 10. of this Chapter, Ch. xxvii. 6, xxxviii. 14. xviii. 11. xxxvi. 3.

Then they commanded that they ſhould commit Je miah into the Court of the Priſon] This was the K firſt Order, but afterward it was reverſed by the portunity of the Princes and Great Men, Ch. xx 6. when *Jeremiah* was again thrown into the Dunge Tho' after that he was releaſed from that Place, returned to his former Confinement; *ibid.* Ver. 28.

CHAP. XXXVIII.

The Princes informing the King againſt Jerem *he is thrown into the Dungeon: But afterw releaſed upon* Ebed-melech'*s Supplication to* K

King, whom he adviſes to ſubmit to the Chaldeans.

Ver. 1. THEN Shephatiah the ſon of Mattan, and Gedaliah the ſon of Paſhur, and Jucal the ſon of Shelemiah, and Paſhur the ſon of Malchiah, heard the words that Jeremiah had ſpoken unto all the people, ſaying, 2 Thus ſaith the Lord, He that remaineth in this city ſhall die by the ſword, by the famine, and by the peſtilence: but he that goeth forth to the Chaldeans, ſhall live; for he ſhall have his life for a prey, and ſhall live. 3 Thus ſaith the Lord, This city ſhall ſurely be given into the hand of the king of Babylons army, which ſhall take it. 4 Therefore the princes ſaid unto the king, We beſeech thee let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the welfare of this people, but the hurt. 5 Then Zedekiah the king ſaid, Behold, he *is* in your hand: for the king *is* not *he that* can do any thing againſt you. 6 Then took they Jeremiah, and caſt him into the dungeon of Malchiah the ſon of Hammelech that *was* in the court of the priſon: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: ſo Jeremiah ſunk in the mire. 7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the kings houſe, heard that they had put Jeremiah in the dungeon, (the king then ſitting in the gate of Benjamin) 8 Ebed-melech went forth out of the kings houſe, and ſpake to the king, ſaying, 9 My lord the king, theſe men have done evil in all that they have done to Jeremiah the prophet, whom they have caſt into the dungeon, and he is like to die for hunger in the place where he is, for *there is* no more bread in the city. 10 Then the king king commanded Ebed-melech the Ethiopian, ſaying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. 11 So Ebed-melech took the men with him, and went into the houſe of the king under the treaſury, and took thence old caſt clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah. 12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now *theſe* old caſt clouts, and rotten rags under thine armholes, under the cords. And Jeremiah did ſo. 13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in the court of the priſon. 14 Then Zedekiah the king ſent, and took Jeremiah the prophet unto him into the third entry that *is* in the houſe of the Lord; and the king ſaid unto Jeremiah, I will aſk thee a thing: hide nothing from me. 15 Then Jeremiah ſaid unto Zedekiah, If I declare *it* unto thee, wilt thou not ſurely put me to death? and if I give thee counſel, wilt thou not hearken unto me? 16 So Zedekiah the king ſware ſecretly unto Jeremiah, ſaying, *As* the Lord liveth, that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life. 17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the Lord the God of hoſts, the God of Iſrael, If thou wilt aſſuredly go forth unto the king of Babylons princes, then thy ſoul ſhall live, and this city ſhall not be burnt with fire, and thou ſhalt live, and thine houſe. 18 But if thou wilt not go forth to the king of Babylons princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand. 19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me. 20 But Jeremiah ſaid, They ſhall not deliver *thee*: obey, I beſeech thee, the voice of the Lord, which I ſpeak unto thee: ſo it ſhall be well unto thee, and thy ſoul ſhall live. 21 But if thou refuſe to go forth, this *is* the word that the Lord hath ſhewed me: 22 And behold all the women that are left in the king of Judahs houſe, *ſhall be* brought forth to the king of Babylons princes, and thoſe *women* ſhall ſay, thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire, *and* they are turned away back. 23 So they ſhall bring out all thy wives and thy children to the Chaldeans, and thou ſhalt not eſcape out of their hand, but ſhall be taken by the hand of the king of Babylon: and thou ſhalt cauſe this city to be burnt with fire. 24 Then ſaid Zedekiah unto Jeremiah, let no man know of theſe words, and thou ſhalt not die. 25 But if the princes hear that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death; alſo what the king ſaid unto thee: 26 Then thou ſhalt ſay unto them, I preſented my ſupplication before the king, that he would not cauſe me to return to Jonathans houſe to die there. 27 Then came all the princes unto Jeremiah, and aſked him, and he told them according to all theſe words that the king had commanded: ſo they left off ſpeaking with him, for the matter was not perceived. 28 So Jeremiah abode in the court of the priſon, until the day that Jeruſalem was taken, and he was *there* when Jeruſalem was taken.

Jucal the Son of Shelemiah, and Paſhur the Son of Malkiah, &c.] Some of thoſe who were ſent by *Zedekiah* to *Jeremiah*, to enquire of the Lord concerning the Event of the Siege: See Ch. xxxvii. 3. xxi. 1—9. The Anſwer which *Jeremiah* returned by them to the King, he afterward publiſhed to all the People, which was the Occaſion of the new Troubles he fell into, recorded in this Chapter.

So Jeremiah ſunk in the Mire] Some think that when he was in this diſmal Place, he made thoſe mournful Meditations which are ſet down in the iiid Chapter of the *Lamentations*, Ver. 53, 55, 56.

Now when Ebed-melech the Ethiopian] *Huetius*, in his Treatiſe *De Navigatione Solomonis*, obſerves out of *Joſephus*, that *Solomon* in his Voyage to *Tarſhiſh*, mentioned 1 *Kings* x. 22. amongſt other Merchandiſe, brought Slaves from *Ethiopia*; which was likewiſe the Practice of the *Greeks* and *Romans* in After-times, as he there proves by ſeveral Teſtimonies: Such a Slave he ſuppoſes *Ebed-melech* to have been, called here an *Eunuch*, or Officer of the King's Houſe: Compare Ch. xxix. 2. xxxiv. 19. In the *Hebrew* he is called the *Chuſite*, which may likewiſe ſignify the *Arabian*.

And if I give thee Counſel, Wilt thou not hearken unto me?] The latter Part of the Sentence may be tranſlated without an Interrogation, *Thou wilt not hearken unto me.* So the Prophet might well conclude from his former Behaviour; ſee Ch. xxxvii. 2. If we follow our *Engliſh* Tranſlation, the Senſe is the ſame as if the Words were rendered, *Wilt thou hearken unto me?* *Noldius* obſerves in his *Concordance*, P. 256. that the negative Interrogation *Halo*, is ſometimes equivalent to an Affirmative: Of which he gives this Example, 1 *Kings* i. 11. *Nathan ſpake unto Bathſheba, ſaying,— Haſt thou not heard that Bathſheba doth reign?* Where the Senſe is the ſame as if he had ſaid, *Haſt thou heard?* See a like Inſtance, *Zech.* iv. 13. This Obſervation will help to explain that difficult Place in *Job*, Ch. iv. 6. *Is not this thy Fear, thy Confidence, thy Hope, and the Uprightneſs of thy Ways?* So Interpreters generally render the Words: But the Senſe would be much plainer, if we tranſlate them, *Is this thy Fear*, &c. *i. e.* Are thy great Pretences to Piety, and thy Aſſurance of God's Favour of ſo little Force, that they cannot afford thee any Support in thy Troubles? To this Senſe the *vulgar Latin* tranſlates the Verſe, *Ubi eſt timor tuus, fortitudo tua*, &c.

And they mock me] When I am in the Power of the *Chaldeans*, I fear they will treat me with Scorn and Contempt, without any Regard to my Royal Character. This he ſaid as conſcious to himſelf, that he had broken that Oath of Homage and Fidelity he had before given to the King of *Babylon*, ſo that he might juſtly be treated as a Man of no Faith or Honour.

And thoſe Women ſhall ſay, Thy Friends have ſet thee on, and have prevailed againſt thee, thy Feet are ſunk in the Mire] Theſe very Women ſhall then reproach thee, for having ſuffered thyſelf to be enſnared by the ill Advice of thy Friends, and brought under inſuperable Difficulties.

And they are turned away back] Even thy Friends, who adviſed thee not to ſubmit to the *Chaldeans*, will forſake thee in thy Diſtreſs, and take the firſt Opportunity of going over to them.

CHAP. XXXIX.

Jeruſalem *is taken and burnt by the* Chaldeans, *and* Zedekiah *carried captive to* Babylon. Jeremiah *uſed well.* Ebed-melech *is promiſed God's Favour and Protection, as a Reward for his Kindneſs to the Prophet.*

Ver. 1. IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon, and all his army againſt Jeruſalem, and they beſieged it. 2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up. 3 And all the princes of the king of Babylon came in, and ſat in the middle gate, *even* Nergal-ſharezer, Samgar-nebo, Sarſechim, Rabſaris, Nergal-ſharezer, Rab-mag, with all the reſidue of the princes of the king of Babylon. 4 And it came to paſs, *that* when Zedekiah the king of Judah ſaw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the kings garden, by the gate betwixt the two walls, and he went out the way of the plain. 5 But the Chaldeans army purſued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. 6 Then the king of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes: alſo the king of Babylon ſlew all the nobles of Judah. 7 Moreover, he put out Zedekiahs eyes, and bound him with chains to carry him to Babylon.

8 And the Chaldeans burnt the kings houſ
and the houſes of the people with fire, and brak
down the walls of Jeruſalem. 9 Then Nebu
zar-adan the captain of the guard carried awa
captive into Babylon the remnant of the peop
that remained in the city, and thoſe that f
away, that fell to him, with the reſt of the pe
ple that remained. 10 But Nebuzar-adan th
captain of the guard left of the poor of the pe
ple which had nothing, in the land of Juda
and gave them vineyards and fields at the ſam
time. 11 Now Nebuchadrezzar king of Bab
lon gave charge concerning Jeremiah to Nebuza
adan the captain of the guard, ſaying, 12 Ta
him, and look well to him, and do him
harm, but do unto him even as he ſhall ſay un
thee. 13 So Nebuzar-adan the captain of t
guard ſent, and Nebuſhaſban, Rab-ſaris, an
Nergal-ſharezer, Rab-mag, and all the king
Babylons princes: 14 Even they ſent, and too
Jeremiah out of the court of the priſon, an
committed him unto Gedaliah the ſon of Ah
kam, the ſon of Shaphan, that he ſhould car
him home: ſo he dwelt among the people.
Now the word of the Lord came unto Jeremia
while he was ſhut up in the court of the priſo
ſaying, 16 Go and ſpeak to Ebed-melech t
Ethiopian, ſaying, Thus ſaith the Lord of ho
the God of Iſrael, Behold, I will bring m
words upon this city for evil, and not for goo
and they ſhall be *accompliſhed* in that day befo
thee. 17 But I will deliver thee in that da
ſaith the Lord, and thou ſhalt not be given in
the hand of the men of whom thou *art* afrai
18 For I will ſurely deliver thee, and thou ſh
not fall by the ſword, but thy life ſhall be for
prey unto thee, becauſe thou haſt put thy truſt
me, ſaith the Lord.

They fled — by the Gate between the two Walls]
is a hard Matter to conceive, how the Beſieged co
make their Eſcape, ſeeing that the *Chaldeans* had beg
the City round about. *Joſephus* indeed gives us t
Account: — 'That, as the City was taken abo
' Midnight, the Captains, with the reſt of the Soldie
' went directly into the Temple; which King Ze
' *kiah* perceiving, he took his Wives, Children, Co
' manders, and Friends, and they ſlipt all away t
' gether, by a narrow Paſſage, towards the Wilderne
But then, what this narrow Paſſage was, is ſtill a Q
ſtion. The *Jews* indeed think, that there was a ſ
terraneous Paſſage from the *Palace* to the Plains of *J*
richo; and that the King, and his Courtiers, mig
endeavour to make their Eſcape that Way. *Dion*,
true, tells us, that in the laſt Siege of *Jeruſalem*, t
Jews had covert Ways, which went under the Wa
of the City, to a conſiderable Diſtance in the Countr
out of which they were wont to ſally, and fall up
the *Romans* that were ſtraggling from their Cam
But, ſince neither *Joſephus*, nor the *ſacred Hiſtori*
takes Notice of any ſuch *ſubterraneous* Conduit at t
Siege, we may ſuppoſe that, the *Chaldeans* having ma
a Breach in the Wall, the *Beſieged* got away privat
between the Wall and the Outworks, in a Paſſa
which the Enemy did not ſuſpect. The Words in t
Second Book of *Kings* are: — *They went by the Way*
the Gate, between the two Walls, which is by the Kin
Garden, Ch. xxv. 4. which in *Jeremiah* are thus e
preſs'd: — *They went by the Way of the King's Gard*
by the Gate between the two Walls: So that, as t
King's Garden fac'd the Country, there was ve
likely ſome very private imperceptible Gate, throu
which they might attempt to eſcape, and the *Beſieg*
perhaps might not keep ſo ſtrict a Watch at that P

f the Town, (eſpecially in the Hurry of ſtorming it) ecauſe it led to the *Plain*, and made their Eſcape in a Manner impracticable. *Jewiſh Hiſt. Patrick*'s, *Le Clerc*'s, and *Calmet*'s Com.

To Riblah in the Land of Hamath] *Riblah* was a City of *Syria*, in the Country of *Hamath*, which Country is neareſt to *Judea*, and which City, according to *Jerom*, was the ſame with what was afterwards called *Antioch*; and it was the moſt pleaſant Place in all *Syria*; here *Nebuchadnezzar* lay, to attend the Succeſs of the Siege of *Jeruſalem*, to ſend his Army proper Supplies, and to intercept any Relief, that might come to the Beſieged.

He put out Zedekiah's Eyes, and bound him with Chains to carry him to Babylon] See Ch. lii. 11. where the Text adds, *That he put him in Priſon till the Day of his Death*. And thus were fulfilled two Prophecies that ſeemed at firſt hearing to contradict one another; the firſt that of *Jeremiah*, That *Zedekiah's Eyes ſhould behold the Eyes of the Kings of Babylon*, Jer. xxxii. 4. and the other that of *Ezekiel*, That *he ſhould not ſee Babylon, though he ſhould die there*, Ezek. xii. 14.

C H A P. XL.

Jeremiah *is directed by* Nebuzaradan, *to repair to* Gedaliah, *whom the King of* Babylon *had made Governor of the Land, and to whom the diſperſed* Jews *from all Parts repair.* Johanan *informs the Governor of* Iſhmael's *Conſpiracy, but is not believed.*

Ver. 1. THE word which came to Jeremiah from the Lord, after that Nebuzaradan the captain of the guard, had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jeruſalem and Judah, *which were* carried away captive unto Babylon. 2 And the captain of the guard took Jeremiah, and ſaid unto him, The Lord thy God hath pronounced this evil upon this place. 3 Now the Lord hath brought *it*, and done according as he hath ſaid: becauſe ye have ſinned againſt the Lord, and have not obeyed his voice, therefore this thing is come upon you. 4 And now behold, I looſe thee this day from the chains which *were* upon thine hand: if it ſeem good unto thee to come with me into Babylon, come, and I will look well unto thee: but if it ſeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good and convenient for thee to go, thither go. 5 Now while he was not yet gone back, *he ſaid*, Go back alſo to Gedaliah the ſon of Ahikam the ſon of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. 6 Then went Jeremiah unto Gedaliah the ſon of Ahikam to Mizpah, and dwelt with him among the people *that were* left in the land. 7 Now when all the captains of the forces which were in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the ſon of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; Then they came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan, and Jonathan the ſons of Kareah, and Seraiah the ſon of Tanhumeth, and the ſons of Ephai the Netophathite, and Jezaniah the ſon of a Maachathite, they and their men. 9 And Gedaliah the ſon of Ahikam the ſon of Shaphan, ſware unto them and to their men, ſaying, Fear not to ſerve the Chaldeans: dwell in the land and ſerve the king of Babylon, and it ſhall be well with you. 10 As for me, behold, I will dwell at Mizpah to ſerve the Chaldeans, which will come unto us: but ye, gather ye wine, and ſummer-fruits, and oil, and put *them* in your veſſels, and dwell in your cities that ye have taken. 11 Likewiſe when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah the ſon of Ahikam the ſon of Shaphan; 12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine, and ſummer-fruits, very much. 13 Moreover, Johanan the ſon of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah, 14 And ſaid unto him, Doſt thou certainly know that Baalis the king of the Ammonites hath ſent Iſhmael the ſon of Nethaniah to ſlay thee? But Gedaliah the ſon of Ahikam believed them not. 15 Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know *it*: wherefore ſhould he ſlay thee, that all the Jews *which are* gathered unto thee ſhould be ſcattered, and the remnant of Judah periſh? 16 But Gedaliah the ſon of Ahikam ſaid unto Johanan the ſon of Kareah, Thou ſhalt not do this thing, for thou ſpeakeſt falſly of Iſhmael.

Now while he was not yet gone back, he ſaid] The Words in the Text are very perplexed, and by the different Tranſlations of the antient Interpreters, one might gueſs that ſome *Hebrew* Copies had a different Reading from the preſent. The *Vulgar Latin* reads, *And come not along with me*; as if he read in the *Hebrew Imance* for *Odenu*. Some of the antient *Greek* Copies read, *Before I go away, go back thou to Gedaliah*: Underſtanding the Verb *Yaſhûb*, as if it were derived from *Yaſhab*, to *abide*. Words of a like Sound having often a promiſcuous Signification.

Now when all the Captains of the Forces which were in the Fields, even they and their Men heard, &c.] By the taking of *Jeruſalem*, the *Chaldeans* made a complete Conqueſt of *Judea*. Whereupon the *Jewiſh* Army with its Commanders fled, and diſperſed themſelves into ſeveral Parts of the Country. But upon the News of *Gedaliah*'s being appointed Governor over the Land, they repaired all to him.

But gather ye Wine, and Summer-fruits, and Oil] *Wine* and *Oil* are put by a *Metonymy* for *Grapes* and *Olives*. It was now about the Month of *Auguſt*; compare Ch. xli. 1. the proper Seaſon for gathering in the Summer fruits in that Country: See *Deut.* xvi. 13.

C H A P. XLI.

Iſhmael *treacherouſly kills* Gedaliah *and his Companions, with an Intent to carry away the* Jews *that were with him Captives, into the Country of the* Ammonites. *But* Johanan *recovers the Captives, and purpoſes to fly into* Egypt.

Ver. 1. NOW it came to paſs in the ſeventh month, *that* Iſhmael the ſon of Nethaniah the ſon of Eliſhama of the ſeed royal, and the princes of the king, even ten men with him, came unto Gedaliah the ſon of Ahikam to Mizpah, and there they did eat bread together in Mizpah. 2 Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſon of Ahikam the ſon of Shaphan with the ſword, and ſlew him, whom the king of Babylon had made governor over the land. 3 Iſhmael alſo ſlew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war. 4 And it came to paſs the ſecond day after he had ſlain Gedaliah, and no man knew *it*, 5 That there came certain men from Shechem, from Shiloh, and from Samaria, *even* fourſcore men having their beards ſhaven, and clothes rent, and having cut themſelves, with offerings and incenſe in their hands, to bring *them* to the houſe of the Lord. 6 And Iſhmael the ſon of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to paſs as he met them, he ſaid unto them, Come to Gedaliah the ſon of Ahikam. 7 And it was *ſo* when they came into the midſt of the city, that Iſhmael the ſon of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him. 8 But ten men were found among them that ſaid unto Iſhmael, Slay us not: for we have treaſures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and ſlew them not among their brethren. 9 Now the pit wherein Iſhmael had caſt all the dead bodies of the men (whom he had ſlain becauſe of Gedaliah) *was* it which Aſa the king had made for fear of Baaſha king of Iſrael; *and* Iſhmael the ſon of Nethaniah filled it with *them that were* ſlain. 10 Then Iſhmael carried away captive all the reſidue of the people, that *were* in Mizpah, *even* the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the ſon of Ahikam, and Iſhmael the ſon of Nethaniah carried them away captive, and departed to go over to the Ammonites. 11 But when Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done, 12 Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that *are* in Gibeon. 13 Now it came to paſs, *that* when all the people which *were* with Iſhmael ſaw Jonathan the ſon of Kareah, and all the captains of the forces that *were* with him, then they were glad. 14 So all the people that Iſhmael had carried away captive from Mizpah, caſt about and returned, and went unto Johanan the ſon of Kareah. 15 But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the Ammonites. 16 Then took Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Iſhmael the ſon of Nethaniah, from Mizpah (after *that* he had ſlain Gedaliah the ſon of Ahikam) *even* mighty men of war, and the women and the children, a
the eunuchs whom he had brought again fro
Gibeon. 17 And they departed and dwelt
the habitation of Chimham, which *is* by Be
lehem, to go to enter into Egypt, 18 Becau
of the Chaldeans: for they were afraid of the
becauſe Iſhmael the ſon of Nethaniah had ſl
Gedaliah the ſon of Ahikam, whom the king
Babylon made governor in the land.

Now it came to paſs in the ſeventh Month, that I
mael, &c.] That *Iſhmael*, who was of the Blo
Royal of *Judah*, ſhould attempt to take away the L
of *Gedaliah*, is no Wonder at all. His Envy of
other's Promotion, and his Ambition to make himſel
King, might be ſtrong Inducements to what he d
But why *Baalis* (as mentioned Ver. 14. of the p
ceding Chapter) ſhould have any Hand in ſo black
Deſign, we can hardly imagine any other Reaſon, t
the antient and inveterate Hatred, which the *Ammoni*
always had againſt the *Hebrews*, and therefore
King of theirs, ſeeing that the *Jewiſh* Nation was,
this Time, in a Manner, brought to nothing,
minded to take Revenge for all the Injuries their A
ceſtors had received from them, to give the finiſhi
Stroke to their Ruin, by cutting off their Govern
and ſo diſperſing all the Remains of that unhappy P
ple, which was now gather'd together at *Mizp*
But, whatever their Views might be, it is certain, t
they put their Deſign in ſpeedy Execution; for
Murther of *Gedaliah* happen'd but two Months af
the Deſtruction of the City and Temple of *Jeruſale*
viz. in the ſeventh Month, (which is *Tiſri*, and
ſwers, in Part, to our *September* and *October*) and
the 30th Day of the Month: For that Day the *Je*
have kept as a Faſt, in Commemoration of this Ca
mity (which indeed was the Completion of their Ru
ever ſince. See *Calmet*'s Comment. and *Prideau*
Connect.

Fourſcore Men having their Beards ſhaven, and th
Cloaths rent, and having cut themſelves] Tho' it
an expreſs Prohibition in the Law, *Ye ſhall not m*
any Cuttings in your Fleſh for the Dead, nor print
Marks upon you, Levit. xix. 28. yet this ſeems to
late only to ſuch Practices when they became *ſup*
ſtitious, and were done in Honour to falſe Gods; f
in Caſes of ordinary Mourning for the Dead, or
any other grievous Diſaſter, the Words of the Prop
ſeem to imply, as if they had been permitted in co
mon Uſe: Both the Great and the Small ſhall die
the Land: They ſhall not be buried, neither ſhall M
lament them; nor cut themſelves, nor make themſel
bald for them, neither ſhall Men tear themſelves
Mourning to comfort them for the Dead, *Jer.* xvi. 6,

With Offerings and Increaſe in their Hand to br
them to the Houſe of the Lord] Some underſtand th
as if devout Perſons brought their Oblations to the Pl
where the Altar formerly ſtood, which they looked
on as conſecrated Ground: And this Cuſtom th
think countenanced by the Words of *Baruch*, Ch. i.
where the Exiles at *Babylon* are ſuppoſed *to ſend M*
ney to buy Offerings for the Altar of the Lord, after t
Jeruſalem was taken and burnt; compare Ver. 2.
thers underſtand the *Houſe of the Lord*, of an Altar
Place of Worſhip, erected by *Gedaliah* at *Mizpah*,
Imitation of that which was formerly ſet up there
Samuel, 1 Sam. vii. 9. which Place continued to be
Proſeucha, or Place of Worſhip, in After times, as
pears from 1 *Macc.* iii. 46. There were many ſu
Sanctuaries, or Places of Worſhip, both in *Judea*
elſewhere, among the *Jewiſh* Diſperſions, as Dr. *Pr*
deaux has ſhewn at large in his *Connect. of Scri*
Hiſt.

Iſhmael ſlew them, and caſt them into the Midſt
the Pit] The *Hebrew* reads, *ſlew them in the M*
of the Pit. We find the very ſame Expreſſion, 1 *Ma*
vii. 19. a Book tranſlated out of *Hebrew*, as St *Je*
tells us in *Prologo Galeato*. Of the ſame Kind are t
follo

llowing Expreſſions, *Pſ.* lxxiv. 7. *They have defiled* *e Name of thy Dwelling-place unto the Ground*, as r old Tranſlation reads out of the *Hebrew*. So *Pſ.* xix. 39. *Thou haſt profaned his Crown* by caſting *the Ground*, as the new Tranſlation ſupplies the enſe.

CHAP. XLII.

ohanan and the other Captains, deſire Jeremiah *to enquire of God what they ſhould do, promiſing Obedience to his Will. The Prophet aſſures them of Safety in* Judea, *and Deſtruction in* Egypt, *and reproves their Hypocriſy in promiſing what they meant not to perform.*

r. 1. THEN all the captains of the forces, and Johanan the ſon of Kareah, and ezaniah the ſon of Hoſhaiah, and all the people om the leaſt even unto the greateſt came near. And ſaid unto Jeremiah the prophet, Let, beſeech thee, our ſupplication be accepted efore thee, and pray for us unto the Lord thy od, *even* for all this remnant, (for we are left t a few of many, as thine eyes do behold us) That the Lord thy God may ſhew us the way herein we may walk, and the thing that we ay do. 4 Then Jeremiah the prophet ſaid to them, I have heard *you*; behold, I will ay unto the Lord your God according to your ords, and it ſhall come to paſs, *that* whatſoer thing the Lord ſhall anſwer you, I will deare *it* unto you: I will keep nothing back from ou. 5 Then they ſaid to Jeremiah, The ord be a true and faithful witneſs between us, we do not even according to all things for the hich the Lord thy God ſhall ſend thee to us. Whether *it be* good, or whether *it be* evil, e will obey the voice of the Lord our God, to hom we ſend thee; that it may be well with , when we obey the voice of the Lord our od. 7 And it came to paſs after ten days, at the word of the Lord came unto Jeremiah. Then called he Johanan the ſon of Kareah, d all the captains of the forces which *were* ith him, and all the people from the leaſt even the greateſt. 9 And ſaid unto them, Thus th the Lord the God of Iſrael, unto whom ye nt me to preſent your ſupplication before him, If ye will ſtill abide in this land, then will I ild you, and not pull *you* down, and I will ant you, and not pluck *you* up: for I repent of the evil that I have done unto you. 11 not afraid of the king of Babylon, of whom are afraid: be not afraid of him ſaith the ord: for I *am* with you to ſave you, and to liver you from his hand. 12 And I will w mercies unto you, that he may have mercy on you, and cauſe you to return to your own nd. 13 But if ye ſay, We will not dwell in s land, neither obey the voice of the Lord ur God, 14 Saying, No, but we will go into land of Egypt, where we ſhall ſee no war, r hear the ſound of the trumpet, nor have nger of bread, and there will we dwell: 15 nd now therefore hear the word of the Lord, remnant of Judah, Thus ſaith the Lord of ſts the God of Iſrael, If ye wholly ſet your faces to enter into Egypt, and go to ſojourn there) Then it ſhall come to paſs, *that* the ſword ch ye feared ſhall overtake you there in the land of Egypt, and the famine whereof ye were afraid, ſhall follow cloſe after you there in Egypt, and there ye ſhall die. 17 So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there, they ſhall die by the ſword, by the famine, and by the peſtilence: and none of them ſhall remain or eſcape from the evil that I will bring upon them. 18 For thus ſaith the Lord of hoſts the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye ſhall enter into Egypt: and ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach, and ye ſhall ſee this place no more. 19 The Lord hath ſaid concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly, that I have admoniſhed you this day. 20 For ye diſſembled in your hearts, when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God, and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do *it*. 21 And *now* I have this day declared *it* to you, but ye have not obeyed the voice of the Lord your God, nor any *thing* for the which he hath ſent me unto you. 22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire to go, *and* to ſojourn.

Pray for us — that the Lord may ſhew us the Way wherein we may walk] It is the conſtant Method of Hypocrites to pretend a profound Submiſſion to the Will of God, till that comes to croſs their Inclinations or Intereſt.

For I repent me of the Evil which I have done to you] God is ſaid in Scripture to repent, when he alters the outward Methods of his Providence, as hath been before obſerved. So the Expreſſion here implies a Declaration from God, that the Puniſhments the *Jews* have already undergone, have made Satisfaction to his Juſtice, as far as concerns this World, and that he will not continue the ſame Severity towards them, unleſs they give him a new Provocation.

The Lord hath ſaid concerning you, O ye Remnant of Judah, go ye not into Egypt] God commanded the *Jews* by *Moſes*, not to have any Commerce with *Egypt*: See *Deut.* xvii. 16. that they may not practiſe the idolatrous Cuſtoms of that Country: See *Levit.* xviii. 3. with whoſe Idolatries they had been defiled during their ſojourning there: See *Joſh.* xxiv. 34. *Ezek.* xx. 8. Afterwards he often reproved them by his Prophets for making Alliances with *Egypt*: See *Iſa.* xxx. 2, &c. *Ezek.* xvii. 15. There were particular Reaſons at this Time for ſo ſevere a Prohibition, as the Words here and in the Context import, *viz.* becauſe the *Jews* either learned ſeveral of their idolatrous Practices from the *Egyptians*, or at leaſt were confirmed in thoſe evil Cuſtoms by their Example. See Ch. xlix. 8, 15. *Ezek.* xxix. 16. Beſides, it was the rival Kingdom that contended for Empire with the *Babylonians*: See Ch. xxxvi. 5. xlvi. 2. So the *Jews* going into *Egypt* for Protection, was, in Effect, refuſing to ſubmit themſelves to the King of *Babylon*, to whom God had decreed the Government of *Judea*.

CHAP. XLIII.

The leading Men diſcrediting Jeremiah's *Prophecy, carry the People into* Egypt, *contrary to his Advice: Whereupon he foretels the Conqueſt of* Egypt *by* Nebuchadnezzar.

Ver. 1. AND it came to paſs, *that* when Jeremiah had made an end of ſpeaking unto all the people, all the words of the Lord their God, for which the Lord their God had ſent him to them, *even* all theſe words, 2 Then ſpake Azariah the ſon of Hoſhaiah, and Johanan the ſon of Kareah, and all the proud men, ſaying unto Jeremiah, Thou ſpeakeſt falſly: the Lord our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there. 3 But Baruch the ſon of Neriah ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. 4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah. 5 But Johanan the ſon of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah; 6 *Even* men and women, and children, and the kings daughters, and every perſon that Nebuzar-adan the captain of the guard had left with Gedaliah the ſon of Ahikam the ſon of Shaphan, and Jeremiah the prophet, and Baruch the ſon of Neriah. 7 So they came into the land of Egypt: for they obeyed not the voice of the Lord; thus came they, *even* to Tahpanhes. 8 Then came the word of the Lord unto Jeremiah in Tahpanhes, ſaying, 9 Take great ſtones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaohs houſe in Tahpanhes, in the ſight of the men of Judah: 10 And ſay unto them, Thus ſaith the Lord of hoſts the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the king of Babylon my ſervant, and will ſet his throne upon theſe ſtones that I have hid, and he ſhall ſpread his royal pavilion over them. 11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* ſuch *as are* for death, to death; and ſuch *as are* for captivity, to captivity; and ſuch *as are* for the ſword, to the ſword. 12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burn them, and carry them away captives, and he ſhall aray himſelf with the land of Egypt, as a ſhepherd putteth on his garment, and he ſhall go forth from thence in peace. 13 He ſhall break alſo the images of Bethſhemeſh, that *is* in the land of Egypt; and the houſes of the gods of the Egyptians ſhall he burn with fire.

Then ſpake Azariah the Son of Hoſhaiah] Called *Jezaniah*, Ch. xlii. 1. We may obſerve many like Inſtances in the Books of *Kings* and *Chronicles*, of the ſame Perſon being called by two different Names.

But Baruch the Son of Neriah ſetteth thee on againſt us] What Foundation the People ſhould have for this their Accuſation againſt *Baruch*, it is no eaſy Matter to conceive; only we may ſuppoſe, that as *Baruch* was preſerv'd, and taken Care of by the *Chaldeans*, as well as his Maſter, and was equally againſt maintaining the Siege of *Jeruſalem*, when *Nebuchadnezzar* came before it, and that as he had been ſome Time at *Babylon* himſelf (ſee *Baruch* i. 1, 3.) and was probably not ſo virulent in his Speeches againſt the *Chaldeans*, as the other *Jews* were; this, to a blind and mutinous Mob, was Reaſon enough to ſuſpect him of being engaged in the Enemies Party. See *Calmet*'s Com.

Thus they came even to Tahpanhes] One of the principal Cities of *Egypt*, and a Place of Reſidence
their Kings. The Word is contracted to *Hanes*,
xxx. 4. and joined with *Zoan*, the chief City of
Kingdom. *Tahpanhes* gave a Name to a Queen of
gypt, 1 Kings xi. 19. and is ſuppoſed by many to
the ſame City which was afterward called *Daphnæ*
luſiacæ. St. *Jerom* tells us, from an antient Tra
tion, that in this Place the Prophet *Jeremiah*
ſtoned to Death by the *Jews*.

This Tradition may receive ſome Confirmati
ſays *Lowth*, from that Paſſage in the Goſpels, whe
among other Opinions concerning *Chriſt*, it is ſa
that ſome thought him to be the Prophet *Jerem*
riſen from the Dead. Dr. *Lightfoot* obſerves, that
Jews thought the Kingdom of the *Meſſias* ſhould
gin with the Reſurrection from the Dead; and pa
cularly that ſome of the antient Prophets ſhould
again, and appear as Harbingers to the *Meſſias*:
his *Horæ Hebr*. on *Matt*. xvi. 13. xxvii. 52. and
Luke ix. 8. and then who could better pretend to
Privilege than the Prophet *Jeremiah*? Who, beſide
remarkable Zeal and Piety, ſealed the Truth with
Blood. And the *Jews* were perſuaded that the M
tyrs had a Title to the Reſurrection above all oth
as appears from 2 *Macc*. vii. 9, 18. An Opinion co
tenanced by St. *John*, Rev. xx. 4, 5. and afterwa
univerſally receiv'd in the Chriſtian Church.

Hide them in the Brick-kiln, that is by Phara
Houſe] Bricks were the chief Materials which
Babylonians uſed in their moſt ſtately Buildings:
Gen. xi. 3. and *Prideaux Script. Hiſt. ad An. A.*
570. So there was a conſtant Occaſion for ſuc
Brick-kiln near *Pharaoh*'s Palace, yet this might b
great Way from the Palace itſelf: The Courts of g
Kings being almoſt equal to a City for Extent in
tient Times; particularly the Palace in *Babylon*
four Miles in Compaſs, according to *Diodorus Sicu*
L. II.

And deliver ſuch as are for Death to Death]
Ch. xv. 2. Death ſignifies here the Peſtilence, w
the Prophet foretels will overſpread the Country
Egypt, by Reaſon of Famine, occaſioned by Sieges
other Deſolations of War.

And he ſhall aray himſelf with the Land of Eg
as a Shepherd putteth on his Garment] He ſhall in
the Land of *Egypt*, and take entire Poſſeſſion of
juſt as a Shepherd's Garment covers his Body all o
So Calamities, when they ſurround Men on every S
are compared to a Garment, *Pſ*. cix. 19. and this
ſtruction will come upon *Egypt* ſuddenly, and a
were in a Moment; in which Senſe the Verb *Nût*
Natah is taken, 1 *Sam*. xiv. 32. xv. 19.

A learned Gentleman gives the Text another Tu
He ſuppoſes *Nebuchadnezzar*'s Army to have endu
hard Service before they invaded *Egypt*. This C
jecture he grounds upon the Words of *Ezekiel*,
xxix. 18, 19, 20. So the Prophet here propoſes t
Egypt ſhould furniſh them with all Manner of Nec
ſaries, and defend them from the Hardſhips they
been expoſed to, juſt as a Shepherd is ſecured f
the Injuries of the Weather by a thick Garment.

CHAP. XLIV.

Jeremiah *reproves the* Jews *in* Egypt, *for th*
Continuance in Idolatry, notwithſtanding the
emplary Judgments of God upon their own Co
try and Nation for that Sin; and upon th
obſtinate Refuſal to reform, he denounces u
Deſtruction to them, and the King of Egypt.

Ver. 1. THE word that came to Jerem
concerning all the Jews which d
in the land of Egypt, which dwell at Mig
and at Tahpanhes, and at Noph, and in
country of Pathros, ſaying, 2 Thus ſaith
Lord of hoſts, the God of Iſrael, Ye have
all the evil that I have brought upon Jeruſal

ad upon all the cities of Judah ; and behold, is day they *are* a deſolation, and no man dwel- th therein. 3 Becauſe of their wickedneſs which y have committed to provoke me to anger, in at they went to burn incenſe, *and* to ſerve o- er gods whom they knew not, *neither* they, ou, nor your fathers. 4 Howbeit, I ſent unto ou all my ſervants the prophets, riſing early and nding *them*, ſaying, Oh do not this abominable hing that I hate. 5 But they hearkened not, nor clined their ear to turn from their wickedneſs, burn no incenſe unto other gods. 6 Wherere my fury and mine anger was poured forth, d was kindled in the cities of Judah, and in e ſtreets of Jeruſalem, and they are waſted *and* eſolate, as at this day. 7 Therefore now thus ith the Lord the God of hoſts, the God of rael, Wherefore commit ye *this* great evil a- inſt your ſouls, to cut off from you man and oman, child and ſuckling out of Judah, to ve you none to remain ; 8 In that ye pro- oke me unto wrath with the works of your nds, burning incenſe unto other gods in the nd of Egypt, whither ye be gone to dwell, at ye might cut yourſelves off, and that ye ight be a curſe, and a reproach among all the tions of the earth ? 9 Have ye forgotten the ickedneſs of your fathers, and the wickedneſs the kings of Judah, and the wickedneſs of eir wives, and your own wickedneſs, and the ickedneſs of your wives, which they have com- itted in the land of Judah, and in the ſtreets Jeruſalem ? 10 They are not humbled *even* nto this day, neither have they feared nor alked in my law, nor in my ſtatutes that I ſet efore you, and before your fathers. 11 There- re thus ſaith the Lord of hoſts, the God of Iſ- el, Behold, I will ſet my face againſt you for il, and to cut off all Judah. 12 And I will ke the remnant of Judah, that have ſet their ces to go into the land of Egypt to ſojourn ere, and they ſhall all be conſumed, *and* fall in e land of Egypt : they ſhall *even* be conſumed the ſword, *and* by the famine : they ſhall e, from the leaſt even unto the greateſt, by e ſword, and by the famine : and they ſhall be execration, *and* an aſtoniſhment, and a curſe, a reproach. 13 For I will puniſh them that ell in the land of Egypt, as I have puniſhed ruſalem, by the ſword, by the famine, and by e peſtilence : 14 So that none of the remnant Judah, which are gone into the land of E- pt to ſojourn there, ſhall eſcape or remain, at they ſhould return into the land of Judah, the which they have a deſire to return to ell there : for none ſhall return but ſuch as all eſcape. 15 Then all the men which knew at their wives had burnt incenſe unto other ds, and all the women that ſtood by, a great ultitude, even all the people that dwelt in the nd of Egypt, in Pathros, anſwered Jeremiah, ying, 16 *As for* the word that thou haſt ſpoken to us in the name of the Lord, we will not arken unto thee. 17 But we will certainly do atſoever thing goeth forth out of our own outh, to burn incenſe unto the queen of hea- n, and to pour out drink-offerings unto her, we have done, we and our fathers, our kings d our princes, in the cities of Judah, and in e ſtreets of Jeruſalem : for *then* had we plenty of victuals, and were well, and ſaw no evil. 18 But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been conſumed by the ſword, and by the famine. 19 And when we burnt incenſe to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink-offerings unto her without our men ? 20 Then Jeremiah ſaid unto all the people, to the men and to the women, and to all the people which had given him *that* anſwer, ſaying, 21 The incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers, your kings and your princes, and the people of the land, did not the Lord remember them, and came it *not* into his mind ? 22 So that the Lord could no longer bear, becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed : therefore is your land a deſolation, and an aſtoniſhment, and a curſe without an inhabitant, as at this day. 23 Becauſe you have burnt incenſe, and becauſe ye have ſinned againſt the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies : therefore this evil is happened unto you, as at this day. 24 Moreover, Jeremiah ſaid unto all the people, and to all the women, Hear the word of the Lord, all Judah that *are* in the land of Egypt. 25 Thus ſaith the Lord of hoſts the God of Iſrael, ſaying, Ye and your wives have both ſpoken with your mouths, and fulfilled with your hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her : ye will ſurely accompliſh your vows, and ſurely perform your vows. 26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have ſworn by my great name, ſaith the Lord, that my name ſhall no more be named in the mouth of any man of Judah, in all the land of Egypt, ſaying, The Lord God liveth. 27 Behold, I will watch over them for evil, and not for good, and all the men of Judah that *are* in the land of Egypt ſhall be conſumed by the ſword, and by the famine, until there be an end of them. 28 Yet a ſmall number that eſcape the ſword, ſhall return out of the land of Egypt into the land of Judah ; and all the remnant of Judah that are gone into the land of Egypt to ſojourn there, ſhall know whoſe words ſhall ſtand, mine or theirs. 29 And this *ſhall be* a ſign unto you, ſaith the Lord, that I will puniſh you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for evil. 30 Thus ſaith the Lord, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life, as I gave Zedekiah king of Judah, into the hand of Nebuchadrezzar king of Babylon his enemy, and that ſought his life.

Concerning all the Jews which dwell at Migdol, Tahpanhes, at Noph, and in the Country of Pathros] *Migdol* is the ſame Place in *Egypt*, which *Moſes* makes Mention of, *Exod.* xiv. 2. over againſt *Baal-zephon*, not far from the *Red-Sea*. *Tahpanhes*, is *Daphne*, not far from *Peluſium*, the firſt City in *Egypt*, in the Road from *Judea*, and, as it were, its Key. *Noph* is *Memphis*,

Memphis, ſituate above the Parting of the *Nile*, or where the *Delta* begins, and not a little famous for its *Pyramids*; and the Country of *Pathros* is the ſame as *Thebais*, or the *Upper-Egypt*, ſo called from the City *Thebes*, which was the firſt Capital of it.

Now of the Remnant — ſhall eſcape — that they ſhould return into the Land of Judea] *Scaliger* obſerves out of *Euſebius*, that *Artaxerxes Ochus*, making an Expedition into *Egypt*, removed a conſiderable Colony of *Jews* out of that Country, and carried them away as far as the *Caſpian* Sea, and there ſettled them. Theſe he thinks were the Remainder of thoſe *Jews* that went down into *Egypt* at this Time. They were called by the other *Jews*, the *Median* Captivity.

To burn Incenſe to the Queen of Heaven] By which is meant the *Moon*, at leaſt, if not all the Planets; for what we render *Queen*, in the *Marginal* Note is called *the Frame of Heaven.*

For then we had Plenty of Victuals, and were well, and ſaw no Evil] They compare their former Condition before the Invaſion of *Judea*, and the Siege of *Jeruſalem* to their preſent State: And argue from the fallacious Topick of worldly Proſperity, that then they muſt needs have been in the right.

That my Name ſhall no more be named in the Mouth of any Man of Judah in the Land of Egypt] Theſe *Jews* ſeem to have joined the Worſhip of the True God with that of Idols, as the *Samaritans* did before them, 2 *Kings* xvii. 33. thereupon God declares he will not receive any ſuch polluted Worſhip at their Hands, (compare *Ezek.* xx. 39.) nor ſuffer his Name to be any longer prophaned by ſuch Hypocrites, but will conſume them by a ſudden and general Deſtruction; or will deliver them up to Impenitence and utter Apoſtaſy.

I will give Pharaoh-Hophra King of Egypt into the Hand of his Enemies, and of them that ſeek his Life] *Pharaoh* was a common Name to all the Kings of *Egypt*. As the Predeceſſor of this King was called *Pharaoh-Necho*, by way of Diſtinction, 2 *Kings* xxiii. 29. So this King was called *Pharaoh-Hophra*, or *Apries*, as *Herodotus* calls him: He engaged in a Battle with *Amaſis*, by whom he was overcome and ſtrangled: See Archbiſhop's *Annals*, *ad A. M.* 3435.

CHAP. XLV.

Ver. 1. THE word that Jeremiah the prophet ſpake unto Baruch the ſon of Neriah, when he had written theſe words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, ſaying, 2 Thus ſaith the Lord the God of Iſrael unto thee, O Baruch. 3 Thou didſt ſay, Wo is me now, for the Lord hath added grief to my ſorrow, I fainted in my ſighing, and I find no reſt. 4 Thus ſhalt thou ſay unto him, The Lord ſaith thus, Behold, *that* which I have built, will I break down, and that which I have planted, I will pluck up, even this whole land. 5 And ſeekeſt thou great things for thyſelf? ſeek *them* not: for behold, I will bring evil upon all fleſh, ſaith the Lord: but thy life will I give unto thee for a prey in all places whither thou goeſt.

This Prophecy was occaſioned by the Danger *Baruch* had incurred, by copying out a Collection of all *Jeremiah*'s Prophecies by his Direction: See Ch. xxxvi. 4, 26. The Deſign of it is, to comfort *Baruch* againſt the Apprehenſion, his Fears ſuggeſted to him, by letting him know, that in theſe general Calamities which ſhould involve his own Nation, together with the neighbouring Countries, God would take him into his eſpecial Protection. The *Septuagint*, according to the *Vatican* Copy, place this Prophecy at the
Concluſion of the Book, immediately before the
ſecond Chapter.

The Lord hath added Grief to my Sorrow] The
row which I felt for the Threatenings deno
againſt my Country and Religion, are increaſed by
own Troubles, being ſought after by the King's C
mand, in order to be put to Death: See Ch.
26.

That which I have built, will I break down,
The Land and People which have ſo long
under the peculiar Care of my Providence, I
ſolve now to give up to utter Deſtruction: Com
xxxi. 28.

And ſeekeſt thou great Things for thyſelf? ſeek
not] Doſt thou aſpire to Honour and Dignity
Time of common Calamity? Compare 2 *Kings* v.

CHAP. XLVI.

Two Prophecies againſt Egypt; *the firſt was*
filled immediately after the Publication;
other foretelling the entire Conqueſt of
by Nebuchadnezzar, *ſix and thirty Years*
wards.

Ver. 1. THE word of the Lord, which
to Jeremiah the prophet againſt
Gentiles, 2 Againſt Egypt, againſt the
of Pharaoh-necho king of Egypt, which
by the river Euphrates in Carchemiſh,
Nebuchadrezzar king of Babylon ſmote in
fourth year of Jehoiakim the ſon of Joſiah
of Judah. 3 Order ye the buckler and
and draw near to battel. 4 Harneſs the
and get up ye horſemen, and ſtand forth
your helmets, furbiſh the ſpears, *and* put on
brigandines. 5 Wherefore have I ſeen
diſmayed, *and* turned away back? and
mighty ones are beaten down, and are fled
and look not back: *for* fear *was* round
ſaith the Lord. 6 Let not the ſwift flee
nor the mighty man eſcape; they ſhall
and fall toward the north by the river
7 Who *is* this *that* cometh up as a flood,
waters are moved as the rivers? 8 Egypt
up like a flood, and *his* waters are moved
the rivers, and he ſaith, I will go up,
cover the earth, I will deſtroy the city, and
inhabitants thereof. 9 Come up ye horſes,
rage ye chariots, and let the mighty men
forth, the Ethiopians, and the Libyans
handle the ſhield, and the Lydians that
and bend the bow. 10 For this *is* the day
the Lord God of hoſts, a day of vengeance,
he may avenge him of his adverſaries: and
ſword ſhall devour, and it ſhall be ſatiate,
made drunk with their blood: for the Lord
of hoſts hath a ſacrifice in the north
by the river Euphrates. 11 Go up into
and take balm, O virgin, the daughter
Egypt: in vain ſhalt thou uſe many
for thou ſhalt not be cured. 12 The
have heard of thy ſhame, and thy cry
filled the land: for the mighty man hath
againſt the mighty, *and* they are fallen both
gether. 13 The word that the Lord ſpake
Jeremiah the prophet, how
king of Babylon ſhould come *and* ſmite
land of Egypt. 14 Declare ye in Egypt,
publiſh in Migdol, and publiſh in Noph,
in Tahpanhes: ſay ye, Stand faſt, and
thee; for the ſword ſhall devour round

15 Why are thy valiant *men* ſwept away?
ſtood not, becauſe the Lord did drive them.
He made many to fall, yea, one fell upon
ther, and they ſaid, Ariſe, and let us go
n to our own people, and to the land of
nativity, from the oppreſſing ſword. 17
hey did cry there, Pharaoh king of Egypt
ut a noiſe, he hath paſſed the time appointed.
As I live, ſaith the king, whoſe name *is* the
d of hoſts, Surely as Tabor *is* among the
ountains, and as Carmel by the ſea, *ſo* ſhall he
me. 19 Oh thou daughter dwelling in Egypt,
niſh thyſelf to go into captivity: for Noph
ll be waſte and deſolate without an inhabitant.
Egypt *is like* a very fair heifer, *but* deſtruc-
n cometh: it cometh out of the north. 21
lſo her hired men *are* in the midſt of her, like
d bullocks, for they alſo are turned back,
are fled away together; they did not ſtand,
auſe the day of their calamity was come upon
m, *and* the time of their viſitation. 22 The
ice thereof ſhall go like a ſerpent, for they
ll march with an army, and come againſt her
h axes, as hewers of wood. 23 They ſhall
down her foreſt, ſaith the Lord, though it
not be ſearched, becauſe they are more than
graſhoppers, and *are* innumerable. 24 The
ghter of Egypt ſhall be confounded, ſhe
ll be delivered into the hand of the people of
north. 25 The Lord of hoſts, the God of
el ſaith, Behold, I will puniſh the multitude
No, and Pharaoh, and Egypt, with their
s, and their kings, even Pharaoh, and *all*
m that truſt in him. 26 And I will deliver
m into the hands of thoſe that ſeek their
s, and into the hand of Nebuchadrezzar king
abylon, and into the hand of his ſervants:
afterwards it ſhall be inhabited, as in the
s of old, ſaith the Lord. 27 But fear not
, O my ſervant Jacob, and be not diſmayed,
ſrael; for behold, I will ſave thee from afar
, and thy ſeed from the land of their capti-
y, and Jacob ſhall return, and be in reſt and
eaſe, and none ſhall make *him* afraid. 28
thou not, O Jacob my ſervant, ſaith the
rd, for I *am* with thee, for I will make a full
of all the nations whither I have driven thee,
I will not make a full end of thee, but cor-
t thee in meaſure, yet will I not leave thee
lly unpuniſhed.

The Word of the Lord which came to Jeremiah the phet againſt the Gentiles] The Title belongs to and the five following Chapters: And refers to general Denunciation of God's Judgments upon Countries round about *Judea* contained in the xxvth pter of this Prophecy, from the 13th Verſe to the of the Chapter. For which Reaſon, in the *Va-* and *Alexandrian* Copies of the *Septuagint*, theſe Chapters follow immediately after Ch. xxv. 13. re expreſs Mention is made of the Book which *miah* had propheſied againſt the Nations: Which k is contained in this and the following Chapters this Prophecy.

gainſt the Army of Pharaoh-Necho King of Egypt, was by the River Euphrates in Carchemoſh] This the ſecond Battle which the King of *Babylon* (called King of *Aſſyria*, 2 Kings xxiii. 29.) fought with *raoh-Necho* near this City. In the former of thoſe ditions was *Joſiah* killed: See 2 *Chron.* xxxv. 20.

Which Nebuchadnezzar ſmote in the fourth Year of kim King of Judah] This is co-incident with the firſt Year of *Nebuchadnezzar*'s Reign, according to the Scripture Account, which begins his Reign two Years before his Father's Death: See the Note on Ch. xxv. 1. For *Nebuchadnezzar* went upon this Expedition by his Father's Command: And upon his Victory, *Jehoiakim*, who had been made King of *Judea* by *Pharaoh Necho*, 2 Kings xxiii. 34. became tributary to *Nebuchadnezzar*: See 2 *Kings* xxiv. 1, 7.

Who is this that cometh up as a Flood, &c.] In order to raiſe an Expectation of ſome mighty Enterprize, the Prophet deſcribes by way of Viſion, the March of the *Egyptian* Army, coming on like a Flood, and carrying all before it: Which Expreſſions always allude to the Overflowing of the River *Nile*. Compare likewiſe Ch. xlvii. 2. *Iſa.* viii. 7, 8. *Dan.* xi. 26. *Amos* viii. 8.

Let the mighty Men come forth, the Ethiopians, the Libyans — and the Lydians, that handle and bend the Bow] Theſe Names in *Hebrew* are *Cuſh*, *Phut*, and *Lud*, who were the *Egyptians* Allies, and are mentioned together as ſuch, *Ezek.* xxx. 5. which makes it probable that they are all *Africans*. *Cuſh*, tho' it often ſignifies *Arabia*. But *Phut* and *Lubim* are ſpoken of as a diſtinct People, *Nah.* iii. 9. *Phut* may probably ſignify *Mauritania*, and *Lud*, or *Ludim*, the People of *Meroe*. Theſe were famous for the Uſe of the Bow, as it is expreſſed both here and *Iſa.* lxvi. 19.

The Word of the Lord — how Nebuchadnezzar ſhould come to ſmite the Land of Egypt] Compare Ch. xliii. 10. This is a diſtinct Prophecy from the former, as was obſerved in the Argument to that Chapter. The ſame Deſtruction of *Egypt* is at large foretold and deſcribed by *Ezekiel*, Ch. xxix, xxx, xxxi, xxxii.

Surely as Tabor is among the Mountains, and as Carmel by the Sea, ſo ſhall he come] Some think the Expreſſion compares *Nebuchadnezzar*, a lofty and aſpiring Conqueror, to *Tabor* and *Carmel*, two of the higheſt Mountains in *Judea*. Others underſtand it thus; He will as ſurely come as that Part of *Judea* which is joined to *Tabor* is incloſed with Mountains; and as *Carmel* is encompaſſed with the Sea: See 1 *Kings* xviii. 42, 43. Or, laſtly, the Verſe may be expounded thus; Tho' *Egypt* were as inacceſſible as Mount *Tabor*, and begirt with the Sea like *Carmel*, yet the Enemy ſhould come upon her, and make an entire Conqueſt of her.

Egypt is like a very fair Heifer] In the foregoing Verſe, the Prophet compared *Egypt* to a delicate young Woman: Here he reſembles her to a fat and well-favoured Heifer: Compare Ch. l. 11. In which Compariſon, as *Grotius* not improbably conjectures, there is an Alluſion to their God *Apis*, who was a Bull remarkable for his Beauty, and the fine Spots or Marks he had about him.

I will puniſh the Multitude of No] The *Hebrew* reads *Ammon Minnô*, which may be literally rendered *Ammon of No*. The ſame Place is expreſſed in *Ezekiel* by *Hamon No*, Ch. xxx. 15. as in *Nahum* it is called *No Amon*, Ch. iii. 8. The Name is generally thought to be derived from *Jupiter Hammon*, whoſe Temple was there; and is ſuppoſed to be the ſame City which is called *Thebes* by the Heathen Writers, famous for its hundred Gates in *Homer*'s Time. It is rendered Διόσπογις by the *Septuagint*, which is the *Greek* Name for *Thebes*. Which City was famous for the Worſhip of *Jupiter Hammon*, as appears by a Paſſage in *Plato*'s *Phædrus*. See Dr. *Cudworth*'s *Intellectual Syſtem*, P. 339. *Plutarch* informs us, that *Hammon* in the *Egyptian* Language, ſignifies the ſame with Ζεὺς or *Jupiter*. The *vulgar Latin* interprets it *Alexandria*; but that was a City of a later Date, and a Place of no Note in the Times the Prophets ſpeak of.

But fear not thou, O my Servant Jacob, &c.] See Ch. xxx. 10, 11. from whence theſe two Verſes are taken, containing a comfortable Promiſe to the *Jews*, that God will not make an utter Deſtruction of them, as he hath done of ſeveral other Nations, againſt whom the Prophets have denounced his Judgments: But will ſtill preſerve a Remnant of them, to whom he will perform the Promiſe made to their Fathers.

CHAP. XLVII.

The Deſtruction of the Philiſtines *foretold.*

Ver. 1. THE word of the Lord that came to Jeremiah the prophet againſt the Philiſtines, before that Pharaoh ſmote Gaza. 2 Thus ſaith the Lord, Behold, waters riſe up out of the north, and ſhall be an over-flowing flood, and ſhall over-flow the land, and all that is therein, the city, and them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howl. 3 At the noiſe of the ſtamping of the hoofs of his ſtrong *horſes*, at the ruſhing of his chariots, *and at* the rumbling of his wheels, the fathers ſhall not look back to *their* children for feebleneſs of hands: 4 Becauſe of the day that cometh to ſpoil all the Philiſtines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the Lord will ſpoil the Philiſtines, the remnant of the country of Caphtor. 5 Baldneſs is come upon Gaza, Aſhkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyſelf? 6 O thou ſword of the Lord, how long *will it be* ere thou be quiet? put up thyſelf into thy ſcabbard, reſt and be ſtill. 7 How can it be quiet, ſeeing the Lord hath given it a charge againſt Aſhkelon, and againſt the ſea-ſhore? there hath he appointed it.

Before that Pharaoh ſmote Gaza]. When the *Philiſtines* Country was in ſeeming Quiet and Security. The Deſtruction of *Gaza* might probably happen after *Pharaoh*'s Victories at *Megiddo* and *Charchemiſh*, when *Judea* became tributary to him: See 2 *Chron.* xxxv. 20. xxxvi. 3. but it is not certain, that the ſame Event was foretold by other Prophets.

To cut off from Tyrus and Zidon every Helper that remaineth] The Siege of *Tyre* by *Nebuchadnezzar*, was an Action famous in the Hiſtories of that Age, which laſted thirteen Years: See *Ezek.* xxvii. xxviii. *Zidon* was Partaker of the ſame Fate as *Tyre*, both in Proſperity and Adverſity. See *Iſa.* xxiii. 2, 4. And her Deſtruction is joined with that of *Tyre* by *Ezek.* Ch. xxviii.

The Remnant of the Country of Caphtor] Or, *the Iſle of Caphtor:* See Ver. 7. and *Iſa.* xx. 6. called *the Remnant of the Philiſtines*, Amos i. 8. and *the Remnant of the Sea-coaſt*, Ezek. xxv. 16. The Expreſſion denotes, either a Colony tranſplanted from *Caphtor*, or elſe that ſmall Remainder of the *Philiſtines*, after they had been in a Manner all deſtroyed in former Times, according to the Judgments denounced againſt them by *Amos*, Ch. i. 8. and *Iſaiah*, Ch. xiv. 19, &c. and we may perhaps add thoſe in *Zephaniah*, Ch. ii. 5, &c. Compare Ch. xxv. 20. *Caphtor*, or the *Caphtorim*, were the antient Inhabitants of *Paleſtine:* See *Deut.* ii. 23. The *Caphtorim* and *Caſlubim* were two neighbouring Nations, and nearly related to each other, being both deſcended from *Miſraim* the Father of the *Egyptians:* See *Gen.* x. 13, 14. which may be the Reaſon, why *Moſes* there derives the Pedigree of the *Philiſtines* from the latter of theſe two. The Antients generally ſuppoſe *Caphtor* to be the ſame with *Cappadocia.* Theſe two Nations might go out of *Egypt* their native Soil, and ſettle themſelves in *Cappadocia*, where they paſſed under the general Name of *Caphtorim*, and afterward return back toward their own native Country, and ſettle in *Paleſtine.* See *Amos* ix. 7. But others think it more probable, that *Caphtor* is the ſame with *Crete*, which we know is an Iſland properly ſo called. The chief Ground of this Opinion is, that the *Cherethims*, or *Cherethites*, are the ſame with the *Philiſtines*, as appears from *Ezek.* xxv. 16. *Zeph.* ii. 5. 1 *Sam.* xxx. 14. compared with Ver. 16. Now the *Cherethims* are gene
rally ſuppoſed to be the *Cretans*, and the Sound of t
Word confirms the Conjecture: See *Vitringa*'s Co
mentary on *Iſa.* xiv. 29.

CHAP. XLVIII.

Prophecies againſt Moab, Amon, Edom, *a*
the neighbouring Countries.

Ver. 1. AGainſt Moab thus ſaith the Lord
hoſts, the God of Iſrael, Wo un
Nebo, for it is ſpoiled: Kiriathaim is confoun
ed *and* taken, Miſgab is confounded and di
mayed. 2 *There ſhall be* no more praiſe
Moab: in Heſhbon they have deviſed e
againſt it; come and let us cut it off from *bei*
a nation; alſo thou ſhalt be cut down, O Ma
men, the ſword ſhall purſue thee. 3 A voi
of crying *ſhall be* from Horonaim, ſpoiling a
great deſtruction. 4 Moab is deſtroyed, h
little ones have cauſed a cry to be heard. 5 F
in the going up of Luhith, continual weepi
ſhall go up; for in the going down of Ho
naim the enemies have heard a cry of deſtru
tion. 6 Flee, ſave your lives, and be like t
heath in the wilderneſs. 7 For becauſe th
haſt truſted in thy works, and in thy treaſur
thou ſhalt alſo be taken, and Chemoſh ſhall
forth into captivity *with* his prieſts, and h
princes together. 8 And the ſpoiler ſhall co
upon every city, and no city ſhall eſcape: t
valley alſo ſhall periſh, and the plain ſhall
deſtroyed, as the Lord hath ſpoken. 9 Gi
wings unto Moab, that it may flee and g
away: for the cities thereof ſhall be deſola
without any to dwell therein. 10 Curſed *be*
that doeth the work of the Lord deceitfully, a
curſed *be* he that keepeth back his ſword fro
blood. 11 Moab hath been at eaſe from h
youth, and he hath ſetled on his lees, and ha
not been emptied from veſſel to veſſel, neith
hath he gone into captivity: therefore his ta
remained in him, and his ſcent is not chang
12 Therefore behold, the days come, ſaith t
Lord, that I will ſend unto him wanderers th
ſhall cauſe him to wander, and ſhall empty
veſſels, and break their bottles. 13 And Mo
ſhall be aſhamed of Chemoſh, as the houſe
Iſrael was aſhamed of Beth-el their confiden
14 How ſay ye, We *are* mighty and ſtro
men for the war? 15 Moab is ſpoiled, and go
gone up *out of* her cities, and his choſen you
men are gone down to the ſlaughter, ſaith t
King, whoſe name *is* the Lord of hoſts.
The calamity of Moab *is* near to come, and
affliction haſteth faſt. 17 All ye that are ab
him bemoan him, and all ye that know
name, ſay, How is the ſtrong ſtaff broken, *a*
the beautiful rod! 18 Thou daughter that d
inhabit Dibon, come down from *thy* glory, and
in thirſt; for the ſpoiler of Moab ſhall come up
thee, *and* he ſhall deſtroy thy ſtrong holds.
O inhabitant of Aroer, ſtand by the way a
eſpy, aſk him that fleeth, and her that eſcape
and ſay, What is done? 20 Moab is confou
ed, for it is broken down: howl and cry,
ye it in Arnon, that Moab is ſpoiled, 21 A
judgment is come upon the plain country; up
Holon, and upon Jahazah, and upon Mephaa
22 And upon Dibon, and upon Nebo, and up

Be

Beth-diblathaim, 23 And upon Kiriathaim, and
upon Beth-gamul, and upon Beth-meon, 24
And upon Kerioth, and upon Bozrah, and upon
all the cities of the land of Moab, far or near.
25 The horn of Moab is cut off, and his arm is
broken, ſaith the Lord. 26 Make ye him
drunken: for he magnified *himſelf* againſt the
Lord: Moab alſo ſhall wallow in his vomit, and
he alſo ſhall be in deriſion. 27 For was not
Iſrael a deriſion unto thee? was he found among
thieves? for ſince thou ſpakeſt of him, thou
ſkippedſt for joy. 28 O ye that dwell in Moab,
leave the cities and dwell in the rock, and be
like the dove *that* maketh her neſt in the ſides of
the holes mouth. 29 We have heard the pride
of Moab (he is exceeding proud) his loftineſs
and his arrogancy, and his pride, and the
haughtineſs of his heart: 30 I know his wrath,
ſaith the Lord, but *it ſhall* not *be* ſo, his lies
ſhall not ſo effect *it*. 31 Therefore will I
howl for Moab, and I will cry out for all Moab,
ine heart ſhall mourn for the men of Kir-heres.
2 O vine of Sibmah, I will weep for thee,
ith the weeping of Jazer; thy plants are gone
ver the ſea, they reach *even* to the ſea of Jazer,
he ſpoiler is fallen upon thy ſummer-fruits, and
pon thy vintage. 33 And joy and gladneſs
s taken from the plentiful field, and from the
nd of Moab, and I have cauſed wine to fail
om the wine-preſſes, none ſhall tread with
houting, *their* ſhouting *ſhall be* no ſhouting.
4 From the cry of Heſhbon *even* unto Elealeh,
d *even* unto Jahaz have they uttered their
oice, from Zoar *even* unto Horonaim, *as* an
eifer of three years old: for the waters alſo of
imrim ſhall be deſolate. 35 Moreover I will
auſe to ceaſe in Moab, ſaith the Lord, him
at offereth in the high places, and him that
urneth incenſe to his gods. 36 Therefore
ine heart ſhall ſound for Moab like pipes, and
ine heart ſhall ſound like pipes for the men of
ir-heres: becauſe the riches *that* he hath gotten
periſhed. 37 For every head *ſhall be* bald,
d every beard clipt, upon all the hands *ſhall*
cuttings, and upon the loins ſackcloth. 38
here ſhall be lamentation generally upon all the
ouſe-tops of Moab, and in the ſtreets thereof:
r I have broken Moab like a veſſel, wherein *is*
pleaſure, ſaith the Lord. 39 They ſhall
owl, *ſaying*, How is it broken down? how
ath Moab turned the back with ſhame? ſo
hall Moab be a deriſion and a diſmaying to all
em about him. 40 For thus ſaith the Lord,
ehold, he ſhall fly as an eagle, and ſhall
pread his wings over Moab. 41 Kerioth is
aken, and the ſtrong holds are ſurprized, and
e mighty mens hearts in Moab at that day
hall be as the heart of a woman in her pangs.
2 And Moab ſhall be deſtroyed from *being* a
eople, becauſe he hath magnified *himſelf* againſt
he Lord. 43 Fear, and the pit, and the ſnare
all be upon thee, O inhabitant of Moab, ſaith
e Lord. 44 He that fleeth from the fear,
all fall into the pit, and he that getteth up out
f the pit, ſhall be taken in the ſnare: for I will
ing upon it, *even* upon Moab, the year of
eir viſitation, ſaith the Lord. 45 They that
d, ſtood under the ſhadow of Heſhbon, be-
uſe of the force: but a fire ſhall come forth
t of Heſhbon, and a flame from the midſt of
Sihon, and ſhall devour the corner of Moab,
and the crown of the head of the tumultuous
ones. 46 Wo be unto thee, O Moab, the peo-
ple of Chemoſh periſheth: for thy ſons are
taken captives, and thy daughters captives. 47
Yet will I bring again the captivity of Moab in
the latter days, ſaith the Lord. Thus far *is* the
judgment of Moab.

Theſe Prophecies ſeem to have been fulfilled, during the long Siege of *Tyre*, mentioned in the foregoing Chapter: Compare *Ezek.* xxv. 8, *&c.* See Archbiſhop *Uſher*'s Annals of the *Old Teſtament*, *ad A. M.* 3419. and *Joſephus*'s *Antiquities*, L. x. C. 11. who places theſe Events five Years after the Deſtruction of *Jeruſalem.* The Prophet *Jeremiah*, in his Prophecy againſt *Moab*, borrows ſeveral Expreſſions out of *Iſaiah*'s Prophecy againſt the ſame People, tho' that was fulfilled ſeveral Years before.

Woe unto Nebo, for it is ſpoiled, Kiriathaim is confounded] Two Cities of *Moab*: See *Iſa.* xv. 2. *Numb.* xxxii. 37. xxxiii. 47. The latter of theſe was given to the *Reubenites*, as appears by *Joſh.* xiii. 10. but the *Moabites* afterwards recovered the Poſſeſſion of it, as they did *Dibon*, *Sibma*, and other Places: Compare thoſe Texts in *Numbers* and *Joſhua*, and *Iſa.* xv. 2. xvi. 8, 9. and the 21ſt and following Verſes of this Chapter.

In Heſhbon they have deviſed Evil againſt it, &c.] *Heſhbon* was the Capital City of the *Moabites*: See *Numb.* xxi. 26. When the *Chaldeans* made themſelves Maſters of *Heſhbon*, a Place of that Importance, they conſulted how to carry on their Conqueſts over the reſt of the Country. The Word *Heſhbon* ſignifies in *Chaldee*, a *Device*, or Conſultation: So the Prophet here alludes to the Name of the City. See the like Alluſions, Ch. l. 21. *Mic.* i. 10, 14, 25.

Her little ones have cauſed their Cry to be heard] Both ſmall and great were involved in this Calamity. But the Word *Tſeir*, ſignifies great as well as little: And ſo the *Chaldee Paraphraſt* renders it here, *Lords.* Which Senſe of the Words is at large aſſerted and proved by our learned Dr. *Pocock*, in his *Miſcellaneous Notes upon Porta Moſis*, P. 19, *&c.*

And Chemoſh ſhall go into Captivity] The Idol of the *Moabites*, Numb. xxi. 29.

Curſed be he that doth the Work of the Lord deceitfully] God executes his Judgments upon Sinners, by the Miniſtry of Men, and thoſe often-times as great Sinners as thoſe that ſuffer by them. He had declared by *Jeremiah* his Purpoſe of making the *Chaldeans* his Inſtruments in puniſhing the *Jews*, and the neighbouring Countries; ſee Ch. xxv. 9. Their Succeſs anſwered the Prediction, and *Nebuchadnezzar* ſeems to have looked upon *Jeremiah* as a Prophet, and had a particular Regard to his Character: See Ch. xxxix. 11. Being thus aſſured that he had a Commiſſion from God, he might confidently proceed in his Conqueſts, and it would have been a Fault to have ſhewn Mercy to thoſe whom he had good Reaſon to believe, that God had marked out for Deſtruction. Such an unſeaſonable Act of Mercy is highly blamed in *Saul*, 1 Sam. xv. 11. and in *Ahab*, 1 Kings xx. 42. God's Judgments are often denounced in Form of Imprecation: See *Deut.* xxvii. 15, *&c.* *Judg.* v. 23. *Gal.* i. 8. 1 *Cor.* xvi. 22. 2 *Tim.* iv. 16.

Moab has been at Eaſe from his Youth] He hath never felt any Calamity, ſince that Judgment foretold by *Iſaiah*, and inflicted by *Salmaneſer*. So that there were forty Years between that Captivity and this here ſpoken of: See Archbiſhop *Uſher*'s *Annals*, *ad A. M.* 3280. and 3419.

And he hath ſetled on his Lees] He hath flouriſhed in Peace, and grown rich, as Wine that feeds on its Lees: Compare *Zech.* i. 12. When the *Jews* during that Time have ſuffered ſeveral Captivities.

Therefore his Taſte remained in him, and his Scent is not changed] As generous Wines retain their Strength as long as they continue on the Lees; ſo he retains his wonted Pride and Luxury, and doth not depart from any of thoſe Vices, which a long Proſperity has occaſioned: See *Iſa.* xvi. 6.

I will ſend unto him Wanderers, &c.] The *Chaldean* Soldiers that came out of a foreign Country: Theſe ſhall make a Prey of him, and ſhall carry off as much of his Wealth as they can, and ſpoil the reſt: Compare Ch. xiii. 14.

Come down from thy Glory, and ſit in Thirſt] Submit to a mean Condition, wherein thou ſhalt feel the Want of all Conveniencies of Life. The *Hebrew* Language expreſſes a barren Land, which yields no Food or Suſtenance, by a thirſty Ground. See *Pſ.* lxiii. 2. *Iſa.* xxxv. 7. *Ezek.* xix. 13.

O Inhabitant of Aroer, ſtand by the Way, and eſpy, &c.] A Town in the Borders of *Moab:* See *Deut.* ii. 36. The Prophet deſcribes the Concern and Fear that was upon them, which made them hearken to every little Report that was ſtirring.

And upon Bozra] The ſame Town that is called *Bezer*, Deut. iv. 43. *Joſh.* xxi. 36. A different Place from *Bozra* which belonged to the Land of *Edom*, Ch. xlix. 13.

The Horn of Moab is cut off, and his Arm broken] Strength is often expreſſed by the Horn, wherein the Strength of Bulls, and ſuch like Creatures conſiſts, and by the Arm wherein human Strength doth chiefly diſcover itſelf.

Make ye him drunken, &c.] God's Judgments are repreſented under this Metaphor.

Moab alſo ſhall wallow in his Vomit, and ſhall be in Deriſion] The Judgments which God ſends upon him, ſhall expoſe him to the Scorn of his Enemies: Juſt as a drunken Man is the Object of Mens Laughter and Deriſion. Compare *Hab.* ii. 16.

Was he found among Thieves? For ſince thou ſpakeſt of him thou ſkippeſt for Joy] Tho' the Sins of *Iſrael* were great in the Sight of God, yet he had done no Injury to the *Moabites*; ſo there was no Reaſon they ſhould uſe him with the ſame Deſpite and Contempt, as if he had been a common Thief taken in the very Fact, whom every one thinks they had a Right to abuſe: Compare Ch. ii. 26. The latter Part of the Verſe may be thus rendered, *For the Words thou haſt ſpoken againſt him, thou ſhalt be carried captive.* This Interpretation of the Words, the *vulgar Latin* follows, and the Verb *Thithnoded* may be very well rendered to this Senſe.

I know his Wrath — but it ſhall not be ſo, his Lies ſhall not ſo effect it] Or, *his Strength ſhall not avail* anſwerably to his Wrath; his Power ſhall not be anſwerable to his Malice. The latter Part of the Sentence may be thus rendered; *But it is not right, his Liars do not that which is right.* The Word *Baddim*, ſometimes ſignifies thoſe that pretend to the Art of Divination, or foretelling what is to come. See Ch. l. 36. If we take the Word in this Senſe, the Meaning of the Sentence is, That altho' the Soothſayers and Magicians, upon whoſe Skill *Moab* relies, promiſe him good Succeſs, and thereby encourage his Pride and Arrogance; yet in the Event it will appear, that there was nothing of Truth in what they ſaid.

O Vine of Sibma, I will bewail thee with the weeping of Jazer] The Expreſſions denote the Deſtruction of the fruitful Vineyards of *Sibma*. The Loſs of which the neighbouring Places of *Jazer* would have Reaſon to lament: Compare *Iſa.* xvi. 9.

Thy Plants are gone over the Sea: They reach even to the Sea of Jazer] The Words, purſuing the Metaphor of a Vineyard, imply, that the principal Inhabitants (compare *Nah.* ii. 2.) are carried away or forced to fly their Country, and paſs over the Sea, that is, the River of *Jazer*; a Stream that runs into the River *Arnon*, the Border of *Moab*, Numb. xxi. 13. All Lakes and Rivers are called Seas in the *Hebrew* Language.

As an Heifer of three Years old] Dr. *Lightfoot* in his *Chorographical Enquiries* before his *Horæ Hebraicæ* upon St. *John*, Ch. iii. N. 8. propoſes another Rendering of theſe Words *Eglah Sheliſhiah*, and interprets the Sentence thus, *From Zoar unto Horonaim even to the third Eglah.* He ſuppoſes that ſeveral Places migh be called by the Name of *Eglah*, particularly there one of them mentioned *Ezek.* xlvii. 10. and this in th Text might be called the *third Eglah*, by way of Diſtinction.

Therefore my Heart ſhall ſound for Moab like Pipes, &c.] My Bowels are moved within me, I groan inwardly for Trouble and Anguiſh: Compare Ch. iv. 19 *Lam.* i. 20. *Job* xxx. 27. *Iſa.* xvi. 11. The Muſick o Pipes was uſed at Funerals. See Sir *Norton Knatchbull*'s Notes on *Matt.* ix. 23.

They that fled ſtood under the Shadow of Heſhbon becauſ of the Force] They that fled for fear of the Enemy' Forces, thought to find a Shelter and Safeguard i *Heſhbon*, a ſtrong fenced City; ſee Ver. 2. But th *Hebrew Miccoah, becauſe of the Force,* may be ren dered *for want of Force or Strength:* Compare Ch. x 14. And ſo the Prepoſition *Min* is tranſlated by our Interpreters, *Lam.* iv. 9. and *Pſ.* cx. 24. according to th old Tranſlation. And *Mic.* iii. 6. where we read i the *Hebrew*, *Thereforc Night ſhall be unto you as a Viſion*, or, *becauſe of a Viſion.* Which our Tranſlator rightly render, *That ye ſhall not have a Viſion.*

But a Fire ſhall come out of Heſhbon, a Flame fro the Midſt of Sihon] That is, of the City of *Sihon* meaning *Heſhbon:* See *Numb.* xxi. 28. When the Enemies once poſſeſſed themſelves of *Heſhbon*, the principal City of *Moab*, they quickly ſpread like Fire ove the reſt of the Country. So that the Prophet fitly applies to the preſent Caſe the Words of an antien Poem, or *Epinikion*, made upon *Sihon*'s Conqueſ over *Moab*, and recited by *Moſes*, Numb. xxi. 27 28, *&c.*

And ſhall devour the Corner of Moab, and the Crow of the Head of the Tumultuous ones] By the *Corne* may be meant the Borders, or extreme Parts of th Country. So the *Hebrew* Word ſignifies, *Num* xxxiv. 3. *Nehem.* ix. 22. or it may mean the *Nobility* who are the Stay and Support to the Government ex preſſed likewiſe by the *Crown of the Head* in the fo lowing Sentence: Or elſe both Expreſſions may allud to the Cuſtom practiſed in thoſe Countries of pollin or cutting round the Corners, or Fore-part of the Hair. By the *Tumultuous* are meant thoſe that throug Pride, indulge in their State and Plenty, and inſu over their Inferiors.

Yet will I bring again the Captivity of Moab in the latter Days] The *Moabites* were afterwards reſtored to the Country, as appears from *Joſephus Antiq.* L. xiii. C. 17 But theſe and ſuch like Promiſes of Mercy after Judgment, are chiefly to be underſtood of the Converſio of the *Gentiles* under the Goſpel, called the *Latt Days* in the Prophets: Compare Ch. xii. 15, 16, 17 xlix. 6, 39. *Iſa.* xviii. 7. xix. 38, *&c.* xxiii. 18. Th Converſion of Idolaters is expreſſed by *returning fr their Captivity*, Ezek. xvi. 53.

CHAP. XLIX.

Prophecies againſt ſeveral of thoſe Nations, again which Jeremiah *had a general Commiſſion to de clare Judgments, Ch.* xxv. 3.

Ver. 1. CONcerning the Ammonites, thus ſait the Lord, Hath Iſrael no ſons? ha he no heir? why then doth their king inher Gad, and his people dwell in his cities? Therefore behold, the days come, ſaith th Lord, that I will cauſe an alarm of war to b heard in Rabbah of the Ammonites, and it ſha be a deſolate heap, and her daughters ſhall b burnt with fire: then ſhall Iſrael be heir un them that were his heirs, ſaith the Lord. Howl, O Heſhbon, for Ai is ſpoiled: cry y daughters of Rabbah, gird ye with ſackcloth lament and run to and fro by the hedges, f their king ſhall go into captivity, *and* his prie and his princes together. 4 Wherefore glori tho

thou in the valleys, thy flowing valley, O back-
ſliding daughter? that truſted in her treaſures,
ſaying, who ſhall come unto me? 5 Behold, I
will bring a fear upon thee, ſaith the Lord God
of hoſts, from all thoſe that be about thee, and
ye ſhall be driven out every man right forth,
and none ſhall gather up him that wandreth. 6
And afterward I will bring again the captivity
of the children of Ammon, ſaith the Lord. 7
Concerning Edom, thus ſaith the Lord of hoſts,
Is wiſdom no more in Teman? is counſel pe-
riſhed from the prudent? is their wiſdom va-
niſhed? 8 Flee ye, turn back, dwell deep, O
inhabitants of Dedan, for I will bring the cala-
mity of Eſau upon him, the time *that* I will vi-
ſit him. 9 If grape-gatherers come to thee,
would they not leave *ſome* gleaning-grapes? if
thieves by night, they will deſtroy till they have
enough. 10 But I have made Eſau bare, I
have uncovered his ſecret places, and he ſhall
not be able to hide himſelf: his ſeed is ſpoiled,
and his brethren and his neighbours, and he *is*
not. 11 Leave thy fatherleſs children, I will
preſerve *them* alive, and let thy widows truſt in
me. 12 For thus ſaith the Lord, Behold, they
whoſe judgment *was* not to drink of the cup,
have aſſuredly drunken, and *art* thou he *that*
ſhalt altogether go unpuniſhed? thou ſhalt not
go unpuniſhed, but thou ſhalt ſurely drink *of it*.
13 For I have ſworn by myſelf, ſaith the Lord,
that Bozrah ſhall become a deſolation, a re-
proach, a waſte, and a curſe, and all the cities
thereof ſhall be perpetual waſtes. 14 I have
heard a rumour from the Lord, and an ambaſſa-
dor is ſent unto the heathen, *ſaying*, Gather ye
together and come againſt her, and riſe up to
the battle. 15 For lo, I will make thee ſmall
among the heathen, *and* deſpiſed among men.
16 Thy terribleneſs hath deceived thee, *and* the
pride of thine heart, O thou that dwelleſt in the
clefts of the rock, that holdeſt the height of the
hill: though thou ſhouldeſt make thy neſt as
high as the eagle, I will bring thee down from
thence, ſaith the Lord. 17 Alſo Edom ſhall be
a deſolation: every one that goeth by it, ſhall
be aſtoniſhed, and ſhall hiſs at all the plagues
thereof. 18 As in the overthrow of Sodom
and Gomorrah, and the neighbour *cities* thereof,
ſaith the Lord: no man ſhall abide there, nei-
ther ſhall a ſon of man dwell in it. 19 Behold,
he ſhall come up like a lion from the ſwelling
of Jordan againſt the habitation of the ſtrong:
ut I will ſuddenly make him run away from
er, and who *is* a choſen *man that* I may appoint
ver her? for who *is* like me? and who will
ppoint me the time? and who *is* that ſhepherd
at will ſtand before me? 20 Therefore hear
e counſel of the Lord, that he hath taken
gainſt Edom, and his purpoſes that he hath
urpoſed againſt the inhabitants of Teman:
rely the leaſt of the flock ſhall draw them out;
rely he ſhall make their habitations deſolate
ith them. 21 The earth is moved at the
oiſe of their fall: at the cry, the noiſe thereof
s heard in the Red-ſea. 22 Behold, he ſhall
me up and fly as the eagle, and ſpread his
ngs over Bozrah: and at that day ſhall the
art of the mighty men of Edom be as the
art of a woman in her pangs. 23 Concern-
g Damaſcus. Hamath is confounded, and
Arpad: for they have heard evil-tidings, they
are faint-hearted, *there is* ſorrow on the ſea, it
cannot be quiet. 24 Damaſcus is waxed feeble,
and turneth herſelf to flee, and fear hath ſeized
on *her*: anguiſh and ſorrows have taken her
as a woman in travail. 25 How is the city of
praiſe not left, the city of my joy? 26 There-
fore her young men ſhall fall in her ſtreets, and
all the men of war ſhall be cut off in that day,
ſaith the Lord of hoſts. 27 And I will kindle
a fire in the wall of Damaſcus, and it ſhall con-
ſume the palaces of Ben-hadad. 28 Concerning
Kedar, and concerning the kingdoms of Hazor,
which Nebuchadrezzar king of Babylon ſhall
ſmite, thus ſaith the Lord, Ariſe ye, go up to
Kedar, and ſpoil the men of the eaſt. 29 Their
tents and their flocks ſhall they take away, they
ſhall take to themſelves their curtains and all
their veſſels, and their camels, and they ſhall
cry unto them, Fear is on every ſide. 30 Flee,
get you far off, dwell deep, O ye inhabitants of
Hazor, ſaith the Lord; for Nebuchadrezzar king
of Babylon hath taken counſel againſt you, and
hath conceived a purpoſe againſt you. 31 Ariſe,
get you up unto the wealthy nation that dwel-
leth without care, ſaith the Lord, which have
neither gates nor bars, *which* dwell alone. 32
And their camels ſhall be a booty, and the mul-
titude of their cattle a ſpoil, and I will ſcatter
into all winds them *that are* in the utmoſt cor-
ners, and I will bring their calamity from all
ſides thereof, ſaith the Lord. 33 And Hazor
ſhall be a dwelling for dragons, *and* a deſolation
for ever; there ſhall no man abide there, nor
any ſon of man dwell in it. 34 The word of
the Lord that came to Jeremiah the prophet a-
gainſt Elam, in the beginning of the reign of
Zedekiah king of Judah, ſaying, 35 Thus ſaith
the Lord of hoſts, Behold, I will break the bow
of Elam, the chief of their might. 36 And
upon Elam will I bring the four winds from the
four quarters of heaven, and will ſcatter them
towards all thoſe winds, and there ſhall be no
nation whither the out-caſts of Elam ſhall not
come. 37 For I will cauſe Elam to be diſmay-
ed before their enemies, and before them that
ſeek their life: and I will bring evil upon them,
even my fierce anger, ſaith the Lord, and I will
ſend the ſword after them, till I have conſumed
them. 38 And I will ſet my throne in Elam,
and will deſtroy from thence the king and the
princes, ſaith the Lord. 39 But it ſhall come to
paſs in the latter days, *that* I will bring again
the captivity of Elam, ſaith the Lord.

Hath Iſrael no Sons? — Why then doth their King inherit Gad?] The *Septuagint* reads *Gilead*, which agrees with the Words of *Amos* in his Prophecy againſt the *Ammonites*, Am. i. 13. But the Senſe is all one; for in *Amos* we are to underſtand that Part of *Gilead* which belonged to the Tribe of *Gad*. God ſorely afflicted thoſe Parts of the Kingdom of *Iſrael* that lay Eaſtward of *Jordan*, firſt by *Hazael*, 2 King. x. 33. afterward by *Tiglath-Pileſer*, Ch. xv. 29. and then deliver'd up the whole Kingdom to be carried Captive by *Salmaneſer*, Ch. xvii. after which Time it is probable the *Ammonites* took Occaſion to poſſeſs themſelves of *Gilead*, that lay near their Territories: But God's diſpoſſeſſing the *Iſraelites*, gave them no Right to invade their Inheritance: See *Zeph.* ii. 8. eſpecially when they had been ſo tender of the *Ammonites* Right, as not to invade their Poſſeſſion in their March toward the

Land of *Canaan:* See *Deut.* iv. 19. 2 *Chron.* xx. 10.

Her Daughters ſhall be burnt with Fire] That is, the leſſer Cities, which are reckoned as ſo many Daughters to the Mother City. To the ſame Senſe the *Daughters of Judah* are joined with *Sion*, as the Metropolis, *Pſ.* xlviii. 11. xcvii. 8. and ſee the following Verſe.

Then ſhall Iſrael be Heir to them that were his Heirs] The *Jews* made themſelves Maſters of the *Ammonites*, and the neighbouring Countries under the *Maccabees:* See *Macc.* v. 6, 7. Compare *Ezek.* xxv. 14.

The Words *Heir* and *Inheritance* in the *Hebrew*, ſignify any real and laſting Poſſeſſion: See *Pſ.* lxxxii. 8. The Expreſſion being taken from the uſual Manner of conveying Land among them, which was by Inheritance.

Howl O Heſhbon, for Ai is ſpoiled] When *Ai* (not that Place mentioned *Joſh.* viii. but) a City of the *Ammonites* is deſtroyed. Then it is Time for *Heſhbon*, the chief City of *Moab*, to lament her Danger; for her Turn comes next: See Ch. xlviii. 2.

Lament, and run to and fro by the Hedges] Try to hide yourſelves in the Thickets, and remove from one Place to another for fear of being diſcover'd: Or the Words may be expounded thus; Lament ye Inhabitants of the Leſſer Towns, and run to and fro in your Villages, as uncertain Reports ſhall prompt you to flee from your Enemies: So *Schindler* expounds the Word *Gederoth*, Pſ. lxxxix. 40. See Ch. iv. 29.

For their King ſhall go into Captivity] Or, *Melcom ſhall go into Captivity:* So the Word may likewiſe be render'd in the firſt Verſe. *Melcom* was the Idol of the *Ammonites:* See 2 *Kings* xxii. 13. The Idols always ſhared in the Proſperity or Calamities that befel their Worſhippers: Compare Ch. xlviii. 7.

Is Wiſdom no more in Teman?] The *Eaſtern* Part of the World (by which is chiefly meant *Arabia*, and the adjacent Countries: See *Iſa.* xi. 14.) was famous for the Study of Wiſdom or Philoſophy, as it was called in latter Times: See 1 *Kings* iv. 30. The *Edomites* put in their Claim to this Prerogative, as appears from the Text, and the parallel Place of *Obadiah*, Ver. 8. as alſo from the Book of *Job*, where *Eliphaz*, one of the Diſputants, is called the *Temanite*, as being deſcended from *Teman*, *Eſau*'s Grandſon, who gave Name to the City or Country of *Teman*, elſewhere mentioned: See *Amos* i. 12. *Obad.* Ver. 9. *Habak.* iii. 3. Unleſs we ſuppoſe it the ſame *Tema*, mentioned Ch. xxv. 23. *Iſa.* xxi. 14. which took its Name from *Tema*, *Iſhmael*'s Son, *Gen.* xxv. 15.

Flee, turn back, dwell deep, O Inhabitants of Dedan] The *Dedanites* were *Arabians*, of the Poſterity of *Dedan*, the Grandſon of *Abraham*, Gen. xxv. 3. They ſeem by this Place, to have been in latter Times ſubdued by the *Idumeans*, and incorporated with them: The Prophet exhorts them to flee, and turn their Backs from an Enemy they were not able to encounter; and hide themſelves in the deepeſt Caves and Dens they could find: Compare Ver. 10. and *Judg.* vi. 2.

For I have made Eſau bare, I have uncovered his ſecret Parts] Or *Treaſures*, as the Word ſignifies, *Iſa.* xlv. 3. I have taken from him every Thing that might be a Refuge and Defence to him in the Time of a general Calamity.

Leave thy fatherleſs Children, I will preſerve them alive, &c.] The *Chaldee* Paraphraſe underſtands this of the *Jews*, to whom the following Words do certainly belong, as if it contained God's Promiſe to take Care of their Families, under that diſtreſſed and forlorn State, to which the Captivity had reduced them. If we underſtand the Words of the *Edomites*, the Sentence ſeems to be Ironical (ſee a like Inſtance *Iſa.* xvi. 4.) as if the Prophet had ſaid, Thou needeſt not to be concerned for thy helpleſs Children, and thy Widows thou muſt leave to the Mercy of the Enemy, for none of them ſhall ſurvive or eſcape. This Senſe agrees very well with that Expreſſion, Ver. 10. *His Seed is ſpoiled*; and with Ver. 13, 17.

Behold, they whoſe Judgment was not to drink of the Cup, have aſſuredly drunken] The *Jews*, who in al
human Appearance might have expected Mercy a
God's Hands, in regard to the gracious Promiſes mad
to them, and to their Fathers: See Ch. xxv. 29.

I have heard a Rumour from the Lord, and an Am
baſſador is ſent unto the Heathen, &c.] The Prophe
often repreſent the Lord as ſummoning Armies, an
ſetting them in Array of Battle againſt thoſe Peopl
whom He has decreed to deſtroy: See Ch. l. 9—21
li. 11. *Iſa.* xiii. 2, 3. xviii. 3. God's ſtirring up Men'
Spirits to invade ſuch Countries, is deſcribed here, a
if he had ſent an Ambaſſador to the *Chaldeans* an
their Confederates, to engage them in a War again
the *Idumeans*, according to the Methods which earthl
Princes uſe to engage their Allies. Compare Ch. l
27, 28.

O thou that dwelleſt in the Clefts of the Rocks, &c.
St. *Jerom*, who lived in the Neighbourhood, tells u
that *Idumea* was a rocky, mountainous Country, an
that the Inhabitants dwelt in Caves dug out of th
Rocks and Hills.

Behold he ſhall come like a Lion from the Swelling
Jordan, againſt the Habitation of the ſtrong] A De
ſcription of *Nebuchadnezzar* marching with his Arm
againſt *Idumea*, whom the Prophet compares to a Lio
coming out of his Den, near the River *Jordan*. Whe
that ſwells in the Time of Harveſt (ſee *Joſh.* iii. 1
1 *Chron*, xii.) the Lions that lie in the Thickets on th
River-ſide, are raiſed out of their Coverts, and infe
the Country. See *Maundrell*'s *Travels*, P. 81.

Who will appoint me the Time? Or who is th
Shepherd that will meet me?] Who will challeng
me to meet him in the Field, as if we were upo
equal Terms? Or what Leader or General can ent
into the Liſts with me? The Word *Shepherd* ofte
ſignifies a Prince or Commander. See Ch. vi. 3. xx
34. But here it is mentioned in Oppoſition to th
Lion mentioned before; as if he had ſaid, a Shephe
may as well encounter a Lion, as the beſt appoint
Warrior contend with God Almighty, or thoſe who
he makes the Inſtruments of his Vengeance.

Surely the leaſt of the Flock ſhall draw them ou
The Prophet having given the Name of *Shepherd*
the Generals of the Army, in Purſuance of that Met
phor, he expreſſes the common Soldiers by *the leaſt*
the Flock, as the Commanders are called *the princip*
of the Flock, Ch. xxv. 34. Theſe he ſaith ſhall hav
Strength and Courage enough to draw out or devo
the *Idumean* Forces. The Verb *Sahab*, *to draw ou*
alludes to the Cuſtom of Dogs, who draw about a Ca
caſe before they devour it: So it is uſed Ch. xv.
where our Interpreters read, *And the Dogs to tear.*

Concerning Damaſcus] The Judgment denounc
againſt *Damaſcus*, the principal City of *Syria*, is to b
ſuppoſed to extend to the whole Country. *Nebucha*
nezzar had ſubdued *Syria* at the Beginning of his Reig
See Notes on Ch. xxxv. 1. But he might upon ſom
new Provocation over-run that Country afterwar
during the Siege of *Tyre*, which laſted thirteen Years.

Hamath is confounded, and Arphad] *Hamath* an
Arphad are elſewhere joined together. See 2 *King*
xviii. 4. *Hamath* is ſuppoſed to be the ſame with *Ki*
lab in the Land of Hamath, Ch. xxxix. 5. called *Ha*
math the great, Amos vi. 2. It is a Frontier Tow
lying upon the Borders of *Judea* towards *Syria*, thenc
called the *Entrance of Hamath*, 1 Kings viii. 65. *Iſ*
x. 9. *Am.* vi. 14. *Arpad*, is otherwiſe called *Arva*
the Habitation of the *Arvadites*, Gen. x. 18. called th
Aradites by the *Septuagint*, that is, the Inhabitants
the Iſle of *Aradus*.

The Word — that came to Jeremiah againſt Elam
The Province of *Elymais*, which together with *Su*
ſiana, *Nebuchadnezzar* ſubdued and took from *Aſtyage*
King of *Media*, as A. B. *Uſher* gathers by comparin
Jer. xxv. 25. with *Dan.* viii. 1, 2. where in the Reig
of *Belſhazzar*, *Daniel* ſpeaks of himſelf as reſiding
Shuſhan the Palace in the Province of Elam: Whic
therefore at that Time muſt be a Province belongin
to the King of *Babylon*. See his *Annals*, *ad A. M.* 3405
and 3451. *Xenophon* gives this Account of the Matte

ho

how *Elam* came afterward under the Power of *Cyrus*; ‘That *Abradates*, being Vice-roy of *Suſa*, under the ‘King of *Babylon*, his Wife *Panthea*, a very beautiful ‘Woman, was taken Priſoner in the firſt War againſt ‘the *Babylonians*: *Cyrus* having uſed her kindly, and ‘kept her chaſtly for her Huſband, the Senſe of this ‘Generoſity drew this Prince over to *Cyrus*'s Party: ‘Whereupon *Elam* was joined to the Empire of the ‘*Medes* and *Perſians*.’ Accordingly we find the *Elamites* come with them to the Siege of *Babylon*, *Iſa*. xxi. 2.

CHAP. L.

The Downfal of Babylon.

Ver. 1. THE word that the Lord ſpake againſt Babylon, *and* againſt the land of the Chaldeans by Jeremiah the prophet. 2 Declare ye among the nations, and publiſh, and ſet up a ſtandard, publiſh, *and* conceal not: ſay, Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces. 3 For out of the north there cometh up a nation againſt her, which ſhall make her land deſolate, and none ſhall dwell therein: they ſhall remove, they ſhall depart both man and beaſt. 4 In thoſe days, and in that time ſaith the Lord, the children of Iſrael ſhall come, they and the children of Judah together, going and weeping: they ſhall go and ſeek the Lord their God. 5 They ſhall aſk the way to Zion with their faces thitherward, *ſaying*, Come, and let us join ourſelves to the Lord, in a perpetual covenant *that* ſhall not be forgotten. 6 My people hath been loſt ſheep: their ſhepherds have cauſed them to go aſtray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their reſting-place. 7 All that found them have devoured them, and their adverſaries ſaid, We offend not, becauſe they have ſinned againſt the Lord, the habitation of Juſtice, even the Lord the hope of their fathers. 8 Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. 9 For lo, I will raiſe and cauſe to come up againſt Babylon, an aſſembly of great nations from the north-country, and they ſhall ſet themſelves in aray againſt her, from thence ſhe ſhall be taken: their arrows *ſhall be* as of a mighty expert man: none ſhall return in vain. 10 And Chaldea ſhall be a ſpoil: all that ſpoil her ſhall be ſatisfied, ſaith the Lord. 11 Becauſe ye were glad, becauſe ye rejoyced, O ye deſtroyers of mine heritage, becauſe ye are grown fat, as the heifer at graſs, and bellow as bulls. 12 Your mother ſhall be ſore confounded, ſhe that bare you ſhall be aſhamed: behold, the hindermoſt of the nations *ſhall be* a wilderneſs, a dry land, and a deſart. 13 Becauſe of the wrath of the Lord, it ſhall not be inhabited, but it ſhall be wholly deſolate: every one that goeth by Babylon ſhall be aſtoniſhed, and hiſs at all her plagues. 14 Put yourſelves in aray againſt Babylon round about: all ye that bend the bow, ſhoot at her, ſpare no arrows: for ſhe hath ſinned againſt the Lord. 15 Shout againſt her round about: ſhe hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the Lord: take vengeance upon her: as ſhe hath done, do unto her. 16 Cut off the ſower from Babylon, and him that handleth the ſickle in the time of harveſt: for fear of the oppreſſing ſword, they ſhall turn every one to his people, and they ſhall flee every one to his own land. 17 Iſrael *is* a ſcattered ſheep, the lions have driven *him* away: firſt the king of Aſſyria hath devoured him, and laſt this Nebuchadrezzar king of Babylon hath broken his bones. 18 Therefore thus ſaith the Lord of hoſts the God of Iſrael, Behold, I will puniſh the king of Babylon and his land, as I have puniſhed the king of Aſſyria. 19 And I will bring Iſrael again to his habitation, and he ſhall feed on Carmel and Baſhan, and his ſoul ſhall be ſatisfied upon mount Ephraim and Gilead. 20 In thoſe days, and in that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and *there ſhall be* none; and the ſins of Judah, and they ſhall not be found: for I will pardon them whom I reſerve. 21 Go up againſt the land of Merathaim, *even* againſt it, and againſt the inhabitants of Pekod: waſte and utterly deſtroy after them, ſaith the Lord, and do according to all that I have commanded thee. 22 A ſound of battle *is* in the land, and of great deſtruction. 23 How is the hammer of the whole earth cut aſunder and broken? how is Babylon become a deſolation among the nations? 24 I have laid a ſnare for thee, and thou art alſo taken, O Babylon, and thou waſt not aware: thou art found and alſo caught, becauſe thou haſt ſtriven againſt the Lord. 25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord God of hoſts, in the land of the Chaldeans. 26 Come againſt her from the utmoſt border, open her ſtorehouſes: caſt her up as heaps, and deſtroy her utterly: let nothing of her be left. 27 Slay all her bullocks: let them go down to the ſlaughter: wo unto them, for their day is come, the time of their viſitation. 28 The voice of them that flee and eſcape out of the land of Babylon to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. 29 Call together the archers againſt Babylon: all ye that bend the bow, camp againſt it round about; let none thereof eſcape: recompenſe her according to her work; according to all that ſhe hath done, do unto her: for ſhe hath been proud againſt the Lord, againſt the holy One of Iſrael. 30 Therefore ſhall her young men fall in the ſtreets, and all her men of war ſhall be cut off in that day, ſaith the Lord. 31 Behold, I *am* againſt thee, *O thou*, moſt proud, ſaith the Lord God of hoſts: for thy day is come, the time *that* I will viſit thee. 32 And the moſt proud ſhall ſtumble and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devour all round about him. 33 Thus ſaith the Lord of hoſts, The children of Iſrael and the children of Judah *were* oppreſſed together, and all that took them captives held them faſt, they refuſed to let them go. 34 Their redeemer *is* ſtrong, the Lord of hoſts *is* his name, he ſhall throughly plead their cauſe, that he may give reſt to the land, and diſquiet the inhabitants of Babylon. 35 A ſword *is* upon the Chaldeans, ſaith the Lord, and upon the inhabitants of Babylon, and upon her princes, and

upon her wiſe *men.* 36 A ſword *is* upon the
liars, and they ſhall dote: a ſword *is* upon her
mighty men, and they ſhall be diſmayed. 37 A
ſword *is* upon their horſes, and upon their cha-
riots, and upon all the mingled people that *are*
in the midſt of her, and they ſhall become as
women: a ſword *is* upon her treaſures, and they
ſhall be robbed. 38 A drought *is* upon her
waters, and they ſhall be dried up: for it *is* the
land of graven images, and they are mad upon
their idols. 39 Therefore the wild beaſts of the
deſart, with the wild beaſts of the iſlands ſhall
dwell *there*, and the owls ſhall dwell therein:
and it ſhall be no more inhabited for ever: nei-
ther ſhall it be dwelt in from generation to gene-
ration. 40 As God overthrew Sodom and Gomorrah,
and the neighbour *cities* thereof, ſaith the Lord:
ſo ſhall no man abide there, neither ſhall any
ſon of man dwell therein. 41 Behold, a people
ſhall come from the north, and a great nation,
and many kings ſhall be raiſed up from the
coaſts of the earth. 42 They ſhall hold the
bow and the lance: they *are* cruel and will not
ſhew mercy: their voice ſhall roar like the ſea,
and they ſhall ride upon horſes, *every one* put in
aray like a man to the battle, againſt thee, O
daughter of Babylon. 43 The king of Babylon
hath heard the report of them, and his hands
waxed feeble: anguiſh took hold of him, *and*
pangs as of a woman in travail. 44 Behold, he
ſhall come up like a lion from the ſwelling of
Jordan, unto the habitation of the ſtrong: but
I will make them ſuddenly run away from her:
and who *is* a choſen *man that* I may appoint
over her? for who *is* like me, and who will
appoint me the time? and who *is* that ſhepherd
that will ſtand before me? 45 Therefore hear
ye the counſel of the Lord, that he hath taken
againſt Babylon, and his purpoſes that he hath
purpoſed againſt the land of the Chaldeans: ſure-
ly the leaſt of the flock ſhall draw them out:
ſurely he ſhall make *their* habitation deſolate with
them. 46 At the noiſe of the taking of Baby-
lon the earth is moved, and the cry is heard
among the nations.

This and the following Chapter, contain a large Deſcription of the Downfal of *Babylon*, and of that Empire of which that City was the Seat. It follows the reſt of the Prophecies of *Jeremiah* againſt the neighbouring Countries, according to the Method of God's Judgments laid down before, Ch. xxv. 12, 13. where the Prophet declares that after *Nebuchadnezzar* and his Succeſſors had fulfilled God's Purpoſes, in being Executioners of his Vengeance upon other Countries, they themſelves ſhould drink of the ſame Cup.

This Prophecy has likewiſe a further Aſpect upon that myſtical *Babylon*, mentioned in the *Revelations*, and many Expreſſions of it are applied by St. *John* to the Downfal of *Antichriſt*.

Declare ye among the Nations and publiſh] The Downfal of *Babylon* was an Event in which many Nations were concerned, the Empire having been a common Oppreſſor.

Bel is confounded, Merodach is broken in Pieces, &c.] When God puniſhes an idolatrous Nation, he aſſerts his own Authority to the Confuſion of all Idols and their Worſhippers. *Bel* is the ſame with *Baal*, a Name common to the Idols of the Eaſtern Countries, and at firſt probably given to ſome of the heavenly Bodies. Afterward, when the Worſhip of the deified Men came into Practice, *Bel* or *Belus*, the Idol of the *Aſſyrians*, is ſuppoſed to be the ſame as *Nimrod*: And when *Daniel* ſaith that *Nebuchadnezzar* carried th
Veſſels of the Temple of *Jeruſalem into the Houſe of hi*
God, Dan. i. 2. he is generally ſuppoſed to mean th
Idol *Bel*, who was worſhipped as the *Tutelar Deity* o
that Country. *Merodach* might be the Name of on
of their Kings, that was afterwards deified by his Subjects: See *Iſa*. xxxix. 1.

In thoſe Days — the Children of Iſrael ſhall com
they and the Children of Judah together, going an
weeping, &c.] This may in ſome Senſe be meant o
the *Jews* Return from the Captivity, upon the De
ſtruction of the *Babyloniſh* Monarchy. But, ſays *Lowth*
I conceive this Verſe, among many others, is a Proo
that this Prophecy has a farther Aſpect upon that gene
ral Reſtoration of the *Jews*, which ſhould be the Con
ſequence of the Downfal of *Antichriſt*. For firſt, he
Iſrael and *Judah* are ſpoken of as Partakers of th
ſame Reſtoration, and re-united in the Worſhip of th
true God: A Bleſſing not yet brought to paſs, bu
reſerved for After-times; compare Ver. 20. and i
the ſecond Place they are deſcribed as Weeping, an
troubled with a true Compunction of their former Sin

Let us join ourſelves to the Lord in a perpetual Cov
nant] The Goſpel is ſtiled an *Everlaſting Covenan*
Ch. xxxii. 40. The *Hebrew* Phraſe is the ſame i
both Places. The Words may allude to that ſolemn Cove
nant *Joſiah* and the People entered into after the gene
ral Corruption of Religion and Morality which h
over ſpread the Nation under the Reign of *Manaſſ*
See 2 *Kings* xxiii. 2.

Remove out of the Midſt of Babylon] An Exhort
tion often uſed by the Prophets upon this Subject: S
Ch. li. 6, 45. *Iſa*. xlviii. 20. lii. 11. and renewed by S
John, Rev. xviii. 4.

This Exhortation Dr. *Prideaux* ſuppoſes to relate
the Siege of *Babylon*, carried on by *Darius Hyſtaſpe*
in the fifth and ſixth Years of his Reign. Befo
which Time God had warned the *Jews* by their Pr
phet *Zechariah*, Ch. ii. 6, 7. to *flee out of Babylon*, a
to deliver themſelves from the Miſeries that ſhould be
that City during the Siege. See his *Connect. of Scri*
Hiſt. P. 188.

Cut off the Sower from Babylon, &c.] *Babylon* was mo
like a Country walled in than a City: Her Walls b
ing ſixty Miles in Compaſs, as *Herodotus* teſtifies; fo
eight Miles according to *Strabo*, L. xvi. P. 738. With
this large Circuit, a great deal of Ground was taken
in Corn-fields. So that they had Corn ſufficient gro
ing within the Walls to maintain a Siege, as *Q. Cu*
tius affirms, L. v. C. 1. Whereupon the Huſbandm
ſuffered as well as others, in a general Deſtruction
the Inhabitants: Which our learned Dr. *Prideaux* r
fers to the taking of *Babylon* by *Darius Hyſtaſp*
after a Siege of twenty Months: See his *Connect.*
Script. Hiſt. P. 187, *&c.* where he applies ſeve
Parts of this Prophecy, relating to the Overthrow
Babylon, to this Reduction of it: For there is no N
ceſſity of ſuppoſing that the Deſtruction of *Babylon* he
foretold, ſhould come to paſs altogether. The Pr
phet only foretelling what ſhould be the Concluſion
God's Judgments upon the Place.

The ſame learned Writer obſerves, That the P
niſhment of *Babylon* kept pace with the Reſtaurati
of the *Jews*. And as there are two Ways of comp
ting the ſeventy Years of the *Jewiſh* Captivity, o
uſed by *Jeremiah*, the other by *Zechariah*; ſee C
xxvii. ſo if we reckon theſe ſeventy Years ended in t
fourth Year of *Darius*, as *Zechariah* does, the Deſol
tion of *Babylon* was in a great Meaſure completed abo
the ſame Time.

I have puniſhed the King of Aſſyria] This may mo
probably be underſtood of the Deſtruction of *Ninev*
the chief Seat of the *Aſſyrian* Empire, by *Nebucha*
nezzar and *Aſſuerus*, or *Aſtyages*, as it is related
Tobit, Ch. xiv. 5. At the taking of this great Ci
foretold by *Jonah*, *Nahum*, and *Zephaniah*, *Cyna*
danus, the laſt King of the *Aſſyrian* Race was killed
and the Seat and Title of the Empire removed to *B*
bylon, which was no longer called the *Aſſyrian*, but t
Babylonian Monarchy: See Dr. *Prideaux*, P. 47, 48.

I will pardon them whom I reſerve] In all the Judgments God brings upon his People, he ſtill promiſes to preſerve a *Remnant*. St. *Paul* calls it a *Remnant according to the Election of Grace*, Rom. xi. 5. This Place is chiefly to be underſtood of that *Remnant* of the *Jews*, which ſhould be converted in the latter Times of the World, when the Unbelievers and the Incorrigible ſhall be deſtroyed: Compare Ch. li. 50. *Iſa.* xlv. 20. *Am.* ix. 9, 10.

Go up againſt the Land of Merathaim] Or, of *Rebels*, as the Margin expounds the Word. Others underſtand by it that Part of the *Babylonian* Dominions called *Mardi* by the Heathen Writers. This Command is directed to *Cyrus* and his Confederates.

And againſt the Inhabitants of Pekod] This was a Country belonging to the *Babylonian* Empire: See *Ezek.* xxiii. 23. It is mentioned here, becauſe the Word ſignifies *Viſitation*: This being the Time when God will viſit *Babylon*: See Ver. 27—31.

How is the Hammer of the whole Earth cut aſunder and broken?] That oppreſſive Empire which *ſmote the Nations with a continual Stroke*, as it is deſcribed *Iſa.* xiv. 6.

Caſt her up as Heaps] The Word *Naremim* properly ſignifies Heaps of Corn; taking it in this Senſe, the Marginal Reading is to be preferred, *Tread her as Heaps*, that is, as the Corn is trodden down when it is threſhed. The Phraſe alludes to the Way of Threſhing uſed in the Eaſtern Parts of the World, which was to beat the Wheat out of the Huſk, by drawing heavy Drays or Planks over it.

The Voice of them that flee and eſcape out of the Land of Babylon, &c.] Some of thoſe that were more than ordinary zealous for the Welfare of God's Church and People, were ready upon the firſt News of the taking of *Babylon*, to bring the glad Tidings thereof into *Judea*, How God had avenged the Cauſe of his People, and executed his Judgments on thoſe who deſtroyed his Temple, and prophaned the holy Veſſels of it that were dedicated to his Service. See *Dan.* v. 1, 2, 3, 5, 30.

I will kindle a Fire in his Cities] This may be meant of the Deſtruction made in the *Babylonian* Territories in the ſeveral Expeditions *Cyrus* undertook againſt that Monarchy, during the Space of twenty Years before the taking of *Babylon*: See Dr. *Prideaux*, from the Year before *Chriſt*, 559, to the Year, 539.

For it is the Land of graven Images, &c.] This Vengeance comes upon them, becauſe they have been the great Encouragers and Supporters of Idolatry: See Ver. 2. and Ch. li. 44, 47, 52. And the Executioners of the Divine Judgments were the *Perſians*, who in Oppoſition to the *Sabians*, whoſe Notions the *Chaldeans* embraced, followed the antient Diſcipline of the *Magi*, or wiſe Men among them, and had neither Altars nor Images: As *Strabo* teſtifies, L. xv. The ſame Thing is affirmed by *Herodotus* alſo, whoſe Words are quoted in *Origen*'s 7th *Book againſt Celſus*, p. 373. See likewiſe Dr. *Prideaux*.

As God overthrew Sodom and Gomorrah, &c.] Upon the *Perſians* removing the Seat of the Empire from *Babylon*, the Glory of it was much diminiſhed. And when *Alexander* purpoſed to reſtore it to its antient Greatneſs, he was prevented by Death, before he could make any Progreſs in that Work. Under its Succeſſors it ſtill decayed more and more, firſt by the Neighbourhood of *Seleucia*, built upon the *Tygris*, by *Seleucus Nicator*: Afterward by the building of *Cteſiphon* on the other Side of that River: So that at laſt it was reduced to utter Solitude, and continued ſo in *Strabo* and *Pliny*'s Time.

They are cruel and will ſhew no Mercy] See *Iſa.* xiii. 17, 18. It is a common Obſervation, that in thoſe extraordinary Commendations *Xenophon* gives of *Cyrus*'s Clemency and other Virtues, he rather wrote an exact Character of a perfect Prince, than a Narrative of Matter of Fact. However, in the taking of Cities, ſeveral Outrages are uſually committed contrary to the Will and Intent of the chief Commanders.

CHAP. LI.

The Argument of the foregoing Chapter continued.

Ver. 1. THUS ſaith the Lord, Behold, I will raiſe up againſt Babylon, and againſt them that dwell in the midſt of them that riſe up againſt me, a deſtroying wind; 2 And will ſend unto Babylon fanners, that ſhall fan her, and ſhall empty her land: for in the day of trouble they ſhall be againſt her round about. 3 Againſt *him that* bendeth let the archer bend his bow, and againſt *him that* lifteth himſelf up in his brigandine; and ſpare ye not her young men, deſtroy ye utterly all her hoſt. 4 Thus the ſlain ſhall fall in the land of the Chaldeans, and *they that are* thruſt through in her ſtreets. 5 For Iſrael *hath* not *been* forſaken, nor Judah of his God, of the Lord of hoſts; though their land was filled with ſin againſt the holy One of Iſrael. 6 Flee out of the midſt of Babylon, and deliver every man his ſoul: be not cut off in her iniquity: for this *is* the time of the Lords vengeance: he will render unto her a recompenſe. 7 Babylon *hath been* a golden cup in the Lords hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad. 8 Babylon is ſuddenly fallen and deſtroyed: howl for her, take balm for her pain, if ſo be ſhe may be healed. 9 We would have healed Babylon, but ſhe is not healed: forſake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the ſkies. 10 The Lord hath brought forth our righteouſneſs: come and let us declare in Zion the work of the Lord our God. 11 Make bright the arrows: gather the ſhields: the Lord hath raiſed up the ſpirit of the kings of the Medes: for his device *is* againſt Babylon, to deſtroy it; becauſe it *is* the vengeance of the Lord, the vengeance of his temple. 12 Set up the ſtandard upon the walls of Babylon, make the watch ſtrong, ſet up the watch-men, prepare the ambuſhes: for the Lord hath both deviſed and done that which he ſpake againſt the inhabitants of Babylon. 13 O thou that dwelleſt upon many waters, abundant in treaſures, thine end is come *and* the meaſure of thy covetouſneſs. 14 The Lord of hoſts hath ſworn by himſelf, *ſaying*, Surely I will fill thee with men, as with caterpillars; and they ſhall lift up a ſhout againſt thee. 15 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heaven by his underſtanding. 16 When he uttereth *his* voice *there is* a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treaſures. 17 Every man is brutiſh by *his* knowledge, every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them. 18 They *are* vanity, the work of errors: in the time of their viſitation they ſhall periſh. 19 The portion of Jacob *is* not like them, for he *is* the former of all things, and *Iſrael is* the rod of his inheritance: the Lord of hoſts *is* his name. 20 Thou *art* my battle ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms: 21 And with thee will I break in pieces the horſe and his rider, and with thee will I break in pieces the chariot and his rider: 22 With thee alſo will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man and the maid: 23 I will alſo break in pieces with thee, the ſhepherd and his flock, and with thee will I break in pieces the huſbandman and his yoke of oxen, and with thee will I break in pieces captains and rulers. 24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your ſight, ſaith the Lord. 25 Behold, I *am* againſt thee, O deſtroying mountain, ſaith the Lord, which deſtroyeſt all the earth, and I will ſtretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. 26 And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be deſolate for ever, ſaith the Lord. 27 Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations againſt her, call together againſt her the kingdoms of Ararat, Minni, and Aſhchenaz, appoint a captain againſt her, cauſe the horſes to come up as the rough caterpillars. 28 Prepare againſt her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. 29 And the land ſhall tremble and ſorrow: for every purpoſe of the Lord ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant. 30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds, their might hath failed, they became as women: they have burnt her dwelling-places, her bars are broken. 31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that his city is taken at *one* end, 32 And that the paſſages are ſtopped, and the reeds they have burnt with fire, and the men of war are affrighted. 33 For thus ſaith the Lord of hoſts, the God of Iſrael, the daughter of Babylon *is* like a threſhing-floor, *it is* time to threſh her: yet a little while, and the time of her harveſt ſhall come. 34 Nebuchadrezzar the king of Babylon hath devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out. 35 The violence done to me and to my fleſh, *be* upon Babylon, ſhall the inhabitant of Zion ſay; and my blood upon the inhabitants of Chaldea, ſhall Jeruſalem ſay. 36 Therefore thus ſaith the Lord, Behold, I will plead thy cauſe, and take vengeance for thee, and I will dry up her ſea, and make her ſprings dry. 37 And Babylon ſhall become heaps, a dwelling-place for dragons, an aſtoniſhment and an hiſſing without an inhabitant. 38 They ſhall roar together like lions: they ſhall yell as lions whelps. 39 In their heat I will make their feaſts, and I will make them drunken, that they may rejoice, and ſleep a perpetual ſleep, and not wake, ſaith the Lord. 40 I will bring them down like lambs to the ſlaughter, like rams with he-goat 41 How is Sheſhach taken? and how is th praiſe of the whole earth ſurpriſed? how is Ba bylon become an aſtoniſhment among the na tions? 42 The ſea is come up upon Babylon ſhe is covered with the multitude of the wave thereof. 43 Her cities are a deſolation, a dr land and a wilderneſs, a land wherein no ma dwelleth, neither doth *any* ſon of man pa thereby. 44 And I will puniſh Bel in Babylon and I will bring forth out of his mouth tha which he hath ſwallowed up, and the nation ſhall not flow together any more unto him, ye the wall of Babylon ſhall fall. 45 My peopl go ye out of the midſt of her, and deliver y every man his ſoul from the fierce anger of th Lord. 46 And leſt your heart faint, and y fear for the rumour that ſhall be heard in th land: a rumour ſhall both come *one* year, an after that in *another* year *ſhall come* a rumou and violence in the land, ruler againſt ruler. 4 Therefore behold, the days come, that I will d judgment upon the graven images of Babylon and her whole land ſhall be confounded, and a her ſlain ſhall fall in the midſt of her. 48 The the heaven and the earth, and all that *is* therein ſhall ſing for Babylon: for the ſpoilers ſhall com unto her from the north, ſaith the Lord. 4 As Babylon *hath cauſed* the ſlain of Iſrael to fall ſo at Babylon ſhall fall the ſlain of all the earth 50 Ye that have eſcaped the ſword, go away ſtand not ſtill: remember the Lord afar of and let Jeruſalem come into your mind. 5 We are confounded, becauſe we have heard re proach, ſhame hath covered our faces: fo ſtrangers are come into the ſanctuaries of th Lords houſe. 52 Wherefore behold, the day come, ſaith the Lord, that I will do judgmen upon her graven images, and through all he land the wounded ſhall groan. 53 Though Ba bylon ſhould mount up to heaven, and thoug ſhe ſhould fortify the height of her ſtrength, *ye* from me ſhall ſpoilers come unto her, ſaith th Lord. 54 A ſound of a cry *cometh* from Baby lon, and great deſtruction from the land of th Chaldeans. 55 Becauſe the Lord hath ſpoile Babylon, and deſtroyed out of her the grea voice when her waves do roar like great waters a noiſe of their voice is uttered. 56 Becauſ the ſpoiler is come upon her, *even* upon Ba bylon, and her mighty men are taken, every one of their bows is broken, for the Lord Go of recompenſes ſhall ſurely requite. 57 And will make drunk her princes and her wiſe *men* her captains and her rulers, and her mighty men: and they ſhall ſleep a perpetual ſleep, and not wake, ſaith the King, whoſe name *is* th Lord of hoſts. 58 Thus ſaith the Lord o hoſts, The broad walls of Babylon ſhall be utterly broken, and her high gates ſhall be burn with fire, and the people ſhall labour in vain and the folk in the fire, and they ſhall be weary 59 The word which Jeremiah the prophet commanded Seraiah the ſon of Neriah, the ſon o Maaſeiah, when he went with Zedekiah th king of Judah into Babylon, in the fourth yea of his reign; and *this* Seraiah *was* a quiet prince 60 So Jeremiah wrote in a book all the evil tha ſhould come upon Babylon, *even* all theſe words *that are* written againſt Babylon. 61 And Jeremiah

miah ſaid to Seraiah, When thou comeſt to Babylon, and ſhalt ſee, and ſhalt read all theſe words, 62 Then ſhalt thou ſay, O Lord, thou haſt ſpoken againſt this place, to cut it off, that none ſhall remain in it, neither man nor beaſt, but that it ſhall be deſolate for ever. 63 And it ſhall be when thou haſt made an end of reading this book, *that* thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates. 64 And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not riſe from the evil that I will bring upon her: and they ſhall be weary. Thus far *are* the words of Jeremiah.

And I will ſend unto Babylon Fanners that ſhall fan her] As the Wind drives and ſcatters Chaff in a Threſhing-floor, ſo ſhall the *Perſian* Armies make a perfect Riddance of every Thing that is valuable.

Babylon hath been a golden Cup in the Lord's Hand, that hath made all the Earth drunken] She hath recommended her Idolatries to the World by ſeveral ſpecious Pretences, as well as by her Authority and Example. So that they have been like Poiſon ſet off by a golden Cup, which hath enticed Men to drink without being aware of the Danger; and all this by God's Permiſſion, in order to the accompliſhing ſome great Ends of his Providence. The Expreſſions allude to the Practice of Harlots, in giving Love-potions to their Gallants, which were made up of ſuch Ingredients as diſturbed their Brains, and made them run mad. The Senſe of this Verſe is plainly applied by St. *John* to *ſpiritual Babylon*, which has uſed the moſt Methods to diſguiſe her idolatrous Practices: See *Revel.* xiv. 8. xvii. 4.

We would have healed Babylon, but ſhe is not healed, &c.] This is ſpoken in the Name of God's Prophets, and the other Witneſſes of his Truth, importing that they had ſufficiently teſtified againſt her Errors and Idolatries, but ſhe was irreclaimable: And therefore it was Time for all the Lovers of Truth to depart out of her, leſt they be involved in her Puniſhments: See Ver. 6.

The Lord hath raiſed up the Spirit of the King of the Medes] *Neriglisſorus* King of *Babylon* having formed an Alliance againſt the *Medes*, *Cambyſes* ſent his Son *Cyrus* with an Army of 30,000 *Perſians* to join the *Medes* commanded by *Cyaxeres*: See *Xenophon Cyropæd.* L. i. This *Cyaxeres* King of *Media*, called *Darius the Mede* in Scripture, was *Cyrus*'s Uncle; and it was properly his Army that made the Expedition againſt the *Babylonians*, he employing *Cyrus* as his General. *Perſia* was then a ſmall Part of the Empire of *Media*, and was but of little Account till *Cyrus* made a Figure in the World: And even then it was called the Kingdom of the *Medes* and *Perſians*, the *Medes* having ſtill the Preference. And in After-times the *Greek* Hiſtorians ſtile thoſe Wars in which their Country encountered with *Xerxes*, by the Name of the *Median* Wars, Τὰ Μηδικὰ, becauſe the *Medes* were the Founders of that Empire.

Thou art my Battle-axe and Weapons of War, &c.] God ſpeaks here to *Cyrus*, and tells him, that he will make uſe of him as an Inſtrument of Providence, for deſtroying the whole Power of the *Babylonian* Empire, and of all Orders and Degrees of Men in it; as he had formerly made that Empire the Executioner of his Judgments upon other Countries: See Ch. l. 23. or elſe the Words may be underſtood of the Church, and imply, that God will deſtroy all thoſe earthly Powers and Kingdoms, which are Adverſaries to God's Truth and People, in order to eſtabliſh and advance his Church. This will be fulfilled at the Fall of *Myſtical Babylon*, when God's Kingdom ſhall *break in Pieces all the Kingdoms of the Earth*, in the Deſtruction of that Remnant of the fourth *Monarchy*, according to *Daniel*'s Prophecy, Ch. ii. 44. Compare *Obadiah* Ver. 18. *Mic.* v. 10, *&c.* *Hag.* ii. 21, 22, 23. *Zech.* iii. 3–6.

In your Sight] This Expreſſion confirms the latter Interpretation given in the foregoing Note; the ſame Perſons being ſpoken of here in the Plural Number, which are there mentioned in the Singular, that is, God's Church or faithful Servants. The *Enallage*, or Change of Numbers, is frequent in Scripture: See *Pſ.* xii. 7. and indeed of all Writers when they ſpeak of Collective Bodies.

Behold, I am againſt thee, O deſtroying Mountain — that deſtroyeſt the whole Earth] Or, as the Words may be more fitly rendered, *O corrupting Mountain, that corrupteſt the whole Earth*. *Babylon* was ſituate in a Plain; ſee Ver. 13. and *Gen.* xi. 2. but is called a *Mountain* here, by Reaſon of its lofty Edifices, Walls and Towers: Compare *Iſa.* xiii. 2. *Zech.* iv. 7. It is here called *the Mountain of Corruption*, a Name given by Way of Reproach to the Mount of *Olives*, after it was defiled by Idolatry, 2 *Kings* xxiii. 13. by a ſlight changing of the *Hebrew* Name *Har Miſcab*, into *Har Maſchith*. The ſame Appellation is here given to *Babylon*, becauſe it was the Seat of Idolatry; from whence it was derived into other Countries under its Government and Juriſdiction. Which is remarkably true of myſtical *Babylon*; ſee *Rev.* xvii. 5.

I will — roll thee down from the Rocks, and make thee a burnt Mountain] I will diſmantle all thy Walls and Forts, and then deſtroy thee with Fire. Compare Ver. 58, 59. that thou ſhalt appear like a great Mountain covered with Fire and Smoak: Compare *Rev.* viii. 8. we do not find that ever *Babylon* was deſtroyed by Fire, but that *myſtical Babylon* ſhall be ſo deſtroyed, is plain from *Rev.* xvii. 16. xviii. 8, 9.

Call together the Kingdoms of Ararat, Minni, and Aſhchenaz] Theſe were Countries under the Domininion of the *Medes*. The two former are probably the ſame with the *greater* and *leſſer Armenia*. *Cyrus*'s firſt Expedition in this War, was for reducing the *Armenians*, who had revolted from the Government of the *Medes*, who upon this Conqueſt were obliged to ſend their Quota of *Auxiliaries*, to the carrying on the War againſt the *Babylonians*. See *Xenophon Cyropæd.* L. iii. *Ararat* was noted for reſting of the Ark after the Deluge, which is commonly ſuppoſed to be the ſame with the *Gordyean* Mountains. *Minni* is the Country called *Mynias*, by *Nic. Damaſcenus*, in *Joſephus*, L. i. C. 4. and *Mylias* by *Strabo* and *Pliny*: And deſcribed by *Damaſcenus* as ſituate under the Mountain *Baris*: That Word ſignifies a Ship in the *Perſian* Language, and was a Name given to Mount *Ararat*, from the Ark's reſting there, as *Huetius* obſerves. By *Aſhchenaz*, *Bochart* underſtands *Phrygia* and *Troas*, where there were Footſteps of the Name remaining in After-times; Part of that Country being called *Aſcania* by *Homer*, and a Lake and a Haven of the ſame Name are mentioned by *Pliny* and *Strabo*. And ſince *Cyrus* had conquered *Cræſus*, and ſubdued ſeveral Nations from the *Ægean* Sea to *Euphrates*, before he marched againſt *Babylon*, as both *Herodotus* and *Xenophon* teſtify, it is very probable that a great Part of his Army might conſiſt of ſuch Troops as followed him out of *Aſia*. *Xenophon* informs us, that there were both *Phrygians* and *Cappadocians* in his Army.

The mighty Men of Babylon have forborn to fight, they have remained in their Holds, their Might hath failed] The Year before the Siege of *Babylon*, *Cyrus* overthrew *Belſhazzar* in Battle, whereupon his Army retreated within the Walls, where they were ſhut up by him and beſieged. Afterward when *Cyrus* entered the City, he ordered publick Proclamation to be made, that all Perſons ſhould keep within their Houſes, and whoever was found abroad ſhould be put to Death; and threatened to ſet their Houſes on Fire, if they offered to hurt the Soldiers from the Tops of the Houſes.

One Poſt ſhall run to meet another, &c.] *Babylon* was taken by Surprize, by an unexpectedly draining the River *Euphrates*, and entering thro' the Channel into the City, as *Herodotus* and *Xenophon* relates. For the carrying on this Stratagem, *Cyrus* took the Opportunity of a publick Feſtival, when the Night was uſually ſpent in Revellings and all Manner of Diſorders;

ders; ſee Ver. 39. In this Time of Riot, the Gates leading down to the River, that uſed to be ſhut every Night, were left open, and gave a Paſſage to *Cyrus* and his Army into the City: Which he became Maſter of, while they thought themſelves in the utmoſt Security, both from the Height and Strength of their Walls, and Depth of the River; *Cyrus* having as yet made little Progreſs in the Siege, tho' he had inveſted the City two Years before. This Surprize cauſed ſo many Meſſengers to run one after the other, to acquaint the King with this unexpected News. The vaſt Compaſs of this City has been obſerved in the Notes upon Ch. l. 16. *Herodotus* obſerves, that the extreme Parts of the City were taken before they who liv'd in the Middle of it were ſenſible of the Danger. *Ariſtotle* mentions it as a common Report, that one Part of the City had been taken three Days before the other End knew it; which may probably be underſtood of this Surprize by *Cyrus*.

The Reeds they have burnt with Fire] The Word *Agamnim*, tranſlated *Reeds*, properly ſignifies Marſhes or Lakes: And the Phraſe here imports, that the Enemies have burnt up all the Outworks belonging to the marſhy Grounds about the River *Euphrates*.

And I will dry up her Sea, and make her Springs dry] I will exhauſt her Multitudes and their Wealth; ſee Ver. 13. Compare *Iſa*. xix. 5. This was likewiſe literally fulfilled in *Cyrus*'s draining the River, and thereby gaining an Entrance into the City. All great Waters are called Seas in the *Hebrew* Language.

How is Sheſhak taken!] Some Commentators ſuppoſe *Babylon* to be called here by the Name of *Sheſhak*, becauſe the City was taken at the Time of a Feſtival, called *Sacchæa*. See the Note on Ch. xxv. 26.

The Sea is come up upon Babylon, &c.] Multitudes are reſembled to Waters; ſee Ver. 13. of this Chapter; eſpecially an Army is fitly repreſented by an Inundation which carries all before it: See *Iſa*. viii. 7. *Dan*. ix. 26. *Pſ*. xviii. 16. cxliv. 7. There is likewiſe an Oppoſition elegantly implied in the Words between the Inundation of *Cyrus*'s Army, and the draining the River *Euphrates*, which was one of the chief Defences of the City. The Words may be taken in a more literal Senſe.

And I will bring forth out of his Mouth that which he hath ſwallowed up] The Heathen aſcribed the Honour of all their Succeſſes to their Idols, and upon any great Victory offered the beſt Part of their Spoils to their Gods, and depoſited them in their Temples, as a grateful Acknowledgment that the Succeſs was owing to their Aſſiſtance. So *Nebuchadnezzar*, upon every Victory over the *Jews*, carried away Part of the Furniture of the Sanctuary, and put it into the Temple of his Idol: See 2 *Chron*. xxxvi. 7. *Dan*. i. 3. 2 *Kings* xxv. 13, *&c*. The reſtoring the holy Veſſels to their right Owner, and their former Uſe, is what is here particularly foretold; which was done by *Cyrus* upon his Proclamation for rebuilding the Temple, *Ezra* i. 7. Compare Ver. 11, 31. of this Chapter, and Ch. l. 28.

The further Accompliſhment of this Prophecy, Dr. *Prideaux* places in *Xerxes*'s demoliſhing the Temple of *Belus*, and plundering it of its vaſt Wealth; which from *Diodorus Siculus*'s Account of it, he computes to amount to Twenty-one Millions of our Money.

The Words may be explained from the Apocryphal Hiſtory of *Bel and the Dragon*, where the Idol is ſuppoſed to have been daily fed with the choiceſt Proviſions; which his Prieſts pretended were devoured by him; Ver. 6, 11, *&c*. Here the Prophet ſaith, there ſhall be no more ſuch Proviſion made for him, and the Idol itſelf ſhall be broken in Pieces, to make him reſtore, if it were poſſible, what he has conſumed. See *Lowth*'s Com.

A Rumour ſhall both come one Year, and after that a Rumour ſhall come another Year] The Prophet gives theſe Tokens whereby they may know the Time of the Diſſolution of that Empire drawing near, *viz*. That the firſt Rumour of War denounced againſt the Head of that Empire, ſhall be the Year before the Siege, when *Cyrus* and *Nabonnidus* (or *Belſhazza* ſhall engage in Battle, and the latter ſhall be ove come; upon which Defeat the Conqueror ſhould the following Year lay Siege to the City itſelf. S Archbiſhop *Uſher*'s *Annals*, ad A. M. 3464.

I will do Juſtice on the graven Images of Babylo Dr. *Prideaux* ſuppoſes this Prophecy fulfilled, wh *Xerxes* pillaged and deſtroyed the *Babyloniſh* Templ Taking this Prophecy in its full Extent, it compri the Fall of *myſtical Babylon*, which is repreſented he and in the parallel Places of *Iſaiah*, and the *Revelati* as a deciſive Stroke, which ſhould vindicate the Ca of oppreſſed Truth and Innocence, and put a fi Period to Idolatry, and to all the Oppreſſions of Go People.

The broad Walls of Babylon ſhall be utterly brok and her high Gates ſhall be burnt with Fire] T Walls were 87 Feet in Breadth, according to *Hero tus*. *Cteſias* ſaith, they were ſo wide, that ſix Chari might meet upon them. Their Height was 3 Feet. On each Square of the Walls were 25 Ga of Braſs, mentioned *Iſa*. xlv. 2. Theſe were tak away by *Darius* when he took the City (ſee the N on Ch. l. 16.) who likewiſe brought down the W to the Height of fifty Cubits only. *Beroſus* affirm that *Cyrus* ordered the outward Walls of the City be pulled down; tho' *Herodotus* and *Xenophon* take Notice of this Circumſtance.

And the People ſhall labour in vain, and the Folks the Fire, and they ſhall be weary] If the *Chalde* take never ſo much Pains to quench the Fire, it ſ be to no purpoſe; ſee Ver. 64. and all their Efforts preſerve their Empire and City ſhall be as inſignifica as if Men wrought in the Fire, which immediately ſtroys all the Fruits of their Labour. The Words be better tranſlated, *And the People ſhall labour fo Thing of Nought, and the Folks ſhall weary themſe for that which ſhall be Fuel for the Fire*: That the Works which have been erected with ſuch incre ble Labour and Expence, ſhall at laſt fall to Ruin, be a Prey to the Flames.

Thou ſhalt bind a Stone to it, and caſt it into the Ri Euphrates, &c.] The Prophets ſometimes gave ſe ble Repreſentations of the Judgments they foreto See Ch. xix. 10. This was a ſignificant Emblem *Babylon*'s ſinking irrecoverably under the Judgme denounced againſt her: Compare *Rev*. xviii. 21. T Threatening was in a literal Senſe fulfilled, by *Cyr* breaking down the Head or Dam of the great La that was on the Weſt Side of the City, in order turn the Courſe of the River that Way: For no C being afterward taken to repair that Breach, the wh Country about it was overflown and drowned: A that Prophecy of *Iſaiah*, Ch. xiv. 23. of making Country of *Babylon a Poſſeſſion for the Bittern and P of Water*, was literally fulfilled.

Thus far are the Words of Jeremiah] This is ad to ſhew, that the next Chapter was added by *E* or *Baruch*, or whoever collected this Prophecy into Volume.

CHAP. LII.

Zedekiah *rebels*. Jeruſalem *is beſieged and tak* Zedekiah'*s Eyes are put out, and his S killed*. Nebuzaradan *burns and ſpoils City, and carries away the Inhabitants capti* Evil-merodach *advances* Jehoiakim.

Ver. 1. ZEdekiah *was* one and twenty ye old when he began to reign, a he reigned eleven years in Jeruſalem; and mothers name *was* Hamutal the daughter of remiah of Libnah. 2 And he did *that* wh *was* evil in the eyes of the Lord, according all that Jehoiakim had done. 3 For throu the anger of the Lord it came to paſs in Jeru the anger of the Lord it came to paſs in Jeru lem and Judah, till he had caſt them out fr

preſence, that Zedekiah rebelled againſt the
ng of Babylon. 4 And it came to paſs in the
nth year of his reign, in the tenth month, in
tenth *day* of the month, *that* Nebuchadrez-
king of Babylon came, he and all his army
inſt Jeruſalem, and pitched againſt it, and
t forts againſt it round about. 5 So the
y was beſieged unto the eleventh year of king
dekiah. 6 And in the fourth month, in the
th *day* of the month, the famine was ſore in
city, ſo that there was no bread for the peo-
of the land. 7 Then the city was broken
, and all the men of war fled, and went forth
of the city by night, by the way of the gate
ween the two walls, which *was* by the kings
den, (now the Chaldeans *were* by the city
nd about) and they went by the way of the
. 8 But the army of the Chaldeans pur-
d after the king, and overtook Zedekiah in
plains of Jericho, and all his army was ſcat-
from him. 9 Then they took the king,
carried him up unto the king of Babylon to
lah in the land of Hamath; where he gave
gment upon him. 10 And the king of Ba-
n ſlew the ſons of Zedekiah before his eyes:
ew alſo all the princes of Judah in Riblah.
Then he put out the eyes of Zedekiah, and
king of Babylon bound him in chains, and
d him to Babylon, and put him in priſon
the day of his death. 12 Now in the fifth
h, in the tenth *day* of the month (which
the nineteenth year of Nebuchadrezzar king
Babylon) came Nebuzar-adan captain of the
d, *which* ſerved the king of Babylon, into
ſalem, 13 And burnt the houſe of the Lord,
the kings houſe; and all the houſes of Jeru-
, and all the houſes of the great *men* burnt
h fire. 14 And all the army of the Chal-
that *were* with the captain of the guard,
e down all the walls of Jeruſalem round
. 15 Then Nebuzar-adan the captain of
guard carried away captive *certain* of the
of the people, and the reſidue of the people
remained in the city, and thoſe that fell
, that fell to the king of Babylon, and the
of the multitude. 16 But Nebuzar-adan
captain of the guard, left *certain* of the poor
the land for vine-dreſſers, and for huſband-
. 17 Alſo the pillars of braſs that *were* in
houſe of the Lord, and the baſes, and the
en ſea that *was* in the houſe of the Lord,
Chaldeans brake, and carried all the braſs
them to Babylon. 18 The caldrons alſo,
the ſhovels, and the ſnuffers, and the bowls,
the ſpoons, and all the veſſels of braſs where-
they miniſtred, took they away. 19 And the
ns, and the fire-pans, and the bowls, and
caldrons, and the candleſticks, and the
ons, and the cups; *that* which *was* of gold *in*
ld, and *that* which *was* of ſilver *in* ſilver, took
captain of the guard away. 20 The two
lars, one ſea, and twelve braſen bulls that
re under the baſes, which king Solomon had
de in the houſe of the Lord: the braſs of all
ſe veſſels was without weight. 21 And *con-*
ning the pillars, the height of one pillar *was*
ghteen cubits, and a fillet of twelve cubits did
paſs it, and the thickneſs thereof *was* four
gers: *it was* hollow. 22 And a chapiter of
ſs *was* upon it, and the height of one chapiter *was* five cubits, with net-work and pomegranates upon the chapiters round about, all *of* braſs: the ſecond pillar alſo and the pomegranates *were* like unto theſe. 23 And there were ninety and ſix pomegranates on a ſide, *and* all the pomegranates upon the net-work *were* an hundred round about. 24 And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door. 25 He took alſo out of the city an eunuch, which had the charge of the men of war, and ſeven men of them that were near the kings perſon which were found in the city, and the principal ſcribe of the hoſt, who muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the midſt of the city. 26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. 27 And the king of Babylon ſmote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land. 28 This *is* the people whom Nebuchadrezzar carried away captive; in the ſeventh year, three thouſand Jews and three and twenty: 29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jeruſalem eight hundred thirty and two perſons: 30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews ſeven hundred forty and five perſons: all the perſons *were* four thouſand and ſix hundred. 31 And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the firſt year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of priſon, 32 And ſpake kindly unto him, and ſet his throne above the throne of the kings that *were* with him in Babylon, 33 And changed his priſon garments: and he did continually eat bread before him all the days of his life. 34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

Grotius judiciouſly obſerves that this Chapter could not be added by *Jeremiah*, becauſe a great Part of it was a Repetition of what he himſelf had related in the 39th and 40th Chapter of his Prophecy. Therefore it is much more probable, that this Chapter was added by *Ezra*, who is commonly ſuppoſed to have collected the Holy Writings into one Body after the Captivity. Who deſigned this brief Hiſtory of the Deſolations of the *Jewiſh* Nation, as an Introduction to the Book of *Lamentations* that follows, and was antiently joined to the Prophecy of *Jeremiah*, as appears from St. *Jerom*'s Epiſtle to *Paulinus*.

This Chapter is chiefly taken out of the latter Part of the ſecond Book of *Kings*, with ſome few Additions, which *Ezra* might ſupply out of the publick Records, from whence the Books of *Kings* are compiled: Which Books were written, either in, or after the Captivity, as may be collected from the *Chaldee* Names, which are given to the Months in thoſe Books, which were never uſed by the *Jews* till after the Captivity.

The firſt three Verſes are the ſame Word for Word with 2 *Kings* xxiv. 18, 19, 20.

And burnt the Houſe of the Lord] After it had ſtood, ſaith *Joſephus*, 470 Years, Archbiſhop *Uſher* eckons it 424 Years, from the laying the laſt Foundaion by Solomon.

And there were ninety-ſix Pomegranates on a Side, and all the Pomegranates were an hundred round about] That is, there were four and twenty on each Side or Quarter, and one in each Angle: Compare 2 *Chron.* iii. 16. We read 1 *Kings* vii. 20. that there were two hundred Pomegranates to each Chapiter, and the Text in 2 *Chron.* iv. 13. agrees with that Account: Which Texts are reconciled, by ſuppoſing that there were two Rows of Pomegranates one above another, and each Row conſiſted of an hundred, and the Words in 1 *Kings* vii. 20. intimate as much. Dr. *Lightfoot* underſtands the Words in *Jeremiah* in this Senſe. When the Pillars were ſet to the Wall, only ninety-ſix Pomegranates could be ſeen, the other four being laid behind the Pillar, as it ſtood up cloſe to the Wall: So he tranſlates the former Part of the Verſe thus: *And there were ninety-ſix Pomegranates on the open Sides*, or, *towards the open Air*: Which Senſe he conceives the Word *Ruchah* to import.

This is the People whom Nebuchadnezzar carried away captive] Archbiſhop *Uſher*, in his *Chronology* ſuppoſes, that this and the two following Verſes, give an Account of the leſſer Captivities which the *Jews* ſuffered under *Nebuchadnezzar*; whereas there were three others, in which many more Perſons were carried away, *viz.* in the firſt Year of his Reign, *Dan.* i. 3. in the eighth Year mentioned 2 *Kings* xxiv. 12. and in the nineteenth, when the City was deſtroyed, an entire Riddance was made of the Inhabitants which were left after the former Captivities.

In the ſeventh Year, three thouſand Jews and three and twenty] Upon *Jehoiakim*'s rebelling againſt *Nebuchadnezzar*, he ordered the Governors of the neighbouring Provinces to make War upon him, who invaded his Kingdom from every Quarter. The *Ammonites*, *Moabites*, and other Subjects to the *Babyloniſh* Empire, infeſting *Judea* with frequent Incurſions: See 2 *Kings* xxiv. 2, 3. and in the laſt Year of *Jehoiakim*'s Reign, which is co-incident with the ſeventh Year of *Nebuchadnezzar*: See *Jer.* xxv. 1. the Captivity here mentioned happened.

In the eighteenth Year of Nebuchadnezzar, &c.] This was when *Nebuchadnezzar* raiſed the Siege of *Jeruſalem*, to march againſt the King of *Egypt*, who came with a great Army to the Relief of the Place: Se Ch. xxxvii. 5. At which Time he ſent all the Captiv *Jews* who were in his Camp to *Babylon*. See Archbiſhop *Uſher*'s Chronology.

In the three and twentieth Year of Nebuchadnezzar, &c.] When *Nebuchadnezzar* had laid Siege to *Tyr* which was in the Borders of *Judea*, *Nebuzarada* made this Expedition into the Country, and carrie with him the Captives here mentioned; who ſeem t be no others than the poor People that he himſelf ha left to manure the Ground, Ver. 1. And this he probably did by way of Revenge for the Murder of *G daliah*.

In the ſeven and thirtieth Year of the Reign of Jehoiachin, &c.] This Note of Time confirms the Obſe vation already made upon Ch. xxv. 1. *viz.* that th Scripture Computation of the Beginning of *Nebuchadnezzar*'s Reign anticipates that of *Ptolemy*'s Canon b two Years, which two Years he reigned with his F ther. For if we add the thirty-ſeven Years of h Reign here mentioned, to the eight Years which pr ceded *Jehoiakim*'s Captivity (ſee 2 *Kings* xxiv. 12.) th Sum will amount to five and forty Years: Wherea according to the common Account, he reigned b three and forty.

In the five and twentieth Day of the Month] It the twenty-ſeventh Day in 2 *Kings* xxv. 27. This A vancement might be reſolved upon the 25th Day, b not brought to paſs till the 27th.

Evil-Merodach] His Name was *Merodach*, a Nam common among the Kings of *Babylon*: See *Iſa.* xxxi 1. But he had this Mark of Diſtinction given him b way of Reproach; for the Word implies as much *fooliſh Merodach*, becauſe he was a profligate and vicio Prince.

Lifted up the Head of Jehoiachin, and brought him o of Priſon] St. *Jerom* in his Commentaries upon *I* xiv. reports from an antient Tradition of the *Jews*, th *Evil-Merodach* having had the Government of the *B byloniſh* Empire during his Father's Diſtraction, u his Power ſo ill, that as ſoon as the old King came himſelf, he put him in Priſon for it, where he co tracted a particular Acquaintance with *Jehoiachin* w was his Fellow-Priſoner, and that this was the Cauſe the great Kindneſs which he expreſſed towards him.

A

A N EXPOSITION OF The Lamentations of *JEREMIAH*.

The ARGUMENT.

our *Obſervations on the fifty-ſecond Chapter of* Jeremiah, *it was remarked, that that Chapter was* added *at the End of his Prophecy, as a Prologue or Introduction to his Book of* Lamentations: *Which was originally joined to the former, but is now divided from it in the modern* Jews *Copies,* which *place this Book among other ſmall Tracts, ſuch as the* Canticles, Ruth, *&c. at the End of* the Pentateuch. *This is a plain Proof, that the Order of the Books of the* Old Teſtament, *in* which the Jewiſh *Copies at preſent place them, is but of later Date, and differs from that Order in* which Ezra *placed the Holy Writings, when he collected them into one Body. In which Collection,* Daniel *had a Place among the Prophets: Tho' the* Jews, *ſince the Time of* Chriſt, *have thruſt him* down *among the* Hagiographa, *contrary to the Character their Forefathers gave of him, as appears* from Joſephus, *who calls him a* Prophet, *nay* one of the greateſt of the Prophets, *Antiq.* L. x. C. 12. *Agreement with which Opinion our Saviour gives him the ſame Title,* Matt. xxiv. 15.

ſtead *of that antient Preface to the* Lamentations *the* Greek *and* Latin *Copies have a ſhort Introduc*tion, *briefly ſetting forth the Subject of the Book, which may be thus tranſlated:* It came to paſs, that after *Iſrael* was carried Captive, and *Jeruſalem* deſolate, the Prophet *Jeremiah* ſat weeping, and bewailed *Jeruſalem* with this Lamentation, and bitterly weeping and mourning, ſaid as follows. *This Argument was occaſioned, as* Huetius *probably conjectures, by removing the fifty-ſecond* Chapter *from the Place where it firſt ſtood, and placing it as a Concluſion to the Prophecy of* Jeremiah.

rchbiſhop Uſher, *in his* Annals, ad A.M. 3394, *and ſome other learned Men, following the Opinion of* Joſephus, *and St.* Jerom, *have ſuppoſed the* Lamentations *to have been written on Occaſion of* Joſiah's *Death: See* Lam. iv. 20. *which was an Introduction to the fatal Cataſtrophe of their Church* and *Nation. But whoever carefully reads this pathetical Deſcription of the Miſeries of* Judah *and* Jeruſalem, *may be eaſily convinced, that this is not ſo much a Prediction of Evils to come, as a lively Repreſentation of a preſent Calamity.*

which Kind of Writing the Prophet Jeremiah *was a great Maſter, according to the Character* Grotius *gives of him,* Mirus in affectibus concitandis Jeremias: *That he had a wonderful Talent in exciting the Paſſions.*

C H A P. I.

The Prophet's mournful Complaint of the various Miſeries of Jeruſalem.

er. 1. HOW doth the city ſit ſolitary, *that was* full of people? *how* is ſhe ecome as a widow? ſhe *that was* great among e nations, *and* princeſs among the provinces, w is ſhe become tributary? 2 She weepeth ore in the night, and her tears *are* on her heeks: among all her lovers ſhe hath none to omfort *her*, all her friends have dealt treacherouſly with her, they are become her enemies. 3 Judah is gone into captivity, becauſe f affliction, and becauſe of great ſervitude: ſhe welleth among the heathen, ſhe findeth no eſt: all her perſecutors overtook her between e ſtraits. 4 The ways of Zion do mourn, ecauſe none come to the ſolemn feaſts: all her tes are deſolate: her prieſts ſigh, her virgins are afflicted, and ſhe *is* in bitterneſs. 5 Her adverſaries are the chief, her enemies proſper: for the Lord hath afflicted her; for the multitude of her tranſgreſſions, her children are gone into captivity before the enemy. 6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no paſture, and they are gone without ſtrength before the purſuer. 7 Jeruſalem remembred in the days of her affliction, and of her miſeries, all her pleaſant things that ſhe had in the days of old, when her people fell into the hand of the enemy, and none did help her, the adverſaries ſaw her, *and* did mock at her ſabbaths. 8 Jeruſalem hath grievouſly ſinned: therefore ſhe is removed: all that honoured her, deſpiſe her, becauſe they have ſeen her nakedneſs: yea, ſhe ſigheth, and turneth backward. 9 Her filthineſs *is* in her ſkirts, ſhe remembreth not her laſt end, therefore ſhe came down wonderfully:

ſhe had no comforter: O Lord, behold my affliction;
for the enemy hath magnified *himſelf*.
10 The adverſary hath ſpread out his hand upon
all her pleaſant things: for ſhe hath ſeen
that the heathen entred into her ſanctuary, whom
thou didſt command *that* they ſhould not enter
into thy congregation. 11 All her people ſigh,
they ſeek bread, they have given their pleaſant
things for meat to relieve the ſoul: ſee, O Lord,
and conſider, for I am become vile. 12 *Is it*
nothing to you, all ye that paſs by? behold and
ſee, if there be any ſorrow like unto my ſorrow,
which is done unto me, wherewith the
Lord hath afflicted *me* in the day of his fierce
anger. 13 From above hath he ſent fire into
my bones, and it prevaileth againſt them: he
hath ſpread a net for my feet, he hath turned
me back: he hath made me deſolate, *and* faint
all the day. 14 The yoke of my tranſgreſſions
is bound by his hand: they are wreathed, *and*
come up upon my neck: he hath made my
ſtrength to fall, the Lord hath delivered me
into *their* hands, *from whom* I am not able to
riſe up. 15 The Lord hath troden under foot
all my mighty *men* in the midſt of me: he hath
called an aſſembly againſt me, to cruſh my young
men: the Lord hath troden the virgin, the
daughter of Judah, *as* in a wine preſs. 16 For
theſe *things* I weep, mine eye, mine eye runneth
down with water, becauſe the comforter that
ſhould relieve my ſoul, is far from me: my
children are deſolate, becauſe the enemy prevailed.
17 Zion ſpreadeth forth her hands,
and there is none to comfort her: the Lord hath
commanded concerning Jacob: *that* his adverſaries
ſhould be round about him: Jeruſalem is
as a menſtruous woman among them. 18 The
Lord is righteous, for I have rebelled againſt his
commandment: hear, I pray you, all people,
and behold my ſorrow: my virgins and my
young men are gone into captivity. 19 I called
for my lovers, *but* they deceived me: my
prieſts, and mine elders gave up the ghoſt in the
city, while they ſought their meat to relieve
their ſouls. 20 Behold, O Lord, for I *am* in
diſtreſs; my bowels are troubled: mine heart is
turned within me, for I have grievouſly rebelled:
abroad the ſword bereaveth, at home *there is* as
death. 21 They have heard that I ſigh, *there
is* none to comfort me; all mine enemies have
heard of my trouble, they are glad that thou
haſt done *it*: thou wilt bring the day *that* thou
haſt called, and they ſhall be like unto me. 22
Let all their wickedneſs come before thee: and
do unto them, as thou haſt done unto me for
all my tranſgreſſions: for my ſighs *are* many,
and my heart *is* faint.

How doth the City ſit ſolitary that was full of People! How is ſhe become a Widow!] Cities are commonly deſcribed as the Mothers of their Inhabitants, and their Kings and Princes as their Huſbands. So when they were bereaved of theſe, they are ſaid to be Widows and Childleſs: Compare *Iſa.* ii. 26. xlvii. 8. *Jeruſalem* under theſe Circumſtances is deſcribed as ſitting alone (the Multitude of her Inhabitants being diſperſed and deſtroyed) and in a penſive Condition. Compare Ch. iii. 28.

Among all her Lovers ſhe hath none to comfort her, &c.] All her Allies, whoſe Friendſhip ſhe courted by ſinful Compliances (See *Jer.* iv. 30. xxii. 20,—22) have forſaken her in her Affliction, and join with h Enemies in inſulting over her.

All her Perſecutors overtook her between the Streigh &c.] A Metaphor from thoſe that hunt a Pre which they commonly drive into ſome ſtreight a narrow Paſſage, from whence there is no making Eſcape.

Her Adverſaries are the chief] They have got t Advantage over her, and ſhe is become their Vaſſa And thus the Judgment that *Moſes* threatened t *Jews* upon their Diſobedience is fulfilled, *Deut.* xxvi 43, 44. *That their Enemies ſhould be their Head, a they ſhould be the Tail.*

Her Adverſaries ſaw her, and did mock at her Sa baths] The Heathen Writers commonly ridicule t *Jewiſh* Sabbaths, as a Mark of their Sloth and Idl neſs; without conſidering the excellent Uſes that D was deſigned for, *viz.* to give Men Leiſure to atte upon the Service of God, and learn the Duties of Religion.

Her Filthineſs is in her Skirts] She carries t Marks of her Sins in the Greatneſs of her Puniſhmen The Phraſe alludes to a Woman in the State of her S paration: See Ver. 17.

The Yoke of my Tranſgreſſion is bound by his Han &c.] He has laid upon me the Burden of mine I quities, and inflicted ſuch heavy Puniſhments on m that I muſt ſink under them. The *Septuagint* and t *Vulgar Latin*, with very little Variation, read, *watcheth over my Tranſgreſſions.* To the ſame Se *Daniel* ſaith, *the Lord hath watched over the Evil*, Da ix. 14. and *Job* xiv. 16. *Thou watcheſt over my Si* that is, Thou diligently markeſt every Sin I comm that thou mayeſt in due Time requite it with a pr per Puniſhment.

Abroad the Sword bereaveth, at Home there is Deat Compare *Deut.* xxxii. 25. The latter Part of the Se tence may better be render'd, *At Home there is cert Death*; for the Particle of Similitude doth ſometi ſtrongly affirm, as Commentators have obſerved up thoſe Words of St. *John*, Ch. i. 14. *We beheld Glory, the Glory as of the only begotten of the Fath* Such a Glory as could belong to none but the Son God.

CHAP. II.

The ſame Argument continued.

Ver. 1. HOW hath the Lord covered t
daughter of Zion with a cloud
his anger, *and* caſt down from heaven un
the earth, the beauty of Iſrael, and rememb
not his footſtool in the day of his anger! 2 T
Lord hath ſwallowed up all the habitations
Jacob, and hath not pitied: he hath thro
down in his wrath the ſtrong holds of t
daughter of Judah: he hath brought *them* do
to the ground: he hath polluted the kingdo
and the princes thereof. 3 He hath cut off
his fierce anger all the horn of Iſrael: he ha
drawn back his right hand from before t
enemy, and he burned againſt Jacob like a flami
fire *which* devoureth round about. 4 He ha
bent his bow like an enemy: he ſtood with
right hand as an adverſary, and ſlew all *th*
were pleaſant to the eye, in the tabernacle of t
daughter of Zion: he poured out his fury l
fire. 5 The Lord was as an enemy: he ha
ſwallowed up Iſrael, he hath ſwallowed up
her palaces, he hath deſtroyed his ſtrong hol
and hath increaſed in the daughter of Ju
mourning and lamentation. 6 And he ha
violently taken away his tabernacle, as *if*
were of a garden, he hath deſtroyed his pla
of the aſſembly: the Lord hath cauſed the

feaſts and ſabbaths to be forgotten in Zion,
hath deſpiſed in the indignation of his anger
king and the prieſt. 7 The Lord hath caſt
his altar: he hath abhorred his ſanctuary: he
given up into the hand of the enemy the
of her palaces; they have made a noiſe in
houſe of the Lord, as in the day of a ſolemn
8 The Lord hath purpoſed to deſtroy the
of the daughter of Zion; he hath ſtretched
a line, he hath not withdrawn his hand from
ſtroying: therefore he made the rampart and
wall to lament; they languiſhed together.
Her gates are ſunk into the ground; he hath
ſtroyed and broken her bars; her king and her
are among the Gentiles; the law *is* no
her prophets alſo find no viſion from the
10 The elders of the daughter of Zion
upon the ground *and* keep ſilence: they have
up duſt upon their heads; they have girded
ſelves with ſackcloth; the virgins of Jeru-
hang down their heads to the ground. 11
eyes do fail with tears; my bowels are
bled; my liver is poured upon the earth,
the deſtruction of the daughter of my people,
the children and the ſucklings ſwoon in
ſtreets of the city. 12 They ſay to their
Where *is* corn and wine? when they
as the wounded in the ſtreets of the
when their ſoul was poured out into their
boſom. 13 What thing ſhall I take to
for thee? what thing ſhall I liken to
O daughter of Jeruſalem? what ſhall I
to thee, that I may comfort thee, O virgin
of Zion? for thy breach *is* great like
ſea; who can heal thee? 14 Thy prophets
ſeen vain and fooliſh things for thee, and
have not diſcovered thine iniquity, to turn
thy captivity; but have ſeen for thee falſe
and cauſes of baniſhment. 15 All
paſs by, clap *their* hands at thee; they hiſs
wag their head at the daughter of Jeruſalem,
Is this the city that *men* call the perfection
beauty, the joy of the whole earth? 16 All
enemies have opened their mouth againſt
they hiſs and gnaſh their teeth: they ſay,
have ſwallowed *her* up: certainly this *is* the
that we looked for: we have found, we
ſeen *it*. 17 The Lord hath done *that*
he hath deviſed: he hath fulfilled his
that he had commanded in the days of
he hath thrown down, and hath not pi-
and he hath cauſed *thine* enemy to rejoice
thee, he hath ſet up the horn of thine ad-
18 Their heart cried unto the Lord,
wall of the daughter of Zion, let tears run
like a river day and night: give thyſelf no
let not the apple of thine eyes ceaſe. 19
cry out in the night: in the beginning of
watches pour out thine heart like water be-
the face of the Lord: lift up thy hands to-
him, for the life of the young children,
faint for hunger in the top of every ſtreet.
Behold, O Lord, and conſider to whom
haſt done this: ſhall the women eat their
and children of a ſpan long? ſhall the
and the prophet be ſlain in the ſanctuary
the Lord? 21 The young and the old lie on
ground in the ſtreets, my virgins and my
men are fallen by the ſword: thou haſt
them in the day of thy anger, thou haſt
killed *and* not pitied. 22 Thou haſt called as
in a ſolemn day my terrors round about, ſo that
in the day of the Lords anger none eſcaped nor
remained: thoſe that I have ſwaddled and brought
up, hath mine enemy conſumed.

He hath violently taken away his Tabernacle, as if it were of a Garden, &c.] He hath deſtroyed the Temple, the Place of his Reſidence, and of our religious Aſſemblies, as if it had been no better than a Tabernacle or Cottage, ſet up in a Garden or Vineyard, juſt while the Fruit is gathering, and then to be taken down again: Compare *Iſa.* i. 8. The Margin reads, *He hath taken away his Hedge of a Garden,* that is, he hath withdrawn his Protection, and left us expoſed to the Fury of our Enemies: Compare *Iſa.* v. 5.

They have made a Noiſe in the Houſe of the Lord, as in the Day of a ſolemn Feaſt] Inſtead of the joyful Sound of Praiſes and Thankſgivings to God, ſuch as uſed to be ſolemnly performed in the Temple at the publick Feſtivals; there was nothing to be heard there, but the Noiſe of Soldiers, and Rudeneſs of Infidels profaning that ſacred Place, and inſulting over the God that was worſhipped there: Compare *Pſ.* lxxiv. 4.

He hath ſtretched out a Line] The Inſtruments deſigned for building, are in ſome Places applied to deſtroying, becauſe ſometimes Men mark out thoſe Buildings they intend to pull down: So 2 *Kings* xxi. 13. God ſaith, *I will ſtretch over Jeruſalem the Line of Samaria*; and *the Line of Confuſion* is mentioned *Iſa.* xxxiv. 11. See likewiſe *Am.* vii. 7, 8.

The Prophets alſo find no Viſion from the Lord] The Prophets are either dead, or thoſe that are alive in Captivity, as *Ezekiel*, *Daniel*, and *Jeremiah* himſelf; they are not favoured with divine Revelations as they uſed to be, and ſo can't reſolve the Doubts of thoſe that come to them for Advice. Compare *Ezek.* vii. 26.

My Liver is poured out upon the Earth] My Vitals ſeem to be diſſolved, and have loſt all their Strength. Compare *Job* xvi. 13. *Pſ.* xx. 14.

What Thing ſhall I take to witneſs for me?] What Inſtance can I bring of any Calamity like thine, that ſuch an Example may be ſome Mitigation of thy Complaint?

He hath fulfilled his Word which he commanded in the Days of old] He hath fulfilled thoſe Threatnings which he denounced againſt our Diſobedience to the Law of *Moſes*: See *Levit.* xxvi. 31, *&c.* Deut. xxviii. 25, 26, 49, *&c.* The Word *Command* is ſometimes uſed for any Part of the Covenant which God engaged himſelf to perform. See *Pſ.* cv. 8. cxi. 9.

Their Heart cried unto the Lord, O Wall of the Daughter of Sion, &c.] As the Wall and Rampart are ſaid to lament, Ver. 8. becauſe their Ruins are Objects of Lamentation; ſo here devout Perſons, upon the Deſtruction of the City, direct their Prayers to God, as if the Ruins themſelves did entreat him to take Compaſſion on the Miſeries of that Place, which he had choſen for his peculiar Reſidence. See the like *Proſopopœia*, Hab. ii. 11. To this Purpoſe the *vulgar Latin* expreſſes the Senſe, *Clamavit cor meum ſuper muros filiæ Sion: My Heart cried unto the Lord concerning the Walls of the Daughter of Sion.*

Shall Women eat their Fruit, and Children of a Span long?] The Margin reads, *Swadled with their Hands:* In which Senſe the Word is uſed Ver. 22. We find by comparing this Verſe with Ch. iv. 10. that God brought upon them that terrible Judgment, which he had denounced againſt them, if they continued to provoke him, *viz.* That they ſhould *eat the Fleſh of their own Sons and Daughters*, Levit. xxvi. 29. *Deut.* xxviii. 53. *Jer.* xiv. 13.

CHAP. III.

Penitential Meditations upon the Prophet's own Calamities, as well as thoſe of the Publick.

Ver. 1. I *Am* the man *that* hath ſeen affliction
by the rod of his wrath. 2 He hath
led me and brought *me into* darkneſs, but not
into light. 3 Surely againſt me is he turned, he
turneth his hand *againſt me* all the day. 4 My
fleſh and my ſkin hath he made old, he hath
broken my bones. 5 He hath builded againſt
me, and compaſſed *me* with gall and travel. 6
He hath ſet me in dark places, as *they that be*
dead of old. 7 He hath hedged me about,
that I cannot get out: he hath made my chain
heavy. 8 Alſo when I cry and ſhout, he ſhutteth
out my prayer. 9 He hath incloſed my
ways with hewen ſtone: he hath made my paths
crooked. 10 He *was* unto me *as* a bear lying
in wait, *and as* a lion in ſecret places. 11 He
hath turned aſide my ways, and pulled me in
pieces: he hath made me deſolate. 12 He
hath bent his bow, and ſet me as a mark for the
arrow. 13 He hath cauſed the arrows of his
quiver to enter into my reins. 14 I was a deriſion
to all my people, *and* their ſong all the
day. 15 He hath filled me with bitterneſs, he
hath made me drunken with wormwood. 16
He hath alſo broken my teeth with gravel ſtones,
he hath covered me with aſhes. 17 And thou
haſt removed my ſoul far off from peace: I forgat
proſperity. 18 And I ſaid, My ſtrength
and my hope is periſhed from the Lord, 19 Remembring
mine affliction and my miſery, the
wormwood and the gall. 20 My ſoul hath
them ſtill in remembrance, and is humbled in me.
21 This I recall to my mind, therefore have I
hope. 22 *It is of* the Lords mercies that we are
not conſumed, becauſe his compaſſions fail not.
23 *They are* new every morning: great *is* thy
faithfulneſs. 24 The Lord *is* my portion, ſaith
my ſoul, therefore will I hope in him. 25 The
Lord *is* good unto them that wait for him, to
the ſoul *that* ſeeketh him. 26 *It is* good that *a*
man ſhould both hope and quietly wait for the
ſalvation of the Lord. 27 *It is* good for a man
that he bear the yoke in his youth. 28 He
ſitteth alone and keepeth ſilence, becauſe he
hath borne *it* upon him. 29 He putteth his
mouth in the duſt, if ſo be there may be hope.
30 He giveth *his* cheek to him that ſmiteth
him, he is filled full with reproach. 31 For
the Lord will not caſt off for ever. 32 But
though he cauſe grief, yet will he have compaſſion
according to the multitude of his mercies.
33 For he doth not afflict willingly, nor grieve
the children of men. 34 To cruſh under his
feet all the priſoners of the earth, 35 To turn
aſide the right of a man before the face of the
moſt High, 36 To ſubvert a man in his cauſe,
the Lord approveth not. 37 Who *is* he *that*
ſaith, and it cometh to paſs, *when* the Lord
commandeth *it* not? 38 Out of the mouth of
the moſt High proceedeth not evil and good?
39 Wherefore doth a living man complain, a
man for the puniſhment of his ſins? 40 Let us
ſearch and try our ways, and turn again to the
Lord. 41 Let us lift up our heart with *our*
hands unto God in the heavens. 42 We have
tranſgreſſed and have rebelled, thou haſt not
pardoned. 43 Thou haſt covered with anger
and perſecuted us: thou haſt ſlain, thou haſt not
pitied. 44 Thou haſt covered thyſelf with a
cloud, that *our* prayer ſhall not paſs through.
45 Thou haſt made us *as* the offſcouring an
refuſe in the midſt of the people. 46 All ou
enemies have opened their mouths againſt us. 4
Fear and a ſnare is come upon us, deſolatio
and deſtruction. 48 Mine eye runneth dow
with rivers of water, for the deſtruction of th
daughter of my people. 49 Mine eye tricklet
down, and ceaſeth not, without any intermi
ſion: 50 Till the Lord look down, and behol
from heaven. 51 Mine eye affecteth mi
heart, becauſe of all the daughters of my cit
52 Mine enemies chaſed me ſore like a bir
without cauſe. 53 They have cut off my li
in the dungeon, and caſt a ſtone upon me. 5
Waters flowed over mine head, *then* I ſaid, I a
cut off. 55 I called upon thy name, O Lor
out of the low dungeon. 56 Thou haſt hea
my voice, hide not thine ear at my breathin
at my cry. 57 Thou dreweſt near in the d
that I called upon thee: thou ſaidſt, Fear no
58 O Lord, thou haſt pleaded the cauſes of m
ſoul, thou haſt redeemed my life. 59 O Lor
thou haſt ſeen my wrong, judge thou my cau
60 Thou haſt ſeen all their vengeance, *and*
their imaginations againſt me. 61 Thou h
heard their reproach, O Lord, *and* all their im
ginations againſt me; 62 The lips of thoſe th
roſe up againſt me, and their device againſt
all the day. 63 Behold their ſitting down, a
their riſing up, I *am* their muſick. 64 Rend
unto them a recompenſe, O Lord, according
the work of their hands, 65 Give them ſorr
of heart, thy curſe unto them. 66 Perſec
and deſtroy them in anger, from under the h
vens of the Lord.

This Chapter is writ in a different Manner from
two former, and that which follows, as St. *Jerom* h
obſerved in his Preface to the Lamentations: A
whereas in thoſe the firſt Letter of every Verſe foll
the Order of the Alphabet, here the ſame initial Le
is continued for three Verſes together.

The Arrows of his Quiver] Called here in the
brew, the *Sons of his Quiver*, by an elegant Metaph
as they are called the *Sons of the Bow*, Job xli. 28.
the ſame Metaphor, Sparks are called *the Sons of C*
Job v. 7.

I was a Deriſion of all my People] This may be
derſtood of *Jeremiah* himſelf: See *Jer.* xx. 7.
ſome Criticks ſuppoſe the Word *Ammi*, rendered
People, to ſtand for *Ammim, the People*, as the W
is uſed in ſome Places: See *Mic.* vi. 26. 2 *Sam.* x
44. compared with *Pſ.* xviii. 44. and then this Sente
is to be underſtood of the *Jewiſh* Nation, and impo
that their Miſeries expoſed them to the Scorn
Reproach of all the neighbouring Countries: See
ii. 15.

He hath broken my Teeth with gravel Stones, he h
covered me with Aſhes] In this and the forego
Verſe, the Prophet aggravates the Calamities of
People, by ſuch Expreſſions as imply, That inſtea
any Support or Comfort, they find nothing but M
ries and Afflictions. The *Septuagint* render the la
Part of the Verſe, *He hath fed me with Aſhes*, i.
we fare as hard as thoſe who feed upon Bread ba
in Aſhes, whoſe Teeth are in Danger of being br
with Grits and Stones: Compare *Pſ.* cii. 9. *Job* vi.

It is good for a Man that he bear the Yoke in
Youth] It is good to be inured betimes, to b
thoſe uſeful Reſtraints which ariſe from a Senſe of
Duty we owe to God, and the Obedience we ough
pay to his Laws.

To cruſh under his Feet all the Priſoners of the Ea
— the Lord approveth not] As God takes no Plea
in oppreſſing the Poor and Helpleſs, ſo neither will

ffer any Men to eſcape unpuniſhed, that are guilty of ſuch Acts of Injuſtice and Cruelty, who never conſider that all the Wrongs they do are committed in the Sight of the Supreme Judge of the World; and tho' at preſent he thinks fit to proſper ſuch Oppreſſors, the *Chaldeans* in particular, yet in due Time he will call them to a ſevere Account for their Wickedneſs.

Who is he that ſaith, and it comes to paſs, when the Lord commandeth it not?] The King of *Babylon*, and ſuch haughty Tyrants, may boaſt of their Power, as if were equal to Omnipotence itſelf: But ſtill It's God's Prerogative to bring to paſs whatever he pleaſes, without any Let or Impediment, only by ſpeaking or declaring his Purpoſe that the Thing ſhould be done, as he did at the Beginning of the Creation: See *Pſ.* xxxiii. 7. and ever ſince nothing is brought to paſs, but according to his *determinate Counſel and Foreknowledge*: Who as he makes Man the Inſtrument of his Vengeance, ſo he can reſtrain their Cruelty whenever he thinks fit.

Wherefore doth a Man complain, a living Man for the Puniſhment of his Sins?] If we conſider God's Afflictions as a juſt Reward of our evil Deeds, this will prevent all Murmuring or Repining againſt Providence; eſpecially as long as Men are on this Side the Grave, they ought to be thankful for having an Opportunity given them for Repentance.

They have cut off my Life in the Dungeon, and caſt a Stone upon me]. I was not only ſequeſtered from all human Society like a dead Man, ſee Ver. 6. but in apparent Danger of loſing my Life in the Dungeon: See *Jer.* xxxvii. 24. xxxviii. 9, 10. And their laying a Stone upon the Entrance of that dark Cavern, reſembled the burying me alive: Compare *Dan.* vi. 17. *Matt.* xxvii. 60.

CHAP. IV.

The Prophet treats of the ſame Subject as in the two firſt Chapters, and uſes the ſame Metre.

r. 1. HOW is the gold become dim? *how* is the moſt fine gold changed! the ſtones of the ſanctuary are poured out in the top of every ſtreet. 2 The precious ſons of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers, the work of the hands of the potter! 3 Even the ſea-monſters draw out the breaſt, they give ſuck to their young ones: the daughter of my people *is become* cruel, like the oſtriches in the wilderneſs. 4 The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt: the young children aſk bread, *and* no man breaketh *it* unto them. 5 They that did feed delicately, are deſolate in the ſtreets: *they that were* brought up in ſcarlet, embrace dunghills. 6 For the puniſhment of the iniquity of the daughter of my people, is greater than the puniſhment of the ſin of Sodom, *that was* overthrown as in a moment, and no hands ſtayed on her. 7 Her Nazarites were purer than ſnow, they were whiter than milk, they were more ruddy in body than rubies, their poliſhing *was* of ſapphire. 8 Their viſage is blacker than a coal: they are not known in the ſtreets; their ſkin cleaveth to their bones: it is withered, it is become like a ſtick. 9 *They that be* ſlain with the ſword, are better than *they that be* ſlain with hunger: for theſe pine away, ſtricken through for *want of* the fruits of the field. 10 The hands of the pitiful women have ſodden their own children, they were their meat in the deſtruction of the daughter of my people. 11 The Lord hath accompliſhed his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. 12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adverſary and the enemy ſhould have entred into the gates of Jeruſalem. 13 For the ſins of her prophets, *and* the iniquities of her prieſts, that have ſhed the blood of the juſt in the midſt of her; 14 They have wandred *as* blind *men* in the ſtreets, they have polluted themſelves with blood, ſo that men could not touch their garments. 15 They cried unto them, Depart ye, *it is* unclean, depart, depart, touch not, when they fled away and wandred: they ſaid among the heathen, They ſhall no more ſojourn there. 16 The anger of the Lord hath divided them, he will no more regard them: they reſpected not the perſons of the prieſts, they favoured not the elders. 17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not ſave *us.* 18 They hunt our ſteps that we cannot go in our ſtreets: our end is near, our days are fulfilled, for our end is come. 19 Our perſecutors are ſwifter than the eagles of the heaven: they purſued us upon the mountains, they laid wait for us in the wilderneſs. 20 The breath of our noſtrils, the anointed of the Lord was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the heathen. 21 Rejoice and be glad, O daughter of Edom, that dwelleſt in the land of Uz; the cup alſo ſhall paſs through unto thee: thou ſhalt be drunken, and ſhalt make thyſelf naked. 22 The puniſhment of thine iniquity is accompliſhed, O daughter of Zion, he will no more carry thee away into captivity: he will viſit thine iniquity, O daughter of Edom, he will diſcover thy ſins.

How is the Gold become dim, &c.] How is the Glory of the Temple obſcured! The Sanctuary which was overlaid with Gold (ſee 2 *Chron.* iii. 8.) now lies in Ruins; and the Stones of it are not diſtinguiſhed from common Rubbiſh! In like Manner the Prieſts and Levites who attended upon God's Service, and the Elders of the People, the Members of the great *Sanhedrim*, who kept their Court within the Precincts of the Temple, ſee *Jer.* xxxv. 4. Theſe Perſons that might be reſembled to the Pillars or Corner Stones of that ſacred Building, are now involved in that common Deſtruction with the meaneſt of the People: See Ver. 16. and Ch. ii. 20.

Even the Sea-monſters draw out the Breaſts, &c.] Dr. *Pocock* tranſlates the Word *Tannin*, *Jackals*, *Sea-monſters* having no Breaſts. See *Mic.* i. 8. The Word *Tannin*, ſays *Lowth*, ſignifies any great Fiſh, as a Whale or a Crocodile: See *Iſa.* xxvii. and is here very fitly rendered *Sea-monſters.* Theſe, ſays the Prophet, are not ſo unnatural as to neglect the Care of their young ones: Whereas the Women of *Jeruſalem* have been reduced to that miſerable Neceſſity, as not only to diſregard their Children, not having wherewithal to provide for themſelves, but likewiſe to feed upon them, Ver. 4, 10.

They were more ruddy in Body than Rubies] Or, *Their Skin was clearer than Rubies*, or Pearls, as *Bochart* tranſlates the Words. The Word *Adam*, ſignifies *clear*, or *tranſparent*, and is ſo to be underſtood, *Cant.* v. 10. where our Tranſlation renders it *ruddy*, as it does here. Thus the *Latin* Word *purpureus* is uſed by *Virgil*, when he ſaith, *Lumenque juventæ purpureum.* *Ludolphus* renders the Words, *They were more beautiful than Pearls*; from the Senſe which the Word *Adam* ſtill retains in the *Ethiopick* Language, where it ſignifies ſies *beautiful*: From which Signification he ſuppoſes that the firſt Man had the Name of *Adam*.

They have wandered as blind Men in the Streets, they have polluted themſelves with Blood] When they fled for their Lives, they were like blind Men, not knowing which way to go, becauſe of the many Carcaſes which lay in the Way: Whereby they became ſtained with Blood, and ſo legally polluted: See *Numb.* xix. 16. They carried the Marks of their Sin in their Puniſhment.

They cried, Depart, depart, it is unclean, [or ye are polluted] *depart*, &c.] When they fled to ſave their Lives, they could find no ſafe Retreat, but every Body ſhunned and avoided them: And uſed the ſame Words to expreſs their Abhorrence of this Defilement of ſuch Perſons, whoſe Office it was to cleanſe and purify others, as the Lepers were obliged by the Law to cleanſe and purify themſelves, and cry *Unclean, unclean*, Levit. xiii. 45. The filthy Garments of the Prieſts were an Emblem of their filthy Minds. See *Zech.* iii. 4, 5. and called to Mind the innocent Blood which had been ſhed by their Means; ſee Ver. 13. when People ſaw their Sins thus retaliated upon them.

The Breath of our Noſtrils, the anointed of the Lord, was taken in our Pits, &c.] This Verſe ſome Expoſitors underſtand of King *Joſiah*, and thereupon ground their Opinion, that the *Lamentations* were written upon the Occaſion of his Death. But I rather conceive, ſays *Lowth*, that *Zedekiah* is here meant, of whom the Prophet ſaith, that he was taken in thoſe Toils his Enemies had laid to catch him: See *Jer.* lii. As long as he was ſafe, we had Hopes of preſerving ſome Face of Government, altho' we were carried into a foreign Country.

And ſhall make thyſelf naked] God's aſtoniſhing Judgments, often compared to Drunkenneſs, ſhall have the uſual Effect of Drunkenneſs upon thee, *viz.* That thy Nakedneſs ſhall be thereby diſcovered. The Word may be tranſlated, *Thou ſhalt be naked*: For the Conjunction *Hith-pael*, is ſometimes taken in a paſſive Senſe; as *Glaſſius* hath obſerved in his *Philologia Sacra*, P. 840. Some render the Word, *And ſhall empty thyſelf* [by Vomiting.] To this Effect of Drunkenneſs God's Judgments are compared, *Hab.* ii. 16. *Iſa.* xix. 14. eſpecially as that reſembles Men's diſgorging their Wealth and Treaſures when an Enemy overpowers them, and leaves them empty and exhauſted.

CHAP. V.

A pathetical Complaint to God of the miſerable Condition of the Jews, *with reſpect both to their temporal and ſpiritual State.*

Ver. 1. REmember, O Lord, what is come upon us: conſider and behold our reproach. 2 Our inheritance is turned to ſtrangers, our houſes to aliens. 3 We are orphans and fatherleſs, our mothers *are* as widows. 4 We have drunken our water for money, our wood is ſold unto us. 5 Our necks *are* under perſecution: we labour, *and* have no reſt. 6 We have given the hand to the Egyptians, *and* to the Aſſyrians, to be ſatisfied with bread. 7 Our fathers have ſinned and *are* not, and we have borne their iniquities. 8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand. 9 We gat our bread with *the peril* of
our lives, becauſe of the ſword of the wilderneſ
10 Our ſkin was black like an oven, becauſe
the terrible famine. 11 They raviſhed the w
men in Zion, *and* the maids in the cities of J
dah. 12 Princes are hanged up by their hand
the faces of elders were not honoured. 13 Th
took the young men to grind, and the childr
fell under the wood. 14 The elders have ceaſ
from the gate, the young men from their muſic
15 The joy of our heart is ceaſed, our dance
turned into mourning. 16 The crown is fall
from our head: wo unto us that we have ſinn
17 For this our heart is faint, for theſe *things* o
eyes are dim. 18 Becauſe of the mountain
Zion, which is deſolate, the foxes walk upon
19 Thou, O Lord, remaineſt for ever: t
throne from generation to generation. 20 Wher
fore doſt thou forget us for ever, *and* forſake
ſo long time? 21 Turn thou us unto thee,
Lord, and we ſhall be turned: renew our da
as of old. 22 But thou haſt utterly rejected u
thou art very wroth againſt us.

The Title of this Chapter in the *vulgar Latin*
Oratio Jeremiæ, the Prayer of *Jeremiah*; but is
writ in Metre as the foregoing Chapters.

We have drunken our Water for Money, our Wood
ſold unto us] When our Country was in our own P
ſeſſion, we had free Uſe of Water and Wood, wh
now we are forced to buy.

We have given the Hand to the Egyptians, and
the Aſſyrians, &c.] We have made ourſelves Tribu
ries to thoſe People: Which was done by the Ce
mony of *giving the Hand*, a Form uſed when an O
or Covenant was entered into: See *Ezek.* xvii.
Gen. xxiv. 2. The *Jews* are often upbraided for
Alliances they made with *Egypt* and *Aſſyria*, for wh
they are threatened with being forced to live there
Exiles: See *Hoſ.* vii. 11. ix. 3. xii. 1. Theſe two Co
tries being the Places whither many *Jews* fled for
fuge from the Calamities which threatened them
Home; the Prophecies which mention their Ret
from their ſeveral Diſperſions, ſpeak of *Aſſyria*
Egypt, as the principal Places from whence they ſho
return. See *Iſa.* xi. 16.

Servants have ruled over us] Servants to the gr
Men among the *Chaldeans*, and other Strangers,
become our Maſters. See *Nehem.* v. 15.

They took our young Men to grind] To grind at
Mill was the common Employment of Slaves.
Exod. xi. 5. Such was the *Piſtrinum* among the
mans.

The Children fell under the Wood] They made Ch
dren turn the Handle of the Mill, till they fell do
for Wearineſs: So ſome explain it, with relation
the former Part of the Verſe. But it may be und
ſtood of making them carry ſuch heavy Burdens
Wood, that they fainted under the Load.

The Crown is fallen from our Head] All our Gl
is at an End, together with the Advantages of be
thy People, and enjoying thy Preſence amongſt us,
which we were diſtinguiſhed from the reſt of
World. Compare *Job* xix. 9. The Crown may
nify both the Kingdom and Prieſthood; the *Mitre*
ing ſometimes called the *Crown*. See *Zech.* vi. 11.

AN
XPOSITION
OF
The Prophecy of *EZEKIEL*.

The ARGUMENT.

zekiel *was a Prophet of the Prieſtly Order, carried away into* Babylon *with ſeveral other* Jews *in* Jehoiachin's *Captivity.* Clemens Alexandrinus *tells us, ſome thought him Contemporary with* Pythagoras, *and that they had converſed together in* Babylon. *This Opinion he rejects as inconſiſtent with* the *Age of* Pythagoras, *whom he ſuppoſes to have flouriſhed about the ſixty-ſecond* Olympiad, *which* was *near ſixty Years after* Ezekiel *was carried into* Babylon. *The late learned Biſhop of* Worceſter, in *his* Chronological Account *of* Pythagoras's *Life, ſuppoſes him born about nine Years after* Ezekiel's *coming to* Babylon, *and* Pythagoras *himſelf came to* Babylon *at eighteen Years of Age; but* there *is no Proof that he ever converſed with* Ezekiel. *Tho' it appears by the Teſtimony of* Hermippus, *in* Joſephus *L.* i. contra Appion, N. 22. *that he had Converſation with ſome* Jews; *and learned* Men *have obſerved, that there is great Reſemblance between ſeveral of his* Symbols, *and ſome of the* Precepts *of the* Jewiſh *Law.*

whatever became of Pythagoras, *the Accounts of whoſe Life are very uncertain, it is certain that* Ezekiel, *being at* Babylon, *directed many of his Prophecies to his Fellow-Exiles there, who, as St.* Jerom *obſerves in his* Preface *to* Ezekiel, *repined at their Ill Fortune, and thought their Countrymen,* who *remained in* Judea, *in a much better Condition than themſelves. The Prophet, with regard to* theſe *Circumſtances, ſets before their Eyes that terrible Scene of Calamities which God would bring* upon Judea *and* Jeruſalem, *which ſhould end in the utter Deſtruction of the City and Temple. He* ecounts *the heinous Provocations of the* Jews, *which brought down theſe heavy Judgments upon them,* in *ſtrong and lively Colours; his Stile exactly anſwering the Character the* Greek Rhetoricians *give of* that *Part of Oratory they call* Δείνωσις; *which* Quintilian *defines to be* Oratio quæ rebus aſperis, indignis & invidioſis vim addit, *L.* vi. *C.* 3. *its Property being to aggravate Things in themſelves monſtrous and odious, and repreſent them with great Force and Efficacy of Expreſſion. For the ſame Reaſon* Rapin, *in his Treatiſe of* Eloquence, *calls* Ezekiel's *Stile* le Terrible, *as having ſomething in it* that *ſtrikes the Reader with an holy Dread and Aſtoniſhment.*

ſephus *divides this Prophecy into two Books; but it is generally ſuppoſed, that he took that Part of* the *Prophecy which contains a Deſcription of the Temple, beginning at the* xlth *Chapter, for a diſtinct* Book *from the reſt, as treating altogether of a different Subject.*

Jerom *hath more than once obſerved, that the Beginning and latter Part of this Prophecy is more than* ordinary *difficult and obſcure, and may juſtly be reckoned among the* Δυσνοητὰ, *or Things in Scripture* which *are* hard to be underſtood. *To contribute what I could to the clearing of theſe Difficulties, I* have, *with the Aſſiſtance of Mr.* Lowth, *introduced into the following* Expoſition, *whatever is for* the *Purpoſe of that elaborate Work of* Villalpandus, *a Book which is in very few Hands; and in the* later *Obſervations of* Bernardus L'Amy, *in his learned Book* de Tabernaculo Fœderis.

CHAP. I.

'*s glorious Appearance to* Ezekiel, *upon giving* him *his Commiſſion for executing the Prophetical* Office.

r. 1. NOW it came to paſs in the thirtieth year, in the fourth *month*, in e fifth *day* of the month, (as I *was* among the ptives by the river of Chebar) *that* the hea- ens were opened, and I ſaw viſions of God. 2 the fifth *day* of the month, (which *was* the year of king Jehoiachins captivity) 3 The d of the Lord came expreſly unto Ezekiel e prieſt, the ſon of Buzi, in the land of the haldeans, by the river Chebar, and the hand of the Lord was there upon him. 4 And I looked, and behold, a whirl-wind came out of the north, a great cloud, and a fire infolding itſelf, and a brightneſs *was* about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire. 5 Alſo out of the midſt thereof *came* the likeneſs of four living creatures. And this *was* their appearance, They had the likeneſs of a man. 6 And every one had four faces, and every one had four wings. 7 And their feet *were* ſtraight feet, and the ſole of their feet *was* like the ſole of a calves foot, and they ſparkled like the colour of burniſhed braſs. 8 And *they had* the hands of a man under their wings on their four ſides, and they four had their faces and their wings. 9 Their wings *were* joyned one to another; they turned not when they went, they went every one ſtraight forward. 10 As for the likeneſs of their faces, they four had the face of a man, and the face of a lion on the right ſide, and they four had the face of an ox on the left ſide: they four alſo had the face of an eagle. 11 Thus *were* their faces: and their wings *were* ſtretched upward, two *wings* of every one *were* joyned one to another, and two covered their bodies. 12 And they went every one ſtraight forward: whither the ſpirit was to go, they went: *and* they turned not when they went. 13 As for the likeneſs of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps; it went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning. 14 And the living creatures ran, and returned as the appearance of a flaſh of lightning. 15 Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces, 16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeneſs, and their appearance and their work *was* as it were a wheel in the middle of a wheel. 17 When they went they went upon their four ſides: *and* they returned not when they went. 18 As for their rings, they were ſo high that they were dreadful, and their rings *were* full of eyes round about them four. 19 And when the living creatures went, the wheels went by them: and when the living creatures were lift up from the earth, the wheels were lift up. 20 Whitherſoever the ſpirit *was* to go, they went, thither *was their* ſpirit to go, and the wheels were lifted up over againſt them: for the ſpirit of the living creature *was* in the wheels. 21 When thoſe went, *theſe* went; and when thoſe ſtood, *theſe* ſtood; and when thoſe were lifted up from the earth, the wheels were lifted up over againſt them: for the ſpirit of the living creatures *was* in the wheels. 22 And the likeneſs of the firmament upon the heads of the living creature, *was* as the colour of the terrible cryſtal, ſtretched forth over their heads above. 23 And under the firmament *were* their wings ſtraight, the one toward the other; every one had two, which covered on this ſide, and every one had two, which covered on that ſide their bodies. 24 And when they went, I heard the noiſe of their wings, like the noiſe of great waters, as the voice of the Almighty, the voice of ſpeech as the noiſe of an hoſt: when they ſtood, they let down their wings. 25 And there was a voice from the firmament, that *was* over their heads, when they ſtood, *and* had let down their wings. 26 And above the firmament, that *was* over their heads, *was* the likeneſs of a throne, as the appearance of a ſapphire-ſtone, and upon the likeneſs of the throne *was* the likeneſs as the appearance of a man above upon it. 27 And I ſaw as the colour of amber, as the appearance of fire round about within it: from the appearance of his loyns even upward, and from the appearance of his loyns even downward, I ſaw as it were the appearance of fire, and it *had* brightneſs round about. 28 As the appearance of the bow that is in the cloud in the day of rain,

ſo *was* the appearance of the brightneſs rou
about. This *was* the appearance of the lik
neſs of the glory of the Lord, and when I ſa
it, I fell upon my face, and I heard a voice
one that ſpake.

In the thirtieth Year] It is a great Queſtion fr
whence this Computation of Time commences. T
moſt probable Anſwers are; firſt, that of *Scalig*
who ſuppoſes this *thirtieth Year* to be meant of
Years of *Nebupolaſſar*'s Reign; who, as he tells
from *Beroſus*, reigned twenty nine Years comple
So the Thirtieth Year, here mentioned, was the
Year of his Reign and Life: And is likewiſe the th
teenth Year current of his Son *Nebuchadnezzar*'s Reig
who reigned ſo many Years together with his Father.

But there is one conſiderable Objection againſt t
Opinion of *Scaliger*, that according to *Beroſus*'s A
count, *Nebupolaſſar* reigned only Twenty-one Yea
Which is the ſame Number of Years aſſigned *Nebu*
laſſar in the *Æra Nabonaſſari*, and agrees better w
Beroſus's own Story, *viz.* that when he had commit
the Command of his Army to his Son, and ſent h
on an Expedition to *Syria* and *Phænicia* he died a ſh
Time after.

Villalpandus in like Manner, makes his Compu
tion to commence from the Beginning of *Nabupolaſſa*
Reign. He allows the nineteen Years for his Rei
diſtinct from that of his Son, and ſuppoſes *Nebuch*
nezzar to reign two Years with his Father; wh
indeed agrees with the Scripture Computation:
Note on *Jer.* xxv. 1. But, according to that v
Account, the fifth Year of *Jehoiachin*'s Captivity
be co-incident with the thirteenth Year of *Nebuch*
nezzar's Reign: for the nineteenth Year of the ſa
Reign is aſſigned for the Deſtruction of *Jeruſal*
Jer. lii. 12. which was about ſix Years afterwards.
this Computation will make *Jehoiachin*'s Captivity
have happened not in the thirtieth, but in the thi
ſecond Year, reckoning from the Beginning of *Na*
polaſſar's Reign.

A probable Anſwer to this Difficulty, is that wh
the *Chaldee Paraphraſt*, Archbiſhop *Uſher*, *A. M.* 34
Dr. *Prideaux*, and other learned Men follow, *viz.* t
theſe thirty Years are to be reckoned from the Ti
when *Joſiah* and all the People of *Judah* enter'd i
that ſolemn Covenant mentioned 2 *Kings* xxii.
which was in the 18th Year of *Joſiah*; from wh
Time the ſame learned Writers compute the fo
Years of *Judah*'s Tranſgreſſion, mentioned Ch. iv. 6.

Which was in the fifth Year of Jehoiachin's *Capti*
ty] This was co-incident with the thirteenth Yea
Nebuchadnezzar's Reign: For *Jehoiachin* was carr
Captive in the eighth Year of his Reign. See 2 *Ki*
xxiv. 12. The *Hebrew* Writers uſe ſeveral Compu
tions of the Beginning of the *Babyloniſh* Captivit
See *Jer.* xxv. 11. That under *Jehoiachin* where
Ezekiel was made a Captive, is the Computation
always follows in the ſucceeding Parts of his Prop
cy. See Ch. viii. 1. xx. 1. xxix. 1, 17. xxxi.
xxxiii. 1. xl. 1.

And I looked, and behold a Whirlwind came out
the North] God's Anger and Judgments are oft
compared to a Whirlwind. See *Iſa.* xxi. 1. *Jer.* xxxi
19. xxv. 32. *Pſ.* lviii. 9. It is deſcribed here as comi
out of the North, becauſe of the Northerly Situ
tion of *Babylon* with reſpect to *Judea.* Compa
Jer. i. 13. iv. 6. vi. 1. and Ch. xliii. 3. of this Pr
phecy.

A great Cloud, and a great Fire infolding itſelf, a
a Brightneſs was about it] The Divine Preſence
uſually deſcribed in Scripture, as a bright Light, or
flaming Fire breaking out of a thick Cloud. See P
xviii. 2. l. 3. xcviii. 2, 3. God alſo is deſcribed as
conſuming Fire, when he comes to execute his Ju
ment upon Sinners, *Deut.* iv. 24. Compare Ver.
of this Chapter. Fire infolding itſelf, is the ſame
appearing in Folds, like one Wreath within another.

And out of the midſt thereof as the Colour of Amb
Compare Ch. viii. 2. Fire reſembles the Colour of A
b

er, eſpecially the lower Parts of it. So in that Viſion of Chriſt, deſcribed *Rev.* i. 13, *&c.* 'tis ſaid Ver. 15. that *his Feet*, or lower Parts, *were like unto fine Braſs*, or rather unto *Amber*, as Dr. *Hammond* rightly explains the Word Χαλκολίβανος.

Alſo out of the Midſt thereof came the Likeneſs of four living Creatures] Compare *Rev.* iv. 6. where our *Engliſh* Tranſlation improperly renders the Word Ζῶα *Beaſts*; whereas it ſhould be render'd *living Creatures*, the better to diſtinguiſh them from the *Antichriſtian Beaſt*, always expreſſed in that Book by Θηρίον. Theſe living Creatures were four Cherubims, that carried or ſupported God's Throne in the following Viſion: It may be in Alluſion to the Triumphant Chariots of the Eaſtern Kings, which were drawn by ſeveral Sorts of Beaſts; the Cherubims as they are placed in the Temple, being called God's *Chariot*, 1 Chron. xxviii. 18.

And every one had four Faces] Of a Man, of a Lion, of an Ox, and of an Eagle, Ver. 10. each of them reſembled the Cherubims which over-ſhadowed the Mercy-Seat in the Temple: See Ch. x. 20. The *Jewiſh* Tabernacle was a *Pattern* of heavenly Things, *Heb.* i. 5. *Wiſd.* ix. 8. and the Encampment of the Twelve Tribes about the Tabernacle in the Wilderneſs, was a Repreſentation of the Angelical Miniſtry about the Throne of God in Heaven. So there is an Analogy between the Cherubims, as they attended the Divine Preſence in the Holieſt of all, and as here deſcribed in Figure of their Heavenly Miniſtry, and the Body of the *Jewiſh* Nation placed round about the Tabernacle, and divided into four Standards, and a ſeveral Enſign allotted to each Standard, as you may read *Numb.* ii. 3, 10, 18, 25. What thoſe Enſigns were, that Text does not expreſs; but the *Jewiſh* Writers unanimouſly maintain, that they were a Lion for the Tribe of *Judah*, an Ox for the Tribe of *Ephraim*, a Man for the Tribe of *Reuben*, and an Eagle for the Tribe of *Dan*; under which Variety each of theſe four Cherubims is repreſented: Compare *Rev.* iv. 6. in that Text the *four living Creatures* denote ſome Part of the Chriſtian Church, as appears by comparing that Place with *Rev.* v. 8, 9. Here likewiſe may be an Alluſion to the four Cherubims in *Solomon*'s Temple; for he places two others of larger Dimenſions; one on each Side of the Ark, and of the two Cherubims, which *Moſes* had placed in the Tabernacle: Compare 1 *Kings* vi. 24. with *Exod.* xxv. 17, 20.

And their Feet were ſtraight Feet] Like a Man's, without ſuch a middle Joint as Beaſts have, the Uſe of which is to ſecure them againſt Wearineſs, to denote their Steadineſs and Reſolution in executing all God's Commands.

The Sole of their Feet were like the Sole of a Calf's Foot] A Creature remarkable for its treading firm and ſure. Theſe living Creatures are a Sort of Hieroglyphicks made up of ſeveral Shapes, but yet they reſembled moſt that of an Ox or a Calf; and therefore were called *Cherubims*, that Word ſignifying an Ox; in which Senſe it is taken, Ch. x. 14. of this Prophecy, where the *Face of a Cherub* is equivalent to the *Face of an Ox*; at the 10th Verſe of this Chapter.

And ſparkled like the Colour of burniſhed Braſs] Compare *Dan.* x. 6. *Rev.* i. 15. The Appearance of their Feet was bright and flaming. See Ver. 13. and *Pſ.* civ. The *Seraphims* have that Name from their bright flaming Colour.

They had the Hands of a Man under their Wings] Compare Ch. x. 8. *Iſa.* vi. 6. This denotes the Prudence and Dexterity of their Management: The Hand being peculiar to Mankind among all living Creatures, and the chief Inſtrument of all Artificial Operations.

They turned not when they went] They needed not to turn their Bodies, that their Faces might ſtand the Way they were to go; for go which they would, they had a Face that looked that Way. This ſignifies, that nothing ever diverted them from fulfilling God's Commands. See Ch. x. 11. where theſe living Creatures are repreſented as coming near to a ſquare Figure, which is equal on all Sides, the Emblem of Firmneſs and Conſtancy.

They four had the Face of a Man, and of a Lion on the right Side, &c.] *Grotius* and *Villalpandus* by the Word *Face* underſtand the Shape and Appearance, and explain the Words to this Senſe: That theſe living Creatures were like a Man with reſpect to their Viſage, or their Upper Parts; they reſembled a Lion with reſpect to their back Parts; their Wings were like the Wings of an Eagle, and their Feet like thoſe of an Ox. But this Expoſition does not well agree with what is here ſaid, that the Face of the Lion was on the Right Side, and that of the Ox on the Left; or, as *Caſtellio* tranſlates it, and I think, ſays *Lowth*, to a better and clearer Senſe, *That the Face of the Man and the Lion were on the Right Side, and the Face of the Ox and the Eagle on the Left.* And by comparing the ſeveral Parts of this Deſcription, their Figure may rather be concluded to be Quadruple; and as the Wheels were made to turn every Way, ſo the living Creatures could move toward any Point without turning about: To ſignify the Stedfaſtneſs of their Motions and Purpoſes. Compare Ver. 15, 19, 20. of this Chapter, with Ch. x. 11, *&c.*

Their Wings were ſtretched upwards] In a Poſture of flying, to ſhew their Readineſs to execute God's Commands: Compare Ver. 24. with Ch. x. 16. or they were ſtretched to cover their Faces, as the *Seraphims* are repreſented, *Iſa.* vi. 2. Compare Ver. 23. of this Chapter. Some tranſlate the former Part of the Verſe thus: *Their Face and their Wings were ſtretched upward*, to denote a Poſture of Attention, and as if *they were hearkening to the Voice of God's Word*, as the Angels are repreſented, *Pſ.* ciii. 20.

But to avoid too great a Prolixity in the minute Explanation of the ſeveral Particulars in this Viſion, I ſhall give a ſummary Expoſition of the Whole in the Words of Mr. *Stackhouſe*. The *Rabbins*, ſays he, calls this Chapter *a Deſcription of the Chariot*; which is ſo very intricate and abſtruſe, that they would not permit it to be read by any, until they were arrived at the Age of thirty. The Deſign of the Prophet is, to repreſent the great and glorious Appearance of God, coming to give him Inſtructions in the Management of his prophetick Office; and to this Purpoſe he makes uſe of *Images*, foreign indeed to our Manner of Writing, but what are all ſignificant, and full of Majeſty. He ſeats himſelf on a radiant Throne, ſupported by *Cherubims*, moved by *Wheels* of an uncommon Make, covered with the Canopy of Heaven, and encircled with the Rainbow; and, tho' in the Deſcription of the *Cherubims* and *Wheels*, there may be ſomething not ſo agreeable to our Way of Thinking, yet we are not to ſuppoſe, but that, in the Whole, it was adapted to the Age wherein the Prophet wrote, and in each Part perhaps did include an excellent *Moral*. Angels, of what Rank or Denomination ſoever, are all *miniſtring Spirits*, and the Inſtruments of God's Providence in the Government of the World; and therefore are repreſented here as *ſupporting his Throne*, and, in Alluſion very likely to the *Triumphal* Chariots of *Eaſtern* Princes, which are drawn by ſeveral Sorts of Beaſts, they are ſaid *every one to have four Faces*. Their Wings denote their Readineſs and Alacrity; their Eyes, their Sagacity and Vigilance; their Hands, their Prudence and Dexterity; their Feet, their Steadineſs and Reſolution in performing the Divine Commands; and *the Noiſe of their Wings, when they went*, expreſſed the Terribleneſs of the Judgments, which they were to execute upon *Jeruſalem*, and all the *Jewiſh* Nation.

And, in like Manner, *the Make* and *Faſhion* of the *Wheels*, which theſe *Cherubims* actuate, ſhews, that all the Ways of Providence are uniform, and ſubſervient to each other; as their *going perpetually forward* intimates, that Providence does nothing in vain, but always accompliſhes its Deſigns. The Largeneſs of the Rings, or Circumference of the Wheels, denotes the vaſt Compaſs of Providence, *which reacheth from one End to another mightily*, Wiſd. viii. 1, 18. Their being *full of Eyes* implies, that the Motions of Providence are directed by unerring Wiſdom; and their *moving*, when the *Cherubims moved*, ſeems to demonſtrate, with what Readineſs and Alacrity all the Inſtruments of Providence do concur in carrying on his great Deſigns. Thus full of Inſtruction is every little *Symbol* in this Deſcription! And therefore it is doing Injuſtice to the Character of the Prophet, to find Fault with his *Images*, becauſe they agree not with the preſent *Mode*, or to cenſure his Writings, before we underſtand them.

CHAP. II.

Ezekiel's *Commiſſion for executing his Prophetical Office, and the Inſtructions given him for the Diſcharge of it.*

Ver. 1. AND he ſaid unto me, Son of man, ſtand upon thy feet, and I will ſpeak unto thee. 2 And the Spirit entred into me, when he ſpake unto me, and ſet me upon my feet, that I heard him that ſpake unto me. 3 And he ſaid unto me, Son of man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me; they and their fathers have tranſgreſſed againſt me, *even* unto this very day. 4 For *they are* impudent children and ſtiff-hearted: I do ſend thee unto them, and thou ſhalt ſay unto them, Thus ſaith the Lord God. 5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious houſe) yet ſhall know that there hath been a prophet among them. 6 And thou, ſon of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou doſt dwell among ſcorpions: be not afraid of their words, nor be diſmayed at their looks, though they *be* a rebellious houſe. 7 And thou ſhalt ſpeak my words unto them, whether they will hear, or whether they will forbear, for they *are* moſt rebellious. 8 But thou, ſon of man, hear what I ſay unto thee, Be not thou rebellious like that rebellious houſe: open thy mouth, and eat that I give thee. 9 And when I looked, Behold, an hand *was* ſent unto me, and lo, a roll of a book *was* therein. 10 And he ſpread it before me, and it *was* written within and without, and *there was* written therein lamentations, and mourning, and wo.

And he ſaid unto me, Son of Man] This Expreſſion is commonly underſtood to ſignify the ſame with a common and ordinary Man, as it is uſually expounded in that Text, *Pſ.* viii. 4. *What is Man that thou art mindful of him, or the Son of Man that thou viſiteſt him?* So here moſt Commentators underſtand it as applied to the Prophet, to put him in Mind of his Frailty and Mortality, and of the infinite Diſtance between God and Man. In which Senſe it is ſuppoſed to be taken when ſpoken of *Chriſt* in the *New Teſtament*, implying his great Humility in aſſuming our Nature, and appearing no otherwiſe than an ordinary Man: And ſo the *Hebrew* Phraſe *Ben Adam* is plainly uſed, when it is oppoſed to *Ben Iſh*; and is rightly tranſlated *Men of low Degree*, or *mean Men*, Pſ. lxix. 2. *Iſa.* ii. 9.

But ſome Criticks have obſerved, that the Phraſe *Son of Man*, is likewiſe taken for a Man of Dignity or Character, as in *Pſ.* lxxx. 17. *The Man of thy Right Hand, and the Son of Man whom thou madeſt ſo ſtrong for thyſelf.* And *Pſ.* cxlvi. 3. *Put not your Truſt in Princes, nor in the Son of Man, in whom there is no Help.* And there is no Incongruity in ſuppoſing that *Chriſt* himſelf may be called the *Son of Man*, by way of Eminence, as a Title denoting him to be that Great Perſon whom God promiſed to raiſe up to be *a Prince and a Saviour* of his People. And ſo the Title of the *Son of Man* may be given to the Prophet in the Text
as one ſet a Part for the Prophetical Office. In lik
Manner as *Daniel* is called *Son of Man*, Ch. viii. 1
who in the next Chapters hath the Title of a *Ma*
greatly beloved, Ch. ix. 23. x. 11.

Though Briars and Thorns be with thee] Such
ſtudy to vex and torment thee: Compare *Mic.* vii.
The Prophets often denote the Wicked by Briars an
Thorns. See *Iſa.* ix. 18.

Open thy Mouth, and eat what I give thee] T
Knowledge of Divine Truths is often expreſſed by t
Metaphors of bodily Food and Nouriſhment: See *Iſ*
lv. 1, 2. *Joſh.* vi. 27. So to eat the Words of this Pr
phecy, ſignifies to commit them to Memory, to medi
tate upon and digeſt them, *Rev.* x. 10.

Behold, an Hand was ſent unto me, &c.] I ſaw
Hand ſtretched out toward me as from that Divi
Perſon who appeared to me in the Shape of a Ma
Ch. i. 26. Compare Ch. viii. 3. *Jer.* i. 9. *Dan.* x. 1

CHAP. III.

The Prophet hath more particular Inſtructions giv
him for the Diſcharge of his Office; and is e
couraged to undertake it by a Promiſe of Go
eſpecial Aſſiſtance.

Ver. 1. MOreover he ſaid unto me, Son
man, eat that thou findeſt;
this roll, and go ſpeak unto the houſe of Iſra
2 So I opened my mouth, and he cauſed me
eat that roll. 3 And he ſaid unto me, Son
man, cauſe thy belly to eat, and fill thy bow
with this roll that I give thee. Then did I
it, and it was in my mouth as honey for ſwe
neſs. 4 And he ſaid unto me, Son of man,
get thee unto the houſe of Iſrael, and ſp
with my words unto them. 5 For thou *art*
ſent to a people of a ſtrange ſpeech, and of
hard language, *but* to the houſe of Iſrael: 6 N
to many people of a ſtrange ſpeech, and of
hard language, whoſe words thou canſt not
derſtand: ſurely, had I ſent thee to them, t
would have hearkened unto thee. 7 But
houſe of Iſrael will not hearken unto thee;
they will not hearken unto me: for all the ho
of Iſrael *are* impudent and hard-hearted. 8
hold, I have made thy face ſtrong againſt t
faces, and thy forehead ſtrong againſt their f
heads. 9 As an adamant harder than flint h
I made thy forehead: fear them not, neither
diſmayed at their looks, though they *be* a re
lious houſe. 10 Moreover, he ſaid unto
Son of man, all my words that I ſhall ſpeak u
thee, receive in thine heart, and hear with t
ears. 11 And go, get thee to them of the c
tivity, unto the children of thy people,
ſpeak unto them, and tell them, Thus ſaith
Lord God, whether they will hear, or whe
they will forbear. 12 Then the Spirit took
up, and I heard behind me a voice of a g
ruſhing, *ſaying*, Bleſſed *be* the glory of the L
from his place. 13 *I heard* alſo the noiſe of
wings of the living creatures that touched
another, and the noiſe of the wheels over ag
them, and a noiſe of a great ruſhing. 14
the Spirit lifted me up, and took me away,
I went in bitterneſs, in the heat of my ſp
but the hand of the Lord was ſtrong upon
15 Then I came to them of the captivity of
abib, that dwelt by the river of Chebar,
ſat where they ſat, and remained there aſtoni
among them ſeven days. 16 And it cam

paſs at the end of ſeven days, that the word of he Lord came unto me, ſaying, 17 Son of man, I have made thee a watchman unto the houſe of Iſrael: therefore hear the word at my mouth, and give them warning from me. 18 When I ſay unto the wicked, Thou ſhalt ſurely die; and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way to ſave his life: the ſame wicked *man* ſhall die in his iniquity; but his blood will I require at thine hand. 19 Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from is wicked way, he ſhall die in his iniquity; but hou haſt delivered thy ſoul. 20 Again, when a righteous *man* doth turn from his righteouſneſs, nd commit iniquity, and I lay a ſtumbling-block efore him, he ſhall die: becauſe thou haſt not iven him warning, he ſhall die in his ſin, and is righteouſneſs which he hath done ſhall not e remembred; but his blood will I require at ine hand. 21 Nevertheleſs, if thou warn the ighteous *man*, that the righteous ſin not and he oth not ſin; he ſhall ſurely live, becauſe he is rned: alſo thou haſt delivered thy ſoul. 22 nd the hand of the Lord was there upon me, d he ſaid unto me, Ariſe, go forth into the lain, and I will there talk with thee. 23 Then aroſe, and went forth into the plain, and be- ld, the glory of the Lord ſtood there, as the y which I ſaw by the river of Chebar; and I l on my face. 24 Then the Spirit entred into , and ſet me upon my feet, and ſpake with , and ſaid unto me, Go, ſhut thyſelf within e houſe. 25 But thou, O ſon of man, be- ld, they ſhall put bands upon thee, and ſhall d thee with them, and thou ſhalt not go out ong them. 26 And I will make thy tongue ave to the roof of thy mouth, that thou ſhalt e dumb, and ſhalt not be to them a reprover; they *are* a rebellious houſe. 27 But when I ak with thee, I will open thy mouth, and u ſhalt ſay unto them, Thus ſaith the Lord d, He that heareth, let him hear; and he that beareth, let him forbear: for they *are* a rebel- us houſe.

Eat this Roll — ſo I opened my Mouth] I readily plied with God's Command, which this Viſion fi- atively expreſſed: Compare *Jer.* xxv. 17.

Cauſe thy Belly to ſwell, and fill thy Bowels with this] The Belly often ſignifies in Scripture the *Mind*, ſecret Thoughts: See *Job* xxii. 18. *Prov.* xviii. 8. 27. *John* vii. 38. So here the Expreſſions denote laying up this Prophecy in his Memory: See Ver. and the Note on Ch. ii. 8.

It was in my Mouth as Honey for Sweetneſs] I took light in having God's ſecret Counſels communicated me, and in delivering his Commands to my Bre- en; and was pleaſed with the Hopes of being an rument of their Converſion, and the Amendment ſome of them: But yet this Pleaſure was afterwards y much allayed by the heavy Tidings I was to be Meſſenger of, and the ill Treatment I was to ex- . See Ver. 14. Compare *Jer.* xv. 16, 17. *Rev.* 10.

Then I came to them of the Captivity of Telabib, that lt by the River of Chebar] Theſe ſeem to be a ſt Colony of Captives from thoſe that are men- ed Ch. i. 3. See Ver. 23. of this Chapter. The g of *Babylon* carried away the *Jews* by ſeveral Cap- ies; ſome in the firſt Year of his Reign, *Dan.* i. 1. e in the ſeventh, *Jer.* lii. 28. Then followed *Je*- iah's Captivity in the eighth Year of *Nebuchadnezzar*, 2 Kings xxiv. 12. when *Ezekiel* himſelf was carried Captive.

And thou giveſt him not Warning, &c.] We are to diſtinguiſh a Prophet's immediate Commiſſion to go to any particular Perſon in God's Name, from ſuch a general Charge to inform others of their Duty, which is incumbent upon all Paſtors and Teachers. Theſe latter can only give Men general Warnings, unleſs where they have received ſuch Informations as are a ſufficient Ground for a particular Reproof.

As the Glory which I ſaw by the River Chebar] This part of the River ſeems diſtant from that Place where the former Viſion was ſhewed him; compare Ver. 15. with Ch. i. 3. *Then the Spirit entered into me, and ſet me upon my Feet, and ſpake with me.* The Words are literally to be tranſlated thus: *Then the Spirit entred into me, and ſet me upon my Feet; and he ſpake unto me.* For the laſt Verb is in the *Maſculine* Gender, and in the two former in the *Feminine.* In like Manner the 5th Verſe of the xith Chapter ſhould be read, *And the Spirit of the Lord fell upon me, and he ſaid unto me.* The Spirit or Power of God which the Prophet felt within him, (called likewiſe *the Hand of the Lord*, Ver. 14. and 22 of this Chapter, and Ch. viii. 1.) being diſtinguiſhed here from the Divine Glory or *Shechinah*, which the Prophet ſaw, as it is very plainly Ch. ii. 2. *And the Spirit entred into me, when HE ſpake unto me.*

Thou ſhalt be dumb, and ſhalt not be to them a Reprover] *Ezekiel*'s Dumbneſs might proceed from two Cauſes: Exceſs of Grief, as we read Ver. 15. of this Chapter, that he *remained aſtoniſhed ſeven Days:* Wherein he was a Type or Figure of the Condition of the *Jews*, when they were to be *aſtonied one with another:* Ch. iv. 17. Another Cauſe of his Silence might be by way of Reproof to them for disbelieving what he had before delivered by the Commands of God. And becauſe they regarded not the Words which God commanded him to ſpeak to them, he was directed to inſtruct them only by Signs, ſuch as are thoſe Emblems of the Siege contained in the next Chapter.

CHAP. IV.

Under the Emblem of a Siege, is ſhewed the Miſeries the Jews *ſhall ſuffer when the City is beſieged: And by the Prophet's lying on his right and left Side a certain Number of Days, is declared of how long Continuance thoſe Sins were which God did viſit upon that People.*

Ver. 1. THOU alſo ſon of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem; 2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it: ſet the camp alſo againſt it, and ſet *battering* rams againſt it round about. 3 Moreover, take thou unto thee an iron pan, and ſet it *for* a wall of iron between thee and the city, and ſet thy face againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it: this *ſhall be* a ſign to the houſe of Iſrael. 4 Lie thou alſo upon thy left ſide, and lay the iniquity of the houſe of Iſrael upon it: *according* to the number of the days that thou ſhalt lie upon it, thou ſhalt bear their iniquity. 5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: ſo ſhalt thou bear the iniquity of the houſe of Iſrael. 6 And when thou haſt accompliſhed them, lie again on thy right ſide, and thou ſhalt bear the iniquity of the houſe of Judah forty days: I have appointed thee each day for a year. 7 Therefore thou ſhalt ſet thy face toward the ſiege of Jeruſalem, and thine arm *ſhall be* uncovered, and thou ſhalt prophecy againſt it. 8 And behold, I will lay hands upon thee, and thou ſhalt not turn thee from one ſide to another, till thou haſt ended the days of thy ſiege. 9 Take thou alſo unto thee, wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of the days that thou ſhalt lie upon thy ſide: three hundred and ninety days ſhalt thou eat thereof. 10 And thy meat which thou ſhalt eat, *ſhall be* by weight twenty ſhekels a day: from time to time ſhalt thou eat it. 11 Thou ſhalt drink alſo water by meaſure, the ſixth part of an hin: from time to time ſhalt thou drink. 12 And thou ſhalt eat it *as* barley cakes, and thou ſhalt bake it with dung that cometh out of man in their ſight. 13 And the Lord ſaid, Even thus ſhall the children of Iſrael eat their defiled bread among the Gentiles, whither I will drive them. 14 Then ſaid I, Ah Lord God, behold, my ſoul hath not been polluted: for from my youth up even till now, have I not eaten of that which dieth of itſelf, or is torn in pieces, neither came there abominable fleſh into my mouth. 15 Then he ſaid unto me, Lo, I have given thee cows dung for mans dung, and thou ſhalt prepare thy bread therewith. 16 Moreover, he ſaid unto me, Son of man, behold, I will break the ſtaff of bread in Jeruſalem, and they ſhall eat bread by weight, and with care, and they ſhall drink water by meaſure, and with aſtoniſhment. 17 That they may want bread and water, and be aſtonied one with another, and conſume away for their iniquity.

Take thee a Tile and lay it before thee] The Prophets often foreſhew impending Judgments by ſignificative Emblems, being of greater Force and Efficacy than Words. Thus the Pourtraiture of the *Fort*, the *Mount*, the *battering Rams* againſt it, are ſo very like to what happen'd at the Siege, that we can hardly forbear preſuming, that the whole Narration is literal, or that the Prophet did really draw a Sketch of the Siege of the City, as God commanded him. For ſince it was a Practice ſometimes among the beſt of *Orators* to repreſent, in a Picture, the particular Thing they were to ſpeak to, thereby to gain the readier Attention of their Hearers, why ſhould it be thought inconſiſtent with the Character of a Prophet, or any Diminution of his Diſcretion or Gravity, to do the ſame Thing, in order to gain the ſame End? And they that ſuppoſe the Emblem here made uſe of to be below the Dignity of the Prophetical Office, may as well accuſe *Archimedes* of Folly, for making Lines in the Duſt.

Lie alſo on thy left Side] Mr. *Stackhouſe* obſerves, that ſeveral Things which the Prophets ſet down as *Matters of Fact*, might not be actually done, but only repreſented as done, to make the more lively Impreſſion upon their Readers and Hearers. Nay, there are ſeveral Commands, which God gives *Ezekiel* in particular, ſuch as *lying for* 390 *Days on one Side*, (which was next to a Thing impoſſible) *his baking his Bread with Man's Dung* (which was a Thing unſeemly) and his *ſhaving his Head and Beard* (which, as he was a Prieſt, was a Thing expreſsly forbidden him) that the Prophet is never once ſaid to have perform'd, nor were they indeed given him with an Intent that he ſhould perform them, but only relate them to the People, and ſo make them *Signs unto the Houſe of Iſrael*, i. e. either *Reſemblances* of Things paſt, or *Prognoſtications* of Things to come.

St. *Peter*, we may obſerve, was commanded, in his Viſion, to do what he never did; *Riſe, Peter, kill and eat*: Nay, by his Reply it appears, that himſe did not think that he was any Ways bound to ob the Command; *Not ſo, Lord; for I have never eat any Thing that is common or unclean.* And yet the U which he made of this *Viſion*, was, to report to t Church as a Sign, or emblematical Indication of Go having accepted the *Gentiles* into the *Goſpel-Terms* Salvation. And, in like Manner, when *Ezekiel*, his Viſion, receiv'd the Command of *ſhaving his He and his Face*, his Anſwer might have been in St. P ter's ſtrain, *Not ſo, Lord*, for, by the Law I am fo bidden *to make Baldneſs upon my Head, or to ſhave the Corner of my Beard*; and yet he might relate t Viſion to the People, the better to enforce the Threa which God had authoriz'd him to denounce agai *Jeruſalem. Therefore thus ſaith the Lord God, beh I, even I am againſt thee, and will execute Judgme in the Midſt of thee, in the Sight of the Nations*; a *I will do in thee, that which I have not done,* a *whereunto I will not do any more the like, becauſe of thy Abominations*, Ezek. v. 8, 9.

Three hundred and ninety Days] That is, accordi to the Prophetick Account, three hundred and nin Years. The moſt probable Computation of this Tim ſays *Lowth*, is, to date its Beginning from *Jeroboa* firſt ſetting up the idolatrous Worſhip of the gold Calves, the laſt Captivity of the *Jews*, in the twent third Year of *Nebuchadnezzar*'s Reign: See *Jer.* 30. This ſeems to have made an entire Riddance the Natives of the Land, and conſequently to be finiſhing Stroke of the *Jewiſh* Captivity. Both *Ju* and *Iſrael* being both now entirely carried away, whe as before that Time many of the ten Tribes lived their own Habitations. See 2 *Chron.* xxix. 14. xxxi. 18. xxxii. 33. *Ezra* vi. 17.

Thou ſhalt bear the Iniquity of the Houſe of Ju forty Days] That is, forty Years: This Series of Ti may probably be computed from the eighteenth Y of *Joſiah*, at which Time the King and People ente into a ſolemn Covenant to ſerve and worſhip God; that the Idolatry they were afterward Guilty of, ceived a new Aggravation, as being a Breach of ſolemn Covenant, the greater Part of the People ing ſtill idolatrous in their Hearts: See *Jer.* iii. 6— The *thirtieth Year*, mentioned in the Beginning this Prophecy, is ſuppoſed to take its Date from eighteenth Year of *Joſiah*; which makes it proba that the Prophet refers to the ſame *Æra* in this Place.

Scaliger and ſome others begin theſe forty Years fr *Jeremiah*'s Miſſion as a Prophet, which was in 13th Year of *Joſiah*, from which Time till the Year of *Zedekiah*, when the City and Temple w deſtroyed, is juſt forty Years. The Biſhop of *Lit field* and *Coventry*, in his *Defence of Chriſtianity*, plains the *forty Days of Judah's Tranſgreſſion*, of Years wherein *Judah* had exceeded *Iſrael* in Idola under the Reign of *Manaſſes*. The Sins committed that Time filled up the Meaſure of *Judah*'s Tranſgr ſions. See 2 *Kings* xxi. 11, 12, 13. xxiii. 26. xxiv. *Jer.* xv. 4.

Till thou haſt ended the Days of thy Siege] The th hundred and ninety Days mentioned Ver. 5. and were deſigned not only to ſignify the Years of *Iſra* Sin, but the Continuance of the Siege of *Jeruſal* That Siege laſted, from the Beginning to the End of it, ſeventeen Months, as appears from 2 *Kings* x 1—4. But the King of *Egypt* coming to relieve City was the Occaſion of raiſing the Siege for ſo Time, as appears from *Jer.* xxxvii. 3. So that it m reaſonably be gathered from the Authority of the T joined to the Circumſtances of the Story, that Siege laſted about thirteen Months, or 390 Days: A. B. *Uſher*'s *Annals, ad A. M.* 3415.

And the Meat which thou ſhalt eat ſhall be by Weig twenty Shekels a Day] In Sieges 'tis common to every one to a certain Allowance, by which Me they can gueſs how long their Proviſions will Twenty Shekels is but ten Ounces, a ſhort Allowa for a Day's Suſtenance: See Ver. 16. and *Jerem* xxxvii. 21.

The Sixth Part of an Hin] Which is ſomething
ore than a Pint and a half of our Meaſure. See
op *Cumberland*'s Account of *Jewiſh Weights and*
Meaſures.

Even thus ſhall the Children of Iſrael eat their defiled
read among the Gentiles] Their Circumſtances in
ir Captivity ſhall not permit them to obſerve the
les of their Law relating to unclean Meats, and
y ſhall be conſtrained to partake of Meats, Part of
ich hath been offered to Idols. Compare *Hoſ.* ix. 1.
ead is often uſed in the *Hebrew* for all Sorts of Food :
e *Gen.* xliii. 31.

CHAP. V.

e Prophet is commanded to ſhave his Hair, and then conſume it, to ſignify thereby God's Judgment upon Jeruſalem *for her repeated Provocations, by Famine, Sword and Diſperſion.*

er. 1. AND thou, ſon of man, take thee
a ſharp knife, take thee a barbers
or, and cauſe *it* to paſs upon thine head,
d upon thy beard; then take thee balances to
igh, and divide the hair. 2 Thou ſhalt burn
th fire a third part in the midſt of the city,
en the days of the ſiege are fulfilled; and
u ſhalt take a third part, *and* ſmite about
with a knife; and a third part thou ſhalt
tter in the wind, and I will draw out a ſword
er them. 3 Thou ſhalt alſo take thereof a
in number, and bind them in thy ſkirts.
Then take of them again, and caſt them into
midſt of the fire, and burn them in the fire;
thereof ſhall a fire come forth into all the
e of Iſrael. 5 Thus ſaith the Lord God,
is *is* Jeruſalem: I have ſet it in the midſt of
nations and countries *that are* round about her.
And ſhe hath changed my judgments into
kedneſs more than the nations, and my ſta-
s more than the countries that *are* round
t her: for they have refuſed my judgments,
my ſtatutes, they have not walked in them.
Therefore thus ſaith the Lord God, Becauſe
multiplied more than the nations that *are*
d about you, *and* have not walked in my
utes, neither have kept my judgments, neither
e done according to the judgments of the
ions that *are* round about you. 8 Therefore
ſaith the Lord God, Behold I, even I *am*
inſt thee, and will execute judgments in the
dſt of thee, in the ſight of the nations. 9
d I will do in thee that which I have not
e, and whereunto I will not do any more
e like; becauſe of all thine abominations. 10
herefore the fathers ſhall eat the ſons in the
dſt of thee, and the ſons ſhall eat their fa-
rs; and I will execute judgments in thee,
d the whole remnant of thee will I ſcatter in-
all the winds. 11 Wherefore, *as* I live, ſaith
e Lord God, Surely becauſe thou haſt defiled
y ſanctuary with all thy deteſtable things, and
th all thine abominations, therefore will I alſo
iniſh *thee*, neither ſhall mine eye ſpare, nei-
r will I have any pity. 12 A third part of
e ſhall die with the peſtilence, and with fa-
ne ſhall they be conſumed, in the midſt of
e; and a third part ſhall fall by the ſword
nd about thee; and I will ſcatter a third part
o all the winds, and I will draw out a ſword
r them. 13 Thus ſhall mine anger be ac-
pliſhed, and I will cauſe my fury to reſt
upon them, and I will be comforted: and they
ſhall know that I the Lord have ſpoken *it* in my
zeal, when I have accompliſhed my fury in them.
14 Moreover, I will make thee waſte, and a
reproach among the nations that *are* round about
thee, in the ſight of all that paſs by. 15 So it
ſhall be a reproach and a taunt, an inſtruction
and aſtoniſhment to the nations that *are* round
about thee, when I ſhall execute judgments in
thee in anger and in fury, and in furious rebukes:
I the Lord have ſpoken *it*. 16 When I ſhall
ſend upon them, the evil arrows of famine,
which ſhall be for *their* deſtruction, *and* which
I will ſend to deſtroy you: and I will increaſe the
famine upon you, and will break your ſtaff of
bread. 17 So will I ſend upon you famine
and evil beaſts, and they ſhall bereave thee;
and peſtilence and blood ſhall paſs through
thee, and I will bring the ſword upon thee: I
the Lord have ſpoken *it*.

Take thee a ſharp Knife, take thee a Barber's Razor, and make it to paſs upon thy Head, and upon thy Beard] See Note upon Ver. 1. of the foregoing Chapter.

And thou ſhalt burn a third Part in the Midſt of the City] Of that Portraiture of the City which the Prophet was commanded to make, Ch. iv. 1. This ſignifies the Deſtruction of the Inhabitants within the City by Famine and Peſtilence. See Ver. 12. and Ch. vii. 12.

And thou ſhalt take a third Part, and ſmite it about with a Knife] To ſhew that a third Part of the Inhabitants ſhall be ſlain with the Sword, juſt after they have eſcaped out of the City: See Ver. 12. This was remarkably fulfilled in the Slaughter of *Zedekiah*'s Sons, and the reſt of his Retinue, *Jer.* lii. 10.

And a third Part ſhalt thou ſcatter in the Wind, and I will draw out a third Part after them] The reſt ſhall be diſperſed to all the four Winds: See Ch. vi. 8. And even my Vengeance ſhall purſue many of them in their Diſperſions, ſee Ver. 12. and compare *Lev.* xxvi. 33. *Jer.* xxiv. 10. xliv. 12. *Amos* ix. 4.

And bind them in thy Skirts] The *Hebrew* reads *in thy Wings*; to ſignify that they ſhould be placed under the Divine Protection. See *Pſ.* xci. 4. This denotes thoſe that ſhould be left in the Land under *Gedaliah*. *Jer.* xl. 5, 6.

Then take of them again, and caſt them into the Midſt of the Fire] This denotes the Conſpiracy which *Iſhmael* formed againſt *Gedaliah*, and the Calamities that followed thereupon.

For thereof ſhall come a Fire forth into all the Houſe of Iſrael] This was the Occaſion of the utter Ruin of that poor Remainder of the *Jews* that were left in their native Country. Thereupon ſome of them went down into *Egypt*, where they were all conſumed, according to *Jeremiah*'s Prophecy againſt them: See Ch. xliv. 11, &c. and the reſt that remained in the Land were entirely carried away Captive by *Nebuzaradan*: See *Jer.* lii. 30.

Neither have done according to the Judgments of the Nations round about you] Or rather, *According to the Manner of the Nations round about you*; as the very ſame Phraſe is tranſlated, Ch. xi. 12. You have not been ſo conſtant and zealous for the true Religion as they are in a falſe one: Compare Ch. xvi. 47. *Jer.* ii. 10, 11. *Mic.* iv. 5.

And I will draw out a Sword after them] And thereby fulfil that Threatening denounced againſt them, *Lev.* xxvi. 33. Compare likewiſe *Deut.* xxviii. 65. *Am.* ix. 4. All which Places import, that God's Anger ſhould ſtill purſue them even into the Countries whither they were baniſhed and carried Captive. This was particularly fulfilled in thoſe that went into *Egypt*: See *Jer.* xliv. 7. And it was remarkably verified in the ſeveral Perſecutions and Maſſacres they have undergone at different Times, in moſt of the Countries of *Europe*, in latter Ages. Of which ſee an Account in *Baſnage's Continuation of Joſephus.*

And I will be comforted] This and the foregoing Expreſſion, (*I will cauſe my Fury to reſt upon them*, or, as the Words may be rendered, *I will cauſe my Fury toward them to reſt*) is borrowed from Men's Paſſions, who find ſome Eaſe and Reſt in their Minds upon their venting them, and bringing Offenders to condign Puniſhment. So God is deſcribed here as feeling Eaſe and Satisfaction in executing his Juſtice upon obſtinate and incorrigible Sinners. Compare Ch. xvi. 42. xxi. 17. *Iſa.* i. 24.

CHAP. VI.

The Prophet continues to denounce God's Judgments upon the Jews *for their Idolatry: But tells them that a Remnant ſhall be ſaved, and by their Afflictions ſhall be brought to a Senſe of their evil Doings.*

Ver. 1. AND the word of the Lord came unto me, ſaying, 2 Son of man, ſet thy face towards the mountains of Iſrael, and propheſy againſt them. 3 And ſay, Ye mountains of Iſrael, hear the word of the Lord God, Thus ſaith the Lord God to the mountains and to the hills, to the rivers and to the valleys, Behold, I, *even* I will bring a ſword upon you, and I will deſtroy your high places. 4 And your altars ſhall be deſolate, and your images ſhall be broken: and I will caſt down your ſlain *men* before your idols. 5 And I will lay the dead carcaſes of the children of Iſrael, before their idols, and I will ſcatter your bones round about your altars. 6 In all your dwelling places the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and your works may be aboliſhed. 7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I *am* the Lord. 8 Yet will I leave a remnant, that ye may have *ſome* that ſhall eſcape the ſword among the nations, when ye ſhall be ſcattered through the countrys. 9 And they that eſcape of you ſhall remember me among the nations, whither they ſhall be carried captives, becauſe I am broken with their whoriſh heart which hath departed from me, and with their eyes which go a whoring after their idols: and they ſhall loath themſelves for the evils which they have committed in all their abominations. 10 And they ſhall know that I *am* the Lord, *and that* I have not ſaid in vain that I would do this evil unto them. 11 Thus ſaith the Lord God, Smite with thine hand, and ſtamp with thy foot, and ſay, Alas, for all the evil abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence. 12 He that is far off ſhall die of the peſtilence, and he that is near ſhall fall by the ſword, and he that remaineth and is beſieged ſhall die by the famine: thus will I accompliſh my fury upon them. 13 Then ſhall ye know that I *am* the Lord, when their ſlain *men* ſhall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer ſweet ſavour to all their idols. 14 So will I ſtretch out my hand upon them, and make the land deſolate; yea, more deſolate than the wilderneſs *towards* Diblath, in all their habitations, and they ſhall know that I *am* the Lord.

Thus ſaith the Lord God to the Mountains and to the Hills, to the Rivers and to the Valleys] Every Part of the Country had been defiled with Idolatry. The Altars built for Idol-Worſhip were commonly placed upon Mountains and Hills: See Ch. xvi. 16, 24. *Jer.* ii. 20. iii. 6. The ſhady Valleys and River Side were likewiſe made uſe of for the ſame Purpoſe; particularly in the ſacrificing of Children. So the Prophet denounces a general Judgment againſt the whole Country.

Your Altars ſhall be deſolate, and your Images ſhall be broken] The Verſe is plainly taken from *Levit.* xxvi. 30. where *Moſes* denounces the ſame Judgments againſt the *Jews* upon their Provocations. The Word *Hamannim, Images*, are generally ſuppoſed to ſignify ſuch as were erected to the Honour of the Sun, and is accordingly *Sun Images* in the Margin. Compare *Chron* xxiv. *Iſa.* xvii.

Becauſe I am broken with their whoriſh Heart] My Patience is tired out with this People's Idolatries, called in Scripture ſpiritual Whoredom. God is here introduced as ſpeaking after the Manner of Men.

Smite with thy Hand, and ſtamp with thy Foot, &c.] Join to thy Words the Geſtures which are proper t expreſs Grief and Concern at the Wickedneſs of th People, and for their Calamities which will enſue Compare Ch. xxi. 14. *Numb.* xxiv. 10.

CHAP. VII.

The Prophet denounces the irrevocable Judgment o Captivity, and final Deſolation upon the Jews *fo their Idolatry and other heinous Sins.*

Ver. 1. MOreover the word of the Lord cam unto me, ſaying, 2 Alſo tho ſon of man, thus ſaith the Lord God unto th land of Iſrael, An end, the end is come upo the four corners of the land. 3 Now *is* the en *come* upon thee, and I will ſend mine anger upo thee, and will judge thee according to thy way and will recompenſe upon thee all thine abom nations. 4 And mine eye ſhall not ſpare thee neither will I have pity: but I will recompenſ thy ways upon thee, and thine abominatio ſhall be in the midſt of thee, and ye ſhall kno that I *am* the Lord. 5 Thus ſaith the Lor God, An evil, an only evil, behold, is com 6 An end is come, the end is come, it watch eth for thee, behold, it is come. 7 The mornin is come upon thee, O thou that dwelleſt in th land: the time is come, the day of trouble near, and not the ſounding again of the moun tains. 8 Now will I ſhortly pour out my fu upon thee, and accompliſh mine anger upo thee: and I will judge thee according to th ways, and will recompenſe thee for all thine ab minations. 9 And mine eye ſhall not ſpar neither will I have pity: I will recompenſe th according to thy ways, and thine abominatio *that* are in the midſt of thee, and ye ſhall kno that I *am* the Lord that ſmiteth. 10 Behol the day, behold, it is come, the morning is go forth, the rod hath bloſſomed, pride hath bu ded. 11 Violence is riſen up into a rod wickedneſs: none of them *ſhall remain*, nor their multitude, nor of any of theirs, neith *ſhall there be* wailing for them. 12 The time come, the day draweth near, let not the buy rejoice, nor the ſeller mourn: for wrath *is* upo all the multitude thereof. 13 For the ſel

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ſhall not return to that which is ſold, although they were yet alive: for the viſion *is* touching the whole multitude thereof, *which* ſhall not return: neither ſhall any ſtrengthen himſelf in the iniquity of his life. 14 They have blown the trumpet, even to make all ready, but none goeth to the battel: for my wrath *is* upon all the multitude thereof. 15 The ſword *is* without, and the peſtilence and the famine within: he that *is* in the field ſhall die with the ſword; and he that *is* in the city, famine and peſtilence ſhall devour him. 16 But they that eſcape of them, ſhall eſcape, and ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. 17 All hands ſhall be feeble and all knees ſhall be weak as water. 18 They ſhall alſo gird *themſelves* with ſackcloth, and horror ſhall cover them, and ſhame *ſhall be* upon all faces, and baldneſs upon all their heads. 19 They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be removed: their ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the Lord: they ſhall not ſatisfy their ſouls, neither fill their bowels: becauſe it is the ſtumbling-block of their iniquity. 20 As for the beauty of his ornament, he ſet it in majeſty: but they made the images of their abominations, *and* of their deteſtable things therein: therefore have I ſet it far from them. 21 And I will give it into the hands of the ſtrangers for a prey, and to the wicked of the earth for a ſpoil, and they ſhall pollute it. 22 My face will I turn alſo from them, and they ſhall pollute my ſecret *place*: for the robbers ſhall enter into it and defile it. 23 Make a chain: for the land is full of bloody crimes, and the city is full of violence. 24 Wherefore I will bring the worſt of the heathen, and they ſhall poſſeſs their houſes: I will alſo make the pomp of the ſtrong to ceaſe, and their holy places ſhall be defiled. 25 Deſtruction cometh, and they ſhall ſeek peace, and *there ſhall be* none. 26 Miſchief ſhall come upon miſchief, and rumour ſhall be upon rumour, then ſhall they ſeek a viſion of the prophet: but the law ſhall periſh from the prieſt, and counſel from the antients. 27 The king ſhall mourn, and the prince ſhall be clothed with deſolation, and the hands of the people of the land ſhall be troubled: I will do unto them after their way, and according to their deſerts will I judge them, and they ſhall know that I *am* the Lord.

The Morning is come upon thee] God's Judgments ſhall overtake thee ſpeedily and unexpectedly; compare *Pſ.* xlvi. 9. The Expreſſion alludes to the Time when the Magiſtrates uſed to give Sentence on the Offenders, which was in the Morning.

And not the Sounding again of the Mountains] The Sound of War and Tumults; not ſuch a joyful Sound as uſeth to echo from the Mountains, by which the Treaders of Grapes uſed to expreſs their Satisfaction at the Time of the Vintage; which the *Hebrew* Word *Hedad* or *Heidad*, properly ſignifies: See *Iſa.* xvi. 9. *Jer.* xxv. 30. xlviii. 33.

For the Seller ſhall not return to that which is ſold, altho' they were yet alive] The Year of Jubilee ſhall be no Advantage to the Sellers, when once they are gone into Captivity: For tho' they ſhould live ſo long, yet they ſhall not enjoy the Benefit of the Law, *Levit.* xxv. 13, nor return any more to their Poſſeſſions.

But they that are eſcaped of them, ſhall eſcape] Some few of them ſhall have the Favour of eſcaping the common Calamity, called elſewhere the *Eſcaped* or the *Remnant*, from whence is derived the Phraſe οἱ σωζόμενοι in the *New Teſtament*, *ſuch as are or ſhould be ſaved.*

And ſhall be upon the Mountains like Doves in the Valleys, &c.] When they flee from the Enemy to the Mountains, and are eſcaped out of the imminent Danger that threatened them, they will then reflect upon their former Provocations, and bemoan themſelves and their Calamities the Effects of them. See Ch. vi. 9. and compare *Iſa.* xxxviii. 14. lix. 11.

As for the Beauty of his Ornament, he ſet it in Majeſty] The Expreſſion may moſt properly be underſtood of the Glory and Magnificence of the Temple, called elſewhere *the Beauty of Holineſs*; compare Ver. 22. This very Place they have defiled with Idolatry. See Ch. v. 11. therefore I have given it into the Hands of the *Gentiles* to profane and pollute it: For to that Senſe the marginal Reading rightly tranſlates the following Words. The Preterperfect Tenſe is often uſed by the Prophets for the Future; who, to denote the Certainty of the Event, ſpeak of what is to come, as if it were already done. See *Iſa.* xxi. 9. The ſame Senſe is expreſſed in that following, *I will give it into the Hand of Strangers.*

And Counſel from the Antients] Or, *the Elders*, as the Word is elſewhere tranſlated; Ch. viii. 1. xiv. 1. xx. 1. Men of Authority and famous for Wiſdom, whoſe Advice they aſked in all Caſes of Difficulty: See *Pſ.* cxix. 100. *Iſa.* iii. 2. In like Manner, the *Prophet*, the *Prieſt*, and the *wiſe Men* are joined together, *Jer.* xviii. 18.

CHAP. VIII.

The Prophet is carried in Viſion to Jeruſalem, *and there ſhewed the Idolatries committed by the* Jews *within the Precincts of the Temple.*

Ver. 1. AND it came to paſs in the ſixth year, in the ſixth *month*, in the fifth *day* of the month, *as* I ſat in mine houſe, and the elders of Judah ſat before me, that the hand of the Lord God fell there upon me. 2 Then I beheld, and lo, a likeneſs as the appearance of fire: from the appearance of his loins even downward, fire: and from his loins even upward, as the appearance of brightneſs, as the colour of amber. 3 And he put forth the form of an hand, and took me by a lock of mine head, and the Spirit lift me up between the earth and the heaven, and brought me in the viſions of God to Jeruſalem, to the door of the inner gate, that looketh toward the north, where *was* the ſeat of the image of jealouſy, which provoketh to jealouſy. 4 And behold, the glory of the God of Iſrael *was* there, according to the viſion that I ſaw in the plain. 5 Then ſaid he unto me, Son of man, lift up thine eyes now the way towards the north: ſo I lift up mine eyes the way toward the north, and behold, northward at the gate of the altar, this image of jealouſy in the entry. 6 He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? *even* the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my ſanctuary? but turn thee yet again, *and* thou ſhalt ſee greater abominations. 7 And he brought me to the door of the court; and when I looked, behold, a hole in the wall. 8 Then ſaid he unto me, Son of man, dig now in the wall: And when I had digged in the wall, behold a door. 9 And he ſaid unto me, Go in, and behold the wicked abominations that they do here. 10 So I went in and ſaw, and behold, every form of creeping things, and abominable beaſts, and all the idols of the houſe of Iſrael pourtrayed upon the wall round about. 11 And there ſtood before them ſeventy men of the antients of the houſe of Iſrael, and in the midſt of them ſtood Jaazaniah the ſon of Shaphan, with every man his cenſer in his hand, and a thick cloud of incenſe went up. 12 Then ſaid he unto me, Son of man, haſt thou ſeen what the antients of the houſe of Iſrael do in the dark, every man in the chambers of his imagery? for they ſay, The Lord ſeeth us not, the Lord hath forſaken the earth. 13 He ſaid alſo unto me, Turn thee yet again, *and* thou ſhalt ſee greater abominations that they do. 14 Then he brought me to the door of the gate of the Lords houſe, which *was* towards the north, and behold, there ſat women weeping for Tammuz. 15 Then ſaid he unto me, Haſt thou ſeen *this*, O ſon of man? turn thee yet again, *and* thou ſhalt ſee greater abominations than theſe. 16 And he brought me into the inner court of the Lords houſe, and behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the eaſt, and they worſhipped the ſun toward the eaſt. 17 Then he ſaid unto me, Haſt thou ſeen *this*, O ſon of man? Is it a light thing to the houſe of Judah, that they commit the abominations which they commit here; for they have filled the land with violence, and have returned to provoke me to anger; and lo, they put the branch to their noſe. 18 Therefore will I alſo deal in fury: mine eye ſhall not ſpare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

I beheld] A Divine of great Learning thinks the Words ſhould be underſtood of the Time paſt, and tranſlated *I had beheld*; and that we are not to ſuppoſe the Prophet began to ſee this Viſion while the Elders were before him, but related to them by God's Direction what he had formerly ſeen in the fourth Month, the Seaſon ſet apart for the Worſhip of the Idol *Thammuz*. See Note on Ver. 14. This Senſe is confirmed by comparing the Place with Ch. xi. 25. *Then*, or *Thus I ſpake to them of the Captivity all the Things that the Lord had ſhewed me.*

And the Spirit of God lifted me up, and brought me in the Viſions of God to Jeruſalem] This Expreſſion, *in the Viſions of God*, (which is likewiſe uſed again at the End of the Recital of this Prophecy, Ch. xi. 24. and Ch. xl. 2.) may import, that all this Repreſentation was performed only in Viſion, that is, by a lively Repreſentation to the Mind, as if the Prophet had been perſonally preſent at *Jeruſalem*. In the ſame Manner *Eliſha* was preſent with *Gehazi* when he took *Naaman's* Preſent, 2 *Kings* v. 26. and heard the Words that were ſpoken in the King of *Syria*'s Bedchamber, Ch. vi. 12. And St. *Paul*, tho' he was *abſent in Body*, yet was *preſent in the Spirit* in the Church of the *Coloſſians*, beholding their Order, *Col.* ii. 5, &c. But the Words may alſo ſignify a Local Tranſlation of the Prophet from *Chaldea* to *Jeruſalem*; compare Ch. iii. 14. xl. 1. This latter Interpretation is confirmed *by the Spirit's lifting him up between Heaven and Earth, and bringing him to Jeruſalem*, and afterward *carrying him back into Chaldea*, Ch. xi. 24.

And behold there ſat Women weeping for Tammuz] St. *Jerom* by *Tammuz* underſtands *Adonis*, which learned Men ſuppoſe the ſame with *Oſyris*. By *Oſyris* is generally underſtood the Sun. But, ſays *Lowth*, we ma rather underſtand by *Oſyris*, the God of the *Egyp tians*, ſuppoſed to preſide over the Fruits of the Earth which were then cut and gathered in: This bein called the Death of *Oſyris*, was celebrated with Mourn ing and Lamentation. This gives a plain Accou why this Solemnity was kept in the Month of *Tamu* anſwering to Part of our *June* and *July*, becauſe th Harveſt was finiſhed in thoſe hot Countries by or be fore that Time.

This Idolatry was derived from the *Egyptians*, an afterwards the *Greeks* and *Phœnicians* improved it b the Addition of a new Fable, *viz.* of *Venus*'s mournin for the Death of *Adonis*.

The fourth Month of the *Jews* was called *Tamu* from a Feaſt dedicated to this Idol in that Mont The *Egyptian* Year conſiſted but of 365 Days, wit out any *Biſſextile*, which was afterwards added in the *J lian* Year. By this Means they loſt a Day every fo Years, which in Proceſs of Time made a great Chang in the Beginning of their Year, and a Variation their Feſtivals, which conſequently muſt remove fro one Seaſon of the Year to another. It is therefo probable that under the idolatrous Kings of *Juda* who brought in the Worſhip of *Tamuz*, this Feſtiv fell in the Month that anſwered the fourth Month the *Jews*, and gave that Month this Name; in whic Month *Ezekiel* probably ſaw this Viſion.

And lo they put the Branch to their Noſe] Tho that tranſlate the Words to this Senſe, ſuppoſe them relate to ſome Cuſtom among the Idolaters, of dedic ting a Branch of Laurel, or ſome other Tree, to th Honour of the Sun, and carrying it in their Hands the Time of their Worſhip. But this Text is one thoſe which the *Rabbins* reckon among the *Tikkum S pherim*, or ſuch as have been corrected by their Scrib or learned Men; and the original Reading, ſay the was *Appi*, *to my Noſe*, or *Face*, inſtead of the preſen Reading *Appam*. According to which Reading th Senſe will be, *And they put a Stink in my Noſe*, th is, they put an open Affront upon me, by turnin their back Parts to me in the Place dedicated to m Worſhip.

CHAP. IX.

This Part of the Viſion repreſents the Deſtruction the Inhabitants of Jeruſalem, *beginning wi thoſe that were neareſt the Temple.*

Ver. 1. HE cried alſo in mine ears with loud voice, ſaying, Cauſe the that have charge over the city, to draw nea even every man *with* his deſtroying weapon his hand. 2 And behold, ſix men came from th way of the higher gate, which lieth toward th north, and every man a ſlaughter-weapon in hi hand: and one man among them *was* clothe with linen, with a writers inkhorn by his ſide and they went in and ſtood beſide the braſen al tar. 3 And the glory of the God of Iſrael wa gone up from the cherub, whereupon he was, to the threſhold of the houſe, and he called t the man clothed with linen, which *had* the wri ters inkhorn by his ſide; 4 And the Lord ſai unto him, Go through the midſt of the city through the midſt of Jeruſalem, and ſet a mar upon the foreheads of the men that ſigh, an that cry for all the abominations *that be* done i the midſt thereof. 5 And to the others he ſaid in mine hearing, Go ye after him through th city, and ſmite: let not your eye ſpare, neithe have ye pity. 6 Slay utterly old *and* young both maids and little children, and women; bu come not near any man upon whom *is* th mark; and begin at my ſanctuary: then they began at the antient men which *were* before the houſe. 7 And he ſaid unto them, Defile the houſe, and fill the courts with the ſlain, go ye forth: and they went forth and ſlew in the city. 8 And it came to paſs while they where ſlaying them, and I was left, that I fell upon my face, and cried, and ſaid, Ah, Lord God, wilt thou deſtroy all the reſidue of Iſrael, in thy pouring out of thy fury upon Jeruſalem? 9 Then ſaid he unto me, The iniquity of the houſe of Iſrael and Judah *is* exceeding great, and the land is full of blood, and the city full of perverſeneſs: for they ſay, The Lord hath forſaken the earth, and the Lord ſeeth not. 10 And as for me alſo, mine eye ſhall not ſpare, neither will I have pity, *but* I will recompenſe their way upon their head. 11 And behold the man cloathed with linen, which *had* the inkhorn by his ſide, reported the matter, ſaying, I have done as thou haſt commanded me.

Cauſe them who have a Charge over the City to come near] The Angels who had the Charge of executing God's Judgment upon the City. Compare 2 *Kings* x. 24.

Six Men came from the Way of the upper Gate, which lieth toward the North] This is ſuppoſed to be on the North Side of the Temple and Altar, becauſe there the Sacrifices were ordered to be ſlain: See *Levit.* i. 11. Six Slaughtermen came like ſo many *Levites*, expecting an Order from the chief Sacrificing Prieſts, which haſt to ſlay, and at what Time.

And one Man among them was cloathed with Linen] That is, an Angel; ſee Ver. 4. and compare Ch. xl. 3. xliii. 6. who was to ſupply the Place of the chief Sacrificing Prieſt. Angels, as miniſtring Spirits, always attending upon God's Service, are ſometimes deſcribed in the Habit of Prieſts: See *Rev.* xv. 5, 6. As God's Miniſters for the ſame Reaſon have the Title of Angels given them, *Rev.* i. 20.

With a Writer's Inkhorn by his Side] To ſet a Mark on thoſe who were to be ſaved from the common Deſtruction. But the LXX tranſlate the Words, *With a Girdle of Sapphire, or Embroidery upon his Loins*; which agrees better with what goes before, as being Part of the Prieſt's Habit, *Exod.* xxviii. 8. and the above-cited Place in the *Revelations*.

And they went and ſtood by the brazen Altar] To denote that the Men order'd to Deſtruction were offered up as ſo many Sacrifices, to make an Atonement to God's Juſtice. The Deſtruction of the Wicked is elſewhere expreſſed, by the Name of a Sacrifice. See Ch. xxxix. 17. *Iſa.* xxix. 2. xxxiv. 6.

And the Glory of the God of Iſrael was gone up from the Cherub whereupon he was, to the Threſhold of the Houſe] *Ezekiel* ſaw the Glory of God depart out of the inner Sanctuary to the Threſhold, or Door of the Temple; to ſhew that God would ſhortly forſake this Temple. Compare Ch. x. 4, 18, 19. xi. 23. The Word *Cherub* ſtands for *Cherubims*, as Ch. x. 2. We are to diſtinguiſh this Apparition of the Divine Glory, which had its conſtant Reſidence in the Temple, from that which was ſhewed particularly to *Ezekiel* Ch. i. 26. iii. 23. viii. 24. x. 1.

And he called to the Man, &c.] The *Logos*, or Second Perſon of the Bleſſed Trinity, gave his Command to the Angel mentioned Ver. 3.

Set a Mark upon their Foreheads] Compare *Rev.* vii. 3. The Expreſſion alludes to the Cuſtom of the Eaſtern Nations to mark their Servants in the Forehead. The *Vulgar Latin* renders the Words, *Mark with the Letter* Thau *the Foreheads*; and it is very probable the antient Reading in the LXX was τᾶυ Σημεῖον, tho' the preſent Copies read τὸ Σημεῖον. It was the general Opinion of the Fathers, that the antient *Samaritan* Letter *Thau* was made in the Form of a Croſs; and St. *Jerom* (a very competent Judge in this Matter) does atteſt the ſame in his *Commentary* on this Place.

Defile the Houſe, and fill the Courts with the Slain] God declares he will own the Temple no longer for the Place of his Reſidence; ſee Ver. 3. as having been polluted with Idolatry, Ch. viii. 10, &c. and therefore delivers up both the inner and outer Courts belonging to it (Compare Ch. x. 3, 5.) to be polluted by Blood and Slaughter.

And I was left] The Prophet thought himſelf preſerved alone out of the common Deſtruction, the Slaughter was ſo great; altho' thoſe who had a Mark ſet upon them were certainly preſerved as well as he.

CHAP. X.

The Viſion of the Cherubims, *Ch.* 1. *renewed; from whence Coals are ſcattered over the City to denote its Deſtruction by Fire. The* Divine Glory *deſcribed as ſtill removing farther from the Temple.*

Ver. 1. THEN I looked, and behold, in the firmament that *was* above the head of the cherubims, there appeared over them, as it were a ſapphire ſtone, as the appearance of the likeneſs of a throne. 2 And he ſpake unto the man cloathed with linen, and ſaid, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and ſcatter *them* over the city. And he went in, in my ſight. 3 Now the cherubims ſtood on the right ſide of the houſe, when the man went in, and the cloud filled the inner court. 4 Then the glory of the Lord went up from the cherub, *and ſtood* over the threſhold of the houſe, and the houſe was filled with the cloud, and the court was full of the brightneſs of the Lords glory. 5 And the ſound of the cherubims wings was heard *even* to the utter court, as the voice of the Almighty God when he ſpeaketh. 6 And it came to paſs, *that* when he had commanded the man cloathed with linen, ſaying, Take fire from between the wheels, from between the cherubims; then he went in, and ſtood beſide the wheels. 7 And *one* cherub ſtretched forth his hand from between the cherubims, unto the fire that *was* between the cherubims; and took *thereof*, and put *it* into the hands of *him that was* cloathed with linen: who took *it*, and went out. 8 And there appeared in the cherubims, the form of a mans hand under their wings. 9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl-ſtone. 10 And *as for* their appearances, they four had one likeneſs, as if a wheel had been in the midſt of a wheel. 11 When they went, they went upon their four ſides; they turned not as they went, but to the place whither the head looked, they followed it; they turned not as they went. 12 And their whole body, and their backs, and their hands, and their wings, and the wheels *were* full of eyes round about, *even* the wheels that they four had. 13 As for the wheels, it was cried unto them in my hearing, O wheel. 14 And every one had four faces: the firſt face *was* the face of a cherub, and the ſecond face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle. 15 And the cherubims were

lifted up: this *is* the living creature that I ſaw
by the river of Chebar. 16 And when the cherubims
went, the wheels went by them: and
when the cherubims lift up their wings, to mount
up from the earth, the ſame wheels alſo turned
not from beſide them. 17 When they ſtood,
theſe ſtood; and when they were lifted up, *theſe*
lift up themſelves *alſo*: for the ſpirit of the living
creature *was* in them. 18 Then the glory of
the Lord departed from off the threſhold of the
houſe, and ſtood over the cherubims. 19 And
the cherubims lift up their wings, and mounted
up from the earth in my ſight: when they went
out, the wheels alſo *were* beſides them, and *every*
one ſtood at the door of the eaſt gate of the Lords
houſe, and the glory of the God of Iſrael *was*
over them above. 20 This *is* the living creature
that I ſaw under the God of Iſrael, by the river
of Chebar, and I knew that they *were* the cherubims.
21 Every one had four faces apiece,
and every one four wings, and the likeneſs of
the hands of a man *was* under their wings. 22
And the likeneſs of their faces *was* the ſame faces
which I ſaw by the river of Chebar, their appearances
and themſelves: they went every one
ſtraight forward.

And fill thine Hand with Coals of Fire from between the Cherubims, and ſcatter them over the City] For the Coals of Fire ſparkled and ran up and down between the living Creatures: See Ch. i. 13. This Part of the Viſion was to repreſent the burning of the City. Coals of Fire do elſewhere denote the Divine Vengeance: See *Pſ.* cxx. 4. cxl. 10. *Rev.* viii. 5.

And the Houſe was filled with the Cloud, and the Court was full of the Brightneſs of the Lord's Glory] A bright Cloud was the Sign of God's Preſence which firſt filled the Tabernacle, *Exod.* xl. 35. afterward the Temple, 1 *Kings* viii. 10. where it fixed itſelf upon the Mercy-Seat, *Levit.* xvi. 2.

From whence God is ſaid ſo often to *dwell between the Cherubims*. This Glory now removed from that its Reſidence in the inner Sanctuary, and came down towards the Porch of the Temple, and fixed itſelf partly in the Temple, and partly in the inner Court adjoining to it, to denote God's being juſt about to leave the Temple and diſown any Relation to it. See Note on Ch. viii. 3. The *Shekinah*, or divine Glory, is repreſented as a bright Flame breaking out of a thick Cloud: See *Iſa*, vi. 1. So both together make up the Deſcription of it.

It was cried to them in my Hearing, O Wheel] Or, *Move round*, as ſome render the Word. They are put in Mind of continually attending upon their Duty; for the Wheels and living Creatures were animated with the ſame Principle of Underſtanding and Motion: See Ch. i. 6, 10.

The firſt had the Face of a Cherub] That is, of an Ox, as appears by comparing this Verſe with Ch. i. 10. The Word *Cherub* does originally ſignify an Ox, as Dr. *Spencer* obſerves. The ſeveral Faces are here repreſented in a different Order from the Deſcription given of them Ch. i. 10. of which Difference this Reaſon may be aſſigned. In the firſt Chapter the Prophet ſaw this Viſion *coming out of the North*, and advancing Southward, Ver. 4. where the Face of a Man being placed on the South Side, was firſt in View. The Lion being on the Eaſt Part was towards his Right Hand; the Ox being placed toward the Weſt, was on his Left; and the Eagle was toward the North. This Interpretation is juſtified from the Situation of the *Standards* of the ſeveral Tribes. *Numb.* ii. 10, 18, 25. Where *Judah*, whoſe Standard was a *Lion*, was placed in the Eaſt Side: *Reuben*, whoſe Standard was a *Man*, was placed on the South Side: *Ephraim*, whoſe Standard was an *Ox*, was placed on the Weſt Side; and *Dan*, whoſe Standard was an *Eagle*, was placed on the
North Side. See Note on Ch. i. 6. Here the Prophe
is ſuppoſed to ſtand by the Porch of the Temple, ſe
Ch. viii. 16. Weſtward of the *Shekinah*, as that w
moving out of the inner Court *Eaſtward*, ſee Ver. 1
19. ſo the Ox was firſt in his View, as being neareſt
him.

And the Cherubims were lifted up] To attend upo
the Divine Glory wherever it went, and particularly
its Removal from the Temple.

Then the Glory of the Lord departed from off t
Threſhold of the Houſe, and ſtood over the Cherubim
The Divine Preſence here makes a farther Remo
from the Temple: See Ver. 4. It now quite leav
the Houſe itſelf, and ſettles upon the Cherubims whi
ſtood in the Court adjoining to it; Ver. 3.

And every one of them ſtood at the Door of the E
Gate of the Lord's Houſe] This is ſtill a farther R
move of God's Preſence from the Temple; for t
Eaſt Gate was juſt at the Entrance into the in
Court before the Temple.

CHAP. XI.

God denounces his Judgments upon thoſe wic
Men who remained in the City; promiſes F
vour to thoſe in Captivity; and intimates a g
neral Reſtoration of the Nation in After-tim
Then the Divine Glory leaves the City.

Ver. 1. MOreover, the Spirit lift me up, a
brought me unto the eaſt gate
the Lords houſe, which looketh eaſt-ward: a
behold, at the door of the gate five and twen
men; among whom I ſaw Jaazaniah the ſon
Azur, and Pelatiah the ſon of Benaiah, prin
of the people. 2 Then ſaid he unto me, Son
man, theſe *are* the men that deviſe miſchief, a
give wicked counſel in this city: 3 Which ſa
It is not near, let us build houſes: this *city*
the caldron, and we *be* the fleſh. 4 Theref
propheſy againſt them, propheſy, O ſon of m
5 And the Spirit of the Lord fell upon me, a
ſaid unto me, Speak, Thus ſaith the Lo
Thus have ye ſaid, O houſe of Iſrael: fo
know the things that come into your mi
every one of them. 6 Ye have multiplied y
ſlain in this city, and ye have filled the ſtre
thereof with the ſlain. 7 Therefore thus ſa
the Lord God, Your ſlain whom ye have laid
the midſt of it, they *are* the fleſh, and this
is the caldron: but I will bring you forth out
the midſt of it. 8 Ye have feared the ſwo
and I will bring a ſword upon you, ſaith
Lord God. 9 And I will bring you out of
midſt thereof, and deliver you into the hands
ſtrangers, and will execute judgments amo
you. 10 Ye ſhall fall by the ſword, I will ju
you in the border of Iſrael, and ye ſhall kn
that I *am* the Lord. 11 This *city* ſhall not
your caldron, neither ſhall ye be the fleſh in
midſt thereof; *but* I will judge you in the bor
of Iſrael. 12 And ye ſhall know that I *am*
Lord: for ye have not walked in my ſtatut
neither executed my judgments, but have do
after the manners of the heathen that *are* rou
about you. 13 And it came to paſs when
propheſied, that Pelatiah the ſon of Benaiah die
then fell I down upon my face, and cried w
a loud voice, and ſaid, Ah Lord God, wilt th
make a full end of the remnant of Iſrael?
Again the word of the Lord came unto me, ſa
ing, 15 Son of man, thy brethren, *even*
brethren, the men of thy kindred, and all
houſe of Iſrael wholly *are* they, unto whom
inh

habitants of Jeruſalem have ſaid, Get ye far m the Lord: unto us is this land given in ſeſſion. 16 Therefore ſay, Thus ſaith the rd God, Although I have caſt them far off ong the heathen, and although I have ſcat- red them among the countrys, yet will I be to m as a little ſanctuary in the countrys whether y ſhall come. 17 Therefore ſay, Thus ſaith Lord God, I will even gather you from the ople, and aſſemble you out of the countrys ere ye have been ſcattered, and I will give the land of Iſrael. 18 And they ſhall come ther, and they ſhall take away all the deteſta- things thereof, and all the abominations reof from thence. 19 And I will give them heart, and I will put a new Spirit within ; and I will take the ſtony heart out of their h, and will give them an heart of fleſh: 20 at they may walk in my ſtatutes, and keep e ordinances, and do them: and they ſhall my people, and I will be their God. 21 *as for them* whoſe heart walketh after the rt of their deteſtable things, and their abomi- ions, I will recompenſe their way upon their heads, ſaith the Lord God. 22 Then did cherubims lift up their wings, and the wheels des them; and the glory of the God of Iſ- *was* over them above. 23 And the glory he Lord went up from the midſt of the city, ſtood upon the mountain, which is on the ſide of the city. 24 Afterwards the Spirit me up, and brought me in viſion by the it of God into Chaldea, to them of the cap- y: ſo the viſion that I had ſeen went up me. 25 Then I ſpake unto them of the ivity, all the things that the Lord had ſhewed

This City is the Caldron, and we are the Fleſh] *miah* hath foretold the Deſtruction of *Jeruſa-* under the Figure of a *ſeething Caldron*, Jer. i. And *Ezekiel* himſelf uſes the ſame Metaphor, xxiv. 3, 4, *&c.* So theſe Infidels made uſe of the Expreſſion on Purpoſe to deride the Menaces of Prophets; as if they had ſaid, If this City be a Cal- we had rather take our Chance of being con- d in it, than leave our fine Houſes and other Ac- modations, and run the Riſque of War or Captivity. pare Ver. 7, 8, 11.

whom the Inhabitants of Jeruſalem have ſaid, Get far from the Lord, &c.] The *Jews* were under 's immediate Protection, expreſſed in Scripture by ling *under the Shadow of his Wings*. The Phraſe ing to the Wings of the *Cherubims* covering the y-ſeat, and ſignifying God's Preſence among them Protection over the People. Therefore to comfort e who were under a State of Exile and Captivity, tells them, that altho' they were deprived of the fit of attending upon the Sanctuary, and being d under that Protection his Preſence did there im- , yet he would ſupply that by being a conſtant ge and Defence to them in the Countries where were ſcattered. Compare *Pſ.* xxxi. 20. xci. 1. viii. 14.

I will put a new Spirit within them, &c.] Theſe miſes chiefly relate to the general Converſion of the ; when God ſhall pour out upon them the *Spirit* *Grace*, in order to their Converſion, *Zech.* xii. 10. pare Ch. xxxvi. 26, 27. and *Jer.* xxiv. 7. xxxiii. 34. xxxii. 39. Converſion is commonly ſpoken of Scripture as if it were a new Creation, becauſe of the Diſpoſitions and Powers which accompany it. See 10. 2 *Cor.* v. 17. *Gal.* vi. 15. and xvii. 31.

as for them whoſe Heart goeth after the Heart of their deteſtable Things, &c.] The Prophet ſpeaketh of Idols, called here their *deteſtable Things*, as Ver. 18. the Prophet mentions the *Heart of their deteſtable Things*, as if their Idols had Underſtanding and Appetites, becauſe their Worſhippers applied to them as ſuch, and becauſe evil Spirits who were worſhipped in and by them, were pleaſed with the Devotions in that Manner paid to them.

And the Glory of the Lord went up from the Midſt of the City] God's Preſence was before departed from the Temple, Ch. x. 19. and now it quite left the City, to ſignify that he would acknowledge no longer his Relation to either, but deliver them up to be pro phaned by *Heathens*.

And ſtood upon the Mountain which is on the Eaſt Side of the City] That is, the Mount of *Olives:* From whence it is deſcribed returning, when God ſhall again make the City and Temple the Seat of his Preſence. See Ch. xliii. 2. *Zech.* xiv. 4.

CHAP. XII.

Ezekiel *being commanded to remove his Houſhold-ſtuff, and to take his Suſtenance with Quaking and Trembling, is a Type of the Captivity both of the King and People, and of the Conſternation which their Calamities will bring upon them; he afterwards reproves the Infidelity of thoſe who diſbelieved his Prophecies.*

Ver. 1. THE word of the Lord alſo came unto me, ſaying, 2 Son of man thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and ſee not; they have ears to hear, and hear not: for they *are* a rebellious houſe. 3 Therefore thou ſon of man, prepare thee ſtuff for removing, and remove by day in their ſight, and thou ſhalt remove from thy place to another place in their ſight; it may be they will conſider, though they *be* a rebellious houſe. 4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as ſtuff for removing: and thou ſhalt go forth at even in their ſight, as they that go forth into captivity. 5 Dig thou through the wall in their ſight, and carry out thereby. 6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulders, *and* carry *it* forth in the twilight: thou ſhalt cover thy face that thou ſee not the ground: for I have ſet thee *for* a ſign unto the houſe of Iſrael. 7 And I did ſo as I was commanded: I brought forth my ſtuff by day, as ſtuff for captivity, and in the even I digged through the wall with mine hand, I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in their ſight. 8 And in the morning came the word of the Lord unto me, ſaying, 9 Son of man, hath not the houſe of Iſrael, the rebellious houſe, ſaid unto thee, What doeſt thou? 10 Say thou unto them, Thus ſaith the Lord God, This burden *concerneth* the prince in Jeruſalem, and all the houſe of Iſrael that *are* among them. 11 Say, I *am* your ſign: like as I have done, ſo ſhall it be done unto them: they ſhall remove *and* go into captivity. 12 And the prince that *is* among them ſhall bear upon *his* ſhoulder in the twilight, and ſhall go forth: they ſhall dig through the wall to carry out thereby: he ſhall cover his face that he ſee not the ground with *his* eyes. 13 My net alſo will I ſpread upon him, and he ſhall be taken in my ſnare; and I will bring him to Babylon *to* the land of the Chaldeans, yet ſhall he not ſee it, though he ſhall die there. 14 And I will ſcatter toward every wind all that *are* about him to help him, and all his bands, and I will draw out the ſword after them. 15 And they ſhall know that I *am* the Lord, when I ſhall ſcatter them among the nations, and diſperſe them in the countrys. 16 But I will leave a few men of them from the ſword, from the famine, and from the peſtilence, that they may declare all their abominations among the heathen whither they come, and they ſhall know that I *am* the Lord. 17 Moreover, the word of the Lord came to me, ſaying, 18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulneſs. 19 And ſay unto the people of the land, Thus ſaith the Lord God, of the inhabitants of Jeruſalem, *and* of the land of Iſrael, They ſhall eat their bread with carefulneſs, and drink their water with aſtoniſhment, that her land may be deſolate from all that is therein, becauſe of the violence of all them that dwell therein. 20 And the cities *that are* inhabited, ſhall be laid waſte, and the land ſhall be deſolate, and ye ſhall know that I am the Lord. 21 And the word of the Lord came unto me, ſaying, 22 Son of man, what *is* that proverb, *that* ye have in the land of Iſrael, ſaying, The days are prolonged and every viſion faileth? 23 Tell them therefore, Thus ſaith the Lord God, I will make this proverb to ceaſe, and they ſhall no more uſe it as a proverb in Iſrael: but ſay unto them, The days are at hand, and the effect of every viſion. 24 For there ſhall be no more any vain viſion, nor flattering divination within the houſe of Iſrael. 25 For I *am* the Lord: I will ſpeak, and the word that I ſhall ſpeak ſhall come to paſs: it ſhall be no more prolonged: for in your days, O rebellious houſe, will I ſay the word, and will perform it, ſaith the Lord God. 26 Again the word of the Lord came to me, ſaying, 27 Son of man, behold, *they of* the houſe of Iſrael ſay, The viſion that he ſeeth *is* for many days *to come*, and he propheſieth of the times *that are* afar off. 28 Therefore ſay unto them, Thus ſaith the Lord God, There ſhall none of my words be prolonged any more, but the word which I have ſpoken ſhall be done, ſaith the Lord God.

Prepare thee Stuff for removing, &c.] Get all thy Goods together, and pack them up as thoſe do that remove from one Houſe to another. Do this openly and at Noon-day, that they may all ſee and take Notice of it. The Prophets often propheſied by Signs, as being of greater Force and Efficacy than Words. See Ch. iv. 1, 4.

Thou ſhalt go forth at Even in their Sight, as they that go forth into Captivity] As Men do that would go off by Stealth; to ſignify alſo, that *Zedekiah* and his Retinue ſhould eſcape out of the City by Night, 2 *Kings* xxv. 4.

Dig thou through the Wall in their Sight] To ſhew that the King ſhall make his Eſcape by the ſame Means; ſee Ver. 12.

And the Prince that is among them ſhall bear upon his Shoulder in the Twilight] He ſhall be glad to carry what he can with him in the Duſk of the Evening, and his Retinue ſhall make a private Way for him to get out of the City that they may not be diſcovered. See *Jer.* xxxix. 4.

My Net alſo will I ſpread upon him, &c.] Tho' he thinks to eſcape, yet I will bring his Enemies upon him, who ſhall encompaſs him, and ſtop his Flight, as
when a wild Beaſt is entangled in a Net, 2 *Kings* x
5, 6, 7. and compare Ch. xvii. 20. xxxii. 3. of t
Prophecy.

Yet he ſhall not ſee it, tho' he ſhall die there] Havi
his Eyes put out before he came thither. *Joſephus* te
us, that *Zedekiah* thought this Prophecy inconſiſte
with that of *Jeremiah*, Ch. xxxiv. 3. *That Zedekia*
Eyes ſhould ſee the Eyes of the King of Babylon; a
therefore believed neither: But they both actually ca
to paſs as the ſacred Story aſſures us: The King of *B*
bylon paſſing Sentence upon him at *Riblah*, as one t
had broke the Oath and Covenant he had made w
him, and then putting out his Eyes and carrying h
to *Babylon*.

The Days are prolonged, and every Viſion faile
Words of the ſame Import with thoſe at Ver. 27. a
Ch. xi. 3. Both of them are the Words of Infide
who turn the Grace of God into Wantonneſs and t
Encouragement from his Patience and Long-ſuffer
to deſpiſe his Threatnings, as if they would never
fulfilled. Compare *Iſa.* v. 19. *Amos* vi. 18. 2 *P*
iii. 3, 4.

CHAP. XIII.

The Prophet denounces God's Judgments aga
falſe Prophets, who made a Gain of their P
feſſion, and encouraged Men to go on in th
Sins, by giving them falſe Viſions of Peace a
Security; and at the ſame Time diſheartened
truly pious, and diſcouraged them from conti
ing in the Ways of Holineſs.

Ver. 1. AND the word of the Lord ca
unto me, ſaying, 2 Son of m
propheſy againſt the prophets of Iſrael that p
pheſy, and ſay thou unto them that proph
out of their own hearts, Hear ye the word of
Lord: 3 Thus ſaith the Lord God, Wo u
the fooliſh prophets, that follow their own
rit, and have ſeen nothing. 4 O Iſrael,
prophets are like the foxes in the deſarts. 5
have not gone up into the gaps, neither m
up the hedge for the houſe of Iſrael to ſtand
the battel in the day of the Lord. 6 They h
ſeen vanity, and lying divination, ſaying, T
Lord ſaith; and the Lord hath not ſent the
and they have made *others* to hope that t
would confirm the word. 7 Have ye not ſee
vain viſion, and have ye not ſpoken a ly
divination, whereas ye ſay, The Lord ſaith
albeit I have not ſpoken? 8 Therefore t
ſaith the Lord God, Becauſe ye have ſpoken
nity, and ſeen lies, therefore behold, I *am* aga
you ſaith the Lord God. 9 And mine h
ſhall be upon the prophets that ſee vanity,
that divine lies: they ſhall not be in the aſſem
of my people, neither ſhall they be written
the writing of the houſe of Iſrael, neither ſh
they enter into the land of Iſrael, and ye ſh
know that I *am* the Lord God. 10 Becau
even becauſe they have ſeduced my people,
ing, Peace, and *there was* no peace; and
built up a wall, and lo, others daubed it w
untempered *mortar*: 11 Say unto them which da
it with untempered *mortar*, that it ſhall f
there ſhall be an overflowing ſhower, and ye,
great hailſtones, ſhall fall, and a ſtormy w
ſhall rent *it*. 12 Lo, when the wall is fall
ſhall it not be ſaid unto you, Where *is*
daubing wherewith ye have daubed it? 13 Th
fore thus ſaith the Lord God, I will even ren
with a ſtormy wind in my fury: and there ſ

an overflowing ſhower in mine anger, and great hailſtones in *my* fury to conſume *it*. 14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, ſo that the foundation thereof ſhall be diſcovered, and it ſhall fall, and ye ſhall be conſumed in the midſt thereof: and ye ſhall know that I *am* the Lord. 15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will ſay unto you, The wall *is* no *more*, neither they that daubed *it*; 16 *To wit*, the prophets of Iſrael which propheſy concerning Jeruſalem, and which ſee viſions of peace for her, and *there is* no peace, ſaith the Lord God. 17 Likewiſe thou ſon of man, ſet thy face againſt the daughters of thy people, which propheſy out of their own heart; and propheſy thou againſt them. 18 And ſay, Thus ſaith the Lord God, Wo to the *women* that ſow pillows to all arm-holes, and make kerchiefs upon the head of every ſtature to hunt ſouls: Will ye hunt the ſouls of my people? and will ye ſave the ſouls alive *that come* unto you? 19 And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to ſlay the ſouls that ſhould not die, and to ſave the ſouls alive that ſhould not live, by your lying to my people that hear *your* lies? 20 Wherefore thus ſaith the Lord God, Behold, I *am* againſt your pillows wherewith ye there hunt the ſouls, to make *them* flie, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make *them* flie. 21 Your kerchiefs alſo will I tear; and deliver my people out of your hand, and they ſhall be no more in your hand to be hunted, and ye ſhall know that I *am* the Lord. 22 Becauſe with lies ye have made the heart of the righteous ſad, whom I have not made ſad; and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life: 23 Therefore ye ſhall ſee no more vanity, nor divine divinations, for I will deliver my people out of your hand, and ye ſhall know that I *am* the Lord.

Say thou unto them that propheſy out of their own Hearts] The Prophets often denounce God's Judgments againſt the falſe ones; laying to their Charge many Miſdemeanors in their private Converſation, and upbraiding them for Unfaithfulneſs in the Office they undertook of guiding and directing Men's Conſciences. See Ch. xxii. 25, 28. *Jer*. vi. 14. xxiii. 11, *&c*.

Ye have not gone up into the Gaps] Or, *ſtood in the Gap*, or *Breach*, as it is expreſſed Ch. xxii. 30. *Pſ*. cvi. 23. Which Place alludes to the Interceſſion which *Moſes* made for the *Iſraelites*, whereby he with-held God's Hand, as it were, when it was juſt ſtretched out to take Vengeance upon the People for their heinous Sin, in making the Golden Calf. See *Exod*. xxxii. 11, 12.

They ſhall not be in the Aſſembly of my People] They ſhall not be Members of the Church here, nor partake of the Communion of Saints in Heaven. The *Hebrew* Word *Sod*, ſignifies a ſecret Aſſembly or privy Council; ſuch as are acquainted with the moſt inward Thoughts and ſecret Intent of a Prince; and from thence it is applied to God's choſen People, thoſe that are acquainted with the *whole Counſel of God*, and whom he inſtructs by the ſecret Directions of his Holy Spirit. See *Pſ*. xxv. 14. *Jer*. xxiii. 18. So the Prophet tells theſe Men that they pretended to know ſo much of the Secrets of the Almighty, that they ſhould never be of the Number of thoſe Favourites of Heaven, to whom God will reveal himſelf and his Counſels.

Neither ſhall they be written in the Writing of the Houſe of Iſrael] The Senſe is much the ſame with that of the foregoing Sentence; the Expreſſions being an Alluſion to the Regiſters that uſed to be kept of the Members of any City or Corporation, the Privileges of which none can pretend to, but they whoſe Names are entered into ſuch Regiſters. See *Ezra* ii. 62. *Pſ*. xlix. 28. It may be theſe falſe Prophets foretold a ſpeedy Return to the Exiles; whereupon God tells them that they ſhall never live to ſee it, nor ſhall their Names be ever entered into the Regiſter of thoſe that return Home. See *Neh*. vii. 5.

And one built a Wall, and lo others daubed it with untempered Mortar] Inſtead of providing ſuch a Fence and Bulwark, as might ſecure the People againſt the Judgments that threaten them, ſee Ver. 5. they have made a ſlight Wall without any Mortar, or Cement to bind and ſtrengthen it; that is, they have applied ſlight and palliating Remedies to publick Calamities, which will never give true Peace to Men's Conſciences, nor ſtand them in any ſtead when God viſits for their Iniquities. Juſt as if an unſkilful Builder ſhould undertake to ſet up a Wall, and his Fellow Workmen ſhould daub it with untempered Mortar.

There ſhall be an overflowing Shower, and ye, O great Hailſtones, &c.] God's Judgments are often compared to Storms and Tempeſts, the Artillery of Heaven: See Ch. xxxviii. 22. *Job* xxvii. 20. *Pſ*. xi. 6. xviii. 13, 14. eſpecially when he executes his Judgments by a victorious Army. See *Iſa*. xxviii. 2.

I will rent it with a ſtormy Wind in my Fury] Under theſe Metaphors is probably foretold the Deſtruction of *Jeruſalem* by the *Chaldean* Army. Thus the *Chaldee Paraphraſe* expounds it: *I will bring a mighty King with the Force of a Whirlwind, and deſtroying People as it were an overflowing Storm, and powerful Princes like great Hailſtones.*

So will I break down the Wall, and bring it down to the Ground, &c.] The *Chaldee* explains this Verſe to the ſame Senſe, *I will deſtroy the City wherein ye have uttered theſe falſe Prophecies*: Which Expoſition is confirmed by the following Words, *And ye ſhall be conſumed in the Midſt thereof*, that is, ye ſhall be deſtroyed in the ſame common Calamity.

Wo to the Women that ſow Pillows to all Arm-holes, &c.] The learned *Gataker* in his *Cinnus*, thinks the Words may be properly rendered, *That put* (or faſten) *Pillows to all Arm-holes*; ſo he underſtands the ſame Word, *Job* xvi. 15. *I have put Sackcloth upon my Skin.* As the Prophet compares the deceitful Practices of the falſe Prophets to the Daubing of a Wall, ſo he repreſents the Artifices of thoſe Female Seducers, by ſowing Pillows under their Hearers Elbows, that they might reſt ſecurely in their evil Ways; and by covering their Faces with Veils, or Kerchiefs, Ornaments proper to Women, thereby to keep them in Blindneſs and Ignorance.

To ſlay the Souls that ſhould not die] Thus they threatened Death to thoſe that yielded themſelves to the *Chaldeans* in *Jeconiah*'s Captivity; and yet God preſerved them alive. See *Jer*. xxix. 5, 6. And they have encouraged thoſe that remain at *Jeruſalem* with Promiſes of Peace and Safety, who ſhall all be deſtroyed. See Ch. v. 12. or the Words may be meant in general of diſcouraging the Godly, and confirming the Wicked in their evil Ways; ſee Ver. 22. and compare *Jer*. xxiii. 14, 17.

To *ſlay* and to *make alive*, ſignify here to promiſe Men Life, or threaten them with Death; ſee Ver. 22. So the Prophet ſaith, he *came to deſtroy the City*, Ch. xliii. 3. that is, to pronounce the Sentence of Deſtruction upon it. And the Prieſt is ſaid to have *made the Leper unclean*, Levit. xiii. 3. that is, to *pronounce him unclean*, as our Tranſlation rightly expreſſes the Senſe.

CHAP.

CHAP. XIV.

The Prophet denounces God's Judgments againſt thoſe Hypocrites who pretended to be his Worſhippers, yet ſecretly practiſed Idolatry. God's Mercy toward the Jews *in ſparing a few of that ſinful Nation, when in Juſtice he might have involved them all in one common Deſtruction.*

Ver. 1. THEN came certain of the elders of Iſrael unto me, and ſat before me. 2 And the word of the Lord came unto me, ſaying, 3 Son of man, theſe men have ſet up their idols in their heart, and put the ſtumbling-block of their iniquity before their face: ſhould I be enquired of at all by them? 4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord God, Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will anſwer him that cometh, according to the multitude of his idols. 5 That I may take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols. 6 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Repent and turn *yourſelves* from your idols, and turn away your faces from all your abominations. 7 For every one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will anſwer him by myſelf. 8 And I will ſet my face againſt that man, and will make him a ſign and a proverb, and I will cut him off from the midſt of my people, and ye ſhall know that I *am* the Lord. 9 And if the prophet be deceived when he hath ſpoken a thing, I the Lord have deceived that prophet, and I will ſtretch out my hand upon him, and will deſtroy him from the midſt of my people Iſrael. 10 And they ſhall bear the puniſhment of their iniquity: the puniſhment of the prophet ſhall be even as the puniſhment of him that ſeeketh *unto him:* 11 That the houſe of Iſrael may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions: but that they may be my people, and I may be their God, ſaith the Lord God. 12 The word of the Lord came again to me, ſaying, 13 Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the ſtaff of the bread thereof and will ſend famine upon it, and will cut off man and beaſt from it. 14 Though theſe three men, Noah, Daniel, and Job were in it, they ſhould deliver *but* their own ſouls by their righteouſneſs, ſaith the Lord God. 15 If I cauſe noiſom beaſts to paſs through the land, and they ſpoil it, ſo that it be deſolate, that no man may paſs through becauſe of the beaſts: 16 *Though* theſe three men *were* in it, *as* I live, ſaith the Lord God, they ſhall deliver neither ſons nor daughters; they only ſhall be delivered, but the land ſhall be deſolate. 17 Or *if* I bring a ſword upon that land, and ſay, Sword, go through the
land; ſo that I cut off man and beaſt from
18 Though theſe three men *were* in it, *as* I l
ſaith the Lord God, they ſhall deliver neit
ſons nor daughters, but they only ſhall be de
vered themſelves. 19 Or *if* I ſend a peſtilen
into that land, and pour out my fury upon it
blood, to cut off from it man and beaſt:
Though Noah, Daniel, and Job *were* in it,
live, ſaith the Lord God, they ſhall deliver n
ther ſon nor daughter; they ſhall *but* deliver th
own ſouls by their righteouſneſs. 21 For th
ſaith the Lord God, How much more whe
ſend my four ſore judgments upon Jeruſalem,
ſword, and the famine, and the noiſom be
and the peſtilence, to cut off from it man a
beaſt? 22 Yet behold, therein ſhall be left
remnant that ſhall be brought forth, *both* ſ
and daughters: behold, they ſhall come fo
unto you, and ye ſhall ſee their way, and th
doings: and ye ſhall be comforted concerni
the evil that I have brought upon Jeruſale
even concerning all that I have brought upon
23 And they ſhall comfort you when ye ſee th
ways and their doings: and ye ſhall know tha
have not done without cauſe, all that I ha
done in it, ſaith the Lord God.

That I may take the Houſe of Iſrael in their
Hearts] That I may deal with them according to th
Deſerts, and thereby convince them that I am
Searcher of Hearts, and know the inward and ſec
Wickedneſs of their Thoughts.

And if a Prophet be deceived] This is to be und
ſtood of the falſe Prophets, whoſe Practices are repro
throughout the whole foregoing Chapter.

I the Lord have deceived that Prophet] I have
fered him to be deceived: See *Iſa.* xliii. 17. I h
given him up to *ſtrong Deluſions*, as a juſt Judgm
upon him for going after Idols, and ſetting up falſe P
tences to Inſpiration. See Ch. xiii. 2, 7, 23. *Jer.* iv.
1 *Kings* xxii. 23. and compare 2 *Theſſ.* ii. 11,
Or the Words may be explained to this Senſe: I
diſappoint the Hopes and Expectations of thoſe Prop
who ſeduce my People by ſpeaking *Peace* to them,
xiii. 10. For I will bring upon them thoſe Evils, w
they with great Aſſurance have declared ſhall ne
come to paſs. To this Purpoſe it follows, *I*
ſtretch out my Hand upon him, &c. *i. e.* I will ſend
a Judgment upon him, as I inflicted on *Hananiah*
falſe Prophet, *Jer.* xxviii. 16, 17.

When the Land treſpaſſeth grievouſly, &c.]
when a Land—The Deſign of this and the follow
Verſes is to ſhew, that when the Inhabitants of a L
have filled up the Meaſure of their Iniquities, and G
ariſeth to execute Judgment upon them, the few Ri
teous that are left among them, ſhall not be able
their Prayers and Interceſſions, to deliver the Na
from the Judgments decreed againſt it: *They ſhall*
deliver their own Souls; as we ſee in the Caſe of
dom, where there was none Righteous but *Lot* and
Family; thoſe juſt Perſons ſaved themſelves, but
Interceſſion could avail to ſave the City.

Tho' theſe three Men, Noah, Daniel, and Job
in it] All of them Perſons eminent for their Pie
Noah and his Family were ſaved out of the unive
Deluge, and obtained a Promiſe from God, that
would never deſtroy the World again, *Gen.* viii.
Daniel interceded with God for the whole Nation
the *Jews*, and obtained a Promiſe of their Reſtora
Dan. ix. *Job* was appointed by God to make Inte
ſion for his three Friends, *Job* xlii. 8. But when G
irreverſible Decree is gone out againſt a Nation,
the Prayers of ſuch Men would be ineffectual to
their Deliverance. Compare *Jer.* xv. 1.

We may obſerve how early the Fame of *Da*
Piety was ſpread over *Chaldea*, who was at this T

above thirty Years of Age; it being but thirteen
s ago, ſince he was carried Captive to *Babylon*,
he was very young, *Dan.* i. 1—4, &c.

CHAP. XV.

y the Parable of a Vine, which when it is
barren, is unfit for any Uſe, is ſhewed the utter
Rejection of Jeruſalem.

1. AND the word of the Lord came
unto me, ſaying, 2 Son of man,
at is the vine-tree more than any tree, *or*
a branch which is among the trees of the
ſt? 3 Shall wood be taken thereof to do any
k? or will *men* take a pin of it to hang any
ſſel thereon? 4 Behold, it is caſt into the fire
fewel; the fire devoureth both the ends of
and the midſt of it is burnt: is it meet for
work? 5 Behold, when it was whole it was
t for no work: how much leſs ſhall it be
t yet for *any* work, when the fire hath de-
red it, and it is burned? 6 Therefore thus
the Lord God, As the vine-tree among the
s of the foreſt, which I have given to the
e for fewel, ſo will I give the inhabitants of
ſalem. 7 And I will ſet my face againſt
m, they ſhall go out from *one* fire, and *ano-*
fire ſhall devour them: and ye ſhall know
I *am* the Lord, when I ſet my face againſt
m. 8 And I will make the land deſolate,
ſe they have committed a treſpaſs, ſaith
e Lord God.

ll Wood be taken thereof to do any Work, &c.]
e Wood of a Vine is of no Uſe for building, or
g any Utenſils. The Works of that Kind that
takes Notice of, are rather to be looked on as
s, than as Things of common Uſe.

e Fire devoureth both the Ends of it, and the Midſt
t is burnt] A fit Repreſentation of the preſent
e of *Judea*, when both the Ends of it were con-
d by the Ravages of a foreign Enemy, and the
t of it, where the Capital City ſtood, is ready
e deſtroyed: Juſt as the Fire ſpreads towards the
e Part of a Stick, when once both Ends are
d.

nd they ſhall go out from one Fire, and another Fire
l devour them] Flying from one Evil, another
overtake them. Fire ſometimes ſignifies any
gment or Calamity inflicted by God. See *Am.* i.
&c. and *Jer.* vii. 20.

CHAP. XVI.

d ſets forth his free Love toward the Church
and Nation of the Jews *under the Emblem of a*
Perſon taking up an expoſed Infant; upbraids
their monſtrous Ingratitude in departing from his
Worſhip; yet promiſes in the End to ſhew them
Mercy.

1. AGain the word of the Lord came
unto me, ſaying, 2 Son of man,
e Jeruſalem to know her abominations. 3
d ſay, Thus ſaith the Lord God unto Jeru-
m, thy birth, and thy nativity *is* of the land
Canaan, thy father *was* an Amorite, and thy
her an Hittite. 4 And *as for* thy nativity
the day thou waſt born, thy navel was not
, neither waſt thou waſhed in water to ſupple
e: thou waſt not ſalted at all, nor ſwaddled at
5 None eye pitied thee, to do any of theſe
o thee, to have compaſſion upon thee; but thou waſt caſt out in the open field, to the lothing of thy perſon, in the day that thou waſt born. 6 And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee *when thou waſt* in thy blood, Live: yea, I ſaid unto thee *when thou waſt* in thy blood, Live. 7 I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to excellent ornaments: *thy* breaſts are faſhioned, and thine hair is grown, whereas thou *waſt* naked and bare. 8 Now when I paſſed by thee, and looked upon thee, behold thy time *was* the time of love, and I ſpread my ſkirts over thee, and covered thy nakedneſs: yea, I ſware unto thee, and entred into a covenant with thee, ſaith the Lord God, and thou becameſt mine. 9 Then waſhed I thee with water: yea, I throughly waſhed away thy blood from thee, and I anointed thee with oil. 10 I clothed thee alſo with broidered work, and ſhod thee with badgers ſkin, and I girded thee about with fine linen, and I covered thee with ſilk. 11 I decked thee alſo with ornaments, and I put bracelets upon thine hands, and a chain on thy neck. 12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head. 13 Thus waſt thou decked with gold and ſilver, and thy raiment *was of* fine linen, and ſilk, and broidered work; thou didſt eat fine flour, and honey, and oil: and thou waſt exceeding beautiful, and thou didſt proſper into a kingdom. 14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comelineſs which I had put upon thee, ſaith the Lord God. 15 But thou didſt truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy fornications on every one that paſſed by; his it was. 16 And of thy garments thou didſt take, and deckedſt thy high places with divers colours, and playedſt the harlot thereupon: *the like things* ſhall not come, neither ſhall it be *ſo*. 17 Thou haſt alſo taken thy fair jewels of my gold and of my ſilver, which I had given thee, and madeſt to thyſelf images of men, and didſt commit whoredom with them, 18 And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet mine oil and mine incenſe before them. 19 My meat alſo which I gave thee, fine flour, and oil, and honey *wherewith* I fed thee, thou haſt even ſet it before them for a ſweet ſavour: and *thus* it was, ſaith the Lord God. 20 Moreover, thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them to be devoured: *is this* of thy whoredoms a ſmall matter, 21 That thou haſt ſlain my children, and delivered them to cauſe them to paſs through *the fire* for them? 22 And in all thine abominations and thy whoredoms thou haſt not remembred the days of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood. 23 And it came to paſs after all thy wickedneſs (wo, wo unto thee, ſaith the Lord God) 24 *That* thou haſt alſo built unto thee an eminent place, and haſt made thee an high place in every ſtreet. 25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet

feet to every one that paſſed by, and multiplied thy whoredoms. 26 Thou haſt alſo committed fornication with the Egyptians thy neighbours, great of fleſh, and haſt increaſed thy whoredoms, to provoke me to anger. 27 Behold therefore, I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philiſtines, *which are* aſhamed of thy lewd way. 28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied. 29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Chaldea, and yet thou waſt not ſatisfied herewith. 30 How weak is thine heart, ſaith the Lord God, ſeeing thou doeſt all theſe *things*, the work of an imperious whoriſh woman? 31 In that thou buildeſt thine eminent place in the head of every way, and makeſt thine high place in every ſtreet, and haſt not been as an harlot in that thou ſcorneſt hire. 32 *But as* a wife that committeth adultery, *which* taketh ſtrangers in ſtead of her huſband. 33 They give gifts to all whores, but thou giveſt thy gifts to all thy lovers, and hireſt them, that they may come unto thee on every ſide for thy whoredom. 34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou giveſt a reward, and no reward is given unto thee; therefore thou art contrary. 35 Wherefore, O harlot, hear the word of the Lord. 36 Thus ſaith the Lord God, Becauſe thy filthineſs was poured out, and thy nakedneſs diſcovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didſt give unto them; 37 Behold therefore, I will gather all thy lovers, with whom thou haſt taken pleaſure, and all *them* that thou haſt loved, with all *them* that thou haſt hated: I will even gather them round about againſt thee, and will diſcover thy nakedneſs unto them, that they may ſee all thy nakedneſs. 38 And I will judge thee, as women that break wedlock, and ſhed blood, are judged, and I will give thee blood in fury and jealouſy. 39 And I will alſo give thee into their hand, and they ſhall throw down thine eminent place, and ſhall break down thine high places: they ſhall ſtrip thee alſo of thy clothes, and ſhall take thy fair jewels, and leave thee naked and bare. 40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords. 41 And they ſhall burn thine houſes with fire, and execute judgments upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more. 42 So will I make my fury towards thee to reſt, and my jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry. 43 Becauſe thou haſt not remembred the days of thy youth, but haſt fretted me in all theſe *things*; behold therefore, I alſo will recompenſe thy way upon *thine* head, ſaith the Lord God, and thou ſhalt not commit this lewdneſs, above all thine abominations. 44 Behold, every one that uſeth proverbs, ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mo
ther, *ſo is* her daughter. 45 Thou *art* thy mo
thers daughter, that lotheth her huſband and he
children, and thou *art* the ſiſter of thy ſiſters
which lothed their huſbands, and their children
your mother *was* an Hittite, and your father a
Amorite. 46 And thine elder ſiſter *is* Samaria
ſhe and her daughters that dwell at thy le
hand: and thy younger ſiſter that dwelleth a
thy right hand *is* Sodom and her daughters
47 Yet haſt thou not walked after their ways
nor done after their abominations: but as *if tha*
were a very little *thing*, thou waſt corrupte
more than they in all thy ways. 48 *As* I liv
ſaith the Lord God, Sodom thy ſiſter hath no
done, ſhe nor her daughters, as thou haſt don
thou and thy daughters. 49 Behold, this wa
the iniquity of thy ſiſter Sodom, Pride, fulne
of bread, and abundance of idleneſs was in he
and in her daughters, neither did ſhe ſtrengthe
the hand of the poor and needy. 50 And the
were haughty, and committed abomination b
fore me: therefore I took them away as I ſa
good. 51 Neither hath Samaria committed ha
of thy ſins; but thou haſt multiplied thine ab
minations more than they, and haſt juſtified th
ſiſters in all thine abominations which thou ha
done. 52 Thou alſo which haſt judged th
ſiſters, bear thine own ſhame for thy ſins th
thou haſt committed more abominable tha
they: they are more righteous than thou: ye
be thou confounded alſo, and bear thy ſhame,
that thou haſt juſtified thy ſiſters. 53 When
ſhall bring again their captivity, the captivity
Sodom, and her daughters, and the captivity
Samaria, and her daughters, then *will I bri*
again the captivity of thy captives in the mi
of them: 54 That thou mayeſt bear thine ow
ſhame, and mayeſt be confounded in all th
thou haſt done, in that thou art a comfort un
them. 55 When thy ſiſters, Sodom and h
daughters, ſhall return to their former eſta
and Samaria and her daughters ſhall return
their former eſtate, then thou and thy daughte
ſhall return to your former eſtate. 56 For t
ſiſter Sodom was not mentioned by thy mou
in the day of thy pride: 57 Before thy wicke
neſs was diſcovered, as at the time of *thy*
proach of the daughters of Syria, and all *th*
are round about her, the daughters of the Phi
ſtines, which deſpiſe thee round about.
Thou haſt borne thy lewdneſs, and thine abom
nations, ſaith the Lord. 59 For thus ſaith t
Lord God, I will even deal with thee as th
haſt done, which haſt deſpiſed the oath in brea
ing the covenant. 60 Nevertheleſs, I will
member my covenant with thee in the days
thy youth, and I will eſtabliſh unto thee an ev
laſting covenant. 61 Then thou ſhalt reme
ber thy ways, and be aſhamed, when thou ſh
receive thy ſiſters, thine elder and thy young
and I will give them unto thee for daughte
but not by thy covenant. 62 And I will e
bliſh my covenant with thee, and thou ſh
know that I *am* the Lord: 63 That thou may
remember and be confounded, and never op
thy mouth any more becauſe of thy ſhame, wh
I am pacified toward thee for all that thou h
done, ſaith the Lord God.

Thy Father was an Hittite, and thy Mother an Amorite] Thoſe are ſaid to be our Parents in the Scripture Dialect, whoſe Manners we reſemble. See Ver. 45. of this Chapter, *John* viii. 44. *Matt.* iii. 7. There is an Expreſſion of the ſame Import in the *Hiſtory of Suſannah*, Ver. 56. *O thou Seed of Canaan, and not of Judah, Beauty hath deceived thee, and Luſt hath perverted thy Heart.*

In the Day when thou waſt born, &c.] The Prophet deſcribes the forlorn Condition of the *Iſraelites* in *Egypt*, under the Similitude of a new-born Infant expoſed in his native Filthineſs, without any Friend to pity his Condition, or take the leaſt Care of him.

I ſhod thee with Badger's Skin, &c.] Or, *with Sandals of a purple Colour*, as *Bochart* expounds the Word *Tahaſh*. This and the following Verſes allude to that Part of Women's Attire, which ſerve not only for Uſe, but for Ornament too, and import that God did not only provide the *Jews* with Neceſſaries, but likewiſe with Superfluities.

And a beautiful Crown upon thy Head] Crowns or Garlands were uſed in Times of publick Rejoicing; from whence is derived that Expreſſion of St. *Paul*, *A Crown of Rejoicing*, 1 Theſſ. ii. 19. Compare *Iſa.* xxxv. 10. Virgins were ſometimes adorned with Crowns. See *Baruch* vi. 9. and they were commonly put upon the Heads of Perſons newly married. See *Cant.* iii. 11.

But thou didſt truſt in thy own Beauty, and playedſt the Harlot, becauſe of thy Renown] Women that are proud of their Beauty, are eaſily tempted to Lewdneſs, if they have not a ſtrict Guard upon themſelves: So you abuſed thoſe Honours and Advantages which I had beſtowed upon you, and made them an Occaſion of forſaking me your Benefactor, and ſerving Idols. You preſumed upon that very Favour which I had ſhewed to *Jeruſalem*, in chuſing it for the Place of my Reſidence; as if that would ſecure you from my Vengeance, let your Idolatries and other Wickedneſs be never ſo great. See *Jer.* vii. 4. *Mic.* iii. 11.

And delivered thee into the Will of them that hate thee, the Daughters of the Philiſtines] As a Puniſhment of the Idolatries which King *Ahaz* introduced among them; See Ver. 57. and 2 *Chron.* xxviii. 18, 19. The Daughters of the *Philiſtines* are here put for the *Philiſtines*, as the Daughters of *Samaria*, *Sodom*, and the *Syrians*, ſtand for the People of thoſe Places, Ver. 46, 47, 57. to carry on the Allegory and Compariſon between them and *Jeruſalem*, being all of them deſcribed as ſo many lewd Women proſtituting themſelves to Idols; ſee Ver. 41. By the ſame Metaphor *Samaria* and *Sodom* are called Siſters to *Jeruſalem*, Ver. 46.

Which are aſhamed of thy lewd Way] Thoſe have not forſaken the Religion of their Country as you *Jews* have done, nor have been ſo fond of foreign Idolatries: Compare Ch. v. 7. and *Jer.* ii. 11. The *Chaldee Paraphraſe* explains the Words in this Senſe: *If I had ſent my Prophets to them, they would have been aſhamed; but thou art not converted:* See Ver. 47, 48.

And I will give thee Blood in Fury and Jealouſy] I will make an utter Deſtruction of thine Inhabitants: See Ch. xiv. 19. Or, *I will pour out the Blood* of thy *Slain like Water*, Pſ. lxxix. 3. Jealouſy is the *Rage of a Man*, Prov. vi. 34. Such Indignation will God ſhew againſt the Idolatry of his own People, who hath declared himſelf a *jealous God*, and very tender of his Honour, which is highly injured by the Worſhip of Idols, ſet up as his Rivals.

And they ſhall bring a Company againſt thee, and they ſhall ſtone thee with Stones] The *Chaldean* Army ſhall beat down thy Walls and Houſes with Stones flung out of battering Engines: See *Jer.* xxxiii. 4. The Expreſſion alludes to the Puniſhment inflicted on Adulteresses, which was ſtoning: See *John* viii. 5. The particular Sort of Death which they were to ſuffer is not expreſſed in the Law; ſo the Conjecture of *Grotius* upon that Place of St. *John* is not improbable; that in the latter Times, as Wickedneſs increaſed, the *Sanhedrim* exchanged the milder Puniſhment of Strangling uſed before, for the ſeverer Death of ſtoning.

Behold every one that uſeth Proverbs, ſhall uſe this Proverb againſt thee, &c.] They that love to apply the memorable Sayings of former Ages to the preſent Times, ſhall apply that common Saying to thee, that the Daughter follows her Mother's Steps, and *Jeruſalem* is no better than the *Amorites*, whoſe Land they inhabit, and whoſe Manners they imitate: See Ver. 3.

Thou art thy Mother's Daughter, that loatheth her Huſband and her Children] Both theſe Qualities are the Property of an Harlot, and were verified in the *Jews*, who abhorred God their Huſband, Ver. 8. and caſt off all natural Affection to their Children, ſacrificing them in the Fire to the Honour of their Idols; Ver. 20.

And thou art the Siſter of thy Siſters] *Samaria* and *Sodom*; Ver. 46. The Worſhip of *Moloch* was generally practiſed by the Ten Tribes, whoſe Metropolis was *Samaria*; 2 *Kings* xvii. 17. as it was by the *Ammonites*, who derived their Original from *Lot*, an Inhabitant of *Sodom*. See 1 *Kings* xi. 7. Great and crying Sins are compared to thoſe of *Sodom*; ſee *Iſa.* i. 9. iii. 9. *Matt.* xi. 23. *Rev.* xi. 8.

And thine elder Siſter is Samaria, ſhe and her Daughters that dwell at thy left Hand] *Samaria* is called the elder Siſter to *Jeruſalem*, as being the Capital City of the Kingdom of *Iſrael*, a more large and potent Kingdom than that of *Judah*, of which *Jeruſalem* was the Metropolis. She likewiſe led the Way to that Idolatry which afterward infected the whole Nation, forſaking the Worſhip which God had appointed in his Temple, and ſetting up the Idolatry of the Golden Calves. *Samaria* lay Northward of *Jeruſalem* and *Sodom* Southward, which two Quarters of the World are expreſſed by the Right and Left, in the *Hebrew* Language, being placed in ſuch a Poſition to thoſe that ſet their Faces Eaſtward. So the Phraſe is to be underſtood, *Gen.* xiii. 9. *If thou wilt go to the Left Hand, I will go to the Right*; where the *Targum* expounds the Words, *If thou wilt go to the North, I will go to the South.* The ſame Way of ſpeaking is ſtill uſed in the antient *Britiſh* or *Welſh* Language, as Archbiſhop *Uſher* obſerves in his *Primord. Eccl. Britan.* P. 306. *Fol. Edit.*

Samaria and *Sodom* are deſcribed as *Metropoles* or Mother Cities: So their Daughters may be expounded not only of the Inhabitants of each City, but likewiſe of the leſſer Towns which were antiently under the Juriſdiction of the greater. Compare Ch. xxvi. 4, 6. *Jer.* xlix. 2.

When I ſhall bring again their Captivity, the Captivity of Sodom, and her Daughters, &c.] When the *Fulneſs of the Gentiles* ſhall come into the Church, ſome of whom may be compared to *Sodom* for Wickedneſs (ſee *Iſa.* i. 9.) then will I alſo remember you, who are my antient People. St. *Paul* tells us, that the *Jews* will be provoked to Emulation by the *Gentiles* coming into the Church, and thereby be induced to acknowledge the Truth. *Rom.* xi. 11, 12, 15, 25, 31. The Converſion of the *Gentiles* is expreſſed by *Jeremy* by returning the Captivity of *Moab*, *Ammon*, and *Edom*, Ch. xlviii. 47. xlix. 6, 39. and by the *Egyptians*, *Aſſyrians*, and *Ethiopians* and *Syrians bringing Preſents to God*, and acknowledging themſelves his Servants, in the Prophecy of *Iſaiah*, Ch. xviii. 7. And by the ſame Analogy we are to underſtand the *returning the Captivity of Sodom* here, of the *Gentiles* coming into the Church.

For thy Siſter Sodom was not mentioned by thy Mouth in the Day of thy Pride, before thy Wickedneſs was diſcovered] Theſe Words ſhould be joined together in the ſame Words or Sentence: God ſaith to *Jeruſalem*, that in the Height of her Proſperity before her Wickedneſs appeared to the Eyes of the World, by the extraordinary Judgments brought upon her, ſhe did not reflect upon the terrible Things which befel *Sodom*, and was deſigned for an Example or *warning to thoſe that ſhould afterward live ungodly*, 2 Pet. ii. 6.

As at the Time of thy Reproach of the Daughters of Syria, &c.] The Words being a new Sentence, which may be tranſlated more perſpicuouſly thus: *But when it was the Time of thy becoming the Reproach of the Daughters of Syria*, &c. The Particle *Kemo* ſometimes

times ſignifies *when*. The Words, with regard to what goes before, import thus much: In thy Proſperity thou didſt deſpiſe thoſe who are no worſe than thyſelf; but ſince thou haſt been inſulted and invaded by thy Neighbours, both *Syrians* and *Philiſtines*, whom God hath made uſe of as Executioners of his Judgments upon thee, thou haſt been a remarkable Inſtance of his Vengeance, and God's Hand hath been heavy upon thee, for all thine Idolatries and Abominations. The Words relate to the frequent Inroads the *Syrians* and *Philiſtines* made into *Judea* in the Time of King *Ahaz*. See 2 *Kings* xvi. 5. 2 *Chron*. xxviii. 18.

And I will give them to thee for Daughters] *Jeruſalem* thus reſtored ſhall be a Type of that heavenly *Jeruſalem, which is the Mother of us all*, Gal. iv. 26. And even in the Times of the Apoſtles, there was a particular Deference paid to the Church of *Jeruſalem*, as the Mother Church of the Chriſtian World: See *Rom*. xv. 26, 27. Accordingly ſhe is ſtiled the *Mother of all Churches*, by the *Second General Council, in their Synodical Epiſtle*. See *Theodoret's Hiſt. Eccleſ*. L. v. C. 9. a Title which the Church of *Rome* now aſſumes.

But not by thy Covenant] Not by Virtue of that Covenant mentioned Ver. 60. you having forfeited all your Title to its Privileges, Ver. 89. but by Virtue of that New Covenant which I will make with you, thro' the *Meſſias*: See *Jer*. xxxi. 31.

CHAP. XVII.

Under the Parable of two Eagles *and* two Vine-branches, *the Prophet figuratively expreſſes the carrying away* Jehoiakim *into Captivity by the King of* Babylon, *who made* Zedekiah *King in his Stead.*

Ver. 1. AND the word of the Lord came unto me, ſaying, 2 Son of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael; 3 And ſay, Thus ſaith the Lord God, A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the higheſt branch of the cedar: 4 He cropt off the top of his young twigs, and carried it into a land of traffick; he ſet it in a city of merchants. 5 He took alſo of the ſeed of the land, and planted it in a fruitful field, he placed *it* by great waters, *and* ſet it *as* a willow-tree. 6 And it grew, and became a ſpreading vine of low ſtature, whoſe branches turned toward him, and the roots thereof were under him: ſo it became a vine, and brought forth branches, and ſhot forth ſprigs. 7 There was alſo another great eagle with great wings and many feathers; and behold, this vine did bend her roots towards him, and ſhot forth her branches toward him, that he might water it by the furrows of her plantation. 8 It was planted in a good ſoil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. 9 Say thou, Thus ſaith the Lord God, Shall it proſper? ſhall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it ſhall wither in all the leaves of her ſpring, even without great power, or many people to pluck it up by the roots thereof. 10 Yea, behold, *being* planted, ſhall it proſper? ſhall it not utterly wither, when the eaſt-wind toucheth it? it ſhall wither in the furrows where it grew. 11 Moreover, the word of the Lord came unto me, ſaying, 12 Say now to the rebellious houſe, Know ye not what theſe *things mean?* tell *them*, Behold, the king of Babylon is come to Jeruſalem, and hath taken t
king thereof, and the princes thereof, and le
them with him to Babylon; 13 And hath tak
of the kings ſeed, and made a covenant wi
him, and hath taken an oath of him: he ha
alſo taken the mighty of the land: 14 That t
kingdom might be baſe, that it might not l
itſelf up, *but* that by keeping of his covenant
might ſtand. 15 But he rebelled againſt him
ſending his ambaſſadors into Egypt, that th
might give him horſes and much people: ſh
he proſper? ſhall he eſcape that doeth ſu
things? or ſhall he break the covenant, and
delivered? 16 *As* I live, ſaith the Lord Go
ſurely in the place *where* the king *dwelleth* t
made him king, whoſe oath he deſpiſed, a
whoſe covenant he brake, *even* with him, in t
midſt of Babylon he ſhall die. 17 Neith
ſhall Pharaoh with *his* mighty army and gre
company make for him in the war by caſting
mounts, and building forts, to cut off ma
perſons. 18 Seeing he deſpiſed the oath,
breaking the covenant (when lo, he had giv
his hand) and hath done all theſe *things*,
ſhall not eſcape. 19 Therefore thus ſaith t
Lord God, *As* I live, ſurely mine oath that
hath deſpiſed, and my covenant that he ha
broken, even it will I recompence upon
own head. 20 And I will ſpread my net up
him, and he ſhall be taken in my ſnare, an
will bring him to Babylon, and will plead w
him there for his treſpaſs that he hath treſpaſſ
againſt me. 21 And all his fugitives with
his bands ſhall fall by the ſword, and they t
remain ſhall be ſcattered towards all winds: a
ye ſhall know that I the Lord have ſpoken
22 Thus ſaith the Lord God, I will alſo take
the higheſt branch of the high cedar, and
ſet *it*; I will crop off from the top of his you
twigs a tender one, and will plant *it* upon
high mountain and eminent. 23 In the mou
tain of the height of Iſrael will I plant it: a
it ſhall bring forth boughs, and bear fruit, a
be a goodly cedar: and under it ſhall dwell
fowl of every wing, in the ſhadow of the branch
thereof ſhall they dwell. 24 And all the tre
of the field ſhall know that I the Lord ha
brought down the high tree, have exalted t
low tree, have dried up the green tree, a
have made the dry tree to flouriſh: I the Lo
have ſpoken and have done *it*.

Put forth a Riddle] That is, a continued *Metaph*
or figurative Speech, ſtill purſuing the Allegory of
Eagle and Vine in the ſeveral Parts of the Parab
This perhaps may make the Hearers more attentive
what thou ſpeakeſt.

An Eagle with great Wings] That is, the King
Babylon; Ver. 12. Conquerors are elſewhere rep
ſented by Eagles, which are Birds of Prey, and
markable for their Swiftneſs. See *Deut*. xxviii. 49. *J*
iv. 13. *Hoſ*. viii.

Came to Lebanon, and cropt off the higheſt Branch
the Cedar] That is, invaded *Judea*, or inveſted *Jer*
ſalem, and took *Jehoiakim* Captive; ſee Ver. 12.

And carried it into a Land of Traffick] *Babylon* a
the Country about it, being the Seat of an Univer
Monarchy, muſt needs have been a Place of gr
Trading. *Strabo* takes Notice, that the Merchan
who travelled by Land to *Babylon*, went thro'
Country of the *Arabians* called *Scenitæ*; and Veſſels
great Burden came up to the Walls of it from the *P*

Gulph up the River *Euphrates*. See *Pliny's Nat. Hiſt.* L. vi. C. 26.

He took alſo of the Seed of the Land] Of the King's eed, as it is explained Ver. 13. *i. e. Zedekiah*'s.

And it grew and became a ſpreading Vine of low Sta- re, whoſe Branches turned toward him, and the Roots hereof were under him] Tho' he flouriſhed, yet he joyed but a Tributary Kingdom under the King of *Babylon*, and acknowledged him as his lawful Sovereign; ſee Ver. 14.

There was alſo another great Eagle] *Pharaoh* King of *Egypt*, with whom *Zedekiah* made an Alliance; whereupon that King ſent an Army to raiſe the Siege of *Jeruſalem*: See 2 *Chron.* xxxvi. 13. *Jer.* xxxvii. 5, 7.

This Vine did bend her Roots toward him, and ſhot forth her Branches toward him] *Zedekiah* deſired the King of *Egypt*'s Aſſiſtance and Protection. Some render the Words thus. *Shot forth her Branches under him from the Furrows where ſhe was planted, that he might ter it.*

It was planted in a good Soil] The Words are to the ſame Purpoſe with Ver. 5. to ſhew that *Zedekiah*'s Condition was ſo good under the King of *Babylon*, that he needed not to have broke his Oath out of a Deſire to better it; whereby he involved himſelf and his Country in Ruin: See 2 *Kings* xxiv. 20. and *Jer.* lii. 25.

Shall he not pull up the Roots thereof?] *Nebuchad- zar*, in Return for this Perfidiouſneſs ſhall deſtroy him and his Family. 2 *Kings* xxv. 7.

Even without great Power] God will appear viſibly on the *Chaldeans* Side, ſo there will be no need of great Force to ſubdue their Enemies. See *Jer.* xxi. 4. xxxvii. 10.

Shall it not utterly wither when the Eaſt Wind toucheth it?] The Prophet compares the *Chaldean* Army to a ſcorching Wind that blaſts the Fruits of the Earth, withers the Leaves of the Trees, and makes every thing look naked and bare. See Ch. xix. 12. *Iſa.* xxvii. 8. *Jer.* iv. 11. *Hoſ.* xiii. 15.

I will alſo take of the higheſt Branch of the higheſt Cedar, and will ſet it] The Prophet purſuing the ſame Metaphor, foretels the Reſtoration of the Royal Family of *David*, in ſuch Terms as might in ſome Degree be fulfilled at the Return from the Captivity when *Zorobabel*, of the Lineage of *David*, had a Shadow of Kingly Authority among the *Jews*, and by his Means their Church and Conſtitution were again reſtored. But the Words do more properly belong to *Chriſt* and his Kingdom, which ſhall be extended over all the World.

I will crop off from the young Twigs a tender one] This Deſcription may fitly be applied to our Saviour, in reſpect to the low Eſtate to which the Family of *David* was then reduced, with great Humility acknowledged by his Mother, *Luke* i. 48. The Meanneſs of his outward Condition and Appearance is repreſented by the Prophet *Iſaiah*, under the ſame Expreſſion, Ch. liii. 2.

CHAP. XVIII.

The Jews *not puniſhed ſo much for the Sins of their Anceſtors, as their own.*

Ver. 1. THE word of the Lord came unto me again, ſaying, 2 What mean ye that ye uſe this proverb concerning the land of Iſrael, ſaying, The fathers have eaten ſoure grapes, and the childrens teeth are ſet on edge? 3 As I live, ſaith the Lord God, ye ſhall not have *occaſion* any more to uſe this proverb in Iſrael. 4 Behold, all ſouls are mine, as the ſoul of the father, ſo alſo the ſoul of the ſon is mine: the ſoul that ſinneth, it ſhall die. 5 But if a man be juſt, and do that which is lawful and right, 6 *And* hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the houſe of Iſrael, neither hath defiled his neighbours wife, neither hath come near to a menſtruous woman, 7 And hath not oppreſſed any, *but* hath reſtored to the debtor his pledge, hath ſpoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment. 8 He *that* hath not given forth upon uſury, neither hath taken any increaſe, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man. 9 Hath walked in my ſtatutes, and hath kept my judgments to deal truly; he *is* juſt, he ſhall ſurely live, ſaith the Lord God. 10 If he beget a ſon *that is* a robber, a ſhedder of blood, and *that* doeth the like to *any* one of theſe *things*. 11 And that doeth not any of thoſe *duties*, but even hath eaten upon the mountains, and defiled his neighbours wife, 12 Hath oppreſſed the poor and needy, hath ſpoiled by violence, hath not reſtored the pledge, and hath lift up his eyes to the idols, hath committed abomination, 13 Hath given forth upon uſury, and hath taken increaſe: ſhall he then live? he ſhall not live: he hath done all theſe abominations, he ſhall ſurely die, his blood ſhall be upon him. 14 Now lo, *if* he beget a ſon that ſeeth all his fathers ſins which he hath done, and conſidereth, and doeth not ſuch like, 15 *That* hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the houſe of Iſrael, hath not defiled his neighbours wife, 16 Neither hath oppreſſed any, hath not withholden the pledge, neither hath ſpoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment; 17 *That* hath taken off his hand from the poor, *that* hath not received uſury nor increaſe, hath executed my judgments, hath walked in my ſtatutes; he ſhall not die for the iniquity of his father, he ſhall ſurely live. 18 *As for* his father, becauſe he cruelly oppreſſed, ſpoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he ſhall die in his iniquity. 19 Yet ſay ye, Why? doth not the ſon bear the iniquity of the father? when the ſon hath done that which is lawful and right, *and* hath kept all my ſtatutes, and hath done them, he ſhall ſurely live. 20 The ſoul that ſinneth, it ſhall die: the ſon ſhall not bear the iniquity of his father, neither ſhall the father bear the iniquity of the ſon; the righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him. 21 But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die. 22 All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him: in his righteouſneſs that he hath done, he ſhall live. 23 Have I any pleaſure at all that the wicked ſhould die? ſaith the Lord God; *and* not that he ſhould return from his ways and live? 24 But when the righteous turneth away from his righteouſneſs, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, ſhall he live? all his righteouſneſs that he hath done ſhall not be mentioned: in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die. 25 Yet ye ſay, The way of the Lord is not equal. Hear now, O houſe of Iſrael, Is not my way equal? are not your ways unequal? 26 When a righteous *man* turneth away from his righteouſneſs, and committeth iniquity, and dieth in them; for his iniquity that he hath done, ſhall he die. 27 Again, when the wicked *man* turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. 28 Becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die. 29 Yet ſaith the houſe of Iſrael, the way of the Lord is not equal. O houſe of Iſrael, are not my ways equal? are not your ways unequal? 30 Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord God: repent and turn *your ſelves* from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. 31 Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit; for why will ye die, O houſe of Iſrael? 32 For I have no pleaſure in the death of him that dieth, ſaith the Lord God; wherefore turn *your ſelves*, and live ye.

The Fathers have eaten ſour Grapes, and the Children's Teeth are ſet on Edge] That is, the preſent Generation is puniſhed for the Offences committed by their Foreſathers, particularly for the Sins committed in the Time of *Manaſſeh* King of *Judah*: See *Jer.* xv. 4. xxxi. 29. *Lam.* v. 7. 2 *Kings* xxiii. 26. This Proverb had likewiſe a profane Senſe implied in it, and inſinuated that the preſent Age was not remarkably worſe than thoſe that had gone before it, and ſo did not deſerve to be made an extraordinary Example of God's Vengeance.

As I live, ſaith the Lord, ye ſhall not have Occaſion to uſe this Proverb any more in Iſrael] I will make ſuch a viſible Diſcrimination between the Righteous and the Wicked, between thoſe that tread in the Steps of their Fore-fathers, and thoſe who take Warning by their Examples, that you ſhall not have any farther Occaſion to uſe this Proverb among you. God expreſly threatens to *viſit the Sins of the Fathers upon the Children* both in the *Old* and *New Teſtament*; ſee *Exod.* xx. 5. *Matthew* xxiii. 35. But this is to be underſtood only with reſpect to the temporal Puniſhments of this World, (and theſe he doth not always inflict in an exact Proportion to the Demerits of thoſe that ſuffer) not with reſpect to the eternal Puniſhments of the next. See Biſhop *Saunderſon*'s *third Sermon upon* 1 *Kings* xxi. 29. 'The Scripture takes Notice of a certain *Meaſure of Iniquity*, which is filling up from one Generation 'to another, till at laſt it makes a Nation or Family 'ripe for Deſtruction. And altho' thoſe Perſons on 'whom this Vengeance falls, ſuffer no more than 'their own perſonal Sins deſerved, yet becauſe the 'Sins of former Generations which they equal or outdo, make it Time for God utterly to deſtroy them, 'the Puniſhments due to the Sins of many Ages and 'Generations are ſaid to fall upon them.'

The Soul that ſinneth it ſhall die] *Death is the Wages of Sin*, and all Men being Sinners, the Sentence of Temporal Death paſſes equally upon them all. But as *Life* ſignifies in general all that Happineſs which attends God's Favour, ſo *Death* denotes all theſe Puniſhments which are the Effects of the Divine Diſpleaſure. See 2 *Sam.* xii. 13. under which are comprehended the Miſeries of the next World; and theſe ſhall be allotted to Men according to their Deſerts, without any Regard to the Faults of their Anceſtors, which ſhall not then be laid to their Charge, or taken into Account to aggravate their Guilt. The Word *Dying*, and *Death*, are often uſed in the *New Teſtament* for

the Puniſhments of the next World. See *Rom.* viii. 1
and they are expreſſed by the *ſecond Death*, Rev. xx. 1
an Expreſſion uſed among the *Jews* and found in th
Targum upon *Deut.* xxxiii. 6.

As the Prophets inſtruct Men in the Practice of In
ward and Evangelical Holineſs, and in order to
ſpeak ſlightingly of the meer external Duties of Religion
(ſee *Iſa.* i. 11, *&c.* *Jer.* vii. 22, 23.) So they rai
Mens Minds to look beyond the temporal Promiſes an
Threatnings of the Law, to the eternal Rewards an
Puniſhments of another Life; ſee *Iſa.* lxvi. 24. *Da*
xii. 2. In both which Reſpects they prepared Men
Minds for the Reception of the Goſpel when it ſhou
be revealed.

When a righteous Man turneth away from his Rig
teouſneſs, &c.] It is an Opinion that prevails amon
the *Jews* even till this Day, that at the Day of Jud
ment a conſiderable Number of good Actions ſha
overbalance Mens evil ones: See Ch. xxxiii. 13.
they thought it a hard Caſe for a Man, who had be
righteous the far greateſt Part of his Life, if he at la
did commit Iniquity, that his former Righteouſne
ſhould avail him nothing. In Oppoſition to th
Doctrine, God here declares, that a righteous M
ſinning, and not repenting, ſhould die in his Sin
and that a wicked Man, upon his Repentance ſhou
ſave his Soul alive.

CHAP. XIX.

Under the Parable of a Lion's Whelps, the Pr
phet deſcribes the ſad Cataſtrophe of the t
Kings of Judah, Jehoahaz *and* Jehoiakin; *a*
under the Figure of a Vine he repreſents the D
ſolation and Captivity of the whole People.

Ver. 1. MOreover, take thou up a lament
tion for the princes of Iſrael.
And ſay, What *is* thy mother? a lioneſs: ſ
lay down among lions, ſhe nouriſhed her whel
among young lions. 3 And ſhe brought u
one of her whelps: it became a young lio
and it learned to catch the prey, it devour
men. 4 The nations alſo heard of him, h
was taken in their pit, and they brought hi
with chains unto the land of Egypt. 5 No
when ſhe ſaw that ſhe had waited, *and* her ho
was loſt, then ſhe took another of her whelp
and made him a young lion. 6 And he we
up and down among the lions, he became
young lion, and learned to catch the prey, a
devoured men. 7 And he knew their deſola
palaces, and he laid waſte their cities, and th
land was deſolate, and the fulneſs thereof by th
noiſe of his roaring. 8 Then the nations ſ
againſt him on every ſide from the province
and ſpread their net over him: he was taken i
their pit. 9 And they put him in ward i
chains, and brought him to the king of Babylon
they brought him into holds, that his voic
ſhould no more be heard upon the mountains o
Iſrael. 10 Thy mother *is* like a vine in th
blood, planted by the waters, ſhe was fruitf
and full of branches by reaſon of many water
11 And ſhe had ſtrong rods for the ſcepters o
them that bear rule, and her ſtature was exalte
among the thick branches, and ſhe appeared i
her height with the multitude of her branche
12 But ſhe was plucked up in fury, ſhe was ca
down to the ground, and the eaſt wind dried u
her fruit: her ſtrong rods were broken and w
thered, the fire conſumed them. 13 And no
ſhe *is* planted in the wilderneſs, in a dry a
thirſty ground. 14 And fire is gone out of
ro

d of her branches, *which* hath devoured her uit, ſo that ſhe hath no ſtrong rod *to be* a ſcep- to rule: this *is* a lamentation, and ſhall be a lamentation.

What is thy Mother?] The Prophet propoſes a ueſtion that may be applied to each Prince diſtinctly.

A Lioneſs, &c.] The Land of *Judea* thy native ountry, ſee Ver. 10. is become cruel and bloody: ompare *Pſ.* xxxiv. 10. *Nahum* ii. 11, 12. and hath ght her Princes and Rulers to govern by Cruelty d Oppreſſion. See Ch. vii. 23. xxii. 27. *Jer.* xxii. 7. *Zeph.* iii. 3.

She brought up one of her Whelps, it became a young ion] Compare Ver. 6. This is meant of *Jehoahaz* o followed not the good Example of his Father *ſiah,* but the evil Practices of the wicked Kings his edeceſſors: See 2 *Kings* xxiii. 32.

Then ſhe took another of her Whelps] *Jehoiakim* was up King in his Brother's Stead by the King of *gypt,* who by his Victory over *Joſiah* had made him- Maſter of *Judea,* 2 *Kings* xxiii. 33, 34. But yet *haraoh* ſeems to have done this by the joint Conſent the People, who had before ſet up *Jehoiakim*'s unger Brother, without aſking the King of *Egypt*'s onſent.

He went up and down among the Lions] He learned practiſed all the Methods of Tyranny and Oppreſ- n. See *Jer.* xx. 13—17. xxxvii. 2.

Thy Mother is like a Vine in thy Blood] The Coun- y of *Judea,* from whence the Royal Family have ir Original, was like a fruitful Vine in a flouriſhing ondition. See Ch. xvii. 5, 6.

And ſhe had ſtrong Rods for the Scepters of them that r Rule] From her ſprung ſovereign Princes, who e themſeves very powerful, and made their People ſiderable among their Neighbours. A Rod or Scep- is an Emblem of Authority. See *Iſa.* ix. 4. x. 5. r. xlviii. 17.

And now ſhe is planted in the Wilderneſs, in a dry d thirſty Land] A great Part of her People are car- d Captive, where their Condition is as much dif- ent from what it was formerly, as the Condition of Tree is when it is removed out of a rich Soil into dry and barren Ground: The *Jews* ſuffered ſeveral ptivities before that final one which ended in the ſtruction of their Temple and Government. See *an.* i. 3. 2 *Kings* xxiv. 12. *Jer.* lii. 28.

And Fire is gone out of a Rod of her Branches which th devoured her Fruit] *Zedekiah*'s breaking his Oath Fealty to the King of *Babylon* hath been the Occa- n of the utter Deſtruction of the Royal Family, and e entire Ruin of the Government. See Ch. xvii. 18, 9. 2 *Kings* xxiv. 20.

CHAP. XX.

Rehearſal of the Rebellions and Idolatries of the Jews, *from their going out of* Egypt *to that* very *Day. Their Converſion and Reſtoration* foretold. *A Prophecy againſt* Jeruſalem.

er. 1. AND it came to paſs in the ſeventh year, in the fifth *month*, the tenth y of the month, *that* certain of the elders of Iſ- el came to enquire of the Lord, and ſat before e. 2 Then came the word of the Lord unto e, ſaying, 3 Son of man, ſpeak unto the ders of Iſrael, and ſay unto them, Thus ſaith e Lord God, Are ye come to enquire of me? I live, ſaith the Lord God, I will not be nquired of by you. 4 Wilt thou judge them, on of man, wilt thou judge *them?* cauſe them o know the abominations of their fathers: 5 nd ſay unto them, Thus ſaith the Lord God, n the day when I choſe Iſrael, and lifted up ine hand unto the ſeed of the houſe of Jacob, and made myſelf known unto them in the land of Egypt, when I lifted up mine hand unto them, ſaying, I *am* the Lord your God. 6 In the *day* that I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had eſpied for them, flowing with milk and honey, which *is* the glory of all lands: 7 Then ſaid I unto them, Caſt ye away every man the abominations of his eyes, and defile not yourſelves with the idols of Egypt: I *am* the Lord your God. 8 But they rebelled againſt me, and would not hearken unto me: they did not every man caſt away the abominations of their eyes, neither did they forſake the idols of Egypt: then I ſaid, I will pour out my fury upon them, to accompliſh my anger againſt them in the midſt of the land of Egypt. 9 But I wrought for my names ſake, that it ſhould not be polluted before the heathen, among whom they *were*, in whoſe ſight I made myſelf known unto them, in bringing them forth out of the land of Egypt. 10 Wherefore I cauſed them to go forth out of the land of Egypt, and brought them into the wilderneſs. 11 And I gave them my ſtatutes, and ſhewed them my judgments, which *if* a man do, he ſhall even live in them. 12 Moreover alſo, I gave them my ſabbaths, to be a ſign between me and them, that they might know that I *am* the Lord that ſanctifie them. 13 But the houſe of Iſrael rebelled againſt me in the wilderneſs: they walked not in my ſtatutes, and they deſpiſed my judgments, which *if* a man do, he ſhall even live in them; and my ſabbaths they greatly polluted: then I ſaid, I would pour out my fury upon them in the wilderneſs to conſume them. 14 But I wrought for my nameſake, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them out. 15 Yet alſo I lifted up my hand unto them in the wilderneſs, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands: 16 Becauſe they deſpiſed my judgments, and walked not in my ſtatutes, but polluted my ſabbaths; for their heart went after their idols. 17 Nevertheleſs, mine eyes ſpared them from deſtroying them, neither did I make an end of them in the wilderneſs. 18 But I ſaid unto their children in the wilderneſs, Walk ye not in the ſtatutes of your fathers, neither obſerve their judgments, nor defile yourſelves with their idols. 19 I *am* the Lord your God; walk in my ſtatutes, and keep my judgments and do them: 20 And hallow my ſabbaths; and they ſhall be a ſign between me and you, that ye may know that I *am* the Lord your God. 21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, neither kept my judgments to do them, which *if* a man do, he ſhall even live in them; they polluted my ſabbaths: then I ſaid I would pour out my fury upon them, to accompliſh my anger againſt them in the wilderneſs. 22 Neverthełeſs I withdrew mine hand, and wrought for my names ſake, that it ſhould not be polluted in the ſight of the heathen, in whoſe ſight I brought them forth. 23 I lifted up mine hand unto them alſo in the wilderneſs, that I would ſcatter them among the heathen, and diſperſe them through

the countries; 24 Becauſe they had not executed my judgments, but had deſpiſed my ſtatutes, and had polluted my ſabbaths, and their eyes were after their fathers idols. 25 Wherefore I gave them alſo ſtatutes *that were* not good, and judgments whereby they ſhould not live. 26 And I polluted them in their own gifts, in that they cauſed to paſs through *the fire* all that openeth the womb, that I might make them deſolate, to the end, that they might know that I *am* the Lord. 27 Therefore ſon of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord God, Yet in this your fathers have blaſphemed me, in that they have committed a treſpaſs againſt me. 28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented the provocation of their offering: there alſo they made their ſweet ſavour, and poured out there their drink-offerings. 29 Then I ſaid unto them, What *is* the high place whereunto you go? and the name thereof is called Bamah unto this day. 30 Wherefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? 31 For when ye offer your gifts, when ye make your ſons to paſs through the fire, ye pollute yourſelves with all your idols even unto this day: and ſhall I be enquired of by you, O houſe of Iſrael? *As* I live, ſaith the Lord God, I will not be enquired of by you. 32 And that which cometh into your mind, ſhall not be at all; that ye ſay, We will be as the heathen, as the families of the countries, to ſerve wood and ſtone. 33 *As* I live, ſaith the Lord God, ſurely with a mighty hand, and with a ſtretched out arm, and with fury poured out, will I rule over you. 34 And I will bring you out from the people, and will gather you out of the countries wherein ye are ſcattered, with a mighty hand, and with a ſtretched out arm, and with fury poured out. 35 And I will bring you into the wilderneſs of the people, and there will I plead with you face to face. 36 Like as I pleaded with your fathers in the wilderneſs of the land of Egypt, ſo will I plead with you, ſaith the Lord God. 37 And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant. 38 And I will purge out from among you the rebels, and them that tranſgreſs againſt me: I will bring them forth out of the country where they ſojourn, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I *am* the Lord. 39 As for you, O houſe of Iſrael, thus ſaith the Lord God, Go ye, ſerve ye every one his idols, and hereafter *alſo*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. 40 For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, all of them in the land ſerve me; there will I accept them, and there will I require your offerings, and the firſt-fruits of your oblations, with all your holy things. 41 I will accept you with your ſweet ſavour, when I bring you out from the people, and gather you out of the countries wherein ye have been ſcattered, and
will be ſanctified in you before the heathen.
And ye ſhall know that I *am* the Lord, whe
ſhall bring you into the land of Iſrael, into t
country, *for* the which I lifted up mine hand
give it to your fathers. 43 And there ſhall
remember your ways, and all your doing
wherein ye have been defiled, and ye ſhall loa
yourſelves in your own ſight, for all your ev
that ye have committed. 44 And ye ſh
know that I *am* the Lord, when I have wroug
with you for my names ſake, not according
your wicked ways, nor according to your c
rupt doings, O ye houſe of Iſrael, ſaith the Lo
God. 45 Moreover, the word of the Lo
came unto me ſaying, 46 Son of man, ſet thy f
toward the ſouth, and drop *thy word* toward
ſouth, and propheſie againſt the foreſt of
ſouth field; 47 And ſay to the foreſt of
ſouth, Hear the word of the Lord, Thus ſa
the Lord God, Behold I will kindle a fire
thee, and it ſhall devour every green tree in th
and every dry tree: the flaming flame ſhall not
quenched, and all faces from the ſouth to
north ſhall be burnt therein. 48 And all fleſh ſh
ſee that I the Lord have kindled it: it ſhall
be quenched. 49 Then ſaid I, Ah Lord G
they ſay of me, Doth he not ſpeak parables?

Wilt thou judge them?] *Wilt thou plead for the*
as our Margin reads it, or defend their Cauſe? But
Words may perhaps be more ſignificantly tranſlat
Wilt thou not judge them? i. e. wilt thou not repr
or condemn them? *Noldius* obſerves, that *He*,
Particle of Interrogation, which anſwers the *Latin* P
ticle *An*, is often equivalent to the Negative *Ann*
and is to be tranſlated, *Is it not?* See Ver. 30. of
Chapter, and Ch. xxxviii. 17. In which Senſe i
underſtood by our Tranſlators, 2 *Sam.* xxiii. 17.
ſo it ſhould be render'd 1 *Sam.* ii. 27. *Did I not pla*
appear to the Houſe of thy Father?

Which if a Man do, he ſhall even live in them]
Life is meant in the *Old Teſtament* all that Happi
which is contained in the Literal Senſe of the P
miſes belonging to that Covenant: Compare Ver.
and *Deut.* xxx. 15, &c. *Pſ.* lxix. 32. *Am.* v. 4. U
der theſe were myſtically comprehended the Prom
of a better Life, wherein God will beſtow upon
Servants the peculiar Marks of his Favour. See
xvi. 11. Theſe Promiſes were made over to the *Je*
upon Condition of their punctual Obedience to
whole Law, *Levit.* xviii. 5. xxvi. 3, &c. *Deut.* xx
26. And ſeveral Perſons under that Diſpenſation
ſtiled blameleſs, by reaſon of the Sincerity of their
bedience, though it was not perfect or unſinning: S
Luke i. 6. *Phil.* iii. 6. But if we underſtand the fo
mentioned Condition in its rigorous Senſe, as an ex
and unſinning Obedience, and as the Word *Life* co
tains the Promiſe of eternal Life under it; which Pr
miſe the *Jews* expected and hoped to obtain: S
Matt. xix. 16, 17. *Acts* xxvi. 6, 7. I ſay, the Co
dition of the old Covenant thus expounded, as it
impoſſible to be performed, ſo no Perſon could
Claim to eternal Life by virtue of any Promiſe there
contained. From whence St. *Paul* infers the Nec
ſity of ſeeking to *Chriſt*, and laying hold of the Pr
miſes of his Goſpel, for the obtaining Juſtification a
eternal Life. *Gal.* iii. 12, 21.

Wherefore I gave them alſo Statutes that were
good, &c.] This ſome underſtand of the Ceremoni
Law, as if it was given purely to be a Check and R
ſtraint to that perverſe People, conſiſting of numero
Rites and Obſervances, many of which had no intri
ſick Goodneſs in them. But, ſays *Lowth*, I concei
the Statutes here ſpoken of, to be of a different Natu
from thoſe mentioned Ver. 11. becauſe they have

qui

quite contrary Character given them; therefore I take the Words to import, that God, in a juſt Judgment for their Diſobedience to his own Laws, gave them up to a reprobate Mind, and ſuffered them to walk after the idolatrous and impious Cuſtoms of the *Heathens* round about them. And whereas by obeying the Laws and Ordinances which he had given them they might have lived happily, Ver. 11. they became Slaves to the vile and cruel Practices of the *Heathen* Idolatries, ſo as to offer up their very Children in Sacrifice to Idols, to the utter Deſtruction of them and their Poſterity, Ver. 26. This will appear to be the Senſe of the Text, if we compare it with Ver. 39. and with *Deut.* iv. 28. xxviii. 36. *Jer.* xvi. 13. in which Texts God threatens them, as a Puniſhment for the Neglect of his Worſhip, to diſperſe them into *Heathen* Countries, and thereby deprive them of an Opportunity of ſerving him in Publick, and expoſe them to the Peril of being ſeduced to Idols. Juſt as *David* complains to Saul of the Hardſhip of his Exile, that it did lay him open to the Temptation of ſerving the *Heathen* Gods, 1 *Sam.* xxvi. 19.

What is the high Place whereunto ye go?] The Word *Bamah* ſignifies an Altar as well as an high Place; ſee Ch. xvi. 16. So the Senſe ſeems to be, What Name is this Altar called by which you frequent? meaning, it is likely, the very Altar belonging to the Temple; is it not called *Bamah* at this very Time? Which Word properly denotes an high Place. An evident Token that Idolatry is ſo much practiſed among you, that it hath occaſioned the changing the very Names of the Places and Things dedicated to God's Worſhip. So that inſtead of the Word *Mizbeach*, the Name which God appropriated to his own Altar, the Place is uſually called *Bamah*, a Name taken from an idolatrous Cuſtom. Or the Words may be expounded of ſome noted high Place, which the *Jews* frequented to perform their idolatrous Worſhip; and then the Senſe will be to this Purpoſe: What is this high Place, or *Bamah*, which you frequent? Who bid you call it ſo? I named my Altar *Mizbeach*; but this Place had its Name from the Heathen Idolatry, and it ſtill retains it.

And I will cauſe you to paſs under the Rod] I will take an exact Account of you, as a Shepherd does of his Flock, and will ſever between the Good and the Bad, between the Sheep and the Goats; ſee Ch. xxxiv. 17. The Expreſſion alludes to the Cuſtom of the Shepherds who number their Cattle by ſtriking every one of them with a Rod: See *Levit.* xxvii. 32. *Jer.* xxxiii. 13.

And I will bring you into the Bond of the Covenant] I will make you ſenſible that I have not forgotten my Promiſe to your Fathers, tho' you have forgotten your Obligations to me, and the Engagements implied in your entering in Covenant with me. The Words may be rendred, *I will bring you into the Diſcipline of the Covenant*; the *Hebrew* Words *Taſar* and *Aſar* being of promiſcuous Signification; and then the Senſe will be, I will revenge upon you the *Quarrel of the Covenant*, Levit. xxvi. 25. and aſſert my Authority over you, by bringing you under Chaſtiſement in order to your Correction. See *Am.* iii. 2.

There will I accept them, and there will I require your Offerings, and the Firſt-fruits of your Oblations] Requiring ſignifies the ſame with *Accepting*, by a *Metonymy* of the Cauſe for the Effect; juſt as *Seeking* is ſometimes uſed for *Finding*: See *Iſa.* lxv. 1. In the ſame Senſe God is ſaid not to *require* ſuch Inſtances of Worſhip in which he takes no Delight, *Iſa.* i. 11. Offerings ſignify in general every Thing devoted to God's Service, ſo as to comprehend Tithes under it, *Numb.* xviii. 21, 26. The Firſt-fruits were offered out of the Fruits of the Earth which were firſt ripe: Of this Kind was a Sheaf of the Corn which was firſt reaped. *Levit.* xxiii. 10. Part of the Dough which was firſt baked, *Numb.* xv. 20. and in general, the firſt of all the ripe Fruits. *Numb.* xviii. 11, 13. Compare Ch. xliv. 30. with this Text. This was computed to amount to the ſixtieth Part of the whole Produce; ſee *Ezek.* xlv. 13. The Prophet here expreſſes the Chriſtian Worſhip by thoſe religious Oblations which were proper to his own Time; as the other Prophets frequently deſcribe the State of the Chriſtian Church by Repreſentations taken from the *Jewiſh* Temple and Service: See *Iſa.* xix. 19. lvi. 7. lx. 7. lxvi. 23. And even the Primitive Chriſtians brought Oblations out of the Firſt-fruits of their Increaſe, for the Support of God's Miniſters and Service, out of which the Elements of the Euchariſts, and the Love-Feaſt which followed, were provided; as appears from ſeveral Teſtimonies of the antient Fathers, particularly of *Irenæus*, L. iv. C. 32, 34. who generally interpret thoſe Words of *Chriſt*, Mat. v. 23. *If thou bring thy Gift to the Altar*, &c. of the Sacrament of the Lord's Supper.

Drop thy Word toward the South] The Gift of Prophecy is compar'd to Rain, or the Dew of Heaven, which makes every Thing fruitful: See *Deut.* xxxii. 2. Such is the Benefit of ſound Doctrine wherever it is received. Compare *Mic.* ii. 6. *Job* xxix. 22, 23.

CHAP. XXI.

Under the Emblem of a ſharp Sword is foretold the Deſtruction of Judea, *and particularly of* Jeruſalem, *and the Country of the* Ammonites, *by the Armies of* Nebuchadnezzar.

Ver. 1. AND the word of the Lord came unto me, ſaying, 2 Son of man, ſet thy face toward Jeruſalem, and drop *thy word* toward the holy places, and propheſie againſt the land of Iſrael, 3 And ſay to the land of Iſrael, Thus ſaith the Lord, behold, I *am* againſt thee, and will draw forth my ſword out of his ſheath, and will cut off from thee the righteous and the wicked. 4 Seeing then that I will cut off from thee the righteous and the wicked, therefore ſhall my ſword go forth out of his ſheath againſt all fleſh from the ſouth to the north: 5 That all fleſh may know that I the Lord have drawn forth my ſword out of his ſheath: it ſhall not return any more. 6 Sigh therefore, thou ſon of man, with the breaking of *thy* loyns; and with bitterneſs ſigh before their eyes. 7 And it ſhall be when they ſay unto thee, Wherefore ſigheſt thou? that thou ſhalt anſwer, For the tidings, becauſe it cometh: and every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall faint, and all knees ſhall be weak *as* water: behold, it cometh, and ſhall be brought to paſs, ſaith the Lord God. 8 Again, the word of the Lord came unto me, ſaying, 9 Son of man, propheſie and ſay, Thus ſaith the Lord, Say, A ſword, a ſword is ſharpened, and alſo furbiſhed. 10 It is ſharpened to make a ſore ſlaughter, it is furbiſhed that it may glitter: ſhould we then make mirth? it contemneth the rod of my ſon, *as* every tree. 11 And he hath given it to be furbiſhed, that it may be handled: the ſword is ſharpened, and it is furbiſhed to give it into the hand of the ſlayer. 12 Cry and howl, ſon of man, for it ſhall be upon my people, it *ſhall be* upon all the princes of Iſrael: terrors, by reaſon of the ſword, ſhall be upon my people: ſmite therefore upon *thy* thigh. 13 Becauſe *it is* a trial, and what if *the ſword* contemn even the rod? it ſhall be no *more*, ſaith the Lord God. 14 Thou therefore, ſon of man, propheſie, and ſmite *thine* hands together, and let the ſword be doubled the third time, the ſword of the ſlain, it *is* the ſword of the great *men that are* ſlain, which entereth into their privy chamber,

ber. 15 I have ſet the point of the ſword againſt all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah, *it is* made bright, *it is* wrapt up for the ſlaughter. 16 Go thee one way or other, *either* on the right hand, or on the left, whitherſoever thy face *is* ſet. 17 I will alſo ſmite mine hands together, and I will cauſe my fury to reſt: I the Lord have ſaid *it*. 18 The word of the Lord came unto me again, ſaying, 19 Alſo thou ſon of man, appoint thee two ways, that the ſword of the king of Babylon may come: both twain ſhall come forth out of one land, and chooſe thou a place, chooſe *it* at the head of the way to the city. 20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and to Judah in Jeruſalem the defenced. 21 For the king of Babylon ſtood at the parting of the way, at the head of the two ways, to uſe divination: he made *his* arrows bright, he conſulted with images, he looked in the liver. 22 At his right hand was the divination for Jeruſalem to appoint captains, to open the mouth in the ſlaughter, to lift up the voice with ſhouting, to appoint *battering* rams againſt the gates, to caſt a mount *and* to build a fort. 23 And it ſhall be unto them as a falſe divination in their ſight, to them that have ſworn oaths: but he will call to remembrance the iniquity, that they may be taken. 24 Therefore thus ſaith the Lord God, Becauſe ye have made your iniquity to be remembred, in that your tranſgreſſions are diſcovered, ſo that in all your doings your ſins do appear: becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand. 25 And thou profane wicked prince of Iſrael, whoſe day is come, when iniquity *ſhall have* an end. 26 Thus ſaith the Lord God, Remove the diadem, and take off the crown: this *ſhall* not *be* the ſame, exalt *him that is* low, and abaſe *him that is* high. 27 I will overturn, overturn, overturn it, and it ſhall be no *more* until he comes whoſe right it is, and I will give it *him*. 28 And thou ſon of man, propheſie and ſay, Thus ſaith the Lord God concerning the Ammonites, and concerning their reproach: even ſay thou, The ſword, The ſword *is* drawn: for the ſlaughter *it is* furbiſhed, to conſume becauſe of the glittering; 29 Whiles they ſee vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* ſlain, of the wicked whoſe day is come, when their iniquity *ſhall have* an end. 30 Shall I cauſe *it* to return into his ſheath? I will judge thee in the place where thou waſt created, in the land of thy nativity. 31 And I will pour out mine indignation upon thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of brutiſh men, *and* ſkilful to deſtroy. 32 Thou ſhalt be for fewel to the fire: thy blood ſhall be in the midſt of the land, thou ſhalt be no *more* remembred: for I the Lord have ſpoken *it*.

And will cut off from the Righteous and the Wicked] The Command given by God, Ch. ix. 6. is to *ſlay Young and Old, both Maids, little Children and Women*; *i. e.* thoſe that have not been guilty of Idolatry and the other national Sins, as well as thoſe that have. Only the few Mourners mentioned Ch. ix. 4. have a Promiſe to eſcape, God's abſolute Dominion will juſtify any temporal Calamity he thinks fit to bring upon Men; and every Man is ſo much a Sinner, that no Evil which befalls him in this World can be thought unjuſt with reſpect to God who inflicts it. But yet when God puniſhes Men immediately by himſelf, as he did in the Deſtruction of the *Old World*, and of *Sodom*, it may be expected he ſhould put a Difference between the Righteous and the Wicked; as *Abraham* argues with him upon this Subject, *Gen.* xviii. 23, 25.

It contemneth the Rod of my Son, as every Tree] It makes no Difference between the Scepter and common Wood; between the Branches of the Royal Family, deſcended from *David* and *Solomon* whom I honour'd with the Title of being my Sons, *Pſ.* lxxxix. 26. 2 *Sam.* vii. 14. and the meaneſt of the People: See Ver. 12, 25, 26, 27. and Chap. xix. 11—14.

And let the Sword be doubled the third Time] The Expreſſion may import, firſt the Slaughter made a the Siege, then thoſe that were ſlain at the taking of the City, in which Number may be reckoned the Sons of *Zedekiah*, as alſo the chief Prieſts and principal Officers of State, who where taken and put to Death immediately afterwards; ſee Ver. 14 and 2 *Kings* xxv. 7, 18, 19, 20, 21. To theſe may be added in the third Place, thoſe who were ſlain with *Gedaliah*, *Jeremiah* xli. 2, 3. But perhaps the Expreſſion, *Let the Sword be doubled a thir Time*, may mean no more than if the Prophet ha ſaid, *Let the Stroke be repeated twice and thrice*, i. e. oftentimes. So that Phraſe is uſed *Job* xxx 29. *All theſe Things worketh God twice and thrice wit Man*, where our Tranſlation very fitly expreſſes th Senſe *Oftentimes*. A Form of Speech much lik thoſe elſewhere uſed. *For three Tranſgreſſions and fo four*, Am. i. 3. *Give a Portion to ſeven, yea alſo t eight*, Eccleſ. xi. 2.

Appoint thee two Ways that the Sword of the King Babylon may come] God foreſhews his Prophet that th King of *Babylon* was coming with his Army into *Syria* and finding that the *Ammonites* had entred into a Confederacy with the King of *Egypt*, as well as *Zedekiah* he was in doubt againſt which of the two People h ſhould firſt make War, and committed the Deciſion o this Matter to his Arts of Divination, deſcribed Ver. 21

For the King of Babylon ſtood at the parting of th Way — to uſe Divination; he made his Arrows bright This Way of Divining by Arrows, is thus deſcribe by St. *Jerom* in his Commentary upon this Place ‘They wrote on ſeveral Arrows the Names of the Cities they intended to aſſault, and then putting the ‘all together promiſcuouſly in a Quiver, they dre ‘them out thence as Lots are drawn; and that Cit ‘whoſe Name was writ on the Arrow firſt drawn, w ‘the City firſt made War upon.’ Perhaps from thi Cuſtom the Verb *Hatſab* or *Hatſats*, from whenc *Hets*, an *Arrow*, is derived, comes to ſignify the parting or dividing any Thing by Lot, in which Senſe it i uſed *Job* xli. 6. *Prov.* xxx. 27.

And it ſhall be unto them as a falſe Divination in thei Sight, to them that have ſworn Oaths] The King o *Judea* and his Courtiers will deſpiſe all theſe Preparations of War, tho' directed againſt them, as if the were grounded upon the falſe Arts of Divination whereas it is indeed God himſelf that directs the Marc of the *Chaldean* Army, to revenge the Perjury whic *Zedekiah* and his Counſellors were guilty of, in breakin that ſolemn Oath of Fealty which he made to the Kin of *Babylon*. See Ch. xvii. 13, 15.

I will overturn — it, and it ſhall be no more, unti he come, whoſe Right it is, and I will give it him After that *Zedekiah* is deprived of his Regal Authority there ſhall be no more Kings of that Family til *Chriſt* come, the King ſo often foretold and promiſed who in due Time ſhall *reign upon the Throne of hi Father David, and of whoſe Kingdom there ſhall be n End*, Luke i. 32, 33. After the Captivity, ſome o the Prieſts of the *Aſmonean* Race did aſſume the Stil and Title of Kings; but they not being of the Tribe of *Judah*, could have no juſt Right to that Honour.

CHAP. XXII.

A Catalogue of the Sins of Jeruſalem, *and of all Orders and Degrees of Men in it; for which God threatens to inflict his ſevereſt Judgments upon it.*

Ver. 1. MOreover, the word of the Lord came unto me, ſaying, 2 Now thou ſon of man, wilt thou judge, wilt thou judge the bloody city? yea thou ſhalt ſhew her all her abominations. 3 Then ſay thou, Thus ſaith the Lord God, The city ſheddeth blood in the midſt of it, that her time may come, and maketh idols againſt herſelf, to defile herſelf. 4 Thou art become guilty in thy blood that thou haſt ſhed, and haſt defiled thyſelf in thine idols, which thou haſt made, and thou haſt cauſed thy days to draw near, and art come *even* unto thy years; therefore have I made thee a reproach unto the heathen, and a mocking to all countries. 5 *Thoſe that be* near, and *thoſe that be* far from thee, ſhall mock thee, *which art* infamous, and much vexed. 6 Behold, the princes of Iſrael, every one were in thee to their power to ſhed blood. 7 In thee have they ſet light by father and mother: in the midſt of thee have they dealt by oppreſſion with the ſtranger: in thee have they vexed the fatherleſs and the widow. 8 Thou haſt deſpiſed mine holy things, and haſt profaned my ſabbaths. 9 In thee are men that carry tales to ſhed blood: and in thee they eat upon the mountains; in the midſt of thee they commit lewdneſs. 10 In thee have they diſcovered their fathers nakedneſs: in thee have they humbled her that was ſet apart for pollution. 11 And one hath committed abomination with his neighbours wife, and another hath lewdly defiled his daughter-in-law, and another in thee hath humbled his ſiſter, his fathers daughter. 12 In thee have they taken gifts to ſhed blood: thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord God. 13 Behold therefore I have ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy blood which hath been in the midſt of thee. 14 Can thine heart endure, or can thine hands be ſtrong in the days that I ſhall deal with thee? I the Lord have ſpoken *it*, and will do *it*. 15 And I will ſcatter thee among the heathen, and diſperſe thee in the countries, and will conſume thy filthineſs out of thee. 16 And thou ſhalt take thine inheritance in thyſelf in the ſight of the heathen, and thou ſhalt know that I am the Lord. 17 And the word of the Lord came unto me, ſaying, 18 Son of man, the houſe of Iſrael is to me become droſs, all they are braſs, and tin, and iron, and lead, in the midſt of the furnace, they are *even* the droſs of ſilver. 19 Therefore thus ſaith the Lord God, Becauſe ye are all become droſs; behold therefore I will gather you into the midſt of Jeruſalem. 20 *As* they gather ſilver, and braſs, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it, to melt *it*; ſo will I gather *you* in mine anger, and in my fury, and I will leave *you there*, and melt you. 21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye ſhall be melted in the midſt thereof. 22 As ſilver is melted in the midſt of the furnace, ſo ſhall ye be melted in the midſt thereof; and ye ſhall know that I the Lord have poured out my fury upon you. 23 And the word of the Lord came unto me, ſaying, 24 Son of man, ſay unto her, Thou art the land *that* is not cleanſed, nor rained upon in the day of indignation. 25 *There is* a conſpiracy of her prophets in the midſt thereof like a roaring lion ravening the prey: they have devoured ſouls: they have taken the treaſure and precious things: they have made her many widows in the midſt thereof. 26 Her prieſts have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed *difference* between the unclean and the clean, and have hid their eyes from my ſabbaths, and I am profaned among them. 27 Her princes in the midſt thereof *are* like wolves ravening the prey, to ſhed blood, *and* to deſtroy ſouls, to get diſhoneſt gain. 28 And her prophets have daubed them with untempered *mortar*, ſeeing vanity, and divining lies unto them, ſaying, Thus ſaith the Lord God, when the Lord hath not ſpoken. 29 The people of the land have uſed oppreſſion, and exerciſed robbery, and have vexed the poor and needy: yea, they have oppreſſed the ſtranger wrongfully. 30 And I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gap before me for the land that I ſhould not deſtroy it: but I found none. 31 Therefore have I poured out mine indignation upon them, I have conſumed them with the fire of my wrath: their own way have I recompenſed upon their heads, ſaith the Lord God.

In thee have they diſcovered their Fathers Nakedneſs] Took their Mother-in-law to Wife, which St. *Paul* calls ſuch *Fornication as is not named among the Gentiles*, 1 Cor. v. 1.

And thou ſhalt take thine Inheritance to thyſelf in the Sight of the Heathen] Inſtead of being mine Inheritance, and under my peculiar Care and Protection, thou ſhalt be caſt out among the *Heathen*, and there eat the Fruit of thine own Ways, and receive the juſt Reward of thy Wickedneſs. The Margin of our Bibles reads, *Thou ſhalt be prophaned in thyſelf*, &c. Which I think, ſays *Lowth*, expreſſes the Senſe much better; taking the Verb *Nihal* in the ſame Senſe wherein it is uſed Ch. viii. 24. of this Prophecy, *i. e.* Thou ſhalt no longer enjoy the Privileges of a City called by my Name, and ſet apart for my Reſidence, but ſhalt be laid open as common Ground, to be profaned by Infidels.

Thou art the Land that is not cleanſed nor rained upon, in the Day of Indignation] God had in the foregoing Verſes compared his Anger to Fire; in purſuance of which Metaphor he adds, That if the wholeſome Advice, and Admonition of the Prophets, (compared to the Dew or Rain coming from Heaven, Ch. xx. 46.) had been but duly received, they would have ſupplied the Place of Rain, and waſhed away the Filth of the Land: So that it needed not to have been purged or cleanſed by Fire. The *Chaldee Paraphraſe* expounds the Senſe, Thou art the Land in which there have been no good Works done, to protect it in the Day of God's Curſe or Indignation.

And I ſought for a Man among them that ſhould make up the Hedge — but I found none] This general Complaint may be expounded with ſome Reſtriction, ſuch as is commonly underſtood in unlimited Expreſſions.

For we read Ch. x. 4. that there were ſome that did *ſigh* and *cry to God*, by way of deprecating his Wrath, *for the Abominations done in Jeruſalem*.

CHAP. XXIII.

The Idolatries of Samaria *and* Jeruſalem *are repreſented under the Metaphor of the lewd Practices of two common Harlots: For which Crimes God denounces ſevere Judgments againſt them both.*

Ver. 1. THE word of the Lord came again
unto me, ſaying, 2 Son of man,
there were two women the daughters of one mother.
3 And they committed whoredoms in
Egypt, they committed whoredoms in their
youth: there were their breaſts preſſed, and
there they bruiſed the teats of their virginity. 4
And the names of them *were*, Aholah the elder,
and Aholibah her ſiſter: and they were mine,
and they bare ſons and daughters: thus *were*
their names, Samaria *is* Aholah, and Jeruſalem
Aholibah. 5 And Aholah played the harlot
when ſhe was mine, and ſhe doated on her
lovers, on the Aſſyrians *her* neighbours. 6
Which were clothed with blue, captains and rulers,
all of them deſirable young men, horſemen
riding upon horſes. 7 Thus ſhe committed her
whoredoms with them, with all them *that were*
the choſen men of Aſſyria, and with all on
whom ſhe doated, with all their idols ſhe defiled
herſelf. 8 Neither left ſhe her whoredoms
brought from Egypt: for in her youth they lay
with her, and they bruiſed the breaſts of her virginity,
and poured their whoredom upon her.
9 Wherefore I have delivered her into the hand
of her lovers, into the hand of the Aſſyrians,
upon whom ſhe doated. 10 Theſe diſcovered
her nakedneſs, they took her ſons and her
daughters, and ſlew her with the ſword: and
ſhe became famous among women, for they had
executed judgment upon her. 11 And when
her ſiſter Aholibah ſaw *this*, ſhe was more corrupt
in her inordinate love than ſhe, and in her
whoredoms more than her ſiſter in *her* whoredoms.
12 She doated upon the Aſſyrians
her neighbours, captains and rulers, clothed
moſt gorgeouſly, horſemen riding upon horſes,
all of them deſireable young men. 13 Then I
ſaw that ſhe was defiled, *that* they *took* both one
way, 14 And *that* ſhe increaſed her whoredoms:
for when ſhe ſaw men pourtrayed upon the wall,
the images of the Chaldeans pourtrayed with
vermillion, 15 Girded with girdles upon their
loins, exceeding in dyed attire upon their heads,
all of them princes to look to, after the manner
of the Babylonians of Chaldea, the land of their
nativity: 16 And aſſoon as ſhe ſaw them with
her eyes, ſhe doated upon them, and ſent meſſengers
unto them into Chaldea. 17 And the
Babylonians came to her into the bed of love,
and they defiled her with their whoredom: and
ſhe was polluted with them, and her mind was
alienated from them. 18 So ſhe diſcovered her
whoredoms, and diſcovered her nakedneſs: then
my mind was alienated from her, like as my
mind was alienated from her ſiſter. 19 Yet ſhe
multiplied her whoredoms, in calling to remembrance
the days of her youth, wherein ſhe had
played the harlot in the land of Egypt. 20 For
ſhe doated upon their paramours, whoſe fleſh *is*
as the fleſh of aſſes, and whoſe iſſue *is like* the
iſſue of horſes. 21 Thus thou calledſt to remembrance
the lewdneſs of thy youth, in bruiſing
thy teats by the Egyptians, for the paps of
thy youth. 22 Therefore, O Aholibah, thus
ſaith the Lord God, Behold, I will raiſe up thy
lovers againſt thee, from whom thy mind is alienated,
and I will bring them againſt thee o
every ſide; 23 The Babylonians, and all th
Chaldeans, Pekod, and Shoa, and Koa, *and* al
the Aſſyrians with them: all of them deſirabl
young men, captains and rulers, great lords and
renowned, all of them riding upon horſes. 2
And they ſhall come againſt thee with chariots
wagons, and wheels, and with an aſſembly o
people, *which* ſhall ſet againſt thee buckler, an
ſhield, and helmet round about: and I will ſe
judgment before them, and they ſhall judg
thee according to their judgments. 25 And
will ſet my jealouſy againſt thee, and they ſha
deal furiouſly with thee: they ſhall take awa
thy noſe, and thine ears, and thy remnant ſha
fall by the ſword: they ſhall take thy ſons an
thy daughters, and thy reſidue ſhall be devoure
by the fire. 26 They ſhall alſo ſtrip thee ou
of thy clothes, and take away thy fair jewel
27 Thus will I make thy lewdneſs to ceaſe fro
thee, and thy whoredom *brought* from the lan
of Egypt; ſo that thou ſhalt not lift up thin
eyes unto them, nor remember Egypt any mor
28 For thus ſaith the Lord God, Behold, I wi
deliver thee into the hand *of them* whom tho
hateſt, into the hand *of them* from whom th
mind is alienated. 29 And they ſhall deal wi
thee hatefully, and ſhall take away all thy l
bour, and ſhall leave thee naked and bare, an
the nakedneſs of thy whoredoms ſhall be diſco
vered, both thy lewdneſs and thy whoredom
30 I will do theſe *things* unto thee, becau
thou haſt gone a whoring after the heathen, a
becauſe thou art polluted with their idols. 3
Thou haſt walked in the way of thy ſiſter, ther
fore will I give her cup into thine hand. 3
Thus ſaith the Lord God, Thou ſhalt drink
thy ſiſters cup deep and large: thou ſhalt b
laughed to ſcorn, and had in deriſion; it co
taineth much. 33 Thou ſhalt be filled wi
drunkenneſs and ſorrow, with the cup of aſt
niſhment and deſolation, with the cup of th
ſiſter Samaria. 34 Thou ſhalt even drink
and ſuck *it* out, and thou ſhalt break the ſher
thereof, and pluck off thine own breaſts, for
have ſpoken *it*, ſaith the Lord God. 35 Ther
fore thus ſaith the Lord God, Becauſe thou ha
forgotten me, and caſt me behind thy bac
therefore bear thou alſo thy lewdneſs, and th
whoredoms. 36 The Lord ſaid moreover un
me, Son of man, wilt thou judge Aholah an
Aholibah? yea, declare unto them their abom
nations; 37 That they have committed adulter
and blood *is* in their hands, and with their ido
have they committed adultery, and have al
cauſed their ſons whom they bare unto me,
paſs for them through *the fire* to devour *the*
38 Moreover, this they have done unto me
they have defiled my ſanctuary in the ſame da
and have profaned my ſabbaths. 39 For wh
they had ſlain their children to their idols, th
they came the ſame day into my ſanctuary to pr
fa

fane it; and lo, thus have they done in the
midſt of mine houſe. 40 And furthermore, that
ye have ſent for men to come from far, unto
whom a meſſenger *was* ſent, and lo, they came,
for whom thou didſt waſh thyſelf, painted ſt thy
eyes, and deckedſt thyſelf with ornaments, 41
And ſatteſt upon a ſtately bed, and a table pre-
pared before it, whereupon thou haſt ſet mine
incenſe and mine oil. 42 And a voice of a
multitude being at eaſe *was* with her, and with
the men of the common ſort *were* brought Sa-
beans from the wilderneſs, which put bracelets
upon their hands, and beautiful crowns upon
their heads. 43 Then ſaid I unto *her that was*
old in adulteries, Will they now commit whore-
doms with her, and ſhe *with them?* 44 Yet
they went in unto her, as they go in unto a wo-
man that playeth the harlot: ſo went they in
unto Aholah and unto Aholibah the lewd wo-
men. 45 And the righteous men, they ſhall
judge them after the manner of adultereſſes, and
after the manner of women that ſhed blood;
becauſe they *are* adultereſſes, and blood *is* in
their hands. 46 For thus ſaith the Lord God,
I will bring up a company upon them, and will
give them to be removed and ſpoiled. 47 And
the company ſhall ſtone them with ſtones, and
diſpatch them with their ſwords; they ſhall ſlay
their ſons and their daughters, and burn up their
houſes with fire. 48 Thus will I cauſe lewdneſs
to ceaſe out of the land, that all women may be
taught not to do after your lewdneſs. 49 And
they ſhall recompenſe your lewdneſs upon you,
and ye ſhall bear the ſins of your idols: and ye
ſhall know that I *am* the Lord God.

There were two Women, the Daughters of one Mother] Countries are commonly repreſented as Mothers of their People, and the Inhabitants as their Children: So the *Daughters of Syria* ſignify the Inhabitants of that Country, Ch. xvi. 57. Thus *Samaria* and *Jeruſalem* are deſcribed in this Chapter as Siſters, the Offſpring of the ſame Land or Country. Compare Ch. xvi. 46. *Jer.* iii. 7, 8, 10.

They committed Whoredoms in their Youth] The Time when the *Iſraelites* were in *Egypt*, or when they were lately departed out of it, is called their *Youth* in the Prophets, becauſe that is the Time when God firſt owned them for his People. See Ver. 8, 19. Ch. xvi. 8, 22, 60. *Jer.* ii. 11. *Hoſ.* ii. 15.

There were their Breaſts preſſed] *There they ſerved Idols, and there they corrupted their Ways*, as the *Chaldee Paraphraſe* expreſſes the Senſe. The Scripture commonly calls idolatrous Churches and Nations by the Name of *Harlots*; and in like manner honours thoſe who preſerve their Allegiance to God pure and undefiled, with the Title of *Chaſte Wives*, or *Virgins*. See Cor. xi. 2. *Rev.* xix. 7. xxi. 2. xiv. 4.

And the Names of them were Aholah the Elder, and Aholibah her Siſter — Samaria is Aholah, and Jeruſalem Aholibah] The Word *Aholah*, ſignifies, *Her Tent*, or *Tabernacle*; *Aholibah My Tent*, or *Tabernacle is in her.* Theſe two different Appellations imply, that *Samaria* had indeed a Tabernacle or Place for publick Worſhip, but of her own Deviſing, *viz.* the Cities of *Dan* and *Bethel*, where the Golden Calves were ſet up, whereas God's Tabernacle firſt, and afterwards his Temple was placed in *Jeruſalem*. *He placed his Name there*, and choſe it for the Place of his peculiar Reſidence, Kings viii. 29. Why *Aholah* is called her elder Siſter, ſee Note on Ch. xvi. 46.

And ſhe doated on her Lovers] That is, her foreign Allies, whoſe Idolatries ſhe was fond of, and hoped by that Means to procure their Friendſhip and Aſſiſtance. See Ch. xvi. 33, 37.

And her Mind was alienated from them] She quickly grew weary of theſe too, as lewd Women are of their former Gallants, and look out for new ones. She broke her League and Covenant with them, as St. *Jerom* very well expreſſes the Senſe; meaning the Covenant which *Jehoiakim* made with *Nebuchadnezzar* to be his Tributary. Compare Ver. 16, 22, 28. and was afterward renewed by *Zedekiah*: See Ch. xvii. 15.

For ſhe doated upon her Paramours] Upon the Idols of *Egypt*, and the impure Rites which accompany their idolatrous Worſhip: See Ch. xvi. 26. This may relate to the Time when *Zedekiah* enter'd into a new Confederacy with *Egypt*, ſee Ver. 21. and Ch. xvii. 15. which made the People fond of admitting the *Egyptian* Idolatries.

The Babylonians and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Aſſyrians with them] The Inhabitants of the ſeveral Provinces of the *Babyloniſh* Monarchy. *Pekod* is mentioned as a Province of *Babylon*, Jer. l. 21. St. *Jerom* upon the Place underſtands theſe three Words, *Pekod*, *Shoa*, and *Koa*, in an *Appellative* Senſe, to denote ſo many Titles or Degrees of Honour, as much as to ſay, Governors, Princes, and great Men. In which Senſe the two former Words *Pekod*, (or *Pekud*) and *Shoa*, are confeſſedly taken in Scripture; and *Koa* is ſuppoſed to be derived from the Verb *Kaâng*, which ſignifies printing Marks in the Fleſh, *Levit.* xix. 28. And it was the Cuſtom of great Men to diſtinguiſh themſelves from their Inferiors by ſuch Marks or Prints.

And they ſhall take away thy Noſe and thy Ears, &c.] As Huſbands in that Caſe render thoſe Women deformed, whoſe Beauty hath been too pleaſing to Strangers; ſo ſhall the *Chaldeans* deface all the Glories and Ornaments of *Jeruſalem*, and after they have ſlain and carried Captive its Inhabitants, ſhall ſet the City on Fire, and reduce it to an Heap of Aſhes. Compare Ch. xvi. 41.

Thou ſhalt even drink it, and ſuck it out] The ſoreſt and heavieſt of God's Judgments ſhall fall to thy Share; like thoſe that drink a Potion off to the Bottom, where the moſt nauſeous Part of it is ſetled. See *Pſ.* lxxv. 8. *Jer.* li. 17.

And ſatteſt upon a ſtately Bed, and a Table prepared before it] The Expreſſions denote their ſitting down with Idolaters, and partaking of their Sacrifices: The Words *Altar* and *Table* are uſed promiſcuouſly in the Prophets: See *Mal.* i. 7. becauſe all Sacrifices were Feaſts made of Offerings dedicated to God's Service; ſo that he was properly the Entertainer, and thoſe that did partake of the Sacrifices were his Gueſts that did eat at his Table, in Token of being in Covenant and Friendſhip with him. What was conſumed upon the Altar, was God's Meſs or Portion, and is therefore called *the Bread of God* (ſee Ch. xliv. 7. *Levit.* xxi. 6.) and *the Food of the Lord*, ibid. Ch. iii. 11. The Remainder of the Sacrifices his Gueſts were entertained with, either by themſelves, as in Peace-offerings, or elſe by their Proxies the Prieſts, as in Sin-offerings. The *Jews* as well as the *Romans* lying upon Beds or Couches at their Meals. See *Iſa.* lvii. 7. So did other Eaſtern Nations. See *Eſth.* i. 6.

And the righteous Men they ſhall judge them] By *righteous* or juſt *Men* ſome underſtand the *Babylonians*, who, tho' a wicked and idolatrous People, were the Executioners of God's Juſtice upon a Nation that had ſinned againſt a clearer Light and greater Convictions. So *Nebuchadnezzar* and other *Heathen* Princes are called *God's Servants*, as being Inſtruments of his Providence. But the Expreſſion may in a more proper Senſe be underſtood of the Prophets who foretold the Judgments God would inflict upon *Samaria* and *Jeruſalem*; ſuch as *Hoſea*, *Amos*, *Jeremiah*, &c. The Prophets are ſaid to execute thoſe Judgments which they foretel: So *Ezekiel* ſaith of himſelf, that *he was ſent to deſtroy the City*; Ch. xliii. 3. *i. e.* to propheſy its Deſtruction. To the ſame Senſe we read *Hoſ.* vi. 5. *I have hewed them by my Prophets, I have ſlain them by the Words of my Mouth.*

CHAP. XXIV.

By the Figure of a boiling Pot is ſhewed the Deſtruction of Jeruſalem *and its Inhabitants; and by* Ezekiel's *being forbidden to mourn for his Wife, is ſignified that the Calamities of the* Jews *ſhould be ſo aſtoniſhing as to be beyond all Expreſſions of Sorrow.*

Ver. 1. AGain in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the Lord came unto me, ſaying, 2 Son of man, Write thee the name of the day, *even* of this ſame day: the king of Babylon ſet himſelf againſt Jeruſalem this ſame day. 3 And utter a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord God, Set on a pot, ſet *it* on, and alſo pour water into it. 4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the ſhoulder, fill *it* with the choice bones. 5 Take the choice of the flock, and burn alſo the bones under it, *and* make it boil well, and let them ſeethe the bones of it therein. 6 Wherefore thus ſaith the Lord God, Wo to the bloody city, to the pot whoſe ſcum *is* therein, and whoſe ſcum is not gone out of it; bring it out piece by piece, let no lot fall upon it. 7 For her blood is in the midſt of her, ſhe ſet it upon the top of a rock, ſhe poured it not upon the ground to cover it with duſt: 8 That it might cauſe fury to come up to take vengeance: I have ſet her blood upon the top of a rock, that it ſhould not be covered. 9 Therefore thus ſaith the Lord God, Wo to the bloody city, I will even make the pile for fire great. 10 Heap on wood, kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burnt. 11 Then ſet it empty upon the coals thereof, that the braſs of it may be hot, and may burn, and *that* the filthineſs of it may be molten in it, *that* the ſcum of it may be conſumed. 12 She hath wearied *herſelf* with lies, and her great ſcum went not forth out of her: her ſcum *ſhall be* in the fire. 13 In thy filthineſs *is* lewdneſs: becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee. 14 I the Lord have ſpoken *it*, it ſhall come to paſs, and I will do *it*, I will not go back, neither will I ſpare, neither will I repent; according to thy ways, and according to thy doings ſhall they judge thee, ſaith the Lord God. 15 Alſo the word of the Lord came unto me, ſaying, 16 Son of man, behold, I take away from thee the deſire of thine eyes with a ſtroke: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears run down. 17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy ſhoes upon thy feet, and cover not *thy* lips, and eat not the bread of men. 18 So I ſpake unto the people in the morning, and at even my wife died; and I did in the morning as I was commanded. 19 And the people ſaid unto me, Wilt thou not tell us what theſe *things are* to us, that thou doeſt *ſo*? 20 Then I anſwered them, The word of the Lord came unto me, ſaying, 21 Speak unto the houſe of Iſrael, Thus ſaith the Lord God, Behold, I will profane my ſanctuary, the excellency of your ſtrength, the deſire of your eyes, and that which your ſoul pitieth; and your ſons and your daughters whom ye have left ſhall fal by the ſword. 22 And ye ſhall do as I have done: ye ſhall not cover *your* lips, nor eat the bread of men. 23 And your tires *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep, but ye ſhall pine away for your iniquities, and mourn one towards another. 24 Thus Ezekiel is unto you a ſign: according to all that he hath done ſhall ye do and when this cometh, ye ſhall know that I *am* the Lord God. 25 Alſo thou ſon of man, *ſhall it* not *be* in the day when I take from them their ſtrength, the joy of their glory, the deſir of their eyes, and that whereupon they ſet thei minds, their ſons and their daughters; 26 *Tha* he that eſcapeth in that day, ſhall come unt thee, to cauſe *thee* to hear *it* with *thine* ears? 2 In that day ſhall thy mouth be opened to hi which is eſcaped, and thou ſhalt ſpeak and b no more dumb, and thou ſhalt be a ſign unt them, and they ſhall know that I *am* the Lord.

Set on a Pot, ſet it on, &c.] The Deſtruction *Jeruſalem* is repreſented by a boiling Pot or Caldron both by *Jeremiah*, Ch. i. 13. and by *Ezekiel*, C xi. 3.

Gather the Pieces into it, even every good Piece, &c. Meaning the chief of the Citizens, who ſhould be d ſtroyed together with the City. See Ch. xi. 3.

Take the Choice of the Flock] This belongs in Sen to the former Verſe; to this Senſe the LXX tranſlate t Words, joining them with the foregoing Sentence *With the choice Bones taken out of the Flock.*

Burn alſo the Bones under it] The Bones of tho who have been unjuſtly ſlain in the Midſt of the Cit See Ch. xi. 7. whoſe Blood cries for Vengeance again it, and kindles God's Anger like Fire.

Bring it out Piece by Piece] The principal Men the City (ſee Ver. 4.) ſhall be carried out of the Ci by the *Chaldeans*, and afterwards ſlain: See Ch. 7, 9.

Let no Lot fall upon it] Conquerors uſed to c Lots what Share of the Vanquiſhed they would ſav See 2 *Sam.* viii. 2. *Joel* iii. 3. *Nah.* iii. 10. Here the will be no Uſe of Lots, for all the principal Inhabitan ſhall be ſlain: See *Jer.* xxxix. 6.

She ſet it upon the Top of a Rock] In a preſum tuous Manner, and with a high Hand ſhe ſhed it, the *Chaldee* Paraphraſe expreſſes the Senſe: She was i pudent and barefaced in her Cruelties. She did n ſeek to cover or excuſe them.

She poured it not upon the Ground, to cover it wi Duſt] The Words allude to the Command of t Law, *Levit.* xvii. 13. that they cover the Blood of a Beaſt, or other living Creature which was ſlain, wi Duſt; which Precept was intended not only to preve their eating of Blood, but alſo to give Men a Sort Horror or Averſion to the Sight of Bloodſhed.

Spice it well] The Expreſſion imports, that t *Chaldeans* ſhall be as much ſet upon deſtroying t City and Inhabitants, as hungry People are greedy devouring Meat well ſpiced and dreſſed.

And let the Bones be burnt] The Words denote utter Deſtruction, that the Fire ſhall be ſo fierce as conſume the very Bones as well as the Fleſh put in the Caldron.

Then ſet it empty upon the Coals thereof, &c.] Af an entire Riddance of the Inhabitants, the City it ſhall be ſet on Fire, and the Place and its Wickedne be conſumed together in the Flames.

And her great Scum went not forth out of her, &c All the Admonitions I gave her by my Prophets avail nothing to the purging her from her Idolatries a other Wickedneſs; ſo that the Fire muſt now conſu her and her Sins.

Bi

Bind the Tire of thine Head upon thee] Uſe the or- inary Dreſs upon thine Head; whereas in the Time f Mourning it was cuſtomary ſometimes to ſhave the Head. See *Levit.* xiii. 45. *Jer.* vii. 29. xvi. 6. Some- imes to caſt Duſt upon it: See *Joſh.* vii. 6. 1 *Sam.* iv. 2. The Prieſts were particularly forbid to caſt Duſt pon their Heads in the Time of Mourning: See *Lev.* x. 6.

And eat not the Bread of Men] Partake not of the Mourning Feaſts that Relations uſed to prepare for the unerals of their Friends. Such were the Περίδειπνα, and *arentalia* among the *Greeks* and *Romans.*

Ye ſhall not mourn nor weep] Theſe terrible Judg- ents ſhall ſtrike you with Aſtoniſhment, and ſuch a Grief as is not to be expreſſed by Words or Actions; ccording to the Verſe of the Poet,

Curæ leves loquuntur, ingentes ſtupent.

mall Evils make us complain, the greater ſtrike us dumb.

CHAP. XXV.

he Prophet pronounces God's Judgments againſt the Ammonites, Edomites, *and* Philiſtines, *for their Hatred againſt the* Jews, *and inſulting ver them in the Time of their Diſtreſs.*

Ver. 1. THE word of the Lord came again unto me, ſaying, 2 Son of man, t thy face againſt the Ammonites, and propheſy againſt them; 3 And ſay unto the Ammonites, Hear the word of the Lord God, Thus ſaith the Lord God, Becauſe thou ſaidſt, Aha, gainſt my ſanctuary, when it was profaned, d againſt the land of Iſrael, when it was deſo- te, and againſt the houſe of Judah, when they ent into captivity; 4 Behold therefore, I will deliver thee to the men of the eaſt for a poſſeſ- ion, and they ſhall ſet their palaces in thee, d make their dwellings in thee: they ſhall t thy fruit, and they ſhall drink thy milk. 5 And I will make Rabbah a ſtable for camels, d the Ammonites a couching-place for flocks: d ye ſhall know that I *am* the Lord. 6 For us ſaith the Lord God, Becauſe thou haſt apped *thine* hands, and ſtamped with the feet, d rejoiced in heart with all thy deſpite againſt e land of Iſrael: 7 Behold therefore I will retch out mine hand upon thee, and will deli- er thee for a ſpoil to the heathen, and I will t thee off from the people, and I will cauſe e to periſh out of the countries: I will de- roy thee, and thou ſhalt know that I *am* the ord. 8 Thus ſaith the Lord God, Becauſe at Moab and Seir do ſay, Behold, the houſe f Judah *is* like unto all the heathen: 9 There- re behold, I will open the ſide of Moab from e cities, from his cities *which are* on his fron- ers, the glory of the country Bethjeſhimoth, al-meon, and Kiriathaim, 10 Unto the men f the eaſt with the Ammonites, and will give em in poſſeſſion, that the Ammonites may not e remembered among the nations. 11 And I ll execute judgments upon Moab, and they all know that I *am* the Lord. 12 Thus ſaith e Lord God, Becauſe that Edom hath dealt ainſt the houſe of Judah, by taking vengeance, d hath greatly offended, and revenged him- lf upon them: 13 Therefore thus ſaith the ord God, I will alſo ſtretch out mine hand pon Edom, and will cut off man and beaſt om it, and I will make it deſolate from Te- an, and they of Dedan ſhall fall by the ſword. 14 And I will lay my vengeance upon Edom by the hand of my people Iſrael, and they ſhall do in Edom according to mine anger, and according to my fury, and they ſhall know my vengeance, ſaith the Lord God. 15 Thus ſaith the Lord God, Becauſe the Philiſtines have dealt by revenge, and have taken vengeance with a deſpiteful heart, to deſtroy *it* for the old hatred; 16 Therefore thus ſaith the Lord God, Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the Cherethims, and deſtroy the remnant of the ſea-coaſt. 17 And I will execute great vengeance upon them with furious rebukes; and they ſhall know that I *am* the Lord, when I ſhall lay my vengeance upon them.

I will deliver thee to the Men of the Eaſt for a Poſſeſſion] By the Men of the Eaſt muſt be meant the *Chaldeans:* See Ch. xxi. 19, 20. *Ammon* is likewiſe reckoned among theſe Countries, which God foretold by *Jeremy* ſhould be delivered into the Hands of the King of *Babylon*, Jer. xxv. 21. By the Eaſt Country is commonly meant *Arabia* in Scripture; ſee *Iſa.* xi. 14. But *Syria* and *Chaldea*, and the Countries beyond it, are likewiſe called the *Eaſt:* See *Numb.* xxiii. 7. *Iſa.* ii. 6. *Gen.* xi. 2. *Chaldea* indeed lay Northward of *Judea* and the adjacent Countries; ſee Ch. l. 4. but withal lying with a Point towards the Eaſt, the *Chaldeans* and their Confederates may not improperly be reckoned among the Men of the Eaſt; juſt as *Cyrus* is ſometimes deſcribed as coming from the Eaſt, and ſometimes from the North, *Iſa.* xli. 25. with reſpect to his Forces, that conſiſted both of *Medes* that lay Northward, and *Perſians* that lay Eaſtward of *Babylon.*

And I will lay my Vengeance upon Edom by the Hand of my People Iſrael] The *Jews* themſelves, whom the *Edomites* have ſo often inſulted, ſhall be the Inſtruments of my Vengeance upon *Edom*, and ſhall requite the Wrongs they have received by ſubduing *Idumea*, which they did under the Conduct of *Judas Maccabeus:* See 1 *Macc.* v. 3. 2 *Macc.* x. 16, 17. Compare *Jer.* xlix. 2. And afterward the High Prieſt *Hircanus*, made an entire Conqueſt of the Country.

CHAP. XXVI.

The Prophet foretels the Deſtruction of Tyre *by* Nebuchadnezzar.

Ver. 1. AND it came to paſs in the eleventh year, in the firſt *day* of the month, *that* the word of the Lord came unto me, ſaying, 2 Son of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken *that was* the gates of the people: ſhe is turned unto me, I ſhall be repleniſhed, *now* ſhe is laid waſte: 3 Therefore thus ſaith the Lord God, Behold, I am againſt thee, O Tyrus, and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up. 4 And they ſhall deſtroy the walls of Tyrus, and break down her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rock. 5 It ſhall be *a place for* the ſpreading of nets in the midſt of the ſea: for I have ſpoken *it*, ſaith the Lord God, and it ſhall become a ſpoil to the nations. 6 And her daughters which *are* in the field ſhall be ſlain by the ſword, and they ſhall know that I *am* the Lord. 7 For thus ſaith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horſes, and with chariots, and with horſemen, and companies, and much people. 8 He ſhall ſlay with the ſword thy daughters in the field, and he ſhall make a fort againſt thee, and caſt a mount againſt thee, and lift up the buckler againſt thee. 9 And he ſhall ſet engines of war againſt thy walls, and with his axes he ſhall break down thy towers. 10 By reaſon of the abundance of his horſes, their duſt ſhall cover thee, thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots, when he ſhall enter into thy gates, as men enter into a city wherein is made a breach. 11 With the hoofs of his horſes ſhall he tread down all thy ſtreets; he ſhall ſlay thy people by the ſword, and thy ſtrong gariſons ſhall go down to the ground. 12 And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe, and they ſhall break down thy walls, and deſtroy thy pleaſant houſes, and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water. 13 And I will cauſe the noiſe of thy ſongs to ceaſe, and the ſound of thy harps ſhall be no more heard. 14 And I will make thee like the top of a rock: thou ſhalt be *a place* to ſpread nets upon: thou ſhalt be built no more: for I the Lord have ſpoken *it*, ſaith the Lord God. 15 Thus ſaith the Lord God to Tyrus, Shall not the iſles ſhake at the ſound of thy fall, when the wounded cry, when the ſlaughter is made in the midſt of thee? 16 Then all the princes of the ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments: they ſhall cloath themſelves with trembling, they ſhall ſit upon the ground, and ſhall tremble at *every* moment, and be aſtoniſhed at thee. 17 And they ſhall take up a lamentation for thee, and ſay to thee, How art thou deſtroyed *that waſt* inhabited of ſea-faring men, the renowned city which waſt ſtrong in the ſea, ſhe and her inhabitants, which cauſe their terror *to be* on all that haunt it? 18 Now ſhall the iſles tremble in the day of thy fall, yea, the iſles that *are* in the ſea ſhall be troubled at thy departure. 19 For thus ſaith the Lord God, When I ſhall make thee a deſolate city, like the cities that are not inhabited, when I ſhall bring up the deep upon thee, and great waters ſhall cover thee; 20 When I ſhall bring thee down, with them that deſcend into the pit, with the people of old time, and ſhall ſet thee in the low parts of the earth, in places deſolate of old, with them that go down to the pit, that thou be not inhabited, and I ſhall ſet glory in the land of the living: 21 I will make thee a terror, and thou *ſhalt be* no *more*: though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord God.

In the eleventh Year, on the firſt Day of the Month] The particular Month not being named, ſome ſupply the Word *fifth* (as the Word *fourth* is ſupplied, 2 *Kings* xxv. 3.) and underſtand it of the Month following the taking of *Jeruſalem*, at whoſe Deſolation *Tyre* rejoiced, Ver. 2. But as Archbiſhop *Uſher* obſerves, *ad A. M.* 3416. the fifth Month belongs to the twelfth Year of *Jehoiakim's* Captivity. So we may more probably underſtand the Expreſſion of the *firſt* Month of the Year: As the *Year of Evil-Merodach's Reign*, 2 Kings xxv. 27. is rightly underſtood by our Interpreters to be the Year *when he began to reign*; ſo *the tenth Day of the Month* is neceſſarily to be underſtood of the firſt Month, Ch. xl. 1. of this Propheſy. And the Inhabitants of *Tyre* may very well be ſuppoſed to inſult o
Jeruſalem at any Part of the Time of her Sieg
which they ſaw muſt inevitably end in the taking
that City.

I ſhall be repleniſhed now ſhe is laid waſte] T
was a noted Market for all Sorts of Trade: So wh
Jeruſalem was taken and ſacked, the Spoil of the Ci
was carried thither for Sale, and probably ſeveral
the Inhabitants being made Captives, were ſold the
for Slaves, a Traffick the *Tyrians* dealt in very muc
Ch. xxvii. 13. This Interpretation may be confirm
by comparing it with *Joel* iii. 4, 5, 6, where the Pr
phet upbraids the *Tyrians* for making Merchan
both of the Perſons and Subſtance of the *Jews*, w
they came into their Hands. To the ſame Purpo
we read *Macc.* iii. 41. that when *Lyſias came with gr*
Forces to ſubdue the Jews, the Merchants of the Coun
took Silver and Gold, and came into the Camp, to b
the Children of Iſrael for Slaves.

I will ſcrape her Duſt from her, and make her l
the Top of a Rock. It ſhall be a Place for the ſpreadi
of Nets in the Midſt of the Sea] I will make an e
tire Riddance of her Buildings, ſo that not ſo much
any Duſt or Rubbiſh of them ſhall be left; (compa
Ver. 12.) and nothing ſhall be ſeen but the Roc
upon the Sea-ſhore, in the Place where the City fo
merly ſtood. *Nebuchadnezzar* quite demoliſhed O
Tyre, and the Stones and Rubbiſh were afterwa
made uſe by *Alexander* to carry on a Cauſey from t
Continent to the Iſland where *New Tyre* ſtood,
which Means he took that. This latter City is fin
ſo decayed, that there are no Remains of it left, b
a few Huts for Fiſhermen to hang out their Nets a dr
ing upon the Rocks, as is related by Travellers th
have been upon the Place.

I will make thee like the Top of a Rock, thou ſhalt
built no more] This Part of the Propheſy was fulfill
upon *New Tyre*, whoſe Inhabitants were quite deſtroy
by *Alexander* when he took the City, and afterward t
City itſelf became deſolate; ſee Ver. 5.

When I ſhall ſet Glory in the Land of the Livin
Compare this and the following Verſe with Ch. xx
14. When I ſhall reſtore other Cities conquered
the King of *Babylon*, to that flouriſhing Condition th
formerly enjoyed among the Inhabitants of this Wor
ſo the *Land of the Living* ſignifies Ch. xxxii. 23, 2
27, 32. The Word *Tſebi* is in many Places appropri
ted to *Judea*, as being in ſeveral Reſpects the Glory
all Lands, Ch. xx. 6. but is ſometimes applied to ot
Countries: See Ch. xxv. 9. Some Expoſitors und
ſtand it here of *Judea*, to this Senſe; that when G
ſhould return the Captivity of the *Jews*, and reſto
them to thoſe Marks of his Grace and Favour, wh
diſtinguiſhed them from all other Nations, and ma
them the neareſt Reſemblance of Heaven that could
found upon Earth; yet even then, as it follows,—

I will make thee a Terror, and thou ſhalt be no mor
Thou ſhalt be left in utter Ruins and Deſolation, a
a terrible Example of my Vengeance. The Wo
Balaloth, which our Tranſlators tranſlate *Terrors*,
generally joined with Words importing utter Deſtru
tion, and ſo the LXX underſtand it here, and in ot
Places of this Prophecy: See Ch. xxviii. 36. and co
pare *Iſa.* xvii. 14. *Pſ.* lxxiii. 19.

CHAP. XXVII.

The ſame Subject continued.

Ver. 1. THE word of the Lord came ag
unto me, ſaying, 2 Now thou ſ
of man take up a lamentation for Tyrus;
And ſay unto Tyrus, O thou that art ſituate
the entry of the ſea, *which art* a merchant
the people for many iſles, Thus ſaith the Lo
God, O Tyrus, thou haſt ſaid, I *am* of perfe
beauty. 4 Thy borders *are* in the midſt of t
ſeas, thy builders have perfected thy beauty.

Th

They have made all thy *ſhip*-boards of fir-trees of Senir: they have taken cedars from Lebanon, to make maſts for thee. 6 *Of* the oaks of Baſhan have they made thine oars: the company of the Aſhurites have made thy benches *of* ivory, *brought* out of the iſles of Chittim. 7 Fine linen with broidered work from Egypt, was that which thou ſpreadeſt forth to be thy ſail; blue and purple from the iſles of Eliſhah, was that which covered thee. 8 The inhabitants of Zidon and Arvad were thy mariners: thy wiſe men, O Tyrus, *that* were in thee, were thy pilots. 9 The antients of Gebal, and the wiſe men thereof were in thee thy calkers, all the ſhips of the ſea with their mariners were in thee to occupy thy merchandiſe. 10 They of Perſia and of Lud, and of Phut were in thine army, thy men of war: they hanged the ſhield and helmet in thee, they ſet forth thy comelineſs. 11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers; they hanged their ſhields upon thy walls round about: they have made thy beauty perfect. 12 Tarſhiſh *was* thy merchant by reaſon of the multitude of all *kind* of riches; with ſilver, iron, tin, and lead they traded in thy fairs. 13 Javan, Tubal, and Meſhech, they *were* thy merchants: they traded the perſons of men, and veſſels of braſs in thy market. 14 They of the houſe of Togarmah traded in thy fairs with horſes, and horſemen, and mules. 15 The men of Dedan *were* thy merchants, many iſles *were* the merchandiſe of thine hand: they brought thee *for* a preſent, horns of ivory and ebony. 16 Syria *was* thy merchant by reaſon of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. 17 Judah and the land of Iſrael they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. 18 Damaſcus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches: in the wine of Helbon, and white wool. 19 Dan alſo and Javan going to and fro, occupied in thy fairs: bright iron, caſſia, and calamus were in thy market. 20 Dedan *was* thy merchant in precious clothes for chariots. 21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in theſe *were they* thy merchants. 22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all ſpices, and with all precious ſtones and gold. 23 Haran, and Canneh, and Eden, the merchants of Sheba, Aſhur, *and* Chilmad *were* thy merchants. 24 Theſe *were* thy merchants in all ſorts *of things*, in blue clothes, and broidered work, and in cheſts of rich apparel, bound with cords, and made of cedar among thy merchandiſe. 25 The ſhips of Tarſhiſh did ſing of thee in thy market, and thou waſt repleniſhed, and made very glorious in the midſt of the ſeas. 26 Thy rowers have brought thee into great waters: the eaſtwind hath broken thee in the midſt of the ſeas. 27 Thy riches and thy fairs, thy merchandiſe, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandiſe, and all thy men of war that *are* in thee, and in all thy company, which *is* in the midſt of thee, ſhall fall into the midſt of the ſeas, in the day of thy ruin. 28 The ſuburbs ſhall ſhake at the ſound of the cry of thy pilots. 29 And all that handle the oar, the mariners, *and* all the pilots of the ſea, ſhall come down from their ſhips, they ſhall ſtand upon the land; 30 And ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up duſt upon their heads, they ſhall wallow themſelves in the aſhes. 31 And they ſhall make themſelves utterly bald for thee, and gird them with ſackcloth, and they ſhall weep for thee with bitterneſs of heart, *and* bitter wailing. 32 And in their wailing they ſhall take up a lamentation for thee, and lament over thee, *ſaying*, What *city is* like Tyrus, like the deſtroyed in the midſt of the ſea? 33 When thy wares went forth out of the ſeas, thou filledſt many people, thou didſt enrich the kings of the earth, with the multitude of thy riches, and of thy merchandiſe. 34 In the time *when* thou ſhalt be broken by the ſeas in the depths of the waters, thy merchandiſe and all thy company in the midſt of thee ſhall fall. 35 All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid, they ſhall be troubled in *their* countenance. 36 The merchants among the people ſhall hiſs at thee, thou ſhalt be a terror, and never *ſhall be* any more.

Thy Borders are in the Midſt of the Seas] Taking the Words in a ſtrict Senſe, they are a Deſcription of *New Tyre*, which ſtood in an Iſland: Compare Ch. xxvi. 5. The *Tyrians* are called the Inhabiters of the Iſle, *Iſa.* xxiii. 2. But in the *Hebrew* Phraſe all Places are called Iſlands which lie upon the Sea-coaſt. See *Iſa.* xi. 11.

Thy Builders have perfected thy Beauty] The following Verſes ſhew, that the Words are chiefly to be underſtood of the Builders of their Ships, wherein the chief Strength and Glory of the *Tyrians* was placed.

They have made all thy Ship-boards of Fir-trees from Shenir] The Decks of thy Ships were made of Fir fetched from Mount *Hermon*, called antiently *Shenir:* See *Deut.* iii. 9.

Brought out of the Iſles of Chittim] The *Iſles of Chittim* are the Countries lying upon the Coaſts of the *Mediterranean Sea:* See *Jer.* ii. 10.

The Antients of Gebal were thy Calkers] Thou employeſt the Inhabitants of *Gebal* for calking thy Ships, as being remarkably ſkilful in that Trade. *Gebal* was a Province of *Phœnicia* near *Tyre.* See *Pſ.* lxxxiii. 8. 1 *Kings* v. 18. The LXX ſuppoſe it to be the ſame with the City of *Byblos*, with whom agree *Euſebius* and St. *Jerom.* So the *Septuagint* render the Word in the forementioned Text, 1 *Kings* v. 18.

The Gammadims were in thy Towers] It is very uncertain what People are here meant by this Name. Our learned *Fuller* ſuppoſes them People of *Phœnicia. Ludolphus* conjectures they were *Africans.* The *Chaldee Paraphraſe* takes them to be *Cappadocians.* The *vulgar Latin* renders the Word *Pygmies*; but if we ſhould grant that there were ſuch a People, as *Ludolphus* takes a great deal of Pains to prove there were, yet they would not be fit to make uſe of for Soldiers. Dr. *Spencer* thinks theſe *Gammadims* were Images of the Tutelar Gods, like the *Lares* among the *Romans*; and were not above a Cubit in Length.

Tarſhiſh was thy Merchant] *Tarſhiſh* probably ſignifies a Port of *Spain*, called by the *Greek* and *Latin* Authors *Tarteſſus*, ſituate not far from the Place where *Cadiz* now ſtands; famous of old for *Hercules Pillars*, being the utmoſt Boundary of antient Navigation. It comes from thence to ſignify any Merchant Adventurers, who traded in the *Mediterranean Sea*. See *Isa.* ii. 16. The Commodities here mentioned, which these Merchants traded in, being the Product of *Spain*, confirm this Exposition.

Javan, Tubal and Meshech were thy Merchants] By *Javan* is to be understood *Greece*, Dan. viii. 21. So the LXX translate it here, and in that Place of *Daniel*. And all *Greece*, except *Peloponnesus*, was antiently called *Ionia*. *Tubal* and *Meshech* are Names usually joined together in Scripture. *Bochart* supposes them to be the same with those People afterward called *Moschi* and *Tibareni*, whose Habitation was near the *Euxine* Sea.

They of the House of Togarmah traded in thy Fairs] By *Togarmah*, *Bochart* understands *Cappadocia*. The LXX read the Word *Θοργαμὰ*, *Gen.* x. 14. which comes near in Sound to *Trogma*, or *Trocma*, a Part of *Cappadocia*.

The Men of Dedan were thy Merchants] The same learned Person distinguisheth this *Dedan* from that mentioned Ver. 20. This latter was of *Abraham*'s Posterity, whereas *Dedan* here spoken of, was derived from that *Dedan* mentioned *Gen.* x. 7. the Son of *Raama*, or *Regma*. The Posterity of this *Dedan* is probably placed near the *Persian* Gulph, where there was afterwards a City called *Rhegma*; and so is fitly joined with many Islands or Countries lying upon the Sea Coast, which are usually called *Islands* in the *Hebrew* Phrase. See *Isa.* xi. 11.

Wheat of Minith] This was a Place belonging to the *Ammonites*, (see *Judg.* xi. 33.) noted for excellent Wheat, great Quantities of which the *Jews* brought to *Tyre*.

With Pannag] A Word never elsewhere to be found; supposed by some to be the Name of a Place, by others more probably taken for some rich Ointment or Gum.

In the Wine of Helbon] *Helbon* is supposed to be the same Part of *Syria* which is called *Chalybonitis* by *Ptolemy*. The same Place which is now called *Aleppo*.

Dedan was thy Merchant] This is probably to be understood of that *Dedan* who was *Abraham*'s Grandson: See Ver. 15. and Ch. xxv. 13.

The Merchants of Sheba and Raamah] These were People of *Arabia Felix*, dwelling near the *Persian* Gulph: See Ver. 15. and Ch. xxiii. 42. They traded in the rich Products of their own Country, which were Spices, precious Stones, and Gold. Compare 1 *Kings* x. 2, 11. *Ps.* lxxii. 15. *Isa.* lx. 6. *Bochart* places *Ophir*, so famous for Gold, in *Arabia Felix*.

Haran, and Canneh, and Eden] *Haran* is the Place where *Abraham* dwelt when he came out from *Ur* of the *Chaldees*, Gen. xi. 31. called *Charræ* by the *Romans*, and noted for the Defeat of *Crassus*. *Canneh* some suppose to be the same Place that is called *Calneh*, Am. vi. 2. or *Calno*, Isa. x. 9. a City near *Euphrates*. Other take it for *Ctesiphon*, a noted River situated upon the River *Tygris*. Is joined with *Haran*, 2 Kings xix. 12. as it is here. *Huetius* supposes *Paradise* was called the Garden of *Eden*, from the Name of the Country where it was placed, which was where the *Tigris* and *Euphrates* met.

The Merchants of Sheba] There were two *Sheba*'s, as there were two *Dedans*, one descended from *Raamah*, Gen. x. 7. the other from *Jockshan*, *Abraham*'s Son, *Gen.* xxv. 3. As the 22d Verse is explained of the former, so the latter may be understood here: They were both Inhabitants of *Arabia*.

Chilmad]. Both the *Chaldee* and LXX explain this by *Carmania*.

The Rowers have brought thee into great Waters] The Prophet compares the Condition of *Tyre*, besieged by the Enemy, to a Ship overset by the Winds, and just ready to sink under Water. See the like Comparison *Isa.* xxxiii. 23. Great Numbers are sometimes signified by great Waters: See *Ps.* xviii. 16. cxliv. 7. *Jer.* li. 42.

The East Wind hath broken thee in the Midst of the Seas] As the Violence of the East Wind occasions many Shipwrecks in the Sea; (see *Ps.* xlviii. 7.) so th
Chaldean Army, compared elsewhere to an East Wind
shall ruin thy Strength and Glory, and leave thee lik
a Wreck cast upon the Shore. Compare Ch. xvi
10. xix. 12.

CHAP. XXVIII.

The Prophet denounces God's Judgments again the King of Tyre, *and foretels the Destructio of* Sidon; *all which shall turn to the Benefit o God's People.*

Ver. 1. THE word of the Lord came agai
unto me, saying, 2 Son of ma
say unto the prince of Tyrus, Thus saith th
Lord God, Because thine heart *is* lifted up, an
thou hast said, I *am* a god, I sit *in* the seat o
God, in the midst of the seas; yet thou *art*
man and not God, though thou set thine hea
as the heart of God: 3 Behold, thou *art* wis
than Daniel; there is no secret that they ca
hide from thee: 4 With thy wisdom, and wi
thine understanding thou hast gotten thee riche
and hast gotten gold and silver into thy tre
sures: 5 By thy great wisdom, *and* by thy tra
fick hast thou increased thy riches, and thi
heart is lifted up because of thy riches: 6 Ther
fore thus saith the Lord God, Because thou ha
set thine heart as the heart of God: 7 Behol
therefore, I will bring strangers upon thee, t
terrible of the nations: and they shall draw the
swords against the beauty of thy wisdom, a
they shall defile thy brightness. 8 They sha
bring thee down to the pit, and thou shalt d
the deaths of *them that are* slain in the midst
the seas. 9 Wilt thou yet say before him th
slayeth thee, I *am* God? but thou *shalt be* a m
and no God in the hand of him that slaye
thee. 10 Thou shalt die the deaths of the u
circumcised, by the hand of strangers: for
have spoken *it*, saith the Lord God. 11 Mor
over, the word of the Lord came unto me, sa
ing, 12 Son of man, take up a lamentation up
the king of Tyrus, and say unto him, Th
saith the Lord God, Thou sealest up the su
full of wisdom and perfect in beauty. 13 Tho
hast been in Eden the garden of God; eve
precious stone *was* thy covering, the sardiu
topaz, and the diamond, the beryl, t
onyx, and the jasper, the sapphire, the em
rald, and the carbuncle, and gold: the wor
manship of thy tabrets and of thy pipes was pr
pared in thee, in the day that thou wast create
14 Thou *art* the anointed cherub that cove
eth: and I have set thee *so*; thou wast up
the holy mountain of God; thou hast walk
up and down in the midst of the stones of fi
15 Thou *wast* perfect in thy ways from the d
that thou wast created, till iniquity was found
thee. 16 By the multitude of thy merchandi
they have filled the midst of thee with violen
and thou hast sinned: therefore I will cast th
as profane out of the mountain of God: and
will destroy thee, O covering cherub, from t
midst of the stones of fire. 17 Thine hea
was lifted up because of thy beauty, thou h
corrupted thy wisdom by reason of thy brig
ness: I will cast thee to the ground, I will
thee before kings, that they may behold th
18 Thou hast defiled thy sanctuaries, by the m

titu

titude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midſt of thee, it ſhall devour thee, and I will bring thee to aſhes upon the earth, in the ſight of all them that behold thee. 19 All they that know thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be a terror, and never ſhalt thou *be* any more. 20 Again the word of the Lord came unto me, ſaying, 21 Son of man, ſet thy face againſt Zidon, and propheſy againſt it. 22 And ſay, Thus ſaith the Lord God, Behold, I *am* againſt thee, O Zidon, and I will be glorified in the midſt of thee: and they ſhall know that I *am* the Lord, when I ſhall have executed judgments in her, and ſhall be ſanctified in her. 23 For I will ſend into her, peſtilence, and blood into her ſtreets, and the wounded ſhall be judged in the midſt of her by the ſword upon her on every ſide; and they ſhall know that I *am* the Lord. 24 And there ſhall be no more a pricking briar unto the houſe of Iſrael, nor *any* grieving thorn of all *that are* round about them that deſpiſed them, and they ſhall know that I *am* the Lord God. 25 Thus ſaith the Lord God, When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land, that I have given to my ſervant Jacob. 26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards: yea, they ſhall dwell with confidence when I have executed judgments upon all thoſe that deſpiſe them round about them, and they ſhall know that I *am* the Lord their God.

Say to the Prince of Tyrus] Whoſe Name was *thobalus*, according to the *Phœnician Annals*, Extracts t of which may be ſeen in *Joſephus*, *L.* 1. *contra ppion.*

I am a God, I ſit in the Seat of God, in the Midſt of e Seas] Some Princes have been ſo extravagant as to fect Divine Honours: This ſeems to have been the Temper of this vain Man. The Words are an inſolent oaſt of Self ſufficiency, as if he had ſaid, I fear none, r ſtand in need of any: I am ſeated in a Place of pregnable Strength; the Seas ſurround me, that no nemy can aſſault me. So they repreſent the exceſſive ide, and carnal Security of this Prince, who truſted his own Strength, and forgot his Dependance upon od. The ſame Crime was in like Manner puniſhed the King of *Egypt*, Ch. xxix. 3. and afterward in *ebuchadnezzar* himſelf, *Dan.* iv. 30, 31. So *Babylon* is preſented as aſcribing Self-ſufficiency to herſelf, and ying in her Heart, *I am, and there is none elſe beſides* , Iſa. xlvii. 10.

Behold, thou art wiſer than Daniel] The Prophet an Ironical Manner upbraids the vain Boaſts which e Prince of *Tyre* made of his Wiſdom, and the Po- y of thoſe about him, as if it exceeded the Endow- ents of *Daniel* ſo famous, tho' a young Man, for his ill in the ſeveral Parts of Knowledge, and the Arts Government. The *Phœnicians*, of whom the *Ty- ans* were a Colony, (ſee *Iſa.* xxiii. 12.) valued them- ves for their Wiſdom and Ingenuity, as being the In- tors of Navigation, of Letters and Sciences. Com- re *Zech.* ix. 2.

Thou ſealeſt up the full Sum of Wiſdom and perfect auty] In thine own Opinion thou art the perfect ttern of Wiſdom, and all other Excellencies; com- e Ver. 7. The Expreſſion is taken from Veſſels d other Repoſitories, which when they are full, uſed be ſealed up in order to their preſerving what is tained in them. The LXX and *vulgar Latin* ren- the former Part of the Verſe, *Thou art the Seal of Likeneſs*, i. e. Thou art the Image of God, or an exact Impreſſion taken from that great Copy. The following Verſe ſhews that the Expreſſion alludes to *Adam*, when he was firſt created, and came pure out of the Hands of his Maker. And then the following Words in this Verſe are to be tranſlated, *Full of Wiſdom, and perfect in Beauty*; an exact Deſcription of the State of Innocence. The Word *Tacnith* is tranſlated *Pattern*, Ch. xliii. 10. of this Prophecy; and ſo it ſignifies, *Exod.* xxx. 32. to which Senſe the *Targum* there explains it; but our Tranſlation renders it *Compoſition*.

In this and the three or four following Verſes, is deſcribed the Pride and Grandeur of this King, in Expreſſions which ſhew, that he thought there was not his Equal upon Earth.

I will lay thee before Kings, that they may behold thee] I will make thee a Spectacle to other Princes, and expoſe thee as a miſerable Object before their Eyes, that thou may'ſt be an Example to them to deter them from the like Practices. See Ch. xvi. 41. xxiii. 48, xxxi. 14.

Thou haſt defiled thy Sanctuaries by the Multitude of thine Iniquities, &c.] The Word *Mikdaſh* does ſometimes ſignify a Palace, in which Senſe it is probably taken *Am.* viii. 13. where our Tranſlation renders it *the King's Chapel.* Thus Biſhop *Patrick* underſtands it, *Exod.* xxv. 8. where the *Engliſh* reads, *Let them make me a Sanctuary*, but it may probably mean a Palace: For God commanded himſelf to be ſerved and attended upon in the Tabernacle, as a King is in his Court. The *Cherubims* were his Throne, the Ark his Footſtool, the Altar his Table, and therefore called by that Name, Ch. xli. 22. *Mal.* i. 7. the Prieſts his Attendants, and the Shewbread and Sacrifices his Proviſions. Thus the Word may moſt probably be taken here to this Senſe: That ſince their Palaces and ſtately Buildings are filled with the Iniquity and Injuſtice which they have practiſed in their Trade and Commerce, therefore God will utterly deſtroy them by *Nebuchadnezzar*, who reduced the whole City to an Heap of Aſhes and Rubbiſh. If we follow the common Tranſlation, it imports a Denunciation of God's Judgments for filling their idolatrous Temples with Riches and Preſents gotten by Injuſtice. So God often puniſhes the Contempt of Religion in general, in thoſe who are miſtaken in their own Way of Worſhip.

Set thy Face againſt Zidon, &c.] *Tyre* and *Zidon*, or *Sidon*, were Neighbours, and Partakers of the ſame Fate both in Proſperity and Adverſity. *Zidon* was afterwards utterly deſtroyed by *Ochus* King of *Perſia*.

And there ſhall be no more a pricking Briar unto the Houſe of Iſrael, &c.] My People ſhall dwell in their Land quietly and ſecurely, when the reſt of their ill Neighbours are deſtroyed who were a continual Vexation to them, and as ſo many Thorns in their Sides. The following Verſe ſhews, that this Promiſe chiefly relates to the general Reſtoration of the *Jews*, when all the Enemies of God's Church and Truth are vanquiſhed and ſubdued, often denoted in the prophetical Writings, by the Names of *Edom*, *Moab*, and other neighbouring Countries, who upon all Occaſions ſhewed their Spite and ill Will againſt the *Jews*.

CHAP. XXIX.

In this and the three following Chapters is foretold the Conqueſt of Egypt *by* Nebuchadnezzar.

Ver. 1. IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the Lord came unto me, ſaying, 2 Son of man, ſet thy face againſt Pharaoh king of Egypt, and propheſy againſt him, and againſt all Egypt. 3 Speak and ſay, Thus ſaith the Lord God, Behold, I *am* againſt thee, Pharaoh king of Egypt, the great dragon that lieth in the midſt of his rivers, which hath ſaid, My river *is* mine own, and I have made *it* for myſelf. 4 But I will put hooks in thy chaws, and I will cauſe the fiſh of thy rivers to ſtick unto thy ſcales, and I will bring thee up out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales. 5 And I will leave thee *thrown* into the wilderneſs, thee and all the fiſh of thy rivers: thou ſhalt fall upon the open fields, thou ſhalt not be brought together, nor gathered: I have given thee for meat to the beaſts of the field, and to the fowls of the heaven. 6 And all the inhabitants of Egypt, ſhall know that I *am* the Lord, becauſe they have been a ſtaff of reed to the houſe of Iſrael. 7 When they took hold of thee by thy hand, thou didſt break, and rent all their ſhoulder: and when they leaned upon thee, thou brakeſt, and madeſt all their loins to be at a ſtand. 8 Therefore thus ſaith the Lord God, Behold, I will bring a ſword upon thee, and cut off man and beaſt out of thee. 9 And the land of Egypt ſhall be deſolate and waſte, *and* they ſhall know that I *am* the Lord; becauſe he hath ſaid, The river *is* mine, and I have made *it*. 10 Behold therefore, I *am* againſt thee, and againſt thy rivers, and I will make the land of Egypt utterly waſte *and* deſolate, from the tower of Syene even unto the border of Ethiopia. 11 No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it, neither ſhall it be inhabited forty years. 12 And I will make the land of Egypt deſolate in the midſt of the countries *that are* deſolate, and her cities among the cities *that are* laid waſte, ſhall be deſolate forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries. 13 Yet thus ſaith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were ſcattered. 14 And I will bring again the captivity of Egypt, and will cauſe them to return *into* the land of Pathros, into the land of their habitation, and they ſhall be there a baſe kingdom. 15 It ſhall be the baſeſt of the kingdoms, neither ſhall it exalt itſelf any more above the nations: for I will diminiſh them, that they ſhall no more rule over the nations. 16 And it ſhall be no more the confidence of the houſe of Iſrael, which bringeth *their* iniquity to remembrance, when they ſhall look after them: but they ſhall know that I *am* the Lord God. 17 And it came to paſs in the ſeven and twentieth year, in the firſt *month*, in the firſt *day* of the month, the word of the Lord came unto me, ſaying, 18 Son of man, Nebuchadrezzar king of Babylon cauſed his army to ſerve a great ſervice againſt Tyrus: every head *was* made bald, and every ſhoulder *was* peeled: yet had he no wages, nor his army for Tyrus, for the ſervice that he had ſerved againſt it. 19 Therefore thus ſaith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he ſhall take her multitude, and take her ſpoil, and take her prey, and it ſhall be the wages for his army. 20 I have given him the land of Egypt *for* his labour wherewith he ſerved againſt it, becauſe they wrought for me, ſaith the Lord God. 21 In that day will I cauſe the horn of the houſe of Iſrael to bud forth, and I will give thee the opening of the mouth in the midſt of them, and they ſhall know that I *am* the Lord.

Set thy Face againſt Pharaoh King of Egypt] Thi Prince was called *Pharaoh Hophra*, by way of Diſtinction by *Jeremiah*, Ch. xlvi. 30. and *Apries* by *Herodotus*.

The great Dragon that lies in the Midſt of his Rivers] The Word *Tannim* ſignifies any great Fiſh ſuch as a Whale, as it is tranſlated Ch. xxxii. 2. wher it is applied to the ſame Subject as here. *Bochart* no improbably underſtands it here of the *Crocodile*, a Fiſ in a Manner peculiar to the River *Nile*, to which h likens the King of *Egypt*, becauſe he valued himſel ſo much upon his Dominion over that River. Th ſame learned Author obſerves, that the Word *Pharao* ſignifies a *Crocodile* in the *Arabick* Tongue. Th Kings of *Egypt* are elſewhere compared to Whales, o ſome ſuch great Fiſhes, ſporting themſelves in the Waters, and exerciſing a Sort of Dominion over the leſſe Fry: See *Pſ.* lxxiv. 13, 14. *Iſa.* li. 9.

I will cauſe the Fiſh of thy River to ſtick to thy Scales and I will bring thee out of the Midſt of thy River &c.] Thou ſhalt ſend a great Number of thy Subjec upon an Expedition into *Libya*, againſt the *Cyrenian* where his Army having ill Succeſs, the *Egyptians* entertaining an Opinion that the Army was ſent upon th Expedition on Purpoſe to be deſtroyed, thereupon mutinied againſt him, and ſet up *Amaſis* to be their King.

And I will leave thee thrown into the Wilderneſ thee and all the Fiſh of thy Rivers] Thy Army ſha be diſcomfited, and fall in the Deſarts of *Libya* an *Cyrene*: *Apries* himſelf did not periſh there; but th King and People being like the Head and Body, wha ever Calamity befals either Part, is common to both So the King of *Aſſyria* is ſaid to be involved in th Deſtruction which conſumed his Army, *Iſa.* xxx. 3 *Apries* himſelf was afterwards ſtrangled in his Palace *Sais*, by *Amaſis* that overcame him.

Becauſe they have been a Staff of Reed to the Houſe Iſrael] The Expreſſion alludes to the Canes or Ree that grow on the Bank of the River *Nile*; on which a Man leaned, they brake, and the Splinters ran in his Hand.

From the Tower of Syene unto the Border of Ethiopi If we follow this Tranſlation, we muſt underſtand th Word *Cuſh*, rendered here *Ethiopia*, of *Arabia*, as it often taken: See *Jer.* xiii. 23. For *Syene* was th Border of *Egypt* toward *Ethiopia*, which lay Weſtwar of *Egypt*, as *Arabia* did Eaſtward. But the Wor may be tranſlated thus; *From Migdol to Syene, even the Borders of Ethiopia.* Compare Ch. xxx. 5, 9. *Migdol* was a Town near the *Red Sea*, mentioned *Exo* xiv. 2. *Jer.* xliv. 1. xlvi. 14. So it lay at the Entranc of *Egypt* from *Paleſtine*; whereas *Syene* was at th other End of the Country upon the Borders of *Ethi pia*. The parallel Text, Ch. xxx. 6. confirms this Interpretation, where our Tranſlation reads, *From th Tower of Syene, they ſhall fall in it by the Sword*; bu the Senſe would be much more perfect, if we tranſla it, *From Migdol to Syene*, &c.

I will ſcatter the Egyptians among the Nations] Som of them ſhall flee for Refuge into foreign Countrie and ſome ſhall be carried captive by the *Babylonian* Compare *Jer.* xlvi. 19. This Captivity of the *Egy tians*, tho' not taken Notice of by *Herodotus*, is mentioned by *Beroſus* in one of the Fragments of his H ſtory, quoted by *Joſephus*, *Antiq.* L. x. C. 11. and pu liſhed with Notes by *Scaliger* at the End of his Boo *de Emendatione Temporum*, whoſe Remark upon th Place is very obſervable, *viz.* ‘ The Calamities th ‘ befel the *Egyptians* are paſſed over by *Herodotus*, b ‘ cauſe the *Egyptian* Prieſts would not inform hi ‘ of any Thing that tended to the Diſgrace of th ‘ Nation.’

It ſhall be the baſeſt of Kingdoms, &c.] Notwi ſtanding *Amaſis*'s ſhaking off the *Perſian* Yoke, *Egy* was not able to keep up its former Grandeur, b was entirely conquered by *Cambyſes*, *Cyrus*'s Son, wh made it a Province to the *Perſian* Empire; and up its revolting from under that Government, it was nally ſubdued by *Ochus* the *Perſian* Emperor, and h been governed by Strangers ever ſince. ‘ For, as D ‘ P

‘ *Prideaux* obſerves, on the Failure of the *Perſian* ‘ Empire, it became ſubject to the *Macedonians*, after ‘ them to the *Romans*, after the *Romans* to the *Saracens*, then to the *Mammalukes*, and is now a Province ‘ of the *Turkiſh* Empire.

In the ſeven and twentieth Year, in the firſt Month] The following Prophecy is related here, not with reſpect to the Order of Time, (for there is near ſeventeen Years Diſtance between the Date of the foregoing Prophecy, and this) but becauſe both Prophecies relate to the ſame Subject, *viz.* the Conqueſt of *Egypt* by *Nebuchadnezzar*, which fell out this Year: The City *Tyre* having been taken by him the Year before, after thirteen Years Siege. Concerning which Event Dr. *Prideaux* hath obſerved, that the Chronology of the *Phœnician Annals* (the Extracts of which may be ſeen in *Joſephus, L.* 1. *contra Appion.*) exactly agrees with the Time the Prophet *Ezekiel* aſſigns for the taking of *Tyre*.

Yet had he no Wages, nor his Army for Tyrus] Before the Town came to be cloſely beſieged, the Inhabitants had removed their Effects into an Iſland about half a Mile diſtant from the Shore, and there built another City, called *New Tyre*, which was afterwards beſieged and taken by *Alexander the Great*: So that there was no Body left there when *Nebuchadnezzar*'s Army took the City.

In that Day] This Phraſe frequently denotes in the Prophets, not the ſame Time that was laſt mentioned, but an extraordinary Seaſon, remarkable for ſome ſignal Events of Providence: In this Senſe it is to be underſtood here.

CHAP. XXX.

The ſame Argument continued.

Ver. 1. THE word of the Lord came again unto me, ſaying, 2 Son of man, propheſy and ſay, Thus ſaith the Lord God, Howl ye, wo worth the day. 3 For the day *is* near, even the day of the Lord *is* near, a cloudy day, it ſhall be the time of the heathen. 4 And the ſword ſhall come upon Egypt, and great pain ſhall be in Ethiopia, when the ſlain ſhall fall in Egypt, and they ſhall take away her multitude, and her foundations ſhall be broken down. 5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, ſhall fall with them by the ſword. 6 Thus ſaith the Lord, They alſo that uphold Egypt ſhall fall, and the pride of her power ſhall come down: from the tower of Syene ſhall they fall in it by the ſword, ſaith the Lord God. 7 And they ſhall be deſolate in the midſt of the countries *that are* deſolate, and her cities ſhall be in the midſt of the cities *that are* waſted. 8 And they ſhall know that I *am* the Lord, when I have ſet a fire in Egypt, and *when* all her helpers ſhall be deſtroyed. 9 In that day ſhall meſſengers go forth from me in ſhips, to make the careleſs Ethiopians afraid, and great pain ſhall come upon them, as in the day of Egypt: for lo, it cometh. 10 Thus ſaith the Lord God, I will alſo make the multitude of Egypt to ceaſe by the hand of Nebuchadrezzar king of Babylon. 11 He and his people with him, the terrible of the nations ſhall be brought to deſtroy the land: and they ſhall draw their ſwords againſt Egypt, and fill the land with the ſlain. 12 And I will make the rivers dry, and ſell the land into the hand of the wicked, and I will make the land waſte, and all that is therein, by the hand of ſtrangers: I the Lord have ſpoken *it*. 13 Thus ſaith the Lord God, I will alſo deſtroy the idols, and I will cauſe their images to ceaſe out of Noph: and there ſhall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt. 14 And I will make Pathros deſolate, and will ſet fire in Zoan, and will execute judgment in No. 15 And I will pour my fury upon Sin, the ſtrength of Egypt, and I will cut off the multitude of No. 16 And I will ſet fire in Egypt, Sin ſhall have great pain, and No ſhall be rent aſunder, and Noph *ſhall have* diſtreſſes daily. 17 The young men of Aven and of Phi-beſeth, ſhall fall by the ſword: and theſe *cities* ſhall go into captivity. 18 At Tehaphnehes alſo the day ſhall be darkened, when I ſhall break there the yokes of Egypt: and the pomp of her ſtrength ſhall ceaſe in her: as for her, a cloud ſhall cover her, and her daughters ſhall go into captivity. 19 Thus will I execute judgments in Egypt: and they ſhall know that I *am* the Lord. 20 And it came to paſs in the eleventh year, in the firſt *month*, in the ſeventh *day* of the month, *that* the word of the Lord came unto me, ſaying, 21 Son of man, I have broken the arm of Pharaoh king of Egypt; and lo, it ſhall not be bound up to be healed, to put a roller to bind it, to make it ſtrong to hold the ſword. 22 Therefore thus ſaith the Lord God, Behold, I *am* againſt Pharaoh king of Egypt, and will break his arms, the ſtrong, and *that which was* broken; and I will cauſe the ſword to fall out of his hand. 23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries. 24 And I will ſtrengthen the arms of the king of Babylon, and put my ſword in his hand: but I will break Pharaohs arms, and he ſhall groan before him with the groanings of a deadly wounded *man*. 25 But I will ſtrengthen the arms of the king of Babylon, and the arms of Pharaoh ſhall fall down; and they ſhall know that I *am* the Lord, when I ſhall put my ſword into the hand of the king of Babylon, and he ſhall ſtretch it out upon the land of Egypt. 26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries, and they ſhall know that I *am* the Lord.

It ſhall be the Time of the Heathen] Of the Puniſhment of the *Egyptians* and their Allies: See Ver. 4, 5. Ch. vii. 7, 12. God's Judgments upon particular Places and Nations, are an Earneſt of that general Judgment, when he ſhall execute Judgment upon all the Ungodly.

And all the mingled People] All their Auxiliaries: Compare *Jer.* l. 37. If we diſtinguiſh theſe from the *Men of the League* which follow, they may mean the Mixture of the *Carians*, *Ionians*, and other Nations lying upon the *Mediterranean Sea*, which *Apries* got together to encounter *Amaſis*, who, together with him, were deſtroyed.

And Chub] The *Cubii* are mentioned in *Ptolemy* as a People of *Mareotis*, a Province of *Egypt*.

The Men of the Land that is in League] The LXX tranſlate it, *The Men of my League*, or Covenant; *i. e.* the *Jews*; many of whom flying into *Egypt*, were deſtroyed there with the *Egyptians*.

They alſo that uphold Egypt ſhall fall] The Governors of the ſeveral Provinces, thoſe who were called *the Stay of the Tribes thereof*, Iſa. xix. 13. *i. e.* of the ſeveral *Nomi*, or Diviſions of *Egypt*.

In that Day ſhall Meſſengers go from me in Ships, to *make the careleſs Ethiopians afraid*] The *Ethiopians* were the Confederates of the *Egyptians* in former Times, and Sharers with them in their good or ill Fortune: See *Iſa*. xviii. 1, 2. xx. 3, 4. The Verſe may likewiſe be thus rendered: *In that Day ſhall Meſſengers go from me to the People in the Wilderneſs, to make the careleſs Ethiopian afraid.* The Word *Tziim* is tranſlated *the People in the Wilderneſs*, Iſa. xxiii. 13. and that Appellation is particularly given to the *Ethiopians*, Pſ. lxxii. 9. and lxxiv. 14. as the LXX tranſlate the Word.

And I will cauſe their Images to ceaſe out of Noph] *Noph*, or *Memphis*, was one of the principal Cities of *Egypt*, a Seat of their Kings, where their Sepulchres ſtood; one of which is ſtill remaining. Upon which it is often mentioned in Scripture: See *Iſa*. xix. 3. *Jer*. ii. 16. xliv. 1. xlvi. 14. In *Hoſea* it is called *Moph*, Ch. xi. 6. which comes near in Sound to *Memphis*. This Place was famous for the Worſhip of *Apis* and *Oſiris*; whereupon the Prophet in a particular Manner denounces Deſtruction to the Idolatry of that Place.

And there ſhall be no more a Prince in the Land of Egypt] It ſhall no more have a natural Prince of the *Egyptian* Race to rule over it, as formerly, but ſhall be ſubject to Foreigners: See Ch. xxix. 15.

And I will ſet Fire in Zoan] *Zoan* or *Tanis*, was one of the antient Cities in *Egypt*: See *Numb*. xiii. 22. and the Metropolis of the Kingdom in *Moſes*'s Time. See *Pſ*. lxxviii. 12, 43.

And I will pour out my Fury upon Sin, the Strength of Egypt] It is generally agreed that *Sin* is the ſame with *Peluſium*, one of the ſeven Mouths of *Nile*, which was commonly called the Key of *Egypt*, as *Suidas* obſerves; and therefore was ſtrongly fortified that no Enemy might gain Admittance.

And I will cut off the Multitude of No] Or, *Hamon No*, as the Original reads. The Original is generally ſuppoſed to be derived from *Haman*, who was the *Egyptian Jupiter*. *Mizraim*, the Son of *Ham*, was the Founder of *Egypt*, which is called the *Land of Ham*, Pſ. cvi. 22. And this *Hamon* was probably either *Ham* himſelf, or one of his Poſterity advanced to Divine Honours. *Plutarch* informs us, that *Ammon*, in the *Egyptian* Language, is equivalent to Ζεὺς, *Jupiter*, in *Greek*.

The young Men of Aven and of Pibeſeth, ſhall fall by the Sword] *Aven* is the ſame with *On*, mentioned *Gen*. xli. 45. in after-times called *Heliopolis*, as our Margin explains it here, becauſe of a Temple or Image there dedicated to the Sun. Compare *Iſa*. xix. 18. *Jer*. xliii. 13. The Word is ſo tranſlated by the LXX Interpreters, both here and *Gen*. xli. 45. who were very well acquainted with *Egypt* and the principal Parts of it. *Pibeſeth* was afterwards, with very little Variation, called *Bubaſtum*; and ſo tranſlated here by the LXX.

At Tehaphnehes the Day ſhall be darkened] *Tehaphnehes*, elſewhere writ *Tahpanhes*, is ſuppoſed to be the ſame Place which was afterwards called *Daphne Peluſiacæ*: See *Jer*. xliii. 7.

And I will break his Arms, the Strong, and that which was broken] The King of *Babylon* had before diſpoſſeſſed the King of *Egypt* of all his new Conqueſts, from the River of *Egypt* to the River *Euphrates*, 2 *Kings* xxiv. 7. So that this Part of his Strength was already taken away, and never to be recovered; and now God threatens to deſtroy the Remainder of his Power, the Kingdom of *Egypt* itſelf.

CHAP. XXXI.

A Continuation of the Judgments denounced againſt Pharaoh *and his Kingdom.*

Ver. 1. AND it came to paſs in the eleventh year, in the third *month*, in the firſt *day* of the month, *that* the word of the Lord came unto me, ſaying, 2 Son of man, Speak unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatneſs? 3 Behold, the Aſſyrian *was* a cedar in
Lebanon with fair branches, and with a ſhadowi
ſhroud, and of an high ſtature, and his top w
among the thick boughs. 4 The waters ma
him great, the deep ſet him up on high wi
her rivers running round about his plants, a
ſent out her little rivers unto all the trees
the field. 5 Therefore his height was exalt
above all the trees of the field, and his boug
were multiplied, and his branches became lo
becauſe of the multitude of waters, when
ſhot forth. 6 All the fowls of heaven ma
their neſts in his boughs, and under
branches did all the beaſts of the field bri
forth their young, and under his ſhadow dw
all great nations. 7 Thus was he fair in
greatneſs, in the length of his branches:
his root was by great waters. 8 The cedars
the garden of God could not hide him: the
trees were not like his boughs, and the cheſn
trees were not like his branches; nor any tree
the garden of God was like unto him in
beauty. 9 I have made him fair by the mul
tude of his branches: ſo that all the trees of
den, that *were* in the garden of God, envi
him. 10 Therefore thus ſaith the Lord Go
Becauſe thou haſt lifted up thyſelf in heig
and he hath ſhot up his top among the thi
boughs, and his heart is lifted up in his heigh
11 I have therefore delivered him into the ha
of the mighty one of the heathen; he ſh
ſurely deal with him, I have driven him out
his wickedneſs. 12 And ſtrangers, the terri
of the nations, have cut him off, and have l
him: upon the mountains and in all the valle
his branches are fallen, and his boughs are b
ken by all the rivers of the land, and all
people of the earth are gone down from his ſh
dow, and have left him. 13 Upon his ru
ſhall all the fowls of the heaven remain, and
the beaſts of the field ſhall be upon his branche
14 To the end that none of all the trees by
waters exalt themſelves for their height, neith
ſhoot up their top among the thick bough
neither their trees ſtand up in their height,
that drink water: for they are all delivered un
death to the nether parts of the earth in t
midſt of the children of men, with them that
down to the pit. 15 Thus ſaith the Lord Go
In the day when he went down to the grav
I cauſed a mourning, I covered the deep f
him, and I reſtrained the floods thereof, an
the great waters were ſtayed; and I cauſed L
banon to mourn for him, and all the trees of t
field fainted for him. 16 I made the nations
ſhake at the ſound of his fall, when I caſt hi
down to hell with them that deſcend into t
pit: and all the trees of Eden, the choice an
beſt of Lebanon, all that drink water, ſhall b
comforted in the nether parts of the earth.
They alſo went down into hell with him un
them that be ſlain with the ſword, and *they th*
were his arm *that* dwelt under his ſhadow in t
midſt of the heathen. 18 To whom art tho
thus like in glory and in greatneſs among t
trees of Eden? yet ſhalt thou be brought dow
with the trees of Eden unto the nether parts
the earth: thou ſhalt lie in the midſt of the u
circumciſed, with *them that be* ſlain by t
ſword: this *is* Pharaoh and all his multitud
ſaith the Lord God.

Behold, the Aſſyrian was a Cedar in Lebanon] By the *Aſſyrian*, Archbiſhop *Uſher*, ad *A. M.* 3478. and Dr. *Prideaux* do moſt probably underſtand that King of *Aſſyria*, whom ſome call *Chylinadanus*, others *Saracus*. 'Tis of this King of *Aſſyria* the Words of the Prophet *Nahum* are to be underſtood, Ch. iii. 18. In like Manner *Zephaniah* joins the Deſtruction of *Aſſyria*, and the Deſolation of *Nineveh* together, Ch. ii. 13. *Nabupolaſſar*, the King of *Babylon*, and *Cyaxares* the King of *Media*, called by the Names *Nebuchodonoſor* and *Aſſuerus* in *Tobit*, Ch. xiv. 15. joining their Forces together againſt him, beſieged *Nineveh*, took it, and after having ſlain the King, utterly deſtroyed that great and famous City, and put an End to that Part of the *Aſſyrian* Empire. *Nabupolaſſar* having before poſſeſſed himſelf of the other Part, which was properly called the *Babylonian* Empire. In this remarkable Cataſtrophe, the Prophecies of *Jonah*, *Nahum*, and *Zephaniah*, foretelling the Deſtruction of *Nineveh*, were fulfilled.

The King of *Nineveh* is compared to a fair and tall Cedar, ſuch as grow in Mount *Lebanon*. See the like Compariſon *Iſa.* x. 34. xxxvii. 24. *Zech.* xi. 2. The Greatneſs of *Nebuchadnezzar*'s Power and Kingdom is ſet forth under the ſame Reſemblance, *Dan.* iv. 10, *&c.*

The Waters made him great, &c.] As Trees flouriſh by the Water-Side, (compare Ch. xvii. 5.) ſo the Traffick of the ſeveral Branches of the River *Tigris*, upon which *Nineveh* was ſituate, made that City and Kingdom rich and populous, and ſhe imparted her Wealth and Stores among the neighbouring Provinces. Compare *Nah.* ii. 6.

I have therefore delivered him into the Hand of the mighty one of the Heathen] Or, *The mighty one of the Nations*, as the Word *Gojim* is rendered in the next Verſe. The Word *El*, tho' commonly ſpoken of God, yet is ſometimes applied to Heroes, ſee Ch. xxxii. 21. ſometimes to Angels, as being mighty in Strength, as *Pſ.* lxxxix. 6. So God here ſaith, he delivered the *Aſſyrian* into the Hands of *Nabupolaſſar* King of *Babylon*, who joining his Forces with *Cyaxares* King of *Media*, his Confederate, made themſelves Maſters of *Nineveh*, and the King of *Aſſyria*, whoſe Seat it was.

To the End that none of the Trees by the Waters exalt themſelves] Thy Deſtruction ſhall be a Warning to other Kings and Potentates, to deter them from priding themſelves in the Time of their Proſperity. See Ch. xxviii. 17.

In the Day when they went down to the Grave] This and the following Verſe are an elegant Deſcription of that Conſternation that ſeized the King of *Aſſyria*'s Allies at the Suddenneſs of his Fall: The ſame Metaphor being ſtill purſued.

To whom art thou thus like in Glory and Greatneſs among the Trees of Eden?] The Prophet now applies himſelf to the King of *Egypt*; as if he had ſaid, Wilt thou ſtill boaſt thyſelf, as if no Prince were thine Equal? (See Ver. 2.) yet thou ſhalt undergo the ſame Fate with this fair flouriſhing Cedar, the King of *Aſſyria*. See Ver. 14. and compare Ch. xxxii. 19.

CHAP. XXXII.

A Continuation of the ſame Subject.

er. 1. AND it came to paſs in the twelfth year, in the twelfth month, in the ſt *day* of the month, *that* the word of the ord came unto me, ſaying, 2 Son of man, ke up a lamentation for Pharaoh king of E- ypt, and ſay unto him, Thou art like a young on of the nations, and thou *art* as a whale in e ſeas: and thou cameſt forth with thy rivers, d troubledſt the waters with thy feet, and uledſt their rivers. 3 Thus ſaith the Lord od, I will therefore ſpread out my net over e, with a company of many people, and they ſhall bring thee up in my net. 4 Then will I leave thee upon the land, I will caſt thee forth upon the open field, and will cauſe all the fowls of the heaven to remain upon thee, and I will fill the beaſts of the whole earth with thee. 5 And I will lay thy fleſh upon the mountains, and fill the valleys with thy height. 6 I will alſo water with thy blood the land where thou ſwimmeſt, *even* to the mountains; and the rivers ſhall be full of thee. 7 And when I ſhall put thee out, I will cover the heaven, and make the ſtars thereof dark: I will cover the ſun with a cloud, and the moon ſhall not give her light. 8 All the bright lights of heaven will I make dark over thee, and ſet darkneſs upon thy land, ſaith the Lord God. 9 I will alſo vex the hearts of many people, when I ſhall bring thy deſtruction among the nations, into the countries which thou haſt not known. 10 Yea, I will make many people amazed at thee, and their kings ſhall be horribly afraid for thee, when I ſhall brandiſh my ſword before them, and they ſhall tremble at *every* moment; every man for his own life, in the day of thy fall. 11 For thus ſaith the Lord God, The ſword of the king of Babylon ſhall come upon thee. 12 By the ſwords of the mighty will I cauſe thy multitude to fall, the terrible of the nations all of them; and they ſhall ſpoil the pomp of Egypt, and all the multitude thereof ſhall be deſtroyed. 13 I will deſtroy alſo all the beaſts thereof from beſides the great waters, neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them. 14 Then will I make their waters deep, and cauſe their rivers to run like oil, ſaith the Lord God. 15 When I ſhall make the land of Egypt deſolate, and the country ſhall be deſtitute of that whereof it was full, when I ſhall ſmite all them that dwell therein, then ſhall they know that I *am* the Lord. 16 This *is* the lamentation wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for her, *even* for Egypt and for all her multitude, ſaith the Lord God. 17 It came to paſs alſo in the twelfth year, in the fifteenth *day* of the month, *that* the word of the Lord came unto me, ſaying, 18 Son of man, wail for the multitude of Egypt, and caſt them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. 19 Whom doſt thou paſs in beauty? go down, and be thou laid with the uncircumciſed. 20 They ſhall fall in the midſt of *them that are* ſlain by the ſword: ſhe is delivered to the ſword; draw her and all her multitudes. 21 The ſtrong among the mighty ſhall ſpeak to him out of the midſt of hell with them that help him: they are gone down, they lie uncircumciſed, ſlain by the ſword. 22 Aſhur *is* there and all her company: his graves *are* about him: all of them ſlain, fallen by the ſword. 23 Whoſe graves are ſet in the ſides of the pit, and her company is round about her grave: all of them ſlain, fallen by the ſword, which cauſed terror in the land of the living. 24 There *is* Elam and all her multitude round about her grave, all of them ſlain, fallen by the ſword, which are gone down uncircumciſed into the nether

ther parts of the earth, which cauſed their terror in the land of the living, yet have they borne their ſhame with them that go down to the pit. 25 They have ſet her a bed in the midſt of the ſlain with all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword: though their terror was cauſed in the land of the living, yet have they borne their ſhame with them that go down to the pit: he is put in the midſt of *them that be* ſlain. 26 There *is* Meſhech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword, though they cauſed their terror in the land of the living. 27 And they ſhall not lie with the mighty, *that are* fallen of the uncircumciſed, which are gone down to hell with their weapons of war: and they have laid their ſwords under their heads, but their iniquities ſhall be upon their bones, though *they were* the terror of the mighty in the land of the living. 28 Yea, thou ſhalt be broken in the midſt of the uncircumciſed, and ſhalt lie with *them that are* ſlain with the ſword. 29 There *is* Edom, her kings and all her princes, which with their might are laid by *them that were* ſlain by the ſword: they ſhall lie with the uncircumciſed, and with them that go down to the pit. 30 There *be* the princes of the north all of them, and all the Zidonians, which are gone down with the ſlain, with their terror they are aſhamed of their might, and they lie uncircumciſed with *them that be* ſlain by the ſword, and bear their ſhame with them that go down to the pit. 31 Pharaoh ſhall ſee them, and ſhall be comforted over all his multitude, *even* Pharaoh and all his army ſlain by the ſword, ſaith the Lord God. 32 For I have cauſed my terror in the land of the living: and he ſhall be laid in the midſt of the uncircumciſed with *them that are* ſlain with the ſword, *even* Pharaoh and all his multitude, ſaith the Lord God.

Thou art as a Whale in the Seas] By the Word *Tannim* we may fitly underſtand a Crocodile, as was obſerved upon Ch. xxix. 3. and the Deſcription that follows of this Creature agrees very well to a Crocodile, but cannot be applied to a Whale.

I will lay thy Fleſh upon the Mountains, and fill the Valleys with thy Height] The vaſt Bulk of thine Armies when they are ſlain, ſhall fill both Mountains and Valleys. See Ch. xxxi. 12.

I will cover the Heavens, and make the Stars thereof dark] Theſe Metaphors denote the Downfal of States and Governments, Kings and Rulers being figuratively expreſſed by the Sun, Moon, and Stars. Compare *Iſa.* xiii. 10. xxxiv. 4. *Joel* ii. 31. *Rev.* vi. 12, 13, 14. God's Judgments upon particular Countries being Earneſts of a general Judgment, they are deſcribed as if the whole Frame of Nature were diſſolved.

Neither ſhall the Foot of Man trouble them any more, nor the Hoofs of Beaſts, &c.] Here is a Tranſition from a proper Senſe to a metaphorical one. The Prophet in the ſecond Verſe, compared the Diſturbances the *Egyptians* gave their Neighbours to troubling and fouling of Waters; in Alluſion to which Metaphor he ſaith here, that when *Egypt* is made deſolate, and the Number both of Men and Beaſts diminiſhed by their Wars and Confuſions, then their Neighbours will enjoy ſuch Quietneſs as a River does that ſmoothly glides along, and never hath its Streams fouled or diſturbed.

Unto the nether Parts of the Earth, with them that go down to the Pit] The Expreſſions denote utte Deſtruction, and are parallel to thoſe elſewhere uſe of being brought down to Hell, to the Grave, or i Silence. Compare Ch. xxxi. 14. *Iſa.* xiv. 15.

The Strong among the Mighty ſhall ſpeak to him ou of the Midſt of Hell, with them that help him] Her follows a poetical Deſcription of the Infernal Regions, where the Ghoſts of deceaſed Tyrants, with their Subjects, are repreſented as coming to meet the King o *Egypt* and his Auxiliaries: See Ch. xxx. 8. upon thei Arrival to the ſame Place. *Hell* ſignifies here th State of the Dead. Compare Ch. xxxi. 16, 17. *Iſa* xiv, 9, &c.

They have ſet her a Bed in the Midſt of the Slain] *Elam* and her People have a Place among the deceaſe Princes and Potentates. The Word *Bed* is uſed fo the Grave, *Iſa.* lvii. 2. and may perhaps in both Place allude to the coſtly Monuments or Sepulchres, whic uſed to be erected for Perſons of great Quality. *Mi tah*, a Word of the ſame Senſe is uſed for a Bier o Coffin, 2 *Sam.* iii. 31.

There is Meſhech, and Tubal, and all her Multitude Who are threatened by God with a terrible Deſtruc tion. See Ch. xxxviii. 2, 3, &c. But they ſeem t be mentioned here by way of *Prolepſis* or Anticipation as the Criticks call it; for the Deſtruction threatene to *Meſhech* and *Tubal*, was not to come to paſs till ſever Ages after this Prophecy againſt *Egypt* was fulfille as may be gathered from ſeveral Expreſſions in th Prophecy. It is uſual in the Prophets to ſpeak what is to come, as if it were already paſt. So th Country of *Goſhen* is called *the Land of Rameſes*, Ge xlvii. 11. which yet had that Name from the City *Ra meſes*, built in After-times by the *Iſraelites*. See *Exo* i. 11. By the ſame Figure *Horeb* is called the *Moun tain of God*, Exod. iii. 1. concerning *Meſhech* and *T bal*, ſee Ch. xxvii. 13.

Which are gone to Hell with their Weapons of Wa &c.] The Prophet may poſſibly repreſent the futu State of theſe Tyrants and Warriors, according to th popular Notions received in the World, and deſcrib their Condition in the other Life ſuitably to the Ch racters they bore in this. So *Virgil* deſcribes his H roes in the *Elyſian* Fields, *Æneid.* L. 6.

> *——— Quæ gratia currûm*
> *Armorumque fuit vivis — ſequitur tellure repoſtos.*

And they have laid their Swords under their Head Who were carried to their Graves in State, and h their Atchievements and other Enſigns of Honour a fixed to their Monuments for perpetuating their M mory. It has been the Cuſtom of all Ages to ado the Sepulchres of Heroes with their Swords and oth Trophies of War. See 1 *Macc.* xiii. 19.

There be the Princes of the North all of them, a the Zidonians] By the *Princes of the North*, may pr bably be underſtood the *Tyrians* and their Allies (Ch. xxvi. 16.) joined here with the *Sidonians* their ne Neighbours, as they are put together in this Prophec Ch. xxviii. as Sharers in the ſame Deſtruction. So by the *Princes of the North*, underſtand *Meſhech*, *T bal*, and other Nations, (ſee Ch. xxxviii. 6, 15. xxx 2.) whoſe Deſtruction is foretold in thoſe Chapters.

CHAP. XXXIII.

The Duty of a Prophet. An earneſt Exhortati to Repentance. Upon the News that Jeruſale *was deſtroyed, the Prophet foretels the utter D ſtruction of* Judea, *and reproves the Hypocri of thoſe* Jews *who were of the Captivity.*

Ver. 1. AGain the word of the Lord ca unto me, ſaying, 2 Son of ma ſpeak to the children of thy people, and ſa unto them, When I bring the ſword upon land, if the people of the land take a man their coaſts, and ſet him for their watchman:

If when he ſeeth the ſword come upon the land, he blow the trumpet, and warn the people; 4 Then whoſoever heareth the ſound of the trumpet, and taketh not warning; if the ſword come, and take him away, his blood ſhall be upon his own head. 5 He heard the ſound of the trumpet, and took not warning, his blood ſhall be upon him: but he that taketh warning, ſhall deliver his ſoul. 6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come and take *any* perſon from among them, he is taken away in his iniquity, but his blood will I require at the watchmans hand. 7 So thou, O ſon of man, I have ſet thee a watchman unto the houſe of Iſrael: therefore thou ſhalt hear the word at my mouth, and warn them from me. 8 When I ſay unto the wicked, O wicked *man*, thou ſhalt ſurely die; if thou doſt not ſpeak to warn the wicked from his way, that wicked *man* ſhall die in his iniquity, but his blood will I require at thine hand. 9 Nevertheleſs, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he ſhall die in his iniquity, but thou haſt delivered thy ſoul. 10 Therefore, O thou ſon of man, ſpeak unto the houſe of Iſrael, Thus ye ſpeak, ſaying, If our tranſgreſſions and our ſins *be* upon us, and we pine away in them, how ſhould we then live? 11 Say unto them, As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael? 12 Therefore, thou ſon of man, ſay unto the children of thy people, The righteouſneſs of the righteous ſhall not deliver him in the day of his tranſgreſſion: as for the wickedneſs of the wicked, he ſhall not fall thereby in the day that he turneth from his wickedneſs; neither ſhall the righteous be able to live for *his righteouſneſs* in the day that he ſinneth. 13 When I ſhall ſay to the righteous, that he ſhall ſurely live: if he truſt to his own righteouſneſs, and commit iniquity; all his righteouſneſs ſhall not be remembred, but for his iniquity that he hath committed he ſhall die for it. 14 Again, when I ſay unto the wicked, Thou ſhalt ſurely die: if he turn from his ſin, and do that which is lawful and right; 15 *If* the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquity; he ſhall ſurely live, he ſhall not die. 16 None of his ſins that he hath committed ſhall be mentioned unto him: he hath done that which is lawful and right; he ſhall ſurely live. 17 Yet the children of thy people ſay, the way of the Lord is not equal: but as for them, their way is not equal. 18 When the righteous turneth from his righteouſneſs, and committeth iniquity, he ſhall even die thereby. 19 But if the wicked turn from his wickedneſs, and do that which is lawful and right, he ſhall live thereby. 20 Yet ye ſay, The way of the Lord is not equal: O ye houſe of Iſrael, I will judge you every one after his ways. 21 And it came to paſs in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had eſcaped out of Jeruſalem, came unto me, ſaying, The city is ſmitten. 22 Now the hand of the Lord was upon me in the evening, afore he that was eſcaped came; and had opened my mouth until he came to me in the morning, and my mouth was opened, and I was no more dumb. 23 Then the word of the Lord came unto me, ſaying, 24 Son of man, they that inhabit thoſe waſtes of the land of Iſrael, ſpeak, ſaying, Abraham was one, and he inherited the land: but we *are* many, the land is given us for inheritance. 25 Wherefore ſay unto them, Thus ſaith the Lord God, Ye eat with the blood, and lift up your eyes toward your idols, and ſhed blood; and ſhall ye poſſeſs the land? 26 Ye ſtand upon your ſword, ye work abomination, and ye defile every one his neighbours wife; and ſhall ye poſſeſs the land? 27 Say thou thus unto them, Thus ſaith the Lord God. *As* I live, ſurely they that are in the waſtes ſhall fall by the ſword, and him that is in the open field will I give to the beaſts to be devoured; and they that *be* in the forts, and in the caves, ſhall die of the peſtilence. 28 For I will lay the land moſt deſolate, and the pomp of her ſtrength ſhall ceaſe: and the mountains of Iſrael ſhall be deſolate, that none ſhall paſs through. 29 Then ſhall they know that I *am* the Lord, when I have laid the land moſt deſolate, becauſe of all their abominations which they have committed. 30 Alſo thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls, and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the Lord. 31 And they come unto thee as the people cometh, and they ſit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they ſhew much love, *but* their heart goeth after their covetouſneſs. 32 And lo, thou *art* unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words but they do them not. 33 And when this cometh to paſs (lo it will come) then ſhall they know that a prophet hath been among them.

If our Tranſgreſſions be upon us, and we pine away in them, how ſhall we then live?] Thou haſt threatned that we ſhall *pine away in our Sins*, Ch. xxiv. 23. How then can the Promiſes of Life belong to us? The Words of Perſons deſpairing of God's Mercy, and from hence taking Encouragement to go on in their Sins. See a like Inſtance, *Jer.* ii. 25.

And had opened my Mouth until he came to me in the Morning, &c.] God has given me Commiſſion to ſpeak in his Name unto the People, which I had not done before near the Space of three Years. Compare Ch. xxiv. 1. And the Deſtruction of the City, which I had ſo often foretold, being now brought to paſs, (which at that Time you would not believe; ſee Ch. xi. 3. xii. 22.) gave an indiſputable Authority and Credit to my Words.

Abraham was one, and he inherited the Land] If *Abraham* being but a ſingle Perſon, with his Family, had the whole Country of *Judea* given to him, ſee *Gen.* xiii. 15. there is much greater Reaſon to conclude that God will preſerve the Poſſeſſion of it to us, who are a numerous Part of *Abraham*'s Poſterity. Theſe Men ſpake after the vain Manner of the *Jews*, who fondly preſume that they have a Right to all the Promiſes made to *Abraham:* See *Matt.* iii. 8. *John* viii. 33. *Rom.* ix. 7. The Title of *One* is elſewhere given to *A-*

braham, as being ſingled out from the reſt of his Family, to be the Original or Head of the *Jewiſh* Nation: See *Iſa.* li. 2. *Mal.* ii. 15. *Heb.* xi. 12.

Ye eat with the Blood] Which was forbidden ſeveral Times in the Law, as being a Rite the Heathens uſed in the Sacrifices they offered to their Idols (whoſe Worſhip is reproved in the very next Words) as Dr. *Spencer* proves, *Lib.* ii. *de Leg. Hebraic. C.* 11. who brings many Arguments to ſhew that the *Hebrew* Phraſe *Nal Hadam*, ſhould be tranſlated *near the Blood*; in Alluſion to the idolatrous Rite of pouring the Blood of the ſlain Beaſt into a Veſſel or Pit, and the eating Part of the Sacrifice juſt by it.

Ye ſtand upon your Sword] You make your *Strength the Law of Juſtice*, according to *Wiſd.* ii. 11. Dr. *Spencer*, in the fore-cited Place, thinks, that the Expreſſion alludes to a Cuſtom of the Heathens, who put the Blood of their Sacrifices into a Veſſel or Pit, in order to call up and conſult Evil Spirits, and then ſtood with their Swords drawn to keep the *Demons* off from doing them any Harm.

For with their Mouth they ſhew how much they love] *They make Loves*, or *Jeſts*, as our Margin reads out of the *Hebrew*; which ſome Interpreters underſtand, as if they ridiculed the Prophet's Words, or turned them into Burleſque; ſo the *vulgar Latin* renders it, *In canticum oris ſui vertunt.* But by comparing this with the following Verſe, where the ſame Word *Negabim* is ſpoken of a Song or Muſical Tune, we may rather underſtand the Phraſe to this Senſe, that they were delighted with the Prophet's harmonious Voice, or taking Eloquence, but would not make the proper Uſe of what he ſaid for the correcting their evil Manners.

CHAP. XXXIV.

God reproves the Conduct of the Jewiſh *Governors; and promiſes a general Reſtoration of his People, and their happy Condition under the Government of the* Meſſiah *their King.*

Ver. 1. AND the word of the Lord came
unto me, ſaying, 2 Son of man,
propheſy againſt the ſhepherds of Iſrael, propheſy
and ſay unto them, Thus ſaith the Lord
God unto the ſhepherds, Wo *be* to the ſhepherds
of Iſrael that do feed themſelves: ſhould
not the ſhepherds feed the flocks? 3 Ye eat the
fat, and ye clothe you with the wool, ye kill
them that are fed: *but* ye feed not the flock.
4 The diſeaſed have ye not ſtrengthened, neither
have ye healed *that which was* ſick, neither
have ye bound up *that which was* broken, neither
have ye brought again *that which was*
driven away, neither have ye ſought *that which*
was loſt; but with force and with cruelty have
ye ruled them. 5 And they were ſcattered because
there is no ſhepherd: and they became
meat to all the beaſts of the field, when they
were ſcattered. 6 My ſheep wandred through
all the mountains, and upon every high hill:
yea, my flock was ſcattered upon all the face of
the earth, and none did ſearch or ſeek *after*
them. 7 Therefore, ye ſhepherds, hear the
word of the Lord; 8 *As* I live, ſaith the Lord
God, ſurely becauſe my flock became a prey,
and my flock became meat to every beaſt of the
field, becauſe *there was* no ſhepherd, neither
did my ſhepherds ſearch for my flock, but the
ſhepherds fed themſelves, and fed not my flock:
9 Therefore, O ye ſhepherds, hear the word of
the Lord; 10 Thus ſaith the Lord God, Behold,
I *am* againſt the ſhepherds, and I will require
my flock at their hand, and cauſe them
to ceaſe from feeding the flock, neither ſhall th
ſhepherds feed themſelves any more; for I wi
deliver my flock from their mouth, that the
may not be meat for them. 11 For thus ſait
the Lord God, Behold, I, *even* I will bo
ſearch my ſheep, and ſeek them out. 12 As
ſhepherd ſeeketh out his flock in the day th
he is among his ſheep *that are* ſcattered; ſo wi
I ſeek out my ſheep, and will deliver them ou
of all places, where they have been ſcattered i
the cloudy and dark day. 13 And I will brin
them out from the people, and gather the
from the countries, and will bring them to the
own land, and feed them upon the mountains
Iſrael by the rivers, and in all the inhabite
places of the country. 14 I will feed them in
good paſture, and upon the high mountains
Iſrael ſhall their fold be: there ſhall they lie
a good fold, and *in* a fat paſture ſhall they fe
upon the mountains of Iſrael. 15 I will fe
my flock, and I will cauſe them to lie dow
ſaith the Lord God. 16 I will ſeek *that whi*
was loſt, and bring again *that which was* drive
away, and will bind up *that which was* broke
and will ſtrengthen *that which was* ſick: bu
will deſtroy the fat and the ſtrong, I will fe
them with judgment. 17 And *as for* tho
O my flock, thus ſaith the Lord God, B
hold, I judge between cattel and cattel, betwe
the rams and the he-goats. 18 *Seemeth it*
ſmall thing unto you, to have eaten up the go
paſture, but ye muſt tread down with your fe
the reſidue of your paſtures? and to have drun
of the deep waters, but ye muſt foul the reſid
with your feet? 19 And *as for* my flock, th
eat that which ye have troden with your fee
and they drink that which ye have fouled wi
your feet. 20 Therefore thus ſaith the Lo
God unto them, Behold, I, *even* I will jud
between the fat cattel, and between the lean ca
tel. 21 Becauſe ye have thruſt with ſide an
with ſhoulder, and puſht all the diſeaſed wi
your horns, till ye have ſcattered them abroad
22 Therefore will I ſave my flock, and th
ſhall no more be a prey, and I will judge b
tween cattel and cattel. 23 And I will ſet u
one ſhepherd over them, and he ſhall feed then
even my ſervant David; he ſhall feed them, an
he ſhall be their ſhepherd. 24 And I the Lo
will be their God, and my ſervant David
prince among them, I the Lord have ſpoken
25 And I will make with them a covenant
peace, and will cauſe the evil beaſts to ceaſe o
of the land: and they ſhall dwell ſafely in t
wilderneſs, and ſleep in the woods. 26 And
will make them and the places round about m
hill, a bleſſing; and I will cauſe the ſhower
come down in his ſeaſon: there ſhall be ſhowe
of bleſſing. 27 And the tree of the field ſha
yield her fruit, and the earth ſhall yield her i
creaſe, and they ſhall be ſafe in their land, an
ſhall know that I *am* the Lord, when I ha
broken the bands of their yoke, and delivere
them out of the hand of thoſe that ſerved the
ſelves of them. 28 And they ſhall no more
a prey to the heathen, neither ſhall the bea
of the land devour them: but they ſhall dw
ſafely, and none ſhall make *them* afraid.
And I will raiſe up for them a plant of renow
and they ſhall be no more conſumed with hu

ger in the land, neither bear the ſhame of the heathen any more. 30 Thus ſhall they know that I the Lord their God *am* with them, and *that* they, *even* the houſe of Iſrael, *are* my people, ſaith the Lord God. 31 And ye my flock the flock of my paſture, *are* men, *and* I *am* your God, ſaith the Lord God.

Wo to the Shepherds of Iſrael that feed themſelves] The Word *Shepherd*, in the prophetical Writings, comprehends both Civil and Eccleſiaſtical Governors. Wo to ſuch that regard their own Profit and Advantage, not the Good of the People committed to their Charge. *Plato*, in his firſt Book of *Commonwealth*, deſcribing the Office of a Magiſtrate, ſaith, 'He 'ſhould look upon himſelf as ſuſtaining the Office of a 'Shepherd, that makes it his Buſineſs to take Care of 'his Flock; not as if *he were going to a Feaſt* to fill 'himſelf and ſatiate his Appetite, or to a Market to 'make what Gain he can to himſelf.'

I will ſeek that which was loſt, &c.] The *Meſſias*, whom I will ſet over them, ſhall faithfully diſcharge all the Offices of a Shepherd toward them, which their former Paſtors neglected, Ver. 4. Compare *Iſa.* xl. 11. lxi. 1. *Matt.* xv. 24. xviii. 11. *John* x. 11.

And I will ſet up one Shepherd over them, — even my Servant David] The *Meſſias* is often deſcribed under the Character of a Shepherd, both in the *Old* and *New Teſtament*. And the Title may be applied to him with reſpect to his Office of King, as well as of that of Prieſt and Prophet. He is elſewhere ſtiled by the Name of *David*, as being the Perſon in whom all the Promiſes made to *David* were fulfilled. See *Iſa.* lv. 3, 4. *Jer.* xxx. 9. *Hoſ.* iii. 5. The Expreſſion may likewiſe allude to *David*'s firſt Employment, which was that of a Shepherd.

And will cauſe the evil Beaſts to ceaſe out of the Land] This may be meant of Freedom from Perſecution by Infidels and Strangers. Compare Ver. 28. Such Security is elſewhere expreſſed by *making a Covenant for them with the Beaſts of the Field*: See *Hoſ.* ii. 18. *Job* v. 23. *Iſa.* xxxv. 9. *Lev.* xxvi. 6. The Words will likewiſe bear a literal Interpretation, importing, that as God had threatned that after the Deſolation of the Land, wild Beaſts ſhould over-run it, and devour the few Inhabitants that were left, (ſee Ch. v. 17.) ſo upon repeopling of the Country, thoſe Ravagers ſhould forſake it,

And ye, my Flock, the Flock of my Paſture are Men] Theſe Words at the Concluſion of the Chapter, explain the Metaphor which runs through the Whole: That what was ſaid of a Flock and its Shepherds, is to be underſtood of Men and their Governors; and eſpecially of God's People, whom he takes Care of as a Shepherd does of his Flock.

CHAP. XXXV.

The Prophet renews his former Denunciations of Judgments againſt the Edomites, *as a juſt Puniſhment for their inſulting over the Calamities of the* Jews.

Ver. 1. MOreover, the word of the Lord came unto me, ſaying, 2 Son of man, ſet thy face againſt mount Seir, and propheſy againſt it, 3 And ſay unto it, Thus ſaith the Lord God, Behold, O mount Seir, I *am* againſt thee, and I will ſtretch out mine hand againſt thee, and I will make thee moſt deſolate. 4 I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I *am* the Lord. 5 Becauſe thou haſt had a perpetual hatred, and haſt ſhed *the blood of* the children of Iſrael by the force of the ſword, in the time of their calamity, in the time *that their* iniquity *had* an end: 6 Therefore, *as* I live, ſaith the Lord God, I will prepare thee unto blood, and blood ſhall purſue thee: ſith thou haſt not hated blood, even blood ſhall purſue thee. 7 Thus will I make mount Seir moſt deſolate, and cut off from it him that paſſeth out, and him that returneth. 8 And I will fill his mountains with his ſlain *men*: in thy hills, and in thy valleys, and in all thy rivers ſhall they fall that are ſlain with the ſword. 9 I will make thee perpetual deſolations, and thy cities ſhall not return, and ye ſhall know that I *am* the Lord. 10 Becauſe thou haſt ſaid, Theſe two nations, and theſe two countries ſhall be mine, and we will poſſeſs it, whereas the Lord was there: 11 Therefore, *as* I live, ſaith the Lord God, I will even do according to thine anger, and according to thine envy which thou haſt uſed out of thy hatred againſt them: and I will make myſelf known amongſt them, when I have judged thee. 12 And thou ſhalt know that I *am* the Lord, *and that* I have heard all thy blaſphemies which thou haſt ſpoken againſt the mountains of Iſrael, ſaying, They are laid deſolate, they are given us to conſume, 13 Thus with your mouth have ye boaſted againſt me, and have multiplied your words againſt me: I have heard *them*. 14 Thus ſaith the Lord God, When the whole earth rejoiceth, I will make thee deſolate. 15 As thou didſt rejoice at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I do unto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea, *even* all of it, and they ſhall know that I *am* the Lord.

And I will make thee perpetual Deſolations, &c.] See Ch. xxv. 13. *Jer.* xlix. 17, 18. *Mal.* i. 3. Dr. *Prideaux* informs us, that the *Nabatheans* having driven the *Edomites* out of their antient Habitations, in the Time of the *Babyloniſh* Captivity, they ſetled themſelves in the Southern Parts of *Judea*, where they were afterward conquered by *Hyrcanus*, and obliged to embrace the *Jewiſh* Religion, and ſo it became at length incorporated with that Nation.

When the whole Earth rejoiceth, I will make thee deſolate] When I ſhall reſtore other Countries, conquered by the Kings of *Babylon*, to their Poſterity, thou ſhalt ſtill lie waſte and deſolate. The *Edomites* never recovered their Country, after the *Nabatheans* had expelled them out of it. See Dr. *Prideaux*, Part II. P. 299.

CHAP. XXXVI.

A Prediction of the general Reſtoration both of Iſrael *and* Judah.

Ver. 1. ALSO thou ſon of man, propheſy unto the mountains of Iſrael, and ſay, Ye mountains of Iſrael, hear the word of the Lord. 2 Thus ſaith the Lord God, Becauſe the enemy had ſaid againſt you, Aha, even the antient high places are ours in poſſeſſion: 3 Therefore propheſy and ſay, Thus ſaith the Lord God, Becauſe they have made *you* deſolate, and ſwallowed you up on every ſide, that ye might be a poſſeſſion unto the reſidue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people: 4 Therefore ye mountains of Iſrael, hear the word of the Lord God, Thus ſaith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the deſolate waſtes, and to the cities *that are* forſaken, which became a prey and deriſion to the reſidue of the heathen that *are* round about: 5 Therefore thus ſaith the Lord God, Surely in the fire of my jealouſy have I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which have appointed my land into their poſſeſſion, with the joy of all *their* heart, with deſpiteful minds to caſt it out for a prey. 6 Propheſy therefore concerning the land of Iſrael, and ſay unto the mountains and to the hills, to the rivers and to the valleys, Thus ſaith the Lord God, Behold, I have ſpoken in my jealouſy and in my fury, becauſe ye have borne the ſhame of the heathen. 7 Therefore thus ſaith the Lord God, I have lifted up mine hand, Surely the heathen that *are* about you, they ſhall bear their ſhame. 8 But ye, O mountains of Iſrael, ye ſhall ſhoot forth your branches, and yield your fruit to my people of Iſrael, for they are at hand to come. 9 For behold, I *am* for you, and I will turn unto you, and ye ſhall be tilled and ſown. 10 And I will multiply men upon you, all the houſe of Iſrael, *even* all of it, and the cities ſhall be inhabited, and the waſtes ſhall be builded. 11 And I will multiply upon you man and beaſt, and they ſhall increaſe and bring fruit, and I will ſettle you after your old eſtates, and will do better *unto you* than at your beginnings, and ye ſhall know that I *am* the Lord. 12 Yea, I will cauſe men to walk upon you, *even* my people Iſrael, and they ſhall poſſeſs thee, and thou ſhalt be their inheritance, and thou ſhalt no more henceforth bereave them *of men*. 13 Thus ſaith the Lord God, Becauſe they ſay unto you, Thou *land* devoureſt up men, and haſt bereaved thy nations; 14 Therefore thou ſhalt devour men no more, neither bereave thy nations any more, ſaith the Lord God. 15 Neither will I cauſe *men* to hear in thee the ſhame of the heathen any more, neither ſhalt thou bear the reproach of the people any more, neither ſhalt thou cauſe thy nations to fall any more, ſaith the Lord God. 16 Moreover, the word of the Lord came unto me, ſaying, 17 Son of man, when the houſe of Iſrael dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanneſs of a removed woman. 18 Wherefore I poured my fury upon them for the blood that they had ſhed upon the land, and for their idols *wherewith* they had polluted it. 19 And I ſcattered them among the heathen, and they were diſperſed through the countries: according to their way, and according to their doings I judged them. 20 And when they entred unto the heathen whither they went, they profaned my holy name, when they ſaid to them, Theſe *are* the people of the Lord, and are gone forth out of his land. 21 But I had pity for mine holy name, which the houſe of Iſrael had profaned among the heathen whither they went. 22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, I do not *this* for your ſakes, O houſe of Iſrael, but for mine holy names ſake, which ye have profaned among the heathen, whither ye went. 23 And I will ſanctify my great name, *which was* profaned among the heathen, which ye have profaned in the midſt of them, and the heathen ſhall know that I *am* the Lord, ſaith the Lord God, when I ſhall be ſanctified in you, before their eyes. 24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 25 Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols will I cleanſe you. 26 A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. 27 And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them*. 28 And ye ſhall dwell in the land that I gave to your fathers, and ye ſhall be my people, and I will be your God. 29 I will alſo ſave you from all your uncleanneſſes, and I will call for the corn, and will increaſe it, and lay no famine upon you. 30 And I will multiply the fruit of the tree, and the increaſe of the field, that ye ſhall receive no more reproach of famine among the heathen. 31 Then ſhall ye remember your own evil ways, and your doings that *were* not good, and ſhall loath yourſelves in your own ſight, for your iniquities, and for your abominations. 32 Not fo your ſakes do I *this*, ſaith the Lord God, be i known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael. 33 Thu ſaith the Lord God, In the day that I ſhall hav cleanſed you from all your iniquities, I will alſ cauſe *you* to dwell in the cities, and the waſtes ſhal be builded. 34 And the deſolate land ſhall b tilled, whereas it lay deſolate in the ſight of al that paſſed by. 35 And they ſhall ſay, Thi land *that was* deſolate is become like the garde of Eden; and the waſte, and deſolate, an ruined cities *are become* fenced, *and* are inhabited. 36 Then the heathen that are left roun about you, ſhall know that I the Lord build th ruined places, *and* plant *that that was* deſolate I the Lord have ſpoken *it*, and I will do *i* 37 Thus ſaith the Lord God, I will yet *for* thi be inquired of by the houſe of Iſrael, to do *i* for them, I will increaſe them with men like flock. 38 As the holy flock, as the flock o Jeruſalem in her ſolemn feaſts; ſo ſhall the waſt cities be filled with flocks of men, and the ſhall know that I *am* the Lord.

Becauſe the Enemy hath ſaid againſt you, even th antient high Places are ours in Poſſeſſion] The *Idumæans* have made their Boaſts (ſee Ver. 5. and Ch xxxv. 10.) that they ſhould become Maſters of th mountainous Parts of *Judea*, where the antient Fortreſſes were placed which commanded all the reſt of th Country. To the ſame Senſe we are to underſtan the Expreſſion of *Treading upon the high Places of th Earth*, Deut. xxxii. 13. *i. e.* taking Poſſeſſion of th Fortreſſes or Paſſes which command the reſt of th Country.

And ye are taken up in the Lips of Talkers, and ar the Infamy of the Heathen] Your Calamities hav made you become a Proverb, a By-word and a Reproach among the Heathen round about you, according to the Threatnings of the Prophets denounced againſt you. See *Deut.* xxviii. 37. 1 *Kings* ix. 7, 8. *Je* xviii. 16. *Lam.* ii. 15. *Dan.* ix. 16. *Pſ.* lxxix. 4.

Yield your Fruit to my People of Iſrael, for they are a hand to come] This may have an immediate Aſpec upon the *Jews* Return from *Babylon*, when they wer reſtored to the Poſſeſſion of their own Country. I we ſuppoſe the Words to relate to the general Reſtoration of the Nation, the longeſt Diſtance of Tim

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the Things of this World can extend to, is but Moment in reſpect of Eternity. Compare *Heb.* x. *Phil.* iv. 5.

Land devoureſt up Men, and haſt bereaved thy] The neighbouring People raiſed this ill Character upon the Land of *Judea*, becauſe of the ſevere Judgments of the Sword, Famine, and Peſtilence, which had deſtroyed the greateſt Part of the Inhabitants. The Expreſſion alludes to that evil Report which the Spies brought upon it, *Numb.* xiii. 32. that it was *a Land that did eat up its Inhabitants*; as if the Air had been unwholſome, or the Country always afflicted by ſome Judgment from Heaven.

And when they entred unto the Heathen — they profaned my holy Name, when they ſaid unto them, &c.] Or, *When it was ſaid unto them:* Verbs of the Third Perſon being often taken imperſonally. By their evil Practices they brought a Scandal upon my Name, and gave Occaſion to the Heathen to ſay, See what profligate Wretches theſe are, who call themſelves by the Name of God's People, whom he hath juſtly expelled out of their Country which he had given them. The *Chaldee Paraphraſt* underſtands the Words in this Senſe: 'If theſe are God's People, why does he ſuffer them to be turned out of the Land which he made the Place of his own eſpecial Reſidence? Why does he not continue to protect them?' But the former Senſe agrees better with the Scope of the Text, and with St. *Paul*'s Application of it to the Jews of his own Time, *Rom.* ii. 24. and with what follows, Ver. 31.

And I will ſprinkle clean Water upon you, and ye ſhall be clean] The Expreſſion alludes to thoſe Legal Purifications which were made by ſprinkling Water upon the unclean Perſon: See *Numb.* viii. 7. xix. 13. and denotes the Sacrament of Baptiſm, by which true Believers are cleanſed from their former Sins, and inwardly ſanctified: See *Acts* ii. 38. xxii. 16. *Tit.* iii. 5. and compare *Jer.* xxxiii. 8. St. *Paul* may probably allude to this Text, when he exhorts the *Hebrew* Converts *to draw nigh to God, having their Hearts ſprinkled from an evil Conſcience, and their Bodies waſhed with pure Water*, Heb. x. 22.

I will yet for this be enquired of by the Houſe of Iſrael, to do it for them] God in his Anger tells the Jews, that he *will not be enquired of by them*; Ch. xiv. xx. 3, 31. intimating, that during their Continuance in Idolatry and other Wickedneſs, they ought not to addreſs themſelves to him, nor expect any favourable Anſwer to their Requeſts: But now, upon their Repentance and Reconciliation, he tells them, that he *will be enquired of by them*; i. e. he will diſpoſe their Hearts to apply themſelves to him by Prayer, and will anſwer the Petitions they make to him for the fulfilling theſe his Promiſes: See *Pſ.* x. 17. and compare *Jer.* xxix. 13.

As the holy Flock, as the Flock of Jeruſalem in her ſolemn Feaſts] The Sheep and Lambs, deſigned for the Sacrifices which were offered at the three ſolemn Feaſts, were both very numerous, and likewiſe of the beſt in their Kind. The Epithet of *Holy*, and *moſt Holy*, is often applied to the Sacrifices in the *Levitical Law*, as being wholly dedicated to God, and ſet apart for his Worſhip. See *Levit.* vi. 25, 29. *Numb.* xviii. 9.

CHAP. XXXVII.

Under the Figure of the Reſurrection of dry Bones, is foretold the general Reſtoration of the Jews *from their ſeveral Diſperſions; and by the joining of two Sticks, the uniting of* Iſrael *and* Judah *into one Kingdom.*

Ver. 1. THE hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and ſet me down in the midſt of the valley which *was* full of bones, 2 And cauſed me to paſs by them round about, and behold, *there were* very many in the open valley, and lo, *they were* very dry. 3 And he ſaid unto me, Son of man, can theſe bones live? and I anſwered O Lord God, thou knoweſt. 4 Again he ſaid unto me, Propheſy upon theſe bones, and ſay unto them, O ye dry bones, hear the word of the Lord. 5 Thus ſaith the Lord God unto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhall live. 6 And I will lay ſinews upon you, and will bring up fleſh upon you, and cover you with ſkin, and put breath in you; and ye ſhall live, and ye ſhall know that I *am* the Lord. 7 So I propheſied as I was commanded: and as I propheſied there was a noiſe, and behold a ſhaking, and the bones came together bone to his bone. 8 And when I beheld, lo, the ſinews and the fleſh came up upon them, and the ſkin covered them above; but *there was* no breath in them. 9 Then ſaid he unto me, Propheſy unto the wind, propheſy, ſon of man, and ſay to the wind, Thus ſaith the Lord God, Come from the four winds, O breath, and breathe upon theſe ſlain, that they may live. 10 So I propheſied as he commanded me, and the breath came into them, and they lived and ſtood up upon their feet, an exceeding great army. 11 Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael: behold, they ſay, Our bones are dried, and our hope is loſt, we are cut off for our parts. 12 Therefore propheſy and ſay unto them, Thus ſaith the Lord God, Behold, O my people, I will open your graves, and cauſe you to come up out of your graves, and bring you into the land of Iſrael. 13 And ye ſhall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves, 14 And ſhall put my Spirit in you, and ye ſhall live, and I ſhall place you in your own land: then ſhall ye know that I the Lord have ſpoken *it*, and performed *it*, ſaith the Lord. 15 The word of the Lord came again unto me, ſaying, 16 Moreover, thou ſon of man, take thee one ſtick, and write upon it, For Judah, and for the children of Iſrael his companions: then take another ſtick, and write upon it, For Joſeph the ſtick of Ephraim, and *for* all the houſe of Iſrael his companions. 17 And join them one to another into one ſtick, and they ſhall become one in thine hand. 18 And when the children of thy people ſhall ſpeak unto thee, ſaying, Wilt thou not ſhew us what thou *meaneſt* by theſe? 19 Say unto them, Thus ſaith the Lord God, Behold, I will take the ſtick of Joſeph which *is* in the hand of Ephraim, and the tribes of Iſrael his fellows, and will put them with him, *even* with the ſtick of Judah, and make them one ſtick, and they ſhall be one in mine hand. 20 And the ſticks whereon thou writeſt, ſhall be in thine hand before their eyes. 21 And ſay unto them, Thus ſaith the Lord God, Behold, I will take the children of Iſrael from among the heathen whither they be gone, and will gather them on every ſide, and bring them into their own land. 22 And I will make them one nation in the land upon the mountains of Iſrael, and one king ſhall be king to them all: and they ſhall be no more two nations, neither ſhall they be divided into two kingdoms any more at all: 23 Neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling-places, wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God. 24 And David my ſervant *ſhall be* king over them; and they all ſhall have one ſhepherd: they ſhall alſo walk in my judgments, and obſerve my ſtatutes, and do them. 25 And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt, and they ſhall dwell therein, *even* they and their children, and their childrens children for ever, and my ſervant David *ſhall be* their prince for ever. 26 Moreover, I will make a covenant of peace with them, it ſhall be an everlaſting covenant with them, and I will place them, and multiply them, and will ſet my ſanctuary in the midſt of them for evermore. 27 My tabernacle alſo ſhall be with them: yea, I will be their God, and they ſhall be my people. 28 And the heathen ſhall know that I the Lord do ſanctify Iſrael, when my ſanctuary ſhall be in the midſt of them for evermore.

O ye dry Bones, hear ye the Word of the Lord] A prophetical and lively Repreſentation of that Voice of the Son of God, which *all that are in their Graves ſhall hear* at the laſt Day, *and ſhall come forth out of them*, John v. 28, 29.

And as I propheſied there was a Noiſe, and behold a Shaking] Such a Noiſe, or Commotion, as we may ſuppoſe the Bones of a human Body would make upon their meeting together again, after having been ſevered one from another.

Propheſy unto the Wind] Or rather, *To the Breath*, meaning that vital Principle which unites Soul and Body together, and is mentioned as diſtinct from the four Winds, in the following Words.

Come from the four Winds, O Breath] The Words figuratively repreſent the Reſtoration of the *Jewiſh* Nation, from the ſeveral Countries whither they were diſperſed over the World, expreſſed by their being *ſcattered toward all Winds*, Ch. v. 10. xxvii. 12, 13.

I will open your Graves, and cauſe you to come out of your Graves] I will reunite you into one Body or Nation, who now lie ſcattered and diſperſed as the Bones in a Charnel Houſe; compare Ver. 21. In their State of Diſperſion and Captivity they are called *the dead Iſraelites* in *Baruch*, Ch. iii. 4. And their Reſtoration is deſcribed as a *Reſurrection* by *Iſaiah*, Ch. xxvi. 19. at which Time *their Bones* are ſaid to *flouriſh*, or to be reſtored to their former Strength and Vigour in the ſame Prophet, Ch. lxvi. 14. In like manner St. *Paul* expreſſes the Converſion, and the general Reſtoration which ſhall accompany it, by *Life from the Dead*, Rom. xi. 15.

And ſhall put my Spirit in you, and ye ſhall live] That Principle of Life expreſſed by *Breath* or Spirit, Ver. 9. not excluding that new Spirit of Grace, which God will at that Time plentifully beſtow upon them. See Ch. xi. 19. xxxvi. 26, 27. The Principle of Grace is often ſpoken of as a higher Principle of Life, and the Earneſt of our heavenly Happineſs. See *Rom.* viii. 11. 1 *Cor.* vi. 17. xv. 45.

Take thee one Stick] That is, one Rod; the Expreſſion alludes to *Numb.* xvii. 2. where *Moſes* is commanded to take twelve Rods, one for each Tribe, and to write the Name of the Tribe upon the Rod.

For Joſeph the Stick of Ephraim, and for all the Houſe of Iſrael his Companions] Upon *Reuben*'s forfeiting his Birthright, that Privilege was conferred upon the Sons of *Joſeph*, of whom *Ephraim* had the Precedence. See 1 *Chron.* v. 1. *Gen.* xlviii. 20. which made him the Head of Ten Tribes: *Samaria*, the Seat of that Kingdom, being likewiſe ſeated in the Tribe of *Ephraim*: Upon theſe Accounts the Name of *Ephraim* ſignifies in the Prophets the whole Kingdom of *Iſrael*, as diſtinct from that of *Judah*; and particularly in the Prophet *Hoſea*, Ch. v. 3, 5, &c. Jer. xxxi. 6, 18.

And join them one to another into one Stick] A Rod or Scepter is an Emblem of Power; ſee *Pſ.* cx. 2. So the joining theſe two Rods or Sticks together, denotes the uniting of the two Kingdoms under one Prince or Governor; ſee Ver. 22.

And one King ſhall be King to them all] The *Meſſias*, who is that one Shepherd and Prince that ſhall rule over them all, as one Nation: See Ch. xxxiv. 23, 24. compared with *Luke* i. 32, 33. The *Meſſias* is deſcribed as the King of the *Jews*, in moſt of the Prophecies of the *Old Teſtament*, beginning with that of *Gen.* xlix. 10. concerning *Shiloh*. From *David*'s Time he is commonly ſpoken of as the Perſon in whom the Promiſes relating to the Perpetuity of *David*'s Kingdom were to be accompliſhed. This was a Truth unanimouſly owned by the *Jews*; ſee *John* i. 49. to which our Saviour bore Teſtimony before *Pontius Pilate*, when the Queſtion being put to him, *Art thou a King?* he made Anſwer, *Thou ſayeſt* (the Truth) *for I am a King*. Thus thoſe Words ſhould be tranſlated: For St. *Paul*, alluding to them, calls them a *good Confeſſion*, 1 Tim. vi. 13. The ſame Truth *Pontius Pilate* himſelf aſſerted in that Inſcription which he providentially ordered to be written upon the Croſs. See *John* xix. 19—22. So that the chief Prieſts impiouſly renounced their own avowed Principles, when they told *Pilate*, That *they had no King but Cæſar*, ib. Ver. 15.

CHAP. XXXVIII.

A Propheſy of Iſrael'*s Victory over* Gog *and* Magog.

Ver. 1. AND the word of the Lord came unt me, ſaying, 2 Son of man, ſet thy face againſt Gog, the land of Magog, the chie prince of Meſhech and Tubal, and propheſy againſt him, 3 And ſay, Thus ſaith the Lord God, Behold, I *am* againſt thee, O Gog, th chief prince of Meſhech and Tubal. 4 And will turn thee back and put hooks into th chaws, and I will bring thee forth, and all thin army, horſes and horſmen, all of them clothe with all ſorts *of armour*, *even* a great compan with bucklers and ſhields, all of them handlin ſwords. 5 Perſia, Ethiopia, and Libya wit them; all of them with ſhield and helmet: Gomer, and all his bands, the houſe of Togar mah of the north-quarters, and all his bands *and* many people with thee. 7 Be thou pre pared, and prepare for thyſelf, thou and all th company that are aſſembled unto thee, and b thou a guard unto them. 8 After many day thou ſhalt be viſited: in the latter years tho ſhalt come into the land *that is* brought bac from the ſword, *and is* gathered out of man people againſt the mountains of Iſrael, whic have been always waſte: but it is brought fort out of the nations, and they ſhall dwell ſafely a of them. 9 Thou ſhalt aſcend and come like ſtorm, thou ſhalt be like a cloud to cover th land, thou and all thy bands, and many peopl with thee. 10 Thus ſaith the Lord God, I ſhall alſo come to paſs, *that* at the ſame tim ſhall things come into thy mind, and thou ſhal think an evil thought. 11 And thou ſhalt ſay I will go up to the land of unwalled villages, will go to them that are at reſt, that dwell ſafely all of them dwelling without walls, and havin neithe neither bars nor gates, 12 To take a ſpoil, and to take a prey, to turn thine hand upon the deſolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattel and goods, that dwell in the midſt of the land. 13 Sheba and Dedan, and the merchants of Tarſhiſh, with all the young lions thereof, ſhall ſay unto thee, Art thou come to take a ſpoil? haſt thou gathered thy company to take a prey? to carry away ſilver and gold, to take away cattel and goods, to take a great ſpoil? 14 Therefore, ſon of man, propheſy and ſay unto Gog, Thus ſaith the Lord God, In that day when my people of Iſrael dwelleth ſafely, ſhalt thou not know *it?* 15 And thou ſhalt come from thy place out of the north-parts, thou and many people with thee, all of them riding upon horſes, a great company and a mighty army. 16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land, it ſhall be in the latter days, and I will bring thee againſt my land, that the heathen may know me, when I ſhall be ſanctified in thee, O Gog, before their eyes. 17 Thus ſaith the Lord God, *Art* thou he of whom I have ſpoken in old time by my ſervants the prophets of Iſrael, which propheſied in thoſe days *many* years, that I would bring thee againſt them? 18 And it ſhall come to paſs at the ſame time, when Gog ſhall come againſt the land of Iſrael, ſaith the Lord God, *that* my fury ſhall come up in my face. 19 For in my jealouſy, and in the fire of my wrath have I ſpoken: ſurely in that day there ſhall be a great ſhaking in the land of Iſrael: 20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, ſhall ſhake at my preſence, and the mountains ſhall be thrown down, and the ſteep places ſhall fall, and every wall ſhall fall to the ground. 21 And I will call for a ſword againſt him throughout all my mountains, ſaith the Lord God: every mans ſword ſhall be againſt his brother. 22 And I will plead againſt him with peſtilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailſtones, fire and brimſtone. 23 Thus will I magnify myſelf, and ſanctify myſelf, and I will be known in the eyes of many nations, and they ſhall know that I *am* the Lord.

Set thy Face againſt Gog, the Land of Magog] Or, *of the Land of Magog. Magog* was the Son of *Japhet*, Gen. x. 2. from whence the *Scythians* are generally ſuppoſed to be derived. The *Mogul Tartars*, a People of the *Scythian* Race, are ſtill called ſo by the *Arabian* Writers, as Dr. *Hyde* informs us in his Epiſtle *De Menſuris Synenſibus*. By *Gog* and *Magog* may moſt probably here be meant the *Turks*, who were originally Natives of *Tartary*, called *Turcheſton* by the Eaſtern Writers; and whoſe Language is derived from that of the *Tartars*. The Land of *Canaan* hath been, for ſeveral Years, in the Hands of the *Turks*. Several Texts in *Ezekiel* foretel the *Jews* Settlement in that Country again; and ſome of the Expreſſions in this and the following Chapter intimate, that the People here called by the Name of *Gog*, and their Allies, will attempt to recover it again out of the Hands of the *Jews*, its rightful Owners: This may probably occaſion the War and Victory here ſpoken of. But this is what cannot poſitively be affirmed; only thus much one may venture to ſay, That ſince the whole Strength of *Europe* was unſucceſsful in their Attempts to recover that Land out of the Hands of the Infidels in the Holy War, it looks as if God had reſerved that Work to ſome farther Time of his own Appointment, when that Country ſhould be the Scene of ſome extraordinary Event of Providence. We may farther obſerve, That the *ſecond Woe*, mentioned *Rev*. ix. 12. xi. 14. is by many learned Men underſtood of the *Turkiſh* Empire; and in Conſequence of that Interpretation, the putting an End to that Tyranny will be an Introduction to ſome extraordinary Changes in the Chriſtian Part of the World.

The chief Prince of Meſhech and Tubal] The King or Head of all thoſe Northern Nations which lie upon the *Euxine* Sea: See Note on Ch. xxvii. 13. The *Turk* is called *the King of the North* in *Daniel*, Ch. xi. 40. as ſeveral Commentators interpret that Place. The LXX take the Word *Roſh*, commonly tranſlated *Chief*, for a proper Name; ſo they render the Sentence thus, *The Prince of Roſh, Meſhech, and Tubal. Roſh*, taken as a proper Name, ſignifies thoſe Inhabitants of *Scythia*, from whence the *Ruſſians* derive their Name and Original.

Gomer and all his Bands, the Houſe of Togarmah of the North Quarters] *Gomer* is joined with *Magog*, Gen. x. 2. and probably ſignifies *Galatia*, *Phrygia*, and *Bithynia*, which with *Cappadocia*, denoted by *Togarmah*, comprehends all the Northern Parts of *Aſia Minor*, which border upon the *Euxine* Sea: See the Meaning of *Togarmah* explained in the Note upon Ch. xxvii. 14.

After many Days thou ſhalt be viſited] This Judgment ſhall be inflicted by God upon thee, (compare *Iſa*. xxix. 6.) after a Succeſſion of many Generations: *In the latter Years*, or *Days*, as it follows here, and Ver. 16.) *i. e.* towards the End of the World; compare *Dan*. viii. 26. particularly the Expreſſion of *latter Days*, or Years, is uſed to denote the Times of the general Reſtoration of the *Jewiſh* Nation: See *Deut*. iv. 30. *Jer*. xxx. 24. *Hoſ*. iii. 5.

But it is brought forth out of the Nations, and they ſhall dwell ſafely all of them] Or, *And they have dwelt ſafely all of them*; the *Future Tenſe* being put for the *Præterperfect*. The Senſe is, that after the Return of the People of *Iſrael* into their own Country, and their having lived there for ſome Time in Peace and Safety, this Enemy will think to take Advantage of their Security, and fall upon them unexpectedly. Compare Ver. 11.

With all the young Lions thereof] The *Targum* underſtands it of their Kings, *i. e.* their chief Merchants, who are deſcribed as ſo many Princes, *Iſa*. xxiii. 8. and are called *Lions*, becauſe of the Injuſtice and Oppreſſion they too commonly practiſed in their Commerce: See Ch. xxviii. 16. But the LXX tranſlate the Word *Kephirim*, *Towns* or *Villages*; in which Senſe it is taken *Neh*. vi. 2. and in other Places.

Of whom I have ſpoken in old Time by my Servants the Prophets, who have propheſied in thoſe Days many Years] Or, *and Years*. The Prophet is ſpeaking here of ſome terrible Enemy to God's People, who ſhall be ſubdued by the immediate Hand of Heaven, which Victory ſhould make way for glorious Times of Peace and Proſperity. This Enemy is ſaid to be foretold *of old by the Prophets*; and is therefore probably deſcribed under the Names of ſuch Nations as were the chief Enemies to the *Jews*, in the particular Times of each Prophet. Such we may ſuppoſe the *Aſſyrians* to be, ſpoken of by *Iſaiah*, Ch. xiv. 24, 25. and by *Micah*, Ch. v. 5. The ſame Enemy may probably be intended under the Figure of *Tyre*; ſee Ch. xxviii. 24. Of *Egypt*; ſee Ch. xxix. 21. and compare *Iſa*. xi. 15. with *Zech*. x. 11. Of *Moab*; ſee *Iſa*. xxv. 10. Of *Edom*; ſee *Iſa*. xxxiv. 6. xliii. 1. *Joel* iii. 20. *Obad*. Ver. 18, 19. and under the Name of *Leviathan*, Iſa. xxvii. 1. To theſe Prophecies we may add thoſe Prophecies which ſpeak of ſome great and general Deſtruction

ſtruction of God's Enemies before the Day of Judgment, or Conſummation of all Things. Such are *Pſ.* cx. 5, 6. *Iſa.* xxvi. 20, 21. xxiv. 1, *&c.* lxvi. 16. *Jer.* xxx. 7, 10. *Joel* iii. 9, 14. *Obad.* Ver. 15, *&c.* *Zech.* xii. 1. xiv. 1, *&c.* *Zechariah* lived indeed after *Ezekiel*'s Time, but a great while before the fulfilling of this Propheſy. The Expreſſions here uſed, *of old Time*, and which *propheſied in thoſe Days* (and) *Years*, plainly imply, that there was to be a Succeſſion of many Ages between the publiſhing thoſe Prophecies and this Event foretold by them; and therefore ſeem to look beyond the Times of *Antiochus Epiphanes*, to which ſome Expoſitors apply this Place of *Ezekiel*.

CHAP. XXXIX.

The Argument of the foregoing Chapter continued.

Ver. 1. THerefore, thou ſon of man, propheſy againſt Gog, and ſay, Thus ſaith the Lord God, Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal. 2 And I will turn thee back, and leave but the ſixth part of thee, and will cauſe thee to come up from the north-parts, and will bring thee upon the mountains of Iſrael. 3 And I will ſmite thy bow out of thy left hand, and will cauſe thine arrows to fall out of thy right hand. 4 Thou ſhalt fall upon the mountains of Iſrael, thou and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every ſort, and *to* the beaſts of the field to be devoured. 5 Thou ſhalt fall upon the open field, for I have ſpoken *it*, ſaith the Lord God. 6 And I will ſend a fire on Magog, and among them that dwell careleſly in the iſles, and they ſhall know that I *am* the Lord. 7 So will I make my holy name known in the midſt of my people Iſrael, and I will not let *them* pollute my holy name any more; and the heathen ſhall know that I *am* the Lord, the holy One in Iſrael. 8 Behold, it is come, and it is done, ſaith the Lord God; this *is* the day whereof I have ſpoken. 9 And they that dwell in the cities of Iſrael ſhall go forth, and ſhall ſet on fire and burn the weapons, both the ſhields and the bucklers, the bows and the arrows, and the hand-ſtaves and the ſpears, and they ſhall burn them with fire ſeven years: 10 So that they ſhall take no wood out of the field, neither cut down *any* out of the foreſts: for they ſhall burn the weapons with fire, and they ſhall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them, ſaith the Lord God. 11 And it ſhall come to paſs in that day, *that* I will give unto Gog a place there of graves in Iſrael, the valley of the paſſengers on the eaſt of the ſea; and it ſhall ſtop the *noſes* of the paſſengers: and there ſhall they bury Gog, and all his multitude, and they ſhall call *it*, the valley of Hamon-gog. 12 And ſeven months ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land. 13 Yea, all the people of the land ſhall bury *them*, and it ſhall be to them a renown the day that I ſhall be glorified, ſaith the Lord God. 14 And they ſhall ſever out men of continual employment, paſſing through the land to bury with the paſſengers thoſe that remain upon the face of the earth to cleanſe it: after the end of ſeven months ſhall they ſearch. 15 And the paſſengers *that* paſs through the land, when *any* ſeeth a mans bone, then ſhall he ſet up a ſign
by it, till the buriers have buried it in the valle
of Hamon-gog. 16 And alſo the name of th
city *ſhall be* Hamonah: thus ſhall they cleanſ
the land. 17 And thou ſon of man, Thu
ſaith the Lord God, Speak unto every feathere
fowl, and to every beaſt of the field, Aſſembl
yourſelves, and come, gather yourſelves on ever
ſide to my ſacrifice that I do ſacrifice for you
even a great ſacrifice upon the mountains of Iſ
rael, that ye may eat fleſh, and drink blood
18 Ye ſhall eat the fleſh of the mighty, an
drink the blood of the princes of the earth, o
rams, of lambs, and of goats, of bullocks, a
of them fatlings of Baſhan. 19 And ye ſha
eat fat till ye be full, and drink blood till ye b
drunken, of my ſacrifice which I have ſacrifice
for you. 20 Thus ye ſhall be filled at my tab
with horſes and chariots, with mighty me
and with all men of war, ſaith the Lord Go
21 And I will ſet my glory among the heathe
and all the heathen ſhall ſee my judgment th
I have executed, and my hand that I have la
upon them. 22 So the houſe of Iſrael ſha
know that I *am* the Lord their God from th
day and forward. 23 And the heathen ſha
know that the houſe of Iſrael went into captivi
for their iniquity: becauſe they treſpaſſed again
me, therefore hid I my face from them, an
gave them into the hand of their enemies; ſ
fell they all by the ſword. 24 According t
their uncleanneſs, and according to their tran
greſſions have I done unto them, and hid m
face from them. 25 Therefore thus ſaith th
Lord God, Now will I bring again the captivi
of Jacob, and have mercy upon the whole hou
of Iſrael, and will be jealous for my holy name
26 After that they have borne their ſhame, an
all their treſpaſſes whereby they have treſpaſſe
againſt me, when they dwelt ſafely in their land
and none made *them* afraid. 27 When I ha
brought them again from the people, and g
thered them out of their enemies lands, and a
ſanctified in them in the ſight of many nations
28 Then ſhall they know that I *am* the Lor
their God, which cauſed them to be led in
captivity among the heathen: but I have g
thered them unto their own land, and have le
none of them any more there. 29 Neither wi
I hide my face any more from them: for I ha
poured out my Spirit upon the houſe of Iſrae
ſaith the Lord God.

And they that dwell in the Cities of Iſrael ſhall
forth, and ſhall ſet on Fire and burn the Weapons]
Token of an entire Conqueſt, and that ſuch a
ing Peace ſhall ſoon enſue, that there ſhould be
more need of warlike Preparations. Compare *Pſa*
xlvi. 9.

Seven Years] The Burning the Weapons of W
muſt be the Conſequent of a complete Victory:
that the *ſeven Years* here mentioned cannot be mea
as ſome would underſtand them, of the terrible Co
flicts which the *Jews* had with *Antiochus Epipha*
from 143d or 145th Year of the *Æra Seleucidar*
(according to the different Computation of the Beg
ning of that Perſecution; ſee 1 *Macc.* i. 20, 29.) to
151ſt Year of the ſame *Æra*, when *Nicanor* was ſ
ib. Ch. vii. 1, 43. Nor is that true which this Opini
ſuppoſes, *viz.* that *Nicanor*'s Death put an End to
Troubles of the *Jews*; for after that *there was*
Affliction in Iſrael, the like whereof had not been
the Time that a Prophet had not been ſeen among

as the ſame Writer informs us, 1 *Macc.* ix. 27. So that this Paſſage of *Ezekiel*'s Prophecy muſt neceſſarily be expounded of ſome other Event.

The Valley of the Paſſengers on the Eaſt Side of the Sea] That is, the Sea of *Genneſareth*, as the *Chaldee Paraphraſt* explains it. In the *Hebrew* Language all Lakes are called by the Name of *Seas*. The ſame is called the *Eaſtern Sea*, Ch. xlvii. 18. to diſtinguiſh it from the *Mediterranean*, called the *Great Sea Weſtward*, Joſh. xxiii. 1. The Valley near this Sea or Lake is called *the Valley of the Paſſengers*, becauſe it was a great Road by which the Merchants and Traders from *Syria* and other Eaſtern Countries, went into *Egypt*.

And they ſhall ſever out Men of continual Employment paſſing through the Land, to bury with the Paſſengers thoſe that remain upon the Face of the Earth] The latter Part of the Sentence may more clearly be tranſlated thus; *even Buriers with the Paſſengers*, [to bury] *thoſe that remain*, &c. For the Paſſengers or Searchers are diſtinguiſhed from thoſe whoſe Office it is to bury the Dead, in the following Verſe.

After the End of ſeven Months ſhall they ſearch] All the People ſhall be employed ſeven Months in burying the Dead, Ver. 13. and after they are ended, particular Perſons appointed for that Purpoſe ſhall make a clear Riddance.

Then he ſhall ſet up a Sign by it] A Stone, or ſome other Mark of Diſtinction, that Men may avoid paſſing over them.

And alſo the Name of the City ſhall be Hamonah] This is probably meant of a City that ſhould afterward be built near this Valley, and called *Hamonah*, ſignifying a *Multitude*, to perpetuate the Memory of ſuch a Tranſaction.

CHAP. XL.

A Deſcription of the two outward Courts with their Chambers, and the Porch of the Temple.

r. 1. IN the five and twentieth year of our
captivity, in the beginning of the year,
the tenth *day* of the month, in the fourteenth
ar after that the city was ſmitten, in the ſelf-
me day the hand of the Lord was upon me,
d brought me thither. 2 In the viſions of
od brought he me into the land of Iſrael, and
t me upon a very high mountain, by which
s as the frame of a city on the ſouth. 3 And
e brought me thither, and behold, *there was*
man, whoſe appearance *was* like the appear-
ce of braſs, with a line of flax in his hand,
d a meaſuring reed; and he ſtood in the gate.
And the man ſaid unto me, Son of man, be-
old with thine eyes, and hear with thine ears,
d ſet thine heart upon all that I ſhall ſhew
ee; for to the intent that I might ſhew *them*
to thee, *art* thou brought hither: declare all
at thou ſeeſt, to the houſe of Iſrael. 5 And
hold a wall on the outſide of the houſe round
out, and in the mans hand a meaſuring-reed
f ſix cubits *long*, by the cubit, and an hand-
eadth: ſo he meaſured the breadth of the
ilding, one reed, and the height one reed. 6
en came he unto the gate which looked to-
rd the eaſt, and went up the ſtairs thereof,
d meaſured the threſhold of the gate *which*
s one reed broad, and the other threſhold of
e gate, *which was* one reed broad. 7 And
ry little chamber *was* one reed long, and one
d broad, and between the little chambers
re five cubits, and the threſhold of the gate,
y the porch of the gate within *was* one reed.
He meaſured alſo the porch of the gate within,
one reed. 9 Then meaſured he the porch of the gate, eight cubits, and the poſts thereof two cubits, and the porch of the gate *was* inward. 10 And the little chambers of the gate eaſtward, *were* three on this ſide, and three on that ſide, they three *were* of one meaſure, and the poſts had one meaſure on this ſide and on that ſide. 11 And he meaſured the breadth of the entry of the gate ten cubits, *and* the length of the gate thirteen cubits. 12 The ſpace alſo before the little chambers *was* one cubit *on this ſide*, and the ſpace *was* one cubit on that ſide, and the little chambers *were* ſix cubits on this ſide, and ſix cubits on that ſide. 13 He meaſured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door againſt door. 14 He made alſo poſts, of threeſcore cubits, even unto the poſt of the court round about the gate. 15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits. 16 And *there were* narrow windows to the little chambers, and to their poſts within the gate round about, and likewiſe to the arches: and windows *were* round about inward: and upon *each* poſt *were* palm-trees. 17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement. 18 And the pavement by the ſide of the gates over againſt the length of the gates, *was* the lower pavement. 19 Then he meaſured the breadth from the forefront of the lower gate, unto the forefront of the inner court without, an hundred cubits eaſtward and north-ward. 20 And the gate of the outward court that looked toward the north, he meaſured the length thereof and the breadth thereof. 21 And the little chambers thereof *were* three on this ſide, and three on that ſide, and the poſts thereof, and the arches thereof were after the meaſure of the firſt gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits. 22 And their windows, and their arches, and their palm-trees, *were* after the meaſure of the gate that looketh towards the eaſt, and they went up unto it by ſeven ſteps, and the arches thereof *were* before them. 23 And the gate of the inner court *was* over againſt the gate toward the north, and toward the eaſt, and he meaſured from gate to gate an hundred cubits. 24 After that he brought me toward the ſouth, and behold, a gate toward the ſouth, and he meaſured the poſts thereof, and the arches thereof according to theſe meaſures. 25 And *there were* windows in it, and in the arches thereof round about, like thoſe windows; the length *was* fifty cubits, and the breadth five and twenty cubits. 26 And *there were* ſeven ſteps to go up to it, and the arches thereof *were* before them, and it had palm trees, one on this ſide, and another on that ſide upon the poſts thereof. 27 And *there was* a gate in the inner court toward the ſouth, and he meaſured from gate to gate toward the ſouth an hundred cubits. 28 And he brought me to the inner court by the ſouth-gate, and he meaſured the ſouth-gate according to theſe meaſures: 29 And the little chambers thereof, and the poſts thereof, and the arches thereof according

ing to theſe meaſures, and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad. 30 And the arches round about *were* five and twenty cubits long, and five cubits broad. 31 And the arches thereof *were* toward the utter court, and palm-trees *were* upon the poſts thereof; and the going up to it *had* eight ſteps. 32 And he brought me into the inner court toward the eaſt, and he meaſured the gate according to theſe meaſures. 33 And the little chambers thereof, and the poſts thereof, and the arches thereof *were* according to theſe meaſures, and *there were* windows therein, and in the arches thereof round about; *it was* fifty cubits long, and five and twenty cubits broad. 34 And the arches thereof *were* toward the outward court, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to it *had* eight ſteps. 35 And he brought me to the north-gate, and meaſured *it* according to theſe meaſures: 36 The little chambers thereof, the poſts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits. 37 And the poſts thereof *were* toward the utter court, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to it *had* eight ſteps. 38 And the chambers, and the entries thereof *were* by the poſts of the gates, where they waſhed the burnt-offering. 39 And in the porch of the gate *were* two tables on this ſide, and two tables on that ſide, to ſlay thereon the burnt-offering, and the ſin-offering, and the treſpaſs-offering. 40 And at the ſide without, as one goeth up to the entry of the north-gate, *were* two tables; and on the other ſide, which *was* at the porch of the gate, *were* two tables. 41 Four tables *were* on this ſide, and four tables on that ſide, by the ſide of the gate; eight tables, whereupon they ſlew *their ſacrifices.* 42 And the four tables *were* of hewn ſtone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the ſacrifice. 43 And within *were* hooks, an hand broad, faſtened round about; and upon the tables *was* the fleſh of the offering. 44 And without the inner gate *were* the chambers of the fingers in the inner court, which *was* at the ſide of the north-gate: and their proſpect *was* toward the ſouth, one at the ſide of the eaſt-gate, *having* the proſpect toward the north. 45 And he ſaid unto me, This chamber whoſe proſpect *is* toward the ſouth, *is* for the prieſts the keepers of the charge of the houſe. 46 And the chamber whoſe proſpect *is* toward the north, *is* for the prieſts the keepers of the charge of the altar: theſe *are* the ſons of Zadok among the ſons of Levi, which come near to the Lord, to miniſter unto him. 47 So he meaſured the court, an hundred cubits long, and an hundred cubits broad, four-ſquare, and the altar *that was* before the houſe. 48 And he brought me to the porch of the houſe, and meaſured *each* poſt of the porch, five cubits on this ſide, and five cubits on that ſide: and the breadth of the gate *was* three cubits on this ſide, and three cubits on that ſide. 49 The length of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the ſteps whereby they went up to it; and *there were* pillars by the poſts, one on this ſide, and another on that ſide.

In the fourteenth Year after that the City was ſmitten] *Zedekiah*'s Reign commenced from *Jehoiakim*'s Captivity, in the eleventh Year of whoſe Reign the City was deſtroyed, *Jer.* lii. 5, 6. So the fourteenth Year after the Deſtruction of the City muſt be coincident with the 25th of *Jehoiachin*'s Captivity.

By which was a Frame of a City on the South] Mount *Mariah* lay Southward of the Hill of *Sion*, or the City of *David*, tho' both of them lay Northward in reſpect of the lower Part of the City, which from the Times of *Solomon* was moſt commonly called by the Name of *Jeruſalem*: See *Pſ.* xlviii. 2. *Iſa.* xiv. 13. So the Words deſcribe the Situation of the Temple on the South Side of Mount *Sion*; which with all its Courts, Buildings, and Walls encompaſſing the Courts, and the whole Area, or holy Mountain, ſee Ch. xlii. 20 reſembled a City for Bigneſs. So *Tacitus* deſcribes the Temple as built like a Citadel for Strength and Largeneſs.

Or we may ſuppoſe that the Prophet being brought by the Spirit from *Chaldea* into the Land of *Iſrael*, which lay Southward of *Babylon*, (ſee Ch. i. 4.) might ſee placed juſt before his Eyes a Repreſentation of the City and Temple, ſtanding upon an Eminence, both in reſpect of their natural Situation, and that the Prophet might take a better View of them: For it appears from Ch. xlviii. 15, &c. that he had a View of the Holy City, which was to be reſtored, as well as the Temple.

With a Line of Flax in his Hand, and a meaſuring Reed] The Uſe of the Line was to meaſure the Land of *Iſrael*, and of the Reed, to take the Dimenſions of the Buildings in and about the Temple; as alſo to ſet out ſeveral Portions of Land belonging to the Sanctuary and City, to the Prince and People. See Ch. xlv. 1, &c. xlvii. 3, &c.

Behold with thine Eyes — declare all thou ſeeſt to the Houſe of Iſrael] Compare Ch. xliii. 10. xliv. 5. The Temple now repreſented, was partly deſigned to aſſure the People that their Temple ſhould be reſtored, and to ſerve them partly as a Model, by which they ſhould rebuild it at their Return from Captivity. The *Jewiſh* Writers do confirm this Opinion, when they tell us, ‘That the Children of the Captivity, who returned from *Babylon*, followed the Platform of that Temple which *Ezekiel* deſcribed, as far as their Circumſtances would allow.’ See Dr. *Lightfoot*'s *Deſcr. of the Temple*, Ch. x.

And in the Man's Hand a meaſuring Reed of ſix Cubits long, by the Cubit, and a Hand-breadth] The Prophet explains what Sort of Cubit he means in the following Delineation of the Temple, *viz.* ſuch a one as conſiſts of ſix Hand-breadths, or one Hand-breadth over the Cubit uſed in *Chaldea*, where he now lived: Compare Ch. xli. 8. xliii. 13. This is the Meaſure of a Scripture Cubit, generally agreed to be equivalent to eighteen Inches, or a Foot and a Half of our Meaſure. See Biſhop *Cumberland* of *Scripture Weights and Meaſures.*

Theſe are the Sons of Zadok among the Sons of Levi] To the eldeſt Houſe of the Sons of *Aaron* the High-prieſthood belonged; ſo that Office of Right belonged to *Zadok*, tho' the Family uſurped it for ſome Time from *Eli*, who was High-Prieſt in *Samuel*'s Time, to *Abiathar*, whom *Solomon* diſpoſſeſſed, and reſtored the High Prieſthood to the right Line, by placing *Zadok* in his Room, 1 *Kings* ii. 27, 35. The Family of *Zadok* is only taken Notice of in this Viſion, it may be for this Reaſon, becauſe they kept cloſe to the Worſhip of God, when the Prieſts of *Ithamar*'s Line forſook it, and fell into Idolatry: See Ch. xliv. 15. And the eldeſt Son of *Zadok*'s Family having an unqueſtionable Title to the High Prieſthood (ſee *Numb.* xxv. 13.)

upon that Account was an eminent Type of the *Meſſias*, the eternal Prieſt. See *Numb.* xxxv. 25, 28.

CHAP. XLI.

A Deſcription of the Meaſures, Parts, Chambers and Ornaments of the Temple itſelf.

Ver. 1. AFterward he brought me to the temple, and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle. 2 And the breadth of the door *was* ten cubits, and the ſides of the door *were* five cubits on the one ſide, and five cubits on the other ſide: and he meaſured the length thereof forty cubits, and the breadth twenty cubits. 3 Then went he inward, and meaſured the poſt of the door two cubits, and the door ſix cubits, and the breadth of the door ſeven cubits. 4 So he meaſured the length thereof twenty cubits, and the breadth twenty cubits before the temple; and he ſaid unto me, This *is* the moſt holy *place.* 5 After he meaſured the wall of the houſe ſix cubits, and the breadth of *every* ſide-chamber four cubits round about the houſe on every ſide. 6 And the ſide-chambers *were* three, one over another, and thirty in order, and they entred into the wall which *was* of the houſe for the ſide-chambers round about, that they might have hold, but they had not hold in the wall of the houſe. 7 And *there was* an enlarging and a winding about ſtill upward to the ſide-chambers, for the winding about of the houſe went ſtill upward round about the houſe: therefore the breadth of the houſe *was ſtill* upward, and ſo increaſed *from* the loweſt *chamber* to the higheſt by the midſt. 8 I ſaw alſo the height of the houſe round about: the foundations of the ſide-chambers *were* a full reed of ſix great cubits. 9 The thickneſs of the wall which *was* for the ſide-chamber without, *was* five cubits, and *that* which *was* left, *was* the place of the ſide-chambers that *were* within. 10 And between the chambers *was* the wideneſs of twenty cubits round about the houſe on every ſide. 11 And the doors of the ſide-chambers *were* toward the *place that was* left, one door toward the north, and another door toward the ſouth, and the breadth of the place *that was* left, *was* five cubits round about. 12 Now the building that *was* before the ſeparate place, at the end toward the weſt, *was* ſeventy cubits broad, and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits. 13 So he meaſured the houſe, an hundred cubits long, and the ſeparate place, and the building, with the walls thereof, an hundred cubits long. 14 Alſo the breadth of the face of the houſe, and of the ſeparate place toward the eaſt, an hundred cubits. 15 And he meaſured the length of the building over againſt the ſeparate place which *was* behind it, and the galleries thereof on the one ſide, and on the other ſide an hundred cubits with the inner temple, and the porches of the court. 16 The door poſts, and the narrow windows, and the galleries round about on their three ſtories, over againſt the door ceiled with wood round about, and from the ground up to the windows, and the windows *were* covered. 17 To that above the door, even unto the inner houſe and without, and by all the wall round about within and without, by meaſure. 18 And *it was* made with cherubims and palm-trees, ſo that a palm-tree *was* between a cherub and a cherub, and *every* cherub had two faces: 19 So that the face of a man *was* toward the palm-tree on the one ſide, and the face of a young lion, toward the palm tree on the other ſide: *it was* made through all the houſe round about. 20 From the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple. 21 The poſts of the temple *were* ſquared, *and* the face of the ſanctuary: the appearance *of the one* as the appearance *of the other.* 22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof *were* of wood: and he ſaid unto me, This *is* the table that *is* before the Lord. 23 And the temple and the ſanctuary had two doors. 24 And the doors had two leaves *a piece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door.* 25 And *there were* made on them, on the doors of the temple cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without. 26 And *there were* narrow windows and palm trees on the one ſide and on the other ſide, on the ſides of the porch, and *upon* the ſide-chambers of the houſe, and thick planks.

To give a particular Explanation of the ſeveral Dimenſions of the Temple, its Courts, Buildings, *&c.* as here deſcribed by *Ezekiel*, would take up too much of our Room, and afford nothing very curious, and therefore we muſt refer our Readers to Dr. *Lightfoot*'s *Deſcription of the Temple*; *Villalpandus*'s *Delineation of the Temple*; and others who have treated of that Subject.

CHAP. XLII.

A Deſcription of the Prieſts Chambers, and their Uſe, and the Dimenſions of the Holy Mountain whereon the Temple ſtood.

Ver. 1. THEN he brought me forth into the utter court, the way toward the north, and he brought me into the chamber that *was* over againſt the ſeparate place, and which *was* before the building toward the north. 2 Before the length of an hundred cubits *was* the north-door, and the breadth *was* fifty cubits. 3 Over againſt the twenty *cubits*, which *were* for the inner court, and over againſt the pavement which *was* for the utter court, *was* gallery againſt gallery in three *ſtories.* 4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit, and their doors toward the north. 5 Now the upper chambers *were* ſhorter: for the galleries were higher than theſe, then the lower and then the middlemoſt of the building. 6 For they *were* in three *ſtories*, but had not pillars as the pillars of the courts: therefore *the building* was ſtraitned more than the loweſt, and the middlemoſt from the ground. 7 And the wall that *was* without over againſt the chambers, towards the utter court on the forepart of the chambers, the length thereof *was* fifty cubits. 8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and lo, before the temple *were* an hundred cubits. 9 And from under theſe chambers *was* the entry on the eaſt-ſide as one goeth into them from the utter court. 10 The chambers *were* in the thickneſs of the wall of the court toward the eaſt, over againſt the ſeparate place, and over againſt the building. 11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they, and all their goings out *were* both according to their faſhions, and according to their doors. 12 And according to the doors of the chambers that *were* toward the ſouth, *was* a door in the head of the way, *even* the way directly before the wall toward the eaſt, as one entreth into them. 13 Then ſaid he unto me, The north-chambers *and* the ſouth-chambers, which *are* before the ſeparate place, they *be* holy chambers, where the prieſts that approach unto the Lord ſhall eat the moſt holy things: there ſhall they lay the moſt holy things, and the meat-offering, and the ſin-offering, and the treſpaſs-offering; for the place *is* holy. 14 When the prieſts enter therein, then ſhall they not go out of the holy *place* into the utter court, but there they ſhall lay their garments, wherein they miniſter; for they *are* holy: and ſhall put on other garments, and ſhall approach to *thoſe things*, which *are* for the people. 15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate whoſe proſpect *is* toward the eaſt, and meaſured it round about. 16 He meaſured the eaſt-ſide with the meaſuring reed, five hundred reeds, with the meaſuring reed round about. 17 He meaſured the north-ſide five hundred reeds, with the meaſuring-reed round about. 18 He meaſured the ſouth-ſide five hundred reeds, with the meaſuring-reed. 19 He turned about to the weſt-ſide, *and* meaſured five hundred reeds, with the meaſuring-reed. 20 He meaſured it by the four ſides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary and the profane place.

We ſhall make the ſame Apology for not entering into the Deſcription of the Dimenſions of the Chambers, &c. as we did in the laſt Chapter.

They ſhall not go out of the Holy Place into the outward Court; but there they ſhall lay their Garments wherein they miniſter] They ſhall not go into the Court of the People in their Prieſtly Veſtments, but ſhall lay them up in ſome of theſe Chambers. The Prieſtly Garments were only to be uſed in the Time of their Miniſtration; ſee Ch. xliv. 19. *Joſephus* aſſerts the ſame.

The Chriſtian Church followed the Practice of the *Jewiſh*, in this as well as in many other Cuſtoms. The Teſtimony of St. *Jerom* in his *Commentary* upon Ch. xliv. 19. of this Prophecy, plainly proves, that the Clergy of that Age wore a diſtinct Habit from the Laity, at the Time of their performing the publick Offices of Religion: *Religio Divina alterum habitum habet in miniſterio, alterum in uſu vitâque communi.* And that this was the Practice of the earlier Ages of the Church, may probably be concluded from the Teſtimony of *Polycrates*, a Writer in the next Age to the Apoſtles, who tells us, That St. *John* wore an Ornament upon his Head, reſembling the *Mitre*, with a Plate upon it, which was worn by the *Jewiſh* High-Prieſt. And in the next Age *Pontius*, the Writer of St. *Cyprian*'s Life and Martyrdom, acquaints us, that
the Biſhop's Seat in the Church uſed to be covere
with *White*; and it can hardly be imagined there ſhoul
be a peculiar Dreſs for the Biſhop's Seat, and none fo
the Biſhop himſelf.

He meaſured the Eaſt Side with the meaſuring Ree
five hundred Reeds, &c.] This and the followin
Verſes contain the Meaſures of the Holy Mountai
or Area upon which the Temple ſtood, which is de
ſcribed to be an exact Square, conſiſting of 500 Ree
in Meaſure on each Side of it. We may obſerve th
the *Heavenly Jeruſalem*, repreſented to St. *John*, Re
xxi. 16. is likewiſe deſcribed as four-ſquare, that Fi
gure being an Emblem of Solidity. And *Ezekiel*'s Vi
ſion, as well as St. *John*'s, is deſigned, in its myſtic
Senſe, to repreſent the Regularity and Strength
Chriſt's Church and Kingdom. Compare with th
Verſe Ch. xl. 47. xli. 13, 14. xlv. 2. xlviii. 20.

Capellus is of Opinion, that inſtead of *five Hundr*
Reeds, we ought to read *five Hundred Cubits.* H
ſuppoſes the Word *Ammoth*, *Cubits*, wanting in th
preſent Reading of the Text, to have been rejected
ſpurious by the Correctors of the *Hebrew* Copies, b
reaſon of its Affinity with *Meoth*, *an Hundred*; an
the Word *Kanim*, *Reeds*, ſubſtituted in its Place. Th
Emendation he juſtifies from the Authority of the *Se*
tuagint, who read *Cubits* both in the 17th and 20
Verſes: Which Reading St. *Jerome* acknowledges t
have been in the *Greek* Copies in his Time. He confirm
it likewiſe from the parallel Text, Ch. xlv. 2. which h
thinks, according to the Rules of Grammar, ſhould b
expounded of Cubits. And he farther argues, that th
Jews themſelves formerly underſtood this Text of Cu
bits; becauſe they are generally of Opinion, that th
Temple ſtood in *Area* or Square, containing 500 Cubit
on every Side: Whereas according to the preſen
Reading, the whole Compaſs of the *Area* will amoun
to three Miles and a half; which is more than half th
Circuit of the whole City of *Jeruſalem* in its mo
flouriſhing Condition.

To make a Separation between the Sanctuary and th
profane Place] By the *Sanctuary* is here meant th
whole Compaſs of Ground which was the Precincts o
the Temple, elſewhere called the *Holy Mountain*; ſe
Ch. xliii. 12. In Compariſon of which, *Jeruſalem* it
ſelf, tho' upon ſeveral Accounts ſtiled *the Holy City*
was eſteemed but as profane Ground. See Cha
xlviii. 15.

CHAP. XLIII.

The Glory of the Lord returns to the Temple
where God promiſes to fix his Reſidence. Th
Meaſures of the Altar, and the Ordinances rela
ting to it.

Ver. 1. AFterward he brought me to the gate
even the gate that looketh towar
the eaſt. 2 And behold, the glory of the Go
of Iſrael came from the way of the eaſt: and hi
voice was like a noiſe of many waters, and th
earth ſhined with his glory. 3 And *it was* ac
cording to the appearance of the viſion which I
ſaw, *even* according to the viſion that I ſaw
when I came to deſtroy the city: and the viſion
were like the viſion that I ſaw by the river Che
bar: and I fell upon my face. 4 And th
glory of the Lord came into the houſe by th
way of the gate whoſe proſpect *is* toward th
eaſt. 5 So the Spirit took me up, and brough
me into the inner court, and behold, the glor
of the Lord filled the houſe. 6 And I hear
him ſpeaking unto me out of the houſe, and th
man ſtood by me. 7 And he ſaid unto me
Son of man, the place of my throne, and th
place of the ſoles of my feet, where I will dwe
in the midſt of the children of Iſrael for eve
and my holy name ſhall the houſe of Iſrael n

more defile, *neither* they, nor their kings, by their whoredom, nor by the carcaſes of their kings in their high places. 8 In their ſetting of their threſhold by my threſholds, and their poſt by my poſts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have conſumed them in mine anger. 9 Now let them put away their whoredom, and the carcaſes of their kings far from me, and I will dwell in the midſt of them for ever. 10 Thou ſon of man ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities, and let them meaſure the pattern. 11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their ſight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. 12 This *is* the law of the houſe; Upon the top of the mountain, the whole limit thereof round about *ſhall be* moſt holy: behold, this *is* the law of the houſe. 13 And theſe *are* the meaſures of the altar after the cubits; the cubit *is* a cubit and an hand-breadth, even the bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *ſhall be* a ſpan, and this *ſhall be* the higher place of the altar. 14 And from the bottom *upon* the ground, *even* to the lower ſettle, *ſhall be* two cubits, and the breadth one cubit; and from the leſſer ſettle *even* to the greater ſettle *ſhall be* four cubits, and the breadth one cubit. 15 So the altar *ſhall be* four cubits, and from the altar and upward *ſhall be* four horns. 16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the four ſquares thereof. 17 And the ſettle *ſhall be* fourteen *cubits* long, and fourteen broad in the four ſquares thereof, and the border about it *ſhall be* half a cubit, and the bottom thereof *ſhall be* a cubit about, and his ſtairs ſhall look toward the eaſt. 18 And he ſaid unto me, Son of man, thus ſaith the Lord God, Theſe *are* the ordinances of the altar, in the day when they ſhall make it to offer burnt-offerings thereon, and to ſprinkle blood thereon, 19 And thou ſhalt give to the prieſts the Levites which be of the ſeed of Zadok which approach unto me, to miniſter unto me, ſaith the Lord God, a young bullock for a ſin-offering. 20 And thou ſhalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the ſettle, and upon the border round about: thus ſhalt thou cleanſe and purge it. 21 Thou ſhalt take the bullock alſo of the ſin-offering, and he ſhall burn it in the appointed place of the houſe without the ſanctuary. 22 And on the ſecond day thou ſhalt offer a kid of the goats without blemiſh for a ſin-offering, and they ſhall cleanſe the altar, as they did cleanſe it with the bullock. 23 When thou haſt made an end of cleanſing *it*, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock, without blemiſh. 24 And thou ſhalt offer them before the Lord, and the prieſt ſhall caſt ſalt upon them, and they ſhall offer them up *for* a burnt-offering unto the Lord. 25 Seven days ſhalt thou prepare every day a goat *for* a ſin-offering: they ſhall alſo prepare a young bullock, and a ram out of the flock without blemiſh. 26 Seven days ſhall they purge the altar and purify it, and they ſhall conſecrate themſelves. 27 And when theſe days are expired, it ſhall be *that* upon the eighth day and *ſo* forward, the prieſts ſhall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, ſaith the Lord God.

And behold, the Glory of the Lord God of Iſrael came from the Way of the Eaſt] The Word *Behold* is an Expreſſion of Joy and Admiration; as if the Prophet had ſaid, *Behold a wonderful and joyful Sight!* The Glory of that God who calls himſelf *the God of Iſrael*, as chuſing to dwell among them, and to give evident Tokens of his Preſence among them, and Protection over them. This Glory which had departed from this Place for ſo long a Time, now returned to it, and fixed its Reſidence there. The Glory of the Lord, when it forſook the Temple, is deſcribed as departing from the Eaſtern Gate of it, Ch. x. 19. Afterward it is repreſented as quite forſaking the City, Ch. xi. 23. and now it returns by the ſame Way it departed.

Where I will dwell in the Midſt of the Children of Iſrael for ever] He means the Promiſe formerly made with relation to the Tabernacle and Temple: See *Pſ.* lxviii. 16. cxxxii. 14. which is to be underſtood as thoſe were, under the Condition of their Obedience; (ſee Ver. 9.) and to be eminently fulfilled in *Chriſt*, in whom all the Promiſes of the *Old Teſtament* are to have their final Accompliſhment. *Zechary* propheſies of the *Meſſias*, Ch. vi. 13. that he ſhould build *the Temple of the Lord*, and *bear the Glory*; i. e. as the ſpiritual Senſe of theſe Prophecies is explained in the *New Teſtament*, He ſhall build the *Chriſtian Church*; in him ſhall *all the Fulneſs of the Godhead dwell bodily*; and really, not in Types and Figures. See *Heb.* iii. 3. *Matt.* xvi. 18. *John* i. 14. *Col.* ii. 9. To the ſame Senſe we may explain the Prophecy of *Haggai*, Ch. ii. 7. *The Glory of the latter Houſe ſhall be greater than that of the former.* There was no viſible *Schechinah*, or Glory, appeared in the ſecond Temple, till the Lord, *whom they expected*, *came to his Temple*, Mal. iii. 1. *i. e.* till the *Meſſias*, who was *the Brightneſs of his Father's Glory*, appeared there, and made it an illuſtrious Figure of that true Church, or Temple of Believers, where he would continue his Preſence for ever. See 2 *Cor.* vi. 16.

Nor by the Carcaſſes of their Kings in their high Places] Idols are called *Carcaſſes*, becauſe they are without Life and Motion, and likewiſe upon the Account of their being hateful and loathſome in the Sight of God. See *Levit.* xxvi. 30. *Jer.* xvi. 18. They are called *the Carcaſſes of Kings*, becauſe they were ſet up, and the Worſhip of them encouraged by the idolatrous Kings of *Judah*, who erected High Places for that Purpoſe near *Jeruſalem*, in the very Sight and View of the Temple; ſee 2 *Kings* xxiii. 13. By this Means the Temple itſelf was profaned by thoſe that came directly from the Worſhip of Idols to attend upon God's Service in the Temple; ſee Ch. xxiii. 38, 39. of this Prophecy.

And from the Bottom of the Ground even to the lower Settle ſhall be two Cubits] The Altar was made narrower as it came nearer the Top; theſe Narrowings or In-benchings are called here Settles: The Word is *Azarah* in the *Hebrew*, which is elſewhere uſed for a Court; becauſe the Prieſts trod upon theſe Settles, as they and the People did in the Courts before the Temple. From the Foundation to the lower of the two Settles here mentioned, the Text ſaith, was to be two Cubits; which ſeems to contradict the Words in the Verſe before, *The Bottom ſhall be a Cubit.* This Difference in Expreſſion Dr. *Lightfoot* thus reconciles, that the Foundation, as it lay flat upon the Ground, was but a Cubit high; but then there aroſe a Slope of another Cubit's Height, which was thicker than the

Compaſs of the Altar, juſt above it; ſo that from the Ground, to the Top of the Riſing was two Cubits: And thus he reconciles the Deſcription here given with that of the *Talmud*, which reckons five Cubits from the lower Settle to the higher; whereas the Prophet counts but four in the following Words.

And his Stairs ſhall look toward the Eaſt] God forbad his Prieſts to go up by Steps to his Altar, *Exod.* xx. 26. which is uſually expounded, that he would not have his Altar ſet upon a great Aſcent, in Imitation of the Heathen High Places; yet *Solomon*'s Altar was ten Cubits high, 2 *Chron.* iv. 1. Which neceſſarily required ſome Aſcent for the Prieſts to go, that they might officiate on the Top of it. And in this Place there is expreſs Mention of Stairs to go up to the Altar here deſcribed, being of the ſame Height with *Solomon*'s. The *Jews* tell us, that ſince the Law prohibited Stairs or Steps, the Aſcent to the Altar was by a gentle Riſing, which they called *Kibbeſh*, of thirty two Cubits in Length, and ſixteen in Breadth; the Landing Place being upon the upper Bench or Walk, next the Hearth or Top.

The Aſcent is directed to be placed at the Eaſt Side of the Altar, that they who went up, ſhould look toward the Weſt, and upon the Temple, and ſhould turn their Backs to the Riſing Sun, in Oppoſition to the Rites of the Idolaters who worſhipped the Riſing Sun.

CHAP. XLIV.

A Deſcription of the Glory of God returned into the Temple. The People reproved for ſuffering idolatrous Prieſts to profane the Temple. Ordinances relating to the Deportment and Maintenance of God's Prieſts.

Ver. 1. THEN he brought me back the way of the gate of the outward ſanctuary which looketh toward the eaſt, and it *was* ſhut. 2 Then ſaid the Lord unto me, This gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it; becauſe the Lord the God of Iſrael hath entred in by it, therefore it ſhall be ſhut. 3 *It is* for the prince; the prince, he ſhall ſit in it to eat bread before the Lord; he ſhall enter by the way of the porch of *that* gate, and ſhall go out by the way of the ſame. 4 Then brought he me the way of the north-gate before the houſe; and I looked, and behold, the glory of the Lord filled the houſe of the Lord; and I fell upon my face. 5 And the Lord ſaid unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I ſay unto thee concerning all the ordinances of the houſe of the Lord, and all the laws thereof, and mark well the entring in of the houſe, with every going forth of the ſanctuary. 6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord God, O ye houſe of Iſrael, let it ſuffice you of all your abominations, 7 In that ye have brought *into my ſanctuary* ſtrangers uncircumciſed in heart, and uncircumciſed in fleſh, to be in my ſanctuary to pollute it, *even* my houſe, when ye offer my bread, the fat and the blood, and they have broken my covenant, becauſe of all your abominations. 8 And ye have not kept the charge of mine holy things: but ye have ſet keepers of my charge in my ſanctuary for yourſelves. 9 Thus ſaith the Lord God, No ſtranger uncircumciſed in heart, nor uncircumciſed in fleſh ſhall enter into my ſanctuary, of any ſtranger that *is* among the children of Iſrael. 10 And the Levites that are gone away far from me, when Iſrael went aſtray which went aſtray away from me after thei idols, they ſhall even bear their iniquity. 1 Yet they ſhall be miniſters in my ſanctuary *having* charge at the gates of the houſe, an miniſtring to the houſe: they ſhall ſlay the burnt offering, and the ſacrifice for the people, an they ſhall ſtand before them to miniſter unt them: 12 Becauſe they miniſtred unto them before their idols, and cauſed the houſe of Iſrae to fall into iniquity: therefore have I lift u mine hand againſt them, ſaith the Lord God and they ſhall bear their iniquity. 13 And they ſhall not come near unto me to do the office o a prieſt unto me, nor to come near to any of m holy things, in the moſt holy *place*: but they ſhall bear their ſhame, and their abomination which they have committed. 14 But I wi make them keepers of the charge of the houſ for all the ſervice thereof, and for all that ſhal be done therein. 15 But the prieſts the Levites the ſons of Zadok, that kept the charge of m ſanctuary, when the children of Iſrael wen aſtray from me, they ſhall come near to me t miniſter unto me, and they ſhall ſtand befor me to offer unto me the fat and the blood, ſaith the Lord God. 16 They ſhall enter into m ſanctuary, and they ſhall come near to my tabl to miniſter unto me, and they ſhall keep m charge. 17 And it ſhall come to paſs, *tha* when they enter in at the gates of the inne court, they ſhall be clothed with linen garments and no wooll ſhall come upon them, whiles they miniſter in the gates of the inner court, an within. 18 They ſhall have linen bonnets upo their heads, and ſhall have linen breeches upo their loins: they ſhall not gird *themſelves* with any thing that cauſeth ſweat. 19 And whe they go forth into the utter court, *even* into th utter court to the people, they ſhall put off thei garments wherein they miniſtred, and lay them in the holy chambers, and they ſhall put o other garments, and they ſhall not ſanctify the people with their garments. 20 Neither ſhall they ſhave their heads, nor ſuffer their locks to grow long, they ſhall only poll their heads. 21 Neither ſhall any prieſt drink wine, when they enter into the inner court. 22 Neither ſhall they take for their wives a widow, or her that is put away: but they ſhall take maidens of the ſeed of the houſe of Iſrael, or a widow that had a prieſt before. 23 And they ſhall teach my people *the difference* between the holy and profane, and cauſe them to diſcern between the unclean and the clean. 24 And in controverſy they ſhall ſtand in judgment, *and* they ſhall judge it according to my judgments: and they ſhall keep my laws and my ſtatutes in all mine aſſemblies, and they ſhall hallow my ſabbaths. 25 And they ſhall come at no dead perſon to defile themſelves: but for father or for mother, or for ſon or for daughter, for brother, or for ſiſter that hath had no huſband, they may defile themſelves. 26 And after he is cleanſed, they ſhall reckon unto him ſeven days. 27 And in the day that he goeth into the ſanctuary unto the inner court to miniſter in the ſanctuary, he ſhall offer his ſin-offering, ſaith the Lord God. 28 And it ſhall be unto them for an inheritance: I *am* their inheritance: and ye ſhall give them no poſſeſſion in Iſrael; I *am* their poſſeſſion. 29 They ſhall eat the meat-offering, and the ſin-offering, and the treſpaſs-offering; and every dedicate thing in Iſrael ſhall be theirs. 30 And the firſt of all the firſt-fruits of all *things*, and every oblation of all of every ſort of your oblations ſhall be the prieſts; ye ſhall alſo give unto the prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe. 31 The prieſts ſhall not eat of any thing that is dead of itſelf or torn, whether it be fowl or beaſt.

And it was ſhut] After that the Glory of the Lord had entered that Way; Ch. xliii. 4. to ſignify that the Divine Preſence would never forſake the Temple any more.

They ſhall not gird themſelves with any Thing that cauſeth Sweat] With a woollen Girdle, which may make them ſweat, during their laborious Services about the Altar, and make their Garments ſmell offenſively. But the *Chaldee Paraphraſe* renders it thus: *They ſhall not be girt about their Loins, but be girt upon* (or about) *their Hearts*; i. e. They ſhall not wear Girdles about their Middle, or under their Armpits, either of which may cauſe them to ſweat, but ſhall wear them about their Breaſts. So St. *John* deſcribes the Lord appearing in the Habit of a High Prieſt, and *girt about the Paps with a Golden Girdle*, Rev. i. 13.

And they ſhall not ſanctify the People with their Garments] By the Rules of the Law, Things immediately dedicated to God's Service, did convey ſome Degree of Holineſs to common Things that touched them: So the Altar *ſanctified the Gift* that was laid upon it: See *Levit*. vi. 27. *Matt*. xxiii. 13. Thus ſome Sort of Holineſs might be derived to the Garments of the People by touching thoſe of a Prieſt, which God would have prevented, to keep up an exact Difference between the Holy and Profane, Ver. 23.

Neither ſhall they ſhave their Heads] This Preſcription is implied in thoſe Words of the Law, *Levit*. xxi. 5. eſpecially according to the Tranſlation of the *Septuagint*, who render the Sentence, *Thou ſhalt not ſhave thyſelf with Baldneſs* [to make Baldneſs] *upon thy Head for the Dead*. They indeed underſtand it as an Expreſſion of Mourning for the Dead, which agrees with the Senſe of the parallel Texts, *Levit*. xix. 27, 28. *Deut*. xiv. 1. But the Words in the Original contain a general Prohibition, and conſequently include the Times of Mourning as well as other Seaſons. St. *Jerome* upon the Place, does with great Probability ſuppoſe, that the *Jewiſh* Prieſts were forbid to ſhave their Heads, thereby to diſtinguiſh them from ſeveral of the Heathen Prieſts, particularly the *Egyptian* Prieſts of *Iſis* and *Serapis*, who had their Heads ſhaved and uncovered, which were Funeral Rites, and therefore proper to be uſed in the Worſhip of the Heathen Gods, who were no better than dead Men: See *Baruch* vi. 31. Learned Men have obſerved, That many other *Jewiſh* Laws were made, in Oppoſition to the Funeral Rites obſerved in the Heathen Worſhip.

Nor ſuffer their Locks to grow long] It is the Opinion of Dr. *Spencer* and *Schindler*, that this Law is likewiſe taken out of the ſame Chapter of *Leviticus* at the 10th Verſe; Where our Tranſlation renders the Original, *He ſhall not uncover his Head*. But the *Chaldee Paraphraſe* tranſlates the Words, *He ſhall not nouriſh the Hair of his Head*; which Senſe ſeveral Interpreters follow: Letting the Hair grow long and neglected being a Sign of Mourning, as well as ſhaving it cloſe to the Head.

And in Controverſy they ſhall ſtand in Judgment, &c.] The Prieſts were to determine all Controverſies relating to the Law, as well the Judicial as Ceremonial Part of it, which was brought before them: See *Deut*. xvii. 8, 9. And *the People were to ſeek the Law at their Mouths*, Mal. ii. 7. *i. e.* To enquire of them what was the Purport and Meaning of it, and to ſtand to their Determination. And when the ſupreme Judicial Power was placed in the *Sanhedrim*, the Majority of that Court conſiſted chiefly of ſuch as had the chief Stations among the Prieſts: See *Acts* iv. 5, 6.

And the firſt of all Firſt-fruits of all Things, and every Oblation of every Sort of your Oblations ſhall be the Prieſts] The Words tranſlated *Firſt-fruits* and *Oblations*, are in the *Hebrew Biccurim* and *Trumah*. The former imports the firſt ripe, or beſt of the Fruits, while they were growing in the Field. Compare *Exod*. xxiii. 19. with *Numb*. xviii. 12. The latter denotes an Oblation out of the Product of the Ground, after it was made fit for Uſe: As out of Corn after it is threſhed and laid in Heaps in the Floor or Granary: And ſo of Oil and Wine, after they were preſſed and fit for ſpending. Theſe Oblations are by ſome Authors, particularly by Mr. *Selden* in his Treatiſe of Tithes, Ch. ii. eſteemed to amount to the ſixtieth Part of the whole Produce. *Schindler* rates the *Biccurim* at the loweſt Proportion to be the ſixtieth Part, and computes the *Trumah* at the fiftieth. Dr. *Comber* ſuppoſes the *Biccurim* to an hundredth Part, and the *Trumah*, at a Medium, to be the fiftieth.

CHAP. XLV.

The ſeveral Portions of Land appointed for the Sanctuary, the City, and the Prince; and Ordinances concerning the Proviſions for ordinary and extraordinary Sacrifices.

Ver. 1. MOreover, when ye ſhall divide by lot the land for inheritance, ye ſhall offer an oblation unto the Lord, an holy portion of the land: the length *ſhall be* the length of five and twenty thouſand *reeds*, and the breadth *ſhall be* ten thouſand: this *ſhall be* holy in all the borders thereof round about. 2 Of this there ſhall be for the ſanctuary five hundred *in length*, five hundred *in breadth*, ſquare round about; and fifty cubits round about, for the ſuburbs thereof. 3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand: and in it ſhall be the ſanctuary, *and* the moſt holy *place*. 4 The holy *portion* of the land ſhall be for the prieſts the miniſters of the ſanctuary, which ſhall come near to miniſter unto the Lord, and it ſhall be a place for their houſes, and an holy place for the ſanctuary. 5 And the five and twenty thouſand of length, and the ten thouſand of breadth ſhall alſo the Levites the miniſters of the houſe have for themſelves, for a poſſeſſion for twenty chambers. 6 And ye ſhall appoint the poſſeſſion of the city five thouſand broad, and five and twenty thouſand long over againſt the oblation of the holy *portion*: it ſhall be for the whole houſe of Iſrael. 7 And *a portion ſhall be* for the prince on the one ſide and on the other ſide of the oblation of the holy *portion*, and of the poſſeſſion of the city, before the oblation of the holy *portion*, and before the poſſeſſion of the city, from the weſt-ſide weſt-ward and from the eaſt-ſide eaſt-ward; and the length *ſhall be* over againſt one of the portions, from the weſt-border unto the eaſt-border. 8 In the land ſhall be his poſſeſſion in Iſrael, and my princes ſhall no more oppreſs my people, and *the* reſt of the land ſhall they give to the houſe of Iſrael according to their tribes. 9 Thus ſaith the Lord God, Let it ſuffice you, O princes of Iſrael: remove violence and ſpoil, and execute judgment and juſtice, take away your exactions from my people, ſaith the Lord God. 10 Ye

ſhall have juſt balances, and a juſt ephah, and a
juſt bath. 11 The ephah and the bath ſhall be
of one meaſure, that the bath may contain the
tenth part of an homer, and the ephah the tenth
part of an homer: the meaſure thereof ſhall be
after the homer. 12 And the ſhekel *ſhall be*
twenty gerahs: twenty ſhekels, five and twenty
ſhekels, fifteen ſhekels ſhall be your maneh. 13
This *is* the oblation that ye ſhall offer; the ſixth
part of an ephah of an homer of wheat, and ye
ſhall give the ſixth part of an ephah of an homer
of barley. 14 Concerning the ordinance of oil,
the bath of oil, *ye ſhall offer* the tenth part of a
bath out of the cor, *which is* an homer of ten
baths; for ten baths *are* an homer: 15 And
one lamb out of the flock, out of two hundred,
out of the fat paſtures of Iſrael for a meat-offering,
and for a burnt-offering, and for peace-offerings,
to make reconciliation for them, ſaith
the Lord God. 16 All the people of the land
ſhall *give* this oblation for the prince in Iſrael.
17 And it ſhall be the princes part *to give* burnt-offerings,
and meat offerings, and drink-offerings,
in the feaſts, and in the new-moons, and
in the ſabbaths, in all ſolemnities of the houſe of
Iſrael: he ſhall prepare the ſin-offering, and the
meat-offering, and the burnt-offering, and the
peace-offerings, to make reconciliation for the
houſe of Iſrael. 18 Thus ſaith the Lord God,
In the firſt *month*, in the firſt *day* of the month,
thou ſhalt take a young bullock without blemiſh,
and cleanſe the ſanctuary. 19 And the prieſt
ſhall take of the blood of the ſin-offering, and
put *it* upon the poſts of the houſe, and upon the
four corners of the ſettle of the altar, and upon
the poſts of the gate of the inner court. 20
And ſo thou ſhalt do the ſeventh *day* of the
month, for every one that erreth, and for *him
that is* ſimple: ſo ſhall ye reconcile the houſe.
21 In the firſt *month*, in the fourteenth day of
the month, ye ſhall have the paſſover, a feaſt
of ſeven days, unleavened bread ſhall be eaten.
22 And upon that day ſhall the prince prepare
for himſelf, and for all the people of the land,
a bullock *for* a ſin-offering. 23 And ſeven
days of the feaſt he ſhall prepare a burnt-offering
to the Lord, ſeven bullocks, and ſeven
rams without blemiſh, daily the ſeven days, and
a kid of the goats daily *for* a ſin-offering. 24
And he ſhall prepare a meat-offering of an ephah
for a bullock, and an ephah for a ram, and an
hin of oil for an ephah. 25 In the ſeventh
month, in the fifteenth day of the month ſhall he
do the like in the feaſt of the ſeven days, according
to the ſin-offering, according to the
burnt offering, and according to the meat-offering,
and according to the oil.

The Length ſhall be five and twenty thouſand Reeds, and the Breadth ſhall be ten thouſand] The *Hebrew* doth not expreſs either *Reeds* or *Cubits*: Our Tranſlation ſupplies the Word *Reeds*, but many Interpreters expound the Place of *Cubits*, which Senſe they think is plainly determined by Ver. 3. where it is ſaid, *Of this Meaſure* (viz. the Cubit Meaſure, mentioned Ver. 2.) *ſhalt thou meaſure the Length of five and twenty thouſand*, &c. According to this Meaſure, the Portion here ſet apart will be almoſt ſeven Miles ſquare; whereas if we meaſure by Reeds, it will ariſe to ſix Times as much, and can only be underſtood in a myſtical Senſe.

Of this there ſhall be for the Sanctuary five hundred in Length, *with five hundred* in Breadth, *ſquare round about*] If we underſtand theſe Dimenſions of Cubits, it exactly agrees with the Opinion of the *Jews*, that the Temple ſtood in an *Area* of 500 Cubits ſquare.

And it ſhall be a Place for their Houſes] The Prieſts were divided into four and twenty Courſes, 1 *Chron.* xxiv. who performed the publick Worſhip by Turns; ſo the Houſes were for them to live in, who were not in their Courſe of waiting.

And the five and twenty thouſand of Length, and ten thouſand of Breadth, ſhall alſo the Levites have for themſelves] The *French* Tranſlation renders the Senſe plainer thus, *There ſhall be* other *five and twenty thouſand*, &c. See Ch. xlviii. 13. This appears to be the true Senſe of the Place, becauſe elſe there will be wanting 10,000 in Breadth, to make an exact Square of 25,000; ſee the Verſe. The *Levites* being very numerous (they were reckoned 38,000 in *David*'s Time, 1 *Chron.* xxiii. 3.) had as large a Piece of Ground allotted to them, as belonged to the Temple, and the whole prieſtly Order. The Word *other* is, upon a like Occaſion, ſupplied by our Interpreters Ch. xlviii. 8.

The Ephah and the Bath ſhall be of one Meaſure] The Ephah was the Meaſure of Dry Things, as the Bath was of Liquid. The Homer was about ten Buſhels, which amounts to about eighty Gallons in Liquid Things.

The Epha the tenth Part of an Homer] We muſt diſtinguiſh the Word *Homer* or *Chomer*, writ with a *Cheth* in the *Hebrew*, and *Omer* writ with an *Ain*. The Ephah is here ſaid to be the tenth Part of an Homer, whereas the *Omer is but the tenth Part of an Ephah*, Exod. xvi. 36.

And the Shekel ſhall be twenty Gerahs] This is made the Standard of the Shekel, *Exod.* xxx. 13. which confutes the common Opinion, that the Weights of the Sanctuary were double to thoſe of common Uſe. Bp. *Cumberland* computes a *Gerah* to be equivalent to a *Attic Obolus*, conſiſting of almoſt eleven Grains of Silver. The Shekel is uſually valued at 2*s* 6*d* of our Money; but the ſame learned Author ſuppoſes it to be i Value but 2*s* 4*d* ¼ of our Money, and a little over.

Twenty Shekels, five and twenty Shekels, and fift Shekels ſhall be your Maneh] *Maneh* is the ſame wit the *Greek* μνᾶ, and the *Latin Mina*, being both derive from it. A *Maneh*, or *Mina*, conſiſts of ſixty Skekels, *i. e.* thirty Ounces of Silver; which reckoning ever Shekel at 2*s* 6*d* amounts to 7*l* 10*s*. The dividing th *Maneh* into twenty, five and twenty, and fifteen Shekels, ſuppoſes there were Coins of theſe ſeveral Values which, taken all together, are to be of the ſame Weight with the *Mina*.

Concerning the Ordinance of Oil, a Bath of Oil, &c.] Or, *Concerning the Ordinance of Oil, even the Bath of Oil*. The *Cor*, and the *Homer*, are mentioned as containing the ſame Quantity; for a *Bath* is the tenth Pa of a *Cor*, as an *Ephah* is the tenth Part of an *Homer* and the tenth Part of a Bath of Oil is the hundred Part of a *Cor*, which amounts to about ſix Pints of ou Meaſure, according to Bp. *Cumberland*.

CHAP. XLVI.

More Ordinances relating to the Worſhip of Prin and People, &c. *A Deſcription of the Court appointed for boiling and baking any Part of th Holy Oblations.*

Ver. 1. THUS ſaith the Lord God, Th
gate of the inner court that look-
eth toward the eaſt, ſhall be ſhut the ſix work-
ing days: but on the ſabbath it ſhall be opene
and in the day of the new-moon it ſhall b
opened. 2 And the prince ſhall enter by th
way of the porch of *that* gate without, and ſha
ſtand by the poſt of the gate, and the prieſ
ſhall prepare his burnt-offering, and his peac
offerings, and he ſhall worſhip at the threſho
of the gate: then he ſhall go forth, but th
ga

gate ſhall not be ſhut until the evening. 3 Likewiſe the people of the land ſhall worſhip at the door of this gate before the Lord, in the ſabbaths, and in the new-moons. 4 And the burnt-offering that the prince ſhall offer unto the Lord in the ſabbath-day, *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh. 5 And the meat-offering *ſhall be* an ephah for a ram, and the meat-offering for the lambs as he ſhall be able to give, and an hin of oil to an ephah. 6 And in the day of the new-moon *it ſhall be* a young bullock without blemiſh, and ſix lambs, and a ram: they ſhall be without blemiſh. 7 And he ſhall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram: and for the lambs according as his hand ſhall attain unto, and an hin of oil to an ephah. 8 And when the prince ſhall enter, he ſhall go in by the way of the porch of *that* gate, and he ſhall go forth by the way thereof. 9 But when the people of the land ſhall come before the Lord, in the ſolemn feaſts, he that entreth in by the way of the north-gate to worſhip, ſhall go out by the way of the ſouth-gate: and he that entreth by the way of the ſouth-gate, ſhall go forth by the way of the north-gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over againſt it. 10 And the prince in the midſt of them, when they go in, ſhall go in; and when they go forth, ſhall go forth. 11 And in the feaſts, and in the ſolemnities, the meat-offering ſhall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. 12 Now when the prince ſhall prepare a voluntary burnt-offering or peace-offerings, voluntarily unto the Lord, one ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt-offering, and his peace-offerings, as he did on the ſabbath-day: then he ſhall go forth, and after his going forth, *one* ſhall ſhut the gate. 13 Thou ſhalt daily prepare a burnt-offering unto the Lord, *of* a lamb of the firſt year without blemiſh; thou ſhalt prepare it every morning. 14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance unto the Lord. 15 Thus ſhall they prepare the lamb, and the meat-offering, and the oil, every morning, *for* a continual burnt-offering. 16 Thus ſaith the Lord God, If the prince give a gift unto any of his ſons, the inheritance thereof ſhall be his ſons, it *ſhall be* their poſſeſſion by inheritance. 17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the year of liberty; after, it ſhall return to the prince: but his inheritance ſhall be his ſons for them. 18 Moreover the prince ſhall not take of the peoples inheritance, by oppreſſion to thruſt them out of their poſſeſſion; *but* he ſhall give his ſons inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion. 19 After, he brought me through the entry, which *was* at the ſide of the gate, into the holy chambers of the prieſts, which looked toward the north: and behold, there *was* a place on the two ſides weſt-ward. 20 Then ſaid he unto me, This *is* the place where the prieſts ſhall boil the treſpaſs-offering and the ſin-offering, where they ſhall bake the meat-offering: that they bear *them* not out into the utter court, to ſanctify the people. 21 Then he brought me forth into the utter court, and cauſed me to paſs by the four corners of the court, and behold, in every corner of the court *there was* a court. 22 In the four corners of the court *there were* courts joined of forty *cubits* long, and thirty broad: theſe four corners *were* of one meaſure. 23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about. 24 Then ſaid he unto me, Theſe *are* the places of them that boil, where the miniſters of the houſe ſhall boil the ſacrifice of the people.

And the Burnt-offering that the Prince ſhall offer in the Sabbath Day, &c.] It was the Prince's Part to provide Sacrifices for the Sabbaths and other Feſtivals; ſee Ch. xlv. 17. This was a new Ordinance, whereupon the Number of the Beaſts that were to be offered, and the Proportions of the Meat and Drink-offerings, are different here from thoſe preſcribed in the Law: As will appear by comparing the 4th, 6th, 7th, and 14th Verſes of this Chapter, with *Numb.* xxviii. 9, 11, 12, 15.

He that entereth in by the North Gate to worſhip, ſhall go out by the Way of the South Gate] The Words imply the Reaſon why the People were not to come in at the Eaſt Gate, becauſe there being no Paſſage or Thorowfare out of the Temple Weſtward; if they had entered in at the Eaſt Gate, they muſt have returned the ſame Way they came in, which would have been turning their Back upon God, and the Place of his Reſidence. Dr. *Spencer* mentions this as a Rule in the *Talmud*, that *they who came within the Holy Mount, ſhould enter in by the Way of the Right Hand, and go out by the Left*; underſtanding the Right Hand of the Northern Part of the Temple, and the Left Hand of the Southern: So he is of Opinion, that God deſigned to take away that ſuperſtitious Diſtinction between the ſeveral Gates of the Temple, by commanding that every one ſhould go out the oppoſite Way to that by which he came in, whether it were toward the North or South.

CHAP. XLVII.

The Viſion of the Holy Waters; with a Deſcription of the ſeveral Bounds of the Holy Land.

Ver. 1. AFterward he brought me again unto the door of the houſe, and behold, waters iſſued out from under the threſhold of the houſe eaſt-ward: for the fore-front of the houſe *ſtood* toward the eaſt, and the waters came down from under from the right ſide of the houſe, at the ſouth ſide of the altar. 2 Then brought he me out of the way of the gate north-ward, and led me about the way without unto the utter gate by the way that looketh eaſt-ward, and behold, there ran out waters on the right ſide. 3 And when the man that had the line in his hand, went forth eaſt-ward, he meaſured a thouſand cubits, and he brought me through the waters: the waters *were* to the ancles. 4 Again he meaſured a thouſand, and brought me through the waters; the waters *were* to the knees: again he meaſured a thouſand, and brought me through; the waters *were* to the loins. 5 Afterward he meaſured a thouſand, *and it was* a river that I could not paſs over: for the waters were riſen, waters to ſwim in, a river that could not be paſſed over. 6 And he ſaid unto me, Son of man, haſt thou ſeen *this?* then he brought me and cauſed me to return to the brink of the river. 7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one ſide and on the other. 8 Then ſaid he unto me, Theſe waters iſſue out toward the eaſt-country, and go down into the deſart, and go into the ſea: *which being* brought forth into the ſea, the waters ſhall be healed. 9 And it ſhall come to paſs, *that* every thing that liveth, which moveth, whitherſoever the rivers ſhall come, ſhall live: and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither: for they ſhall be healed, and every thing ſhall live whither the river cometh. 10 And it ſhall come to paſs, *that* the fiſhers ſhall ſtand upon it, from En-gedi even unto En-eglaim; they ſhall be a *place* to ſpread forth nets, their fiſh ſhall be according to their kinds, as the fiſh of the great ſea, exceeding many. 11 But the miry places thereof, and the mariſhes thereof, ſhall not be healed, they ſhall be given to ſalt. 12 And by the river upon the bank thereof on this ſide and on that ſide, ſhall grow all trees for meat, whoſe leaf ſhall not fade, neither ſhall the fruit thereof be conſumed: it ſhall bring forth new fruit according to his months, becauſe their waters they iſſued out of the ſanctuary, and the fruit thereof ſhall be for meat, and the leaf thereof for medicine. 13 Thus ſaith the Lord God, This *ſhall be* the border, whereby ye ſhall inherit the land according to the twelve tribes of Iſrael: Joſeph *ſhall have two* portions. 14 And ye ſhall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers, and this land ſhall fall unto you for inheritance. 15 And this *ſhall be* the border of the land toward the north-ſide, from the great ſea, the way of Hethlon, as men go to Zedad: 16 Hamath, Berothah, Sibraim, which *is* between the border of Damaſcus, and the border of Hamath; Hazor-hatticon, which *is* by the coaſt of Hauran. 17 And the border from the ſea, ſhall be Hazar-enan, the border of Damaſcus, and the north north-ward, and the border of Hamath: and *this is* the north-ſide. 18 And the eaſt-ſide ye ſhall meaſure from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael *by* Jordan, from the border unto the eaſt-ſea: and *this is* the eaſt-ſide. 19 And the ſouth-ſide ſouth-ward from Tamar, *even* to the waters of ſtrife *in* Kadeſh, the river, to the great ſea: and *this is* the ſouth-ſide ſouth-ward. 20 The weſt-ſide alſo *ſhall be* the great ſea from the border, till a man come over againſt Hamath: this *is* the weſt-ſide. 21 So ſhall ye divide this land unto you, according to the tribes of Iſrael. 22 And it ſhall come to paſs, *that* ye ſhall divide it by lot for an inheritance unto you, and to the ſtrangers that ſojourn among you, which ſhall beget children among you: and they ſhall be unto you as born in the country among the children of Iſrael, they ſhall have inheritance with you among the tribes of Iſrael. 23 And it ſhall come to paſs, *that* in what tribe the ſtranger ſojourneth there ſhall ye give him his inheritance, ſaith the Lord God.

And behold Waters iſſued out from under the Threſh *Eaſtward*] There was a great Quantity of Wa neceſſary for the Uſes of the Temple, for the waſhi the Bodies of thoſe that officiated, as well as the Sac fices which they offered. This was conveyed in Pi under-ground from the Fountain *Etam*, as Dr. *Lig foot* obſerves from the *Rabbins*, and from *Ariſteus*, Eye-witneſs. Theſe Waters gave Occaſion to the V ſion here related.

And behold there run Waters out on the Right Sid On the South Side; ſee Ver. 1. Theſe were the ſpa Waters not uſed in the Service of the Temple, whi were conveyed away by the Eaſt Part of the Mou tain, and by Degrees increaſed its Stream, till it b came a River, and fell at laſt into the *Dead Sea*: S Ver. 8, 10. and *Joel* iii. 18.

He meaſured a thouſand Cubits, and he brought through the Waters, and the Waters were to the Ancl &c.] The gradual Riſe of the Waters, repreſented this Viſion, denotes the large Effuſion of the Spir which was very remarkable at the firſt Publication the Goſpel, and its wonderful Increaſe from ſmall B ginnings; and will be ſo again, when God ſhall *po* *the Spirit of Grace* upon the *Jews*, in order to th Converſion; *Zech.* xii. 10. *Iſa.* liv. 13. The Suppl of Grace are often repreſented in the Holy Write under the Metaphor of a River, and Streams wateri the dry and thirſty Earth, both cleanſing and maki fruitful the Ground where they paſs. The Metaph is probably taken from the River that watered Par diſe: See *Rev.* xxii. 1. and compare *Zech.* xiii. 1. x 8. *Iſa.* xliv. 3.

Which being brought forth into the Sea, the Wate ſhall be healed] This is the Obſervation of all Write who deſcribe this Lake, that nothing can live in i And the Text here tells us, that theſe living Strea ſhall, by mixing with theſe Salt and brackiſh Wate make them wholſome and fit for Uſe: Myſtically d noting the healing Virtue of God's Grace to cure t Corruptions and Vices of wicked Men. In the ſa myſtical Senſe muſt be explained the next Verſe.

And it ſhall come to paſs, that the Fiſhers ſhall ſta upon it, from En-gaddi to En-eglaim] *En-gaddi* was Town that lay South-Weſt of the Lake of *Sodom*, the *Dead Sea*, called *Hazezon-tamar*, Gen. xiv. compared with 2 *Chron.* xx. 2. *En-eglaim*, or *Engalli* as St. *Jerome* reads the Word, is another on the Eaſt Si of the ſame Lake, where *Jordan* falls into it; upon t Confines of *Moab*, as may be conjectured from *Iſa.* x 8. which is confirmed by the parallel Text in *Joel* i 18. where it is ſaid, that *a Fountain ſhall come forth the Houſe of the Lord, and ſhall water the Valley of Shi tim*; which we know was in the Country of *Moa* ſee *Numb.* xxv. 1. So theſe two Places denote t whole Extent of that Lake, which the Prophet ſai ſhall be full of Fiſh, ſtill proſecuting the Allegory beg in the foregoing Verſes.

But the miry Places ſhall not be healed, they ſhall given to Salt] By thoſe unſound and rotten Place may be underſtood Hypocrites; who ſhall receive Benefit by theſe healing Waters, no more than ſo Sorts of Marſh-Land can be made fruitful: But after the Care or Culture that can be beſtowed upon i continues barren and unprofitable, which the *Hebr* Language expreſſes by *given to Salt.* Saltneſs is equ valent to Barrenneſs in that Language: See *Pſ.* cvii. 3 *Deut.* xxix. 23. *Jer.* xvii. 6. ſo we read *Judg.* ix. 4 when *Abimelech* deſtroyed *Sichem*, he *ſowed* the Grou whereon it ſtood *with Salt*, to denote that it ſhould n ver be cultivated or inhabited again.

This ſhall be the Border, &c.] The Borders d ſcribed in the following Part of this Chapter, ſhall the Limits or Boundaries of your Country. By the ſ veral Captivities both of *Iſrael* and *Judah*, the ſeve Limits or Borders belonging to the Inheritance of ea Tribe, were obliterated and forgotten: Whereup here is a new Boundary or Diviſion made of the Ho Land, a full Poſſeſſion of which they have expected enjoy, if their Sins had not prevented ſuch a Bleſſin This may perhaps be the literal Senſe of the followi

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Part of the Prophecy; tho' there is, without Queſtion, a myſtical Senſe implied under the literal Deſcription. *And to the Strangers that ſojourn among you*] Foreigners never before had the Privilege of purchaſing or poſſeſſing any Inheritance among the *Jews*; ſo this myſtically denotes the incorporating the *Gentiles* into the ſame Church with the *Jews*; making them *Fellow-Heirs, and of the ſame Body with them by the Goſpel*, Epheſ. iii. 6.

CHAP. XLVIII.

A Deſcription of the ſeveral Portions of Land belonging to each Tribe; with the Portions allotted to the Sanctuary, City, Suburbs, and Prince; alſo the Meaſure and Gates of the New City.

Ver. 1. NOW theſe *are* the names of the tribes, from the north-end to the coaſt of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damaſcus north-ward, to the coaſt of Hamath (for theſe are his ſides eaſt *and* weſt) a *portion* for Dan. 2 And by the border of Dan, from the eaſt-ſide unto the weſt-ſide, a *portion* for Aſher. 3 And by the border of Aſher, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Naphtali. 4 And by the border of Naphtali, from the eaſt-ſide unto the weſt-ſide, a *portion* for Manaſſeh. 5 And by the border of Manaſſeh, from the eaſt-ſide unto the weſt-ſide, a *portion* for Ephraim. 6 And by the border of Ephraim, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Reuben. 7 And by the border of Reuben, from the eaſt-ſide unto the weſt-ſide, a *portion* for Judah. 8 And by the border of Judah, from the eaſt-ſide unto the weſt-ſide, ſhall be the offering which ye ſhall offer of five and twenty thouſand *reeds in* breadth, and *in* length as one of the *other* parts, from the eaſt-ſide unto the weſt-ſide, and the ſanctuary ſhall be in the midſt of it. 9 The oblation that ye ſhall offer unto the Lord, *ſhall be* of five and twenty thouſand in length, and of ten thouſand in breadth. 10 And for them, *even* for the prieſts ſhall be *this* holy oblation, toward the north, five and twenty thouſand *in length*, and toward the weſt ten thouſand in breadth, and toward the eaſt ten thouſand in breadth, and toward the ſouth five and twenty thouſand in length, and the ſanctuary of the Lord ſhall be in the midſt thereof. 11 *It ſhall be* for the prieſts *that are* ſanctified, of the ſons of Zadok, which have kept my charge, which went not aſtray when the children of Iſrael went aſtray as the Levites went aſtray. 12 And *this* oblation of the land that is offered, ſhall be unto them a thing moſt holy by the border of the Levites. 13 And over againſt the border of the prieſts, the Levites *ſhall have* five and twenty thouſand in length, and ten thouſand in breadth: all the length *ſhall be* five and twenty thouſand, and the breadth ten thouſand. 14 And they ſhall not ſell of it, neither exchange, nor alienate the firſt-fruits of the land: for *it is* holy unto the Lord. 15 And the five thouſand *that are* left in the breadth over againſt the five and twenty thouſand, ſhall be a profane *place* for the city, for dwelling and for ſuburbs, and the city ſhall be in the midſt thereof. 16 And theſe *ſhall be* the meaſures thereof, the north-ſide four thouſand and five hundred, and the ſouth-ſide four thouſand and five hundred, and on the eaſt-ſide four thouſand and five hundred, and the weſt-ſide four thouſand and five hundred. 17 And the ſuburbs of the city ſhall be toward the north two hundred and fifty, and toward the ſouth two hundred and fifty, and toward the eaſt two hundred and fifty, and toward the weſt two hundred and fifty. 18 And the reſidue in length over againſt the oblation of the holy *portion*, *ſhall be* ten thouſand eaſt-ward; and ten thouſand weſt-ward: and it ſhall be over againſt the oblation of the holy *portion*, and the increaſe thereof ſhall be for food unto them that ſerve the city. 19 And they that ſerve the city, ſhall ſerve it out of all the tribes of Iſrael. 20 All the oblation *ſhall be* five and twenty thouſand, by five and twenty thouſand: ye ſhall offer the holy oblation four-ſquare, with the poſſeſſion of the city. 21 And the reſidue *ſhall be* for the prince on the one ſide and on the other of the holy oblation, and of the poſſeſſion of the city over againſt the five and twenty thouſand, of the oblation toward the eaſt-border, and weſt-ward over againſt the five and twenty thouſand toward the weſt-border, over againſt the portions for the prince, and it ſhall be the holy oblation, and the ſanctuary of the houſe *ſhall be* in the midſt thereof. 22 Moreover, from the poſſeſſion of the Levites, and from the poſſeſſion of the city, *being* in the midſt *of that* which is the princes, between the border of Judah and the border of Benjamin, ſhall be for the prince. 23 As for the reſt of the tribes, from the eaſt-ſide unto the weſt-ſide, Benjamin *ſhall have* a *portion*. 24 And by the border of Benjamin, from the eaſt-ſide unto the weſt-ſide, Simeon *ſhall have* a *portion*. 25 And by the border of Simeon, from the eaſt-ſide unto the weſt-ſide, Iſſachar a *portion*. 26 And by the border of Iſſachar, from the eaſt-ſide unto the weſt-ſide, Zebulun a *portion*. 27 And by the border of Zebulun, from the eaſt-ſide unto the weſt-ſide, Gad a *portion*. 28 And by the border of Gad, at the ſouth-ſide, ſouth-ward, the border ſhall be even from Tamar *unto* the waters of ſtrife *in* Kadeſh, *and* to the river toward the great ſea. 29 This *is* the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance, and theſe *are* their portions, ſaith the Lord God. 30 And theſe *are* the goings out of the city on the north-ſide, four thouſand and five hundred meaſures. 31 And the gates of the city *ſhall be* after the names of the tribes of Iſrael, three gates north-ward; one gate of Reuben, one gate of Judah, one gate of Levi. 32 And at the eaſt-ſide four thouſand and five hundred: and three gates; and one gate of Joſeph, one gate of Benjamin, one gate of Dan. 33 And at the ſouth-ſide four thouſand and five hundred meaſures: and three gates; one gate of Simeon, one gate of Iſſachar, one gate of Zebulun. 34 At the weſt-ſide four thouſand and five hundred, *with* their three gates; one gate of Gad, one gate of Aſher, one gate of Naphtali. 35 *It was* round about eighteen thouſand *meaſures*: and the name of the city from that day *ſhall be*, The Lord *is* there.

And by the Border of Reuben — a Portion for Judah] From the *firſt* Verſe to the *ſeventh*, the Situation of ſeven of the twelve Tribes is deſcribed, which were placed on the North Side of the Holy Portion, the Length of *Judea*, from North to South, being divided into twelve equal Parts; ſee Ch. xlvii. 14. beſide the Allotment for the Holy Portion, and for the Prince; and the City and Temple being placed where they ſtood formerly, there muſt be *ſeven* Shares on the North Side of that Allotment, and but *five* on the South Side; for *Jeruſalem* did not ſtand in the Middle of the Holy Land, but more toward the South, as may appear to any one who conſults the Map of *Judea*.

But for the fuller explaining this Difficulty, we may reaſonably conclude, that *Judah*'s Portion lay neareſt to that which was allotted for the Prieſts and Sanctuary, to be a Barrier and Defence to them againſt the Invaſion of *Gog* and *Magog*, or any other Enemies.

It is the Opinion of ſome learned Men, that ſo particular a Deſcription of the ſeveral Portions allotted to each Tribe, relates to the *Jews* Settlement in their own Country after their Converſion; ſeveral Paſſages in the Prophets looking that Way: See the xxxvith and xxxviith Chapters of this Prophecy. But without laying too great a Streſs upon this Opinion, we may fairly ſuppoſe ſome myſtical Senſe contained under this Deſcription. The twelve Tribes denote the pure Chriſtian Church in the *New Teſtament*: See *Luke* xxii. 30. *Rev.* vii. 4. *Twelve* is an Hieroglyphical Number in the ſame Book, denoting the true Church, built upon the Doctrine of the twelve Apoſtles: See *Rev.* xii. 1. xxi. 14. By the ſame Analogy the Number of an *hundred and forty and four thouſand*, Rev. vii. 4. xiv. 1. ſignifies the Church of pure Chriſtians, who continue ſtedfaſt in the Apoſtolical Doctrine, *Twelve* being the *Square Root*, out of which that Number ariſeth: So this Diviſion of the Land, among the twelve Tribes, may imply, that all true Chriſtians ſhall be equally Sharers in the Privileges of the Goſpel.

Ye ſhall offer the Oblation four-ſquare] So the *Heavenly Jeruſalem* is deſcribed as lying *four-ſquare*, Rev. xxi. 16. a ſquare Figure being the Emblem of Perpetuity, Strength, and Solidity. See Ch. xlii. 16—20.

A great Part of the Wiſdom of the *Eaſtern* Nations was wrapped up in *Hieroglyphical* Emblems and Numbers. The *Symbols* of *Pythagoras* are a remarkable Inſtance of this Sort of antient Learning. This Method God has thought fit to make uſe of to diſcover ſome myſterious Truth in his Word; ſuch as perhaps he thinks not convenient to be clearly revealed till its proper Time and Seaſon: Intending by ſuch obſcure Hints to encourage Men's ſearching into the more abſtruſ Parts of the Scriptures, and to ſhew that all huma Knowledge may be made ſubſervient to Divine.

The Text before us, compared with its Parallel i the xliid Chapter of this Prophecy, and in the *Revelations*, plainly ſhews, that a Square is an Emblematica Figure. In like Manner the Number of *Twelve* is ſacred Number. And the learned Mr. *Potter*, (ſay *Lowth*) in his Book of the *Number* 666, hath wit great Acuteneſs reconciled the 12,000 Furlongs, th Meaſure of the *New Jeruſalem* in the *Revelation*, wit the Meaſures of *Ezekiel* here, by interpreting them of ſolid Meaſures, and extracting the Root of each o them.

And the Name of that City from that Day ſhall b The Lord is there] *Jeruſalem* was formerly called *th City of God*, Pſ. lxxxvii. 3. and the *City of the grea King*, Pſ. xlviii. 2. But in this *New Jeruſalem*, Go ſhall dwell in a more glorious Manner, and make i the Place of his perpetual Reſidence. So that ever Part of that City ſhall be honoured with evident Tokens of the Divine Preſence; and every Member of i being dedicated to God's Service, and becoming *a Habitation of God through his Spirit*, ſhall have ſom Degree of the Holineſs of the Temple, where Go *had placed his Name*, 1 Kings viii. 29. compare wit *Rev.* xxi. 22. This is in a lower Degree fulfilled i all good Chriſtians, who are called *the Temples of th living God*, 2 Cor. vi. 16. 1 *Pet.* ii. 5. and *an Habitation of God through the Spirit*, Epheſ. ii. 22.

AN EXPOSITION OF The Prophet *DANIEL*.

The ARGUMENT.

he Prophet Daniel *was deſcended of the Royal Family of the Kings of* Judah; *ſo that in the Captivity of himſelf and his Companions, was fulfilled that Prophecy of* Iſaiah, *that the* King's Iſſue ſhould be Eunuchs *(or Officers)* to the King of Babylon, *Iſa.* xxxix. 7. *The later* Jews *do not reckon* Daniel *among the Prophets; but herein they contradict the Senſe of the more antient ones, and particularly of* Joſephus, *who calls him* one of the greateſt of the Prophets, *and ſaith*, that he did not only foretel future Things, which was common to him with other Prophets, but alſo prefixed a Time for their coming to paſs: *Antiq.* L. x. C. 12. *Our Saviour's Authority is deciſive in this Matter, who calls* Daniel *a* Prophet, *Matt.* xxiv. 15. *wherein he likewiſe ſpake the Senſe of the* Jews *at that Time. And if we conſider the important Subject of ſome of his Prophecies, wherein he plainly points out the Time of* Chriſt's Coming *and* Sufferings; *and the large Extent of others of them, giving an Account of the Succeſſion of the* Four Monarchies *unto the End of the World, he may be juſtly reckoned among the firſt of that Order.* Daniel *and St.* John *had both of them the Honour of being Perſons greatly beloved by God and* Chriſt, (*compare* Dan. x. 11. *with* John xiii. 3.) *ſo the latter, in his* Revelation, *doth more diſtinctly unfold thoſe Events, which the former foretels in general Terms, as Mr.* Mede *has obſerved.*

his Prophecy is writ partly in Hebrew, *and partly in* Chaldee; *for which this Reaſon may be aſſigned; that thoſe Parts of it, in which the* Babylonian *Empire was concerned, were writ in their Language, viz. from Ch.* i. 4. *to the End of the ſeventh Chapter, a great Part of which was probably entered into their publick Regiſters. See a like Inſtance* Eſth. ii. 23.

t. Jerome *tells us in the Preface to his* Commentary *on this Prophecy, that* Porphyry *had the Boldneſs to affirm, that the Prophecies of* Daniel *relating to the Kings of* Syria *and* Egypt, *Ch.* xi. *were written after the Times of* Antiochus Epiphanes: *This was plainly granting the Truth of the Matters of Fact therein contained, as St.* Jerome *obſerves; and the Falſity of his Aſſertion clearly appears from hence, that this Prophecy was tranſlated into* Greek *an hundred Years before* Antiochus's *Time, and that Tranſlation was in the Hands of the* Egyptians, *who had no Kindneſs either for the* Jews *or their Religion. Nay farther, the Prophecies of* Daniel, *foretelling the great Succeſſes of* Alexander, *Ch.* viii. 5. xi. 3. *were ſhewed to* Alexander *himſelf by the* Jews, *who thereupon obtained ſeveral Privileges from him, as* Joſephus *informs us,* Antiq. xi. C. 2.

aniel *lived in great Favour with* Nebuchadnezzar *and his Succeſſors in the* Babylonian *Monarchy; his extraordinary Merits continued him in the ſame Degree of Favour under* Darius *and* Cyrus, *the two firſt* Perſian *Monarchs; and as* Joſephus *obſerves, 'he was the only Prophet that enjoyed a great 'Share of worldly Proſperity.' He muſt needs have lived to a great Age, it being near ſeventy Years from the Date of his firſt Prophecy, Ch.* ii. 1. *to that of his laſt, Ch.* x. 1: *our learned Chronologer,* Bp. Loyd, *ſuppoſes him to have been carried into Captivity when he was but twenty Years old; about ten Years after we find him famed for his Piety and Wiſdom, as appears from* Ezek. xiv. 14. xxviii. 3. *His laſt Viſion was in the third Year of* Cyrus, *Dan.* x. 1. *at which Time he was about ninety-four Years of Age, and it is not likely he lived much longer.*

CHAP. I.

n Account of the Captivity of Daniel *and his Companions, with the Manner of their Education at* Babylon.

er. 1. IN the third year of the reign of Jehoiakim king of Judah, came Nebuchadzzar king of Babylon, unto Jeruſalem, and ſieged it. 2 And the Lord gave Jehoiakim g of Judah into his hand, with part of the veſſels of the houſe of God, which he carried into the land of Shinar to the houſe of his god, and he brought the veſſels into the treaſure-houſe of his god. 3 And the king ſpake unto Aſhpenaz the maſter of his eunuchs, that he ſhould bring *certain* of the children of Iſrael, and of the kings ſeed, and of the princes; 4 Children in whom *was* no blemiſh, but well-favoured, and ſkilful in all wiſdom, and cunning in knowledge, and underſtanding ſcience, and ſuch as *had* ability

lity in them to ſtand in the kings palace, and
whom they might teach the learning and the
tongue of the Chaldeans. 5 And the king appointed
them a daily proviſion of the kings
meat, and of the wine which he drank: ſo
nouriſhing them three years, that at the end
thereof they might ſtand before the king. 6
Now among theſe were of the children of Judah,
Daniel, Hananiah, Miſhael, and Azariah. 7
Unto whom the prince of the eunuchs gave
names: for he gave unto Daniel *the name* of
Belteſhazzar; and to Hananiah, of Shadrach;
and to Miſhael, of Meſhach; and to Azariah,
of Abed-nego. 8 But Daniel purpoſed in his
heart, that he would not defile himſelf with the
portion of the kings meat, nor with the wine
which he drank: therefore he requeſted of the
prince of the eunuchs, that he might not defile
himſelf. 9 Now God had brought Daniel into
favour and tender love with the prince of the eunuchs.
10 And the prince of the eunuchs ſaid
unto Daniel, I fear my lord the king, who hath
appointed your meat and your drink: for why
ſhould he ſee your faces, worſe liking than the
children which *are* of your ſort? then ſhall ye
make *me* endanger my head to the king. 11
Then ſaid Daniel to Melzar, whom the prince of
the eunuchs had ſet over Daniel, Hananiah, Miſhael,
and Azariah, 12 Prove thy ſervants, I
beſeech thee, ten days, and let them give us
pulſe to eat, and water to drink. 13 Then let
our countenances be looked upon before thee,
and the countenance of the children that eat of
the portion of the kings meat: and as thou ſeeſt,
deal with thy ſervants. 14 So he conſented to
them in this matter, and proved them ten days.
15 And at the end of ten days, their countenances
appeared fairer, and fatter in fleſh than
all the children which did eat the portion of the
kings meat. 16 Thus Melzar took away the
portion of their meat, and the wine that they
ſhould drink: and gave them pulſe. 17 As for
theſe four children, God gave them knowledge
and ſkill in all learning and wiſdom: and Daniel
had underſtanding in all viſions and dreams. 18
Now at the end of the days that the king had
ſaid he ſhould bring them in, then the prince of
the eunuchs brought them in before Nebuchadnezzar.
19 And the king communed with
them, and among them all was found none like
Daniel, Hananiah, Miſhael, and Azariah:
therefore ſtood they before the king. 20 And
in all matter of wiſdom *and* underſtanding that
the king enquired of them, he found them ten
times better than all the magicians *and* aſtrologers
that *were* in all his realm. 21 And Daniel
continued *even* unto the firſt year of king
Cyrus.

In the third Year of the Reign of Jehoiakim King of Judah, came Nebuchadnezzar King of Babylon to Jeruſalem] The Prophet *Jeremiah* makes the firſt Year of *Nebuchadnezzar* coincident with the fourth Year of *Jehoiakim*, and from thence begins the Date of the ſeventy Years Captivity. See *Jer.* xxv. 1. i. 11. But here *Daniel* ſpeaks of *Nebuchadnezzar* as King of *Babylon* in the third Year of *Jehoiakim*. To this Objection Dr. *Prideaux* gives an eaſy Anſwer, That *Daniel* begins his Computation from the Time that *Nebuchadnezzar* was ſent by his Father on the Expedition again *Pharaoh Necho* King of *Egypt*, which was toward the latter End of the third Year of *Jehoiakin* In the Beginning of the following Year he conquere the *Egyptians*, which was the fourth Year of *Jehoi* *kim*. See *Jer.* xlvi. 2. And in the latter End of th ſame Year he came and beſieged *Jeruſalem* in the nint Month, according to the *Jews* Account, who to th Day keep a Faſt on the 18th of that Month, in Me mory of this Taking of *Jeruſalem*. At which Tim *Jehoiakim* became tributary to the King of *Babylon* and conſequently the ſeventy Years of Captivity an Vaſſalage to *Babylon* began.

Whom they might teach the Learning and Tongue of th Chaldeans] Beſides the Study of Politicks and the A of War, the Learning chiefly valued among them w Aſtrology, or the Knowledge of the Heavenly Motion the Interpretation of Dreams, and Architecture.

He gave unto Daniel the Name of Belteſhazzar] *Ac cording to the Name of his God*, as *Nebuchadnezza* himſelf derives the Word, Ch. iv. 7. So the Nam was derived from *Bel*, the chief Idol of *Babylon*, as *N buchadnezzar* had his own Name from *Nebo*, anothe of their Idols, mentioned *Iſa.* xlvi. 1. And *Evilmer dach* his Succeſſor, was named from their Idol *Mer dach*, Jer. l. 2. It is probable, that the other Nam impoſed upon *Daniel*'s Companions, *Shadrach*, *M ſhach*, and *Abednego*, were derived from ſome of the Idols. *Miſael*, a Word derived from *El*, the Name the true God, may probably have been changed in *Meſhach*, becauſe *Sac* was an Idol worſhipped by th *Chaldeans*.

But Daniel purpoſed in his Heart, that he would n defile himſelf with the Portion of the King's Meat] was the Cuſtom of moſt Nations, before their Meal to make an Oblation of ſome Part of what they eat an drank to their Gods, as a thankful Acknowledgmen that every Thing they enjoyed was their Gift. The Oblations were called *Proſiciæ* and *Libamina* among th *Romans*; ſo that every Entertainment had ſomething it of the Nature of a Sacrifice. This Practice gene rally prevailing, made *Daniel* and his Friends look up the Proviſions coming from the King's Table, as n better than Meats offered to Idols, and by being ſo o fered, to be accounted unclean or polluted. See *Eze* iv. 13. compared with *Acts* xv. 20.

The Portion of the King's Meat. The Word in th *Hebrew* is *Path-bag*; from whence *Scaliger* derives th Word Ποτίϐαςις, mentioned in *Athenæus*, as a Di ſerved up to the Table of the *Perſian* Kings, being Mixture of Corn and Wine together.

And Daniel had Underſtanding in all Viſions an Dreams] It was an Opinion generally received in th early Ages of the World, that Dreams, when the were attended with unuſual Circumſtances, did po tend or ſignify ſome future Event. This Subject *Tull* handles at large in the firſt Book *De Divinatione*, an alledges ſome remarkable Inſtances of that Kind. *Ho mer* ſpeaks the general Senſe of his own Age, when h ſaith, *Even a Dream comes from God.* The Authorit of *Joſeph* is ſtill more antient, who ſaith, *Do not Inter pretations* [of Dreams] *come from God?* Gen. xli. The next Evidence in Point of Antiquity is the Boo of *Job*, where *Eliphaz* relates a Night-Viſion he him ſelf had, which inſtructed him in a Truth of gre Importance, *Job* iv. 12, &c. and xxxiii. 13, 14, 1 *Elihu* affirms, that *God ſpeaks once, yea twice to M —in a Dream, in a Viſion of the Night*; which inde was the common Way by which God revealed his W to the Patriarchs of old, and afterward to the Prophet See *Gen.* xxviii. 12, &c. xxxi. 11. *Numb.* xii. 6. T deſcend to later Times, the Son of *Syrach*, when h diſcourſes of the Vanity of Dreams, yet makes this Ex ception, *Unleſs they be ſent from the moſt High*, Eccl xxxiv. 1—6.

He found them ten Times better than all the Magi cians and Aſtrologers that were in all his Realm] Th Words may be underſtood of thoſe that employe themſelves in the *Lawful* Search of natural Cauſes an Effects, and of the regular Motions of the Heaven Bodies. For when *Daniel* made Interceſſion to th Captain of the Guard, that *the Wiſe Men of Baby mig* *ght not be ſlain*, Ch. ii. 24. we cannot ſuppoſe all of em were ſuch as ſtudied unlawful Arts and Sciences, ce he himſelf was afterward made Maſter or Head er them; *ib.* Ver. 48. And if no Part of the *Chal- an* Learning might be lawfully ſtudied, they that *uld not defile themſelves with the King's Meat*, would ve refuſed to be inſtructed in that Way of Educa- on which he had appointed, as St. *Jerome* obſerves pon Ver. 8. In like Manner, the Wiſe Men men- ned *Matt.* ii. 1. called Μάγοι in the Original, may be ppoſed ſuch as employed themſelves in obſerving the otions of the Heavenly Bodies, and might reaſonably ppoſe that the new Star they had ſeen, in that Re- on of the Heavens which the Aſtrologers appropriated *Judæa*, did portend the Birth of that *Prince* whom e *Jews* expected ſhould be born about this Time, d had ſpread ſuch an Expectation over a great Part the World.

CHAP. II.

ebuchadnezzar*'s Dream, revealed to, and interpreted by* Daniel.

er. 1. AND in the ſecond year of the reign of Nebuchadnezzar, Nebuchadnezzar reamed dreams, wherewith his ſpirit was trou- led, and his ſleep brake from him. 2 Then e king commanded to call the magicians, and e aſtrologers, and the ſorcerers, and the Chal- eans, for to ſhew the king his dreams: ſo they ame and ſtood before the king. 3 And the ing ſaid unto them, I have dreamed a dream, d my ſpirit was troubled to know the dream. Then ſpake the Chaldeans to the king in Sy- ack, O king, live for ever: tell thy ſervants e dream, and we will ſhew the interpretation. The king anſwered and ſaid to the Chaldeans, he thing is gone from me: if ye will not make nown unto me the dream, with the interpreta- ion thereof, ye ſhall be cut in pieces, and your ouſes ſhall be made a dunghill. 6 But if ye ew the dream, and the interpretation thereof, e ſhall receive of me gifts and rewards, and reat honour: therefore ſhew me the dream, and e interpretation thereof. 7 They anſwered gain and ſaid, Let the king tell his ſervants the ream, and we will ſhew the interpretation of . 8 The king anſwered and ſaid, I know of ertainty that ye would gain the time, becauſe e ſee the thing is gone from me. 9 But if ye ill not make known unto me the dream, *there but* one decree for you: for ye have prepared ing and corrupt words to ſpeak before me, till e time be changed: therefore tell me the ream, and I ſhall know that ye can ſhew me e interpretation thereof. 10 The Chaldeans nſwered before the king, and ſaid, There is ot a man upon the earth that can ſhew the ings matter: therefore *there is* no king, lord, or ruler *that* aſked ſuch things at any magician, aſtrologer, or Chaldean. 11 And *it is* a rare ing that the king requireth, and there is none ther that can ſhew it before the king, except e gods, whoſe dwelling is not with fleſh. 12 or this cauſe the king was angry and very fu- ous, and commanded to deſtroy all the wiſe-*en* of Babylon. 13 And the decree went forth at the wiſe-*men* ſhould be ſlain; and they ught Daniel and his fellows to be ſlain. 14 hen Daniel anſwered with counſel and wiſdom Arioch the captain of the kings guard, which as gone forth to ſlay the wiſe-*men* of Babylon: 15 He anſwered and ſaid to Arioch the kings captain, Why *is* the decree *ſo* haſty from the king? Then Arioch made the thing known to Daniel. 16 Then Daniel went in, and deſired of the king that he would give him time, and that he would ſhew the king the interpretation. 17 Then Daniel went to his houſe, and made the thing known to Hananiah, Miſhael, and Azariah his companions: 18 That they would deſire mercies of the God of heaven concerning this ſecret; that Daniel and his fellows ſhould not periſh with the reſt of the wiſe-*men* of Babylon. 19 Then was the ſecret revealed unto Daniel in a night-viſion: then Daniel bleſſed the God of heaven. 20 Daniel anſwered and ſaid, Bleſſed be the name of God for ever and ever: for wiſdom and might are his. 21 And he changeth the times and the ſeaſons: he removeth kings, and ſetteth up kings: he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding. 22 He revealeth the deep and ſecret things: he knoweth what *is* in the darkneſs, and the light dwelleth with him. 23 I thank thee, and praiſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known unto me now what we deſired of thee: for thou haſt *now* made known unto us the kings matter. 24 Therefore Daniel went in unto Arioch whom the king had ordained to deſtroy the wiſe-*men* of Babylon: he went and ſaid thus unto him, Deſtroy not the wiſe-*men* of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation. 25 Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. 26 The king anſwered and ſaid to Daniel, whoſe name *was* Belteſhazzar, Art thou able to make known unto me the dream which I have ſeen, and the interpretation thereof? 27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded, cannot the wiſe-*men*, the aſtrologers, the magicians, the ſoothſayers ſhew unto the king; 28 But there is a God in heaven that revealeth ſecrets, and maketh known to the king Nebuchadnezzar, what ſhall be in the latter days. Thy dream, and the viſions of thy head upon thy bed, are theſe; 29 As for thee, O king, thy thoughts came into *thy mind*, upon thy bed, what ſhould come to paſs hereafter, and he that revealeth ſecrets maketh known unto thee what ſhall come to paſs. 30 But as for me, this ſecret is not revealed to me, for *any* wiſdom that I have more than any living, but for *their* ſakes that ſhall make known the interpretation to the king, and that thou mighteſt know the thoughts of thy heart. 31 Thou, O king, ſaweſt, and behold, a great image: this great image whoſe brightneſs *was* excellent, ſtood before thee, and the form thereof *was* terrible. 32 This images head *was* of fine gold, his breaſt and his arms of ſilver, his belly and his thighs of braſs, 33 His legs of iron, his feet part of iron and part of clay. 34 Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet *that were* of iron and of clay, and brake them to pieces. 35 Then was the iron, the clay, the braſs, the ſilver and the gold broken to pieces together, and became like the chaff of the ſummer threſhing-floors, and the wind carried them away, that no place was found for them; and the ſtone that ſmote the image became a great mountain, and filled the whole earth. 36 This *is* the dream; and we will tell the interpretation thereof before the king. 37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory. 38 And whereſoever the children of men dwell, the beaſts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou *art* this head of gold. 39 And after thee ſhall ariſe another kingdom inferior to thee, and another third kingdom of braſs, which ſhall bear rule over all the earth. 40 And the fourth kingdom ſhall be ſtrong as iron: foraſmuch as iron breaketh in pieces, and ſubdueth all *things:* and as iron that breaketh all theſe, ſhall it break in pieces, and bruiſe. 41 And whereas thou ſaweſt the feet and toes, part of potters clay, and part of iron: the kingdom ſhall be divided, but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with miry clay. 42 And *as* the toes of the feet *were* part of iron, and part of clay; *ſo* the kingdom ſhall be partly ſtrong, and partly broken. 43 And whereas thou ſaweſt iron mixt with miry clay, they ſhall mingle themſelves with the ſeed of men: but they ſhall not cleave one to another, even as iron is not mixed with clay. 44 And in the days of theſe kings ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed: and the kingdom ſhall not be left to other people, *but* it ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever. 45 Foraſmuch as thou ſaweſt that the ſtone was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold; the great God hath made known to the king what ſhall come to paſs hereafter: and the dream *is* certain, and the interpretation thereof ſure. 46 Then the king Nebuchadnezzar fell upon his face, and worſhipped Daniel, and commanded that they ſhould offer an oblation and ſweet odours unto him. 47 The king anſwered unto Daniel, and ſaid, Of a truth *it is*, that your God is a God of gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret. 48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wiſe-*men* of Babylon. 49 Then Daniel requeſted of the king, and he ſet Shadrach, Meſhach, and Abed-nego over the affairs of the province of Babylon: but Daniel *ſat* in the gate of the king.

And in the ſecond Year of the Reign of King Nebuchadnezzar] This was the *fourth* Year of his Reign, according to the Scripture Computation, (ſee Note on Ch. i. 1.) For above three Years muſt have been expired ſince the Time of *Daniel*'s Captivity: See Ch. i. 5, 8. But *Daniel* writing the following Hiſtory in *Chaldee*, for the Uſe of the *Chaldeans*, follows that Computation of Time which was in Uſe among them.

And the Sorcerers, and the Chaldeans] The Word *Sorcerers* is always taken in an ill Senſe by the ſacred Writers, for thoſe that conſult with evil Spirits. Th *Chaldeans* were ſo much addicted to the Study of th Heavenly Motions, and to make Prognoſtications fro thence, that the Word *Chaldean* is uſed both in *Gr* and *Latin* Writers for an Aſtrologer.

Then ſpake the Chaldeans to the King in Syriac The antient *Chaldee* and the *Syrian* Language were th ſame: See *Gen.* xxxi. 47. *Ezra* iv. 7. This Languag is found in its greateſt Purity, in the Books of *Dan* and *Ezra*. The *Jews* in the Time of their Captivity mixed ſeveral *Hebrew* Words with the *Chaldean* La guage, and this is the *Chaldee* in which the *Targum* upon the Law and the Prophets are writ, and is calle the *Hebrew* in the *New Teſtament*. The Languag ſpoken in *Antioch*, and other Parts of *Syria*, diffe as a Dialect from the two former, and being writ in a different Character, is what we now call th *Syriack*.

Then Daniel anſwered with Counſel and Wiſdom t Arioch the Captain of the King's Guard] With who he was in Favour: See Ch. i. 9. The *vulgar Lat* tranſlates the former Part of the Sentence thus, *Tu Daniel requiſivit de Lege & Sententiâ*, *Daniel enquir concerning the Law and Decree*, which the King h made for deſtroying the Wiſe Men. The Word *T nem*, tranſlated here *Wiſdom*, uſually ſignifies an Edi or publick Decree ſet forth by Authority.

The Soothſayers] This Word is not met with b fore among the ſeveral Sorts of Pretenders to Wiſdo among the *Chaldeans*, mentioned Ver. 2. The *Cha dee* Word is *Gazerin*, which ſome think anſwers th *Latin Aruſpices*; who pretended to foretel Events b Tokens found in the Entrails of the living Creatur which they ſacrificed.

This Image's Head was of fine Gold] The *Baby nian* Monarchy was arrived to the Height of Glo under *Nebuchadnezzar*; ſee Ver. 37, 38. who likewi improved and adorned the City of *Babylon* to ſuch Degree, as to make it one of the Wonders of th World; as Dr. *Prideaux* ſhews at large in his *Conn* So this Empire might juſtly be compared to a gol Head.

His Breaſts and his Arms of Silver] The ſeco Monarchy of the *Medes* and *Perſians*, will be inferi to the Firſt; ſee Ver. 39. Probably in reſpect of i Continuance; the *Babylonian* Monarchy, if we da its Beginning from *Ninus*, having laſted above 7 Years.

And his Thighs of Braſs, his Legs of Iron] Th Emblems denote the Strength of the *Third* and *Fou* Monarchies, and the irreſiſtable Force with which th ſubdued their Adverſaries. *Iron* and *Braſs* are t Emblems of Strength in the prophetical Writing ſee Ver. 39, 40. Ch. iv. 15. vii. 19. *Iſa.* xlv. xlviii. 4.

Thou ſaweſt till that a Stone was cut out with Hands, which ſmote the Image upon his Feet — a brake them to Pieces] A very proper Repreſentati how the whole Image was deſtroyed; *viz.* by a gr Stone's falling upon the Feet of the Image, and bre ing them to Pieces. In like Manner the Kingdom *Chriſt*, a Kingdom of God's own erecting (ſee V 45.) ſhall break to pieces the *fourth* and laſt Mon chy, in which the Remainders of the other three w comprehended; and ſhall at length put an End to earthly *Rule, Authority, and Power*, 1 Cor. xv. 24.

The *Jews* unanimouſly agree that by the *Stone* is h meant the *Meſſiah:* See their Authorities collected the Biſhop of *Coventry* and *Litchfield*'s learned Def of Chriſtianity, P. 122.

And the Stone that ſmote the Image, became a g Mountain, and filled the whole Earth] This deno the Advancement and Increaſe of *Chriſt*'s Kingd that it ſhould from ſmall Beginnings proceed to fill whole Earth; as if a Stone by Degrees ſhould gro a Mountain. Thus *Chriſt* is deſcribed as *going f conquering and to conquer*, Rev. vi. 2. Mr. *Mede* h very judiciouſly obſerved, that this Kingdom is ſcribed here under two States or Forms; the one be called by way of Diſtinction, the *Kingdom of* S ne, the other the *Kingdom of the Mountain.* The ſt commenced upon the Erection of the fourth King- m, while the Statue continued on its Feet; the ter was to be manifeſt under its laſt and weakeſt te. *Chriſt*, the Foundation of the Church, is often ſcribed as a *Stone*; ſee *Iſa.* xxviii. 16. *Zech.* iii. 9. and e Church in its flouriſhing Eſtate is repreſented as a ountain, *Iſa.* ii. 2. *Ezek.* xx. 40. *Rev.* xxi. 10.

nd another third Kingdom of Braſs which ſhall reign r all the Earth] The *Grecian* Monarchy ſhall ex- nd its Conqueſts beyond the Bounds of the prece- ing Empires, even to thoſe Parts of the Eaſt, which ne of the *Perſian* Monarchs had ever attempted to bdue.

nd the fourth Kingdom ſhall be ſtrong as Iron] So is repreſented as having *great iron Teeth*, Ch. vii. 7, . This fourth Kingdom can be no other than the oman Empire. Some Commentators indeed have ckoned the Empire continued in *Alexander*'s Succeſ- rs, as a diſtinct Kingdom from that which was ſet up y himſelf. But no Writer of the Hiſtory of theſe imes ſpeaks of it as ſuch: And this Notion plainly ntradicts the Deſcription which *Daniel* gives of that ingdom, Ch. viii. There the Prophet repreſents the ird Kingdom as it were ſet up by *Alexander*, and con- nued under his Succeſſors, under the Figure of a *Goat ving one great Horn*, and afterward, *four others hich ſtood up in his Stead*, Ver. 8. And afterwards preſly calls *Alexander* the *firſt King*, Ver. 21. and ther tells us, Ch. xi. 4. that his Kingdom ſhall be *oken and divided toward the four Winds of Heaven.* hey that want farther Satisfaction, may ſee more oofs of this Point in Mr. *Mede*'s Diſſertation upon is Subject.

The Reaſon why the Spirit of God takes Notice of ſe Monarchies rather than any others, is, becauſe ople were Subjects to theſe Monarchies as they ſuc- eded one another; and in their Succeſſion, a Line f Time is carried on to the Coming of *Chriſt*, who as to appear in the Times of the *fourth* Monarchy, d the Countries belonging to it were to be the chief at of *Chriſt*'s Kingdom.

nd whereas thou ſaweſt Iron mixed with miry Clay, ey ſhall mingle themſelves with the Seed of Men, but ey ſhall not cleave one to another] Theſe ten King- ms (ſignified by the *ten Toes*, Ver. 4.) ſhall be a ody of People, of different Nations, Laws, and uſtoms; and altho' the Kings of the ſeveral Nations ll try to ſtrengthen themſelves by Marriage-Alli- nces into one another's Families, yet the different tereſts which they purſue, will often make them en- ge in Wars with each other, and thereby weaken the mmon Strength.

Then the King Nebuchadnezzar fell on his Face and orſhipped Daniel, and commanded that they ſhould offer n Oblation and ſweet Odours unto him] Doing Re- rence by Proſtration is not only an Act of Worſhip id to God, but often given to Kings and great Men n the *Old Teſtament*, according to the Cuſtom of the aſtern Countries. See 2 *Sam.* ix. 6. xiv. 33. It was kewiſe an Expreſſion of Reverence paid to Prophets, n Account of the Sanctity of their Office, and not re- ſed by them: See 1 *Kings* xviii. 7. Of this Kind was obably the Worſhip paid by the Leper to *Chriſt*, att. viii. 2. whom he took for a Prophet. But when ther Circumſtances were added to it, which made it k like Divine Worſhip, then it was refuſed to be cepted, as in the Caſe of St. *Peter*, Acts x. 25. and the *Angel*, Rev. xix. 10. The Adoration here de- ribed, ſeems to have been of the latter Kind, being ined with offering Incenſe, an Act of Worſhip pecu- r to God alone: See *Ezra* vi. 10. For this Reaſon is highly probable that *Daniel* refuſed the Honours ered to him, and put the King in Mind that he uld give God the Glory, as we find he does in the llowing Verſe. *Nebuchadnezzar* ſeems in a ſudden anſport to have looked upon *Daniel* as having ſome- ing more than Human in him: See Ch. iv. 8. juſt as e *Barbarians* thought of St. *Paul*, Acts xxviii. 6.

CHAP. III.

Nebuchadnezzar *ſets up a golden Image, and commands all to worſhip it; which* Daniel*'s three Friends refuſing, are thrown into the fiery Furnace, but are miraculouſly delivered.*

Ver. 1. NEbuchadnezzar the king made an image of gold, whoſe height *was* threeſcore cubits, *and* the breadth thereof ſix cubits: he ſet it up in the plain of Dura, in the province of Babylon. 2 Then Nebuchadnezzar the king ſent to gather together the princes, the governors, and the captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had ſet up. 3 Then the princes, the governors, and captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had ſet up; and they ſtood before the image that Nebuchadnezzar had ſet up. 4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages, 5 *That* at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſick, ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up. 6 And whoſo falleth not down and worſhippeth, ſhall the ſame hour be caſt into the midſt of a burning fiery furnace. 7 Therefore at that time, when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſick, all the people, the nations, and the languages fell down *and* worſhipped the golden image, that Nebuchadnezzar the king had ſet up. 8 Wherefore at that time certain Chaldeans came near and accuſed the Jews. 9 They ſpake and ſaid to the king Nebuchadnezzar, O king live for ever. 10 Thou, O king, haſt made a decree, that every man that ſhall hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ſhall fall down and worſhip the golden image: 11 And whoſo falleth not down and worſhippeth, *that* he ſhould be caſt into the midſt of a burning fiery furnace. 12 There are certain Jews whom thou haſt ſet over the affairs of the province of Babylon, Shadrach, Meſhach, and Abed-nego: theſe men, O king, have not regarded thee, they ſerve not thy gods nor worſhip the golden image which thou haſt ſet up. 13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meſhach, and Abed-nego: then they brought theſe men before the king. 14 Nebuchadnezzar ſpake and ſaid unto them, *Is it* true, O Shadrach, Meſhach, and Abed-nego? do not ye ſerve my gods, nor worſhip the golden image which I have ſet up? 15 Now if ye be ready that at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ye fall down and worſhip the image which I have made, *well:* but if ye worſhip not, ye ſhall be caſt the ſame hour into the midſt of a burning fiery furnace; and who *is* that God that ſhall deliver you out of my hands? 16 Shadrach, Meſhach, and Abed-nego anſwered and ſaid to the king, O Nebuchadnezzar, we *are* not careful to anſwer thee in this matter. 17 If it be *ſo*, our God whom we ſerve, is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. 18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up. 19 Then was Nebuchadnezzar full of fury, and the form of his viſage was changed againſt Shadrach, Meſhach, and Abed-nego: *therefore* he ſpake and commanded, that they ſhould heat the furnace one ſeven times more than it was wont to be heat. 20 And he commanded the moſt mighty men that *were* in his army, to bind Shadrach, Meſhach, and Abed-nego, *and* to caſt *them* into the burning fiery furnace. 21 Then theſe men were bound in their coats, their hoſen, and their hats, and their *other* garments, and were caſt into the midſt of the burning fiery furnace. 22 Therefore becauſe the kings commandment was urgent, and the furnace exceeding hot, the flame of the fire ſlew thoſe men that took up Shadrach, Meſhach, and Abed-nego. 23 And theſe three men Shadrach, Meſhach, and Abed-nego, fell down bound into the midſt of the burning fiery furnace. 24 Then Nebuchadnezzar the king was aſtonied, and roſe up in haſte, *and* ſpake and ſaid unto his counſellors, Did we not caſt three men bound into the midſt of the fire? They anſwered and ſaid unto the king, True, O king. 25 He anſwered and ſaid, Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt; and the form of the fourth is like the ſon of God. 26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* ſpake and ſaid, Shadrach, Meſhach, and Abed-nego, ye ſervants of the moſt high God, come forth, and come *hither*. Then Shadrach, Meſhach, and Abed-nego came forth of the midſt of the fire. 27 And the princes, governors and captains, and the kings counſellors being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them. 28 *Then* Nebuchadnezzar ſpake, and ſaid, Bleſſed *be* the God of Shadrach, Meſhach, and Abed-nego, who hath ſent his angel, and delivered his ſervants that truſted in him, and have changed the kings word, and yielded their bodies, that they might not ſerve nor worſhip any god, except their own God. 29 Therefore I make a decree, That every people, nation, and language, which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be cut in pieces, and their houſes ſhall be made a dunghill; becauſe there is no other god that can deliver after this ſort. 30 Then the king promoted Shadrach, Meſhech, and Abednego in the province of Babylon.

Nebuchadnezzar made an Image of Gold, the Height thereof was threeſcore Cubits, and the Breadth thereof ſix Cubits] The Image was probably ſet up in Honour of *Bel*, whom *Nebuchadnezzar* worſhipped as his Tutelar Deity; and called *Daniel* after his Name.

The Proportion of this Image ſhews it to have been a very irregular Figure, no Man's Height being above ſix Times his Thickneſs. This makes Interpreters generally underſtand theſe *ſixty Cubits* of the Height of th Image and Pedeſtal taken together; and ſuppoſe th Image to have been thirty ſix Cubits, and the Pede ſtal twenty four. *Diodorus Siculus* giving an Accou of the Plunder *Xerxes* had taken out of the Temple *Belus*, mentions a Statue of Maſſy Gold which w forty Foot high, which Dr. *Prideaux* conjectures have been this Statue; and then the Body of the Imag would have been twenty ſeven Cubits high. T *Greek* Interpreter ſuppoſes this remarkable Story have happened in the 18th Year of *Nebuchadnezzar* Reign.

That at what Time ye hear the Sound of the Corne Harp, &c.] Some of the Names of theſe muſical In ſtruments have a great Affinity with the *Greek* Wor of the ſame Signification; as the Word *Karna*, t *Cornet*, with Κέρας; *Kithros* the *Harp*, with Κιθαρ *Peſanterin*, *Pſaltery*, with Ψαλτηριον; and *Symphoni* tranſlated *Dulcimer*, with Συμφωνία. This ſome accou for, by ſuppoſing that the Traffick managed by the *Pha nicians* with *Greece*, ſee *Ezek.* xxvii. 13. and the tran planting the *Eolian* and *Ionian* Colonies into *Aſi* which happened about an Age after the Deſtruction *Troy*, brought theſe and other *Greek* Words into t *Eaſtern* Part of the World.

But, ſays *Lowth*, it is more probable that the Names were transferred from the *Eaſtern* Langua into *Greece*. This is taken for granted in the Wo *Sambuca*, derived from the *Chaldee Subca*, mention in the Text. In like Manner *Kithros*, from when *Cithara* is derived, is probably taken from *Citrus*, i. the Citron Wood, of which the Inſtrument is mad the beſt of which Kind grew in *Media*. This Opinio is confirmed by the Teſtimony of *Strabo*, L. x. 471. who ſaith, ‘ That the Names of Muſical Inſtr ‘ ments, ſuch as *Noblia*, *Sambuca*, and *Barbitos*, we ‘ derived from barbarous Languages,’ by which t *Greeks* denote the *Eaſtern* Tongues. The Words *Athenæus* are to the ſame Purpoſe, L. iv. C. 23. whe he ſaith, ‘ That the *Phrygian* and *Lydian* Harmo ‘ came from the *Barbarians*; i. e. the *Eaſtern* N ‘ tions to the *Greeks*.’

There is but one Objection againſt this Opinio which is, That the Word *Symphonia*, here mentione is a *Greek* Compound. But *Iſidore* in his *Origine* deſcribes that Inſtrument to be hollow, ſomething li our Drum, and covered with Leather, which th played upon with a Stick or a Quill; from whenc we may conclude, that the Affinity between this an the *Greek* Word is purely accidental.

Shall the ſame Hour] This is the firſt Place in th *Old Teſtament*, where we meet with the Diviſion Time into Hours. The *Greeks* aſcribe the Inventio of Hours to *Anaximander*, or *Anaximenes*; who pro bably learned it from the *Chaldeans*. See *Herodo* L. ii. C. 109.

Our God whom we ſerve, is able to deliver us — an he will deliver us out of thine Hand] As we a firmly perſuaded of his Power to deliver us, ſo w truſt in his Mercy and Goodneſs that he will delive us out of this imminent Danger. This they ſpake ou of a well-grounded Hope, not from a certain Foreſigh of being delivered; for ſuch an Aſſurance would hav defeated the Worth of their Courage and Conſtancy i deſpiſing the Danger which threatened them.

CHAP. IV.

Nebuchadnezzar's Dream, foretelling the Loſs o his Kingly Power, as explained by Daniel, *an fulfilled in the Event.*

Ver. 1. NEbuchadnezzar the king unto al people, nations, and language that dwell in all the earth, Peace be multiplie unto you. 2 I thought it good to ſhew th ſigns and wonders, that the high God hat wrought toward me. 3 How great *are* hi ſigns? and how mighty *are* his wonders? hi kingdo

gdom *is* an everlaſting kingdom, and his do-
inion *is* from generation to generation. 4 I
ebuchadnezzar was at reſt in mine houſe, and
ouriſhing in my palace: 5 I ſaw a dream
hich made me afraid, and the thoughts upon
y bed, and the viſions of my head troubled
e. 6 Therefore made I a decree, to bring in
the wiſe-*men* of Babylon before me, that they
ight make known unto me the interpretation
f the dream. 7 Then came in the magicians,
e aſtrologers, the Chaldeans, and the ſooth-
yers: and I told the dream before them; but
ey did not make known unto me the interpre-
tion thereof. 8 But at the laſt Daniel came in
efore me (whoſe name *was* Belteſhazzar, ac-
rding to the name of my god, and in whom
the ſpirit of the holy gods) and before him I
ld the dream, *ſaying*, 9 O Belteſhazzar, maſter
f the magicians, becauſe I know that the ſpirit
f the holy gods *is* in thee, and no ſecret trou-
leth thee, tell me the viſions of my dream that
have ſeen, and the interpretation thereof. 10
hus *were* the viſions of mine head in my bed;
ſaw, and behold, a tree in the midſt of the
rth, and the height thereof *was* great. 11
he tree grew, and was ſtrong, and the height
ereof reached unto heaven, and the ſight there-
f to the end of all the earth. 12 The leaves
ereof *were* fair, and the fruit thereof much,
d in it *was* meat for all: the beaſts of the field
d ſhadow under it, and the fowls of the hea-
n dwelt in the boughs thereof, and all fleſh
as fed of it. 13 I ſaw in the viſions of my
ad upon my bed, and behold, a watcher, and
holy one came down from heaven. 14 He
ied aloud, and ſaid thus, Hew down the tree,
d cut off his branches, ſhake off his leaves,
d ſcatter his fruit; let the beaſts get away from
der it, and the fowls from his branches. 15
evertheleſs, leave the ſtump of his roots in the
rth, even with a band of iron and braſs, in
e tender graſs of the field, and let it be wet
ith the dew of heaven, and let his portion *be*
ith the beaſts in the graſs of the earth. 16 Let
s heart be changed from mans, and let a beaſts
art be given unto him, and let ſeven times paſs
er him. 17 This matter *is* by the decree of
e watchers, and the demand by the word of
e holy ones: to the intent that the living may
now, that the moſt High ruleth in the king-
om of men, and giveth it to whomſoever he
ill, and ſetteth up over it the baſeſt of men.
8 This dream I king Nebuchadnezzar have
en: now thou, O Belteſhazzar, declare the in-
rpretation thereof, foraſmuch as all the wiſe-
en of my kingdom are not able to make
nown unto me the interpretation: but thou art
le, for the ſpirit of the holy gods *is* in thee.
9 Then Daniel (whoſe name *was* Belteſhazzar)
as aſtonied for one hour, and his thoughts
oubled him: the king ſpake, and ſaid, Belte-
azzar, let not the dream, or the interpretation
ereof trouble thee. Belteſhazzar anſwered,
d ſaid, My lord, the dream *be* to them that
te thee, and the interpretation thereof to thine
emies. 20 The tree that thou ſaweſt, which
ew, and was ſtrong, whoſe height reached
to the heaven, and the ſight thereof to all the
rth; 21 Whoſe leaves *were* fair, and the fruit
ereof much, and in it *was* meat for all; under
which the beaſts of the field dwelt, and upon
whoſe branches the fowls of the heaven had their
habitation: 22 It *is* thou, O king, that art
grown and become ſtrong: for thy greatneſs is
grown and reacheth unto heaven, and thy do-
minion to the end of the earth. 23 And
whereas the king ſaw a watcher, and an holy
one coming down from heaven, and ſaying,
Hew the tree down, and deſtroy it, yet leave
the ſtump of the roots thereof in the earth, even
with a band of iron and braſs in the tender graſs
of the field, and let it be wet with the dew of
heaven, and *let* his portion *be* with the beaſts of
the field, till ſeven times paſs over him; 24
This *is* the interpretation, O king, and this *is*
the decree of the moſt High, which is come
upon my lord the king: 25 That they ſhall
drive thee from men, and thy dwelling ſhall be
with the beaſts of the field, and they ſhall make
thee to eat graſs as oxen, and they ſhall wet thee
with the dew of heaven, and ſeven times ſhall
paſs over thee, till thou know that the moſt
High ruleth in the kingdom of men, and giveth
it to whomſoever he will. 26 And whereas
they commanded to leave the ſtump of the tree-
roots: thy kingdom ſhall be ſure unto thee, af-
ter that thou ſhalt have known that the heavens
do rule. 27 Wherefore, O king, let my coun-
ſel be acceptable unto thee, and break off thy
ſins by righteouſneſs, and thine iniquities by
ſhewing mercy to the poor; if it may be a
lengthening of thy tranquillity. 28 All *this*
came upon the king Nebuchadnezzar. 29 At
the end of twelve months he walked in the pa-
lace of the kingdom of Babylon. 30 The king
ſpake, and ſaid, Is not this great Babylon that I
have built for the houſe of the kingdom, by the
might of my power, and for the honour of my
majeſty? 31 While the word *was* in the kings
mouth, there fell a voice from heaven, *ſaying*,
O king Nebuchadnezzar, to thee it is ſpoken,
The kingdom is departed from thee. 32 And
they ſhall drive thee from men, and thy dwel-
ling *ſhall be* with the beaſts of the field: they
ſhall make thee to eat graſs as oxen, and ſeven
times ſhall paſs over thee, until thou know that
the moſt High ruleth in the kingdom of men,
and giveth it to whomſoever he will. 33 The
ſame hour was the thing fulfilled upon Nebu-
chadnezzar; and he was driven from men, and
did eat graſs as oxen, and his body was wet
with the dew of heaven, till his hairs were
grown like eagles *feathers*, and his nails like
birds *claws*. 34 And at the end of the days, I
Nebuchadnezzar lift up mine eyes unto heaven,
and mine underſtanding returned unto me, and
I bleſſed the moſt High, and I praiſed and ho-
noured him that liveth for ever, whoſe domi-
nion *is* an everlaſting dominion, and his king-
dom *is* from generation to generation. 35 And
all the inhabitants of the earth *are* reputed as
nothing: and he doeth according to his will in
the army of heaven, and *among* the inhabitants
of the earth: and none can ſtay his hand, or
ſay unto him, What doeſt thou? 36 At the
ſame time my reaſon returned unto me, and for
the glory of my kingdom, mine honour and
brightneſs returned unto me; and my counſellors
and my lords ſought unto me; and I was eſta-
bliſhed in my kingdom, and excellent majeſty
was

was added unto me. 37 Now I Nebuchadnez-
zar praiſe and extol and honour the King of
heaven, all whoſe works *are* truth, and his ways
judgment, and thoſe that walk in pride he is
able to abaſe.

Behold a Watcher, and an holy One came from Heaven] The Word *Watcher* is underſtood of ſome principal Angel; the Angelical Orders being deſcribed as always attending upon God's Throne, to receive and execute his Commands: See *Pſ.* ciii. 20. *Matt.* xviii. 10. and *Ezek.* i. 11, 24. For the ſame Reaſon they are called *the Eyes of the Lord*, Zech. iv. 10. In the Fragments of that antient Book, called *the Prophecy of Enoch*, quoted in the Epiſtle of St. *Jude*, the Angels are called Ἐγρήγοροι, the *Greek* Word which anſwers to *Eir* in the Text; and ſome Criticks derive the *Iris* of the Poets, whom they deſcribe as the Meſſenger of the Gods, from the Word *Eir*; tho' others take the Word *Eir* to differ only in the *Chaldee* Dialect from the *Hebrew Tſeir*, a *Meſſenger*. The Word *Holy One*, denotes ſuch of the Angels who kept their Station, and were not ſeduced from their Obedience, when the Evil Angels fell. See Ch. viii. 13. In the ſame Senſe the Word is taken *Jude* Ver. 14. *The Lord cometh with ten thouſands of his Saints*, or Holy Ones. Compare *Deut.* xxxiii. 2. *Zech*, xiv. 5. 1 *Theſſ.* iii. 13.

Let his Heart be changed from Man's, and let a Beaſt's Heart be given unto him] Let him loſe the Uſe of his Reaſon; ſee Ver. 34, 36. *Scaliger* thinks this Madneſs of *Nebuchadnezzar* is obſcurely hinted in a Fragment of *Abydeneus*, produced by *Euſebius*, *Præp. Evang.* L. ix. C. 41. where having repreſented the King from the *Chaldean* Writers to have faln into an Extaſy, and to have foretold the Deſtruction of that Empire by the *Medes* and *Perſians*; the Author adds, that *immediately after uttering this Prophecy, he diſappeared*, which *Scaliger* expounds of his being driven from his kingly State, and the Society of Men.

And let ſeven Times paſs over him] That is, ſeven Years; ſo the Expreſſion is taken, Ch. xi. 13. where the *Hebrew* reads, *the King of the North ſhall come at the End of Times*, that is, *Years*. So the *Time*, *Times*, and *an Half*, mentioned Ch. vii. 25. xii. 7. ſignify three Years and an half; and are accordingly explained by *forty two Months*, Rev. xi. 2. and by 1260 Days, Rev. xii. 7. both which Reckonings of Time are equivalent to *three Years and an half*.

This Matter is by Decree of the Watchers, and the Demand by the Word of the Holy Ones] It is called *the Decree of the moſt High*, Ver. 24. So the Expreſſion of the Text is an Alluſion to the Proceedings of earthly Princes, who publiſh their Decrees with the Advice of their chief Miniſters. Thus God is deſcribed as ſummoning all the Hoſt of Angels, and taking Reſolutions according to their Advice, 1 *Kings* xxii. 19. And *Chriſt* is repreſented as attended with Saints and Angels as his Aſſeſſors at the Day of Judgment. See Ch. vii. 22. of this Prophecy. 1 *Cor.* vi. 2, 3. 1 *Tim.* v. 11. *Rev.* xx. 4. The Words are capable of another Senſe, *viz.* That this Sentence was pronounced at the Requeſt of thoſe Angels whom God had appointed to preſide over the Affairs of the *Babyloniſh* Empire. *Watchers* and *holy Ones* are here ſpoken of in the *Plural* Number, whereas the Words are in the *Singular*, Ver. 13. which Difference may be thus accounted for; that the Sentence was pronounced at the joint Requeſt of many, but was to be put in Execution by one ſingle Angel.

CHAP. V.

A Judgment is denounced againſt Belſhazzar *for his Sacrilege, by an Hand writing upon the Wall; which* Daniel *reads and interprets; and is fulfilled the ſame Night.*

Ver. 1. BElſhazzar the king made a great
feaſt to a thouſand of his lords, and
drank wine before the thouſand. 2 Belſhazz
whiles he taſted the wine, commanded to bri
the golden and ſilver veſſels, which his fath
Nebuchadnezzar had taken out of the temp
which *was* in Jeruſalem, that the king and
princes, his wives and his concubines mig
drink therein. 3 Then they brought the gol
veſſels that were taken out of the temple of
houſe of God, which *was* at Jeruſalem; and
king and his princes, his wives and his conc
bines drank in them. 4 They drunk wine, a
praiſed the gods of gold, and of ſilver, of bra
of iron, of wood, and of ſtone. 5 In the ſame ho
came forth fingers of a mans hand, and wr
over againſt the candleſtick upon the plaiſter
the wall of the kings palace; and the king
the part of the hand that wrote. 6 Then
kings countenance was changed, and his thoug
troubled him, ſo that the joints of his loins w
looſed, and his knees ſmote one againſt anoth
7 The king cried aloud to bring in the aſtro
gers, the Chaldeans, and the ſooth-ſayers:
the king ſpake and ſaid to the wiſe *men* of Ba
lon, whoſoever ſhall read this writing, and ſh
me the interpretation thereof, ſhall be clot
with ſcarlet, and *have* a chain of gold about
neck, and ſhall be the third ruler in the ki
dom. 8 Then came in all the kings wiſe m
but they could not read the writing, nor ma
known to the king the interpretation there
9 Then was king Belſhazzar greatly troub
and his countenance was changed in him,
his lords were aſtonied. 10 *Now* the queen
reaſon of the words of the king and his lo
came into the banquet-houſe; *and* the qu
ſpake and ſaid, O king, live for ever: let
thy thoughts trouble thee, nor let thy cou
nance be changed. 11 There is a man in
kingdom, in whom *is* the ſpirit of the h
gods, and in the days of thy father light
underſtanding and wiſdom like the wiſdom
the gods, was found in him; whom the ki
Nebuchadnezzar thy father, the king, *I ſay*,
father made maſter of the magicians, aſtrolog
Chaldeans, *and* ſooth ſayers; 12 Foraſmuch
an excellent ſpirit, and knowledge, and und
ſtanding, interpreting of dreams, and ſhewing
hard ſentences, and diſſolving of doubts w
found in the ſame Daniel, whom the king
med Belteſhazzar: now let Daniel be called,
he will ſhew the interpretation. 13 Then
Daniel brought in before the king; *and* the ki
ſpake and ſaid unto Daniel, *Art* thou that D
niel, which *art* of the children of the captivity
Judah, whom the king my father brought
of Jewry? 14 I have even heard of thee,
the ſpirit of the gods *is* in thee, and *that* lig
and underſtanding, and excellent wiſdom is fou
in thee. 15 And now the wiſe *men*, the aſt
logers have been brought in before me,
they ſhould read this writing, and make kno
unto me the interpretation thereof: but t
could not ſhew the interpretation of the thi
16 And I have heard of thee, that thou ca
make interpretations, and diſſolve doubts:
if thou canſt read the writing, and make kno
to me the interpretation thereof, thou ſhalt
clothed with ſcarlet, and have a chain of g
about thy neck, and ſhalt be the third ruler
the kingdom. 17 Then Daniel anſwered

d before the king. Let thy gifts be to thyſelf,
d give thy rewards to another, yet I will read
e writing unto the king, and make known to
n the interpretation. 18 O thou king, the
ſt high God gave Nebuchadnezzar thy father
kingdom, and majeſty, and glory, and ho-
ur. 19 And for the majeſty that he gave
m, all people, nations and languages trembled
d feared before him: whom he would he
w, and whom he would he kept alive, and
hom he would he ſet up, and whom he would
e put down. 20 But when his heart was lifted
p, and his mind hardened in pride, he was de-
ſed from his kingly throne, and they took his
lory from him. 21 And he was driven from
e ſons of men, and his heart was made like
e beaſts, and his dwelling *was* with the wild
ſs: they fed him with graſs like oxen, and
s body was wet with the dew of heaven, till
e knew that the moſt high God ruled in the
ngdom of men, and *that* he appointeth over
whomſoever he will. 22 And thou his ſon,
O Belſhazzar, haſt not humbled thine heart,
ough thou kneweſt all this: 23 But haſt lifted
p thyſelf againſt the Lord of heaven, and they
ve brought the veſſels of his houſe before thee,
d thou and thy lords, thy wives and thy con-
bines have drunk wine in them, and thou
ſt praiſed the gods of ſilver and gold, of braſs,
n, wood, and ſtone, which ſee not, nor hear,
r know: and the God in whoſe hand thy
eath *is*, and whoſe *are* all thy ways, haſt
ou not glorified. 24 Then was the part of
e hand ſent from him, and this writing was
tten. 25 And this *is* the writing that was
tten, MENE MENE, TEKEL UP-
HARSIN. 26 This *is* the interpretation of
e thing; MENE, God hath numbered thy
ngdom, and finiſhed it. 27 TEKEL, thou
t weighed in the balances, and art found
nting. 28 PERES, thy kingdom is di-
ded, and given to the Medes and Perſians.
9 Then commanded Belſhazzar, and they
othed Daniel with ſcarlet, and *put* a chain of
ld about his neck, and made a proclamation
oncerning him, that he ſhould be the third ru-
r in the kingdom. 30 In that night was Bel-
zzar the king of the Chaldeans ſlain. 31
nd Darius the Median took the kingdom, *being*
out threeſcore and two year old.

Belſhazzar the King] This was the laſt King of the *byloniſh* Race, and therefore muſt be the ſame with *bonnedus*, ſo called by *Beroſus*, and *Naboandelus* by *Jo*- *phus*. See this clearly proved by Dr. *Prideaux*'s *Script.* *nect.* Part. i. P. 114.

Belſhazzar commanded to bring the Gold and Silver ſſels which his Father Nebuchadnezzar had taken out f the Temple which was at Jeruſalem] Theſe Veſſels ere carried by *Nebuchadnezzar* into the Temple of s own God, Ch. i. 2. and ſet apart, as it ſeems, for eligious Uſes. So this farther Profanation of them as contrary to the Rules of their own Religion, and ay be ſuppoſed to have been done out of a drunken rolick by *Belſhazzar*.

Without queſtion the Veſſels and other Furniture, ith which *Solomon* adorned the Temple, were extra- dinary magnificent; ſince *Nebuchadnezzar* thought em worth carrying to *Babylon*, to furniſh the Temple he had built there for his God *Belus*, a Structure at might be eſteemed one of the Wonders of the World. Some of theſe Veſſels were afterwards carried in Triumph to *Rome* by *Titus*, after he had conquered *Jeruſalem*, as *Joſephus* an Eye-witneſs aſſerts. Afterward, when *Giſericus* ſacked *Rome*, he carried them away with the reſt of his Booty; but when *Juſtinian* conquered *Africk*, he recovered them again, and ſent them for a Preſent to the Church of *Jeruſalem*. See *Evagrius*, L. iv. C. 17.

Which his Father Nebuchadnezzar had taken] *Nebuchadnezzar* was in truth his Grandfather; for he was the Son of *Evil-Merodach* by *Nitocris* his Queen; ſo he was the Grandſon of *Nebuchadnezzar*: And thus the Prophecy of *Jeremy* was fulfilled, That *all Nations ſhould ſerve Nebuchadnezzar and his Son, and his Son's Son*, Jer. xxvii. 7. It is uſual in Scripture to call the Grandfather by the Name of the Father; ſee 2 *Sam.* ix. 7. 2 *Kings* viii. 26. compared with Ver. 18. 2 *Chron.* xv. 16. compared with Ch. xi. 20. *Zech.* i. 1. with *Ezra* vi. 14.

In the ſame Hour came forth Fingers of a Man's Hand] Next to Murder, no Sin is ſo remarkably puniſhed in this World, as that of Sacrilege, as appears by innumerable Inſtances taken out of the Hiſtories of all Ages, of Heathens and Infidels, as well as *Jews* and Chriſtians. For, to profeſs a Religion to be true, and yet to offer Violence to the Places and Utenſils dedicated to the Service of that Religion, is downright Impiety, and argues a Contempt of all Religion. Remarkable Examples of this kind in the Heathen Story are, the miſerable End of the *Phoceans*, who robbed the Temple of *Delphos*, and were the Occaſion of that War, which was called from thence the *Holy War*, an Account of which may be ſeen in *Petavius*; the Deſtruction of the *Gauls* in their Attempt upon the ſame Temple; and of *Craſſus*, who plundered the Temple of *Jeruſalem*, and that of the *Syrian* Goddeſs: Theſe two laſt Stories are very particularly related by Dr. *Prideaux*, Par. ii. P. 26, and 202.

Grotius's Note upon this Place is worth obſerving, 'The Heathens thought it a great Impiety to convert 'ſacred Things to common Uſes; but now-a-days 'neither Princes nor People think there is any Harm 'in it: And can we expect that God ſhould *not viſit* '*for theſe Things?*

Then came in all the King's wiſe Men, but they could not read the Writing] It was probably writ in the old *Hebrew* Characters, now called the *Samaritan* Character, which the *Chaldeans* were ignorant of.

Now the Queen, by reaſon of the Words of the King and his Lords, came into the Banquet-Houſe] The King's *Wives and Concubines* ſat with him at the Feaſt, Ver. 2. So the Perſon here mentioned muſt be the Queen-Mother *Nitocris*; a Lady famous for her Wiſdom, who had the chief Management of the publick Affairs, and ſo is called the Queen by Way of Eminence.

Art thou that Daniel? &c.] Tho' his Grandfather had advanced *Daniel* to conſiderable Places of Honour, Ver. 11. yet *Belſhazzar* knew nothing of him; which argues him to be a weak and vicious Prince, according to the Character Hiſtorians give of him, and that he left the Care of publick Affairs to his Mother, minding nothing but his Pleaſures.

MENE, *God hath numbered thy Kingdom and finiſhed it*] The determinate Number of Years which God hath appointed for the Continuance of thy Reign, and the *Babyloniſh* Monarchy is finiſhed. So God is ſaid to *number the Months* of Man's Life, and *to appoint him Bounds which he cannot paſs*, Job xiv. 5. The Word MENE is doubled in another Verſe, to ſhew that the *Thing* is certain, and *eſtabliſhed by God*, as *Joſeph* tells *Pharaoh* in like Caſe, *Gen.* xli. 32.

TEKEL, *thou art weighed in the Balances, and found wanting*] Wicked Men are often compared to Silver adulterated, and allayed with baſer Metals, which makes it too light when weighed in the Balances. See *Jer.* vi. 30. *Ezek.* xxii. 18. Such was *Belſhazzar* when weighed in the Scales of Divine Juſtice. Compare *Job* xxi. 6. *Pſ.* xlii. 10. The ſame Compariſon is uſed by *Homer*, when *Hector*'s fatal Day approaches; and by *Virgil* at the Death of *Turnus*; and we may add, of *Milton*, when he introduces *Satan* preparing to fight with the Angels who guarded *Paradiſe*, to convince him of his Inequality for ſuch a Combat.

PERES, *thy Kingdom is divided and given to the Medes and Perſians*] The Verb *Paras*, from whence *Peres* is derived, as an *Appellative*, ſignifies to divide or break. It is likewiſe the proper Name of the *Perſians*, who were to be Sharers in the Diviſion of the *Babyloniſh* Empire. UPHARSIN in the 25th Verſe, is a Particle of the Verb *Pharas*; it literally ſignifies, *And they divide it.*

In that Night was Belſhazzar King of the Chaldeans ſlain] He and all his Nobles were ſlain together in the Midſt of their Feaſting and Revelling, as *Herodotus* and *Xenophon* informs us. The latter relates the Story thus: ‘ That two Deſerters, *Gadata* and *Gobryas*, having aſſiſted ſome of the *Perſian* Army to kill the Guards, and ſeize upon the Palace, they entered into the Room where the King was, whom they found ſtanding up in a Poſture of Defence; but they ſoon diſpatched him, and thoſe that were with him.’ Thus the Prophecy of *Jeremy* was accompliſhed, that *Babylon* ſhould be taken at the Time of a publick Feaſt, while *her Princes and great Men, her Captains, her Rulers and mighty Men ſhould be drunken, and ſhould ſleep a perpetual Sleep, and not awaken*; Ch. li. 39, 57.

And Darius the Median took the Kingdom] This *Darius* is ſaid to be of the *Seed of the Medes*, Ch. ix. 1. and is ſuppoſed by the moſt judicious Chronologers to be the ſame with *Cyaxeres*, the Son of *Aſtyages*. Him *Cyrus* made King of the *Chaldeans*, as being his Uncle by the Mother's Side, and his Partner in carrying on the War againſt the *Babylonians*, and left him the Palace of the King of *Babylon* to live there whenever he pleaſed, as *Xenophon* relates. *Darius* ſucceeded in the Empire, being *Cyrus*'s Gift. *Ptolemy*'s *Canon* ſuppoſes *Cyrus* to be the immediate Succeſſor of *Nabonnedus*, or *Belſhazzar*, and allots nine Years to his Reign; whereas *Xenophon* reckons two of theſe Years to *Darius*, and ſeven to *Cyrus*. The *Chaldee* Phraſe rendred here, *Took the Kingdom*, is tranſlated *poſſeſſed the Kingdom*, Ch. vii. 18. and means the ſame with ſucceeding in the Kingdom.

CHAP. VI.

Daniel *being envied for his Advancement, is maliciouſly accuſed, and caſt into the Lion's Den, but miraculouſly delivered.*

Ver. 1. IT pleaſed Darius to ſet over the kingdom
an hundred and twenty princes,
which ſhould be over the whole kingdom. 2
And over theſe, three preſidents (of whom Daniel
was firſt) that the princes might give accounts
unto them, and the king ſhould have no
damage. 3 Then this Daniel was preferred
above the preſidents and princes, becauſe an excellent
ſpirit was in him; and the king thought
to ſet him over the whole realm. 4 Then the
preſidents and princes ſought to find occaſion
againſt Daniel concerning the kingdom, but
they could find none occaſion nor fault: foraſmuch
as he *was* faithful, neither was there any
error or fault found in him. 5 Then ſaid theſe
men, We ſhall not find any occaſion againſt
this Daniel, except we find *it* againſt him concerning
the law of his God. 6 Then theſe
preſidents and princes aſſembled together to the
king, and ſaid thus unto him, King Darius, live
for ever. 7 All the preſidents of the kingdom,
the governors, and the princes, the counſellors
and the captains have conſulted together to eſtabliſh
a royal ſtatute, and to make a firm decree,
that whoſoever ſhall aſk a petition of any God
or man for thirty days, ſave of thee, O king
he ſhall be caſt into the den of lions. 8 Now
O king, eſtabliſh the decree, and ſign the wr
ting; that it be not changed, according to th
law of the Medes and Perſians, which alteret
not. 9 Wherefore king Darius ſigned the wr
ting and the decree. 10 Now when Dani
knew that the writing was ſigned, he went int
his houſe; and his windows being open in h
chamber toward Jeruſalem, he kneeled upon h
knees three times a day, and prayed, and gav
thanks before his God, as he did aforetime. 1
Then theſe men aſſembled, and found Dani
praying, and making ſupplication before h
God. 12 Then they came near, and ſpake b
fore the king concerning the kings decree, Ha
thou not ſigned a decree, that every man th
ſhall aſk *a petition* of any God or man, withi
thirty days, ſave of thee, O king, ſhall be ca
into the den of lions? The king anſwered an
ſaid, The thing *is* true, according to the law
the Medes and Perſians, which altereth not. 1
Then anſwered they and ſaid before the kin
That Daniel which *is* of the children of the ca
tivity of Judah, regardeth not thee, O kin
nor the decree that thou haſt ſigned, but make
his petition three times a day. 14 Then t
king when he heard *theſe* words, was ſore di
pleaſed with himſelf, and ſet *his* heart on Dani
to deliver him: and he laboured till the goin
down of the ſun, to deliver him. 15 The
theſe men aſſembled unto the king, and ſa
unto the king, Know, O king, that the law
the Medes and Perſians *is*, that no decree n
ſtatute which the king eſtabliſheth, may b
changed. 16 Then the king commanded, an
they brought Daniel, and caſt *him* into the de
of lions; *now* the king ſpake and ſaid unto D
niel, Thy God whom thou ſerveſt continually
he will deliver thee. 17 And a ſtone w
brought, and laid upon the mouth of the de
and the king ſealed it with his own ſignet, an
with the ſignet of his lords; that the purpo
might not be changed concerning Daniel. 1
Then the king went to his palace, and paſſe
the night faſting: neither were inſtruments
muſick brought before him, and his ſleep we
from him. 19 Then the king aroſe very ear
in the morning, and went in haſte unto the de
of lions. 20 And when he came to the den, h
cried with a lamentable voice unto Daniel, an
the king ſpake and ſaid to Daniel, O Danie
ſervant of the living God, is thy God whom
thou ſerveſt continually, able to deliver the
from the lions? 21 Then ſaid Daniel unto th
king, O king, live for ever. 22 My God hat
ſent his angel, and hath ſhut the lions mouth
that they have not hurt me: foraſmuch as befo
him innocency was found in me; and alſo be
fore thee, O king, have I done no hurt. 2
Then was the king exceeding glad for him, an
commanded that they ſhould take Daniel up ou
of the den: ſo Daniel was taken up out of th
den: and no manner of hurt was found upo
him, becauſe he believed in his God. 24 An
the king commanded, and they brought tho
men which had accuſed Daniel, and they ca
them into the den of lions, them, their children
and their wives; and the lions had the maſter
of them, and brake all their bones in pieces o
eve

ever they came at the bottom of the den. 25 Then king Darius wrote unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you. 26 I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel: for he *is* the living God, and ſtedfaſt for ever, and his kingdom *that* which ſhall not be deſtroyed, and his dominion *ſhall be* even unto the end. 27 He delivereth and reſcueth, and he worketh ſigns and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. 28 So this Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.

It pleaſed Darius to ſet over the Kingdom an hundred and twenty Princes] According to the Number of the Provinces which were ſubject to the *Medo-Perſian* Empire. Theſe were afterwards enlarged to an *hundred and twenty ſeven* by the Victories of *Cambyſes* and *Darius Hyſtaſpes*. See *Eſth.* i. 1.

And over theſe three Preſidents, of whom Daniel was firſt] He had been appointed one of the principal Officers of State by *Belſhazzar*, Ch. v. 29. *Darius* came not to *Babylon*, but tarried at *Ecbatane* in *Media*, whither he ſent for *Daniel*, that he might be always near him, where it is likely he received this new Advancement. *Joſephus* informs us, that *Daniel* built an admirable Structure at *Ecbatane*, probably by *Darius*'s Direction, which was afterwards made the Burial-place of the Kings of *Media* and *Perſia*, the Care of which Place was always committed to a *Jewiſh* Prieſt.

According to the Law of the Medes and Perſians that altereth not] After it be once enacted by the King, with the Conſent of his Counſellors. So *Diodorus Siculus* tells us, L. iv. of *Darius* the laſt King of *Perſia*, that he would have pardoned *Charidemus* after he was condemned to Death, but could not reverſe the Law that had paſſed againſt him. We may obſerve the Difference of Stile between this Text and that of *Eſth.* i. 19. Here the Words are, *The Law of the Medes and Perſians*, out of Regard to the King, who was a *Mede*; there it is ſtiled *the Law of the Perſians and Medes*, the King being a *Perſian* at that Time.

Them, their Children, and their Wives] According to the cruel Laws and Cuſtoms which prevailed in ſome Countries, of involving whole Families in the Puniſhment due to particular Perſons: In Oppoſition to which, that equitable Law was ordained by *Moſes*, that *the Fathers ſhould not be put to Death for their Children, nor the Children for the Fathers*, Deut. xxiv. 16.

In the Reign of Cyrus the Perſian] Who upon the Death of *Darius* took Poſſeſſion of the whole Monarchy of the *Medes* and *Perſians*, called from him the *Perſian* Monarchy. *Ezra* i. 2.

CHAP. VII.

Daniel's *Viſion concerning the four Beaſts.*

er. 1. IN the firſt year of Belſhazzar king of Babylon, Daniel had a dream, and vi- ons of his head upon his bed: then he wrote he dream, *and* told the ſum of the matters. 2 aniel ſpake, and ſaid, I ſaw in my viſion by ght, and behold, the four winds of the heaven rove upon the great ſea. 3 And four great eaſts came up from the ſea, diverſe one from nother. 4 The firſt *was* like a lion, and had gles wings: *and* I beheld till the wings thereof ere pluckt, and it was lifted up from the earth, d made ſtand upon the feet as a man, and a ans heart was given to it. 5 And behold, other beaſt, a ſecond like to a bear, and it raiſed up itſelf on one ſide, and *it had* three ribs in the mouth of it between the teeth of it: and they ſaid thus unto it, Ariſe, devour much fleſh. 6 After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl, the beaſt had alſo four heads; and dominion was given to it. 7 After this I ſaw in the night-viſions, and behold, a fourth beaſt, dreadful and terrible, and ſtrong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and ſtamped the reſidue with the feet of it, and it *was* diverſe from all the beaſts that *were* before it, and it had ten horns. 8 I conſidered the horns, and behold, there came up among them another little horn, before whom there were three of the firſt horns pluckt up by the roots: and behold, in this horn *were* eyes like the eyes of man, and a mouth ſpeaking great things. 9 I beheld, till the thrones were caſt down, and the Antient of days did ſit, whoſe garment *was* white as ſnow, and the hair of his head like the pure wooll: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. 10 A fiery ſtream iſſued, and came forth from before him: thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him: the judgment was ſet, and the books were opened. 11 I beheld then, becauſe of the voice of the great words which the horn ſpake: I beheld *even* till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame. 12 As concerning the reſt of the beaſts, they had their dominion taken away: yet their lives were prolonged for a ſeaſon and time. 13 I ſaw in the night-viſions, and behold, *one* like the Son of man, came with the clouds of heaven, and came to the Antient of days, and they brought him near before him. 14 And there was given him dominion and glory, and a kingdom, that all people, nations; and languages ſhould ſerve him: his dominion *is* an everlaſting dominion, which ſhall not paſs away, and his kingdom *that* which ſhall not be deſtroyed. 15 I Daniel was grieved in my ſpirit in the midſt of my body, and the viſions of my head troubled me. 16 I came near unto one of them that ſtood by, and aſked him the truth of all this: ſo he told me, and made me know the interpretation of the things. 17 Theſe great beaſts, which are four, *are* four kings, *which* ſhall ariſe out of the earth. 18 But the ſaints of the moſt High ſhall take the kingdom, and poſſeſs the kingdom for ever, even for ever and ever. 19 Then would I know the truth of the fourth beaſt, which was diverſe from all the others, exceeding dreadful, whoſe teeth *were of* iron, and his nails *of* braſs, *which* devoured, brake in pieces, and ſtamped the reſidue with his feet, 20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell, even *of* that horn that had eyes, and a mouth that ſpake very great things, whoſe look *was* more ſtout than his fellows. 21 I beheld, and the ſame horn made war with the ſaints, and prevailed againſt them; 22 Until the Antient of days came, and judgment was given to the ſaints of the moſt High; and the time came that the ſaints poſſeſſed the kingdom. 23 Thus he ſaid, The fourth beaſt ſhall be the fourth kingdom upon earth,

which ſhall be diverſe from all kingdoms, and
ſhall devour the whole earth, and ſhall tread it
down, and break it in pieces. 24 And the ten
horns out of this kingdom *are* ten kings *that*
ſhall ariſe: and another ſhall riſe after them,
and he ſhall be diverſe from the firſt, and he
ſhall ſubdue three kings. 25 And he ſhall ſpeak
great words againſt the moſt High, and ſhall
wear out the ſaints of the moſt High, and
think to change times and laws: and they ſhall
be given into his hand, until a time and times
and the dividing of time. 26 But the judgment
ſhall ſit, and they ſhall take away his dominion,
to conſume, and to deſtroy *it* unto the end. 27
And the kingdom and dominion, and the great-
neſs of the kingdom under the whole heaven,
ſhall be given to the people of the ſaints of the
moſt High, whoſe kingdom *is* an everlaſting
kingdom, and all dominions ſhall ſerve and obey
him. 28 Hitherto *is* the end of the matter.
As for me Daniel, my cogitations much troubled
me, and my countenance changed in me: but I
kept the matter in my heart.

Behold the four Winds of Heaven ſtrove upon the great Sea] Denoting thoſe Commotions of the World, and the troubleſome State of Affairs, out of which Empires and Kingdoms commonly take their Riſe.

And four great Beaſts came up from the Sea] They took their Riſe from Wars and Commotions, which end in ſetting up the Conqueror to be a great Monarch over thoſe whom he hath ſubdued. Compare *Rev.* xiii. 1. The Reaſon why theſe Monarchies are repreſented by fierce and ſavage Beaſts, ſee in the Note upon Ch. ii. 31.

I beheld till the Wings thereof were plucked, and it was lifted up from the Earth] Or rather, *wherewith it was lifted up from the Earth*, as the Margin reads. There was a Stop put to the Progreſs of its Victories, by the frequent Irruptions of the Armies led by *Cyrus* and *Darius*, or *Cyaxeres*, againſt the *Babylonians*, for twenty Years together, before the final Overthrow of that Empire.

And behold another Beaſt, a ſecond like to a Bear, and it raiſed up itſelf on one Side] This Beaſt denotes the *Perſian* Empire, and its firſt beginning to advance itſelf, and arrive at Dominion. The Margin reads, *And it raiſed up one Dominion*; i. e. it made up one Empire out of the joint Powers of *Media* and *Perſia*.

And it had three Ribs in the Mouth of it] The learned Biſhop of *Coventry and Litchfield* explains theſe three Ribs to be *Babylon*, *Lydia*, and *Egypt*. It is certain that *Lydia* was conquered by *Cyrus*, from the famous Story of *Crœſus* the King thereof, whom he condemned to the Fire; and as *Egypt* had been conquered by *Nebuchadnezzar*, Ezek. xix. 19. ſo it ſtill continued tributary to *Cyrus* under the Government of *Amaſis*.

After this I beheld, and lo another like a Leopard, which had on the Back of it four Wings like a Fowl; the Beaſt had alſo four Heads] This third Beaſt denotes the *Grecian* Empire, begun by *Alexander*, and continued in his four Succeſſors: See Ch. viii. 8, 22. The four Wings ſignify the Swiftneſs of its Progreſs and Victories. See Ver. 5. of that Chapter. A Leopard is a Creature of extraordinary Swiftneſs, and jumps upon its Prey, as Naturaliſts obſerve.

Behold a fourth Beaſt dreadful and terrible, and ſtrong exceedingly] And for that Reaſon compared to Iron, Ch. ii. 40. This muſt mean the *Roman* Empire; ſee the Note upon that Place.

And it was diverſe from all the reſt of the Beaſts that were before it, and it had ten Horns] In this it was different from all the Beaſts or Empires that went before it; that its Dominion was to be divided into ten Kingdoms or Principalities, ſignified here by ten Horns, and by the ten Toes of the Image, Ch. ii. 41.

I beheld till the Thrones were caſt down] Or rather, *pitched down*, or *placed*. So the *Greek* Interpreter underſtands it, and the Verb in the Text is uſed in the ſame Senſe in the *Chaldee Paraphraſe* upon *Jer.* i. 15. where our Tranſlation reads, *They ſhall ſet every one his Throne*. The following Words, *And the Antient of Days did ſit*, juſtify this Tranſlation.

The Thrones here mentioned import, firſt of all, the Thrones of God and Chriſt; ſee Ver. 13, 14. and then thoſe of the Saints, who ſhall be Aſſeſſors with God and Chriſt at the Day of Judgment. See Ver. 22. *Rev.* xx. 4.

The *fourth* Monarchy being to continue till the Conſummation of all Things, the general Judgment is deſcribed in this and the following Verſes, wherein Sentence was to paſs upon this fourth Beaſt, and an End put to its Dominion.

And the Antient of Days did ſit, whoſe Garment was as white as Snow, and the Hair of his Head like pure Wool] The eternal Judge of the World: See *Rev.* xvi. 5. *He that was from the Beginning*, 1 John ii. 14. who is elſewhere deſcribed *covering himſelf with Light as with a Garment*, Pſ. civ. 2. and as a clear unſpotted Brightneſs, 1 *John* i. 5.

In this divine Repreſentation, there is Mention made of the *Hair of the Head*, as there is in that vouchſafed to *Moſes* and the Elders of *Iſrael*, of the *Feet*, Exod. xxiv. 10. yet we are not to ſuppoſe, that in either Place any determinate Shape or Figure like that of a Man was repreſented. See *Deut.* iv. 15. The Expreſſions only import, that both the upper and lower Part of this Divine *Schechinah*, was of an amazing inexpreſſible Brightneſs.

And the Books were opened] Both of God's Laws and Men's Actions. The Phraſe is an Alluſion to the Rolls and Records belonging to Courts of Judicature.

And concerning the reſt of the Beaſts, they had their Dominion taken away, yet their Lives were prolonged for a Seaſon and Time] As to the three firſt Monarchies, tho' the ſucceeding Monarchy took away the Dominion of that which went before, yet it was not done all at once, but by Degrees; and the Nations where thoſe Monarchies were ſeated, ſtill had a Being, tho they changed their Maſters: Whereas the Deſtruction of the laſt Monarchy implied the putting an End to that Empire, and to all other earthly Governments; the Kingdom of *Chriſt* being then immediately to take Place. See Ver. 13, 14. Ch. ii. 34.

Behold, one like the Son of Man came in the Clouds of Heaven] One in the Shape and Likeneſs of a Man, but cloathed with ſuch Enſigns of Majeſty, as ſhewed him to be an extraordinary Perſon. See *Ezek.* ii. 1 Compare *Rev.* i. 13. xiv. 14. indeed no leſs than the *Meſſias*, as the Deſcription of him that follows does declare. The two foregoing Verſes having explained why the fourth Beaſt was deſtroyed, this Part of the Viſion declares by whom it was done, repreſents *Chriſt* in his Judicial Capacity, and deſcribes him by that Title he often gives himſelf, *the Son of Man*, in Alluſion to this Place; particularly he alludes to this Text, *Matt.* xxvi. 64. where he ſpeaks of *his coming in the Clouds of Heaven*; by which Expreſſion he acknowledges himſelf to be the *Meſſias*, here deſcribed, and gave a direct Anſwer to the Queſtion there propoſed to him, *Art thou the Chriſt, the Son of the Bleſſed?* Compare *Mark* xiv. 61, 62. *Rev.* i. 7. Whereupon they condemned him as guilty of Blaſphemy. A learned Prelate, in his *Defence of Chriſtianity from the an Prophecies*, P. 131. obſerves, that *Anani*, the Cloud was a known Name of the *Meſſias* among the *Jewi* Writers, which ſhews that they underſtood this Text as ſpoken of him.

But the Saints of the moſt High ſhall take the Kingdom] *Thoſe earthly Kingdoms being taken away*, or deſtroyed, as the *Greek* adds by Way of Explication, the ſucceeding Kingdom ſhall be that of *Chriſt* and his Saints; ſee Ver. 22. Inſtead of the *moſt High*, the Margin reads *High ones*, from the *Chaldee*. Sometimes the one true God is ſpoken of in the Plural Number by Way of Eminence: See *Eccleſ.* v. 8. *Job.* xxiv. 1 whe where it is in the *Hebrew* — *He is Holy Gods.*

And the fourth Beaſt ſhall be diverſe from all Kingdoms] As being managed under different Forms of Government: Having the Form of a Commonwealth at the Beginning of its Greatneſs, and afterwards governed by Kings and Emperors; and in Proceſs of Time being divided into Ten Kingdoms or Principalities, and all of them under the Direction of one ſpiritual Head. See *Rev.* xvii. 13. and compare Ver. 7. of this Chapter.

And the ten Horns out of this Kingdom are ten Kings that ſhall ariſe] An Horn is an Emblem of Strength, ſo it comes to ſignify Power and Authority. See *Deut.* xxxiii. 17. *Pſ.* lxxxix. 17. and from hence it is applied to denote Sovereignty or Dominion. See Ch. viii. 21, 22. *Rev.* xvii. 12. Theſe ten Horns or Kingdoms ariſe out of the Diſſolution of the *Roman* Empire, which came to paſs about the Year of *Chriſt* 476. And it was divided into the following Principalities or Kingdoms, according to Mr. *Mede*. 1. *Britons.* 2. *Saxons.* 3. *Franks.* 4. *Burgundians.* 5. *Wiſigoths.* 6. *Suevians* and *Alans.* 7. *Vandals.* 8. *Almons.* 9. *Oſtrogoths*; ſucceeded by the *Longobards*, firſt in *Pannonia*, and then in *Italy.* 10. *Greeks.*

The late learned Biſhop *Lloyd* hath given the following Liſts of the *ten Kingdoms* which aroſe out of the Diſſolution of the *Roman* Empire, and the Times of their Riſe.

I. *Hunns*, erected their Kingdom in that Part of *Pannonia* and *Dacia*, which from them was called *Hungary*, about *A. D.* 356. II. *Oſtrogoths* ſetled themſelves in the Countries that reach from *Rhetia* to *Mæſia*, even to *Thrace*, about 377. and afterward came into *Italy* under *Alaricus* in 410. III. *Wiſigoths* ſetled in the South Parts of *France*, and in *Catalonia*, about 378. IV. *Franks* ſeized upon Part of *Germany* and *Gaul*, *A. D.* 410. V. *Vandals* ſetled in *Spain*, afterward ſet up their Kingdom in *Africa*, *A. D.* 407. Their King *Genſericus* ſacked *Rome* 455. VI. *Suevians* and *Alans* ſeized the Weſtern Parts of *Spain*, *A. D.* 407. and invaded *Italy* 457. VII. *Burgundians* came out of *Germany* into that Part of *Gaul*, called from them *Burgundy* 407. VIII. *Herules*, *Rugians*, and *Thoringians*, ſetled in *Italy* under *Doaccr*, about *A. D.* 476. IX. *Saxons* made themſelves Maſters of *Great Britain* about the ſame Time, 476. X. *Longobards*, called likewiſe *Gepidæ*, ſetled in *Germany* about *Madgburgh*, *A. D.* 383. and afterward ſucceeded the *Heruli* and *Thuringi* in *Hungary*, about the Year 826.

And another ſhall riſe after them] The *Papacy* took its Riſe from the ſame Cauſe, but did not arrive at direct Supremacy till the Year 606, when Pope *Boniface* uſurped the Title of *univerſal Biſhop*. Mr. *Mede* tranſlates the Words, *Another ſhall ariſe behind him*; i. e. in an unperceived Manner, ſo as the other Kings were not aware of his growing Greatneſs, till he overtopped them.

And he ſhall be diverſe from the reſt] His Authority will be Eccleſiaſtical, yet ſo as to lay Claim to Temporal Power too, and to aſſert a Right of diſpoſing of ſecular Affairs.

And he ſhall ſubdue three Kings] Or, Kingdoms, ſee Ver. 17. Mr. *Mede* explains theſe three Kingdoms to be, 1. The Exarchate of *Ravenna*, which *Charles the Great* recovered from the *Lombards*, and gave to the *Pope*. 2. The Kingdoms of the *Greeks* in *Italy*, of which the Emperor *Leo Iſaurus* was deprived by the Popes *Gregory* 2d and 3d: And, 3dly, The Kingdom of the *Franks*, or *German* Emperors: From whom the Popes wreſted the Election and Inveſtiture of themſelves and other Biſhops, and by Degrees took from them all the Juriſdiction they had in *Italy*; which was the Occaſion of grievous Wars for ſeveral Ages, between the Popes and the Emperors *Henry* IV. and his Succeſſors.

And ſhall think to change Times and Laws] To alter Governments and their Conſtitutions, compare Ch. ii. 21. 1 *Chron.* xxix. 30. This the *Papacy* hath done, by claiming a Power to depoſe Kings, and ſet up others in their Stead; and not only to abrogate Human Laws, but likewiſe to diſpenſe with Divine ones.

And they were given into his Hand until a Time, and Times, and the dividing of Time] Or, *Half a Time*, as the *Hebrew* expreſſeth it, Ch. xii. 7. from whence the Expreſſions are taken by St. *John*, Rev. xii. 14. *i. e.* for three Years and a half of prophetical Time: See Ch. iv. 16. The ſame Space of Time is expreſſed in other Places of the *Revelation* by *two and forty Months*, and by *twelve hundred and threeſcore Days*, Ch. xi. 2, 3.

Theſe Times of *Antichriſt*, ſome learned Men think to be typically repreſented in the Perſecution which *Antiochus Epiphanes* raiſed againſt the *Jewiſh* Church, and his Interdict of the publick Worſhip in the Temple, which *Joſephus* reckons to have laſted *three Years and an half.* Altho' computing from the Time that the Idol-Altar was ſet up, that Deſolation continued but three Years preciſely; as appears from *Macc.* i. 54. compared with Ch. iv. 52.

And the Greatneſs of the Kingdom under the whole Heaven ſhall be given to the Saints of the moſt High, &c.] This denotes the Reign of *Chriſt* on Earth, where the Saints are deſcribed as reigning with him. See Ver. 18, 22. compared with *Rev.* v. 10. xx. 4.

CHAP. VIII.

A Viſion of the Succeſſion of the Perſian *and* Grecian *Monarchies; the Perſecution of the* Jews, *and the Profanation of the Temple.*

Ver. 1. IN the third year of the reign of king Belſhazzar, a viſion appeared unto me, *even unto* me Daniel, after that which appeared unto me at the firſt. 2 And I ſaw in a viſion (and it came to paſs when I ſaw, that I *was* at Shuſhan *in* the palace, which *is* in the province of Elam) and I ſaw in a viſion, and I was by the river of Ulai. 3 Then I lifted up mine eyes, and ſaw, and behold, there ſtood before the river, a ram which had two horns and the two horns *were* high: but one *was* higher than the other, and the higher came up laſt. 4 I ſaw the ram puſhing weſt-ward, and north-ward, and ſouth-ward: ſo that no beaſts might ſtand before him, neither *was there any* that could deliver out of his hand, but he did according to his will, and became great. 5 And as I was conſidering, behold, an he-goat came from the weſt on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes. 6 And he came to the ram that had two horns, which I had ſeen ſtanding before the river, and ran unto him in the fury of his power. 7 And I ſaw him come cloſe unto the ram, and he was moved with choler againſt him, and ſmote the ram, and brake his two horns, and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him: and there was none that could deliver the ram out of his hand. 8 Therefore the he-goat waxed very great, and when he was ſtrong, the great horn was broken: and for it came up four notable ones, toward the four winds of heaven. 9 And out of one of them came forth a little horn, which waxed exceeding great, toward the ſouth, and toward the eaſt, and toward the pleaſant *land.* 10 And it waxed great, *even* to the hoſt of heaven, and it caſt down *ſome* of the hoſt, and of the ſtars to the ground, and ſtamped upon them. 11 Yea, he magnified *himſelf* even to the prince of the hoſt, and by

him the daily *ſacrifice* was taken away, and the
place of his ſanctuary was caſt down. 12 And
an hoſt was given *him* againſt the daily *ſacrifice*
by reaſon of tranſgreſſion, and it caſt down the
truth to the ground, and it practiſed, and proſpered.
13 Then I heard one ſaint ſpeaking,
and another ſaint ſaid unto that certain *ſaint*
which ſpake, How long *ſhall be* the viſion *concerning*
the daily *ſacrifice*, and the tranſgreſſion
of deſolation, to give both the ſanctuary and the
hoſt to be troden under foot? 14 And he ſaid
unto me, Unto two thouſand and three hundred
days; then ſhall the ſanctuary be cleanſed. 15
And it came to paſs when I, *even* I Daniel had
ſeen the viſion, and ſought for the meaning,
then behold, there ſtood before me as the appearance
of a man. 16 And I heard a mans
voice between *the banks of* Ulai, which called,
and ſaid, Gabriel, make this *man* to underſtand
the viſion. 17 So he came near where I ſtood:
and when he came, I was afraid, and fell upon
my face: but he ſaid unto me, Underſtand, O
ſon of man; for at the time of the end *ſhall be*
the viſion. 18 Now as he was ſpeaking with
me, I was in a deep ſleep on my face toward the
ground: but he touched me, and ſet me upright.
19 And he ſaid, Behold, I will make thee know
what ſhall be in the laſt end of the indignation:
for at the time appointed the end *ſhall be.* 20
The ram which thou ſaweſt having two horns,
are the kings of Media and Perſia. 21 And
the rough goat *is* the king of Grecia, and the
great horn that *is* between his eyes, is the firſt
king. 22 Now that being broken, whereas
four ſtood up for it, four kingdoms ſhall ſtand
up out of the nation, but not in his power. 23
And in the latter time of their kingdom, when
the tranſgreſſors are come to the full, a king of
fierce countenance, and underſtanding dark ſentences,
ſhall ſtand up. 24 And his power ſhall
be mighty, but not by his own power: and he
ſhall deſtroy wonderfully, and ſhall proſper, and
practice, and ſhall deſtroy the mighty, and the
holy people. 25 And through his policy alſo
he ſhall cauſe craft to proſper in his hand, and
he ſhall magnify *himſelf* in his heart, and by
peace ſhall deſtroy many: he ſhall alſo ſtand up
againſt the prince of princes, but he ſhall be
broken without hand. 26 And the viſion of
the evening and the morning which was told, is
true: wherefore ſhut thou up the viſion, for it
ſhall be for many days. 27 And I Daniel
fainted and was ſick *certain* days; afterward I
roſe up and did the kings buſineſs, and I was
aſtoniſhed at the viſion, but none underſtood *it.*

In the third Year of the Reign of King Belſhazzar] The foregoing Prophecy was writ in *Chaldee*, being a farther Explication of *Nebuchadnezzar*'s Dream, interpreted Ch. ii. This Viſion that follows is writ in *Hebrew*, becauſe that Part of it which relates to *Antiochus Epiphanes* did chiefly concern the *Jews*.

I was at Shuſhan the Palace, which is in the Province of Elam] The Province of *Elam*, or *Perſia*, properly ſo called, was taken from *Aſtyages* King of *Media* by *Nebuchadnezzar*, according to the Prophecy of *Jeremiah* againſt *Elam*, Ch. xlix. 34. So it was ſubject to the King of *Babylon* when *Daniel* ſaw this Viſion; tho' afterwards the Viceroy of that Country revolted to *Cyrus*, and joined with him in taking *Babylon*. *Daniel*'s reſiding in *Shuſhan* ſhews, that he ſtill continued in thoſe Poſts of Honour to which *Nebuchadnezzar* ha advanced him.

And I was by the River Ulai] This River divide *Suſiana*, from the Province properly ſo called. Se *Pliny*, L. vi. C. 27. tho' *Elam* is often taken in larger Senſe, ſo as to comprehend *Suſiana* under it. I was uſual for Prophets to ſee Viſions by Rivers Sides; ſee Ch. x. 4. *Ezek.* i. 3. Such Places being proper fo Retirement and Contemplation.

Behold there ſtood before the River a Ram which ha two Horns, and the Horns were high] Horns are a Emblem of Power and Dominion. See Ch. vii. 24 So this Ram with two Horns denotes the Kingdoms o *Media* and *Perſia* united into one Government. Th *Hebrew* reads *one Ram*, but the Adjective *one* means n more, than an *Article* prefixed to a *Noun Subſtantive* and ſo it is uſed Ch. x. 5. 1 *Sam.* i. 1. The Ram wa the Royal Enſign of the *Perſians*, and the Rams Head with Horns, the one higher, and the other lower, ar ſtill to be ſeen among the Remains of the Ruins o *Perſepolis*, as Sir *John Chardin* takes Notice in hi *Travels.*

But one was higher than the other, and the highe came up laſt] To denote that the *Perſian* Kingdom tho' it was of a later Date, ſhould over-top that of th *Medes*, and make a greater Figure in the World, as i did from the Times of *Cyrus*. See *Jer.* li. 11.

I ſaw the Ram puſhing Weſtward] *Perſia* lay Eaſtward of *Babylon*; ſo all the Conqueſts of *Cyrus* ove *Syria*, and the adjacent Countries, enlarged his Dominions Weſtward: But we may probably include unde this Head *Cyrus*'s Conqueſts in the *Leſſer Aſia*, particularly over *Crœſus*, whereby he carried his Victories a far as the *Ægean* Sea. And his Succeſſors were for ſom Time Maſters of a great Part of *Greece*, called th *Weſt* in the following Verſe.

And Northward] In the Conqueſts over the *Iberians Albanians*, thoſe of *Colchos* and *Armenia*, and the adjacent Countries.

And Southward] This chiefly relates to *Cambyſe* Conqueſts over *Egypt* and *Ethiopia*, together with thoſ of *Darius Hyſtaſpes* over *India*, whence *Ahaſuerus* Kin of *Perſia* is ſaid to *have reigned from India to Ethiopia* Eſth. i. 1.

And as I was conſidering, behold an He-Goat cam from the Weſt on the Face of the whole Earth] An He Goat was antiently the Emblem of Princes or Grea Commanders: See *Prov.* xxx. 31. *Zech.* x. 3. *Iſa.* xiv 9. where the Word tranſlated *Chief ones*, ſignifies i the *Hebrew*, *Great Goats.*

The Goat is deſcribed here as coming from th Weſt, that is, from *Greece*, on the Face of the whol Earth; *i. e.* carrying all before him as he went; denoting thereby the uninterrupted Succeſs of *Alexande the Great.* A Goat was the Emblem or Arms of *Macedon*, as we now-a-days expreſs it, ever ſince thei King *Caranus*. See *Juſtin*'s Hiſt. L. viii.

And touched not the Ground] Hereby is ſignified th Swiftneſs of his Conqueſts; for which he is here deſcribed as *having four Wings of a Fowl*, Ch. vii. 6 having in eight Years Time conquered all the Countrie that lay between the *Ægean* Sea and the River *Hypani* in *India.*

And I ſaw him come cloſe unto the Ram, and wa moved with Choler againſt him, and ſmote the Ram, an brake his two Horns] He made a quick and furiou Onſet upon the *Medo-Perſian* Empire, and utterly brok it in two Engagements, the firſt at *Iſſus*, the ſecond a *Arbela.*

He caſt him down to the Ground and ſtamped upo him] See Ch. vii. 7. This Prophecy of *Alexander* Succeſs, *Jaddus* the High Prieſt ſhewed to him whe he came to *Jeruſalem*, and thereby encouraged him t go on in his Expedition.

And when he was ſtrong the great Horn was broken *Alexander* died in the Height of his Triumphs and Proſperity; ſee Ver. 21, 22.

And for it came up four notable ones toward the fo Winds of Heaven] This the Angel explains by *fo Kingdoms ſtanding up* inſtead of it, Ver. 22. Dr. *Pridea* ſhew ſhews, that this Prophecy had its exact Completion upon the Partition of the *Grecian* Empire after the Battle of *Ipſus*, where *Antigonus* was killed. There were indeed Partitions of it under the Brother and Son of *Alexander*; but this was a Partition of it into Kingdoms, among ſo many Kings or independant Governors, repreſented here by *Horns* and by *Heads*, Ch. vii. 6. And theſe four Kings were, 1. *Ptolemy*, King of *Egypt*, *Libya*, *Paleſtine*, *Arabia*, and *Cælo-Syria*, which may be called the Southern Part of the Empire. 2. *Caſſander* of *Macedonia* and *Greece*, which was the Weſtern Part of it. 3. *Lyſimachus* of *Thrace* and *Aſia*, which was the Northern Part of it. 4. *Seleucus* of *Syria* and the Eaſtern Countries.

From the Deſcription here given of the Empire of *Alexander*, and his four Succeſſors, it is plain that the Prophet repreſents it as one and the ſame Empire; and the *third* in order of the *four* great Monarchies. For it is repreſented under the Emblem of one and the ſame He-Goat, having firſt one notable Horn in its Forehead, which is expreſly called the *firſt King*, Ver. 21. and afterwards four growing up in the Room of it. This is a Confirmation of what was obſerved before upon Ch. ii. 40. that the *fourth* Kingdom muſt be the *Roman* Empire.

And out of one of them came forth a little Horn] From one of theſe four Succeſſors of *Alexander* came forth *Antiochus*, afterwards called *Epiphanes*, or *Illuſtrious*, by his Flatterers, but indeed was a *vile Perſon*, *to whom the Honour of the Kingdom did not belong*, as the Angel gives his Character, Ch. xi. 21. *Demetrius* his elder Brother's Son being the rightful Heir.

This *little Horn* belonging to the *third* Head, or Monarchy, muſt not be confounded with the *little Horn* belonging to the *fourth*, mentioned Ch. vii. 8, 20. altho' this here ſpoken of may be allowed to be a Type or Figure of the latter.

Which waxed exceeding great toward the South] He took Advantage of *Ptolemy Philometor*: See 1 *Macc*. i. 16—19. and made himſelf Maſter of *Egypt*, called *the South* in ſeveral Places of the eleventh Chapter of this Prophecy.

And towards the Eaſt] Towards *Armenia* and *Perſia*. See Ch. xi. 44.

And it caſt down ſome of the Hoſt, and of the Stars to the Ground] Perſons of principal Dignity in the Church are called *Stars*, Rev. i. 20. In like Manner the *Hoſt of Heaven*, in the preceding Words of this Verſe, means the *Jewiſh* Church, and particularly the Prieſts and Levites, who are called the *Hoſt of Heaven*, a Title proper to Angels, from their continual Attendance on God's Service in the Temple, in Imitation of the Angelical Office. So here the Words import, either that *Antiochus* ſhould put an End to the Prieſts Miniſtration in the Service of God, by *taking away the daily Sacrifice*, Ver. 12. or elſe that he ſhould ſeduce ſome of them by Threats and Flatteries to turn Apoſtates. See Ch. xi. 32. and compare *Rev*. xi. 1.

Yea, he magnified himſelf even to the Prince of the Hoſt] This ſome underſtand of the High Prieſt *Onias*, whom *Antiochus* deprived of his Office, and put in his Room *Jaſon*, an ungodly Wretch, who ſet up Heathen Rites in the Place of God's Worſhip, 2 *Macc*. iv. 13—17. But it may more probably be underſtood of God himſelf, the Lord whom the *Jews* ſerved, compare Ver. 25. or elſe of *Chriſt the High Prieſt over the Houſe of God*, whoſe *Sanctuary* this Temple is called in the following Words.

And an Hoſt was given him againſt the daily Sacrifice by Reaſon of Tranſgreſſion] *Antiochus* proſpered ſo far in his Attempts againſt the *Jews* and their Religion, that he built a Citadel in the City of *David*, and placed a Garriſon of Soldiers there, to diſturb thoſe that ſhould come to worſhip God at the Temple: See 1 *Macc*. i. 3—36. This God permitted as a juſt Puniſhment for the Sins of the People; and particularly of thoſe who profeſſed a Willingneſs to forſake the Worſhip of God, and to join with the Heathens in their Idolatry: See 1 *Macc*. i. 11, &c. 2 *Macc*. iv. 13—17. Some tranſlate the Words, *And a ſet Time was appointed againſt the daily Sacrifice*; for the Word *Tſaba*, *Hoſt*, ſignifies likewiſe a ſet Time. See Ch. x. 1.

And another Saint ſaid to that certain Saint which ſpake] By *Saint* underſtand *Angel*, ſeveral of whom are introduced in *Daniel*'s Viſions. The Word here rendered *certain Saint*, is tranſlated in the Margin, *The Numberer of Secrets*, or the *wonderful Numberer*; and muſt mean a Perſon of extraordinary Rank, as being able to unfold thoſe Secrets which were hid from other Angels; and is therefore juſtly ſuppoſed to mean the Son of God, called the *wonderful Counſellor*, Iſa. ix. 6. as being acquainted with all God's Purpoſes and Deſigns. Compare 1 *John* i. 18. The Participle *Medabbor*, *ſpeaking*, uſed here twice with relation to this Perſon, may denote him to be the *Logos*, or *Word of God*.

And he ſaid unto me, Unto two thouſand and three hundred Days; then ſhall the Sanctuary be cleanſed] This Computation of Time, in its obvious Senſe, contains ſomething more than *ſix Years and four Months*, reckoning *three hundred and ſixty Days* to a Year: And if we explain it with relation to the Perſecution ſet on foot by *Antiochus*, we muſt date it not from the Height of that Perſecution, when the *daily Sacrifice* was actually taken away, for that continued but juſt three Years. Compare 1 *Macc*. i. 54. with Ch. iv. 52. But we muſt date the Riſe of it from thoſe Tranſgreſſions which occaſioned the Deſolation. See 1 *Macc*. i. 11, &c. And ſo we may reaſonably ſuppoſe the 2300 Days to commence ſome Time before *Antiochus*'s *Invaſion of Judea*, and his pillaging the Sanctuary, mentioned *ib*. Ver. 20, 21, 22. which Invaſion was above two Years before the entire aboliſhing of God's Worſhip in the Temple, as appears from the 29th Verſe of the ſame Chapter.

But ſince it is generally agreed, that the Perſecution of *Antiochus* was a Type, or an imperfect Repreſentation of a greater Deſolation which *Antichriſt* ſhould make in the Church of God, (compare Ver. 13. here with Ch. xii. 11.) it is the Opinion of ſome learned Men, that theſe 2300 Days are a Line of Time that is to be extended to the End of the Times of *Antichriſt*; taking each *Day* for a *Year*, according to the Genius of the Prophetical Writings: See *Numb*. xiv. 34. *Ezek*. iv. 6. according to which Senſe the *three Years and an half*, mentioned Ch. vii. 25. and the *ſeventy Weeks* in the ninth Chapter, are explained by moſt Interpreters. According to this Opinion, theſe 2300 Days will be commenſurate to the 1290, or 1335 Prophetical Days, or Years, mentioned Ch. xii. 11, 12. and *then the Sanctuary will be* thoroughly *cleanſed*, and God's *Indignation will come* perfectly *to an End*, as it is expreſſed Ver. 9.

The Phraſe here tranſlated *two thouſand three hundred Days*, is in the Original *two thouſand three hundred Mornings and Evenings*; which is the *Hebrew* Way of expreſſing a natural Day, ſee *Gen*. 15. According to this Way of ſpeaking, *Chriſt* is ſaid to be *three Days and three Nights in the Heart of the Earth*, Matt. xii. 40. *i. e.* Part of three natural Days. And perhaps the Phraſe may be here uſed, in Alluſion to the daily Sacrifice, which was to be offered every Morning and Evening; the Taking away of which is here foretold.

Four Kingdoms ſhall ſtand up out of the Nation, but not in his Power] Four Kingdoms ſhall be ſet up by *Alexander*'s Generals, who ſhall be of the ſame Nation with him, altho' not of his Poſterity; nor ſhall they have that Power or Extent of Dominion which he poſſeſſed; See Ch. xi. 4.

And in the latter End of their Kingdom] *Greece* was the chief Province of this Empire, from whence it had its Original and its Name. The bringing this Country into Subjection to the *Roman* Power, was a manifeſt Indication of the Declenſion of the *Third* Monarchy, and the Advancement of the *Fourth*: This was remarkably brought to paſs when *Æmilius* the *Roman* Conſul vanquiſhed *Perſeus* King of *Macedon*, and thereby brought all *Greece* under the Power of the *Romans*; and this happened much about the Time when

Antiochus ſet up the *Abomination of Deſolations* in the Temple of *Jeruſalem*.

A King of a fierce Countenance, and underſtanding dark Sentences, ſhall ſtand up] One of a fierce and untractable Temper, without Pity or Compaſſion; compare *Deut.* xxviii. 50. One practiſed in Craft and Policy; ſee Ver. 25. eſpecially in the Arts of inveigling Men, and ſeducing them from their Religion. This Character may be juſtly applied to *Antiochus Epiphanes*; tho' in other Reſpects he behaved ſo unaccountably, that he might more properly be called *Epimanes* the *Madman*, than *Epiphanes* the *Illuſtrious*, as *Polybius* obſerves. This makes ſome Interpreters think, that the Character here given to *Antiochus* more properly belongs to *Antichriſt*, whoſe Type he was; an Obſervation that may be applied to ſome other Expreſſions in the following Verſes.

And his Power ſhall be mighty, but not by his own Power] He ſhall ſubdue *Judea*, *Egypt*, and ſeveral other Countries: See Ver. 9. and Ch. xi. 41, 42, 43. It is added here, that he ſhall not effect this *by his own Power*; which they that apply to *Antiochus*, underſtand either, 1ſt, of the Aſſiſtance which *Eumenes*, King of *Pergamus*, and his Brother *Attalus* gave him in keeping the Kingly Power he had uſurped; ſee Ch. xi. 21, 22. Or, 2dly, we may underſtand the Words of the Wickedneſs of *Jaſon* and *Menelaus* the High Prieſts, who joined with an irreligious Party among the *Jews*, and forwarded *Antiochus*'s Deſigns to eſtabliſh Gentiliſm among them; 1 *Macc.* i. 11, *&c.* 2 *Macc.* iv. 7, *&c.* Or, 3dly, the Place may be underſtood of God's proſpering his Attempts, as a Puniſhment for the Tranſgreſſions of his People, Ver. 23. But the Expreſſion may be more fitly applied to *Antichriſt*, of whom *Antiochus* was the Type, who grew great, and carried on his Deſigns, not ſo much by his own Strength, as by the Power of the *ten Kings*, who afforded him their Arms and Aſſiſtance. See *Rev.* xvii. 13, 17.

But he ſhall be broken without Hand] By an immediate Judgment of God: Compare *Job.* xxxiv. 20. and Ch. ii. 45. God ſtruck him with a noiſome Diſeaſe, attended with horrible Torments both of Body and Mind: See 1 *Macc.* vi. 8—13. 2 *Macc.* ix. from the 5th Verſe to the End. The Hiſtory there given of his Death, agrees in many Particulars with *Polybius*'s Account of it.

CHAP. IX.

The Prophet being ſatisfied from Jeremy's *Prophecies, that the ſeventy Years Captivity was near expiring, prays for the Reſtoration of* Jeruſalem. *In Anſwer,* Gabriel *informs him that the City ſhould be rebuilt and repeopled, but after* LXX Weeks of Years *ſhould be utterly deſtroy'd for putting the* MESSIAS *to Death.*

Ver. 1. IN the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes, which was made king over the realm of the Chaldeans: 2 In the firſt year of his reign, I Daniel underſtood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accompliſh ſeventy years in the deſolations of Jeruſalem. 3 And I ſet my face unto the Lord God, to ſeek by prayer and ſupplications, with faſting and ſackcloth, and aſhes. 4 And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments: 5 We have ſinned and have committed iniquity, and have done wickedly, and have rebelled even by departing from thy precepts, and from thy judgments. 6 Neither have we hearkned unto thy ſervants the prophets, which ſpake
in thy name to our kings, our princes, and ou
fathers, and to all the people of the land. 7
O Lord, righteouſneſs *belongeth* unto thee, bu
unto us, confuſion of faces, as at this day: to
the men of Judah, and to the inhabitants of Je
ruſalem, and unto all Iſrael *that are* near, and
that are far off, through all the countries whi
ther thou haſt driven them, becauſe of their tre
paſs that they have treſpaſſed againſt thee. 8
O Lord, to us *belongeth* confuſion of face, t
our kings, to our princes, and to our fathers
becauſe we have ſinned againſt thee. 9 To th
Lord our God *belong* mercies and forgiveneſſes
though we have rebelled againſt him. 10 Nei
ther have we obeyed the voice of the Lord ou
God, to walk in his laws which he ſet before us
by his ſervants the prophets. 11 Yea, all I
rael have tranſgreſſed thy law, even by departing
that they might not obey thy voice, therefor
the curſe is poured upon us, and the oath *tha*
is written in the law of Moſes the ſervant o
God, becauſe we have ſinned againſt him. 1
And he hath confirmed his words which he ſpak
againſt us, and againſt our judges that judge
us, by bringing upon us a great evil: for unde
the whole heaven hath not been done, as hat
been done upon Jeruſalem. 13 As *it is* wri
ten in the law of Moſes, all this evil is come u
on us: yet made we not our prayer before th
Lord our God, that we might turn from ou
iniquities, and underſtand thy truth. 14 There
fore hath the Lord watched upon the evil, an
brought it upon us: for the Lord our God
righteous in all his works which he doeth: fo
we obeyed not his voice. 15 And now O Lor
our God, that haſt brought thy people forth o
of the land of Egypt with a mighty hand, an
haſt gotten thee renown as at this day: we hav
ſinned, we have done wickedly. 16 O Lord
according to all thy righteouſneſs, I beſee
thee, let thine anger and thy fury be turne
away from thy city Jeruſalem, thy holy moun
tain: becauſe for our ſins, and for the iniquiti
of our fathers, Jeruſalem and thy people *are be*
come a reproach to all *that are* about us. 1
Now therefore, O our God, hear the prayer o
thy ſervant, and his ſupplications, and cauſe th
face to ſhine upon thy ſanctuary *that is* deſolat
for the Lords ſake. 18 O my God, inclin
thine ear, and hear; open thine eyes, and be
hold our deſolations, and the city, which is calle
by thy name: for we do not preſent our ſuppli
cations before thee for our righteouſneſſes, bu
for thy great mercies. 19 O Lord hear, O
Lord forgive, O Lord hearken and do, defe
not, for thine own ſake, O my God: for th
city, and thy people are called by thy name
20 And whiles I was ſpeaking, and praying
and confeſſing my ſin, and the ſin of my peop
Iſrael, and preſenting my ſupplication before th
Lord my God, for the holy mountain of m
God: 21 Yea, whiles I *was* ſpeaking in praye
even the man Gabriel, whom I had ſeen in th
viſion at the beginning, being cauſed to f
ſwiftly, touched me about the time of the even
ing oblation. 22 And he informed *me*, an
talked with me, and ſaid, O Daniel, I am no
come forth to give thee ſkill and underſtanding
23 At the beginning of thy ſupplications th
com

commandment came forth, and I am come to ſhew *thee*; for thou *art* greatly beloved: therefore underſtand the matter, and conſider the viſion. 24 Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt holy. 25 Know therefore and underſtand, *that* from the going forth of the commandment to reſtore and to build Jeruſalem, unto the Meſſiah the prince, *ſhall be* ſeven weeks; and threeſcore and two weeks the ſtreet ſhall be built again, and the wall, even in troublous times. 26 And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf: and the people of the prince that ſhall come, ſhall deſtroy the city, and the ſanctuary, and the end thereof *ſhall be* with a flood, and unto the end of the war deſolations are determined. 27 And he ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe, and for the overſpreading of abominations, he ſhall make *it* deſolate, even until the conſummation, and that determined ſhall be poured upon the deſolate.

In the firſt Year of Darius, the Son of Ahaſuerus, of the Seed of the Medes] See Ch. v. 31. This is the ame Perſon who is called *Cyaxeres*, the Son of *Aſtyages*, y the Heathen Hiſtorians, with whom *Joſephus* agrees. His Father *Aſtyages* had the Name of *Ahaſuerus* among the *Jews*, as appears by a Paſſage in *Tobit*, Ch. xiv. 15. here the taking of *Nineveh* is aſcribed to *Nebuchado- ſor* and *Aſſuerus*, who were the ſame as *Nabupolaſſar*, *Nebuchadnezzar*'s Father, and *Aſtyages*; *Nebuchadnez- ar* being a Name common to all the *Babylonian* Kings, s *Pharaoh* was to the Kings of *Egypt*.

I underſtood by Books] The ſeveral Prophecies of *Je- miah* are called ſo many Books: See *Jer.* xxv. 13. xix. 1. we may obſerve from hence, that the Pro- hets ſtudied the Writings of thoſe Prophets who were efore them, for the more perfect underſtanding the Times when their Prophecies were to be fulfilled. The ame they did by ſeveral of their own Prophecies: See *Pet.* i. 11, 12.

Seventy Weeks are determined upon thy People and upon y Holy City] To recite all the different Methods hronologers have taken of computing theſe lxx Weeks, ould be too large a Work for a Commentary. I all therefore, with Mr. *Lowth*, only take Notice of ree Opinions, which ſeem moſt agreeable to the ext. The *firſt* is that of *Petavius Rationar. Tem. ar.* 2. P. 154. and Archbiſhop *Uſher*, *Annal. V. T. ad n.* P. J. 4260. Theſe two learned Authors date the ginning of this Prophecy from the 20th Year of *Ar- xerxes Logimanus*, when he gave his Commiſſion to *ehemiah* to rebuild *Jeruſalem*, Nehem. ii. 1. from hich Time they reckon *half of the Week* here ſpeci- d, Ver. 27. to be completed at the Death of *Chriſt*. t then theſe Authors ſuppoſe *Artaxerxes* to have be- n his Reign nine Years ſooner than the Hiſtorians mmonly date it.

The *ſecond* Opinion is that of Dr. *Prideaux*, who es the Date of this Prophecy to the ſeventh Year of *taxerxes*, when he gave a Commiſſion to *Ezra*; to tle the State of the *Jews* at *Jeruſalem*, to which nſe he underſtands the *Commandment to reſtore and ild* Jeruſalem; from which Time he computes 490 ars to the Death of *Chriſt*.

The *third* Opinion is that of the late learned Biſhop *yd*, which may be ſeen in the *Chronological Tables* bliſhed by his Direction, Numb. 3d and 4th. He poſes the Years here ſpecified to conſiſt of 360 Days: Such Years he affirms the Scripture always makes uſe of in the Computation of Time; as appears in the Years of *Noah*'s Flood, *Gen.* vii. 11. compared with Ver. 24. and Ch. viii. 4. and from *Rev.* xii. 6. compared with Ver. 14. where 1260 *Days* are reckoned equivalent to *three Years and an half*, and to *forty and two Months*. The ſame Computation of Years was generally made uſe of in antient Times by all Nations, particularly by the *Chaldeans*, where *Daniel* now lived. The Reaſons of this Opinion are at large ſet forth by Mr. *Marſhall*, in his *Treatiſe upon the* lxx *Weeks*. The Biſhop proceeding upon this *Hypotheſis*, computes the Date of this Prophecy from the 20th Year of *Artaxerxes*, and reckons 69 Weeks of Years, or 483 *Chaldean* Years, from thence to the Year before *Chriſt*'s Death. But then the laſt or *ſingle Week* that remains to make up the Number of *ſeventy*, he ſeparates from the reſt, and begins it from the Year of *Chriſt* 63, in the latter Half of which the *Sacrifice and Oblation* were *to ceaſe*, and the *City and Sanctuary to be deſtroyed by the Romans*; all which was fulfilled in the Year after *Chriſt*.

The Difference of theſe *three* Opinions, as to the main Point, the Completion of this Prophecy, is not very great; for as Biſhop *Chandler* hath judiciouſly obſerved, ‘The Commencement of the Weeks muſt be ‘either from the ſeventh of *Artaxerxes*, which falls ‘upon the 457th Year before *An. Domini*, or from ‘the 20th of *Artaxerxes*. Add to 457 Years before ‘*Chriſt*, 26 Years after *Chriſt*, (which is the Number ‘that 483 Years, or ſixty nine Weeks exceeds 457 ‘Years) and you are brought to the Beginning of ‘*John the Baptiſt*'s Preaching up the Advent of the ‘*Meſſias*; add ſeven Years, or one Week to the former, ‘and you come to the 33d Year of *An. Domini*, which ‘was the Year of *Jeſus Chriſt*'s Death. Or elſe compute 490 Years, the whole lxx Weeks, from the ‘7th of *Artaxerxes*; by ſubſtracting 457 Years (the ‘Space of Time between that Year and the Beginning ‘of *Anno Domini*) from 490, and there remains 33, ‘the Year of our Lord's Death. Let the 20th of *Artaxerxes* be the Date of the lxx Weeks, which is the ‘445th Year before *A. D.* and reckon 69 Weeks of ‘*Chaldean* Years; 70 *Chaldee* Years being equal to 69 ‘*Julian*; and ſo 478 *Julian* Years making 483 *Chaldee* Years, and they end in the 33d Year after *Chriſt*, ‘or the Paſſover following. Any of theſe Reckonings ‘are ſufficient for our Purpoſe. It is rather to be ‘wondered, how at this Diſtance of Time, learned ‘Men have been able to come to any Exactneſs in ‘theſe Matters.’

By *ſeventy Weeks* are to be underſtood ſeventy Weeks *of Years*, or ſeventy times ſeven, *i. e.* 490 Years; each Day being accounted for a Year, according to the prophetical Way of reckoning: See *Numb.* xiv. 34. *Ezek.* iv. 6. *Daniel* diſtinguiſhed between theſe Weeks and the Weeks after the common reckoning, by calling the latter *Weeks of Days*, Ch. x. 2. according to the Senſe of the *Hebrew* expreſſed in the Margin. And *Iſaiah* diſtinguiſhed a *Natural* Year from a *Prophetical* one, by calling it *the Year of an Hireling*, Iſa. xvi. 14. xxi. 16.

The *Jews* numbered their Time by Sevens of Years; every ſeventh Year was a Year of Releaſe, and after ſeven Times ſeven Years, *i. e.* 49 Years, came the Year of *Jubilee*. So the Computation of Time here made uſe of, alludes to *Levit.* xxv. 8. *Thou ſhalt number ſeven Sabbaths* (or rather *Weeks*) *of Years, ſeven Times ſeven Years.* The *Hebrew* Word *Sabbath* ſignifying the Number ſeven, as it is rendered Ἑβδομὰς by the LXX, in the latter Part of the Verſe; and ſo the *Greek* Word Σάββατω is uſed *Luke* xviii. 12. xxiv. 1. *Daniel*, by examining the Prophecy of *Jeremiah*, had diſcovered how the *ſeventy Years* of the Captivity were near expiring; and here the Angel diſcovers to him another Line of Time, importing, that after the Reſtoration of *Jeruſalem*, it ſhould continue for a Period of Time conſiſting of *ſeventy Times ſeven Years*; which being expired, it ſhould be finally deſtroyed. Seventy Weeks contain ten *Jubilees*, and Ten being the Number

ber of Perfection, those ſeventy Weeks denote the bringing in the moſt complete *Jubilee*, or *Remiſſion*, as the LXX render that Word; when all former Treſpaſſes ſhould be cancelled, and Men ſhould be reſtored to that heavenly Inheritance they had forfeited, by the Death of the *Meſſias*.

To finiſh the Tranſgreſſion, and to make an End of Sin, and to make Reconciliation for Iniquity, and to bring in everlaſting Righteouſneſs] This the *Meſſiah* did by making Atonement for Sin, and abſolving Men from the Guilt of it; by giving Men the beſt Rules and Aſſiſtances for the promoting true and inward Righteouſneſs; called here *everlaſting Righteouſneſs*, in Oppoſition to the Righteouſneſs of the Law, a great Part of which conſiſted in external Ordinances, *impoſed on them* for a Seaſon, *till the Time of Reformation*, Heb. ix. 10. where the *Engliſh* Text reads, *to make an End of Sin*, the Margin tranſlates it, *to ſeal up Sin*, following a various Reading in the *Hebrew*: But the Senſe comes all to one, for the Verb which ſignifies to *ſeal up*, denotes likewiſe the *accompliſhing* any Thing, and is applied to Sin, or the Puniſhment of it, *Lam.* iv. 22.

And to anoint the moſt Holy] The Word *anoint*, plainly alludes to the Name of *Meſſiah*, expreſſed in the following Verſe, which ſignifies in *Hebrew*, *the anointed*, and is tranſlated *Chriſt* in *Greek*: See *John* i. 41. To anoint here is the ſame as to conſecrate the *Meſſiah*, to be a Prieſt, Prophet, and King, all which Offices were conveyed by the Ceremony of anointing. The *Meſſiah* is ſtiled here *the moſt Holy*, upon the Account of his unſpotted Original, as well as his unblameable Life. See *Luke* i. 35. *Acts* iii. 14. *Heb.* vii. 26. *Rev.* iii. 7. The Words may be literally tranſlated, *to anoint the Holy of Holies*; an Expreſſion which uſually ſignifies the Inner Sanctuary, called the *Holieſt of all*, Heb. ix. 3. and it is very properly applied to the *Meſſias*, who was *greater than the Temple*, Matt. xii. 6. becauſe *in him dwelt the Fulneſs of the Godhead*, Col. ii. 9. whereupon he calls his Body *the Temple*, John ii. 21.

Unto Meſſiah the Prince] Anointing being the antient Ceremony of inveſting Perſons of the higheſt Offices and Dignities, the Name of *Meſſias*, or *anointed*, was in an eminent Manner appropriated to him, that *was ſanctified* or ſet apart, and *ſent into the World* under the higheſt Character of being the *Redeemer* of it. By that Name he was commonly known unto the *Jews*, John i. 41. iv. 25. and that Title was chiefly given to him on the Authority of this Prophecy. He is here called the *Prince* or *Ruler*, a Title often given to *David*: See 1 *Sam.* ix. 16. 2 *Sam.* v. 2. vii. 8. and applied to the *Meſſiah* himſelf, ſpoken of under the Name of *David*, Iſa. lv. 4. The Author of the firſt Book of *Chronicles*, probably alludes to this Place of *Daniel*, Ch. v. 2. *Judah prevailed over his Brethren, and of him was the chief Ruler* (the *Nagid* here in the Text) *to come*; as the Words may be beſt tranſlated. The *Meſſiah* was commonly known under the Title of King of *Iſrael*, or King of the *Jews*: See *Matt.* ii. 2. *Luke* xxiii. 2, 3. *John* i. 49. xix. 19.

Shall be ſeven Weeks, and threeſcore and two Weeks] A *Colon* ſhould be placed at the End of this Sentence, which is wrong placed in the Middle of it in our *Engliſh* Bibles. *Seven Weeks and threeſcore and two Weeks* put together, make *ſixty nine Weeks* of Years, or 583 Years. As the cutting off the *Meſſiah* is appropriated to the Period of threeſcore and two Weeks in the following Verſe, ſo the ſeven Weeks or forty nine Years here mentioned, muſt in all Probability be aſſigned to the Building of *the Street and the Wall*, whether we underſtand it literally, or metaphorically with Dr. *Prideaux*, for the reſtoring and ſetling the *Jewiſh* Church and State.

Biſhop *Lloyd*, who reckons the Date of this Prophecy from the 20th of *Artaxerxes*, concludes the ſeven Weeks, or 49 Years, in the 8th Year of *Artaxerxes Mnemon*, at which Time he ſuppoſes *Malachi* to have writ his Prophecy, and thereby finiſhed the *Old Teſtament Canon*, or *ſealed up the Viſion and Prophecy*, after whom the *Jews* were to look for no other Prophet till *John Baptiſt*: See *Mal.* iv. 4, 5. compared with *Matt.* xi. 13, 14.

But not for himſelf] *The Juſt ſuffering for the Unjuſt*, 1 Pet. iii. 18. The *vulgar Latin* renders th Words to this Senſe, *And the People that deny him ſhal be no longer his.* The *Hebrew* Phraſe is uſed in th ſame Senſe, Ch. xi. 17. *Job* xxxix. 16. To confirm this Interpretation, we are to ſuppoſe the Word *People*, which follows, to be underſtood here, and may with Biſhop *Lloyd*, tranſlate this and the following Sentence thus: *And the People that deny him ſhall be no longer his, but the Prince's* (i. e. the *Meſſiah's*) *future People*: The *Hebrew* Word *Haba*, as the *Greek* ἐρχομ which anſwers it, often ſignifying the future, or tha which is to come: See *Iſa.* xxvii. 6. xliv. 7. *Mark* x 30. *Rev.* i. 4. This People that learned Prelate underſtands to be the *Romans* and their Empire, which wa the Seat of the Chriſtian Church. So when our Saviou tells us, that *before the End* of the *Jewiſh* Nation co *the Goſpel ſhall be preached in all the World*, Matt. xxiv 14. and St. *Paul* ſpeaks to the ſame Purpoſe, *Rom.* x 16. *Col.* i. 6, 23. we are there to underſtand *the World* of the Extent of the *Roman* Empire. And our Lor ſpeaking of the final Deſtruction of the *Jewiſh* Natio by the *Romans*, expreſſeth it by ſending forth HIS ARMIES *to deſtroy the Murderers, and burn up the City*, Matt. xxii. 7. which exactly agrees with th Words here following, *ſhall deſtroy the City and Sanctuary.*

And he ſhall confirm the Covenant for one Week] Th former Part of the Verſe may be tranſlated thus; *On Week ſhall confirm the Covenant with many*; *and th Midſt of*, or *the half Part of the Week*, *ſhall cauſe th Sacrifice and Oblation to ceaſe.* Moſt Interpreters ſuppoſe the ſeventy Weeks to be completed at the Deat of *Chriſt*, or at leaſt one half of the ſeventieth and la of them; accordingly they underſtand the *confirming the Covenant* of the new Covenant, and the Terms o Salvation therein propoſed, firſt by *John Baptiſt*, as th Forerunner of *Chriſt*, and then by *Chriſt* himſelf. Compare *Iſa.* xliii. 6. lv. 3. *Jer.* xxxi. 31. *Ezek.* xvi. 6 61, 62. They that confine the Promulgation of th New Covenant, to the firſt half of the ſeventiet Week, underſtand it of *Chriſt's* Preaching for thre Years and an half, and then ſuffering in the Midſt o that Week.

They that underſtand the confirming the Covena to be of the ſame Extent with the ſeventieth Wee ſuppoſe *John Baptiſt's* Preaching to have taken up thr Years and a half, before *Chriſt* entered on his prophetical Office, and tranſlate the following Words, *In th half Part of the Week.*

And from the over-ſpreading of the Abominations, he ſha make it deſolate] Mr. *Mede* tranſlates the Words thu *And being a Deſolator, he ſhall command over a Wi of Deſolations.* Biſhop *Lloyd*, with ſome little Vari tion, renders them, *And upon the Battlements ſhall b the Idols of the Deſolator.* They both underſtand b the Phraſe the *Roman* Army, which is the Interpre tion *Chriſt* himſelf gives of it, *Luke* xxi. 20. compare with *Matt.* xxiv. 15. The Word *Kenaph*, tranſlate *Over-ſpreading*, properly ſignifies a *Wing*, and may e ther ſignify an Army, as it is uſed *Iſa.* viii. 8. or el ſtand for the Battlements of the Temple, as the *Gre* Word Πτερύγιον, which anſwers to it, plainly does, *Ma* iv. 5. Here the *Romans*, after they had ſet the Temple on Fire, placed the idolatrous Enſigns of th Army, over-againſt the Eaſtern Gate of the Templ and offered Sacrifices to them, as *Joſephus* expre tells us; and are the *Abominations* ſpoken of in th Text; each Standard having ſtampt upon it the Ima of the *Tutelar God* of that Legion, to whom they o fered Sacrifice.

And that determined ſhall be poured upon the Deſola Or, *which is decreed*, &c. Compare Ver. 11. of th Chapter. Mr. *Mede* tranſlates it, *ſhall continue* u *the Deſolate.* The Words briefly declare thoſe terri Calamities which made an entire Deſtruction of th City and People, and were executed upon them in th moſt dreadful Manner that any Nation ever ſuffer and with the moſt evident Tokens of a divine Vengeance upon them, according to the Relation of their own Hiſtorian *Joſephus*, who was an Eye-witneſs of thoſe Deſolations.

CHAP. X.

The three following Chapters contain the laſt Viſion of Daniel's *Prophecy, wherein the ſeveral Succeſſions, both of the* Perſian *and* Grecian *Monarchies are repreſented, together with the Wars that ſhould be raiſed between the Kings of* Syria *and* Egypt *under the latter Monarchy, as far as the Times of* Antiochus Epiphanes; *who being the Type and Forerunner of* Antichriſt, *the latter Part of the Viſion from Ch.* xi. 36. *ſeems chiefly to relate to the Perſecutions of the Church in the Times of* Antichriſt, *till its being finally cleanſed from all thoſe Profanations, as* Jeruſalem *was purified from the Pollutions of* Antiochus.

Ver. 1. IN the third year of Cyrus king of Perſia,
a thing was revealed unto Daniel,
(whoſe name was called Belteſhazzar) and the
thing *was* true, but the time appointed *was*
long, and he underſtood the thing, and had underſtanding
of the viſion. 2 In thoſe days I
Daniel was mourning three full weeks. 3 I ate
no pleaſant bread, neither came fleſh nor wine
in my mouth, neither did I anoint myſelf at all,
till three whole weeks were fulfilled. 4 And in
the four and twentieth day of the firſt month, as
I was by the ſide of the great river, which *is*
Hiddekel: 5 Then I lift up mine eyes, and
looked, and behold, a certain man clothed in
linen, whoſe loins *were* girded with fine gold of
Uphaz: 6 His body alſo *was* like the beryl,
and his face as the appearance of lightning, and
his eyes as lamps of fire, and his arms and his
feet like in colour to poliſhed braſs, and the
voice of his words like the voice of a multitude.
7 And I Daniel alone ſaw the viſion, for the
men that were with me ſaw not the viſion: but
a great quaking fell upon them, ſo that they fled
to hide themſelves. 8 Therefore I was left
alone, and ſaw this great viſion, and there remained
no ſtrength in me: for my comelineſs
was turned in me into corruption, and I retained
no ſtrength. 9 Yet heard I the voice of his
words: and when I heard the voice of his
words, then was I in a deep ſleep on my face,
nd my face toward the ground. 10 And behold,
an hand touched me, which ſet me upon
my knees, and *upon* the palms of my hands.
11 And he ſaid unto me, O Daniel, a man
greatly beloved, underſtand the words that I
peak unto thee, and ſtand upright: for unto
ee am I now ſent. And when he had ſpoken
his word unto me, I ſtood trembling. 12
Then ſaid he unto me, Fear not Daniel: for
rom the firſt day that thou didſt ſet thine heart
o underſtand, and to chaſten thyſelf before thy
od, thy words were heard, and I am come for
y words. 13 But the prince of the kingdom
f Perſia withſtood me one and twenty days:
ut lo, Michael one of the chief princes came to
elp me, and I remained there with the kings
f Perſia. 14 Now I am come to make thee
nderſtand what ſhall befal thy people in the
tter days: for yet the viſion *is* for *many* days.
15 And when he had ſpoken ſuch words unto
me, I ſet my face toward the ground, and I
became dumb. 16 And behold, *one* like the
ſimilitude of the ſons of men touched my lips:
then I opened my mouth, and ſpake, and ſaid
unto him that ſtood before me, O my lord, by
the viſion my ſorrows are turned upon me, and I
have retained no ſtrength. 17 For how can the
ſervant of this my lord, talk with this my lord?
for as for me, ſtraightway there remained no
ſtrength in me, neither is there breath left in me.
18 Then there came again and touched me *one*
like the appearance of a man, and he ſtrengthened
me, 19 And ſaid, O man greatly beloved, fear
not, peace *be* unto thee, be ſtrong, yea, be
ſtrong. And when he had ſpoken unto me, I
was ſtrengthened, and ſaid, Let my lord ſpeak;
for thou haſt ſtrengthened me. 20 Then ſaid
he, Knoweſt thou wherefore I come unto thee?
and now will I return to fight with the prince of
Perſia: and when I am gone forth, lo, the
prince of Grecia ſhall come. 21 But I will ſhew
thee *that which is* noted in the ſcripture of
truth: and *there is* none that holdeth with me
in theſe things, but Michael your prince.

In the third Year of Cyrus King of Perſia] *Daniel* muſt now have been above 90 Years of Age; he could not be leſs than 20 when he was carried Captive; and that was ſeventy-three Years before the Date of this Viſion; which was the laſt *Daniel* ſaw; and it is likely he himſelf ſurvived it not long.

In thoſe Days I Daniel was mourning three full Weeks] The *Hebrew* reads, *three Weeks of Days.* So we read of a *Month of Days*, Gen. xxix. 14. *Numb.* xi. 20. where the *Engliſh* reads *a whole Month.* But the Phraſe may be uſed here to diſtinguiſh them from the Weeks of Years propheſied of in the ixth Chapter.

Behold, a certain Man cloathed in Linen, whoſe Loins were girt about with fine Gold of Uphaz] He appeared in the Habit of an High-Prieſt: See *Exod.* xxviii. 4, 39. xxix. 5. The Deſcription St. *John* gives of *Chriſt* as High-Prieſt of the Church, *Rev.* i. 15. ſeems to be taken from this Place of *Daniel*, which proves that the Perſon here deſcribed can be no other than *the Son of God*; which may be farther confirmed by comparing the Perſon deſcribed here, and Ch. xii. 5, 6. with *Rev.* x. 2, 5, 6. who is there repreſented as *ſetting his Right Foot upon the Sea, and his Left upon the Land*, as Sovereign Lord of both Elements. Compare *Matt.* xxviii. 19.

And behold an Hand touched me] This ſeems to be a diſtinct Appearance from that deſcribed Ver. 5. not ſo terrible, but nearer approaching to an human Form; ſee Ver. 16. and may probably be ſuppoſed to be the Angel *Gabriel*, who had been ſent to *Daniel* on the like Occaſions. See Ch. viii. 17, 18. ix. 21. The *Logos*, or *Son of God*, in the Repreſentations made of him in the *Old Teſtament*, uſually appears with a Retinue of Angels attending him: See *Gen.* xviii. 2. And in this Prophecy, Ch. viii. 13, *&c.* we have a Viſion of ſeveral Angels attending upon one principal One: Compare Ch. xii. 5. The ſame Retinue of Angels may be obſerved in *Zechary*'s Viſions, Ch. i. 8—13. ii. 3, 4, 8. iii. 3, 4, 7. The Angel who now appeared to *Daniel, putting forth his Hand*, raiſed him from the Ground, and reſtored him to his former Strength in ſome Degree. See Ch. viii. 18. ix. 21. *Jer.* i. 9. *Ezek.* ii. 2. *Rev.* i. 17.

And I am come for thy Words] To give an Anſwer to thy Requeſts, by the Direction of that divine Perſon, Ver. 5. upon whom I attend, Ch. viii. 15, 16, 17. ix. 11.

But the Princes of the Kingdom of Perſia withſtood me] The Princes of the Kingdom of *Perſia* and *Græcia*, mentioned here and Ver. 20. are ſuppoſed to be the *Guardian* or *Tutelar Angels* of thoſe ſeveral Countries. That there were ſuch tutelar Angels, not only over private Perſons, (ſee *Acts* xii. 15.) but likewiſe over Provinces and Kingdoms, was an Opinion generally received. The *four Spirits* mentioned *Zech.* vi. 5. ſeem to be the Guardian Angels of the four great Empires. Every Heathen Nation thought their Country under the peculiar Protection of ſome tutelar Deity; and they looked upon the God of the *Jews* to be no other than that Deity who preſided over that Nation. See 1 *Sam.* iv. 1 *Kings* xx. 23, 28. 2 *Kings* xviii. 33, 34, 35. *Iſa.* x. 10, 11. This Notion was very much countenanced by a Paſſage in *Deuteronomy*, xxxii. 8. where the *Septuagint* tranſlate the Text thus, *When the moſt High divided the Nations their Inheritance — he ſet the Bounds of the People according to the Number of the Angels of God; for the Lord's Portion is his People.* As if the Senſe were, That the Government of other Nations was committed to ſo many tutelar Angels; whereas *Iſrael* was under the immediate Care and Government of God himſelf. This Opinion ſuppoſes the preſiding Angels here mentioned to have been good Angels; from whence it follows, that the Occaſion of their Contention was becauſe neither Party was yet acquainted with the Divine Will, to which they were all ready to ſubmit.

But others ſuppoſe thoſe *Princes* or Angels, who oppoſed *Michael* and *Gabriel*, to be evil Spirits, ſuch as are deſcribed by St. *Paul* under the Names of *the Rulers of the Darkneſs of this World*, having their Reſidence in the lower Regions of *the Air*, Epheſ. ii. 2. vi. 12. Theſe evil Spirits are ſometimes repreſented as Part of the heavenly Hoſt, both in reſpect to their original Station, and becauſe theſe are the Inſtruments of Providence, and have a Command over the inferior World, as far as God thinks fit to permit. See 1 *Kings* xxii. 19, *&c.* *Job* i. 6, 12, *&c.* They are likewiſe repreſented as Accuſers of good Men before God, and as aggravating their Faults, in order to have them delivered over to them, as the Executioners of God's Judgments. See *Job* i. 11. ii. 5. *Zech.* iii. 1. *Rev.* xii. 10. If we follow this Opinion, the Conteſt here will be of the ſame Nature with that of the Angel and Satan, *Zech.* iii. 1. and with the Diſpute that *Michael* the *Archangel* had with the *Devil about the Body of Moſes*, mentioned by St. *Jude*, Ver. 9.

The Prince of the Kingdom of Perſia withſtood me one and twenty Days] The *Perſians*, upon the Solicitations of the *Jews* Enemies, had put a Stop to the Building of the Temple, all the Time of *Daniel*'s Humiliation: See Note on Ver. 2. And the Tutelar Genius of that Empire ſtill inſiſted, that they might be kept under thoſe Hardſhips, while the Angel *Gabriel* was doing them all the good Offices he could. In like Manner *Satan* is repreſented as eagerly oppoſing the Rebuilding of the Temple, and the Reſtoration of the *Jewiſh* Nation, *Zech.* iii. 1, 2.

How can the Servant of this my Lord talk with this my Lord?] How can thy Servant, a poor mortal Man, maintain a Diſcourſe with a Perſon of your Rank and Dignity? The Words may be tranſlated thus, *How can the Servant of this my Lord talk with that my Lord?* i. e. with the other Perſon that firſt appeared to me with ſo majeſtick a Preſence, at whoſe Sight I was perfectly confounded; Ver. 5—9. The Pronoun *Zeh*, when it is doubled, often ſignifies two diſtinct Perſons or Things: See *Exod.* xiv. 20. *Eccleſ.* vi. 3. vii. 14, 18. *Iſa.* vi. 3.

And when I am gone forth, lo the Prince of Grecia ſhall come] When I am gone forth from the Divine Preſence, the tutelar Angel of the *Grecian* Empire will appear in the Court of Heaven, and offer his Reaſons for tranſlating the Empire from the *Perſians* to the *Greeks*, that the *Jews* may enjoy the Benefits of their Dominion; as a Government that will be more favourable to them than the *Perſian* Emperors were. *Alexander* and ſome of his Succeſſors beſtowed many Favours upon the *Jews*, as *Joſephus* relates, *Antiq.* L. xi, xii.

CHAP. XI.

The Argument of the foregoing Chapter continued.

Ver. 1. ALSO I, in the firſt year of Darius
the Mede, *even* I ſtood to confirm
and to ſtrengthen him. 2 And now will I ſhew
thee the truth, Behold, there ſhall ſtand up yet
three kings in Perſia, and the fourth ſhall be far
richer than *they* all: and by his ſtrength through
his riches he ſhall ſtir up all againſt the realm of
Grecia. 3 And a mighty king ſhall ſtand up,
that ſhall rule with great dominion, and do ac-
cording to his will. 4 And when he ſhall
ſtand up, his kingdom ſhall be broken, and
ſhall be divided toward the four winds of heaven;
and not to his poſterity, nor according to his
dominion which he ruled: for his kingdom
ſhall be pluckt up, even for others beſides thoſe.
5 And the king of the ſouth ſhall be ſtrong,
and *one* of his princes, and he ſhall be ſtrong
above him, and have dominion: his dominion
ſhall be a great dominion. 6 And in the end o
years they ſhall join themſelves together; for th
kings daughter of the ſouth ſhall come to th
king of the north to make an agreement: bu
ſhe ſhall not retain the power of the arm, nei
ther ſhall he ſtand, nor his arm; but ſhe ſhal
be given up, and they that brought her, and h
that begat her, and he that ſtrengthened her i
theſe times. 7 But out of a branch of her roo
ſhall *one* ſtand up in his eſtate, which ſhall com
with an army, and ſhall enter into the fortreſs o
the king of the north, and ſhall deal againſ
them, and ſhall prevail: 8 And ſhall alſo carry
captives into Egypt, their gods with their prin
ces, *and* with their precious veſſels of ſilver and
of gold, and he ſhall continue *more* years tha
the king of the north. 9 So the king of th
ſouth ſhall come into *his* kingdom, and ſhall re
turn into his own land. 10 But his ſons ſhal
be ſtirred up, and ſhall aſſemble a multitude o
great forces: and *one* ſhall certainly come and
overflow, and paſs through: then ſhall he re
turn, and be ſtirred up *even* to his fortreſs. 1
And the king of the ſouth ſhall be moved wit
choler, and ſhall come forth and fight with him
even with the king of the north: and he ſhal
ſet forth a great multitude, but the multitud
ſhall be given into his hand. 12 *And* when h
hath taken away the multitude, his heart ſhal
be lifted up, and he ſhall caſt down *many* te
thouſands; but he ſhall not be ſtrengthened *b*
it. 13 For the king of the north ſhall return
and ſhall ſet forth a multitude greater than th
former, and ſhall certainly come (after certai
years) with a great army, and with much
riches. 14 And in thoſe times there ſhal
many ſtand up againſt the king of the ſouth
alſo the robbers of thy people ſhall exalt them
ſelves to eſtabliſh the viſion, but they ſhall fall
15 So the king of the north ſhall come, and caſ
up a mount, and take the moſt fenced cities
and the arms of the ſouth ſhall not withſtand
neither his choſen people, neither *ſhall there b*
any ſtrength to withſtand. 16 But he that com-
eth againſt him, ſhall do according to his ow
will, and none ſhall ſtand before him: and he
ſhall ſtand in the glorious land which by his hand
ſhall be conſumed. 17 He ſhall alſo ſet his face

to enter with the ſtrength of his whole kingdom, and upright ones with him: thus ſhall he do, and he ſhall give him the daughter of women corrupting her: but ſhe ſhall not ſtand *on his ſide*, neither be for him. 18 After this ſhall he turn his face unto the iſles, and ſhall take many: but a prince for his own behalf ſhall cauſe the reproach offered by him to ceaſe; without his own reproach he ſhall cauſe *it* to turn upon him. 19 Then he ſhall turn his face towards the fort of his own land: but he ſhall ſtumble and fall, and not be found. 20 Then ſhall ſtand up in his eſtate a raiſer of taxes *in* the glory of the kingdom; but within few days he ſhall be deſtroyed, neither in anger, nor in battel. 21 And in his eſtate ſhall ſtand up a vile perſon, to whom they ſhall not give the honour of the kingdom: but he ſhall come in peaceably, and obtain the kingdom by flatteries. 22 And with the arms of a flood ſhall they be overflown from before him, and ſhall be broken; yea, alſo the prince of the covenant. 23 And after the league *made* with him, he ſhall work deceitfully; for he ſhall come up, and ſhall become ſtrong with a ſmall people. 24 He ſhall enter peaceably even upon the fatteſt places of the province, and he ſhall do *that* which his fathers have not done, nor his fathers fathers, he ſhall ſcatter among them the prey and ſpoil, and riches: *yea*, and he ſhall forecaſt his devices againſt the ſtrong holds, even for a time. 25 And he ſhall ſtir up his power and his courage againſt the king of the ſouth with a great army, and the king of the ſouth ſhall be ſtirred up to battel with a very great and mighty army; but he ſhall not ſtand: for they ſhall forecaſt devices againſt him. 26 Yea, they that feed of the portion of his meat, ſhall deſtroy him, and his army ſhall overflow: and many ſhall fall down ſlain. 27 And both theſe kings hearts *ſhall be* to do miſchief, and they ſhall ſpeak lies at one table; but it ſhall not proſper: for yet the end *ſhall be* at the time appointed. 28 Then ſhall he return into his land with great riches, and his heart ſhall be againſt the holy covenant: and he ſhall do *exploits*, and return to his own land. 29 At the time appointed he ſhall return, and come toward the ſouth, but it ſhall not be as the former, or as the latter. 30 For the ſhips of Chittim ſhall come againſt him: therefore he ſhall be grieved and return, and have indignation againſt the holy covenant: ſo ſhall he do, he ſhall even return, and have intelligence with them that forſake the holy covenant. 31 And arms ſhall ſtand on his part, and they ſhall pollute the ſanctuary of ſtrength, and ſhall take away the daily *ſacrifice*, and they ſhall place the abomination that maketh deſolate. 32 And ſuch as do wickedly againſt the covenant, ſhall be corrupt by flatteries: but the people that do know their God, ſhall be ſtrong, and do *exploits*. 33 And they that underſtand among the people, ſhall inſtruct many: yet they ſhall fall by the ſword, and by flame, by captivity and by ſpoil *many* days. 34 Now when they ſhall fall, they ſhall be holpen with a little help: but many ſhall cleave to them with flatteries. 35 And *ſome* of them of underſtanding ſhall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: becauſe *it is* yet for a time appointed. 36 And the king ſhall do according to his will, and he ſhall exalt himſelf, and magnify himſelf above every god, and ſhall ſpeak marvellous things againſt the God of gods, and ſhall proſper till the indignation be accompliſhed: for that that is determined ſhall be done. 37 Neither ſhall he regard the god of his fathers, nor the deſire of women, nor regard any god: for he ſhall magnify himſelf above all. 38 But in his eſtate ſhall he honour the god of forces: and a god whom his fathers knew not, ſhall he honour with gold, and ſilver, and with precious ſtones, and pleaſant things. 39 Thus ſhall he do in the moſt ſtrong holds with a ſtrange god, whom he ſhall acknowledge *and* increaſe with glory: and he ſhall cauſe them to rule over many, and ſhall divide the land for gain. 40 And at the time of the end ſhall the king of the ſouth puſh at him, and the king of the north ſhall come againſt him like a whirlwind, with chariots, and with horſemen, and with many ſhips, and he ſhall enter into the countries, and ſhall overflow and paſs over. 41 He ſhall enter alſo into the glorious land, and many *countries* ſhall be overthrown: but theſe ſhall eſcape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. 42 He ſhall ſtretch forth his hand alſo upon the countries, and the land of Egypt ſhall not eſcape. 43 But he ſhall have power over the treaſures of gold and of ſilver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *ſhall be* at his ſteps. 44 But tidings out of the eaſt, and out of the north ſhall trouble him: therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many. 45 And he ſhall plant the tabernacles of his palace between the ſeas in the glorious holy mountain: yet he ſhall come to his end, and none ſhall help him.

Alſo I in the firſt Year of Darius the Mede, even I, ſtood, to confirm and ſtrengthen him] This Verſe ſhould have been joined to the laſt Chapter: The Angel adds, that as he now joins with *Michael* in defending the Cauſe of the *Jewiſh* Nation; ſo at the Time of the Overthrow of the *Babyloniſh* Empire, he aſſiſted *Michael* in advancing *Darius* to the Succeſſion, which was the Occaſion of reſtoring the *Jewiſh* Captivity. The Word *Him* may relate either to *Michael* or *Darius*, and the Senſe, taking it either Way, is much the ſame.

There ſhall ſtand up yet three Kings in Perſia] After *Cyrus* ſhall ſucceed *Cambyſes*, *Smerdis*, and *Darius Hyſtaſpes*. So *Ezra* mentions two Kings, whom he calls *Ahaſuerus* and *Artaxerxes* (Names which were common to moſt of the *Perſian* Kings in the *Jewiſh* Hiſtory) who reigned between *Cyrus* and *Darius Hyſtaſpes*, Ezr. iv. 6, 7.

And the fourth ſhall be richer than they all] This plainly means *Xerxes*, who brought together an Army of above *four Millions*, according to *Herodotus*'s Account; of *eight Millions*, as others ſay, to over-run the whole Country of *Greece*. Theſe Wars, carried on by *Xerxes*'s Succeſſors, ended at laſt in the Conqueſt of the *Perſian* Monarchy by *Alexander the Great*. Upon this Account the Angel paſſes over the reſt of the *Perſian* Kings to relate the Succeſſes of *Alexander*; it being the chief Deſign of the former Part of this Viſion to foretel the Tranſlation of the Empire from the *Perſians* to the *Greeks*.

And a mighty King ſhall ſtand up, and do according to his Will] This denotes *Alexander the Great*, whoſe Succeſs was ſo uninterrupted, that no Body was able to put a Stop to the Progreſs of his Victories: See Ch. viii. 5.

And not to his Poſterity] *Alexander* had a Brother *Aridæus*, and two Sons *Alexander* and *Hercules*; theſe were all cut off in a few Years after his Death, to make Way for his Generals, who divided his Empire among themſelves. As to what more relates to *Alexander* and his Succeſſors, conſult the Notes on Ch. viii.

And the King of the South ſhall be ſtrong] By *the King of the South*, in this and the following Verſes, is meant the King of *Egypt*; and by *the King of the North*, the King of *Syria*. Theſe two Kings came at length to have the principal Share of *Alexander*'s Dominions, and make the greateſt Figure among his Succeſſors. The Reaſon why they are only mentioned here, is, becauſe they only were concerned in the Affairs of the *Jews*; *Judea* bordering upon each of their Dominions, and ſometimes belonging to one, and ſometimes to the other of thoſe Princes. The King of the South here mentioned, denotes *Ptolemy* the firſt, the Son of *Lagus*, called by way of Diſtinction *Ptolemy Soter*. The Text ſaith of him, that he ſhould be *ſtrong*; for he had all *Egypt* and the adjacent Parts of *Libya*, under his Dominion, beſides *Paleſtine*, *Cælo-Syria*, and moſt of the Maritime Provinces of *Leſſer Aſia*.

And one of his Princes, and he ſhall be ſtrong above him, and have Dominion] Another of the Succeſſors of *Alexander*, *Seleucus Nicator*, the firſt King of the *North*, or of *Syria*; who by the Conqueſt of *Lyſimachus* King of *Thrace*, and *Demetrius* King of *Macedon*, obtained the Name of *Nicator*, i. e. *Conqueror*.

His Dominion ſhall be a great Dominion] He had under his Dominion all the Countries of the Eaſt, from Mount *Taurus* to the River *Indus*; and from thence Weſtward to the *Egean Sea*: Whereupon *Appianus* the Hiſtorian, reckons him among the moſt Potent of *Alexander*'s Succeſſors.

And in the End of Years, they ſhall join themſelves together] In Proceſs of Time the Succeſſors of theſe two Kings, *viz.* *Ptolemy Philadelphus*, the Son of the former *Ptolemy*, and *Antiochus Theus*, the Grandſon of *Seleucus Nicator*, ſhall enter into a League or Confederacy with each other.

For the King's Daughter of the South ſhall come to the King of the North to make an Agreement] This League ſhall be concluded by the Marriage of *Berenice*, Daughter to *Ptolemy Philadelphus*, with *Antiochus Theus* King of *Syria*, altho' he had another Wife *Laodice*, and two Children by her, *Seleucus Callinius*, and *Antiochus*.

But ſhe ſhall not retain the Power of the Arm] She ſhall not be able to keep her Power or Intereſt with *Antiochus*: For as ſoon as her Father *Ptolemy* was dead, *Antiochus* divorced her, and recalled his former Wife *Laodice* and her Children.

Neither ſhall he ſtand, nor his Arm] Nor ſhall *Antiochus* himſelf long ſurvive; for *Laodice* being jealous of his fickle Temper, procured him to be poiſoned, and concealed his Death till her Son *Seleucus* had ſecured the Succeſſion.

But ſhe ſhall be given up, and they that brought her] *Berenice*, after ſhe had ſhut herſelf up in the *Aſylum*, or Place of Sanctuary at *Daphne*, was betrayed into her Enemies Hands, and baſely murdered with all thoſe that attended her out of *Egypt*.

And he that ſtrengthened her in theſe Times] Her Father who ſhould have ſupported her with his Intereſt under theſe Difficulties, but died himſelf a little before.

All theſe Particulars, and what are mentioned in the following Notes, are fully related in the Hiſtorical Accounts of thoſe Times, as may be ſeen by thoſe who will conſult the Authors referred to by St. *Jerome*, in his Commentaries upon *Daniel*, and Dr. *Prideaux* in his *Script. Con.*

But out of a Branch of her Root ſhall ſtand up one in his Eſtate, and ſhall enter into the Fortreſs of the King of the North] One of the ſame Stock or Original with *Berenice*, viz. her Brother *Ptolemy Euergetes*, ſhall ſucceed his Father in the Government of *Egypt*, and ſhall revenge his Siſter's Quarrel, by invading th Frontiers or Territories (ſee Ver. 10.) of *Seleucus*, an prevail againſt him.

And he ſhall alſo carry Captives into Egypt their Gods with their Princes, &c.] St. *Jerome* tells us out o Writers extant in his Time, that *Ptolemy* made himſelf Maſter of all *Syria* and *Cilicia*, and paſſing th *Euphrates*, conquered as far as *Babylon*; and carrie back into *Egypt* vaſt Plunder from all the conquere Provinces, together with 2500 *Egyptian* Idols, whic *Cambyſes* upon his conquering *Egypt*, had carried int *Perſia*. This Action of his ſo highly obliged the *Egyptians*, that they gave him the Title of *Euergetes*, or the *Benefactor*.

And he ſhall continue more Years than the King of th North] *Ptolemy* out-lived *Seleucus* the Space of fou Years.

But his Sons ſhall be ſtirred up, and aſſemble a Multitude of great Forces] The Son of *Seleucus*, *Seleucu Ceraunus*, and *Antiochus*, called afterwards the *Great* ſhall aſſemble a mighty Army, in order to recover a that their Father had loſt.

And he ſhall certainly come, and overflow, and paſ over] *Antiochus* ſhall certainly over-run *Judea* an *Cælo-Syria*, with other Provinces belonging to th King of *Egypt*; taking the Advantage of *Ptolemy Euergetes*'s Death, and the Succeſſion of his Son *Ptolem Philopator*, a weak and profligate Prince, under whoſ Reign he attempted the Recovery of *Syria*. We ma obſerve the Text here ſpeaks only of a ſingle Perſon *viz.* *Antiochus*, for his Brother *Seleucus* died in th Beginning of this Enterprize, having ſcarce reigne three Years. The Devaſtations of an Army are fitl compared to Inundations: See Ver. 22, 40. and Ch ix. 6.

Then ſhall he return, and be ſtirred up even to hi Fortreſs] Or, *He ſhall again be ſtirred up*, &c. A the Spring of the next Year he ſhall take the Fiel again, and encamp at *Raphia*, a Frontier Town upo the Borders of *Egypt*. See the Hiſtory of this Engagement in *Polyb.* *L.* v. P. 573. Edit. 8vo.

And the King of the South ſhall be moved with Choler and ſhall come forth and fight with him, even with th King of the North] *Ptolemy Philopator*, the youn King of *Egypt*, being enraged at the Attempts of *Antiochus*, ſhall come with a great Army to encounte him.

And he ſhall ſet forth a great Multitude] If we underſtand the Words of *Ptolemy*'s Army, that conſiſte of 70,000 Foot, 5000 Horſe, and 73 Elephants. *Antiochus*'s was little inferior to his, for he had 62,00 Foot, 6000 Horſe, and 62 Elephants.

But the Multitude ſhall be delivered into his Hand The Army of *Antiochus* was diſcomfited by *Ptolem* 10,000 being ſlain, and 4000 taken Priſoners.

And he ſhall caſt down many ten Thouſands, but h ſhall not be ſtrengthened by it] Or, *Tho' he ſhall ca down — he ſhall not be ſtrengthened by it.* He ſhall content himſelf with recovering the Provinces of *Cælo-Syria* and *Paleſtine*, and make no farther Advantages this Victory; being willing to agree to a Peace, that h might ſecurely follow his Pleaſures.

For the King of the North ſhall return, and ſhall ſ forth a Multitude greater than the former, and ſhall certainly come (after certain Years) with a great Army &c.] Fourteen Years after the ending of the forme War, upon the Death of *Philopator*, and the ſucceeding of his Son *Ptolemy Epiphanes*, *Antiochus* the Kin of the North ſhall return into *Cælo-Syria* and *Paleſtin* for the Recovery of thoſe Provinces, and ſhall brin with him a greater Army than he had in the forme War, the ſame which he brought out of the Eaſt, his late Return from thence.

After certain Years. The *Hebrew* reads, *At t End of Times, even Years*; which Expreſſion confir the Interpretation given before of the Word *Times* this Prophecy. See Note on Ch. iv. 6.

And in thoſe Times many ſhall ſtand up againſt t King of the South] *Antiochus* King of *Syria*, and *Phi* King of *Macedon* entered into a League to divide t Do

Dominions of *Ptolemy Epiphanes* King of *Egypt*, being then an Infant of ſix Years of Age. *Agathoclea* his Father's Concubine, and her Brother *Agathocles*, who managed every Thing under *Ptolomy Philopator*, were framing Projects to keep the Regency in their own Hands during the Minority of this Prince. And *Scopas*, one of his Generals, ſome Time afterwards formed a Scheme of uſurping the Government over *Egypt*.

Alſo the Robbers of the People ſhall exalt themſelves to eſtabliſh the Viſion, but they ſhall fall] The Apoſtates from the *Jewiſh* Law ſhall exalt themſelves under the Favour of the King of *Egypt* and his Miniſters, to accompliſh what is ſaid in the Writings of the Prophets concerning the Perſecutions that ſhould befal God's People, and the Puniſhments that ſhould at length overtake thoſe that forſake the Truth. Theſe Apoſtates accordingly did fall, and were cut off by *Antiochus*; for in the 9th Year of *Epiphanes*'s Reign, *Antiochus* ade himſelf Maſter of *Jeruſalem*, and cut off, or ove from thence all thoſe *Jews* that were of *Ptole*y's Party, and beſtowed particular Favours on thoſe hat perſevered in the Obſervance of the Law. *Joſe*hus gives a Copy of *Antiochus*'s Decree in favour of heir Temple, and the Service therein performed, and ſecure it from being profaned.

So the King of the North ſhall come and take the moſt nced Cities] *Antiochus* having vanquiſhed the King f *Egypt*'s Army under *Scopas*, at *Paneas*, near the ountain-head of the River *Jordan*, he beſieged and ok firſt *Sidon* and *Gaza*, then all the other Cities of at Diſtrict, *viz.* *Abila*, *Samaria*, and *Gedara*; and terwards became Maſter of the whole Country. The ord *Solleleth* tranſlated *a Mount*, does likewiſe ſigni- Battering Engines for the throwing Stones, and ch like offenſive Artillery. See 2 *Kings* xix. 32. *Jer.* xii. 24. xxxiii. 4.

nd he ſhall ſtand in the glorious Land, which by Hand ſhall be conſumed] He ſhall make himſelf aſter of *Judea*; which ſhall be conſumed by the aging and plundering of his Soldiers. *Jeruſalem* lf receiving great Damages during the Siege of the rriſon which *Scopas* left there; as appears by *An*chus's Decree for repairing the Ruins of the City, *Joſephus*.

nd upright ones with him] Or rather, And he ſhall ke *Agreements with him*; *Yeſharim* here probably nifying the ſame as *Meſharim* does, Ver. 6. *i. e.* he ll make Propoſals of concluding a Marriage between own Daughter *Cleopatra* and King *Ptolemy*, to be ummated when they come of Age; which Offer de by *Eucles* of *Rhodes* was accepted, and a Conct fully agreed between them.

iving him the Daughter of Women, corrupting her] making this Propoſal of Marriage, his Intent was t ſhe ſhould betray her Huſband to him, and by t Means become Maſter of *Egypt*; ſhe is called *the ughter of Women*, by Way of Excellence, either Account of her Quality, or elſe becauſe of her great uty.

ut ſhe ſhall not ſtand on his Side, neither be for him] en ſhe was married to *Ptolemy*, ſhe forſook the Inſt of her Father, and embraced that of her Huſband; we find her joining with him in an Embaſſy to the *mans*, to congratulate the Victory they had obtained r her own Father, as Dr. *Prideaux* obſerves out of y, L. 37.

nd after this he ſhall turn his Face unto the Iſles, ſhall take many] *Antiochus* ſhall ſet out a great t for reducing the *Leſſer Aſia*, which ſailing along Coaſts of *Cilicia*, *Pamphilia*, *Lycia*, and *Caria*, a great many of the Maritime Cities of thoſe vinces, and the Iſlands adjoining. All Countries g upon the Sea-coaſts are called Iſlands in the *He*w Dialect, as hath been before obſerved.

t a Prince for his own Behalf ſhall cauſe the Rech offered by him to ceaſe; without his own Reproach hall cauſe it to turn upon him] Or, *But a Prince cauſe to ceaſe his* (i. e. Antiochus's) *Reproach againſt Moreover he ſhall cauſe his Reproach to return up*m. The Particle *Bilti*, tranſlated *without*, ſignifies likewiſe *moreover*. *Lucius Scipio*, the *Roman* Conſul, made the Reproach, which *Antiochus* had offered to the *Romans* by that Invaſion, to return upon his own Head, by overthrowing him in Battle at Mount *Sipylus*, and forcing him to quit all the Conqueſts he had made in the *Leſſer Aſia*. From this great Victory, whereby *Aſia* was delivered out of the Hands of *Antiochus*, this *Scipio* had the Sir-name of *Aſiaticus*. See the 37th Book of *Livy*'s Hiſtory.

Then he ſhall turn his Face toward the Fort of his own Land, but he ſhall ſtumble and fall] After this great Defeat, *Antiochus* returned back to *Antioch*, the chief Seat and Fortreſs of his Kingdom. From whence going into the Eaſtern Provinces, to raiſe the Money he was by Agreement to pay the *Romans*, and attempting to rob the Temple of *Elymais*, for that Purpoſe, he was ſlain there, and never returned again into *Syria*.

Then ſhall ſtand up in his Eſtate, a Raiſer of Taxes, in the Glory of his Kingdom] *Seleucus Philopater*, the Son of *Antiochus*, ſhall ſucceed him in the Kingdom of *Syria*; compare Ver. 7. His Father by the Treaty of Peace was obliged to pay a thouſand Talents for twelve Years together to the *Romans*; and it was the main Buſineſs of his Son's Reign to raiſe this Money upon his Subjects. His Neceſſities put him upon offering to ſeize the Treaſures which were laid up in the Temple at *Jeruſalem*; for which Attempt his Treaſurer *Heliodorus* was miraculouſly puniſhed: See 2 *Macc.* iii. 4, &c.

But within few Days he ſhall be deſtroyed, neither in Anger, nor in Battle] Dr. *Prideaux* tranſlates this Sentence, *Within few Years he ſhall be deſtroyed:* The Word *Yamim*, *Days*, often ſignifying *Years*; which Senſe ſuits beſt with the Event here foretold. For *Seleucus* reigned but eleven Years, which may be properly called a *few*, in compariſon of the thirty-ſeven Years of his Father's Reign; and he came to his End neither by War abroad, nor by a Sedition at home, but was poiſoned by *Heliodorus* his Treaſurer, who deſigned to uſurp the Kingdom to himſelf, as *Appian* relates it.

And in his Eſtate ſhall ſtand up a vile Perſon] This is a Deſcription of *Antiochus Epiphanes*, the great Perſecutor of the *Jewiſh* Nation and Religion. He is called here a *vile Perſon*, not for any Want of any Wit or Parts, but for the Extravagance of his Life and Actions, which made many doubt whether he had more of the Fool or Mad-man in him; ſo inſtead of *Epiphanes the Illuſtrious*, they called him *Epimanes the Mad-man*.

To whom they ſhall not give the Honour of the Kingdom, but he ſhall come in peaceably, and obtain the Kingdom by Flatteries] The Right of Succeſſion did belong to *Demetrius*, the Son of *Seleucus Philopator*, and Nephew to *Antiochus*; but he being ſent an Hoſtage to *Rome* by his Father *Antiochus*, took Advantage of his Abſence, and by courting *Eumenes* King of *Pergamus*, and *Attalus* his Brother, with flattering Speeches and great Promiſes of Friendſhip, and Aſſiſtance againſt the *Romans*, prevailed with them to ſtand by him againſt the Uſurper *Heliodorus*, and ſo came peaceably into the Poſſeſſion of the Kingdom.

Yea alſo the Prince of the Covenant] *Onias* the High-prieſt as ſeveral interpret it, whom they ſuppoſe to be meant by *the Prince of the Hoſt*, Ch. viii. 11. where the Prophet ſpeaks of the Perſecution of the *Jews*, of which the ſame *Antiochus* was the Author. This *Antiochus* was depoſed and baniſhed by him, and afterwards murder'd by one of his Lieutenants, 2 *Macc.* iv. 10, 34. But the following Verſe inclines me to think, ſays *Lowth*, that *Ptolemy Philometor* is meant here; for he it is with whom the League there mentioned is made; and he was the principal Perſon that oppoſed *Antiochus* chiefly in his Pretenſions to *Cœlo-Syria* and *Paleſtine*; in whoſe Name a War was carried on againſt *Antiochus*, the Succeſs of which is foretold in the following Verſes.

And after the League made with him, he ſhall work deceitfully] This League was made between *Ptolemy Philometor* and *Antiochus* in the Life-time of *Cleopatra*, and *Paleſtine*, as belonging to the King of *Egypt* by virtue of the Marriage-Articles between *Ptolemy Epiphanes*,

phanes and *Cleopatra*, *Antiochus* without any regard to the League he had made with *Philometor* his Nephew, marched his Army towards the Frontiers of *Egypt*, and having obtained a Victory over the *Egyptian* Army, in a Battle fought between Mount *Caſius* and *Peluſium*, he the next Year made himſelf Maſter of the greateſt Part of *Egypt*, *Philometor* himſelf falling into his Hands; whom he pretended to take Care of as his Nephew, and to manage his Affairs as his Tutor and Guardian. But this belongs to the ſecond Expedition mentioned Ver. 25.

And ſhall become ſtrong with a ſmall People] His Forces then were but ſmall, as St. *Jerome* obſerves out of *Sutorius*, an Hiſtorian extant in his Time; at leaſt in compariſon with thoſe that he brought with him in his ſecond Expedition.

But he ſhall not ſtand, for they ſhall forecaſt Devices againſt him; yea, they that feed of the Portion of his Meat ſhall deſtroy him] The ill Succeſs of *Philometor*'s Expedition was chiefly owing to the Male-Adminiſtration of *Lenæus*, *Eulæus*, and other Miniſters and Officers employed under him, and to the Treachery of *Ptolomy Macron*, who forſook *Philometor*'s Intereſt, and went over to *Antiochus*.

And both theſe Kings Hearts ſhall be to do Miſchief; and they ſhall ſpeak Lies at one Table, but it ſhall not proſper] Theſe two Kings ſhall meet at *Memphis*, and frequently eat at the ſame Table as Friends. *Antiochus* pretending to take Care of the Intereſts of his Nephew *Philometor*, eſpecially after the *Alexandrians* had proclaimed his Brother *Euergetes* King; and *Philometor* ſeemingly confiding in his Uncle's Protection. But herein they deſigned to impoſe upon each other; *Antiochus*'s Deſign being to ſeize the Kingdom of *Egypt* to himſelf, and *Philometor*'s to diſappoint thoſe Deſigns of his, by coming to an Agreement with *Euergetes* and the *Alexandrians*. So this pretended Friendſhip broke out into open War, wherein *Antiochus* ſubdued all the Country as far as *Memphis*, and marched to *Alexandria* to beſiege that City.

For yet the End ſhall be at the Time appointed] Theſe Wars and Calamities are not yet come to an End, but ſhall be determined at the Time of God's Appointment.

And his Heart ſhall be againſt the Holy Covenant] While *Antiochus* was in *Egypt*, a falſe Report was ſpread over *Judea* that he was dead; whereupon *Jaſon* with his Party made himſelf Maſter of *Jeruſalem*, in order to regain the Office of High-Prieſt, from which he had been turned out by the Fraud of his Brother *Menelaus*. Upon this, *Antiochus* ſuppoſing the whole Nation had revolted from him, marched with all Haſte out of *Egypt* into *Judea* to quell this Rebellion; and taking *Jeruſalem* by Force of Arms, he ſlew 40,000 of the Inhabitants in three Days Time, profaned the Temple, and took away all its Ornaments and Treaſures; ſee 1 *Macc*. i. 20—28. 2 *Macc*. iv. 23, 24. v. 11—20.

At the Time appointed he ſhall return, and come toward the South, but it ſhall not be as the former, or as the latter] *Antiochus* ſhall make a *third* Expedition into *Egypt* in order to reduce *Alexandria*; but this Attempt ſhall not be attended with the ſame Succeſs as the two former, for the Reaſon mentioned in the next Verſe.

For Ships of Chittim ſhall come againſt him, therefore he ſhall be grieved and return] The Embaſſadors *Popilius Lænas* and his Companions coming in Ships from *Macedonia* and *Greece*, ſhall come to him, bringing peremptory Demands from the *Romans*, that he ſhould deſiſt from making War againſt *Egypt*, otherwiſe they would denounce War againſt him. This Meſſage will make him, to his great Grief, return out of *Egypt*, and quit his Deſigns upon that Country. *The Iſles of Chittim*, Jer. ii. 10. *Ezek*. xxvii. 6. ſignify the Coaſts of the *Mediterranean Sea*, ſo as to comprehend both *Italy* and *Greece*.

And having Indignation againſt the Holy Covenant] Being enraged at this Diſappointment, he ſhall vent his Fury againſt the *Jewiſh* Church and Nation; and ſend *Apollonius* with an Army of 72,000 Men to la *Jeruſalem* waſte, and cauſe the Temple Worſhip t ceaſe there; this happened two Years after the fir taking of *Jeruſalem* by *Antiochus*. Compare 1 *Macc*. 29—40. with 2 *Macc*. v. 24, 25, 26.

And they ſhall place the Abomination that maketh deſolate] Idols are commonly called *Abominations* in Scripture; ſee Ch. ix. 27. In Agreement with that Uſage the Word, *The Abomination of Deſolation* muſt ſignif the *Idol* which was placed upon the Altar of Burnt-offerings: See 1 *Macc*. i. 54, 59. As the Temple itſelf w dedicated by the Heathens to *Jupiter Olympius*, 2 Macc vi. 2. ſo the Idol was probably the Image of *Jupiter* This Idol is ſaid to *make Deſolate*, becauſe it baniſhe the true Worſhip of God, and his Worſhippers fro the Place. See 1 *Macc*. iv. 38.

And ſuch as do wickedly againſt the Covenant, *ſhall corrupt by Flatteries*] Such as *Jaſon* and *Menelaus*, wh had bought the High-Prieſthood of him, and becam his Inſtruments in ſpoiling and prophaning the Temple, 2 *Macc*. iv. 13, 14. v. 15. and ſuch other Apoſtates whom the King by fair Words and Promiſ brought over to comply with his Deſigns.

But many ſhall cleave to them with Flatteries] N ſincerely: Such were *Joſeph* and *Azarias*, who engag in the common Cauſe out of Ambition, and a Deſi of Fame: 1 *Macc*. v. 56—62. Such were they wh were found with Idols conſecrated under their Cloath 2 *Macc*. xii. 40. Such was *Rhodocus*, who diſcloſ their Secrets to the Enemies, *ibid*. Ch. xiii. 21.

And the King ſhall do according to his Will] A *tiochus* was a Type and Forerunner of *Antichriſt*; hath been before obſerved. So the Angel makes ſudden Tranſition from the Type to the Antitype, the Deſcription of *Antichriſt* himſelf; the Words the following Verſes being not at all applicable to A *tiochus*: And ſeveral Paſſages in the 12th Chapter ſhe that ſome Parts of this Prophecy belong to the *latt* *Times*, or Ages of the World. We may obſerve ſu a ſudden Tranſition in our Saviour's Diſcourſe, *Mat* xxiv. from a Prediction of the Deſtruction of *Jeruſale* to a Deſcription of the general Judgment.

Neither ſhall he regard the God of his Fathers] A *tichriſt* is deſcribed as the *ſeventh* Head of the *Rom* Empire, *Rev*. xvii. 11. and as the *ſixth* revived, *ib* and Ch. xiii. 3, 14. But before he arrived at his D minion, the Worſhip of the Heathen Gods, which h prevailed under the *ſixth* Head, was deſtroyed by t *Chriſtian* Emperors.

Nor the Deſire of Women] Mr. *Mede* obſerves, t the Expreſſion properly ſignifies *a Deſire of Wives*; i. of a married State, which ſhould be diſcountenanced the King here deſcribed. In like Manner *forbiddi to marry* is a Character of ſome Antichriſtian Teache 1 *Tim*. iv. 3. The Word *Deſire* ſignifies that Affecti which married Perſons have for each other: See *Gen*. i 16. *Cant*. vii. 10. *Ezek*. xxiv. 16.

But in his Eſtate ſhall he honour the God of Forc Mr. *Mede*'s Tranſlation of this Verſe ſeems moſt agreeable to the Origiual: Thus he interprets it: *But* (for) *together with God in his Seat ſhall he honour M uzzims*. This laſt Word, both the *Greek* and the v *gar Latin*, and ſeveral other Tranſlations retain wi out interpreting it. The Word imports Protection, a Protector, the Abſtract being often uſed for the Co crete: See *Pſ*. xxvii. 1. xxviii. 8. xxxi. 3, 5. T ſame Author ſuppoſes the Word here to denote Sai and Angels, in whom the Votaries of *the Church Rome* place a great Truſt and Confidence, and fly their Protection in their Diſtreſs, and aſſign to ſome them the Patronage of whole Countries, as is more fu expreſſed in the following Verſe. To theſe, ſaith t Interpretation of the Text, ſhall the *King* here d ſcribed give Honour and Worſhip in the Places dedica to the Service of that God whom his Fathers knew n as it follows.

Thus ſhall he do in the moſt ſtrong Holds with a ſtra God] Acording to Mr. *Mede*, the Words ſhould thus tranſlated: *And he ſhall make the ſtrong Holds* (Fortreſſes) *of the Mauzzims jointly with* (or to) *ſtra* *ſtrange* (or foreign) *God*; i. e. He ſhall conſecrate his Temples and religious Places jointly to the Honour of God and his Saints. Temples may fitly be called *ſtrong Holds*, or Places of Defence, as being in the Opinion of thoſe that pay their Devotions there, the Earneſt of that Protection which they expect in Anſwer to their Prayers. So the *Jewiſh* Temple is called *the Sanctuary of Strength*, Ver. 31. of this Chapter, the Word *Mauz* being uſed in both Places. Compare *Pſ.* xxvii. 5.

A *ſtrange God* in the *Old Teſtament*, uſually ſignifies a falſe God; but the Phraſe being here uſed in Oppoſition to the Gods who were worſhipped by the *Gentile* Anceſtors of the *Romans*, it may properly denote the true God, whom the *Athenians* called by the Name of the *ſtrange God*, Acts xvii. 23. For the entire Inſcription of that Altar St. *Paul* takes Notice of here, is ſuppoſed to be, *To the unknown and ſtrange God*; whom St. *Paul* tells them, *they ignorantly worſhipped*, as not knowing him to be the one Supreme God.

And he ſhall cauſe them to rule over many and ſhall divide the Land for Gain] Or, *diſtribute the Earth for a Reward*; i. e. he ſhall aſſign whole Provinces and Kingdoms to the Protection of ſeveral Saints and Angels, to whom they may have Recourſe as their Patrons; and ſhall give them ſuitable Titles and Honours, as a Reward of their Care and Protection.

Shall the King of the South puſh at him, and the King of the North ſhall come againſt him] They that underſtand this and the following Verſes of *Antiochus Epiphanes* and *Ptolemy Philometor*, ſuppoſe that the Angel recapitulates what he ſaid before, from Ver. 23. 'Tis certain theſe and the following Words can't be explained of any farther Wars between the King of *Egypt* and *Syria*; for *Antiochus* never made any farther Attempt upon *Egypt*, after the peremptory Demand of the *Roman* Ambaſſador, requiring him to deſiſt from that Enterprize, mentioned Ver. 30. Whereupon venting all his Indignation againſt the *Jews*, he afterwards took a Journey into *Perſia*, where he died, 1 *Macc.* vi. 1—6. 2 *Macc.* ix. 1—28.

Theſe Difficulties attending the common Interpretation, Mr. *Mede*, by *the King of the South*, underſtands the *Saracens*, and by *the King of the North*, the *Turks*, who ſhould both at different Times afflict the Weſtern Parts of the World, where he ſuppoſes the Seat of *Antichriſt* to be; the former being denoted by the *Locuſts*, Rev. ix. 3. and the latter by the *Euphratean Horſemen*, deſcribed in the ſame Chapter, Ver. 15, 16, &c. as *two Woes* or *Plagues* ſent to chaſtize the corrupt Part of *Chriſtendom*, Ver. 12. The *Saracen* is called *the King of the South*, becauſe that People are Inhabitants of *Arabia Felix*, which lay Southward of *Paleſtine*, whereas the *Turks* were originally *Tartars* or *Scythians*.

He ſhall alſo enter into the glorious Land] The Land of *Judea*; ſee Ver. 16. and Ch. viii. 9. If we underſtand this of *Antiochus Epiphanes*, his Invaſion of *Judea* hath been deſcribed at large, Ver. 31, &c. If we expound it of the *Turk*, with Mr. *Mede*, he hath had Poſſeſſion of the *Holy Land* for ſeveral Ages.

But theſe ſhall eſcape out of his Hand, even Edom and Moab, and the chief of the Children of Ammon] *Grotius* expounds the Words to this Senſe; that *Antiochus* did not make War upon theſe People, becauſe they readily complied with his Commands, and joined with him againſt the *Jews*; for which Cauſe *Judas Macca-eus* made War upon them, 1 *Macc.* v. 3, 4. Mr. *Mede* underſtands the Words of *Arabia Petrea*, whoſe Inhabitants were never ſubdued by the *Turks*.

The next two Verſes Mr. *Mede* expounds of the final Conqueſt of *Egypt* by the *Turks*, *A. C.* 1517. after it had held out againſt them for a great while under the *Mamalukes*.

And the Libyans and Ethiopians ſhall be at his Steps] ſhall readily obey him and follow his Commands. St. *Jerome* obſerves upon the Place, that it is not recorded of *Antiochus Epiphanes*, that he ever marched ſo far as into theſe Countries, or had any Footing there. So Mr. *Mede* more probably expounds the Place of the *Turks*, who have extended their Dominion into theſe Parts of the World.

But Tidings out of thee, and out of the North ſhall trouble him] This Dr. *Prideaux* explains of *Antiochus* thus: That in the *Eaſt*, i. e. in *Perſia*, his Taxes were not duly paid, which engaged him to take a Journey into *Perſia*, to gather up the Arrears due to him there. And in the North, *Artaxias*, King of *Armenia*, had revolted from him. They that underſtand the Words of *later* Times, ſuppoſe them not yet fulfilled, and ſo not capable of a certain Interpretation.

And he ſhall plant the Tabernacles of his Palace between the Seas, in the glorious holy Mountain] If we apply the Words to *Antiochus*, the Senſe will be, that he ſhall place the Enſigns of his Sovereignty as a Conqueror at *Jeruſalem*; which was placed upon a mountainous Situation, between the *Mediterranean* and the Sea of *Sodom*, near the Middle of *Judea*, which had thoſe two Seas for its Boundaries. To *plant the Tabernacle of his Palace* or Pavilion at *Jeruſalem*, is an Expreſſion denoting an entire Conqueſt, and is applied to *Nebuchadnezzar* in that Senſe, *Jer.* xliii. 10. The *holy Mountain* oftentimes denotes the *Chriſtian* Church in the prophetical Writings. And if we apply this Text to *Antichriſt*, we may compare it with the Boaſts of that proud Prince, who is ſuppoſed to be the Figure of *Antichriſt*, Iſa. xiv. 13. where he ſaith, *I will ſit in the Midſt of the Congregation, in the Sides of the North*: And we may explain both theſe Texts by thoſe Words of St. *Paul*, who deſcribes *Antichriſt as ſitting in the Temple of God*, 2 Theſſ. ii. 4. meaning the *Chriſtian Church*, as that Phraſe commonly ſignifies in St. *Paul*'s Writings.

Yet he ſhall come to his End, and none ſhall help him] He *ſhall be broken without Hand*, i. e. by a Judgment immediately enflicted by God, as it is ſaid of *Antiochus*, Ch. viii. 25. The like Judgment is denounced againſt *Antichriſt*, 2 Theſſ. ii. 8.

CHAP. XII.

The ſame Argument continued.

Ver. 1. AND at that time ſhall Michael ſtand
up, the great prince which ſtandeth
for the children of thy people, and there ſhall
be a time of trouble, ſuch as never was ſince
there was a nation, *even* to that ſame time: and
at that time thy people ſhall be delivered, every
one *that ſhall be* found written in the book. 2
And many of them that ſleep in the duſt of the
earth ſhall awake, ſome to everlaſting life, and
ſome to ſhame *and* everlaſting contempt. 3
And they that be wiſe ſhall ſhine as the brightneſs
of the firmament, and they that turn many
to righteouſneſs, as the ſtars for ever and ever.
4 But thou, O Daniel, ſhut up the words, and
ſeal the book *even* to the time of the end: many
ſhall run to and fro, and knowledge ſhall be increaſed.
5 Then I Daniel looked, and behold,
there ſtood other two, the one on this ſide of the
bank of the river, and the other on that ſide of
the bank of the river. 6 And *one* ſaid to the
man clothed in linen, which *was* upon the waters
of the river, How long *ſhall it be* to the
end of theſe wonders? 7 And I heard the
man clothed in linen, which *was* upon the waters
of the river, when he held up his right
hand, and his left hand unto heaven, and ſware
by him that liveth for ever, that it *ſhall be* for a
time, times, and an half: and when he ſhall
have accompliſhed to ſcatter the power of the
holy people, all theſe *things* ſhall be finiſhed.
8 And I heard, but I underſtood not: then ſaid
I, O my lord, what *ſhall be* the end of theſe
things? 9 And he ſaid, Go thy way, Daniel:
for

for the words *are* cloſed up and ſealed till the time of the end. 10 Many ſhall be purified and made white and tried: but the wicked ſhall do wickedly: and none of the wicked ſhall underſtand, but the wiſe ſhall underſtand. 11 And from the time *that* the daily *ſacrifice* ſhall be taken away, and the abomination that maketh deſolate ſet up, *there ſhall be* a thouſand two hundred and ninety days. 12 Bleſſed is he that waiteth, and cometh to the thouſand three hundred and five and thirty days. 13 But go thou thy way till the end *be*: for thou ſhalt reſt, and ſtand in thy lot at the end of the days.

At that Time ſhall Michael ſtand up, that great Prince that ſtandeth for the Children of thy People] See Ch. x. 13, 21. He, as the Protector of the *Jewiſh* Nation, *contended with the Devil about the Body of Moſes*, as St. *Jude* informs us, Ver. 9. from ſome antient Writing or Tradition. He is probably that *Archangel* who ſhall make that awful Summons to the Day of Judgment, mentioned 1 *Theſſ.* iv. 16. and as ſeveral Angels will be employed in *gathering together God's Elect*, Matt. xxiv. 31. ſo we may collect from this Place of *Daniel*, that it will be his Province to aſſemble thoſe of the *Jewiſh* Nation.

And there ſhall be a Time of Trouble, as there never was ſince there was a Nation] The Scriptures ſpeak of the extraordinary Appearances of God's Kingdom, as uſhered in by great Tribulations: See *Iſa.* xxvi. 20, 21. *Jer.* xxx. 7. *Matt.* xxiv. 21. So the Saints are ſaid to have *come out of great Tribulation*, Rev. vii. 14. This ſome learned Men ſuppoſe to relate to the *laſt Vial*, Rev. xv. 18.

And many of them that ſleep in the Duſt ſhall awake] A plain Deſcription both of the Juſt and Unjuſt; the Belief of which St. *Paul* ſpeaks of, as grounded upon the Writings of the Law and the Prophets, *Acts* xxiv. 15, 16. xxvi. 6, 7, 8. and there is no Text ſo full to that Purpoſe as this before us. The Word *many* is ſometimes equivalent to *all*; ſee Ch. ix. 17.

Many ſhall run to and fro, and Knowledge ſhall be increaſed] Many ſhall be inquiſitive after Truth, and keep Correſpondence with others for their Information; and the gradual Completion of this and other Prophecies, ſhall direct obſerving Readers to form a Judgment concerning thoſe Particulars which are yet to be fulfilled.

From hence we may learn the Reaſon of the Obſcurity of ſeveral Prophecies in Scripture; and it may be obſerved, that generally thoſe Prophecies are moſt obſcure, the Time of whoſe Completion is fartheſt off. For the ſame Reaſon, in interpreting the Prophecies relating to the *latter Times* of the World, the Judgment of *latter* Writers is to be preferred before that of the *Antients*; becauſe the Moderns living nearer the Times when the Events were to be fulfilled, had ſurer Marks to guide them in their Expoſitions. Biſhop *Andrews* hath a remarkable Paſſage to this Purpoſe, in his *Tortura Torti*, P. 186. *Neque enim mirum*, &c. ' It is ' no wonder, that what I have ſaid concerning *Rome*'s ' being the Seat of *Antichriſt* deſcribed by St. *John*, is ' not clearly aſſerted in the Commentaries of the an' tient Fathers upon the *Revelation*; that Book of Pro' phecy was then ſealed: And it is a certain Rule that ' every Prophecy is a Riddle before its Completion: ' So that tho' we grant thoſe antient Worthies to have ' far exceeded us both in Gifts, and in Holineſs; yet ' it is not to be wondred, if they had not ſuch clear ' Apprehenſions concerning this Matter, as we of ' latter Times have, by the Grace of God, attained, ' who ſee this Prophecy every Day fulfilled in ou ' Sight.'

That it ſhall be for a Time, Times, and an half] Or *the dividing of Time*, as it is expreſſed in the *Chaldee*, Ch. vii. 25. which contains in the literal Senſe, *thre Years and an half*; during which Time the publick Sa crifices and Worſhip were diſcontinued during the Per ſecution of *Antiochus*, the Figure of *Antichriſt*. Bu this Line of Time is expreſly applied to the *Antichriſtia Perſecution*, Rev. xii. 14. and is further explained i that Chapter, Ver. 6. by *twelve hundred and ſixt Days*; which is *three Years and an half*, reckonin *three hundred and ſixty Days* to a Year. And if w ſuppoſe each *Day* to ſignify a *Year*, which is the pro phetical Senſe of the Word *Day*, this Period of Tim denotes 1260 Years. See Ch. viii. 14. ix. 24.

And when he ſhall have accompliſhed to diſperſe t Power of the holy People, all theſe Things ſhall be finiſhe When the *Jews* Diſperſion ſhall be ended, then t moſt remarkable Events contained in this Prophe ſhall be fulfilled. The *Reſtoration* of the *Jewiſh N* tion is foretold by the Prophets as one of thoſe ſign Events to be brought to paſs in the *latter Days*, o Times of the World. Mr. *Mede* makes this Text b fore us parallel with thoſe Words of *Chriſt*, Luke x 24. *Jeruſalem ſhall be trodden down of the Gentiles, u til the Times of the Gentiles ſhall be fulfilled*, i. e. till t Times of the *fourth Monarchy* be expired.

And from the Time that the daily Sacrifice ſhall b taken away, and the Abomination that maketh deſola ſhall be ſet up] The ſame Expreſſions made uſe of t deſcribe *Antiochus*'s Perſecutions, Ch. xi. 31. are h applied to the Deſolations made by *Antichriſt*, of wh the former was a Figure.

There ſhall be a thouſand two hundred and nin Days: Bleſſed is he that waiteth and cometh to the th ſand two hundred and five and thirty Days] Here t Time allotted for the Perſecutions of Antichriſt, till t Church be entirely cleanſed and purified, is enlarg from 1260 Days, denoted by *Time, Times, and a half*, Ver. 7. to 1290 Days, and then to 1335 D Mr. *Mede* wiſely forbears giving an Interpretation theſe Particulars, telling us, that Time would m them manifeſt. However, we may ſay in gener that there may be a conſiderable Space of Time b tween the Fall of *Antichriſt*, and the laſt Judgm which ſhall be inflicted upon him. Some learned M who have compared the Prophecies of *Daniel* and t *Revelation* together, ſuppoſe the Interval of Time b tween the 1260 Days, and the 1335 Days, to be i cluded within the Times of the *ſeventh Trumpet*, du which the *ſeven Plagues* will be *fulfilled*. See Re 15, 18. and Ch. xv. 1, 7, 8.

For thou ſhalt reſt, and ſtand in thy Lot at the E of the Days] The Prophet was now ninety Years Age at leaſt; ſo he could not expect to live m longer: And the Angel here tells him, that after h Life was ended, he ſhould reſt in Peace with the So of the Righteous; compare *Iſa.* lvii. 2. *Rev.* xiv. and at the Reſurrection foretold, Ver. 2. of this Cha ter, he ſhould obtain a Share of that Happineſs wh is reſerved for the faithful Servants of God, and ſhall actually conferred at the Concluſion of the Times b ſpecified, Ver. 12.

The Word *Lot* ſignifies a State and Condition Life, *Jer.* xiii. 25. and is often uſed for an Inheritan becauſe the Land of *Canaan* was divided by Lot am the *Iſraelites*; as the promiſed Land was a Figure of t *Better* and Heavenly *Country*, which all the good M among the *Jews* expected; ſo here it ſignifies t Heavenly Inheritance which belongs to *the Heirs Salvation*.

A

AN EXPOSITION OF The Prophet *HOSEA*.

A general PREFACE to the *Minor* PROPHETS.

e Twelve Minor Prophets were always compriſed in one Book, called the Book of the Prophets, *by St.* Stephen, *Acts* vii. 42. *and* the Book of the twelve Prophets, *by St.* Cyprian, *Epiſt.* 59. *The Son of Syrach ſpeaks of them under one and the ſame Character,* Ecclus. xlix. 12. Let the Bones of the twelve Prophets flouriſh out of their Place. *And both* Jewiſh *and* Chriſtian *Writers, particularly* Joſephus, L. 1. contr. Appion, *and St.* Jerome, Prolog. Galeat. *When they mention the Canonical Books of the* Old Teſtament *to be in Number* xxii. *(a Number equal to the Letters of the Jewiſh Alphabet) comprehend the twelve Minor Prophets under one Book.*

ſe twelve Prophets are not placed exactly in the Order of Time when they lived, either in the Hebrew *or* Greek *Copies: For* Jonah, *who was the eldeſt of them, is placed the ſixth in Order both in the* Hebrew *and* Greek *Bibles; there being in other Reſpects ſome little Difference between them; the Series of them ſtanding thus in the* Greek: Hoſea, Amos, Micah, Joel, Obadiah, Jonas; *but no Variation as to the reſt.*

ſea, who is placed the firſt in Order, is as antient as any of them, except Jonah, *having propheſied before the Captivity of the* Ten Tribes, *to whom he chiefly directs his Prophecy, and threatens them with a ſudden Deſtruction for their great and crying Sins, which he, in all Probability, lived to ſee brought upon them.*

The ARGUMENT.

Hoſea, *according to the* Introduction *to his Book, prophecied in the Reigns of* Uzziah, Jotham, Ahaz, *and* Hezekiah, *Kings of* Judah, *and in the Days of* Jeroboam *the* IId. *King of* Iſrael; *and conſequently continued to be a Prophet, at leaſt ſeventy Years; unleſs we may ſuppoſe, (as ſome have done, ſee* Calmet's Dict. *under the Word* Hoſea) *that this is a ſpurious Title of ſome antient* Tranſcriber's, *and that the true Beginning of his Work is at the 7th Verſe,* The Beginning of the Word by Hoſea. *However this be, we may obſerve, that he ſpeaks poſitively of the Captivity of the* Ten Tribes, *and inveighs ſtrongly againſt their Diſorders; that he foretels that the Kingdom of* Judah *ſhould for ſome Time ſubſiſt after them, but that at length they too ſhould be carried away captive beyond the* Euphrates; *and, through the Whole, lays open the Sins, and declares the Judgments of God againſt a People, hardened, and irreclaimable.*

CHAP. I.

nder the Figure of a Wife living in Whoredom, and bearing illegitimate Children, is repreſented the great Idolatry of the Ten Tribes; for which God caſt them off. A Promiſe of uniting Iſrael *and* Judah *under one Head, the* Meſſias. *The Extinction of Jehu's Family foretold.*

er. 1. THE word of the Lord that came unto Hoſea, the ſon of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael. 2 The beginning of the word of the Lord by Hoſea: and the Lord ſaid to Hoſea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the Lord. 3 So he went and took Gomer the daughter of Diblaim, which conceived and bare him a ſon. 4 And the Lord ſaid unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael. 5 And it ſhall come to paſs at that day, that I will break the bow of Iſrael in the valley of Jezreel. 6 And ſhe conceived again, and bare a daughter, and *God* ſaid unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the houſe of Iſrael; but I will utterly take them away. 7 But I will have mercy upon the houſe of Judah, and will ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battel, by horſes, nor by horſe-men. 8 Now when ſhe had weaned Lo-ruhamah, ſhe conceived and bare a ſon. 9

Then ſaid *God*, Call his name Lo-ammi: for ye *are* not my people, and I will not be your *God.* 10 Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbred; and it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not my people, *there* it ſhall be ſaid unto them, *Ye are* the ſons of the living God. 11 Then ſhall the children of Judah and the children of Iſrael be gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *ſhall be* the day of Jezreel.

Go take thee a Wife of Whoredoms, and Children of Whoredoms, &c.] This may be probably underſtood of a Wife, who after her Marriage ſhould prove falſe to her Marriage Vow: This would make the Caſe more exactly parallel with that of the *Iſraelites*, who had departed from the true God, and polluted themſelves with Idolatry, called often in Scripture by the Names of Whoredom and Fornication. Taking the Words in this Senſe, there will be no Inconvenience in ſuppoſing this Relation to be literally true, and not barely a Figure or Parallel, as ſome Commentators underſtand it; and particularly the *Chaldee Paraphraſt*, who thus expreſſes the Senſe: *Go utter a Prophecy againſt the rebellious City.*

And the Lord ſaid unto him, Call his Name Jezreel] The Word ſignifies either *the Arm of God*, or *the Seed of God*, and is taken in both thoſe Senſes in the following Verſes. It does not ſeem proper to make an illegitimate Child an Earneſt of ſuch Acts of God's Juſtice and Mercy, as are implied in either of thoſe Senſes; and therefore 'tis probable that *Jezreel* was the Prophet's legitimate Son.

For yet a little while, and I will avenge the Blood of Jezreel upon the Houſe of Jehu] The Blood of *Joram* the Son of *Ahab*, whom, with all the reſt of *Ahab*'s Family, *Jehu* ſlew in *Jezreel:* See 2 *Kings* x. 11. God made *Jehu* the Inſtrument of deſtroying the Houſe of *Ahab*, ib. Ver. 10, 30. but yet he was prompted to it by his own Ambition and Cruelty, without any Regard to God's Glory, whoſe Worſhip he forſook, and maintained that Idolatry which *Jeroboam* firſt ſet up.

I will break the Bow of Jezreel] This is commonly underſtood of that Invaſion of *Iſrael* which *Tiglath Pileſer* made, and is mentioned 2 *Kings* xv. 29. wherein he ſubdued a great Part of the Kingdom, and carried the Inhabitants away captive. The *Aſſyrian* Army having routed the *Iſraelites* in the Valley of *Jezreel*, a Place mentioned *Joſh.* xvii. 16. ix. 18. *Judg.* vi. 33. as being in the Border of *Iſſachar*. But the Expreſſion may mean no more than the Place where *God's Arm*, or Strength, will appear in ſubduing the *Iſraelites*; which is one Signification of the Word *Jezreel*. So *Joel* calls the Place where God will gather all Nations, *the* Valley of *Jehoſhaphat*; the Word ſignifying, *the Valley of God's Judgment*, Ch. iii. 2, 12.

But I will have Mercy on the Houſe of Judah, and will ſave them by the Lord their God] I will deliver the Kingdom of *Judah* out of the Hands of *Sennacherib*, not by any human Means, but by the Stroke of an Angel deſtroying his whole Army; 2 *Kings* ix. 35. Compare *Zech.* iv. 6. Interpreters obſerve, the Expreſſion may allude to the Salvation, to be accompliſhed by the *Meſſias*, who is God as well as Man; the LORD being ſpoken of as a diſtinct Perſon from the principal Author of the Salvation here promiſed. Compare xxxv. 4. xl. 9. To this Senſe the *Chaldee* paraphraſes it, *I will ſave them by the* Word *of the* LORD *their God*; a Title he elſewhere gives to the *Meſſias*. See the Biſhop of *Cov. and Litch. Def. of Chriſtianity.*

Yet the Number of the Children of Iſrael ſhall be as the Sand of the Sea, &c.] Tho' God caſts off the Ten Tribes, yet he will in due Time ſupply their Loſs by bringing great Numbers of *true Iſraelites* into the Church, not only of the *Jews*, but alſo of the *Gentiles*, and making them who before were *Strangers to the Covenants of Promiſe, Fellow-Heirs* with the *Jews*. See *Rom.* ix. 25, 29. 1 *Pet.* ii. 10.

Then ſhall the Children of Judah and the Children of Iſrael be gathered together, &c.] When the *Fulneſs of the Gentiles is come in*, this will be a Means of converting the *Jews*, and bringing them into the Church, *Rom.* ix. 25, 26.

And ſhall appoint themſelves one Head, and they ſhall come up out of the Land] Upon this will follow the Reſtoration of the *Jewiſh* Nation, when they ſhall return into their own Country, from the ſeveral Diſperſions where they were ſcattered, and become one Nation or Kingdom under the *Meſſias*. Compare *Ezek.* xxxvii. 21, 22. *Mic.* ii. 13. *Iſrael* and *Judah* are joined together where this general Reſtoration is foretold. See *Jer.* iii. 18.

For great ſhall be the Day of Jezreel] The Word *Jezreel* has been before explained. God will ſignally exert his Arm, and ſhew his Power in the Reſtoration of his antient People, and ſubduing their Enemies; and thereby a numerous Offſpring of the Seed of *Abraham* ſhall be added to the Church.

CHAP. II.

The Ten Tribes reproved for their Ingratitude to God their Benefactor, and giving Glory to Idols.

Ver. 1. SAY ye unto your brethren, Ammi; and to your ſiſters, Ruhamah. 2 Plead with your mother, plead: for ſhe *is* not my wife, neither *am* I her huſband: let her therefore put away her whoredoms out of her ſight, and her adulteries from between her breaſts; 3 Leſt I ſtrip her naked, and ſet her as in the day that ſhe was born, and make her as a wilderneſs, and ſet her like a dry land, and ſlay her with thirſt. 4 And I will not have mercy upon her children; for they *be* the children of whoredoms. 5 For their mother hath played the harlot: ſhe that conceived them hath done ſhamefully: for ſhe ſaid, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink. 6 Therefore behold, I will hedge up thy way with thorns, and make a wall, that ſhe ſhall not find her paths. 7 And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them; and ſhe ſhall ſeek them, but ſhall not find *them*: then ſhall ſhe ſay, I will go and return to my firſt huſband, for then *was it* better with me than now. 8 For ſhe did not know that I gave her corn, and wine, and oil, and multiplied her ſilver and gold, *which* they prepared for Baal. 9 Therefore will I return, and take away my corn in the time thereof, and my wine in the ſeaſon thereof, and will recover my wool and my flax *given* to cover her nakedneſs. 10 And now will I diſcover her lewdneſs in the ſight of her lovers, and none ſhall deliver her out of mine hand. 11 I will alſo cauſe all her mirth to ceaſe, her feaſt days, her new-moons, and her ſabbaths, and all her ſolemn feaſts. 12 And I will deſtroy her vines and her fig-trees, whereof ſhe hath ſaid, Theſe *are* my rewards that my lovers have given me: and I will make them a foreſt, and the beaſts of the field ſhall eat them. 13 And I will viſit upon her the days of Baalim, wherein ſhe burnt incenſe to them, and ſhe decked herſelf with her ear-rings and her jewels, and ſhe went after her lovers, and forgat me, ſaith the

Lord. 14 Therefore behold, I will allure her and bring her into the wilderneſs, and ſpeak comfortably unto her. 15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope, and ſhe ſhall ſing there, as in the days of her youth, and as in the day when ſhe came up out of the land of Egypt. 16 And it ſhall be at that day, ſaith the Lord, *that* thou ſhalt call me Iſhi; and ſhalt call me no more Baali. 17 For I will take away the names of Baalim out of her mouth, and they ſhall no more be remembred by their name. 18 And in that day will I make a covenant for them with the beaſts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the ſword, and the battel out of the earth, and will make them to lie down ſafely. 19 And I will betroth thee unto me for ever, yea I will betroth thee unto me in righteouſneſs, and in judgment, and in loving kindneſs, and in mercies. 20 I will even betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord. 21 And it ſhall come to paſs in that day, I will hear, ſaith the Lord, I will hear the heavens, and they ſhall hear the earth, 22 And the earth ſhall hear the corn and the wine and the oil, and they ſhall hear Jezreel. 23 And I will ſow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will ſay to *them which were* not my people, Thou *art* my people; and they ſhall ſay, *Thou art* my God.

Say ye to your Brethren, Ammi, and to your Siſters, Ruhamah] Several Interpreters join this Verſe with e foregoing Chapter, to this Senſe: When the great eſtoration of the *Jewiſh* Nation ſhall come to paſs, ou may alter your Stile in ſpeaking to thoſe of your rethren and Siſters, whom I had before diſowned, d you may call them my People, and ſuch as have obined Mercy; ſee Ver. 23. This Interpretation gives e plaineſt and eaſieſt Senſe. However, other Expotors join this Verſe with the following Words, and anſlate it thus, *Ye that are my People, and have obined Mercy, ſpeak to your Brothers and Siſters, and ead with your Mother* — But this Senſe ſeems not ſo greeable with the Context, which threatens the Ten ribes with the Miſeries of their enſuing Captivity.

Plead with your Mother, plead; for ſhe is not my ife, neither am I her Huſband] The Words are dicted to thoſe pious Perſons that ſtill remained among e Ten Tribes, who are required to reprove and uſe eir beſt Endeavours to reform that general Corrupn which the Nation had contracted by its Idolatry; hereby they have broken the Covenant I had made th them, (frequently expreſſed in the Prophets by a arriage-Contract: See *Jer.* iii. 1, 8. xxxi. 32.) and de a Separation or Divorce between them and me. e *Iſa.* l. 1.

For ſhe ſaid, I will go after my Lovers that gave me Bread and my Water, &c.] By *Lovers* are meant, the firſt Place, the Idols with which the *Iſraelites* mitted ſpiritual Fornication: See *Jer.* iii. 1. and n the idolatrous Nations, whoſe Alliance the *Iſrae*s courted, and in order to it, practiſed their Idolas: See Ver. 10. and *Ezek.* xvi. 37. The Word y be underſtood here in both Senſes: They aſcribed the Plenty they enjoyed chiefly to the Favour of the -gods which they worſhipped: See *Jer.* xliv. 17. then they placed their Truſt and Confidence in Confederacies they had made with the neighbouring aters, and thought the Peace and Plenty they eſſed, was very much owing to their Protection and ance.

Then ſhe ſhall ſay, I will go and return to my firſt Huſband, for then it was better with me than now] Her Afflictions will bring her to a Senſe of her Duty, and the Happineſs ſhe enjoyed ſo long as ſhe cleaved ſtedfaſtly to God: See Ch. v. 15. and compare *Luke* xv. 18.

I will viſit upon her the Days of Baalim, &c.] I will puniſh her for all the Wickedneſs ſhe has committed from the Days of *Jeroboam*, who firſt ſet up the Worſhip of falſe Gods: See Ch. xiii. 1. The chief God of every Country was called by the Name of *Baal*: So *Baal-Peor* was the God of the *Moabites*: *Baal-zebub* was the God of *Ekron*, 2 Kings i. 2. *Baal-berith* the God of the *Phœnicians*, Judg. viii. 33. Thoſe ſeveral Deities are called in the Plural *Baalim*: See *Judg.* iii. 7.

Therefore behold I will allure her] Here is a plain Alteration of the Stile from Threatnings to Promiſes: So the firſt Word of this Verſe ſhould be tranſlated, *Nevertheleſs*. See *Iſa.* xxx. 18.

I will allure her, and bring her into the Wilderneſs, &c.] Or, *after I have brought her into the Wilderneſs.* The State of the *Jews* is elſewhere expreſſed by a Wilderneſs State. See *Ezek.* xx. 35. It probably means here the Diſperſions of the Ten Tribes, ever ſince their firſt Captivity by *Salmaneſer*, 2 Kings xvii. 6.

This Verſe, and the following Part of the Chapter, import a general Promiſe of the Reſtoration of the *Jewiſh* Nation; which is a Subject often treated of by the Prophets; particularly by *Ezekiel*, Ch. xxxiv, xxxvi, xxxvii.

And the Valley of Achor for a Door of Hope] As at the *Iſraelites* firſt Entrance into *Canaan*, their taking Poſſeſſion of the fruitful Valley of *Achor*, (ſee *Iſa.* lxv. 10.) gave them Encouragement to hope they ſhould become Owners of that whole Land flowing with Milk and Honey; the ſame auſpicious Tokens of the Divine Favour ſhould accompany them at their Return into their own Country.

Thou ſhalt call me Iſhi, and ſhall call me no more Baali] Whereas God had formerly renounced any Marriage-Relation with *Iſrael* by Reaſon of their Idolatry; (ſee Ver. 2.) He now declares himſelf reconciled to them again, ſee Ver. 20. and permits them to call him by the Name of *Iſhi*, i. e. *Huſband*; but not of *Baali*, i. e. *Lord*. The Word *Baali* often ſignifies an Huſband, and is particularly ſpoken of God, as he was by his Covenant-Relation an Huſband to his People: See *Iſa.* liv. 5. *Jer.* iii. 14. But becauſe the Word *Baal* had been ſo much prophaned by being given to Idols, he forbids it to be applied any more for himſelf. See the following Verſe.

I will hear the Heavens, and the Heavens ſhall hear the Earth, &c.] All Creatures ſhall anſwer the Wants and Deſires of my People: The Heavens ſhall anſwer the Wants of the Earth, in ſending down ſeaſonable Showers; and the Earth ſhall anſwer the Wants of Mankind in bringing forth Corn and Wine, and the Neceſſaries of Life; and the very Fruits of the Earth ſhall anſwer the Wiſhes of my People now returned into their own Land, by giving them due Nouriſhment.

And they ſhall hear Jezreel] This new State of the Church, increaſed by a numerous Acceſſion both of *Jews* and *Gentiles*, is fitly called *Jezreel*, the Word importing both THE SEED, *and the Arm of God.*

CHAP. III.

By the Figure of the Prophet's adulterous Wife returning Home, is ſignified, that Iſrael *ſhall, in the latter Days, be reſtored to their antient Dignity and Privileges.*

Ver. 1. THEN ſaid the Lord unto me, Go yet, love a woman (beloved of *her* friend, yet an adultereſs) according to the love of the Lord toward the children of Iſrael, who look to other gods, and love flagons of wine. 2 So I bought her to me for fifteen *pieces* of ſilver, and *for* an homer of barley, and an half-homer of barley. 3 And I ſaid unto her, Thou ſhalt abide for me many days, thou ſhalt not play the harlot, and thou ſhalt not be for *another* man, ſo *will* I alſo *be* for thee. 4 For the children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and *without* teraphim. 5 Afterward ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king, and ſhall fear the Lord, and his goodneſs in the latter days.

Go yet love a Woman beloved of her Friend, yet an Adultereſs] This is probably the ſame Woman mentioned, Ch. i. 3. who, upon her ill Life, was parted from her Huſband; who yet had a Kindneſs for her ſtill, and was willing to receive her upon Condition of her ſincere Behaviour. The *Hebrew* Word *Reang*, *Friend*, is uſed for an *Huſband*, Jer. iii. 20. *Cant.* v. 16.

According to the Love of the Lord toward the Children of Iſrael, who look to other Gods, and love Flagons of Wine] *Hoſea*'s thus dealing with a Wife who had injured him, exactly reſembles the Favour which God hath ſhewed towards the *Iſraelites*; who, notwithſtanding all their Obligations to him, retain an incurable Propenſity to Idolatry, often called by the Name of *ſpiritual Whoredom*.

The Words which our Tranſlation renders *Flagons of Wine*, may be tranſlated, *Cakes made of* (dried) *Grapes*. Such were the Grapes, probably, which the *Jews* offered to the *Queen of Heaven*, Jer. vii. 18. xliv. 19. So *Cant.* ii. 5. The Word *Aſhiſh* may rather ſignify *Cakes*, or *Comfits*, than *Flagons*; as our Tranſlation renders it. The Expreſſion ſignifies in general thoſe Entertainments which they were Partakers of in the Idol Temples, *Am.* ii. 8. 1 *Cor.* x. 7, 21.

So I bought her for me for fifteen Pieces of Silver, and for an Homer of Barley, &c.] The Expreſſion alludes to the Cuſtom antiently practiſed of Men's buying their Wives; and it implies, that the Prophet made a new Eſpouſal or Contract with her, as God intended to betroth *Iſrael* a ſecond Time, Ch. ii. 19. and the Meanneſs of the Price offered, ſhews of how little Value the *Iſraelites* were in God's Sight, ſince their Apoſtaſy from the Worſhip of God to Idolatry: Compare *Zech.* xi. 13. An *Homer* was about ten Buſhels. See *Ezek.* xlv. 11.

Thou ſhalt not be for another Man, ſo will I alſo be for thee] The Word *another* is not in the *Hebrew*; ſo the Sentence may be thus tranſlated more agreeably to the Original: *Thou ſhalt not have an Huſband, neither will I have thee* (to my Wife) *i. e.* Thou ſhalt continue for ſome Time in a State of Widowhood. The *Hebrew* Phraſe *Lo Tebi Laiſh* properly ſignifies, *Thou ſhalt not have an Huſband*; and ſo it is rendred by our Interpreters, *Ezek.* xliv. 25. and to the ſame Senſe, without the Negative Particle, *Ruth* i. 12. and ſo it is uſed by St. *Paul*, Rom. vii. 3.

Afterward the Children of Iſrael ſhall return, and ſeek the Lord their God, and David their King] The *Meſſias* is often called *David* by the Prophets, as being the Perſon that was to ſpring from his Loins, and in whom all the Promiſes made to *David* were to be fulfilled. See *Iſa.* lv. 3, 4. *Jer.* xxx. 9. *Ezek.* xxxiv. 23. xxxvii. 24. So the *Chaldee* Paraphraſe expounds this and the parallel Texts. *David* was a Type of the *Meſſias*: See *Pſ.* lxxxix. 20—36. who therefore is called by the Name of *David*: So *John Baptiſt* is called *Elias*, Mal. iv. 5. becauſe he was to reſemble him, and to ſucceed him in his Office of reproving the People, and exhorting them to Repentance. The Expreſſion can't be literally underſtood here, *David* himſelf having been dead long before the uttering of this Prophecy.

And ſhall fear the Lord their God and his Goodneſs in the latter Days] The Goodneſs of God in making them Partakers of the Mercies of the Goſpel, ſhall engage them to yield an entire Obedience to him: Compare *Jer.* xxxii. 9. And this ſhall come to paſs in the latter Days or Times of the World. The *latter Days* are often ſpoken of the Times of the Goſpel. See *Iſa.* ii. 1. *Dan.* ii. 28. But the Phraſe does ſometimes denote the very laſt Days of the Goſpel Age, near which Time probably the Converſion of the *Jews* will be brought to paſs. See *Deut.* iv. 30. *Jer.* xxx. 24. *Ezek.* xxxviii. 8, 16.

CHAP. IV.

Judgments denounced againſt the Sins both of the People and Prieſts of the Ten Tribes; and Judah *exhorted to take Warning therefrom.*

Ver. 1. HEAR the word of the Lord, ye children of Iſrael: for the Lord hath a controverſy with the inhabitants of the land, becauſe *there is* no truth, nor mercy, nor knowledge of God in the land. 2 By ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, and blood toucheth blood. 3 Therefore ſhall the land mourn, and every one that dwelleth therein ſhall languiſh, with the beaſts of the field, and with the fowls of heaven, yea, the fiſhes of the ſea alſo ſhall be taken away. 4 Yet let no man ſtrive nor reprove another: for thy people *are* as they that ſtrive with the prieſt. 5 Therefore ſhalt thou fall in the day, and the prophet alſo ſhall fall with thee in the night, and I will deſtroy thy mother. 6 My people are deſtroyed for lack of knowledge: becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children. 7 As they were increaſed, fo they ſinned againſt me: *therefore* will I change their glory into ſhame. 8 They eat up the ſin of my people, and they ſet their heart on their iniquity. 9 And there ſhall be like people, like prieſt: and I will puniſh them for their ways, and reward them their doings. 10 For they ſhall eat, and not have enough; they ſhall commit whoredom, and ſhall not increaſe: becauſe they have left off to take heed to the Lord. 11 Whoredom, and wine, and new wine tak away the heart. 12 My people aſk counſel a their ſtocks, and their ſtaff declareth unto them: for the ſpirit of whoredoms hath cauſed *them* t err, and they have gone a whoring from unde their God. 13 They ſacrifice upon the tops o the mountains, and burn incenſe upon the hil under oaks, and poplars, and elms, becauſe th ſhadow thereof *is* good: therefore your daughters ſhall commit whoredom, and your ſpouſe ſhall commit adultery. 14 I will not puniſ your daughters when they commit whoredom, nor your ſpouſes when they commit adultery: for themſelves are ſeparated with whores, an they ſacrifice with harlots: therefore the peopl *that* doth not underſtand, ſhall fall. 15 Thoug thou Iſrael play the harlot, *yet* let not Ju offend, and come not ye unto Gilgal, neither g ye up to Beth-aven, nor ſwear, The L liveth. 16 For Iſrael ſlideth back, as a backſliding heifer: now the Lord will feed them a lamb in a large place. 17 Ephraim *is* joined idols: let him alone. 18 Their drink is ower: they have committed whoredom continually: her rulers *with* ſhame do love, Give ye. 9 The wind hath bound her up in her wings, nd they ſhall be aſhamed becauſe of their ſacrifices.

By ſwearing, and lying, and killing, and ſtealing] ealing and Swearing, *i. e.* Falſe-ſwearing, are elſehere joined together, becauſe in the *Jewiſh* Courts of uſtice, Men that were ſuſpected of Theft, were obged to purge themſelves by Oath: And they often entured to forſwear themſelves rather than diſcover the Truth. See *Zech.* v. 4. *Prov.* xxix. xxx. 9.

Let no Man ſtrive or reprove another; *for my People e as they that ſtrive with the Prieſt*] The Prophet eaks of the *Iſraelites* as one that deſpaired of their Amendment, and thought it loſt Labour to reprove em, they being of that refractory Temper, as not to earken to Inſtruction, and even to quarrel with the rieſts themſelves, when they admoniſhed them of eir Duty. This ſeems to be a *Proverbial* Expreſſion denote a ſtubborn and incorrigible Temper; for was a capital Offence by the Law, for any one to ehave himſelf in a preſumptuous Manner againſt the njunction of the Prieſt. See *Deut.* xvii. 12.

I will kill thy Mother] The *Hebrew* reads, *I will t off thy Mother*, i. e. the whole State or Kingdom *Iſrael.* Compare Ch. ii. 2. ix. 7, 8.

They eat up the Sin of my People, and they ſet their Hearts on their Iniquity] Theſe idolatrous Prieſts, entioned Ver. 6. live upon the Sin-offerings of the eople; and were ſo far from reſtraining them, that ey take Delight in ſeeing them commit Iniquity, beauſe the more they ſin, the greater is the Number of e Sin-offerings, which are the Prieſts Portion.

And their Staff declares unto them] This, learned en ſuppoſe to be the ſame Kind of Divination with at made by Arrows, which is deſcribed *Ezek.* xxi. 21.

For themſelves are ſeparated with Whores, and ſacri e with Harlots] The Word rendred *Harlot*, ſignies ſuch as proſtituted themſelves in an Idol-Temple, honour of the Idol. Such lewd Practices were freuent in the *Gentile* Temples dedicated to *Venus*, and ch-like impure Deities: See *Baruch* vi. 23. From ence the *Jews* learned thoſe filthy Cuſtoms: See *Kings* xiv. 23, 24. xv. 12. The LXX render the ord very properly τετελεσμένων, ſuch as are *initiated* to the Service of the Idol by ſuch lewd Rites.

And come not ye to Gilgal, neither go up to Bethaven] *ilgal* was a remarkable Place for the renewing the ite of Circumciſion, *Joſh.* v. 9. There the People afrward uſed to offer Sacrifice, 1 *Sam.* xv. 21. After *eroboam*'s ſetting up of Idolatry, it was noted for the orſhip of falſe Gods, as appears by comparing this ext, with Ch. ix. 15. xii. 11. *Am.* iv. 4. v. 5. In oſe Places of *Amos*, as well as in this Verſe, it is ined with *Bethel*, noted for the Worſhip of one of *eroboam*'s Calves; called here *Bethaven*, and Ch. x. *Bethel* originally ſignifies *the Houſe of God*; that ame was given to it by *Jacob*, becauſe of God's appearg to him there, *Gen.* xxviii. 17. But when it beme the Seat of Idolatry, it was called *Bethaven*, i. e. e Houſe of Vanity.

For Iſrael ſlideth back as a backſliding Heifer] The ord tranſlated *ſlideth back*, properly ſignifies being adſtrong and untractable; it is a Metaphor from xen or Heifers that draw their Neck back, and will t put it under the Yoke: See *Jer.* vii. 24. The xpreſſion alludes to the *Calves*, called *Heifers* by the *ptuagint*, which they worſhipped.

Now will the Lord feed them as a Lamb in a large lace] The Expreſſion ſeems *Ironical*; as if the Proet had ſaid, they were like headſtrong Cattle, that ould not be managed by their Leaders or Drivers: God will ſuffer them to be ſcattered as Sheep witht a Shepherd, in the large Country of *Aſſyria*, whier they ſhall be led captive.

Their Drink is ſour] The Phraſe may be metaphorical, to expreſs the Corruption of their Manners. Compare *Deut.* xxxii. 32. *Iſa.* i. 22. Or elſe, if we join it in Senſe with the remaining Part of the Verſe, it imports their exceſſive Drinking, till their Liquor turn ſour in their Stomachs; and ſo the whole Verſe taxes them with three great Vices, Drunkenneſs, Whoredom, and Bribery.

The Wind has bound her up in her Wings] The Words threaten them with going into Captivity; for it is common with the Prophets to ſpeak what is Future by the Preterperfect Tenſe. See *Iſa.* xxi. 9. God's Anger is often expreſſed by a bluſtering or tempeſtuous Wind: See Ch. xiii. 15. *Jer.* iv. 11, 12. li. 1. This Wind is ſaid here to carry them away out of their Country; and then they will have Reaſon to be aſhamed of their idolatrous Sacrifices, which have brought forth ſevere Judgments upon them.

CHAP. V.

This Chapter, and the next to the fourth Verſe, threaten Judgments both againſt Iſrael *and* Judah *for their manifold Sins, till they repent; upon which they may conceive Hopes of Pardon.*

Ver. 1. HEAR ye this, O prieſts, and hearken, ye houſe of Iſrael, and give ye ear, O houſe of the king; for judgment *is* toward you, becauſe ye have been a ſnare on Mizpah, and a net ſpread upon Tabor. 2 And the revolters are profound to make ſlaughter, though I *have been* a rebuker of them all. 3 I know Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou committeſt whoredom, *and* Iſrael is defiled. 4 They will not frame their doings to turn unto their God: for the ſpirit of whoredoms *is* in the midſt of them, and they have not known the Lord. 5 And the pride of Iſrael doth teſtify to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity: Judah alſo ſhall fall with them. 6 They ſhall go with their flocks, and with their herds to ſeek the Lord: but they ſhall not find *him*, he hath withdrawn himſelf from them. 7 They have dealt treacherouſly againſt the Lord: for they have begotten ſtrange children: now ſhall a month devour them with their portions. 8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Bethaven: after thee, O Benjamin. 9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I made known that which ſhall ſurely be. 10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water. 11 Ephraim *is* oppreſſed, *and* broken in judgment: becauſe he willingly walked after the commandment. 12 Therefore *will* I *be* unto Ephraim as a moth: and to the houſe of Judah as rottenneſs. 13 When Ephraim ſaw his ſickneſs, and Judah *ſaw* his wound, then went Ephraim to the Aſſyrian, and ſent to king Jareb: yet could he not heal you, nor cure you of your wound. 14 For I *will be* unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, *even* I will tear and go away; I will take away, and none ſhall reſcue *him*. 15 I will go *and* return to my place, till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early.

Hear this, O Prieſts] Or rather, *O Princes*, which Reading better agrees with the Houſe of the King that follows: The *Hebrew* Word is of both Significations. So *Gen.* xliii. 45. and *Exod.* ii. 16. where it is in the Text, Prieſt of *On* and *Midian*; but the Margin reads, the Prince of *On* and *Midian*. Compare Ch. vi. 9.

For Judgment is towards you, becauſe you have been a Snare in Miſpeh, and a Net ſpread upon Tabor] Ye have laid Snares for others to tread upon them and kill them; ſee Ver. 2. juſt as Hunters ſpread their Nets upon Mountains and Hills in order to catch their Prey. *Miſpeh* and *Tabor* were two noted Mountains, the former on the hither Side of *Jordan*, the other on the farther Side of it, the ſame with *Gilead*.

And the Revolters are profound to make Slaughter] The Ringleaders in Idolatry and other Wickedneſs, lay deep Deſigns to enſnare Mens Lives: Compare Ch. iv. 4. vi. 9.

For they have begotten ſtrange Children] *Strange Children* may either mean Children begotten of Heathen Women, whom they took to Marriage contrary to the Law, *Exod.* xxiii. 32. *Deut.* vii. 2. or it may ſignify ſuch Children as were bred up in the idolatrous Practices of their Fathers.

Now ſhall a Month devour them and their Portions] If we underſtand this Verſe of *Judah* (which Interpretation the foregoing and following Verſes favour) the Words may be expounded of the Invaſion made upon *Judah* by *Pekah* King of *Iſrael*; of which ſee 2 *Chron.* xxviii. 6. By *a Month's devouring them*, is meant a ſudden and ſpeedy Deſtruction. Compare *Zech.* xi. 8.

The Princes of Judah were like them that remove the Bound] They have violated the moſt ſacred Laws of God, upon which not only the Ordinances of his Worſhip, but likewiſe the Rights and Properties of Men depend; and are become guilty of the ſame Injuſtice and Confuſion with thoſe that remove the *antient* Bounds or *Land-marks*: See *Deut.* xiv. 14. Criticks obſerve, that *the Note of Similitude* is ſometimes in Senſe equivalent to a ſtrong Affirmation: So *Iſa.* xiii. 6. *It ſhall come as a Deſtruction from the Almighty*; i. e. it ſhall be an apparent Inſtance of the Divine Vengeance. *John* i. 14. *We beheld his Glory* as *of the only begotten Son of the Father*; i. e. ſuch as proved him to be the only begotten Son of the Father.

Becauſe he willingly walked after the Commandments] This is commonly explained of *Jeroboam*'s Command to his Subjects of forſaking the Worſhip of the true God; which they readily complied with. Of the ſame kind were the Statutes of *Omri*, which are mentioned *Mic.* vi. 16. But the LXX render it, *He walked after Vanity*, i. e. Idolatry; either reading *Shave* for *Tſave*; or elſe ſuppoſing the latter Word put for the former; as there are frequent Inſtances in the *Hebrew* Text, that Letters which are near the ſame Sound, are often changed for one another.

When Iſrael ſaw his Sickneſs, and Judah his Wound, then went Ephraim to the Aſſyrian, &c.] When the King of *Iſrael* ſaw himſelf too weak to contend with *Pul* King of *Aſſyria*, he ſent an Embaſſy to make him his Ally, and in order to it became his Tributary, that *his Hand might be with him to confirm his Kingdom to him*, 2 Kings xv. 15. which King is therefore called King *Jareb*, i. e. the King that ſhould plead for him, or defend his Cauſe againſt any that ſhould oppoſe him. So in like Manner ſhall *Ahaz* King of *Judah* implore the Aſſiſtance of *Tiglath-Pileſer* King of *Aſſyria*, againſt his Enemies, 2 *Kings* xvi. 7. 2 *Chron.* xxviii. 16, 17, 18.

Yet could he not heal you, or cure you of your Wound]. Yet neither of theſe Alliances afforded any laſting Benefit, or Succour to thoſe that deſired their Help: *Menahem*'s Son being after a ſhort Reign killed by *Pekah*; and *Ahaz* being rather diſtreſſed than helped by *Tiglath-Pileſer*: 2 *Chron.* xxviii. 21.

I will go and return to my Place, till they acknowledge their Offence, and ſeek my Face] I will withdraw myſelf from them, ſee Ver. 6. till by a ſincere Humiliation they implore my Favour. The *Chaldee* Paraphraſe expreſſes the Senſe thus; *I will take away*
Majeſtick Preſence, or Shekinah, *from among them*, a
will return into Heaven. Ezekiel deſcribes the D
ſtruction of the Temple and Kingdom, by God's r
moving his Glory from the Sanctuary and the Ci
Ezek. x. 4. xi. 23.

CHAP. VI.

God complains of their Incorrigibleneſs, a
threatens his Judgments as a juſt Conſequent
their Sins.

Ver. 1. COME and let us return unto t
Lord: for he hath torn, and h
will heal us; he hath ſmitten, and he will bin
us up. 2 After two days will he revive us, i
the third day he will raiſe us up, and we ſha
live in his ſight. 3 Then ſhall we know, *if* w
follow on to know the Lord: his going forth
prepared as the morning; and he ſhall com
unto us as the rain; as the latter *and* former rai
unto the earth. 4 O Ephraim, what ſhall I d
unto thee? O Judah, what ſhall I do unto thee
for your goodneſs *is* as a morning cloud, and
the early dew it goeth away. 5 Therefore hav
I hewed *them* by the prophets: I have ſlain the
by the words of my mouth, and thy judgmen
are as the light *that* goeth forth. 6 For I de
ſired mercy, and not ſacrifice; and the know
ledge of God, more than burnt-offerings.
But they like men have tranſgreſſed the cove
nant: there have they dealt treacherouſly again
me. 8 Gilead *is* a city of them that work in
quity; *and is* polluted with blood. 9 And a
troops of robbers wait for a man, *ſo* the com
pany of prieſts murder in the way by conſent
for they commit lewdneſs. 10 I have ſeen a
horrible thing in the houſe of Iſrael: there *is* th
whoredom of Ephraim, Iſrael is defiled. 1
Alſo, O Judah, he hath ſet an harveſt for thee
when I returned the captivity of my people.

The three firſt Verſes of this Chapter ſhould hav
been joined to the laſt.

After two Days he will revive us, in the third Day h
will raiſe us up, &c.] A Deliverance from ſuch Miſe
ries or Calamities, from whence Men deſpair of a Re
covery, is often repreſented as reſtoring them to Lif
after Death: See *Pſ.* xxx. 3. lxxi. 20. lxxxvi. 1
Particularly the Reſtoration of the *Jewiſh* Nation is of
ten deſcribed, as if it were a new Life from the Dea
See *Ezek.* xxxvii. 11. *Two or three* in Scripture denot
a ſmall Number: See *Iſa.* xvii. 6. *Matt.* xviii. 20. Ac
cordingly here it ſignifies a ſhort Space of Time: Com
pare *Luke* xiii. 32, 33. Dr. *Wells* thinks the Words pri
marily foretel *Hezekiah*'s Recovery from his dangerou
Sickneſs on the *third* Day, 2 *Kings* xx. 13. But it i
certain, taking the Expreſſion in its true and natura
Senſe, it is a plain Prediction of *our Lord's Reſurrection*,
and referred to by St. *Paul* as a Proof of it, 1 *Cor.* xv.
4. The Prophets when they predicted temporal Deli
verances, were often carried out beyond themſelves,
and their firſt Subject, if I may ſo expreſs it, to fore
tel the more ſignal Mercies relating to the Times of the
Goſpel.

His going forth is prepared as the Morning, &c.]
The Comforts of the Goſpel are here expreſſed by two
Things, which are very proper to enliven and exhila
rate our Spirits, a fair Morning, and a kindly Seaſon,
wherein the Earth plentifully yields her Increaſe, by a
due Intermixture of Rain and Sun-ſhine.

For I deſired Mercy, and not Sacrifice] That is, ra
ther than Sacrifice; I am better pleaſed with true
Goodneſs, than with the exacteſt Obſervance of the
external Duties of Religion, unleſs they proceed from

ſincere Principle of Obedience. See *Mic.* vi. 6, 7, 8. The *Jews* uſe to expreſs Compariſons by Negatives, or jecting the Thing leſs worthy: So we are to under-and that Expreſſion of the Prophet *Joel*, Ch. ii. 13. *Rend your Heart, and not your Garments*; and thoſe Words of *Chriſt*, John vi. 27. *Labour not for the Meat which periſheth, but for that which endureth to everlaſting Life*; i. e. for this rather than the former; and that Text of St. *Peter*, 1 Pet. iii. 3, 4. *Whoſe adorning t it not be the outward adorning of plaiting the Hair, r wearing Gold, but let it be the hidden Man of the Heart.*

Alſo, O Judah he hath ſet an Harveſt for thee, &c.] Or, *an Harveſt is appointed for thee*; the Active is ſed for the Impersonal: See *Iſa.* xliv. 18. *i. e.* thou aſt made thyſelf ripe for Deſtruction. Compare *Jer.* i. 33. *Joel* iii. 13. *Mic.* iv. 12. *Rev.* xiv. 15.

When I returned the Captivity of my People] The enſe would be plainer, if the Words were rendered, *When I would have turned away the Captivity of y People*: When I would upon their Repentance ave averted my Judgments, which will end in their Captivity. The *Hebrew* Language wants the Poten- al Mood, which is ſupplied by the Tenſes of the ndicative.

CHAP. VII.

he Prophet reproves the Sins of the Princes and great Men of Iſrael, *and denounces Judgments againſt the People in general for their Hypocriſy.*

r. 1. WHEN I would have healed Iſrael, then the iniquity of Ephraim as diſcovered, and the wickedneſs of Samaria: r they commit falſhood; and the thief cometh , *and* the troop of robbers ſpoileth without. And they conſider not in their hearts, *that* I member all their wickedneſs: now their own ings have beſet them about, they are before y face. 3 They make the king glad with ir wickedneſs, and the princes with their lies. They *are* all adulterers, as an oven heated by e baker, *who* ceaſeth from raiſing after he hath eaded the dough, until it be leavened. 5 In e day of our king, the princes have made *him* k with bottles of wine, he ſtretched out his nd with ſcorners. 6 For they have made ady their heart like an oven, whiles they lie in it: their baker ſleepeth all the night, in the orning it burneth as a flaming fire. 7 They e all hot as an oven, and have devoured their dges; all their kings are fallen, *there is* none ong them that calleth unto me. 8 Ephraim, hath mixed himſelf among the people, E-raim is a cake not turned. 9 Strangers have voured his ſtrength, and he knoweth *it* not: a, gray hairs are here and there upon him, yet knoweth not. 10 And the pride of Iſrael ifieth to his face, and they do not return to Lord their God, nor ſeek him for all this. Ephraim alſo is like a ſilly dove without rt; they call to Egypt, they go to Aſſyria. When they ſhall go, I will ſpread my net on them, I will bring them down as the fowls the heaven, I will chaſtiſe them as their con-gation hath heard. 13 Wo unto them, for y have fled from me: deſtruction unto them, auſe they have tranſgreſſed againſt me: ugh I have redeemed them, yet they have ken lies againſt me. 14 And they have not d unto me with their heart, when they led upon their beds: they aſſemble themſelves for corn and wine, *and* they rebel againſt me. 15 Though I have bound, *and* ſtrengthened their arms, yet do they imagine miſchief againſt me. 16 They return, *but* not to the moſt High: they are like a deceitful bow: their princes ſhall fall by the ſword for the rage of their tongue: this *ſhall be* their deriſion in the land of Egypt.

When I would have healed Iſrael, then the Iniquity of Ephraim was diſcovered, and the Wickedneſs of Samaria] When God was juſt averting his Judgment from *Iſrael*, the People gave him new Provocations, eſpecially the Inhabitants of *Samaria*, the principal Seat of the Kingdom: See Ver. 5.

For they commit Falſhood, and the Thief cometh in, &c.] Both great and ſmall ſeize other Men's Properties by the ſecret Methods of Fraud, and the open Violence of Rapine and Oppreſſion. See Ch. v. 1. vi. 10.

They make the King glad with their Wickedneſs, &c.] They ſtudy to pleaſe their Kings and great Men by complying with the Idolatry they have ſet up. The LXX reads, *Kings*, in the Plural Number; meaning the Succeſſion of the Kings of *Iſrael* from *Jeroboam*.

And their Princes with Lies] Which they ſpeak to pleaſe and flatter them. But the Word *Lie* ſometimes ſignifies an *Idol*, and the Practice of Idolatry, as being ſet up in direct Oppoſition to the true God: Compare Ver. 13. and Ch. xi. 12. x. 13. *Heb.* ii. 18. *Rom.* i. 25. This Senſe agrees very well with the Scope and Deſign of the Place.

Who ceaſeth from raiſing, after he hath kneaded the Dough, &c.] When the Oven is ſufficiently heated, the Baker doth not raiſe any more Fire, but thinks what he has made, enough to keep the Oven hot, till the Dough be fit to put into it. Some render the latter Part of the Sentence thus: *Who ceaſeth from waking*, or *watching* (his Oven;) to the ſame Senſe with that of Ver. 6. *Their Baker ſleepeth all the Night.*

For they have made ready their Heart like an Oven, while they lie in wait, &c.] This Verſe purſues the Metaphor begun in Ver. 4. As the Baker when he has thoroughly heated his Oven, if he lays himſelf down to ſleep in the Night, finds all in a Flame in the Morning; ſo the great Men of the Land kindle evil Deſires in their Hearts, and at the firſt Opportunity their hidden Deſigns break out like a Flame into open Action.

They are all hot as an Oven, and have devoured their Judges; all their Kings are fallen] The Flame of Civil Diſcord is ſpread among the People in general: This hath been the Deſtruction both of the inferior Magiſtrates, and of their Kings too; an Anarchy continuing for eleven Years after the Death of *Jeroboam* the *Second*; and afterward his Son *Zachariah*, and his Succeſſors, *Shallum* and *Pekahiah*, being ſlain by Conſpiracies formed againſt them, 2 *Kings* xv. 10, 14, 25.

Ephraim is a Cake not turned] Baked only on one Side; *i. e.* ſerving God by halves, and halting between his Service and the Worſhip of Idols. The *Chaldee* Paraphraſt interprets it, *Before it is baked on both Sides, it is devoured by the greedy Enemies*; the Metaphor being taken from the Ravenouſneſs of an hungry Stomach: This Senſe agrees very well with what follows.

They aſſemble themſelves for Corn and Wine, and they rebel againſt me] When they aſſembled themſelves to deprecate a Famine, they ſtill retained their diſobedient Temper toward me.

This ſhall be their Deriſion in the Land of Egypt] Their Blaſphemies and their other Enormities, ſhall be a juſt Cauſe of their Reproach to them, when they are Exiles in *Egypt*, whither many of them fled, or carried away captive: See Ch. iii. 6. Compare Ch. viii. 13. and *Ezek.* xxxvi. 20.

CHAP. VIII.

God's Judgments are denounced both against Judah *and* Iſrael, *for their Idolatries and other Impieties.*

Ver. 1. SET the trumpet to thy mouth: *he ſhall come* as an eagle againſt the houſe of the Lord, becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my law. 2 Iſrael ſhall cry unto me, My God, we know thee. 3 Iſrael hath caſt off *the thing that is* good: the enemy ſhall purſue him. 4 They have ſet up kings, but not by me: they have made princes, and I knew *it* not: of their ſilver and their gold have they made them idols, that they may be cut off. 5 Thy calf, O Samaria, hath caſt *thee* off; mine anger is kindled againſt them: how long *will it be* ere they attain to innocency? 6 For from Iſrael *was* it alſo, the workman made it, therefore it *is* not God: but the calf of Samaria ſhall be broken in pieces. 7 For they have ſown the wind, and they ſhall reap the whirlwind: it hath no ſtalk: the bud ſhall yield no meal: if ſo be it yield, the ſtrangers ſhall ſwallow it up. 8 Iſrael is ſwallowed up: now ſhall they be among the Gentiles, as a veſſel wherein *is* no pleaſure. 9 For they are gone up to Aſſyria, a wild aſs alone by himſelf: Ephraim hath hired lovers. 10 Yea, though they have hired among the nations, now will I gather them, and they ſhall ſorrow a little for the burden of the king of princes. 11 Becauſe Ephraim hath made many altars to ſin, altars ſhall be unto him to ſin. 12 I have written to him the great things of my law, *but* they were counted as a ſtrange thing. 13 They ſacrifice fleſh *for* the ſacrifices of mine offerings, and eat *it*; *but* the Lord accepteth them not: now will he remember their iniquity, and viſit their ſins: they ſhall return to Egypt. 14 For Iſrael hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

Set a Trumpet to thy Mouth, he ſhall come as an Eagle againſt the Houſe of the Lord] Give Notice of the approaching Enemy. See Ch. v. 8. who is coming with all Speed and Fierceneſs, like a Bird of Prey, (ſee *Deut.* xxviii. 49.) againſt the City and Temple of *Jeruſalem.* By *the Houſe of the Lord*, may be meant God's Houſe in general, whom he formerly took a peculiar Care of, as his own Family: Compare Ch. ix. 15. This may probably denote *Sennacherib*'s Invaſion.

Iſrael ſhall cry unto me, My God, we have known thee] *Iſrael* is placed in the *Hebrew* the laſt Word in the Verſe: So Dr. *Wells* joins it to the next Verſe, and underſtands the Verſe, of *Judah*; who ſhall cry unto God, as their Protector in the Times of their Fears, when the Invaſion mentioned in the foregoing Verſe threatned them: See Ch. v. 15. If we underſtand the Words of *Iſrael*, according as ours and moſt other Tranſlators render them, the Senſe of them is, That the Ten Tribes ſtill acknowledged the true God to be their God, and pretended that they had not forſaken him, but worſhipped him at *Dan* and *Bethel*, tho' under ſenſible Repreſentations; as we ſee *Jehu* at firſt pretended a great Zeal for the LORD, at the ſame Time that he worſhipped the Golden Calves, 1 *Kings* x. 16, 29.

They have ſet up Kings, but not by me, &c.] *Shallum*, *Menahem*, and *Pekah*, uſurped the Kingdom b
Murder and Treachery; 2 *Kings* xv. 13, 14, 15. no
by any Declaration of my Will, as *Jeroboam* and *Jeh*
had done, or conſulting me by any Prophet.

For they have ſowed the Wind, and ſhall reap th
Whirlwind] A proverbial Expreſſion, to ſignify, tha
as Men's Works are, ſo muſt their Reward be; tha
they who *ſow Iniquity, ſhall reap Vanity*, Prov. xxii. 8
their Labour ſhall be fruitleſs, or turn to their Hur
and Damage; *Eccleſ.* v. 16. and Ch. x. of this Pro
phecy. All the Pains the Kings of *Iſrael* and thei
Subjects take to enrich themſelves, and ſtrengthen thei
Kingdom, being built upon the Foundation of Apo
ſtaſy and Idolatry, ſhall turn to no better Account tha
Countrymen expect from a blaſted Crop of Corn; an
whatever Advantage they make, it ſhall at laſt be
Prey to Foreigners, to the Kings of *Syria* and *Aſſyria*
See 2 *Kings* xii. 3, 4. xv. 29. xvii. 6.

And they ſhall ſorrow a little for the Burden of th
King of Princes] They ſhall feel the Burdens an
Oppreſſions laid upon them by the King of *Aſſyria*, wh
ſtiles himſelf *King of Kings*, as having Kings and Prince
his Tributaries. See *Iſa.* x. 8. The Word *Menat* ſig
nifies *in a little Time* here, as it does *Hag.* ii. 6.

CHAP. IX.

The Captivity of the Ten Tribes is foretold as
Judgment for their manifold Sin.

Ver. 1. REjoice not, O Iſrael, for joy, as *othe*
people: for thou haſt gone a whorin
from thy God, thou haſt loved a reward upo
every corn-floor. 2 The floor and the wine
preſs ſhall not feed them, and the new win
ſhall fail in her. 3 They ſhall not dwell in th
Lords land; but Ephraim ſhall return to Egypt
and they ſhall eat unclean *things* in Aſſyria.
They ſhall not offer wine-offerings to the Lord
neither ſhall they be pleaſing unto him: their ſa
crifices *ſhall be* unto them as the bread
mourners: all that eat thereof ſhall be polluted
for their bread for their ſoul ſhall not come int
the houſe of the Lord. 5 What will ye do i
the ſolemn day, and in the day of the feaſt o
the Lord? 6 For lo they are gone, becauſe o
deſtruction: Egypt ſhall gather them up, Mem
phis ſhall bury them: the pleaſant *places* fo
their ſilver, nettles ſhall poſſeſs them: thorn
ſhall be in their tabernacles. 7 The days of viſi
tation are come, the days of recompenſe ar
come Iſrael ſhall know *it*: the prophet *is* a fool
the ſpiritual man *is* mad, for the multitude o
thine iniquity, and the great hatred. 8 Th
watchman of Ephraim *was* with my God: *bu*
the prophet *is* a ſnare of a fowler in all his ways
and hatred in the houſe of his God. 9 They hav
deeply corrupted *themſelves*, as in the days o
Gibeah: *therefore* he will remember their ini
quity, he will viſit their ſins. 10 I found Iſrae
like grapes in the wilderneſs: I ſaw your fathers a
the firſt-ripe in the fig-tree at her firſt time: *bu*
they went to Baal-peor, and ſeparated themſelve
unto that ſhame; and *their* abominations wer
according as they loved. 11 *As for* Ephraim
their glory ſhall fly away like a bird; from th
birth, and from the womb, and from the con
ception. 12 Though they bring up their chi
dren, yet will I bereave them, *that there ſha*
not *be* a man *left*: yea, wo alſo to them when
depart from them. 13 Ephraim, as I ſaw Ty
rus, *is* planted in a pleaſant place: but Ephrai
ſhall bring forth his children to the murdere
14 Give them, O Lord: what wilt thou give
gi

ive them a miſcarrying womb, and dry breaſts. 5 All their wickedneſs *is* in Gilgal: for there I ated them: for the wickedneſs of their doings will drive them out of mine houſe, I will love hem no more: all their princes *are* revolters. 6 Ephraim is ſmitten, their root is dried up, hey ſhall bear no fruit: yea, though they bring orth, yet will I ſlay *even* the beloved *fruit* of heir womb. 17 My God will caſt them away, ecauſe they did not hearken unto him: and hey ſhall be wanderers among the nations.

Rejoice not, O Iſrael, for Joy, like other People] The Joy here mentioned may properly mean thoſe Rejoicings which were commonly made among the People t the End of Harveſt, when the *Gentiles* offered Sacrifices of Thankſgiving for the Plenty they enjoyed. The Prophet tells the *Iſraelites*, they had more highly ffended by their Apoſtaſy, than the *Gentiles* did by heir Ignorance: Compare *Ezek.* xvi. 47, 48.

For thou haſt gone a whoring from thy God; thou aſt loved a Reward from every Creature] Thou haſt roken the Covenant God made with thee, by erving other Gods; and haſt offered the Firſt-fruits, r Tithes of Increaſe, to Idols, as an Acknowledgment that the Plenty thou enjoyeſt was their Gift. See Ch. ii. 12. *Jer.* xliv. 17.

They ſhall not offer Wine-offerings to the Lord, &c.] A more particular Explanation of that Threatning denounced, Ch. iii. 4. that they ſhould be *without a Sacrifice*: They ſhould have no Opportunity in their Captivity to offer Meat-offerings, or Drink-offerings, o God, as they did upon the high Places, or in their dolatrous Temples: See *Am.* iv. 4, 5. and ſometimes, erhaps, in the Temple at *Jeruſalem*; ſee Ver. 15. They themſelves ſhall be in the Condition of Mourners r the Dead, and by that Means be unqualified to offer ny Thing to God; nor will their Offerings be acceptable. See *Deut.* xxvi. 14.

For their Bread for their Souls ſhall not come into the Houſe of the Lord] The Offerings they make for the Expiation of Souls (ſee *Levit.* xvii. 11.) ſhall not be fit o be brought into the Houſe of the Lord; and the Temple itſelf ſhall be left deſolate.

The Prophet is a Fool, the ſpiritual Man is mad] The falſe Prophets (ſee Ver. 8.) that pretend to ſpeak y the Spirit of God, and foretel nothing but Peace, hall be convinced of their Folly and Madneſs, when hey ſee Things fall out otherwiſe than they had foretold. See *Jer.* vi. 14. xxxiii. 16, 17. *Ezek.* xiii. 10. *Mic.* ii. 11. *Zeph.* iii. 4.

I found Iſrael as Grapes in the Wilderneſs, &c.] After I had miraculouſly redeemed *Iſrael* out of *Egypt*, nd brought them into the Wilderneſs, their Obedience was as grateful to me as early Grapes, or the firſt-ripe Figs, are to a thirſty Traveller: Compare *Iſa.* xxviii. 4. *Mic.* vii. 1. This relates to their firſt entering into Covenant with God, and their Promiſes of ready Obedience: See *Exod.* xix. 8. xxiv. 3. *Deut.* 27, 28, 29. and compare Ch. ii. 15. xi. 1. of this rophecy.

All their Wickedneſs is in Gilgal; there I hated em] Or, *therefore I hated them*; ſo the Particle *ham* ſometimes ſignifies.

CHAP. X.

he Prophet continues to threaten Deſtruction to the Ten Tribes and their Idols; but exhorts them to Repentance and Reformation.

r. 1. ISrael *is* an empty vine, he bringeth forth fruit unto himſelf: according to e multitude of his fruit, he hath encreaſed the ars; according to the goodneſs of his land, ey have made goodly images. 2 Their heart divided: now ſhall they be found faulty: he ſhall break down their altars: he ſhall ſpoil their images. 3 For now they ſhall ſay, We have no king, becauſe we feared not the Lord; what then ſhould a king do to us? 4 They have ſpoken words, ſwearing falſly in making a covenant: thus judgment ſpringeth up as hemlock in the furrows of the field. 5 The inhabitants of Samaria ſhall fear, becauſe of the calves of Beth-aven: for the people thereof ſhall mourn over it, and the prieſts thereof *that* rejoiced on it, for the glory thereof, becauſe it is departed from it. 6 It ſhall be alſo carried unto Aſſyria *for* a preſent to king Jareb: Ephraim ſhall receive ſhame, and Iſrael ſhall be aſhamed of his own counſel. 7 *As for* Samaria, her king is cut off as the foam upon the water. 8 The high places alſo of Aven, the ſin of Iſrael ſhall be deſtroyed: the thorn and the thiſtle ſhall come up on their altars; and they ſhall ſay to the mountains, cover us; and to the hills, Fall on us. 9 O Iſrael, thou haſt ſinned from the days of Gibeah: there they ſtood: the battel in Gibeah againſt the children of iniquity did not overtake them. 10 *It is* in my deſire that I ſhould chaſtiſe them: and the people ſhall be gathered againſt them, when they ſhall bind themſelves in their two furrows. 11 And Ephraim *is as* an heifer, *that is* taught, *and* loveth to tread out *the corn*, but I paſſed over upon her fair neck: I will make Ephraim to ride: Judah ſhall plow, *and* Jacob ſhall break his clods. 12 Sow to yourſelves in righteouſneſs, reap in mercy: break up your fallow ground: for *it is* time to ſeek the Lord, till he come and rain righteouſneſs upon you. 13 Ye have plowed wickedneſs, ye have reaped iniquity, ye have eaten the fruit of lies: becauſe thou didſt truſt in thy way, in the multitude of thy mighty men. 14 Therefore ſhall a tumult ariſe among thy people, and all thy fortreſſes ſhall be ſpoiled, as Shalman ſpoiled Beth-arbel in the day of battel: the mother was daſhed in pieces upon *her* children. 15 So ſhall Beth-el do unto you, becauſe of your great wickedneſs: in a morning ſhall the king of Iſrael utterly be cut off.

Iſrael is an empty Vine, he bringeth forth Fruit unto himſelf] The *Hebrew* Word *Bokek* is capable of two contrary Significations; it may either ſignify *empty*, or *emptying*, (i. e. caſting) caſting the Fruit it giveth, the Senſe which our Tranſlators follow; or elſe it may ſignify *nouriſhing*; in which Senſe the LXX and *vulgar Latin* underſtand it, and which Dr. *Pocock* confirms from the Uſe of the Word in *Arabick*: And then the Words will import, that tho' *Iſrael*, like a flouriſhing Vine, abounded with Plenty of all Things, yet he brought forth no Fruit unto God, but abuſed his Bleſſings to the Encouragement of Sin and Idolatry; as it follows in the next Words.

We have no King, becauſe we feared not the Lord] This Verſe relates to the Time of Anarchy or an *Interregnum*, which continued for eight or nine Years, between the Murder of *Pekah* and the Settlement of *Hoſhea* in the Throne. Compare Ver. 7, and 15. and ſee Archbiſhop *Uſher*'s *Annals*, *ad A. M.* 3265, and 3274.

Thus Judgment ſpringeth up like Hemlock in the Furrows of the Field] Injuſtice being publickly countenanced, encourages the ſame Practices in private Men's Dealings: Thus inſtead of Juſtice and Fair-dealing, Injuſtice increaſes every where, as bitter and poiſonous Weeds grow up in a Field, where there is no Care taken to deſtroy them: Compare *Am.* v. 7. vi. 11.

The Word *Roſh* is ſometimes tranſlated Gall, and in other Places *Hemlock*; and ſignifies ſome bitter poiſonous Herb, expreſſed by a *Root of Bitterneſs*, Heb. xii. 15.

The Inhabitants of Samaria ſhall fear becauſe of the Calves of Bethaven] *Samaria* here ſignifies the Kingdom of *Iſrael*, of which *Samaria* was the Capital City; ſee Ch. viii. 5, 6. The Inhabitants of that Kingdom ſhall be ſeized with Fear and Confuſion, when the Calf of *Bethel* (ſee Ch. iv. 15.) ſhall be carried away as a Preſent to *Shalmaneſer*, ſee Ver. 6. when he made the King and Kingdom of *Iſrael* Tributary; 2 *Kings* xvii. 3. The *Jewiſh* Writers have a Tradition, that the Golden Calf at *Dan* was taken away by *Tiglath-Pileſer*, when he ſubdued *Galilee*, 2 *Kings* xv. 29. and the other at *Bethel* by Order of *Shalmaneſer*. The Plural Number of the Word *Calves*, is an Enallage for the Singular; for the ſame Idol in this Verſe is ſpoken of in the Singular Number. Compare Ch. xiii. 2.

For the People thereof ſhall mourn over it, and the Prieſts thereof that rejoiced over it, &c.] Dr. *Pocock* obſerves, that the Word *yagilu*, tranſlated *rejoiced*, is alſo uſed in a contrary Signification, as ſeveral *Hebrew* Words are, for *mourning* or being ſorrowful; in which Senſe it is probably uſed, *John* iii. 32. *Pſ.* ii. 11. and then the Sentence here may be tranſlated Word for Word, *and the Prieſts thereof ſhall ſorrow over it.*

It ſhall be carried to Aſſyria, for a Preſent to King Jareb] King *Jareb* is a King that can plead their Cauſe, and take them into his Protection, as the Phraſe is explained, Ch. v. 13. there it probably means *Tiglath-Pileſer* King of *Aſſyria*, unto whom *Menahem* betook himſelf for Safety; and here it ſeems to denote *Shalmaneſer*, who took the *Iſraelites* into his Protection by making them Tributaries: See Note on Ver. 5.

As Shalman ſpoiled Beth-arbel in the Day of Battle] The Prophet compares the Deſtruction of *Samaria* to another terrible Deſolation, which the ſame *Shalmaneſer*, called here *Shalman*, made at *Beth-arbel*, a Place in *Armenia* (famous afterward for the Defeat of *Darius*, the laſt King of *Perſia*, by *Alexander*) where all the Inhabitants were put to the Sword, without any Diſtinction of either Age or Sex. Compare Ch. xiii. 16.

In a Morning ſhall the King of Iſrael be cut off] Suddenly ſhall *Hoſea* be deprived of his Kingdom, and an End put to the whole State and Government of *Iſrael*. The Expreſſion in the *Hebrew* denotes the *firſt appearing in the Morning*, to ſignify that it ſhall be done early and without Delay. So we read *Pſ.* xlvi. 3. *God ſhall help her, and that right early*; where the *Hebrew* reads, *As the appearing of the Morning*: And again *Pſ.* xc. 14. cxliii. 8. The ſame Thing is elſewhere expreſſed by *riſing early*, Jer. vii. 13. xxxv. 15. The Expreſſion here may allude to the Deſtruction of *Pharaoh* and his Army when *the Morning appeared*, Exod. xiv. 27.

CHAP. XI.

A Continuation of the Threatnings againſt Iſrael, *but yet with Promiſes of ſhewing them Mercy.*

Ver. 1. WHEN Iſrael *was* a child, then I loved him, and called my ſon out of Egypt. 2 *As* they called them, ſo they went from them: they ſacrificed unto Baalim, and burnt incenſe to graven images. 3 I taught Ephraim alſo to go, taking them by their arms, but they knew not that I healed them. 4 I drew them with cords of a man, with bands of love, and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. 5 He ſhall not return into the land of Egypt, but the Aſſyrian ſhall be his king, becauſe they refuſed to return. 6 And the ſword ſhall abide on his cities, and ſhall conſume his branches, and devour *them*, becauſe of their own counſels.
7 And my people are bent to back-ſliding fro
me: though they called them to the moſt Hig
none at all would exalt *him*. 8 How ſhall
give thee up, Ephraim? *How* ſhall I delive
thee, Iſrael? how ſhall I make thee as Admah
how ſhall I ſet thee as Zeboim? mine heart i
turned within me, my repentings are kindled to
gether. 9 I will not execute the fierceneſs o
mine anger, I will not return to deſtroy E
phraim; for I *am* God, and not man, the hol
One in the midſt of thee, and I will not ente
into the city. 10 They ſhall walk after th
Lord: he ſhall roar like a lion: when he ſha
roar, then the children ſhall tremble from th
weſt. 11 They ſhall tremble as a bird out o
Egypt, and as a dove out of the land of Aſſyria
and I will place them in their houſes, ſaith th
Lord. 12 Ephraim compaſſeth me about wit
lies, and the houſe of Iſrael with deceit: bu
Judah yet ruleth with God, and is faithful wit
the ſaints.

When Iſrael was a Child, then I loved him] Whe
this People was in the State of Childhood; *i. e.* in th
Patriarchal Times, and during their Continuance un
der the *Egyptian* Bondage, from whence I delivere
them.

And called my Son out of Egypt] *Iſrael* is calle
God's Son, and his *Firſt-born*, Exod. iv. 22, 23. an
therein was an eminent Figure of the *Meſſias*, in whom
all *God's Promiſes are fulfilled*. This Prophecy is ap
plied by St. *Matthew*, Ch. ii. 15. to our Lord's Re
turn out of *Egypt*, after his Flight thither in his In
fancy: And the literal Senſe of the Words does mor
properly belong to him than to *Iſrael*; which is ob
ſervable in many other Prophecies, which can but im
properly be applied to thoſe of whom they were a
firſt ſpoken, and taking them in their true and genuin
Senſe, are only fulfilled in *Chriſt*. So particularly
Pſ. xxii. 18, 22.

Though they called them to the moſt High, none at a
would exalt him] This may relate to the ſeveral Cal
God gave them by his Prophets; ſee Ver. 2. Dr. *Wel*
underſtands it of the Invitation *Hezekiah* made to th
People of *Iſrael* to join with him in celebrating th
Paſſover, which ſome of the Ten Tribes according
accepted of, but others refuſed, 2 *Chron.* xxx. 1—11.

They ſhall walk after the Lord; he ſhall roar like
Lion] They ſhall follow God's Call, and compl
with his Commands, when he ſhall convert them by a
efficacious Call of his Providence, or powerful Preach
ing of the Goſpel. God's Voice is elſewhere compar
to the Roaring of a Lion, becauſe of the Terr
which accompanies it. See *Joel* iii. 16. *Am.* i. 2. *Re*
x. 3.

When he ſhall roar, then the Children ſhall tremb
from the Weſt] The Word *tremble* denotes the Mo
tion which a Bird makes with her Wings when ſhe
flies; ſee the following Verſe. So the Senſe is, Th
at this efficacious Call of God, his Children, the Rem
nant of *Iſrael*, who ſhall be accounted his Children
and Heirs of the Promiſes made to the Fathers (ſee Ch
i. 10.) ſhall come in haſte from the ſeveral Places o
their Diſperſion, and particularly from the Weſter
Parts of the World, ſee *Zech.* viii. 7. called *the Sea* i
the Original, and expreſſed in *Iſaiah*, by the *Iſlands o*
the Sea: See *Iſa.* xi. 11. and xxiv. 14.

Ephraim compaſſeth me about with Lies, &c.] In ſe
veral Tranſlations this Verſe begins the 12th Chapte
as of right it ought to do: For the Reproof whic
God gives here of *Iſrael*, belongeth to the Subject o
the following Chapter; and ſets forth the Ten Trib
abounding in all Manner of Idolatry and Wickedneſs.

But Judah yet ruleth with his God, and is faith
with the Saints] *Judah* keeps cloſe to that king
Government which God ſetled in *David's* Family; a
faithfully obſerves thoſe Ordinances which God gave

Saints by *Moſes*. See *Deut*. xxxiii. 3. by which ey were diſtinguiſhed to be an Holy Nation, and od's peculiar People. This relates to the Times *Hezekiah*.

CHAP. XII.

he Prophet reproves both Iſrael *and* Judah *for their Impieties, and reminds them of God's Favours to their Father* Jacob.

er. 1. EPhraim feedeth on wind, and fol-
loweth after the eaſt-wind: he
ily increaſeth lies and deſolation, and they do
ake a covenant with the Aſſyrians, and oil is
rried into Egypt. 2 The Lord hath alſo a
ntroverſy with Judah, and will puniſh Jacob
cording to his ways; according to his doings
ill he recompenſe him. 3 He took his bro-
er by the heel in the womb, and by his
rength he had power with God: 4 Yea, he
d power over the angel, and prevailed: he
ept and made ſupplication unto him: he found
im *in* Beth-el, and there he ſpake with us. 5
ven the Lord God of hoſts, the Lord *is* his
emorial. 6 Therefore turn thou to thy God:
ep mercy and judgment, and wait on thy God
ntinually. 7 *He is* a merchant, the balances of
eceit *are* in his hand: he loveth to oppreſs. 8
nd Ephraim ſaid, Yet I am become rich, I
ve found me out ſubſtance: *in* all my labours
ey ſhall find none iniquity in me, that *were* ſin.
And I *that am* the Lord thy God from the
nd of Egypt, will yet make thee to dwell in
bernacles, as in the days of the ſolemn feaſt.
0 I have alſo ſpoken by the prophets, and I
ve multiplied viſions, and uſed ſimilitudes,
y the miniſtery of the prophets. 11 *Is there*
iquity in Gilead? ſurely they are vanity, they
crifice bullocks in Gilgal; yea, their altars *are*
heaps in the furrows of the fields. 12 And
acob fled into the country of Syria, and Iſrael
rved for a wife, and for a wife he kept *ſheep*.
3 And by a prophet the Lord brought Iſrael
ut of Egypt, and by a prophet was he pre-
rved. 14 Ephraim provoked *him* to anger
oſt bitterly: therefore ſhall he leave his blood
pon him: and his reproach ſhall his Lord return
nto him.

Ephraim feedeth on Wind, and followeth the Eaſt ind] A proverbial Expreſſion to ſignify Labour in in, or purſuing ſuch Meaſures as will bring Damage ther than Benefit; compare Ch. viii. 7. The Eaſt ind was a parching Wind, which blaſted the Fruit the Earth; thence it denotes Deſolation and Deuction: See Ch. xii. 15.

They do make a Covenant with the Aſſyrians, and Oil carried into Egypt] At the ſame Time that they gage themſelves to be Tributaries to the King of *ſyria*, they underhand ſend Preſents to the King of *gypt*, that he ſhould aſſiſt them in ſhaking off that oke. See 2 *Kings* xvii. 4. The Land of *Judah* d Plenty of excellent Oil. See *Deut*. viii. 8. *Ezek*. vii. 17.

He took his Brother by the Heel in the Womb] From mentioning of *Jacob* in the foregoing Verſe, the ophet takes Occaſion to put his Poſterity in mind of particular Favours God had ſhewed him, and beowed upon his Poſterity for his Sake. His taking Brother by *the Heel* in the Womb, denoted that he tained the Right of the Firſt-born, and deprived his other of it.

He is a Merchant, &c.] Inſtead of keeping Mercy d Judgment, Ver. 6. he loves thoſe Frauds and Deceits too commonly practiſed in buying and ſelling; and forgets thoſe Laws of God which requires the Uſe of juſt Weights and Meaſures. See *Levit*. xix. 35, 36. *Prov*. xi. 1.

Will yet make thee dwell in Tabernacles] I will in After-times return thy Captivity, and give thee quiet Poſſeſſion of thy own Land again, where you ſhall thankfully acknowledge your former Delivery out of the Land of *Egypt*, and your Settlement in your own Country; which was the Intent of keeping the Feaſt of Tabernacles. See *Levit*. xxiii. 42, 43. 2 *Macc*. x. 6. It was a Feaſt obſerved with extraordinary Expreſſions of Joy by the *Jews*; as appears from *Neh*. viii. 17. *Zech*. xiv. 16. *John* vii. 37.

Is there Iniquity in Gilead? Surely they are Vanity] If we read the former Part of the Verſe with an Interrogation, it might be more ſignificantly rendered, *Is there not Iniquity in Gilead?* So the Particle *Im* ſignifies, *Eſth*. iv. 14. *Jer*. xxxi. 20. However, the Words are in Senſe a vehement Affirmation; importing that the Idolatry practiſed in *Gilead* (ſee Ch. vi. 8.) could not preſerve him from being carried away captive by *Tiglath-Pileſer*, 2 Kings xv. 29.

They ſacrifice Bullocks in Gilgal; yea, their Altars are as Heaps in the Furrows of the Field] Notwithſtanding this Judgment of God upon *Gilead*, and the Country on the other Side *Jordan*, they continue to offer Sacrifices to their Idols in *Gilgal*: See Ch. iv. 15. Their Altars ſtand ſo thick, that they are diſcernable as Stones gathered up and laid in Heaps in the Fields: See Ch. viii. 11. x. 1. Some underſtand the Sentence as containing a Threatning, that their Altars ſhould be demoliſhed, and become ſo many ruinous Heaps; 2 *Kings* xix. 25. The Word, *Gulim*, *Heaps*, alludes to *Gilgal*, juſt before mentioned, a Name derived from the ſame Original. Some Commentators explain the whole Verſe to this Senſe: That the whole Kingdom of *Iſrael*, that Part which is beyond *Jordan*, where *Gilead* ſtood, as well as the other Parts on this Side that River, and particularly *Gilgal*, are polluted with Idolatry.

Therefore ſhall he leave his Blood upon him] Or, *his Blood ſhall return upon him*, as the *Chaldee* Paraphraſe renders it; his Wickedneſs will be the Cauſe of his Deſtruction: See Ch. xiii. 9.

CHAP. XIII.

A Continuation of God's Threatnings for their Sins; to which are added gracious Promiſes of Deliverance of Death, to be fulfilled under the Goſpel.

Ver. 1. WHEN Ephraim ſpake, trembling he exalted himſelf in Iſrael; but when he offended in Baal, he died. 2 And now they ſin more and more, and have made them molten images of their ſilver, *and* idols according to their own underſtanding, all of it the work of the crafts-men: they ſay of them, Let the men that ſacrifice, kiſs the calves. 3 Therefore they ſhall be as the morning cloud, and as the early dew that paſſeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the ſmoke out of the chimney. 4 Yet I *am* the Lord thy God from the land of Egypt, and thou ſhalt know no God but me: for *there is* no ſaviour beſide me. 5 I did know thee in the wilderneſs in the land of great drought. 6 According to their paſture, ſo were they filled: they were filled, and their heart was exalted: therefore have they forgotten me. 7 Therefore I will be unto them as a lion; as a leopard by the way will I obſerve *them*. 8 I will meet them as a bear *that is* bereaved of *her whelps*, and will rent the caul of their heart, and

there will I devour them like a lion: the wild
beaſt ſhall tear them. 9 O Iſrael, thou haſt
deſtroyed thyſelf, but in me *is* thine help. 10
I will be thy king: where *is any other* that may
ſave thee in all thy cities? and thy judges of
whom thou ſaidſt, Give me a king and princes?
11 I gave thee a king in mine anger, and took
him away in my wrath. 12 The iniquity of Ephraim
is bound up: his ſin *is* hid. 13 The
ſorrows of a travailing woman ſhall come upon
him, he *is* an unwiſe ſon, for he ſhould not ſtay
long in *the place of* the breaking forth of children.
14 I will ranſom them from the power of
the grave: I will redeem them from death, O
death, I will be thy plagues; O grave, I will
be thy deſtruction; repentance ſhall be hid from
mine eyes. 15 Though he be fruitful among
his brethren, an eaſt-wind ſhall come, the wind
of the Lord ſhall come up from the wilderneſs,
and his ſpring ſhall become dry, and his fountain
ſhall be dried up: he ſhall ſpoil the treaſure
of all pleaſant veſſels. 16 Samaria ſhall become
deſolate, for ſhe hath rebelled againſt her God:
they ſhall fall by the ſword; their infants ſhall
be daſhed in pieces, and their women with child
ſhall be ript up.

When Ephraim ſpake trembling, he exalted himſelf in Iſrael] While he behaved himſelf obediently toward God, he was reckoned among the principal Tribes in *Iſrael*. Here *Ephraim* is ſpoken of as diſtinct from *Iſrael*; in other Places he is put for the whole Kingdom of the Ten Tribes. See Ch. v. 3.

They ſay of them, Let the Men that ſacrifice kiſs the Calves] Compare 1 *Kings* xix. 18. The Word *Adoration* properly ſignifies kiſſing the Hand, and making Obeiſance to the Object of Worſhip. So *Job* deſcribes the antient Idolatries paid to the Heavenly Bodies, Ch. xxxi. 26. Afterward the ſame outward Act of Worſhip was paid to Images; as appears by a noted Paſſage at the Beginning of *Minucius Felix*'s *Octavius*. Sometimes they kiſſed the Image itſelf; as appears by the Deſcription *Cicero* gives of *Hercules*'s Image, which *Verres* had took away, *Act*. 4. *in Verrem*.

According to their Paſtures ſo were they filled, &c.] The more Care I took to provide plentifully for them, both before and after they came into the Land of Promiſe, the more perverſe they ſhewed themſelves toward me; their Pride made them forget me their great Benefactor. The Expreſſion alludes to *Deut*. viii. 12—14. See likewiſe Ch. xxii. 15.

I gave thee a King in mine Anger, and took him away in my Wrath] I complied with your Requeſt in giving you your firſt King *Saul*, tho' I was juſtly diſpleaſed at it: See 1 *Sam*. viii. 7. x. 19. And of later Times I have ſuffered you to ſet up new Kings, after you had murdered their Predeceſſors. See Ch. viii. 4. and now I will take your preſent King *Hoſhea*, and at the ſame Time put an End to your Kingdom and Nation.

The Iniquity of Ephraim is bound up, his Iniquity is hid] Our Tranſlators ſeem to underſtand the Verſe in a favourable Senſe, as if God had promiſed not to execute that Vengeance upon *Iſrael* which was due to their Sins: But the Words rather imply a contrary Meaning, and may be better tranſlated, *The Iniquity of Ephraim is treaſured up, his Sin is laid up*, i. e. it is laid up in my Memory; and tho' the Puniſhment due to it has been reſpited for ſome Time, yet the Seaſon is come when it ſhall be put in Execution. The Sentence is equivalent to that Expreſſion in *Job*, Ch. xiv. 17. *My Tranſgreſſion is ſealed up in a Bag*; i. e. thou keepeſt an exact Account of it, as Men do of Money, to be forth-coming at a proper Occaſion. To the ſame Purpoſe are thoſe Words of *Moſes*, Deut. xxxii. 34, 35. *Is not this laid up in Store for me, and ſealed up among my Treaſures? To me belongs Vengeance*, &c
Compare *Rom*. ii. 5.

He is an unwiſe Son; for he ſhould not ſtay in th
Place of the breaking forth of Children] The old Tran
ſlation reads it to a plainer Senſe: *Elſe he would no*
ſtand ſtill like a ſtill-born Child. As a Child, if i
could be ſuppoſed to have Underſtanding, would deli
ver itſelf out of the Straits of the Womb, and not tarr
there to the manifeſt Danger of itſelf and the Mother
Compare 2 *Kings* xix. 3. So if *Ephraim*, or *Iſrael*, ha
acted wiſely, they would have prevented their approach
ing Deſtruction by a ſpeedy Reformation.

O Death! I will be thy Plagues: O Grave! I wi
be thy Deſtruction] It is uſual with the Prophet
when they foretel temporal Deliverances, to be carrie
away beyond their firſt Views by the *Impetus* of th
prophetick Spirit, to predict the greater Mercies an
Deliverances which belong to the Goſpel-State: S
here the Prophet takes Occaſion, from foretelling tem
poral Mercies, to enlarge his Views, and ſet forth th
great and final Deliverance of the Faithful from th
Power of Sin and Death, which ſhall be completed b
Chriſt at his ſecond Coming, when he ſhall *ſwallow u*
Death in Victory, 1 Cor. xv. 54. St. *Paul* underſtoo
the Words in this Senſe, in the following Verſe of th
Chapter: *O Death! where is thy Sting? O Grave*
where is thy Victory? This will appear to any one th
compares that Place with the *Septuagint* Tranſlatio
here; the Word *Ehi*, tranſlated *I will*, they rend
where; as it ſignifies, Ver. 10. of this Chapter. Th
Apoſtle indeed ſeems to quote this Text from his Me
mory, and rather repreſents the Senſe of it, than kee
cloſe to the Letter. However, the learned Dr. P
ock is of Opinion, in his Comment upon this Plac
that the *Hebrew* Word *Debareka*, rendered by our I
terpreters, *thy Plagues*, and by the LXX, *thy Ple*
Sentence or *Judgment*, is very properly tranſlated, th
Sting, by St. *Paul*; the Word denoting in *Arabick*, th
ſharp Point of a Bird's Claw; and the Word *Deborah*,
Bee, being probably ſo called from its Sting.

CHAP. XIV.

An earneſt Exhortation to Repentance, with God
gracious Promiſes of Pardon and Bleſſing.

Ver. 1. O Iſrael, return unto the Lord th
God; for thou haſt fallen by thi
iniquity. 2 Take with you words, and turn t
the Lord, ſay unto him, Take away all iniquit
and receive *us* graciouſly: ſo will we render th
calves of our lips. 3 Aſhur ſhall not ſave u
we will not ride upon horſes, neither will we ſa
any more to the work of our hands, *Ye are* ou
gods: for in thee the fatherleſs findeth merc
4 I will heal their back-ſliding, I will love the
freely: for mine anger is turned away from hi
5 I will be as the dew unto Iſrael: he ſh
grow as the lily, and caſt forth his roots as Leb
non. 6 His branches ſhall ſpread, and his beau
ſhall be as the olive-tree, and his ſmell as Leba
non. 7 They that dwell under his ſhadow ſha
return, they ſhall revive *as* the corn, and gro
as the vine: the ſcent thereof *ſhall be* as the wi
of Lebanon. 8 Ephraim *ſhall ſay*, What have
to do any more with idols? I have heard *hi*
and obſerved him: I *am* like a green fir-tre
from me *is* thy fruit found. 9 Who *is* wiſe, an
he ſhall underſtand theſe *things*? prudent, an
he ſhall know them? for the ways of the Lo
are right, and the juſt ſhall walk in them: b
the tranſgreſſors ſhall fall therein.

We will render thee the Calves of our Lips] Inſte
of the Sacrifices of Calves, or Bullocks, we will o

o thee the Sacrifice of Prayer and Thankſgiving; which the *Fruit of our Lips*, our *reaſonable Service*, and ſuch properly belongs to the Times of the Goſpel. So hat this Form of Confeſſion will be moſt ſuitable to the *Jews* to uſe upon their Converſion to Chriſtianity. St. *Paul* applies the Words to the *Euchariſt*, Heb. xiii. 15. he true Chriſtian Sacrifice; and follows the *Septuagint* Tranſlation of them, which expreſſes the Senſe rather han the Words.

Aſhur ſhall not ſave us; we will not ride upon Horſes] The firſt Part of the People's Repentance is deſcribed s conſiſting in relying ſolely upon God's Protection, nd not putting their Truſt in human Strength; and hen in renouncing all idolatrous Worſhip. The *Iſraelites* had formerly made an Alliance with the *Aſſyrians*, ſee Ch. v. 13. viii. 9. xii. 1. and they are often pbraided by the Prophets for their courting foreign Alliances, and particularly ſtrengthening themſelves ith Horſes from *Egypt* and *Aſſyria*: See *Iſa.* xxx. 16. xxxvi. 8. 2 *Chron.* xvi. 7.

The Scent thereof ſhall be as the Wine of Lebanon] As fragrant and as pleaſing as the richeſt Wines, ſuch as were made near *Lebanon*; where there was a City called by the *Greeks Ampeloeſſa*, for the Excellency of its Wine; as is related by *Pliny*, L. v. C. 18.

Ephraim ſhall ſay, What have I to do any more with Idols? I have heard and obſerved him] This Verſe contains a Dialogue between God and *Ephraim*, or *Iſrael* his People, (ſo Ch. v. 3.) after their Converſion. They begin with declaring their utter Averſion to Idolatry: See Ver. 3. To which God graciouſly replies, that he has heard them confeſſing their Sins, and expreſſing their Abhorrence of them; compare *Jer.* xxxi. 18. and will obſerve them, (for the Verb *aſharena* is in the future Tenſe) *i.e.* will guide them with the Eye of his Providence and Mercy, as the LXX and *Chaldee* Paraphraſe expreſs the Senſe.

I am like a green Fir-tree; from me is thy Fruit found] *Ephraim* or *Iſrael* gratefully acknowledges that he is in a flouriſhing Condition; and then God puts him in Mind that his Fruitfulneſs is wholly owing to the Divine Bleſſing. Naturaliſts obſerve, that the *Fir-tree* is of itſelf unfruitful.

AN
EXPOSITION
OF
The Prophet *JOEL*.

The ARGUMENT.

f it were certain that the Minor Prophets *were placed in the Order of Time wherein they lived, we might conclude that* Joel *propheſied before* Amos, *who was Contemporary with* Uzziah *King of* Judah. *Archbiſhop* Uſher, *in his* Annals, ad A. M. 3197, *makes the ſame Inference, becauſe* Joel *foretels that Drought, Ch.* i. *which* Amos *mentions as actually come to paſs, Ch.* iv. 7, 8, 9. *But to that Argument it may be anſwered, that the Drought there ſpoken of might probably be peculiar to the Kingdom of* Iſrael. *And as to the Precedence which the preſent* Hebrew *Copies give to* Joel, *the* LXX *place him the Fourth in Order, and* Amos *and* Micah *before him.*

f we conſider the main Deſign of his Prophecy, we ſhall be apt to conclude, that it was uttered after the Captivity of the Ten Tribes; for he directs his Diſcourſe only to Judah, *and ſpeaks diſtinctly of the Sacrifices and Oblations that were daily made in the Temple.* Iſrael *is indeed mentioned, Ch.* iii. 2. *but it is in relation to future Times, not to their preſent Condition at the Time when* Joel *propheſied.*

CHAP. I.

Deſcription of a terrible Famine that was coming upon the Land; with an Exhortation to proclaim a Faſt to be obſerved by the People.

er. 1. THE word of the Lord that came to Joel the ſon of Pethuel. 2 Hear this, ye old men, and give ear, all ye inhabitants of the land: hath this been in your days, or even in the days of your fathers? 3 Tell ye your children of it, and *let* your children tell their children, and their children another generation. 4 That which the palmer-worm hath left, hath the locuſt eaten; and that which the locuſt hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten. 5 Awake ye drunkards, and weep, and howl all ye drinkers of wine, becauſe of the new wine, for it is cut off from your mouth. 6 For a nation is come up upon my land, ſtrong, and without number, whoſe teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion. 7 He hath laid my vine waſte, and barked my fig-tree: he hath made it clean bare, and caſt *it* away, the branches thereof are made white. 8 Lament like a virgin girded with ſackcloth for the huſband of her youth. 9 The meat-offering, and the drink-offering is cut off from the houſe of the Lord; the prieſts the Lords miniſters mourn. 10 The field is waſted, the land mourneth; for the corn is waſted: the new wine is dried up, the oil languiſheth. 11 Be ye aſhamed, O ye huſbandmen: howl, O ye vine-dreſſers, for the wheat and for the barley; becauſe the harveſt of the field is periſhed. 12 The vine is dried up, and the fig-tree languiſheth, the pomegranate-tree, the palm-tree alſo, and the apple-tree, *even* all the trees of the field are withered: becauſe joy is withered away from the ſons of men. 13 Gird yourſelves, and lament, ye prieſts: howl, ye miniſters of the altar: come, lie all night in ſackcloth, ye miniſters of my God: for the meat-offering and the drink-offering is withholden from the houſe of your God. 14 Sanctify ye a faſt, call a ſolemn aſſembly, gather the elders, *and* all the inhabitants of the land *into* the houſe of the Lord your God, and cry unto the Lord. 15 Alas for the day: for the day of the Lord *is* at hand, and as a deſtruction from the Almighty ſhall it come. 16 Is not the meat cut off before our eyes, *yea*, joy and gladneſs from the houſe of our God? 17 The ſeed is rotten under their clods, the garners are laid deſolate, the barns are broken down; for the corn is withered. 18 How do the beaſts groan? the herds of cattel are perplexed, becauſe they have no paſture; yea, the flocks of ſheep are made deſolate. 19 O Lord, to thee will I cry: for the fire hath devoured the paſtures of the wilderneſs, and the flame hath burnt all the trees of the field. 20 The beaſts of the field cry alſo unto thee: for the rivers of waters are dried up, and the fire hath devoured the paſtures of the wilderneſs.

Hear ye this, ye old Men, and give Ear all ye Inhabitants of the Land, &c.] The Prophet ſhews how great and unparallelled this Dearth, by appealing to the Memory of the Antients, and the Obſervation of the preſent Generation, whether they ever knew or heard of any Thing like it; ſo that it deſerved to be recorded as a Warning to After-ages. Compare Chap. ii. 2.

For a Nation is come upon my Land, ſtrong and without Number] Inſects are deſcribed as a *Nation*, or a People marching in order under their Leaders, both by ſacred and prophane Writers, becauſe of their Power to do Miſchief, and their being irreſiſtible both by human Strength or Art. Compare Ch. ii. 2, 25. *Prov.* xxx. 25, 26, 27.

He hath laid my Vine waſte, and barked my Fig-tree, &c.] *Bochart* obſerves out of *Pliny* and other Writers, that Locuſts and ſuch noxious Creatures will not only deſtroy the Leaves and the Fruit, but even devour the very Bark and the Stock of thoſe Trees upon which they faſten. Compare Ver. 12. The Word tranſlated *barked*, is read but in this one Place of the Bible; ſo the LXX, and ſome others, render it *to break off*, and underſtand it of the upper Branches of the Tree; in which Senſe it is uſed in the *Arabick* Language.

Lament like a Virgin girded with Sackcloth for the Huſband of her Youth] The Words are an *Apoſtrophe* to the Land of *Judea*: The Prophet puts her in mind that ſhe ought to be deeply affected with the ſore Stroke of the Divine Vengeance, and expreſs her inward Senſe of thoſe Calamities, with the ſame outward Expreſſions of Mourning, as a young Virgin that was betrothed to an Huſband, and ſhould loſe him before they had lived together, would lament ſuch an untimely Loſs. It was common among the *Jews*, for Perſons who were eſpouſed, to ſpend ſome Time together in the Houſe of the Woman's Friends, before the Huſband took her Home, to live as Man and Wife together: See *Gen.* xix. 14. *The Huſband of her Youth* is a Woman's firſt Huſband, called elſewhere *the Guide*
of her Youth, Prov. ii. 17. *Jer.* iii. 4. As *the Wife of t*
Youth, Mal. ii. 15. is the firſt Wife.

The Fire hath devoured the Paſtures of the Wilde
neſs] The fiery Drought hath burnt up all the P
ſture Grounds: See Ch. ii. 3. The Wilderneſs is ſom
times oppoſed to the Hills or Mountains, and then it ſi
nifies the Plains; ſee *Iſa.* lxiii. 13. *Jer.* ix. 10.

CHAP. II.

The Prophet deſcribes the Locuſts, and oth
noxious Inſects, which were the Cauſe of t
Famine; continues to exhort the People
Repentance, and ſhews the happy Conſequen
of it.

Ver. 1. BLOW ye the trumpet in Zio
and ſound an alarm in my ho
mountain: let all the inhabitants of the la
tremble: for the day of the Lord cometh, for
is nigh at hand; 2 A day of darkneſs and
gloomineſs, a day of clouds and of thick dar
neſs, as the morning ſpread upon the mou
tains: a great people and a ſtrong, there ha
not been ever the like, neither ſhall be any mo
after it, *even* to the years of many generation
3 A fire devoureth before them, and behin
them a flame burneth: the land *is* as the gard
of Eden before them, and behind them a deſ
late wilderneſs, yea, and nothing ſhall eſca
them. 4 The appearance of them *is* as the a
pearance of horſes, and as horſemen, ſo ſh
they run. 5 Like the noiſe of chariots on t
tops of mountains ſhall they leap, like the noi
of a flame of fire that devoureth the ſtubbl
as a ſtrong people ſet in battel aray. 6 Befo
their face the people ſhall be much pained:
faces ſhall gather blackneſs. 7 They ſhall r
like mighty men, they ſhall climb the wall li
men of war, and they ſhall march every one
his ways, and they ſhall not break their rank
8 Neither ſhall one thruſt another, they ſh
walk every one in his path: and *when* they f
upon the ſword, they ſhall not be wounded.
They ſhall run to and fro in the city, they ſh
run upon the wall, they ſhall climb up upon t
houſes: they ſhall enter in at the windows like
thief. 10 The earth ſhall quake before the
the heavens ſhall tremble, the ſun and the mo
ſhall be dark, and the ſtars ſhall withdraw th
ſhining; 11 And the Lord ſhall utter his voi
before his army: for his camp *is* very grea
for *he is* ſtrong that executeth his word, for t
day of the Lord *is* great and very terrible, a
who can abide it? 12 Therefore alſo now, ſa
the Lord, turn ye *even* to me with all yo
heart, and with faſting, and with weeping, a
with mourning. 13 And rent your heart a
not your garments, and turn unto the Lord yo
God: for he *is* gracious and merciful, ſlow
anger, and of great kindneſs, and repenteth hi
of the evil. 14 Who knoweth *if* he will retu
and repent, and leave a bleſſing behind hi
even a meat-offering and a drink-offering u
the Lord your God? 15 Blow the trumpet
Zion, ſanctify a faſt, call a ſolemn aſſembl
16 Gather the people: ſanctify the congre
tion: aſſemble the elders: gather the childr
and thoſe that ſuck the breaſts: let the bri
groom go forth of his chamber, and the br
out of her cloſet. 17 Let the prieſts, the mi

s of the Lord, weep between the porch and
e altar, and let them ſay, Spare thy people,
Lord, and give not thine heritage to re-
ach; that the heathen ſhould rule over them:
herefore ſhould they ſay among the people,
here is their God? 18 Then will the Lord be
lous for his land, and pity his people. 19
ea, the Lord will anſwer and ſay unto his peo-
e, Behold, I will ſend you corn, and wine,
d oil, and ye ſhall be ſatisfied therewith: and I
ll no more make you a reproach among the
athen. 20 But I will remove far off from
u the northern *army*, and will drive him into a
d barren and deſolate, with his face toward
e eaſt-ſea, and his hinder part towards the ut-
ſt ſea; and his ſtink ſhall come up, and his ill
vour ſhall come up, becauſe he hath done
eat things. 21 Fear not, O land; be glad
d rejoice: for the Lord will do great things.
2 Be not afraid, ye beaſts of the field: for the
ſtures of the wilderneſs do ſpring, for the tree
areth her fruit, the fig-tree and the vine do
ld their ſtrength. 23 Be glad then ye chil-
n of Zion, and rejoice in the Lord your
od: for he hath given you the former rain mo-
rately, and he will cauſe to come down for
u the rain, the former rain, and the latter
n in the firſt *month*. 24 And the floors ſhall
e full of wheat, and the fats ſhall overflow with
ine and oil. 25 And I will reſtore to you the
ars that the locuſt hath eaten, the canker-
orm, and the caterpillar, and the palmer-
orm, my great army which I ſent among you.
6 And ye ſhall eat in plenty, and be ſatisfied,
d praiſe the name of the Lord your God that
th dealt wondrouſly with you: and my people
ll never be aſhamed. 27 And ye ſhall know
at I *am* in the midſt of Iſrael, and *that* I *am*
e Lord your God, and none elſe: and my peo-
le ſhall never be aſhamed. 28 And it ſhall come
o paſs afterward, *that* I will pour out my Spirit
pon all fleſh, and your ſons and your daugh-
ers ſhall propheſy, your old men ſhall dream
eams, your young men ſhall ſee viſions. 29
nd alſo upon the ſervants and upon the hand-
aids in thoſe days, will I pour out my Spirit.
o And I will ſhew wonders in the heavens, and
n the earth, blood and fire and pillars of ſmoke.
1 The ſun ſhall be turned into darkneſs, and
e moon into blood, before the great and the
rrible day of the Lord come. 32 And it ſhall
ome to paſs *that* whoſoever ſhall call on the
ame of the Lord ſhall be delivered: for in
ount Zion and in Jeruſalem ſhall be deliver-
nce, as the Lord hath ſaid, and in the remnant
hom the Lord ſhall call.

Blow the Trumpet in Zion, and ſound an Alarm in
y holy Mountain] The Prophet deſcribes the Locuſts
nd the Caterpillars as God's Army, Ver. 11. in pur-
ance of which Metaphor he exhorts the People to
repare to meet them, in the ſame Terms as if they
ere alarmed to encounter an Enemy, which was by
unding of a Trumpet. This Ceremony was alſo
ed to publiſh the Times of the ſolemn Aſſemblies for
e Worſhip of God. See *Numb.* x. 3, 9, 10. And this
the chief Uſe they were to make of it upon this Occa-
on; ſee Ver. 15. For there was no other Way to avert
e impending Judgment, but humbling themſelves
fore God with Faſting and Prayer: See *ib.*

A Day of Darkneſs, and Gloomineſs, a Day of Clouds
d thick Darkneſs, as the Morning ſpread upon the
Mountains] A Day wherein every Thing will look dark and diſmal: See *Am.* v. 18, 20. The Locuſts will intercept the Light of the Sun, and diffuſe a Darkneſs over the Land, in as ſwift a Manner as the Light ſpreads itſelf in the Morning. Travellers inform us, that theſe Inſects will of a ſudden cover the Sky like a Cloud. The LXX and *Chaldee* Paraphraſe join this Sentence to the following Words, *As the Morning ſpread upon the Mountains, a People great and terrible*——

There has not been ever the like, &c.] The Locuſts which plagued *Egypt* are deſcribed after the ſame Manner, *Exod.* x. 14. *Before them there were no ſuch Locuſts, neither after them ſhall be ſuch.* In both Places we are to take it for a *proverbial* Expreſſion, to ſet forth the extraordinary Greatneſs of the Judgment, and not to underſtand it too ſtrictly according to the Grammatical Senſe of the Word. So we read of *Hezekiah,* that *after him was none like him, among all the Kings of Judah, nor any that went before him,* 2 Kings xviii. 5. and yet the ſame Character is given to *Joſiah,* ib. Ch. xxiii. 25.

The Appearance of them is as the Appearance of Horſes] See the ſame Compariſon *Rev.* ix. 7. *Bochart* obſerves that Locuſts reſemble Horſes, not only in their Swiftneſs, but alſo in the Shape of their Heads.

Like the Noiſe of Chariots on the Tops of the Mountains ſhall they leap] Compare *Rev.* ix. 9. Chariots were antiently a Part of the warlike Preparations, as appears by many Paſſages in Scripture. The Text ſays, that theſe Locuſts ſhall reſemble them in their Swiftneſs, Noiſe and Terror: *Their Wings make ſuch a Noiſe, as if they were winged Fowls,* ſaith *Pliny* in his *Natural Hiſtory,* L. xi. C. 29.

Neither ſhall they thruſt one another, they ſhall walk every one in his Path, &c.] Of the regular and orderly Motion of theſe Inſects, St. *Jerome* gives this Account from his own Experience, in his Notes upon the Place, *Hoc nuper in hâc Provinciâ vidimus,* &c. 'This 'we lately ſaw in our Part of the Country: For when 'Swarms of Locuſts came and filled the lower Region 'of the Air, they flew in ſuch Order, by the Divine 'Appointment, and kept their Places as exactly, as 'when ſeveral Tiles or party-coloured Stones are ſkil'fully placed in a Pavement, ſo as not to be a Hair's 'breadth out of their ſeveral Ranks.'

And when they fall upon the Sword, they ſhall not be wounded] By reaſon of their Nimbleneſs, and the outward Coat of their Skin being ſo hard and ſmooth, no offenſive Weapon can touch them.

They ſhall run to and fro in the City, they ſhall run upon the Wall, &c.] We may have Recourſe to St. *Jerome* again for explaining this Paſſage: *Nihil locuſtis invium eſt,* &c. 'Every Place, ſaith he, lies open to 'them; for they infect not only the Fields and the 'Fruits of the Earth, but creep into Cities, Houſes, 'and the moſt ſecret Receſſes.'

And the Lord ſhall utter his Voice before his Army] Like a Leader or General, he ſhall encourage this his Army, and can make the meaneſt Parts of the Creation the Inſtruments of his Vengeance. God's Voice ſometimes denotes his Anger; the moſt terrible Way of declaring his Will is, when he ſpeaks to us by his Judgments. Compare Chap. iii. 16. *Am.* i. 2. *Jer.* xxv. 30.

That the Heathen ſhould rule over them] This Tranſlation of the *Hebrew* Word *Maſhal,* favours their Interpretation, who expound the Army deſcribed at the Beginning of the Chapter, of an hoſtile Invaſion: But if we underſtand thoſe Expreſſions only as a Metaphorical Deſcription of that grievous Deſtruction the Locuſts and other venemous Inſects ſhould make in the Land (which ſeems to be the true Expoſition) then this Sentence is to be tranſlated, *That the Heathen ſhould uſe a By-word againſt them,* as our Margin reads it; ſhould make them the Subject of their Scorn and Deriſion, as if they were forſaken by the God whom they worſhipped; and the Verb *Maſhal* is indifferently taken in either Signification. See *Deut.* xxviii. 37.

But I will remove from you the Northern Army, &c.]

The Locuſts are deſcribed like an Army in the former Part of the Chapter. See Ver. 11. and here they are called the *Northern Army*, becauſe they entred into the Land at *Hamath*, one of the Northern Borders of it, and paſs'd quite through it, till they came to the Southern Parts about the Lake *Aſphaltites*, which was barren and deſolate ever ſince the Overthrow of *Sodom* and *Gomorrha*; and there they were either famiſhed or devoured in the Lake, as the *Egyptians* were in the *Red Sea*, Exod. x. 9.

With his Face toward the Eaſt Sea, and his hinder Part toward the utmoſt Sea] Here the Lake of *Aſphaltites*, or *the Sea of Sodom*, is called the *Eaſt Sea* (compare *Ezek.* xlvii. 8, 18. *Zech.* xiv. 8.) and oppoſed to the *utmoſt* or Weſtern Sea, which is the *Mediterranean Sea*. See *Deut.* xi. 24.

And his Stink ſhall come up] St. *Jerome*, upon the Place, relates, That in his own Time, the Heaps of Locuſts that were driven by the Winds into the Sea, afterwards putrified upon the Shore, and ſo corrupted the Air, as to bring a Peſtilence.

For he hath given you the former Rain moderately] The Seaſon for the former Rain was about the Middle of our *October*. The *Hebrew* Word rendered *moderately*, literally ſignifies *according to Righteouſneſs*, and is equivalent with *according to Judgment*; Jer. x. 23. or, *in Meaſure*, Jer. xxx. 11. but ſome Interpreters tranſlate it here *plentifully*. Our Margin reads, *a Teacher of Righteouſneſs*; which Senſe is followed by the *Chaldee* Paraphraſt, and the *vulgar Latin*, and may be a proper Introduction to the Promiſe which follows, Ver. 28. *of pouring God's Spirit upon all Fleſh.*

And the latter Rain in the firſt Month] Which was *Niſan*; partly anſwering to our *March*. The regular Seaſon for this Rain was *three Months before Harveſt*, Am. iv. 7. *i. e.* before Wheat-Harveſt; which was later than Barley-Harveſt in *Judea*. See *Ruth* ii. 23. 2 *Sam.* xxi. 9.

And it ſhall come to paſs afterward] Or, *in the laſt Days*, as St. *Peter* explains the Phraſe, *Acts* ii. 17. by which Expreſſion *Manaſſeh Ben Iſrael* tells us, that all their wiſe Men underſtood the Times of the *Meſſias*: See the Biſhop of *Litchfield*'s *Def. of the antient Prophecies*, P. 123. So *afterward* and *in the latter Days*, are equivalent, *Dan.* ii. 28, 45.

I will pour out my Spirit upon all Fleſh] The plentiful Effuſion of the Holy Spirit is mentioned by the Prophets as a peculiar Character of the Goſpel-State; and it is elſewhere compared to the pouring Waters upon thirſty Land, whereby it becomes fruitful. See *Iſa.* xliv. 3. liv. 13. *Jer.* xxxi. 34. *Ezek.* xxxvi. 27. Compare with *John* vii. 39. So this Text, in Analogy to other parallel Places, is very fitly applied to the Deſcent of the *Holy Ghoſt* upon the firſt Believers, *Acts* ii. 17. *All Fleſh* comprehends the *Gentiles* as well as the *Jews*; which Promiſe we ſee was punctually fulfilled, *Acts* x. 44. xi. 17. The Expreſſion of the *laſt Days*, is another Indication that this Prophecy belongs to the Times of the *Meſſias*; for the *Jews* agree, that this Prophecy was ſealed up with *Malachi*, and not to be reſtored till the Days of the *Meſſias*.

But, ſays *Lowth*, we need not confine this Prophecy to thoſe early Times; but ſince many Prophecies have *gradual Completions*, we may ſuppoſe this Prophecy to imply, that there ſhall be another remarkable Effuſion of the Spirit beſtowed upon the *Jews*, in order to their Converſion in the latter Times of the World. See *Iſa.* lix. 13. and *Ezek.* xxxix. 29. This Expoſition agrees very well with ſome Expreſſions in this Prophecy, and makes a clearer Connection with the following Chapter.

Your Sons and your Daughters ſhall propheſy] The Gift of Prophecy was beſtowed upon ſome Women under the *Old Teſtament*; as upon *Miriam*, Exod. xv. 20. *Deborah*, Judg. iv. 14. and *Huldah*, 2 Kings xxii. 14. But this Gift was more frequently poured upon them in the Times of the *New*. Thus we read of *four Daughters* of *Philip* the Evangeliſt, *who did propheſy*; Acts xxi. 9. and Church Hiſtory affords us ſeveral other Inſtances; ſuch as *Perpetua*, and *Felicitas*, who were Martyrs for the Chriſtian Faith, *Potamiana*, mentioned by *Euſebius*, L. iv. C. 5. and others.

Your young Men ſhall ſee Viſions] In Viſions, the inſpired Perſon was awake; but his external Senſes being bound up, and, as it were, laid in a Trance, (ſe *Numb.* xxiv. 4.) he had a diſtinct Knowledge of th Things revealed to him, and that ſometimes accompanied with external Repreſentations; ſuch was that Viſion of St. *Peter*'s, mentioned *Acts* x. 11. From *Viſions* being applied to *young Men*, and *Dreams* to *old*, ſome have obſerved, that the Imagination is ſtronge in thoſe that are young, than in the old; ſo tha their Senſes need not be bound up with Sleep, i order to make them capable of receiving heavenly Viſions.

And I will ſhew Wonders in the Heaven, and in th Earth, &c.] This and the following Verſe, principally point out the Deſtruction of the City and Temple of *Jeruſalem* by the *Romans*, a Judgment inflicte on the *Jewiſh* Nation for their reſiſting the Holy Spirit, and Contempt of the Means of Grace. So *Malachi*, after he had foretold the Coming of the *Meſſias* Ch. iii. 1. immediately adds, that his Coming ſhould b attended with terrible Judgments upon the Diſobedien *ib.* Ver. 2, 3, 5. and Ch. iv. 1.

For in Mount Sion, and in Jeruſalem ſhall be Deliverance] The Goſpel is deſcribed as taking its Riſe fro *Jeruſalem*, and from thence being ſpread abroad int the World: See *Pſ.* cx. 2. *Iſa.* ii. 3. Accordingl *Chriſt* ordered his Diſciples to preach the Goſpel *all Nations, beginning at Jeruſalem*; Luke xxiv. 47 The Words may alſo imply, that the Chriſtian Churc often denoted by Mount *Sion* and *Jeruſalem*, is th only Place of Salvation. See *Obad.* Ver. 17.

CHAP. III.

The Reſtoration of the Jews *foretold, the Deſtruction of their Enemies, and the glorious State the Church that ſhould follow.*

Ver. 1. FOR behold, in thoſe days and
that time when I ſhall bring agai
the captivity of Judah and Jeruſalem, 2 I wi
alſo gather all nations, and will bring them dow
into the valley of Jehoſhaphat, and will plea
with them there for my people, and *for* my he
ritage Iſrael, whom they have ſcattered amon
the nations, and parted my land. 3 And the
have caſt lots for my people, and have given
boy for a harlot, and ſold a girl for wine, th
they might drink. 4 Yea, and what have ye t
do with me, O Tyre and Zidon, and all th
coaſts of Paleſtine? will ye render me a recom
pence? and if ye recompenſe me, ſwiftly *an*
ſpeedily will I return your recompence upon you
own head. 5 Becauſe ye have taken my ſilv
and my gold, and have carried into your tem
ples my goodly pleaſant things. 6 The childre
alſo of Judah, and the children of Jeruſalem
have ye ſold unto the Grecians, that ye migh
remove them far from their border. 7 Behold
I will raiſe them out of the place whither y
have ſold them, and will return your recom
pence upon your own head. 8 And I will ſe
your ſons and your daughters into the hand o
the children of Judah, and they ſhall ſell them
to the Sabeans, to a people far off; for th
Lord hath ſpoken it. 9 Proclaim ye this amon
the Gentiles: prepare war, wake up the mighty
men, let all the men of war draw near, let them
come up. 10 Beat your plow-ſhares into ſwords
and your pruning-hooks into ſpears; let th
weak ſay, I *am* ſtrong. 11 Aſſemble yourſelve
and come all ye heathen, and gather yourſelve
togeth

together round about: thither cauſe thy mighty ones to come down, O Lord. 12 Let the heathen be wakened, and come up to the valley of Jehoſhaphat: for there will I ſit to judge all the heathen round about. 13 Put ye in the ſickle, for the harveſt is ripe; come, get ye down, for the preſs is full, the fats overflow, for their wickedneſs *is* great. 14 Multitudes, multitudes in the valley of deciſion: for the day of the Lord is near in the valley of deciſion. 15 The ſun and the moon ſhall be darkened, and the ſtars ſhall withdraw their ſhining. 16 The Lord alſo ſhall roar out of Zion, and utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake; but the Lord *will be* the hope of his people, and the ſtrength of the children of Iſrael. 17 So ſhall ye know that I *am* the Lord your God dwelling in Zion, my holy mountain: then ſhall Jeruſalem be holy, and there ſhall no ſtrangers paſs through her any more. 18 And it ſhall come to paſs in that day, *that* the mountains ſhall drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with waters, and a fountain ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittim. 19 Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs, for the violence *againſt* the children of Judah, becauſe they have ſhed innocent blood in their land. 20 But Judah ſhall dwell for ever, and Jeruſalem from generation to generation. 21 For I will cleanſe their blood *that* I have not cleanſed, for the Lord dwelleth in Zion.

For behold, in thoſe Days, and at that Time] The Time called the *laſt Days*, Ch. ii. 28. according to St. *Paul*'s Interpretation, *Acts* ii. 17. which comprehends all that Time which reaches from the *Firſt* to the *Second* Appearance of the *Meſſias*. See *Iſa.* ii. 1. The Context ſhews that here is meant the latter Part of theſe laſt Days or Times.

When I ſhall bring again the Captivity of Judah and Jeruſalem] This is to be underſtood of the Reſtoration of the *Jewiſh* Nation and their Capital City, which ſhall be brought to paſs in the latter Times of the World, according to many Predictions of the Prophets. The Prophet's mentioning only the Kingdom or Tribe of *Judah*, is a probable Argument that he was of that Tribe, and lived after the Captivity of the Ten Tribes.

I will alſo gather all Nations, and bring them down to the Valley of Jehoſhaphat] The Prophets ſpeak of a general Diſcomfiture of God's Enemies, in ſome deciſive Battle before the General Judgment; ſee *Iſa.* lxvi. 16. Such probably is the Battle of *Gog* and *Magog*, deſcribed *Ezek.* xxxix. and that of *Armageddon*, ſpoken of *Rev.* xvi. 14, 16. The Place of this remarkable Action is called *the Valley of Jehoſhaphat*; as if the Prophet had ſaid, *the Place where the Lord will execute Judgment*; for ſo the Word *Jehoſhaphat* ſignifies in the Original. So *the Valley of Jezreel*, Hoſ. i. 4. means where God's *Arm* or *Strength* will exert itſelf. The Expreſſion likewiſe alludes to the Valley of *Berachah*; as it was afterwards called, 2 *Chron.* xx. 26. which was famous for the Victory *Jehoſaphat* and his People obtained there over a great Confederacy of their Enemies. This Valley was not far from *Jeruſalem*, if it be the ſame with that deſcribed, *Zech.* xiv. 4.

Will ye render me a Recompence?] Do you think to vent your Spite againſt me by way of Retaliation for the Evils you have ſuffered from my People? Hardened Sinners come to that Degree of deſperate Boldneſs, as to proclaim Enmity againſt God, and ſhew their Reſentment toward him, for the hard Uſage they think they have received at his Hands. So *Homer* deſcribes *Achilles*'s fierce Temper, at the Beginning of the 22d *Iliad*, thus ſpeaking to *Apollo*; —— *Were it in my Power, my vengeful Arm ſhould ſoon return the Wrong.*

The Children alſo of Judah, and the Children of Jeruſalem have ye ſold unto the Grecians] It was cuſtomary for the Merchants of the neighbouring Countries, (ſuch were thoſe of *Tyre* and *Sidon* here ſpoken of) to buy the Children of *Iſrael* for Slaves, of their Conquerors, in order to ſell them again: See 1 *Macc.* iii. 41. It is ſaid particularly of *Javan*, i. e. *Greece*, that they dealt in that Sort of Traffick of buying and ſelling of Slaves, *Ezek.* xxvii. 13. The Hiſtories which relate the Calamities of the *Jews*, ſpeak of great Numbers of them made Captives, and then ſold and diſperſed into foreign Countries: So 40,000 of them were ſold by *Antiochus Epiphanes*, 2 Macc. v. 14. and the greateſt Part of 97,000 at the Deſtruction of *Jeruſalem* by *Titus*.

And I will ſell your Sons and your Daughters into the Hands of the Children of Judah] This might probably come to paſs, when *Alexander*, after the taking of *Tyre*, ſold 91,000 of the Inhabitants for Slaves. *Gaza*, a conſiderable City upon the Coaſt of *Paleſtine*, (ſee Ver. 4.) at the ſame Time was ſacked, and the Women and Children ſold for Slaves. See Dr. *Prideaux*'s *Connect. of Script. Hiſt.* Part i. B. 7.

Thither cauſe thy mighty ones to come down, O Lord] Thy mighty Angels, to diſcomfit their Enemies. Angels are often deſcribed as mighty in Strength: See *Pſ.* lxxviii. 25. ciii. 20. *Rev.* x. 1. and here they are ſpoken of as choſen Warriors proper to execute any Enterprize; as they are directed by God. Compare xiii. 3. and Ver. 13. of this Chapter.

Put ye in the Sickle, for the Harveſt is ripe] God will give his Commands to the Angels, who are the *Reapers*, Matt. xiii. 39. to cut off the Wicked by a ſpeedy Deſtruction; for their Iniquities are come to Maturity, and are ripe for Judgment. Compare *Jer.* li. 33. *Hoſ.* vi. 11. *Matt.* xiii. 38—41. *Rev.* xiv. 15.

Come, get you down, for the Preſs is full, &c.] The Angels are again commanded to go down from Heaven to the *Valley of Deciſion*, Ver. 14. The LXX, and the *Chaldee* Paraphraſe, render the Words, *come, tread*, deriving the *Hebrew* Word from *Radah*, which Verb ſtill retains that Senſe in the *Arabick*, as Dr. *Pocock* informs us.

Multitudes, Multitudes in the Valley of Deciſion] This makes it probable, that the Battle here ſpoken of is that of *Gog* and *Magog*, deſcribed *Ezek.* xxxviii, and xxxix. for there the Valley where *Gog* is ſaid to be buried, is called *Hamon Gog*, i. e. *the Multitude of Gog*, Ch. xxxix. 11. *The Valley of Deciſion* is the ſame as *the Valley of Jehoſhaphat* above-mentioned, the Place where the great Cauſe ſhall be decided betwixt God and his Enemies.

Then ſhall Jeruſalem be holy, and there ſhall no Stranger paſs through her any more] This Character belongs to the *New Jeruſalem*. Compare *Iſa.* xxxv. 8. lii. 1. lx. 11. *Rev.* xxi. 27. or it may be underſtood of the *earthly Jeruſalem*, as the Metropolis of the converted *Jews*. As the Inhabitants themſelves ſhall be Holy, ſo the City ſhall be called *the Holy City*, as in former Times it was: See *Dan.* ix. 16. *Zech.* viii. 3. Compare *Iſa.* xxiv. 23. *Mic.* iv. 17. *Obad.* Ver. 17. It ſhall no more be ſubject to be oppreſſed or polluted by Unbelievers. Compare *Nah.* i. 15.

The Mountains ſhall drop down new Wine, and the Hills ſhall flow with Milk] In the *Milennium* State there ſhall be Plenty of all Things. Vines were uſually planted upon Hills; (ſee *Iſa.* v. 1. *Pſ.* lxxx. 11.) theſe ſhall yield ſuch Plenty of Wine, as if the Mountains flowed down with it. The Flocks and the Herds that feed upon the Hills, ſhall afford the ſame Plenty of Milk. Compare *Am.* ix. 14.

And a Fountain ſhall come forth of the Houſe of the Lord] The Supplies of Grace are often repreſented by Rivers and plentiful Streams, both upon Account of their cleanſing Quality, as well as becauſe they enrich the Ground, and make it fruitful. Compare *Iſa.* xliv. 3. *Ezek.* xlvii. 1—11. *Zech.* xiii. 7. xiv. 8. This

Fountain is ſaid to *come forth of the Houſe of the Lord*; implying, that the Church is the Spring from whence all the Means of Grace are communicated to Believers.

And water the Valley of Shittim] So the Holy Waters, *Ezek.* xlvii. are deſcribed as running from the Altar as far as the *Dead Sea*, or the Lake *Aſphaltites*; the Eaſt Part of which bordered upon the Country of *Moab*, within whoſe Border was the Valley of *Shittim*; ſee Ver. 8, 10. of that Chapter. This denotes the plentiful Iſſues of Divine Grace; an Emblem of which was the Streams that iſſued out of the Rock, and followed the *Iſraelites* thro' a great Part of the Wilderneſs, 1 *Cor.* x. 4.

For I will cleanſe their Blood that I have not cleanſed] I will thoroughly cleanſe them from their Sins and Pollutions; neither ſhall they riſe up any more in Judgment againſt them. The Word *Blood* may ſignify Pollution in general; ſee *Iſa.* iv. 3. *Ezek.* xvi. 6. But the Words chiefly import, that God will pardon the *Jews* the great Crime of ſhedding the Blood of *Chriſt*, upon their ſincere Repentance; the Guilt of which they had imprecated upon themſelves and their Poſterity, *Matt.* xxvi. 15. and had felt the viſible Effects of God's Diſpleaſure upon that Account for ſeveral Ages.

AN EXPOSITION OF The Prophet *AMOS*.

The ARGUMENT.

Amos was Contemporary with Hoſea, *tho' he did not probably live ſo long, and flouriſhed in the Reigns of* Uzziah, *King of* Judah, *and* Jeroboam *the* IId. *King of* Iſrael, *but died before that of* Hezekiah, *and the Captivity of the Ten Tribes. St.* Jerome *gives him this Character, that* tho' he was rude in Speech, yet not in Knowledge. *Several of his Expreſſions are taken from ſuch Obſervation as are ſuitable to the Employment of a Shepherd: As, when he compares God's Anger to the* Roaring of a Lion, *Ch.* i. 2. iii. 8. *and the Gigantick Stature of the* Amorites *to the Height of* Oaks an Cedars, *Ch.* ii. 9. *alſo Ch.* v. 8. *But ſtill there are many beautiful Paſſages in this Prophecy, where the Expreſſions are very elegant, and the* Pathos *or Rhetorick very moving: Such are Ch.* ii. 9, 10, 11. iv. 6, *&c.* v. 6—9. vi. 1—7. viii. 8, 10. ix. 2—6.

CHAP. I.

In this, and the Beginning of the ſecond Chapter, the Prophet denounces God's Judgments againſt the Countries bordering upon Judea; *and then propheſies againſt* Judea *itſelf.*

Ver. 1. THE words of Amos, who was among the herdmen of Tekoa, which he ſaw concerning Iſrael, in the days of Uzziah king of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael, two years before the earthquake. 2 And he ſaid, The Lord will roar from Zion, and utter his voice from Jeruſalem: and the habitations of the ſhepherds ſhall mourn, and the top of Carmel ſhall wither. 3 Thus ſaith the Lord, For three tranſgreſſions of Damaſcus, and for four I will not turn away *the puniſhment* thereof: becauſe they have threſhed Gilead with threſhing-inſtruments of iron. 4 But I will ſend a fire into the houſe of Hazael, which ſhall devour the palaces of Ben-hadad. 5 I will break alſo the bar of Damaſcus, and cut off the inhabitant from the plain of Aven, and him that holdeth the ſceptre from the houſe of Eden: and the people of Syria ſhall go into captivity unto Kir, ſaith th Lord. 6 Thus ſaith the Lord, For three tranſgreſſions of Gaza, and for four I will not tur away *the puniſhment* thereof: becauſe they carrie away captive the whole captivity, to deliver *the* up to Edom. 7 But I will ſend a fire on th wall of Gaza, which ſhall devour the palace thereof. 8 And I will cut off the inhabitan from Aſhdod, and him that holdeth the ſceptr from Aſhkelon, and I will turn mine han againſt Ekron, and the remnant of the Philiſtines ſhall periſh, ſaith the Lord God. 9 Thu ſaith the Lord, For three tranſgreſſions of Tyrus, and for four I will not turn away *the puniſhment* thereof: becauſe they delivered up th whole captivity to Edom, and remembred no the brotherly covenant. 10 But I will ſend fire on the wall of Tyrus, which ſhall devour th palaces thereof. 11 Thus ſaith the Lord, Fo three tranſgreſſions of Edom, and for four I wi not turn away *the puniſhment* thereof: becauſe h did purſue his brother with the ſword, and di caſt off all pity, and his anger did tear perp tually, and kept his wrath for ever. 12 But will ſend a fire upon Teman, which ſhall devou th

the palaces of Bozrah. 13 Thus ſaith the Lord,
For three tranſgreſſions of the children of Ammon,
and for four I will not turn away *the puniſhment*
thereof: becauſe they have ript up the
women with child of Gilead, that they might
enlarge their border. 14 But I will kindle a fire
in the wall of Rabbah, and it ſhall devour the
palaces thereof, with ſhouting in the day of battel,
with a tempeſt in the day of the whirlwind.
15 And their king ſhall go into captivity,
he, and his princes together, ſaith the
Lord.

The Words of Amos, who was among the Herd-men of Tekoah] See Ch. vii. 4. *Tekoah* was in the Tribe of *Judah*, ſix Miles from *Bethlehem*, as St. *Jerome* informs us, who lived near it. The *Wilderneſs of Tekoah*, mentioned 2 *Chron.* xx. 20. made it a convenient Place for keeping Cattle.

Two Years before the Earthquake] *Amos* uttered his Prophecy at that Time, tho' it is probable he did not commit his Book, or Collection of Prophecies, to Writing, till after the Earthquake mentioned here, and again *Zech.* xiv. 15. where it is ſaid to have happened in the Days of *Uzziah*. *Joſephus* relates it as a Tradition among the *Jews*, that this Earthquake was ſent as a Puniſhment for *Uzziah*'s Preſumption in invading the Prieſt's Office, for which he himſelf was ſtruck with Leproſy, as we read 2 *Chron.* xxvi. 18, 19. and the whole City was terribly ſhaken with an Earthquake. This Judgment the *Jews* ſuppoſe to have befallen *Uzziah* in the 15th Year of his Reign; but Archbiſhop *Uſher*, in his *Annals*, *ad A. M.* 3221. and other later Chronologers, think it did not happen till the latter Part of *Uzziah*'s Life and Reign, becauſe his Son *Jotham* took upon him the Government, who was not born till after *Jeroboam*'s Death: So the Earthquake muſt have happened ſome Time before *Uzziah*'s quitting the Government to his Son.

And the Habitations of the Shepherds ſhall mourn, and the Top of Carmel ſhall wither] The Want of Paſture here threatned, was occaſioned by the Drought, which is foretold, Ch. iv. 7, 8. *Carmel* was a mountainous Tract of Ground, which ran thro' the two Tribes of *Iſſachar* and *Zebulun*; it is ſpoken of as one of the moſt fruitful Places in all *Judea*: See *Iſa.* xxxiii. 9. xxxv. 2. upon which Account the Word is ſometimes taken *appellatively*, and tranſlated *a fruitful Field*, Iſa. x. 18. xxix. 17.

For three Tranſgreſſions of Damaſcus, and for four, I will not turn away the Puniſhment thereof] The Prophet begins with denouncing his Judgments againſt Foreign Countries, and then comes to *Judah* and *Iſrael*. The firſt he threatens is *Syria*, the Head or Capital City of which was *Damaſcus*; for the ſeveral Tranſgreſſions they had committed, expreſſed by *Three Tranſgreſſions and Four*. It is a common Way of ſpeaking to uſe a certain Number for an uncertain. So we read *Job* v. 19. *He ſhall deliver thee in ſix Troubles, yea, in ſeven no Evil ſhall touch thee.* See the like Phraſe, *Prov.* vi. 16. *Eccleſ.* xi. 2. *Mic.* v. 5. So *once and twice* are uſed, *Pſ.* lxxii. 11. *twice and thrice*, Job xxxiii. 29.

Becauſe they have threſhed Gilead with threſhing Inſtruments of Iron] The Way of Threſhing in the *Eaſtern* Countries, was by drawing heavy Planks with iron Wheels over the Corn, having ſharp Stones faſtened on the Boards. From whence the Phraſe is uſed to ſignify the Weak being cruſhed by the Mighty. See *Iſa.* xli. 15. *Jer.* li. 33. Here it denotes the Cruelties exerciſed by *Hazael* and *Benhadad*, Kings of *Syria*: See 2 *Kings* x. 32, 33. xiii. 3—7. where the ſacred Hiſtorian, ſpeaking in the Phraſe of the Text, ſaith, that *he made them like the Duſt by threſhing.*

And cut off the Inhabitant from the Place of Aven] Or, *Bikath Aven*: The Word ſignifies the *Place of Vanity*; from whence ſome conjecture it was a Place in *Syria* remarkable for Idolatry; as *Bethel* is called *Beth-aven* for the ſame Reaſon.

And him that holdeth the Sceptre from the Houſe of Eden] *The Houſe of Eden* is equivalent to the *Houſe of Pleaſure*: So it may denote one of the pleaſant Palaces belonging to the King of *Syria*, deſcribed by, *him that holdeth that Sceptre.* But *Eden* was likewiſe a Country bordering upon *Syria*, mentioned 2 *Kings* xix. 12. *Ezek.* xxvii. 23. Mr. *Maundrell* in his Travels obſerves, that not far from *Damaſcus*, there is a Plain ſtill called the Valley of *Bocat*, which he ſuppoſes the ſame with *Bikath-aven* here mentioned; and there is a Place at this Time called *Eden* near it.

Him that holdeth the Sceptre — and the People of Syria, ſhall go into Captivity together] This was fulfilled when *Tiglath-Pileſer* took *Damaſcus*, *and carried the People of it captive to Kir, and ſlew Rezin* their King, 2 *Kings* xvi. 9. *Kir* was a City in *Media*, mentioned *Iſa.* xxii. 6. The *vulgar Latin* renders it *Cyrene*, both here and in the *ſecond* of *Kings*, but that does not appear to have been under the King of *Syria*'s Dominion.

And remembred not the brotherly Covenant] That ſtrict League and Friendſhip begun between *David* and *Hiram* King of *Tyre*, 2 Sam. v. 11. and afterward continued by *Solomon*, 1 Kings v. 1. ix. 11.

CHAP. II.

After two ſhort Denunciations againſt Moab *and* Judah, *the Prophet proceeds to denounce God's Judgments againſt* Iſrael.

Ver. 1. THUS ſaith the Lord, For three
tranſgreſſions of Moab, and for four
I will not turn away *the puniſhment* thereof: becauſe
he burnt the bones of the king of Edom
into lime. 2 But I will ſend a fire upon Moab,
and it ſhall devour the palaces of Kirioth, and
Moab ſhall die with tumult, with ſhouting, *and*
with the ſound of the trumpet. 3 And I will
cut off the judge from the midſt thereof, and
will ſlay all the princes thereof with him, ſaith
the Lord. 4 Thus ſaith the Lord, For three
tranſgreſſions of Judah, and for four I will not
turn away *the puniſhment* thereof: becauſe they
have deſpiſed the law of the Lord, and have not
kept his commandments, and their lies cauſed
them to err, after the which their fathers have
walked. 5 But I will ſend a fire upon Judah,
and it ſhall devour the palaces of Jeruſalem. 6
Thus ſaith the Lord, For three tranſgreſſions of
Iſrael, and for four I will not turn away *the puniſhment*
thereof: becauſe they ſold the righteous
for ſilver, and the poor for a pair of ſhoes. 7
That pant after the duſt of the earth on the
head of the poor, and turn aſide the way of the
meek: and a man and his father will go in unto
the *ſame* maid, to profane my holy name. 8
And they lay *themſelves* down upon cloths laid
to pledge, by every altar, and they drink the
wine of the condemned *in* the houſe of their god.
9 Yet deſtroyed I the Amorite before them,
whoſe height *was* like the height of the cedars,
and he *was* ſtrong as the oaks, yet I deſtroyed
his fruit from above, and his roots from beneath.
10 Alſo I brought you up from the land of
Egypt, and led you forty years through the wilderneſs,
to poſſeſs the land of the Amorite. 11
And I raiſed up of your ſons for prophets, and
of your young men for Nazarites. *Is it* not
even thus, O ye children of Iſrael? ſaith the
Lord. 12 But ye gave the Nazarites wine to

drink, and commanded the prophets, ſaying, Propheſy not. 13 Behold, I am preſſed under you, as a cart is preſſed *that is* full of ſheaves. 14 Therefore the flight ſhall periſh from the ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty deliver himſelf. 15 Neither ſhall he ſtand that handleth the bow, and *he that is* ſwift of foot ſhall not deliver himſelf, neither ſhall he that rideth the horſe deliver himſelf. 16 And *he that is* couragious among the mighty, ſhall flee away naked in that day, ſaith the Lord.

Becauſe he burnt the Bones of the King of Edom to Lime] *To plaiſter the Walls of his Houſe with it*, as the *Chaldee* Paraphraſe explains the Text; which was a cruel Inſulting over the Dead. A Piece of Barbarity reſembling this, is told by Sir *Paul Ricaut*, of the Wall of the City of *Philadelphia*, made of the Bones of the Beſieged, by the Prince that took it by Storm, in *The preſent State of the Greek Church*, Ch. ii. Some refer the Cruelty reproved in the Text, to the Story of the King of *Moab*, related 2 *Kings* iii. 27. But the Story there recited, ſeems rather to be underſtood of the King of *Moab*'s own Son, than of the King of *Edom*'s.

That pant after the Duſt of the Earth on the Head of the Poor] The *vulgar Latin* hath given the beſt Senſe of this Sentence: *Qui conterunt ſuper pulverem terræ capita pauperum: Who tread down the Heads of the Poor into the Duſt of the Earth*; i. e. they throw them into the Duſt, and then trample upon them.

And they laid themſelves down upon Cloths laid to pledge, by every Altar] This is to be underſtood of the Feaſts that were made of part of their idolatrous Sacrifices, and were eaten in ſome Apartments of their Temples, according to the Cuſtom both of the *Jews* and *Gentiles*; ſee 1 *Sam.* ix. 12, 13, 22. *Iſa.* lvii. 7. *Ezek.* xxiii. 41. The Prophet reproves them not only for partaking of Things offered to Idols, but likewiſe for making Uſe of other Men's Furniture, left in their Hands for a Pledge, to ſet off their idolatrous Entertainments. Here was another Inſtance of their Unmercifulneſs, to detain Pledges received from the Poor, contrary to the Law, *Exod.* xxii. 26.

The *Jews*, as well as the *Romans*, uſed to lie along at their Meals on Couches, as appears by this Verſe, compared with Ch. vi. 4. This Cuſtom continued in After-times, as appears by ſeveral Places in the Goſpels, where it is in the Original, *Lay down to meat*; tho' our Tranſlation renders it, *ſat down*. The Cuſtom of ſitting at Meals ſeems to be the more antient of the two. See *Gen.* xliii. 33. 1 *Sam.* ix. 22. xvi. 11. xxii. 25.

And they drink the Wine of the Condemned] The Drink-offerings, made with Wine, were a neceſſary Part of the Sacrifices: Some of which was likewiſe reſerved for the Entertainment that followed: See *Exod.* xxxii. 6. This was provided out of the Fines or Mulcts of ſuch as had been unjuſtly condemned, Ver. 6.

And of your young Men for Nazarites] A *Nazarite* ſignifies one ſeparate, or ſet apart for the Service of God; ſee *Numb.* vi. 2, 5. Such were *Sampſon*, Judg. xiii. 5. and *John Baptiſt*, Luke i. 15. Their Vow did often include in it, beſide their abſtaining from Wine, and not ſhaving their Heads, a conſtant Attendance upon God's Service, during the Time of their Separation. See 1 *Macc.* iii. 49. and *Hoſ.* ix. 10. We read of *Women that departed not from the Temple*, Exod. xxxviii. 8. ſuch as *Anna*, Luke ii. 37. and there might be *Men* that conſtantly attended upon the Service there: And of ſuch, ſays *Lowth*, I would upon ſecond Thoughts, underſtand the *Nazarites* mentioned *Lam.* iv. 7. They are deſcribed in that Place as remarkable for their Youth and Beauty; and they are ſtiled *young Men* here. A *Nazarite* is always mentioned as a Title of Honour, and *Joſeph* is called by way of Eminence, a *Nazarite among his Brethren*, as the Original imports, *Gen.* xlix. 26.

CHAP. III.

God's Judgments are threatened againſt the Twelve Tribes in general, and then againſt the Kingdom of Iſrael *in particular.*

Ver. 1. HEAR this word that the Lord hath ſpoken againſt you, O children of Iſrael, againſt the whole family which I brought up from the land of Egypt, ſaying, 2 You only have I known of all the families of the earth: therefore I will puniſh you for all your iniquities: 3 Can two walk together, except they be agreed? 4 Will a lion roar in the foreſt, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? 5 Can a bird fall in a ſnare upon the earth where no gin *is* for him? ſhall *one* take up a ſnare from the earth, and have taken nothing at all? 6 Shall a trumpet be blown in the city, and the people not be afraid? ſhall there be evil in a city, and the Lord hath not done *it?* 7 Surely, the Lord God will do nothing, but he revealeth his ſecret unto his ſervants the prophets. 8 The lion hath roared, who will not fear? the Lord God hath ſpoken, who can but propheſy? 9 Publiſh in the palaces at Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble yourſelves upon the mountains of Samaria: and behold the great tumults in the midſt thereof, and the oppreſſed in the midſt thereof. 10 For they know not to do right, ſaith the Lord; who ſtore up violence and robbery in their palaces. 11 Therefore thus ſaith the Lord God, An adverſary *there ſhall be* even round about the land; and he ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled. 12 Thus ſaith the Lord, As the ſhepherd taketh out of the mouth of the lion two legs, or a piece of an ear; ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in the corner of a bed, and in Damaſcus *in* a couch. 13 Hear ye, and teſtify in the houſe of Jacob, ſaith the Lord God, the God of hoſts, 14 That in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el, and the horns of the altar ſhall be cut off, and fall to the ground. 15 And I will ſmite the winter-houſe with the ſummer-houſe, and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſaith the Lord.

Can two walk together except they be agreed?] That is, as Friends: So neither can I behave myſelf toward you as a Friend or Benefactor, ſo long as you act in perfect Contradiction to my Nature and Laws by your manifold Sins.

Will a Lion roar in the Foreſt, when he hath no Prey?] So neither doth God denounce his Judgments, unleſs your Sins have made you proper Objects of his Diſpleaſure.

Can a Bird fall in a Snare upon the Earth, where no Gin is for him?] God is ſaid to *watch over Sinners* to bring *Evil* upon them, *Jer.* xxxi. 28. *Dan.* ix. 14. and thus he will deal by this People, unleſs they repent.

Shall one have taken up a Snare from the Earth, and have taken up nothing at all?] In like Manner you are not to expect that God ſhould remove his Judgments,

ments, till they have attained their proper End, *viz.* the People's Repentance.

An Adverſary ſhall be even round about the Land] *Shalmaneſer* King of *Aſſyria* ſhall invade the Land on every Side, ſhall diſmantle its Fortreſſes, and plunder its wealthy Palaces.

As the Shepherd taketh out of the Mouth of the Lion two Legs, or a Piece of an Ear, &c.] When a Lion hath for ſome Time ravaged the Flock, and is at laſt frighted away by the Noiſe of their Shepherds and their Dogs, or by throwing Darts and other offenſive Weapons at him; in ſuch a Caſe the Shepherd can hope to ſave but only ſome poor Remains of the Prey the Lion had ſeized upon. And thus ſhall it be at the Sacking of *Samaria*; but a ſmall Remainder of the Inhabitants ſhall eſcape the Search of their Enemies, tho' they try to hide themſelves in their moſt retired Apartments. Compare 1 *Kings* xx. 30. xxii. 25.

And in Damaſcus in a Couch] The Marginal Reading gives a better Senſe, *On the Bed's Feet.* They that follow the Reading of the Text, explain it of thoſe *Iſraelites* who fled for Refuge to *Damaſcus*, there being a Confederacy between *Iſrael* and *Syria*: See *Iſa.* vii. 2. but were ſeized there upon the taking of *Damaſcus*: See Ch. i. 5. 2 *Kings* xvi. 9. compared with Chap. xv. 29. *Tiglath-Pileſer* King of *Aſſyria* conquered both *Iſrael* and *Syria*. See the Places above-cited.

C H A P. IV.

The Prophet reproves the Ten Tribes for Luxury and Oppreſſion, Idolatry and Impenitence, notwithſtanding the ſevere Judgments already inflicted upon them.

Ver. 1. HEAR this word, ye kine of Baſhan that *are* in the mountain of Samaria, which oppreſs the poor, which cruſh the needy, which ſay to their maſters, Bring, and let us drink. 2 The Lord God hath ſworn by his holineſs, that lo, the days ſhall come upon you, that he will take you away with hooks, and your poſterity with fiſh-hooks. 3 And ye ſhall go out at the breaches, every *cow at that which is* before her, and ye ſhall caſt *them* into the palace, ſaith the Lord. 4 Come to Beth-el and tranſgreſs, at Gilgal multiply tranſgreſſion; and bring your ſacrifices every morning, *and* your tithes after three years. 5 And offer a ſacrifice of thankſgiving with leaven, and proclaim *and* publiſh the free-offerings; for this liketh you, O ye children of Iſrael, ſaith the Lord God. 6 And I alſo have given you cleanneſs of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, ſaith the Lord. 7 And alſo I have withholden the rain from you, when *there were* yet three months to the harveſt, and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered. 8 So two *or* three cities wandred unto one city, to drink water; but they were not ſatisfied: yet have ye not returned unto me, ſaith the Lord. 9 I have ſmitten you with blaſting and mildew; when your gardens and your vineyards, and your fig-trees, and your olive-trees increaſed, the palmer-worm devoured *them*: yet have ye not returned unto me, ſaith the Lord. 10 I have ſent among you the peſtilence after the manner of Egypt: your young men have I ſlain with the ſword, and have taken away your horſes, and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the Lord. 11 I have overthrown *ſome* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand pluckt out of the burning: yet have ye not returned unto me, ſaith the Lord. 12 Therefore thus will I do unto thee, O Iſrael: *and* becauſe I will do this unto thee, prepare to meet thy God, O Iſrael. 13 For lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkneſs, and treadeth upon the high places of the earth, the Lord, the God of hoſts *is* his name.

Hear ye this Word, ye Kine of Baſhan] The Luxury and Inſolence of Oppreſſion is often compared to the Wantonneſs of full-fed Cattle: See *Pſ.* xxii. 12. lxviii. 30. *Baſhan* was remarkable for the Richneſs of its Paſtures and its Breed of Cattle; *Numb.* xxxii. 4. *Deut.* xxxii. 14. *Ezek.* xxxix. 18. *Grotius*, and ſome other Commentators ſuppoſe this to be meant of Women of Quality. See Ver. 3.

Which ſay to their Maſters, Bring, and let us drink] If we explain the former Verſe of Women, by their *Maſters*, or Lords, as the Word is ſometimes tranſlated, may be underſtood their Huſbands: See *Gen.* xviii. 12. or elſe by Maſters we may underſtand thoſe to whom they ſold the Poor for Slaves: Compare Ch. ii. 6. and demanded the Money due for their Purchaſe, that they might ſpend it in a luxurious Manner. So the Text will be equivalent to that in *Joel*, Ch. iii. 3. *They have ſold a Girl for Wine, that they may drink.*

And ye ſhall go out at the Breaches, every Cow at that which is before her] The Prophet purſues the Metaphor taken from the Kine of *Baſhan*, Ver. 1. and tells the People, that as Cattle ſtrive to get out of every Breach they can find in a Mound or Fence, ſo ſhall they with all poſſible Haſte make their Eſcape at the ſeveral Breaches which ſhall be made in the Walls of *Samaria*. Compare 2 *Kings* xxv. 4. *Ezek.* xii. 12.

And ye ſhall caſt them into the Palace] The Sentence may be thus tranſlated, *ye ſhall caſt out yourſelves*, i. e. ye ſhall with haſte betake yourſelves to *Harmon*, ſo the *vulgar Latin*: Or to the Mountains of *Mona*; by which the *Chaldee* underſtand *Armenia*, others the Mountains of the *Maonites*, or *Menuhims*, as they are called *Judg.* x. 12. 2 *Chron.* xxvi 7. They are called *Minæi* by *Strabo*, and reckoned Inhabitants of *Arabia Felix*.

Come ye to Bethel, and tranſgreſs] A Permiſſion ſpoken by way of Sarcaſm and Irony, ſharply upbraiding them as incorrigible, and not to be reformed by all the Reproofs and Admonitions that have been given them; like that of *Ezekiel*, Ch. xx. 39. *Go ye, ſerve every Man his Idols.*

And I alſo gave you Cleanneſs of Teeth in all your Cities] Or, *For this Cauſe I have given you.* The Famine I have ſent upon the Cities and Territories of *Iſrael*, hath not brought you to a Senſe of your Sins, or any ſincere Purpoſes of Amendment.

And ye were as a Fire-brand plucked out of the Burning] Thoſe that remained very narrowly eſcaped. A proverbial Expreſſion uſed both in ſacred and profane Authors, to ſignify a narrow Eſcape out of an imminent Danger. Compare *Zech.* iii. 2. 1 *Cor.* iii. 15. *Jude* Ver. 23.

C H A P. V.

The Prophet laments the Sins of Iſrael, *and exhorts them to Repentance and Reformation.*

Ver. 1. HEAR ye this word which I take up againſt you, *even* a lamentation, O houſe of Iſrael. 2 The virgin of Iſrael is fallen, ſhe ſhall no more riſe: ſhe is forſaken upon her land, *there is* none to raiſe her up. 3 For thus ſaith the Lord God, The city that went out *by* a thouſand, ſhall leave an hundred, and that which went forth *by* an hundred, ſhall leave ten to the houſe of Iſrael. 4 For thus ſaith the Lord unto the houſe of Iſrael, Seek ye me, and ye ſhall live. 5 But ſeek not Beth-el, nor enter into Gilgal, and paſs not to Beer-ſheba: for Gilgal ſhall ſurely go into captivity, and Beth-el ſhall come to nought. 6 Seek the Lord and ye ſhall live, leſt he break out like fire in the houſe of Joſeph, and devour *it*, and *there be* none to quench *it* in Beth-el. 7 Ye who turn judgment to worm-wood, and leave off righteouſneſs in the earth, 8 *Seek him* that maketh the ſeven ſtars and Orion, and turneth the ſhadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the ſea, and poureth them out upon the face of the earth, the Lord *is* his name: 9 That ſtrengtheneth the ſpoiled againſt the ſtrong; ſo that the ſpoiled ſhall come againſt the fortreſs. 10 They hate him that rebuketh in the gate, and they abhor him that ſpeaketh uprightly. 11 Foraſmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat; ye have built houſes of hewen ſtone, but ye ſhall not dwell in them: ye have planted pleaſant vineyards, but ye ſhall not drink wine of them. 12 For I know your manifold tranſgreſſions, and your mighty ſins: they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate *from their right*. 13 Therefore the prudent ſhall keep ſilence in that time, for it *is* an evil time. 14 Seek good and not evil, that ye may live: and ſo the Lord the God of hoſts ſhall be with you, as ye have ſpoken. 15 Hate the evil, and love the good, and eſtabliſh judgment in the gate: it may be that the Lord God of hoſts will be gracious unto the remnant of Joſeph. 16 Therefore the Lord the God of hoſts, the Lord ſaith thus, Wailing *ſhall be* in all ſtreets, and they ſhall ſay in all the high-ways, Alas, alas! and they ſhall call the huſbandman to mourning, and ſuch as are ſkilful of lamentation, to wailing. 17 And in all vineyards *ſhall be* wailing: for I will paſs through thee, ſaith the Lord. 18 Wo unto you that deſire the day of the Lord: to what end *is* it for you? the day of the Lord *is* darkneſs and not light. 19 As if a man did flee from a lion, and a bear met him; or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him. 20 *Shall* not the day of the Lord *be* darkneſs, and not light? even very dark, and no brightneſs in it? 21 I hate, I deſpiſe your feaſt days, and I will not ſmell in your ſolemn aſſemblies. 22 Though ye offer me burnt-offerings, and your meat-offerings, I will not accept *them*: neither will I regard the peace-offerings of your fat beaſts. 23 Take thou away from me the noiſe of thy ſongs, for I will not hear the melody of thy viols. 24 But let judgment run down as waters, and righteouſneſs as a mighty ſtream. 25 Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael? 26 But ye have borne the tabernacle of your Moloch and Chiun your images, the ſtar of your god, which ye made to yourſelves. 27 Therefore will cauſe you to go into captivity beyond Da-maſcus, ſaith the Lord, whoſe name *is* the God of hoſts.

The Virgin of Iſrael is fallen, ſhe ſhall no more riſe] She that never was conquered by any, is fallen fro her Glory, and ſhall never be reſtored to her forme State, as a Kingdom or Nation. Thoſe Cities o Kingdoms are called *Virgins* which were never conquered: See *Iſa.* xxiii. 12. xxxvii. 22. The *Virgin* *Iſrael* may likewiſe import her that was *eſpouſed* God, *as a chaſte Virgin* to an Huſband: See 2 Cor xi. 2. and had the Benefit of being under his Protection, but is now for her Idolatries and other Sins deli vered up to the Will of her Enemies.

The City that went out by a thouſand, ſhall leave a hundred, &c.] A City that was able to furniſh ou a thouſand Men that were fit for War, ſhall have b an hundred of them left. And ſo it ſhall be in Propor tion for any leſs Number; but one in ten of them th eſcape the Sword, and other Chances of War.

And paſs not to Beerſheba] A Place remarkab for *Abraham*'s dwelling there, and planting a Grov for the Worſhip of God, *Gen.* xxi. 33. xxii. 19. It likely a Grove might ſtill be continued there, a abuſed to Idolatry: See Ch. vii. 9. viii. 14. *Beerſheb* did formerly belong to *Judah*: See 1 *Kings* xix. 3. b it ſeems in latter Times to have been taken from it ſome of the Kings of *Iſrael*.

Leſt he break out like Fire in the Houſe of Joſeph The Ten Tribes are called by the Name of *Joſeph*, they are elſewhere by that of *Ephraim*, the Son of *Jo ſeph*; becauſe that was the chief Tribe of the Kingdo of *Iſrael*. See *Ezek.* xxxvii. 19.

Seek him that makes the ſeven Stars, and Orion The *Hebrew* Names of theſe Conſtellations are *Ki* and *Keſil*, which are tranſlated to the ſame Senſe, *J* ix. 9. xxxviii. 31. Theſe, and other Conſtellation were thought to have a great Influence upon the Se ſons. See the Notes on the forementioned Place *Job*. Whereupon their Riſing and Setting uſed to particularly taken Notice of by Huſbandmen and She herds; whoſe Employment lying abroad, made th more obſervant of the heavenly Appearances. So t is an Inſtance of Providence very ſuitable to one of *mos*'s Profeſſion to mention.

That turneth the Shadow of Death into the Morni and maketh the Day dark with Night] The Vic tude of Day and Night, and the Light's breaking o of Darkneſs, are juſt Matter of Aſtoniſhment, did the conſtant Recourſe of them leſſen the Wonde *Clemens Alexandrinus* cites theſe Verſes out of *Pind* to the ſame Senſe.

God can create the Light,
And make it ſpring from darkeſt Night:
And when he covers o'er the Day,
The Darkneſs chaſes Light away.

That calleth for the Waters of the Sea, and pour them out upon the Face of the Earth] Who co manded the Seas and Rivers to overflow the Earth great Inundations. The Words may likewiſe be e plained of raiſing Vapours out of the Sea, to ſupp Rain for the Earth, the Clouds retaining none of Saltneſs of the Sea-water. Compare *Job* xxxviii. 3

They hate him that reproveth in the Gate] The O preſſors of the Poor, ſee Ver. 11, 12. hate thoſe Ma ſtrates that would puniſh the Injurious, and do right the oppreſſed. It was the Cuſtom for Judges to e cute their Office ſitting in the Gates of the City. *Iſa.* xxix. 2. and Ver. 15. of this Chapter.

Foraſmuch as your Treading is upon the Poor, an take from him Burdens of Wheat] Or *choice Gifts*, the LXX render it, agreeable to the Senſe of the *brew*, where the Word *Maſſah* often ſignifies a Gif Reward, (ſee *Jer.* xl. 5. *Ezek.* xx. 40.) and *for Choice* or beſt of any Thing.

And ſuch as are ſkilful in Lamentation to wailing] ſuch whoſe Profeſſion it is to make Lamentation at Funerals, join in this publick Mourning to make it more ſolemn. See Ver. 1.

Woe unto you that deſire the Day of the Lord] Infidels made a Mock at the Words of the Prophets, when they told them, *The Day of the Lord is at Hand*: See *Joel* ii. 2, 11. *Zeph*. i. 14. and out of a Principle of Unbelief they expreſſed their Deſire of ſeeing this Day, that they might be convinced of the Truth of ſuch Predictions by ocular Demonſtration. Compare *Iſa*. v. 19. *Jer*. xvii. 15. *Ezek*. xii. 22, 27. 2 *Pet*. iii. 4.

Yea, ye have borne the Tabernacle of your Moloch, and Chiun, your Images] Your Anceſtors Want of true Devotion toward me appears from hence, that they were ſo prone to continue in thoſe idolatrous Practices which they learnt in *Egypt*; to which they added the Worſhip of the Idols they ſaw in the Countries through which they travelled. See *Levit*. xvii. 3. xviii. 3. *Numb*. xvi. 39. xxv. 2. *Joſh*. xxiv. 14. *Ezek*. xx. 7, 16. xxiii. 3, 8. *The Tabernacle of Moloch*, was a Shrine with the Image of the Deity placed within it: Such were *the Silver Shrines of Diana*, Acts xix. 24. and the *Thenſæ* or *Lecticæ* among the *Romans*. Theſe their Votaries carried in Proceſſion, as a ſolemn Piece of Worſhip, or a Pledge of the Preſence of their Gods among them. See *Iſa*. xlvi. 7. *Moloch* is an Idol often mentioned in Scripture; to whom they offered their Children in Sacrifice. 'Tis probable the *Iſraelites* were addicted to this Kind of Worſhip in the Wilderneſs, becauſe it is ſo ſeverely prohibited by *Moſes*, Lev. xx. 2–5. *Chiun* is generally ſuppoſed by learned Men to be the ſame with *Saturn*. The ſame Idol was called *Remphan*, or *Rephan*, by the *Egyptians*; for which Reaſon the LXX Interpreters tranſlate *Chiun* by *Rephan*: Which is an Argument that thoſe Interpreters were Natives, or at leaſt Inhabitants of *Egypt*; as Dr. *Hody* obſerves.

The Star of your God] As the Heathens had Images that repreſented the heavenly Bodies; ſee 2 *Kings* xxiii. 11. 2 *Chron*. xxxiv. 4. So the Image of *Chiun* repreſented the Star *Saturn*, as that of *Moloch* did the Sun. If we ſuppoſe with ſome learned Men, that *Remphan*, or *Rephan*, was ſome famous *Egyptian* King; it was a common Opinion among the Heathens, to ſuppoſe the Souls of their deified Heroes to be placed in the Stars. So *Virgil* ſpeaks of the Star that appeared quickly after *Cæſar's* Death, *Ecl*. ix.

Ecce Dionæi proceſſit Cæſaris aſtrum.

See, Cæſar's Star is lighted in the Skies.

CHAP. VI.

A Reproof of thoſe who indulge themſelves in Eaſe and Pleaſure, inſenſible of God's afflicting Hand; for which Iſrael *is threatened with Deſtruction.*

Ver. 1. WO to them *that are* at eaſe in Zion,
and truſt in the mountain of Sama-
ria, *which are* named chief of the nations, to
whom the houſe of Iſrael came. 2 Paſs ye unto
Calneh, and ſee; and from thence go ye to He-
math the great: then go down to Gath of the
Philiſtines: *be they* better than theſe kingdoms?
or their border greater than your border? 3 Ye
that put far away the evil day, and cauſe the
ſeat of violence to come near; 4 That lie upon
beds of ivory, and ſtretch themſelves upon their
couches, and eat the lambs out of the flock, and
the calves out of the midſt of the ſtall; 5 That
chant to the ſound of the viol, *and* invent to
themſelves inſtruments of muſick, like David;
6 That drink wine in bowls, and anoint them-
ſelves with the chief ointments: but they are not
grieved for the affliction of Joſeph. 7 There-
fore now ſhall they go captive with the firſt
that go captive, and the banquet of them that
ſtretched themſelves, ſhall be removed. 8 The
Lord God hath ſworn by himſelf, ſaith the
Lord the God of hoſts, I abhor the excellency
of Jacob, and hate his palaces: therefore will I
deliver up the city, with all that is therein. 9
And it ſhall come to paſs, if there remain ten
men in one houſe, that they ſhall die. 10 And
a mans uncle ſhall take him up, and he that
burneth him, to bring out the bones out of the
houſe, and ſhall ſay unto him that *is* by the
ſides of the houſe, *Is there* yet *any* with thee?
and he ſhall ſay, No: then ſhall he ſay, Hold
thy tongue; for we may not make mention of
the name of the Lord. 11 For behold, the
Lord commandeth, and he will ſmite the great
houſe with breaches, and the little houſe with
clefts. 12 Shall horſes run upon the rock? will
one plow *there* with oxen? for ye have turned
judgment into gall, and the fruit of righteouſ-
neſs into hemlock. 13 Ye which rejoice in a
thing of nought, which ſay, Have we not taken
to us horns by our own ſtrength? 14 But be-
hold, I will raiſe up againſt you a nation, O
houſe of Iſrael, ſaith the Lord the God of hoſts,
and they ſhall afflict you from the entring in of
Hemath, unto the river of the wilderneſs.

Which are named chief of the Nations, to whom the Houſe of Iſrael come] *Sion* or *Jeruſalem*, and *Samaria*, are the chief Seats of the two Kingdoms, whither is the greateſt Reſort of the whole Nation. The Word *Gojim*, *Nations*, uſually ſignifies the Heathen Nations, but ſometimes denotes the *Jews*, and is equivalent to *Ammim*. See *Zeph*. ii. 9. The *Chaldee* interprets it, *who give Names to their Children according to the Names of the chief of the Heathen, to whom the Houſe of Iſrael apply themſelves for Protection.* Thus, in the later Times, ſome of the *Jews* took the Names of *Alexander*, *Antipater*, *Agrippa*, and the like, to compliment ſome great Men among the *Greeks* or *Romans* of thoſe Names. The *Jews* making Alliances with the Heathens is often reproved by the Prophets. See 2 *Chron*. xvi. 7.

Thence go ye to Hemath the Great] St. *Jerome* ſuppoſes this to be the ſame City which was afterwards called *Antioch*. This was taken too by *Sennacherib* or ſome of his Predeceſſors. See 2 *Kings* xviii. 34. It is called here *Hemath the Great*, to diſtinguiſh it from another *Hemath* mentioned Ver. 14. which is the Boundary of *Paleſtine*, and therefore called the *Entring in of Hemath*, in that Verſe, and 1 *Kings* viii. 65. 2 *Kings* xiv. 25. That Town is ſince called *Epiphania*.

That lie upon Beds of Ivory, &c.] This and the two following Verſes are an elegant Deſcription of the ill Uſes Men too often make of a plentiful Fortune: That it ſhuts out all ſerious Conſiderations, makes them void of Compaſſion towards thoſe that are in Miſery, and to regard nothing but the preſent Gratification of their Senſes. *Lying upon Beds of Ivory, and ſtretching themſelves upon their Couches*, expreſs the Poſture they uſed at their Meals. See Ver. 7. and Ch. ii. 8.

If there remain ten Men in one Houſe, that they ſhall die] Thoſe that eſcape the Hands of the Enemy, ſhall die by the Peſtilence. Compare *Ezek*. v. 12.

And a Man's Unkle ſhall take him up] His neareſt Kinſman (as the Original Word ſignifies) muſt be forced to perform the laſt Office for him, and carry him to his Burial.

And he that burns him, to bring the Bones out of the Houſe] *And* is equivalent to *or* here. The Undertakers of a Funeral firſt burn the Body in order to carry out the remaining Bones to be buried. It was uſual to burn the Bodies of Kings and great Perſons with Odours and Spices. See *Jer*. xxxiv. 5. 2 *Chron*. xvi. 14. and it may be, they might uſe the ſame Cu-ſion in this Caſe, for fear of Infection.

Then ſhall he ſay, Hold thy Tongue, for we may not make mention of the Name of the Lord] Silence beſt becomes ſuch aſtoniſhing Calamities: Or, it is to no purpoſe to call upon God, or to implore his Help in our Afflictions. An Expreſſion betokening Deſpair, joined with Impenitency; like that of *Joram*, 1 Kings vi. 33. *What ſhould I wait for the Lord any longer?* The Verb *zacar*, to *remember*, or *make Mention*, when it is ſpoken of God ſignifies this Worſhip.

Shall Horſes run upon a Rock, will one plow there with Oxen? For ye have turned Judgment into Gall, and the Fruit of Righteouſneſs into Hemlock] Your perverting of Judgment, and thereby making Oppreſſion the ſeeming Fruit or Effect of Righteouſneſs, is as much the inverting the Nature and Order of Things, as it would be to undertake to run a Race upon a Rock, or to cultivate it by plowing or ſowing there. The Word *Reſh*, tranſlated here and in other Places *Gall*, ſignifies a Weed growing among Corn, as bitter as Wormwood; and *Laanath*, rendered *Hemlock*, is tranſlated *Wormwood*, Ch. v. 7. and in other Places.

And ſay, Have we not taken to us Horns by our own Strength?] An *Horn* is often uſed in Scripture for Power, Strength, or Authority; the Metaphor being taken from the Horns of an Ox or Bullock, wherein his Strength lies. The Boaſt of the *Iſraelites* ſeems chiefly grounded upon the Succeſs their King *Jeroboam* the IId had, in reſtoring the antient Dominion of *Iſrael*, and recovering it from the *Syrians*, who had brought them very low. See 2 *Kings* xiii. 3, 7. xiv. 25.

But behold, I will raiſe up a Nation againſt you, and they ſhall afflict you from the Entering in of Hemath, to the River of the Wilderneſs] The Prophet means the *Aſſyrians*, who ſhould afflict them from one End of the Land unto the other. *The Entring in of Hemath* was the Northern Boundary of their Country, and *the River of the Wilderneſs*, is the ſame with the *River of Egypt*, Gen. xv. 18. *Joſh.* xv. 47. which ariſes out of Mount *Paran*, and is the Southermoſt Bound of *Judea*. It is called *the Sea of the Plain*, as our Interpretation renders it, *Deut.* iii. 17. or *the Sea of the Wilderneſs*, as it is tranſlated here; the Original Word *Arabah* being the ſame in both Places.

CHAP. VII.

By three ſeveral Viſions are repreſented the Judgments coming upon Iſrael. Amos *being accuſed of Sedition by* Amaziah, *the Prieſt to* Jeroboam, *denounces Judgment againſt* Amaziah *and his Family.*

Ver. 1. THUS hath the Lord God ſhewed unto me, and behold, he formed graſhoppers in the beginning of the ſhooting up of the latter growth, and lo, *it was* the latter growth after the kings mowings. 2 And it came to paſs *that* when they had made an end of eating the graſs of the land, then I ſaid, O Lord God, forgive, I beſeech thee; by whom ſhall Jacob ariſe? for he *is* ſmall. 3 The Lord repented for this: It ſhall not be, ſaith the Lord. 4 Thus hath the Lord God ſhewed unto me, and behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part. 5 Then ſaid I, O Lord God, ceaſe, I beſeech thee; by whom ſhall Jacob ariſe? for he *is* ſmall. 6 The Lord repented for this: This alſo ſhall not be, ſaith the Lord God. 7 Thus he ſhewed me, and behold, the Lord ſtood upon a wall *made* by a plumb-line, with a plumb-line in his hand. 8 And the Lord ſaid unto me, Amos, what ſeeſt thou? And I ſaid, A plumb-line. Then ſaid
the Lord, Behold, I will ſet a plumb-line in the
midſt of my people Iſrael, I will not again paſ
by them any more. 9 And the high places o
Iſaac ſhall be deſolate, and the ſanctuaries of Iſ
rael ſhall be laid waſte; and I will riſe again
the houſe of Jeroboam with the ſword. 1
Then Amaziah the prieſt of Beth-el ſent to Jero
boam king of Iſrael, ſaying, Amos hath con
ſpired againſt thee in the midſt of the houſe o
Iſrael: the land is not able to bear all his wor
11 For thus Amos ſaith, Jeroboam ſhall die b
the ſword, and Iſrael ſhall ſurely be led awa
captive out of their own land. 12 Alſo Ama
ziah ſaid unto Amos, O thou ſeer, go, flee th
away into the land of Judah, and there e
bread, and propheſy there. 13 But propheſ
not again any more at Beth-el: for it *is* the king
chapel, and it *is* the kings court. 14 Th
anſwered Amos, and ſaid to Amaziah, I *was* n
prophet, neither *was* I a prophets ſon; but
was an herdman, and a gatherer of ſycomor
fruit. 15 And the Lord took me as I followe
the flock, and the Lord ſaid unto me, Go, pro
pheſy unto my people Iſrael. 16 Now there
fore hear thou the word of the Lord: thou
ſayeſt, Propheſy not againſt Iſrael, and dro
not *thy word* againſt the houſe of Iſaac. 1
Therefore thus ſaith the Lord, Thy wife ſha
be an harlot in the city, and thy ſons and th
daughters ſhall fall by the ſword, and thy lan
ſhall be divided by line: and thou ſhalt die in
polluted land, and Iſrael ſhall ſurely go into ca
tivity forth of his land.

*He formed Graſhoppers in the Beginning of the Sho
ing up of the latter Growth*] Moſt Commentators ſu
poſe this Viſion to denote the Invaſion of *Pul* King
Aſſyria, mentioned 2 *Kings* xv. 19. But this and th
following Calamities may as probably relate to th
Tumults and Commotions which happened after *Jer
boam*'s Death, during an Anarchy which laſted
Years, from that Time till his Son's Settlement on th
Throne, as appears by comparing the Times of th
Kings of *Iſrael* and *Judah*. That was cutting *Iſra
ſhort*, after they had begun to flouriſh again after th
proſperous Reign of *Jeroboam*, and ſo might fitly be re
preſented by the Graſhoppers devouring the latter
ſecond Growth of Graſs.

*It was the latter Growth after the King's Mowing
The firſt Crop of Graſs was ſet apart for the Uſe of th
King's Stables.

*The Lord called to contend by Fire, which devour
the great Deep, and did eat up a Part*] This repr
ſents a ſorer Judgment than the former, and in th
Opinion of moſt Expoſitors, denotes the Invaſion
Tiglath-Pileſer, King of *Aſſyria*, who carried aw
great Part of *Iſrael* captive, 2 *Kings* xv. 29. and
was properly repreſented by a raging Fire, which co
ſumed the Sea by turning it into Vapours, and then d
voured a great Part of the Land.

*The Lord ſtood by a Wall made by a Plumb-lin
God's Judgments are ſometimes repreſented by a Li
and a *Plummet*, to denote that they are meaſured o
by the exacteſt Rules of Juſtice. See 2 *Kings* xxi. 1
Iſa. xxviii. 17. The Inſtruments which are deſign
for Building, are ſometimes uſed to mark out th
Places which are to be pulled down or deſtroyed. S
2 *Sam.* viii. 2. *Iſa.* xxxiv. 11. *Lam.* ii. 8. The Viſi
imports, that as God formerly built up his Peop
he would now pluck them down and deſtroy them.
Jer. i. 10. xxxi. 28.

And the high Places of Iſaac ſhall be deſolate] T
Altar and Grove at *Beerſheba*, where *Iſaac* dwelt
built an Altar, *Gen.* xxvi. 25. xlvi. 1. This Place w
afterward abuſed to Idolatry; ſee Ch. v. 5.

Then Amaziah, the Prieſt of Bethel, ſent to Jero- am] This was a Prieſt, not of the Tribe of *Levi*, t ſuch an one as thoſe were, whom *Jeroboam*, the irſt of that Name, had conſecrated to perform the dolatrous Service at *Bethel*, 1 *Kings* xii. 31.

Then anſwered Amos — I was no Prophet, neither *I a Prophet's Son*] I was not a Prophet by Pro- ſſion, nor bred up in the Schools of the Prophets, as hoſe uſually were who took that Office upon them. See 2 *Kings* ii. 5, &c. iv. 38. vi. 1.

But I was an Herdman] An Herdman or an Huſbandman, is ſpoken of as an Employment not con- ſiſtent with that of a Prophet, *Zech.* xiii. 5. except here there is an extraordinary Call.

And a Gatherer of Sycamore Fruit] One that ga- thered a Sort of wild Fig, by ſome called an *Egyptian* ig. They that gathered it, opened the Skin, that he Fruit might ripen the ſooner. So the LXX inter- pret the *Hebrew* Word *Boles*, *opening the Sycamine Fruit*; which agrees with *Pliny*'s Account of ordering his Fruit.

Thy Wife ſhall be an Harlot in the City] When *Bethel* ſhall be taken by the *Aſſyrians*, (ſee *Hoſ.* x. 5, 6.) the Soldiers ſhall abuſe thy Wife, and treat her s a common Harlot. Compare *Iſaiah* xiii. 16. *Lam.* . 11. *Zech.* xiv. 2. and this ſhall befal her as a Pu- iſhment of her Idolatry, which is ſpiritual Whore- om. See *Hoſ.* iii. 14.

CHAP. VIII.

he Prophet by a fourth Viſion, *gives Notice of the Certainty and Nearneſs of the Deſtruction of the* Ten Tribes; *foretels an Eclipſe of the Sun upon their ſolemn Feſtivals; and threatens a Famine of God's Word.*

er. 1. THUS hath the Lord God ſhewed unto me, and behold a baſket of ummer-fruit. 2 And he ſaid, Amos, what eſt thou? and I ſaid, a baſket of ſummer-fruit. hen ſaid the Lord unto me, The end is come pon my people Iſrael, I will not again paſs by hem any more. 3 And the ſongs of the temple hall be howlings in that day, ſaith the Lord od: *there ſhall be* many dead bodies in every lace, they ſhall caſt *them* forth with ſilence. 4 Hear this, O ye that ſwallow up the needy, ven to make the poor of the land to fail, 5 ying, When will the new-moon be gone, that e may ſell corn? and the ſabbath, that we may t forth wheat, making the ephah ſmall, and e ſhekel great, and falſifying the balances by ceit? 6 That we may buy the poor for ſilver, nd the needy for a pair of ſhoes; *yea*, and ſell e refuſe of the wheat? 7 The Lord hath ſworn y the excellency of Jacob, Surely I will never rget any of their works. 8 Shall not the land mble for this, and every one mourn that welleth therein? and it ſhall riſe up wholly as a ood; and it ſhall be caſt out and drowned, as y the flood of Egypt. 9 And it ſhall come to ſs in that day, ſaith the Lord God, that I ill cauſe the ſun to go down at noon, and I ill darken the earth in the clear day. 10 And will turn your feaſts into mourning, and all ur ſongs into lamentation, and I will bring up ckcloth upon all loins, and baldneſs upon ery head: and I will make it as the mourning an only *ſon*, and the end thereof as a bitter y. 11 Behold, the days come, ſaith the Lord d, that I will ſend a famine in the land, not famine of bread, nor a thirſt for water, but of aring the words of the Lord. 12 And they ſhall wander from ſea to ſea, and from the north even to the eaſt, they ſhall run to and fro to ſeek the word of the Lord, and ſhall not find *it*. 13 In that day ſhall the fair virgins and young men faint for thirſt. 14 They that ſwear by the ſin of Samaria, and ſay, Thy god, O Dan, liveth, and the manner of Beer-ſheba liveth; even they ſhall fall, and never riſe up again.

Behold a Baſket of Summer-fruit — Then ſaid the Lord unto me, An End is come upon my People Iſrael] The Baſket of ripe Summer-fruit, which *Amos* ſaw in a Viſion, was to denote that *Iſrael's* Sins were now ripe for Judgment; as the Time of Judgment was elſewhere expreſſed by an *Harveſt* or *Vintage*. See *Joel* iii. 13. The *Hebrew* Words, *Kacks*, *Summer-fruit*, and *Kets*, *an End*, have an Affinity in their Sound: Such *Paranomaſias* are to be found in other Texts of Scripture: See *Iſa.* xxiv. 17. *Jer.* i. 11, 12. *Mic.* i. 10, &c.

There ſhall be many dead Bodies in that Day: They ſhall caſt them forth in Silence] The *Aſſyrians* (ſee Ver. 3.) ſhall make ſuch a Slaughter among the People, that there will be no Opportunity of making publick Mournings and Lamentations at their Funerals, as was uſual in other Caſes: But their Friends will hurry them to their Graves with as much Silence and Privacy as they can. Compare *Jer.* xxii. 18.

Making the Ephah ſmall, and the Shekel great] The *Ephah* was the Meaſure wherewith they ſold, containing about one of our Buſhels. This they made ſmaller than a juſt Standard. The *Shekel* was the Money they received for the Price of their Goods: And by falſifying that Balance, when they weighed it, they diminiſhed its juſt Value, and demanded a greater Price for their Goods. So both ways they over-reached thoſe that dealt with them. See *Mic.* vi. 11.

The Lord hath ſworn by the Excellency of Jacob] By Himſelf, who is truly the Glory of *Jacob* or *Iſrael*, ſee *Pſ.* lxviii. 34. whatever Excellency or Advantage they make the Subject of their Glory. See Ch. vi. 8.

And it ſhall riſe up wholly like a Flood, &c.] Or a *River*. The LXX with a very ſmall Alteration in the *Hebrew Points*, give a plainer Senſe of the Words thus: *Deſtruction ſhall riſe up like a Flood.* The Calamity of an hoſtile Invaſion by the *Aſſyrians*, ſhall be like an Inundation, which in a ſhort Time over-runs a whole Country. Compare *Iſa.* viii. 7, 8. *Jer.* xlvi. 8. *Dan.* ix. 26.

And it ſhall be caſt out and drowned, as by the Flood of Egypt] Or rather, *the River of Egypt*. The Inhabitants of the Land ſhall be caſt out of their Poſſeſſions, or the Land itſelf ſhall be ſwallowed up, as *Egypt* is by the Inundation of the River *Nile*.

I will cauſe the Sun to go down at Noon, and I will darken the Earth in the clear Day] Calamitous Times are expreſſed by the failing of the Light of the Sun, and the Days being overſpread with Darkneſs. See *Iſa.* xiii. 10. lix. 9, 10. *Job* v. 14. xxii. 11. But Archbiſhop *Uſher* hath obſerved in his *Annals*, *ad A. M.* 3213, that about eleven Years after the Time that *Amos* propheſied, there were two great *Eclipſes* of the Sun, one at the Feaſt of Tabernacles, the other at the Time of the Paſſover. So the Text may poſſibly be underſtood of that Darkneſs; which, to be ſure, was looked upon as *ominous*, and gave Men more than ordinary Apprehenſions by falling out upon theſe ſolemn Feſtivals; which, if they were not celebrated with that extraordinary Solemnity among the *Ten Tribes*, as they were in *Judea*, where the Temple was ſituate, yet were obſerved by many of the *Iſraelites*, according to the Traditions they had received from their Fathers. See Ver. 5. of this Chapter, and Ch. iv. 4.

And from the North even to the Eaſt] The Prophet omits naming the South; becauſe the Idolaters, to whom he directs his Diſcourſe, would chuſe to enquire any where, rather than of the true Prophets of the Lord, (ſee 1 *Kings* xxii. 7. 2 *Kings* iii. 11.) who dwelt in the Tribe of *Judah*, that was ſituate in the Southern Parts of the Nation.

And the Manner of Beerſheba liveth] The LXX render it, *The God of Beerſheba*, expreſſing the Senſe rather than the Words. The *Way* or *Manner* ſignifies the ſame with the *Way of Worſhip*. In this Senſe it is probably taken, *Hoſ.* x. 13. and the Phraſe is often uſed ſo in the *Acts*; particularly Ch. xix. 23. xxiv. 14. Here it is taken metonymically for God, or Object of their Worſhip. *Beerſheba* was a Place noted for Idolatry; ſee Ch. v. 5.

CHAP. IX.

In a fifth Viſion *is repreſented the Deſtruction of the Kingdom of* Iſrael; *but the Prophecy is concluded with Promiſes of reſtoring the Kingdom of* David *and the* Jewiſh *Nation, under the* Meſſias.

Ver. 1. I Saw the Lord ſtanding upon the altar, and he ſaid, Smite the lintel of the door, that the poſts may ſhake: and cut them in the head all of them; and I will ſlay the laſt of them with the ſword: he that fleeth of them, ſhall not flee away; and he that eſcapeth of them, ſhall not be delivered. 2 Though they dig into hell, thence ſhall mine hand take them; though they climb up to heaven, thence will I bring them down: 3 And though they hide themſelves in the top of Carmel, I will ſearch and take them out thence; and though they be hid from my ſight in the bottom of the ſea, thence will I command the ſerpent, and he ſhall bite them: 4 And though they go into captivity before their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes upon them for evil, and not for good. 5 And the Lord God of hoſts *is* he that toucheth the land, and it ſhall melt, and all that dwell therein ſhall mourn, and it ſhall riſe up wholly like a flood, and ſhall be drowned, as *by* the flood of Egypt. 6 *It is* he that buildeth his ſtories in the heaven, and hath founded his troop in the earth, he that calleth for the waters of the ſea, and poureth them out upon the face of the earth: the Lord *is* his name. 7 *Are* ye not as children of the Ethiopians unto me, O children of Iſrael? ſaith the Lord. Have not I brought up Iſrael out of the land of Egypt? and the Philiſtines from Caphtor, and the Aſſyrians from Kir? 8 Behold, the eyes of the Lord God *are* upon the ſinful kingdom, and I will deſtroy it from off the face of the earth; ſaving that I will not utterly deſtroy the houſe of Jacob, ſaith the Lord. 9 For lo, I will command, and I will ſift the houſe of Iſrael among all nations, like as *corn* is ſifted in a ſive, yet ſhall not the leaſt grain fall upon the earth. 10 All the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not overtake nor prevent us. 11 In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breaches thereof, and I will raiſe up his ruins, and I will build it as in the days of old: 12 That they may poſſeſs the remnant of Edom, and of all the heathen, which are called by my name, ſaith the Lord that doeth this. 13 Behold, the days come, ſaith the Lord, that the plow-man ſhall overtake the reaper, and the treader of grapes, him that ſoweth ſeed; and the mountains ſhall drop ſweet wine, and all the hills ſhall melt. 14 And I will bring again th
captivity of my people of Iſrael, and they ſha
build the waſte cities, and inhabit *them*; a
they ſhall plant vineyards, and drink the wi
thereof; they ſhall alſo make gardens, and e
the fruit of them. 15 And I will plant the
upon their land, and they ſhall no more be pulle
up out of their land which I have given the
ſaith the Lord thy God.

I ſaw the Lord ſtanding upon the Altar] This m
moſt probably be underſtood of the Altar at *Bet*
Compare Ch. iii. 14. God's ſtanding upon the Al
may likewiſe denote the Deſtruction of the Idola
themſelves, as ſo many Victims ſlain to atone the
vine Vengeance. Compare *Ezek.* ix. 2. xxxix. 17.
xxxiv. 6. This Appearance of God was by a viſible
glorious Light, commonly called the *Shekinah* by
Jewiſh Writers.

Smite the Lintel of the Door, that the Poſts may ſha
This denotes the approaching Ruin of that idolatr
Temple, which ſhould put an End to the Worſhip p
formed there. See Ch. viii. 3. The Altar of Burnt-
ferings probably ſtood near the outward Door of
Temple, as it did at *Jeruſalem*.

Tho' they dig into Hell, thence ſhall mine Hand t
them, &c.] Tho' they hide themſelves in the dee
Holes and Caverns of the Earth, (ſee *Iſa.* ii. 19.) or t
Refuge in the higheſt Fortreſſes, they ſhall not eſc
my Vengeance.

And (or *for*) *the Lord of Hoſts toucheth the La*
and it ſhall melt] The leaſt Token of God's D
pleaſure will put the whole Frame of Nature out
Order. Compare *Iſa.* lxii. 1, 3. *Mic.* i. 4. *Habak.*
10. And when God's Hand is viſibly ſtretched o
againſt a Land, or People, they become altogether d
pirited; the ſtouteſt Men loſe their Courage; ſee
ii. 16. their Hearts failing them for Fear, and out o
dreadful Expectation of the Miſeries that are com
upon them.

And hath founded his Troop in the Earth] The
Engliſh Tranſlation hath rendered the Senſe very p
ſpicuouſly thus: *And hath laid the Foundation of*
Globe of Elements in the Earth. The Word *Agu*
Troop, ſignifies the Collection of Elements and ot
Creatures, which furniſh the Earth, expreſſed by
Word *Iſaba, the Hoſt*, Gen. ii. 1.

Are ye not as the Children of the Ethiopians to me
Are ye not under a Curſe, as the *Ethiopians*, the P
ſterity of *Ham*, were, (ſee *Gen.* ix. 25.) by reaſon
your multiplied Sins and Apoſtaſies? *Cuſhi* or *Cuſh*
often ſignifies the *Arabians*, but it is ſometimes u
derſtood of the *Ethiopians*, properly ſo called; ſee *J*
xiii. 23.

Have I not brought up the Children of Iſrael out
the Land of Egypt? and the Philiſtines from Caphtor
You may think my former Kindneſs in delivering
out of the *Egyptian* Bondage, and giving you the L
of *Canaan*, obliges me ſtill to be your Protector.
I have ſhewed the like Favour to other Nations, pa
cularly to the *Philiſtines*, who had their Original fr
Caphtor, and afterward diſpoſſeſſed the old Inh
tants of *Paleſtine*, and dwelt in their Stead, (ſee *D*
ii. 23. and *Jer.* xlvii. 4.) and yet againſt theſe very *P*
liſtines I have denounced my Judgments for their S

And the Syrians from Kir] Some Copies of
Engliſh Bible read *Aſſyrians*, but it is a Miſtake of
Print; the more correct Editions read *Syrians*, w
anſwers the *Hebrew Aram.* Some underſtand
Words of the new Colonies which *Tiglath-Pil*
tranſplanted from *Kir*, and placed in *Syria*, in
Room of the native *Syrians*, whom he had carried
tive to *Kir*; ſee Ch. i. 5. But it may be underſtood
ſome more antient Removal of the *Syrians* from
not elſewhere taken Notice of.

In that Day will I raiſe up the Tabernacle of D
which is fallen down, &c.] At that Time (pre
by my own ſecret Decree) I will reſtore the King
to the Houſe and Family of *David*, in the Perſ

e *Meſſias*, ſo often ſtiled in the Prophets the *Seed* or *Offſpring of David*, and known by that Title among e *Jews* of our Saviour's Age; *Matt.* xii. 23. xx. 30. xi. 9. and whereas that Family had been for ſeveral ears before his Coming, reduced to a mean and ob- ure Condition (ſee *Mic.* v. 2. *Luke* i. 48, 52.) it ſhall w, recover its antient Splendor and Dignity. *The abernacle of David* is an Expreſſion met with but ice in Scripture, here, and *Iſa.* xvi. 5. It may al- de to his having been a Shepherd, and dwelling in Tents, before he was advanced to a Kingdom; but nce that, reduced in his Family to as low a Condi- on as it was at firſt. But I conceive, ſays *Lowth*, e Phraſe does myſtically denote the Church, whereof e *Meſſiah*, here foretold, was to be the Head; which elſewhere ſtiled *God's Tabernacle*, as being a Place of s eſpecial Reſidence, as the Tabernacle in the Wil- neſs was. *Tobit* underſtood this Text of the Days f the *Meſſiah*, Ch. xiii. 10. where he exhorts *Sion to raiſe God, That his Tabernacle may again be built in r.*

Behold the Days come, that the Plowman ſhall over- ke the Reaper, &c.] As the Prophecy in the fore- ing Verſe was to commence from the Coming of *hriſt*, but not to receive its utmoſt Completion till the ulneſs both of *Jews* and *Gentiles* come in to the hurch; ſo this and the following Verſes ought to be derſtood of the happy State of the *Milennium*, which, ſays *Lowth*, may be ſuppoſed to begin after the *Jews* are reſtored to their Country. Compare *Joel* iii. 18. Then the Text ſays, *The Plowman ſhall overtake the Reaper, and the Treader of Grapes him that ſoweth Seed:* Where the Senſe would be clearer, if the Words were tranſlated, *The Plowman ſhall meet the Reaper*, &c. So the *Chaldee* and *Septuagint* underſtand the Place. To the ſame Senſe the Verb *Nngaſh* is often tranſlated in the *Greek*; and then the Words import, That there ſhould be ſuch an Increaſe of the Fruits of the Earth, that as ſoon as the Harveſt is got in, it will be Time to plow for the next Year, which was not uſual in thoſe hot Countries, where the Corn was ripe early in the Summer, in the Month of *May* or *June* at fartheſt. And in like Manner the Vintage ſhould be ſo plentiful, that whereas it uſed to begin in *Auguſt*, it ſhould not be over till the Seed-Time, the earlieſt Seaſon of which was *November*.

And the Mountains ſhall drop with ſweet Wine, and the Hills ſhall melt] That is, it ſhall flow down with Wine, or Milk. See *Joel* iii. 18. The *Chaldee* Paraphraſe, the *Septuagint* and *vulgar Latin* underſtand the *Hebrew* Verb, tranſlated *melt*, of being cultivated; the ſtony Ground being made ſofter by plowing and manuring. The Prophets ſometimes deſcribe the Days of the *Meſſias*, in the ſame Terms the Poets do the Golden Age. See *Iſa.* xxxv. 1. xli. 19. lv. 13. *Hoſ.* ii. 21, 22. *Pſ.* lxxxii. 16.

AN
EXPOSITION
OF
The Prophet *OBADIAH*.

The ARGUMENT.

tius, Huetius, *and Dr.* Lightfoot *are of Opinion, that* Obadiah *was Cotemporary with the elder rophets*, Hoſea, Joel, *and* Amos: *The Reaſon they chiefly alledge is, That the Compilers of the* Old Teſtament *Canon, had a Regard to the Order of Time in their placing the* Minor Prophets. *ut this Reaſon ſeems to be of little Force, ſince we find that* Jonah *is placed the* Fifth *in Order, nay e* Sixth *in the* Greek *Copies, who was confeſſedly antienter than any of thoſe who are placed before im.*

more probable Opinion is, That Obadiah *propheſied about the Time of the taking of* Jeruſalem: *nd thereupon, in foretelling the Deſtruction of* Edom, *he uſes ſeveral Expreſſions which* Jeremiah *d done before him, ſpeaking upon that Subject; compare* Obad. *Ver.* 1, 8. *with* Jer. xlix. 9—14, 5, 16. Ezekiel *agrees with* Jeremiah *and* Obadiah, *in aſſigning the ſame Reaſon for the Judgments reatened againſt the* Edomites, *viz. their inſulting over the* Jews *in the Time of their Diſtreſs. See* zek. xxv. 12. xxxv. 5, *&c.*

biſhop Uſher *in his* Annals, ad A. M. 3419, *ſuppoſes this Prophecy to have been fulfilled out five Years after the Taking of* Jeruſalem.

Prophet, after having denounced utter De- ſtion upon Edom, *for their unnatural En- ty againſt the* Jews, *foretels the Reſtoration, d flouriſhing State in the latter Times.*

1. THE viſion of Obadiah, Thus ſaith the Lord God, concerning Edom, We have heard a rumour from the Lord, and an ambaſſador is ſent among the heathen, Ariſe ye, and let us riſe up againſt her in battel. 2 Behold, I have made thee ſmall among the heathen: thou art greatly deſpiſed. 3 The pride of thine heart hath deceived thee: thou that dwelleſt in the clefts of the rock, whoſe

habitation *is* high, that ſaith in his heart, Who
ſhall bring me down to the ground? 4 Though
thou exalt *thy ſelf* as the eagle, and though thou
ſet thy neſt among the ſtars, thence will I bring
thee down, ſaith the Lord. 5 If thieves came
to thee, if robbers by night, (how art thou cut
off) would they not have ſtolen till they had
enough? if the grape-gatherers came to thee,
would they not leave *ſome* grapes? 6 How are
the things of Eſau ſearched out? *how* are his hid
things ſought up? 7 All the men of thy confederacy
have brought thee *even* to the border:
the men that were at peace with thee have deceived
thee, *and* prevailed againſt thee: *they
that eat* thy bread, have laid a wound under
thee: *there is* none underſtanding in him. 8
Shall I not in that day, ſaith the Lord, even
deſtroy the wiſe *men* out of Edom, and underſtanding
out of the mount of Eſau? 9 And thy
mighty men, O Teman, ſhall be diſmayed, to
the end that every one of the mount of Eſau
may be cut off by ſlaughter. 10 For *thy* violence
againſt thy brother Jacob, ſhame ſhall
cover thee, and thou ſhalt be cut off for ever.
11 In the day that thou ſtoodeſt on the other
ſide, in the day that the ſtrangers carried away
captive his forces, and foreigners entred into his
gates, and caſt lots upon Jeruſalem, even thou
waſt as one of them. 12 But thou ſhouldeſt not
have looked on the day of thy brother, in the
day that he became a ſtranger; neither ſhouldeſt
thou have rejoiced over the children of Judah in
the day of their deſtruction; neither ſhouldeſt
thou have ſpoken proudly in the day of diſtreſs.
13 Thou ſhouldeſt not have entred into the gate
of my people in the day of their calamity; yea,
thou ſhouldeſt not have looked on their affliction
in the day of their calamity: nor have laid
hands on their ſubſtance in the day of their calamity.
14 Neither ſhouldeſt thou have ſtood
in the croſs-way, to cut off thoſe of his that did
eſcape; neither ſhouldeſt thou have delivered up
thoſe of his that did remain in the day of diſtreſs.
15 For the day of the Lord *is* near
upon all the heathen: as thou haſt done, it ſhall
be done unto thee, thy reward ſhall return upon
thine own head. 16 For as ye have drunk upon
my holy mountain, *ſo* ſhall all the heathen drink
continually, yea, they ſhall drink, and they ſhall
ſwallow down, and they ſhall be as though they
had not been. 17 But upon mount Zion ſhall
be deliverance, and there ſhall be holineſs, and
the houſe of Jacob ſhall poſſeſs their poſſeſſions.
18 And the houſe of Jacob ſhall be a fire, and
the houſe of Joſeph a flame, and the houſe of
Eſau for ſtubble, and they ſhall kindle in them,
and devour them, and there ſhall not be *any* remaining
of the houſe of Eſau; for the Lord
hath ſpoken *it*. 19 And *they of* the ſouth ſhall
poſſeſs the mount of Eſau; and *they of* the
plain, the Philiſtines: and they ſhall poſſeſs the
fields of Ephraim, and the fields of Samaria,
and Benjamin *ſhall poſſeſs* Gilead. 20 And the
captivity of this hoſt of the children of Iſrael
ſhall poſſeſs that of the Canaanites, *even* unto Zarephath;
and the captivity of Jeruſalem which
is in Sepharad, ſhall poſſeſs the cities of the
ſouth. 21 And ſaviours ſhall come upon
mount Zion to judge the mount of Eſau,
and the kingdom ſhall be the Lords.

We have heard a Rumour from the Lord, and an Am haſſador is ſent among the Heathen] The Prophe ſometimes repreſent Almighty God as ſummoning A mies, and ſetting them in Array of Battle againſt thoſ People he deſigns to deſtroy: See *Jer.* ii. 27, 28. An here according to the Cuſtom of earthly Princes, he i deſcribed as ſending Ambaſſadors to invite the Nation to join in a Confederacy againſt the *Idumeans.* Compare *Jer.* xlix. 14. The Words are the ſame in bot Places, only what *Jeremiah* ſpeaks in the *Singula* Number, is expreſſed here in the *Plural*, to intimat that *Obadiah* had received the ſame Commiſſion fro God, which was ſignified to *Jeremiah* before.

I have made thee ſmall among the Heathen] Tho art contemptible in the Sight of the *Chaldeans* an their Confederates, who think they can eaſily ſubdu thee. This Verſe and the two following are almo Word for Word the ſame with *Jer.* xlix. 15, 16.

All the Men of thy Confederacy have brought th even to thy Borders] The Confederates marched ou with thee till they came to the Borders of thy Country, and then they treacherouſly joined with the Enemies Forces.

There is no Underſtanding in him: Shall I not in th Day — even deſtroy the wiſe Men out of Edom] Th two Sentences contain the ſame Senſe; and inſtruct u that when God deſigns a People for Deſtruction, h deprives them of that Diſcretion and Foreſight whic is neceſſary for the due Management of their Affair See *Iſa.* xiv. 11, 12.

And thou ſhalt be cut off for ever] The *Nabathea* drove the *Edomites* out of their antient Habitation ſince called *Arabia Petræa*; which Country they cou never afterward recover. See *Ezek.* xxxv. 9. *Mal.* 3, 4. and Dr. *Prideaux's Connect.*

But thou ſhouldeſt not have looked on the Day of t Brother] Thou oughteſt not to have taken Pleaſure the Sight of thy Brother's Calamity. So the Expre ſion of *looking upon an Enemy*, ſignifies the beholdi his Fall with Satisfaction, *Pſ.* liv. 7. lix. 10. xcii. 1 cxii. 8. Our Tranſlators render it in thoſe Place *See my Deſire upon my Enemies.* Compare *Mic.* iv. 1 vii. 10.

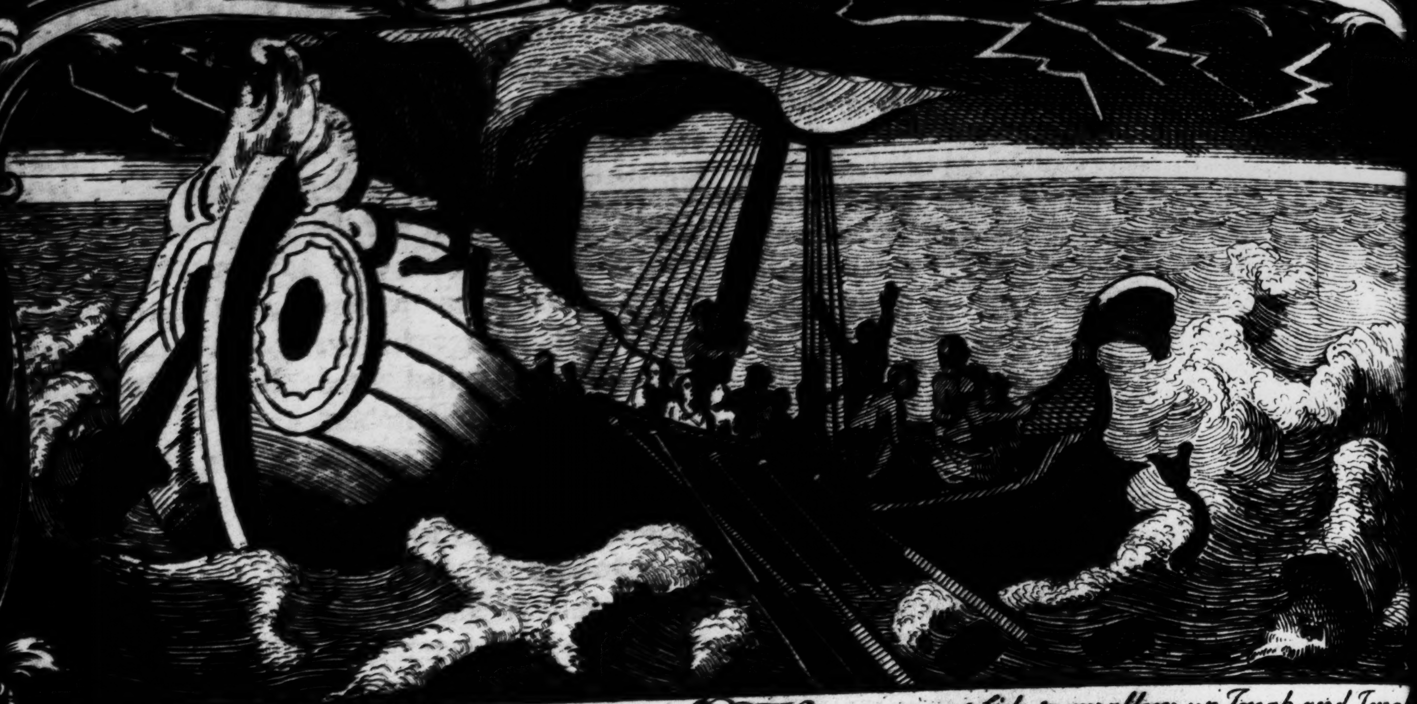
Neither ſhouldeſt thou have delivered up thoſe th remain] Or, *ſhut up thoſe*, as the Margin reads. T Word ſignifies to ſhut up all the Ways of eſcaping the conquered, in order to take them and deliver the to the Enemy; ſee *Pſ.* xxxi. 8. So the *Greek* Wo which anſwers to it is taken, *Gal.* iii. 23. which ſhou be tranſlated, not *ſhut up*, but *delivered over to t Faith, which ſhould afterwards be revealed*; juſt as School-maſter delivers up a Scholar when he comes Age; as the Compariſon there follows.

For as ye have drunk upon my holy Mountain, ſo ſh all the Heathen drink continually, &c.] Since ye, my People, have drunk the Cup of my Wrath, whi has been executed upon you in Mount *Sion* (ſee Ve 17.) and at *Jeruſalem*, where my Name was placed there is no Reaſon that thoſe who are Strangers a Foreigners to my Name and Worſhip, ſhould expe to be excuſed.

The Prophet ſpeaks of the *Jews* here, as alrea under a State of Captivity; as they actually were, b fore the Prophecy was fulfilled.

But upon Mount Sion ſhall be Deliverance] T was remarkably verified at the firſt Preaching of t Goſpel, when God's Law *came forth from Sion*, *Iſa.* 5. *Joel* ii. 32. *Pſ.* cx. 2. And there ſhall be anot Completion of it, at the Reſtoration of the *Jew* Nation, which is ſpoken of in this and the follow Verſes.

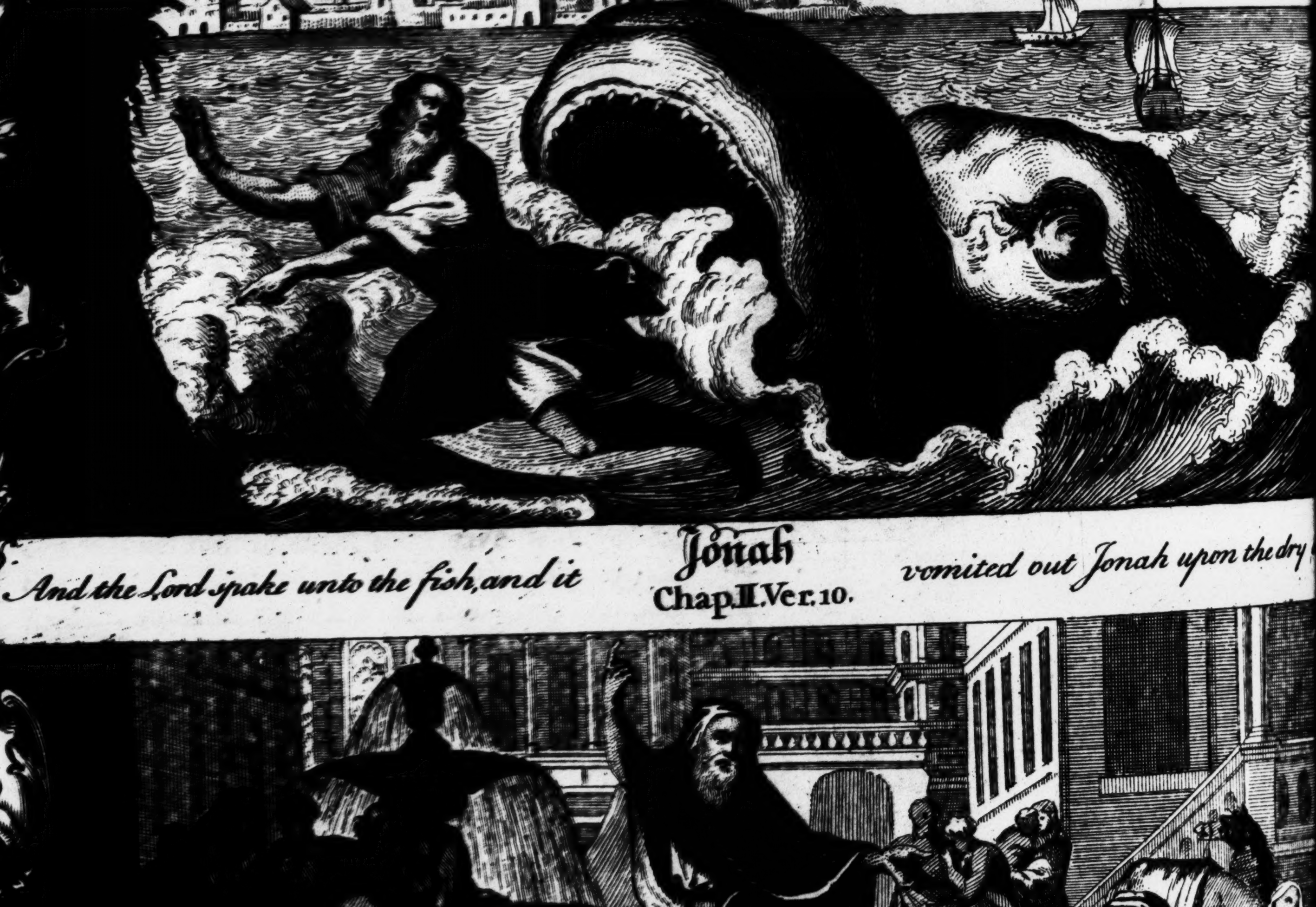
And they of the South ſhall poſſeſs the Mount of S They that dwelt in the Southern Parts of *Judea*, poſſeſs the mountainous Country of *Edom*, ſee *M* i. 3. elſewhere called *Mount Seir*; Ezek. xxxv. 2 The Tribe of *Judah*, which inhabited the Sout Parts of *Judea*, bordered upon *Edom.* See *Joſ.* xv.



So they took up Jonah and cast him forth into the sea and the sea ceased from her raging. Now the Lord had prepared a

Jonah
Chap. I. Ver. 15,17.

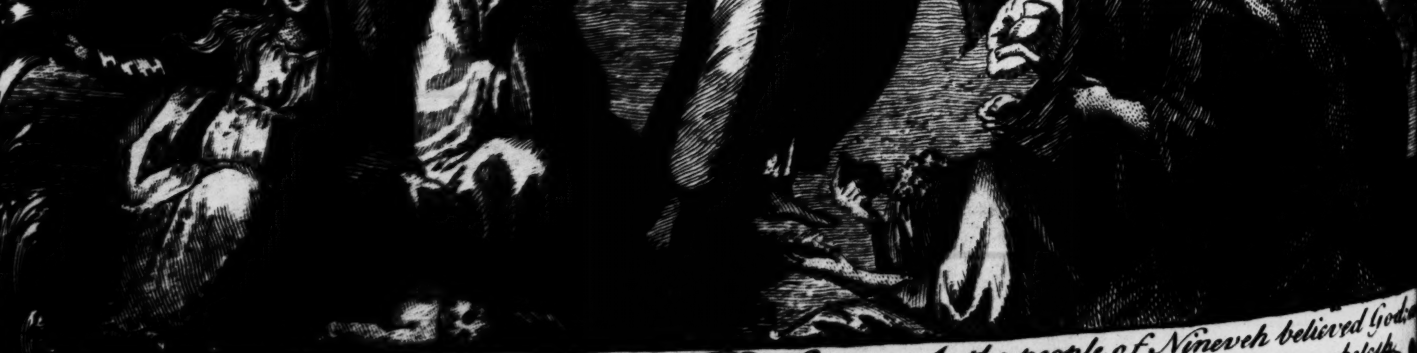
great fish to swallow up Jonah and Jona was in the belly of the fish three day and three Nights.



And the Lord spake unto the fish, and it

Jonah
Chap. II. Ver. 10.

vomited out Jonah upon the dry



And Jonah began to enter into the city a days Journey and he cried & said Yet forty days & Nineveh shall be overthrown

Jonah
Chap. III. Ver. 4.5.

So the people of Nineveh believed God proclaimed a fast & put on sackcloth from the greatest of them even to the least of them

B. Cole sc.

Here it is foretold they ſhould enlarge their Borders that Way.

And they ſhall poſſeſs the Land of Ephraim, and the Fields of Samaria] The Prophet ſpeaks of thoſe Places as poſſeſſed by Idolaters, for ſo they were in his Time; *viz.* the Colony which the King of *Aſſyria* ſettled there, *who ſerved their own Idols, together with the God of the Land*, 2 Kings xvii. 24—33. So the Words import a Conqueſt of the *Jews* over their idolatrous Neighbours.

And the Captivity of this Hoſt of the Children of Iſrael ſhall poſſeſs that of the Canaanites, even unto Zarephath] The Ten Tribes, when they ſhall return from their Captivity, ſhall poſſeſs all the Country where the *Canaanites* formerly lived, even unto *Zarephath*, or *Sarepta*, a City near *Sidon*, in the northern Borders of *Judea*, 1 Kings xvii. 9. The *Canaanites*, properly ſo called, were antient Inhabitants of that Diſtrict. See *Judg.* i. 32, 33. *Matt.* xv. 21, 22.

And the Captivity of Jeruſalem, which is in Sepharad, ſhall poſſeſs the Cities of the South] Dr. *Lightfoot*, in his *Chorographical Notes* upon St. *Luke*, Ch. ii. ſuppoſes *Sepharad* to be a Part of the Country of *Edom*; and explains the Text of the *Jews* who were Captives in *Edom*, that they ſhould poſſeſs the Cities of the South that lay near that Country; ſee Ver. 19. others tranſlate the Sentence thus: *The Captivity of Jeruſalem ſhall poſſeſs that which is in Sepharad, and the Cities of the South.* In the former Part of the Verſe the Prophet mentioned the Reſettlement of the Ten Tribes after the Reſtoration; here he mentions that of *Judah*, under the Name of *Jeruſalem*. *Iſrael* and *Judah* are commonly joined together, as equally Sharers in the general Reſtoration of that Nation: See *Jer.* iii. 18. Of the latter it is here foretold, that they ſhould poſſeſs the Country called *Sepharad*. If that Word be taken as an Appellative, it ſignifies a Border, and may denote that Part of *Arabia* which borders upon the South of *Judea*, or *the Cities of the South*, here mentioned.

And Saviours ſhall come upon Mount Sion, to judge the Mount of Eſau] By *Saviours* may be underſtood the Leaders of the *Jews*, who ſhall fight their Battles, and vanquiſh their Enemies, denoted by the Inhabitants of Mount *Eſau*. In this Senſe the Word *Saviour* is taken, *Judg.* iii. 9. *Iſa.* xix. 20. Or we may underſtand the Word in a ſpiritual Senſe, for the Preachers of Salvation, whoſe Office it is to convert Unbelievers and *Aliens to the Commonwealth of Iſrael*: Compare Ver. 17. and *Am.* ix. 22. Inſtead of *Saviours*, the LXX, with a ſmall Alteration of the *Hebrew* Points, read, *Thoſe that are ſaved*, or eſcape: The ſame with the *Remnant* often mentioned in the Prophets, and particularly *Joel* ii. 32.

AN
EXPOSITION
OF
The Prophet *JONAH*.

The ARGUMENT.

is a very common Opinion among the Jews, *ſays* Calmet, *that* Jonah *was the Widow of* Zarephtha's *Son; and this Opinion they found upon the Words of the Mother, when ſhe received her Son alive from the Prophet's Hand;* By this I know that the Word of the Lord is in thy Mouth in Truth, *1 Kings* xvii. 24. *for therefore, ſay they, was the Child called the Son of* Amittai, *becauſe* Amittai *ſignifies* Truth: *A weak Reaſon indeed! and ſuch as is plainly repugnant to the Teſtimony of Scripture. For this we know for certain, that* Jonah *lived in the Reigns of* Joaſh *and* Jeroboam IId. *Kings of* Iſrael, *and therefore could not be the Widow of* Zarephthah's *Son, ſince the former of theſe two Princes did not begin to reign till* 60 *Years after the Tranſlation of* Elijah. *Others pretend that he was Son to the* Shunamite *Woman, whom the Prophet* Eliſha *raiſed from the Dead. But* Shunan *and* Gath-hepher *(where we are certain* Jonah *was born) were two quite different Places, the former in the Tribe of* Iſſachar, *the other in that of* Zebulun; *and therefore, we may conclude, that* Amittai *was the proper Name of* Jonah's *Father, who lived in a little* Canton *in the Tribe of* Zebulun, *called* Hepher, *or* Hopher, *wherein was the Town of* Gath, *which is generally believed to be the ſame with* Jatopata, *ſo famous for the Siege, which* Joſephus, *the* Jewiſh *Hiſtorian, there maintained againſt the* Roman *Army, a little before the Deſtruction of* Jeruſalem.

CHAP. I.

ah, *being ſent by God to* Nineveh, *fleeth to* Tarſhiſh, *meets with a Tempeſt, is thrown into the Sea, and ſwallowed by a Fiſh.*

1. NOW the word of the Lord came unto Jonah the ſon of Amittai, ing, 2 Ariſe, go to Nineveh that great city, and cry againſt it; for their wickedneſs is come up before me. 3 But Jonah roſe up to flee unto Tarſhiſh from the preſence of the Lord, and went down to Joppa; and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went down into it to go with them unto Tarſhiſh, from the preſence of the Lord. 4 But the Lord ſent out a great wind into the ſea, and

there was a mighty tempeſt in the ſea, ſo that the ſhip was like to be broken. 5 Then the mariners were afraid and cried every man unto his god, and caſt forth the wares that *were* in the ſhip into the ſea, to lighten *it* of them: but Jonah was gone down into the ſides of the ſhip, and he lay, and was faſt aſleep. 6 So the ſhip-maſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? ariſe, call upon thy God, if ſo be that God will think upon us, that we periſh not. 7 And they ſaid every one to his fellow, Come, and let us caſt lots, that we may know for whoſe cauſe this evil *is* come upon us. So they caſt lots, and the lot fell upon Jonah. 8 Then ſaid they unto him, Tell us, we pray thee, for whoſe cauſe this evil *is* upon us: what *is* thine occupation? and whence comeſt thou? what *is* thy country? and of what people *art* thou? 9 And he ſaid unto them, I *am* an Hebrew, and I fear the Lord the God of heaven, which hath made the ſea and the dry land. 10 Then were the men exceedingly afraid, and ſaid unto him, Why haſt thou done this? (for the men knew that he fled from the preſence of the Lord, becauſe he had told them) 11 Then ſaid they unto him, What ſhall we do unto thee, that the ſea may be calm unto us? (for the ſea wrought, and was tempeſtuous) 12 And he ſaid unto them, Take me up, and caſt me forth into the ſea; ſo ſhall the ſea be calm unto you: for I know that for my ſake this great tempeſt *is* upon you. 13 Neverthleſs the men rowed hard to bring *it* to the land, but they could not; for the ſea wrought, and was tempeſtuous againſt them. 14 Wherefore they cried unto the Lord, and ſaid, We beſeech thee, O Lord, we beſeech thee, let us not periſh for this mans life, and lay not upon us innocent blood: for thou, O Lord, haſt done as it pleaſed thee. 15 So they took up Jonah, and caſt him forth into the ſea, and the ſea ceaſed from her raging. 16 Then the men feared the Lord exceedingly, and offered a ſacrifice unto the Lord, and made vows. 17 Now the Lord had prepared a great fiſh to ſwallow up Jonah, and Jonah was in the belly of the fiſh three days and three nights.

And went down to Joppa] *Joppa* is a Sea-port Town in *Paleſtine*, upon the *Mediterranean*, and was formerly the only Port which the *Jews* had upon that Coaſt, whither all the Materials that were ſent from *Tyre*, towards the Building of *Solomon*'s Temple, were brought and landed. The Town itſelf is very antient; for profane Authors reckon it was built before the Flood, and derive the Name of it from *Joppa*, the Daughter of *Elolus*, and the Wife of *Cepheus*, who was the Founder of it. Others are rather inclined to believe, that it was built by *Japhet*, and from him had the Name of *Japha*, which was afterwards moulded into *Joppa*, but is now generally called *Jaffa*, which comes nearer to the firſt Appellation. The Town is ſituated on a fine Plain, between *Jamnia* on the South, *Cæſarea* of *Paleſtine* to the North, and *Rama* or *Ramula* to the Eaſt; but at preſent is in a poor, mean Condition; nor is its Port, by any means good, by reaſon of the Rocks which project into the Sea. The chief Thing for which this Place was famous, in antient *Pagan* Hiſtory, is, the Expoſition of *Andromeda*, the Daughter of *Cepheus*, King of *Egypt*, who, for her Mother's Pride, was bound to a Rock, in order to be devoured by a *Sea-monſter*, but was delivered by the Valour and Bravery of *Perſeus*, who afterwards married her: For in the Times of *Mela* and *Pliny*, there were ſome Marks remaining (as they themſelves teſtify) of the Chains, wherewith the Royal Virgin was bound to the Rock, which projects into the Sea. But all this is mere Fiction, firſt grounded upon the Adventure of *Jonah*, who ſet ſail from this Port, and then improved with the Acceſſion of ſome particular Circumſtances. See *Calmet* upon this Text.

And he found a Ship going to Tarſhiſh] Learned Men ſuppoſe that there were ſeveral Places of that Name noted for Trade; one in *Spain*, another in *India*; and this might probably be in *Cilicia*. *Ships of Tarſhiſh* generally ſignify any Trading or Merchant Ships. See *Iſa*. ii. 16.

Why haſt thou done this?] You have been guilty of great Profanation to diſobey his Command, whom yourſelf acknowledge to be Lord and Maker of all Things.

And offered a Sacrifice unto the Lord, and made Vows] The Words may be tranſlated to a plainer Senſe thus; *And offered Sacrifice unto the Lord, that is, they mad* *Vows* to do it as ſoon as they had Opportunity. Th copulative *Vau* is ſometimes uſed by way of Explication; ſee *Iſa*. li. 19. This Senſe ſuits beſt here.

Now the Lord had prepared a great Fiſh to ſwallow u Jonah] Naturaliſts give an Account of ſome Sorts o Fiſh, which are large enough to ſwallow a Man, par ticularly the *Canis Charcarias*, or *Dog-fiſh*, called b ſome Writers, *Lamia*.

And Jonah was in the Belly of the Fiſh three Day and three Nights] The *Hebrew* Language hath no one Word to expreſs a *natural Day*; ſo what th *Greek* expreſs by Νυχθήμερον, they denote by *a Day an a Night*. Therefore the Space of Time ſubſiſting o one whole Revolution twenty-four Hours, and Part o two others, is fitly expreſſed in that Language, b *three Days and three Nights*. Such a Space of Tim *our Lord* lay in the Grave; and we may from thenc conclude, that *Jonah*, who was an eminent Figur of him in this Particular, was no longe: in the Fiſh' Belly.

CHAP. II.

The Prayer of Jonah *in the Fiſh's Belly; an his Deliverance from thence.*

Ver. 1. THEN Jonah prayed unto the Lor his God out of the fiſhes belly, And ſaid, I cried by reaſon of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, *and* thou heardeſt my voice 3 For thou hadſt caſt me into the deep, in th midſt of the ſeas, and the floods compaſſed m about, all thy billows and thy waves paſſe over me. 4 Then I ſaid, I am caſt out of th ſight; yet I will look again toward thy hol temple. 5 The waters compaſſed me abou *even* to the ſoul; the depth cloſed me roun about, the weeds were wrapt about my head. 6 I went down to the bottoms of the mountains the earth with her bars *was* about me for ever yet haſt thou brought up my life from corrup tion, O Lord my God. 7 When my ſou fainted within me, I remembred the Lord, an my prayer came in unto thee, into thine hol temple. 8 They that obſerve lying vanities, for ſake their own mercy. 9 But I will ſacrific unto thee with the voice of thankſgiving, will pay *that* I have vowed: ſalvation *is* of th Lord. 10 And the Lord ſpake unto the fiſh and it vomited out Jonah upon the dry land.

Out of the Belly of Hell cried I] The Word Sh ſignifies the *State of the Dead*: See *Iſa*. xiv. 9. So may moſt properly be rendered the *Grave*, as th Marg

Margin reads; the Belly of the Fiſh was to *Jonah* inſtead of a Grave.

I went down to the Bottom of the Mountains, &c.] I went down to the Bottom of the Sea, where the Foundations of the Mountains lie: See *Pſ*. xxiv. 2. I found myſelf incloſed on every Side, ſo that I had no Proſpect of Deliverance.

And the Lord ſpake unto the Fiſh, &c.] God's Almighty Power is repreſented in Scripture, as bringing Things to paſs by his bare Will and Command: See *Gen*. i. 3. *Rom*. iv. 17. *Huetius* ſuppoſes, that *Jonah*'s Deliverance from the Whale's Belly, gave Occaſion to the *Greek* Story of *Arion*, who after he was caſt into the Sea, was conveyed by a Dolphin to the Port of *Corinth*.

CHAP. III.

Jonah *is ſent again to the* Ninevites, *and preaches to them with good Succeſs*.

Ver. 1. AND the word of the Lord came
unto Jonah the ſecond time, ſay-
ing, 2 Ariſe, go unto Nineveh that great city,
and preach unto it the preaching that I bid thee.
3 So Jonah aroſe and went unto Nineveh, ac-
cording to the word of the Lord: (now Ni-
neveh was an exceeding great city of three days
journey) 4 And Jonah began to enter into the
city a days journey, and he cried, and ſaid, Yet
forty days and Nineveh ſhall be overthrown. 5
So the people of Nineveh believed God, and
proclaimed a faſt, and put on ſackcloth from
the greateſt of them even to the leaſt of them.
6 For word came unto the king of Nineveh,
and he aroſe from his throne, and he laid his
robe from him, and covered *him* with ſackcloth,
and ſat in aſhes. 7 And he cauſed *it* to be pro-
claimed, and publiſhed through Nineveh (by
the decree of the king and his nobles) ſaying,
Let neither man nor beaſt, herd nor flock taſte
any thing; let them not feed nor drink water.
8 But let man and beaſt be covered with ſack-
cloth, and cry mightily unto God: yea, let
them turn every one from his evil way, and
from the violence that *is* in their hands. 9
Who can tell *if* God will turn and repent, and
turn away from his fierce anger, that we periſh
not. 10 And God ſaw their works, that they
urned from their evil way, and God repented of
he evil that he had ſaid that he would do unto
hem, and he did *it* not.

Now Nineveh was an exceeding great City, of three Days Journey] The *Hebrew* reads, *a City great to God*; ſo *the Mountains of God* are the ſame with great Mountains, *Pſ*. xxxvi. 6. and *the Cedars of God* are tranſlated *goodly Cedars*, Pſ. lxxx. 10.

Diodorus Siculus informs us, that *Nineveh* was 480 urlongs in Compaſs, which makes 60 of our Miles. ee Dr. *Prideaux*, *ad An. C.* 612. So that it was bigger an *Babylon*, which, according to his Account, was t 48. *Diodorus*'s Account agrees with the Deſcripon the Prophet gives us, that it was *three Days Jour*y in Compaſs: Twenty Miles was a Day's Journey common Computation for a Foot Traveller.

Yet forty Days, and Nineveh ſhall be overthrown] e muſt not imagine however, ſays *Stackhouſe*, that, his Addreſs to the People of *Nineveh*, the Prophet d nothing to ſay, but this one Sentence. This ined was the Sum and Subſtance of his Preaching: But may well preſume, that he took frequent Occans to expatiate upon it; by reminding them of the umber, and Nature, and ſeveral Aggravations of ir Offences; by acquainting them with the Holineſs, Juſtice, and Omnipotence of God, which could not behold Iniquity without Deteſtation; the *Juſtice*, which, ſooner or later, would not ſuffer it to go unpuniſhed; and that *Almighty Power* which could, in a Moment, lay the ſtatelieſt Cities in Aſhes; by exhorting them to Repentance, from a Dread of his impending Judgments, and by inſtructing them in the Method of pacifying his Wrath, and effecting a Reconciliation with him.

So the People of Nineveh believed God, &c.] The Fame of the wonderful Works God had wrought for the *Jews*, ſays *Lowth*, was ſpread over the Eaſtern Parts of the World. This might make the *Ninevites* hearken to a Man of a Nation, that came to them as ſent by God. And it is likely that he gave them an Account of the miraculous Circumſtances that attended his own Miſſion. But without Queſtion, a Senſe of their own Guilt, and their deſerving whatever Puniſhment Heaven could inflict, was a principal Reaſon that moved them to have a Regard to his Meſſage. And by the Men of *Nineveh*'s *repenting at the Preaching of Jonah*, God deſigned to upbraid the Stubbornneſs of his own People, and ſhame them, as it were into Repentance, for fear the *Men of Nineveh ſhould riſe up in Judgment againſt them*; as our Saviour ſpeaks of the *Iſraelites* in his own Time, *Matt*. xii. 41.

For Word came unto the King of Nineveh] Archbiſhop *Uſher* in his *Annals*, *ad A. M.* 3233, ſuppoſes this Prince to have been *Pul*, the King of *Aſſyria*, *Nineveh* being then the Capital City of that Empire; who afterward invaded the Kingdom of *Iſrael*, in the Days of *Menahem*, 2 Kings xv. 19. it being very agreeable to the Methods of Providence, to make uſe of an Heathen King that was penitent, to puniſh the Impenitency of God's own People *Iſrael*.

Let neither Man nor Beaſt, Herd nor Flock, taſte any Thing; let them not feed, nor drink Water] This was carrying their *Abſtinence* to a greater Severity, than what we find practiſed among the *Jews*. For, tho' in Times of publick Calamity, and on the Day of *ſolemn Expiation*, that they made their Children *faſt*, as we may gather from *Joel* ii. 16. yet we no where read of their extending that Rigour to their Cattle. *Virgil* indeed, in his 5th *Eclogue*, brings in a Shepherd telling his Companion, that, for the Death of *Julius Cæſar*, the Mourning was ſo general, that even the Sheep, and other Creatures, were not driven to Water. But then the Queſtion is, whether this may not be looked upon as a poetical Exaggeration. From *Homer*, and ſome other antient Authors we learn, that when any *Hero*, or other great Warrior died, to make his Horſes faſt for ſome Time, and to cut off Part of their Hair; nor may we forget mentioning, what ſome Hiſtorians tell us, of the People inhabiting the *Canaries* and *Peru*, viz. that in Time of great Drought, they ſhut up their Sheep and Goats, without giving them any Thing to eat, upon a Preſumption, that their loud Cries and Bleating will reach Heaven, and prevail with God to give them Rain.

And God repented him of the Evil which he ſaid he would do unto them, and he did it not] According to the general Declaration he hath made of his Will in this Caſe, *Jer*. xviii. 1. Therefore the Threatnings of temporal Evils are to be underſtood conditionally, *viz*. unleſs the Execution of them be ſuſpended by Mens Repentance.

Some of the Antients are of Opinion, ſays *Stackhouſe*, that tho' *Jonah* received no Orders from God to limit the Deſtruction of *Nineveh* to *forty Days*, becauſe there is no ſuch Time fixed in his Inſtructions, ſee Ver. 2. And therefore they ſuppoſe, that the Space of *forty Days* was an Addition of the Prophet's own, and, for that Reaſon, not exactly fulfilled: But there is no Reaſon for charging him with ſuch Falſification, ſince the Comminations of God are always *conditional*, and anſwer his gracious Purpoſes much better, when they are *averted*, than when they are *executed*.

And indeed, tho', in this Caſe, they were averted for awhile, yet, when the People relapſed into their former Impieties, the Prophet's Prediction did not fail of its Accompliſhment. For, if we take the *forty Days* to denote the *forty Years*, a Day for a Year, and the Overthrowing of *Nineveh*, not to ſignify its *final* Deſtruction; but only that antient Empire of the *Aſſyrians*, which had governed *Aſia* for above 300 Years, was deſtroyed under the *effeminate* King *Sardanapalus*; then was the Prophecy literally fulfilled, and from its Fulfilling we may date the Time of *Jonah*'s Miſſion.

But tho' the Prophecy of *Jonah* was not fulfilled at the End of *forty Days*, as he expected, and, at the End of *forty Years*, there was only a Deſtruction of the *Monarchy*, and not of the *City*; yet his miraculous Preſervation in the Whale's Belly gave him ſuch Credit, that it was always believed, that the Time of its Accompliſhment was uncertain. To this Purpoſe we find *Tobit* giving his Son *Tobias* Inſtructions to depart out of *Nineveh*, *becauſe thoſe Things which the Prophet Jonah ſpake, ſhould certainly come to paſs*: And accordingly, *before Tobias died, he heard of the Deſtruction of Nineveh, which was taken by Nebuchadonoſor and Ahaſuerus*. See *Tobit* xiv. 8, &c. For theſe two Princes, being related by Marriage, entered into a Confederacy againſt the *Aſſyrians*, and, joining their Forces together, beſieged this City, and, after having taken it, and ſlain *Saracus* the King thereof, they utterly deſtroyed it, and from that Time made *Babylon* the Place of royal Reſidence, and the ſole *Metropolis* of the *Aſſyrian* Monarchy. Thus was the Prediction of *Jonah* concerning the Deſtruction of *Nineveh*, (tho' not in the Time which he had prefixed) fulfilled; nor can the Delay of it be looked upon as any Breach of the Divine Veracity.

CHAP. IV.

Jonah, *repining at God's Mercy in ſparing the Ninevites, is reproved by the Type and Figure of the Gourd.*

Ver. 1. BUT it diſpleaſed Jonah exceedingly, and he was very angry. 2 And he prayed unto the Lord, and ſaid, I pray thee, O Lord, *was* not this my ſaying, when I was yet in my country? Therefore I fled before unto Tarſhiſh: for I knew that thou *art* a gracious God and merciful, ſlow to anger and of great kindneſs, and repenteſt thee of the evil. 3 Therefore now, O Lord, take I beſeech thee, my life from me; for *it is* better for me to die than to live. 4 Then ſaid the Lord, Doeſt thou well to be angry? 5 So Jonah went out of the city, and ſat on the eaſt-ſide of the city, and there made him a booth, and ſat under it in the ſhadow, till he might ſee what would become of the city. 6 And the Lord God prepared a gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. 7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered. 8 And it came to paſs when the ſun did ariſe, that God prepared a vehement eaſt-wind; and the ſun beat upon the head of Jonah, that he fainted, and wiſhed in himſelf to die, and ſaid, *It is* better for me to die than to live. 9 And God ſaid to Jonah, Doeſt thou well to be angry for the gourd? And he ſaid, I do well to be angry *even* unto death. 10 Then ſaid the Lord, Thou haſt had pity on the gourd, for the which thou haſt not laboured, neither madeſt it grow, which came up in a night, and periſhed in a night. 11 And ſhould not I ſpare Nineveh that great city, wherein are more than ſixſcore thouſand perſons, that cannot diſcern betwee their right hand and their left hand, and *al* much cattel?

But it diſpleaſed Jonah exceedingly, &c.] *Jonah*, ſays *Stackhouſe*, was a Man of an unhappy Temper, peeviſh, and paſſionate, and, in this Caſe, fearful of being accounted a falſe Prophet, of having his Miniſtry expoſed to Contempt, or his Perſon perhaps to Violence from the *Ninevites*, becauſe the Event did not anſwer the Prediction. And the proper Leſſon we are to learn from his Behaviour, is, — that the Gift of Prophecy does not alter Mens natural Tempers, nor ſet them above human Frailty. For *we have this Treaſure in earthen Veſſels, that the Excellency of the Power may be of God, and not of us*, 2 Cor. iv. 7.

Therefore now, O Lord, take, I beſeech thee, my Life from me, &c.] I had rather die, than live under the Imputation of being a falſe Prophet. *Joſephus* tells a Story parallel to this, concerning one *Judas* an *Eſſene*, who had foretold that *Antigonus* ſhould be murdered on a certain Day at *Straton*'s Tower, which was another Name for the Town of *Cæſarea*; on the very ſame Day he ſaw this *Antigonus* in the Temple, at which he fell into a great Paſſion, and wiſhed himſelf dead. But before the Day was over, he received News that *Antigonus* was ſlain under that Tower of the Palace in *Jeruſalem*, which was called *Straton*'s Tower.

So Jonah went out of the City] The Word ſhould have been tranſlated, *Now Jonah had gone out of the City*: For the Particulars related in the foregoing Verſes happened after his departing out of the City, and ſitting ſomewhere in View of it, expecting ſome extraordinary Judgment ſhould come upon it: But being diſappointed he broke out into that Expoſtulation with God already mentioned.

And ſat on the Eaſt Side of the City] Probably in ſome ſolitary Place, where he might not be diſcovered, and which did not lie in the Way toward his own Country, but quite oppoſite to it: So that if the *Ninevites* had a Mind to have purſued him, they might not apprehend him.

And God prepared a Gourd, &c.] *Calmet* obſerves, that the Word *Kikajon*, by the *Septuagint*, *Arabick*, and *Syriack* Verſions, is called a *Gourd*, but moſt of the *Greek* Tranſlators, following St. *Jerome* in this Particular, chuſe rather to render it *Ivy*. St. *Jerome*, however, acknowledges, that the Word *Ivy* does not anſwer the Signification of the *Hebrew Kikajon*, tho' he thinks it much better in this Place than *Gourd*, which, growing cloſe to the Earth, could not have ſhaded *Jonah* from the Heat of the Sun: For the *Kikajon*, according to him, is a *Shrub*, which grows in the ſandy Places of *Paleſtine*, and increaſes ſo ſuddenly, that in a few Days it comes to a conſiderable Height. It is ſupported by its Trunk, without being upheld by any Thing elſe; and by the Thickneſs of its Leaves, which reſemble thoſe of a Vine, affords, in hot Weather, a very agreeable Shade. See *Calmet*'s Dict. under the Word *Kikajon*.

When the Sun did ariſe, God prepared a vehement Eaſt Wind, and the Sun did beat upon the Head of Jonah, that he fainted] The Winds in the hot Countries are often more ſuffocating than the Heat of the Sun, when they blow from the ſandy Deſarts; and they make the Sun give a more intenſe Heat. The Word *Cariſhith*, *vehement*, ſignifies likewiſe *ſilent*, as it is tranſlated in the Margin. Taking it in that Senſe, it denotes ſuch a Wind as cauſes a ſmall Motion in the Air, and makes it ſultry hot.

In which are more than ſixſcore thouſand Perſons that cannot diſcern between their right Hand and their left] That is, Infants who *know neither Good nor Evil*, as it is expreſſed *Deut*. i. 39. *Iſa*. vii. 15, 16. If we compute theſe at a *Fifth* Part of the Inhabitants of *Nineveh*, the whole will amount to ſix hundred thouſand Inhabitants; which are as few as can well be ſuppoſed to live in a City of ſuch large Dimenſions.

The Book of *Jonah* ends as abruptly as it begins: It begins with a *Conjunctive Copulative, And the Word of the Lord came upon Jonah,* (as it ſhould be read) which has made ſome Commentators think, that it was but an *Appendix* to ſome of his other Writings; and it ends without giving us any Manner of Account, either what became of the *Ninevites,* or of *Jonah* himſelf, after this Expedition. 'Tis likely indeed, from the compaſſionate Expreſſions, which God makes uſe of towards the *Ninevites,* that, for that Time, he reverſed their Doom; and 'tis not improbable that *Jonah,* when he had executed his Commiſſion, and been ſatiſfied by God concerning his merciful Procedure, returned into *Judea*; but the Author of the Lives and Deaths of the *Prophets* (who goes under the Name of *Epiphanius*) tells us, that, returning from *Nineveh,* and being aſhamed to ſee that his Prediction was not fulfilled, he retired with his Mother to the City of *Tyre,* where he lived in the Plain of *Sear,* until he died, and was buried in the Cave of *Cenezeus,* Judge of *Iſrael*: But who the Author means by *Cenezeus,* unleſs it be *Caleb,* who is frequently ſurnamed the *Kenezite* (tho' we do not read of his ever being a Judge of *Iſrael*) or rather *Othniel,* who was the Son of *Kenez,* and one that judged *Iſrael,* we cannot tell. See *Calmet*'s Dict. under the Word *Jonah*, and *Howell*'s Hiſt.

AN EXPOSITION OF The Prophet *MICAH.*

The ARGUMENT.

The Prophet Micah *was probably of* Judah, *becauſe he reckons the Time of his Propheſying by the Reigns of the Kings of* Judah. *He is called the* Moraſthite *here, and* Jer. xxvi. 18. *from the Place of his Nativity,* Moraſthi, *which St.* Jerome *diſtinguiſhes from* Mareſhah, *mentioned Ch.* i. 15. *tho' he places them both in the Tribe of* Judah.

CHAP. I.

An awful Deſcription of God's coming to execute Judgments, firſt upon Samaria, *and then upon* Jeruſalem.

Ver. 1. THE word of the Lord that came to
Micah the Moraſthite in the days of
Jotham, Ahaz, *and* Hezekiah, kings of Judah,
which he ſaw concerning Samaria and Jeruſalem.
2 Hear, all ye people, hearken, O earth, and
all that therein is, and let the Lord God be witneſs
againſt you, the Lord from his holy temple.
3 For behold, the Lord cometh forth out
of his place, and will come down, and tread
upon the high places of the earth. 4 And the
mountains ſhall be molten under him, and the
valleys ſhall be cleft: as wax before the fire,
and as the waters *that are* poured down a ſteep
place. 5 For the tranſgreſſion of Jacob *is* all
this, and for the ſins of the houſe of Iſrael.
What *is* the tranſgreſſion of Jacob? *is it* not
Samaria? and what *are* the high places of Judah?
are they not Jeruſalem? 6 Therefore I will
make Samaria as an heap of the field, *and* as
plantings of a vineyard; and I will pour down
the ſtones thereof into the valley, and I will diſcover
the foundations thereof. 7 And all the
graven images thereof ſhall be beaten to pieces,
and all the hires thereof ſhall be burnt with the
fire, and all the idols thereof will I lay deſolate:
for ſhe gathered *it* of the hire of an harlot, and
they ſhall return to the hire of an harlot. 8
Therefore I will wail and howl, I will go ſtript
and naked: I will make a wailing like the dragons,
and mourning as the owls. 9 For her
wound *is* incurable, for it is come unto Judah:
he is come unto the gate of my people, *even* to
Jeruſalem. 10 Declare ye *it* not at Gath, weep
ye not at all: in the houſe of Aphrah roll thyſelf
in the duſt. 11 Paſs ye away, thou inhabitant
of Saphir, having thy ſhame naked; the inhabitant
of Zaanan came not forth in the morning
of Beth-ezel, he ſhall receive of you his ſtanding.
12 For the inhabitant of Maroth waited carefully
for good; but evil came down from the Lord
unto the gate of Jeruſalem. 13 O thou inhabitant
of Lachiſh, bind the chariot to the ſwift
beaſt: ſhe *is* the beginning of the ſin to the
daughter of Zion: for the tranſgreſſions of Iſrael
were found in thee. 14 Therefore ſhalt
thou give preſents to Moreſheth-gath: the
houſes of Achzib *ſhall be* a lie to the kings
of Iſrael. 15 Yet will I bring an heir unto
thee, O inhabitant of Mareſhah: he ſhall
come unto Adullam the glory of Iſrael. 16
Make thee bald, and poll thee for thy delicate
children, enlarge thy baldneſs as the
eagle, for they are gone into captivity from
thee.

For behold, the Lord cometh out of his Place] God is deſcribed as coming from Heaven to Judgment, becauſe of the viſible Effects of his Power and Preſence upon the Earth: See *Iſa.* xxvi. 21.

What is the Tranſgreſſion of Jacob? is it not Samaria] Where is the chief Cauſe of *Jacob*'s, or *Iſrael*'s Sin and Apoſtaſy? Is it not in *Samaria*, the chief Seat of that Kingdom, the Reſidence of the King and his Princes, who have ſet up the Idolatry of the golden Calves, and made it the eſtabliſhed Religion of the Kingdom?

All the Hires thereof ſhall be burnt with Fire] That is, the City ſhall be deſtroyed; all its Wealth and Subſtance ſhall be conſumed in the Fire; the Increaſe of which they looked upon as ſo many Rewards of their Idolatry. See *Hoſ.* ii. 12.

I will make a wailing like the Dragons] The Word *Tannin* is often tranſlated a *Dragon* by our Interpreters; but it ſignifies moſt commonly ſome great Fiſh, ſuch as a *Whale* or a *Crocodile*: See *Iſa.* xxvii. 1. *Ezek.* xxix. 3. It ſeems to be taken for a Land Animal here, as Dr. *Pocock* obſerves upon the Place; and ſo it is taken *Lam.* iv. 3. where our *Engliſh* reads, The Sea Monſters draw out the Breaſts: But the Text muſt be underſtood of a Land-Animal; Sea Monſters having no Breaſts.

And mourning as the Owls] Compare *Job* xxx. 29. *Pſ.* cii. 6. *Bochart* thinks the Word tranſlated *Owls*, ſignifies properly an *Oſtrich*. It is generally ſuppoſed that the *Hebrew Yaanih* from the loud Noiſe this Bird maketh. The *Septuagint* tranſlate here by Σειρῆνες, *Syrens*, by which *Voſſius* underſtands a Sort of Waſp or Hornet, of a melancholy Note, which Kind never goes in Swarms, but wanders about in a ſolitary Manner.

In the Houſe of Aphrah roll thyſelf in the Duſt] Or, *wallow in the Aſhes*, as was commonly practiſed in Times of great Mourning. See *Eſth.* iv. 3. *Jer.* vi. 20. The Word *Aphrah* ſignifies *Duſt*; and the Prophet, it is likely, puts it here for *Ophrah*, a Town in the Tribe of *Benjamin*; that the Name may better ſuit their preſent Condition.

Paſs ye away, thou Inhabitant of Saphir, having thy Shame naked] Or, *Thy Nakedneſs uncovered.* The Word *Saphir* imports a fair and delightful Habitation, and denotes either *Samaria* or *Jeruſalem.* The Prophet threatens the Inhabitants of that Place, that they ſhall go into Captivity in a Way very unſuitable to their former Softneſs and Luxury; even without ſo much as a Covering to hide their Nakedneſs. See *Iſa.* iii. 17. xlvii. 2, 3.

The Inhabitant of Zaanan came not forth to the Mourning of Beth-ezel] The Inhabitants of *Zaanan* were ſo much concerned to provide for their own Security, that they took no Notice of the mournful Condition of their Neighbour: So *Beth-ezel* ſignifies. *Grotius* ſuppoſes *Zaanan* to denote *Zion*, and *Beth-ezel* to ſignify *Bethel*, called here by another Name, importing *the Houſe of Separation*, according to his Interpretation; becauſe it was the principal Seat of idolatrous Worſhip.

He ſhall receive from you his Standing] The Inhabitant of *Zaanan* may make a Conjecture of his own Strength or Condition, whether he is like to ſtand or fall, by the Fate which he ſees doth befal *Beth-ezel.*

For the Inhabitant of Maroth waited carefully for Good; but Evil came down] The Words may be better tranſlated, *Altho' the Inhabitant of Maroth waited for Good, yet Evil,* &c. So the Particle *Ki* is tranſlated when it is repeated in the Middle of the Sentence as it is here; 2 *Sam.* xxiii. 5. By *Maroth*, which ſignifies *Bitterneſs*, or *Trouble*, *Grotius* underſtands RAMOTH: There were ſeveral *Ramahs* expreſſed ſometimes in the Plural Number; one in Mount *Ephraim* near *Bethlehem*, Jer. xxxi. 15.

Therefore ſhalt thou give Preſents to Moreſheth-gath] Either to defend thee againſt the Enemy, or to receive thee under their Protection. *Moreſheth-gath* was probably a Place that once belonged to *Gath* of the *Philiſtines.*

The Houſes of Achzib ſhall be a Lie unto the Kings of Iſrael] *Achzib* ſignifies *a Lie.* There is a Town of that Name belonging to the Tribe of *Judah*, mentioned *Joſh.* xv. 44. This Place the Prophet foretels will anſwer its Name, and diſappoint the Kings of *Iſrael* that depended upon its Strength and Aſſiſtance; ſee 2 *Chron.* xxi. 2. and Ch. xxviii. 19. *Iſrael* is ſometimes uſed for *Judah*; ſee Ch. iii. 9, 10. ſo it may probably be taken here, and Ver. 15.

Yet I will bring an Heir to thee, O Inhabitant of Mareſhah] This is another Town belonging to *Judah*, mentioned *Joſh.* xv. 44. The Name ſignifies an *Inheritance*: So the Prophet, by way of Alluſion, foretels that a new Heir ſhall come and take Poſſeſſion of it, *viz.* a conquering Enemy.

He ſhall come to Adullam, the Glory of Iſrael] The Enemy ſhall enlarge his Conqueſts even to *Adullam*, one of the Frontier Cities of *Judah*, fortified by *Rehoboam*, 2 Chron. xi. 7. *Iſrael* is here put for *Judah*, as in the foregoing Verſe. The Margin reads, *The Glory of Iſrael ſhall come to Adullam*; i. e. the great and honourable Men ſhall be forced to hide themſelves from their Enemies, in the Cave of *Adullam*, as *David* did when he fled from *Saul*, 1 Sam. xxii. 1.

CHAP. II.

The Prophet reproves the Sins of Oppreſſion, and Contempt of God's Word, but concludes with a Promiſe of Reſtoration.

Ver. 1. WO to them that deviſe iniquity, and
work evil upon their beds: when
the morning is light, they practiſe it, becauſe it
is in the power of their hand. 2 And they
covet fields, and take *them* by violence; and
houſes, and take *them* away: ſo they oppreſs a
man and his houſe, even a man and his he-
ritage. 3 Therefore thus ſaith the Lord, Be-
hold, againſt this family do I deviſe an evil,
from which ye ſhall not remove your necks,
neither ſhall ye go haughtily: for this time *is*
evil. 4 In that day ſhall *one* take up a parable
againſt you, and lament with a doleful lamen-
tation, *and* ſay, We be utterly ſpoiled: he hath
changed the portion of my people: how hath he
removed it from me? turning away he hath di-
vided our fields. 5 Therefore thou ſhalt have
none that ſhall caſt a cord by lot in the congre-
gation of the Lord. 6 Propheſy ye not, *ſay
they to them that* propheſy: they ſhall not pro-
pheſy to them, *that* they ſhall not take ſhame.
7 O *thou that art* named the houſe of Jacob, is
the Spirit of the Lord ſtraitned? *are* theſe his
doings? do not my words do good to him that
walketh uprightly? 8 Even of late my people is
riſen up as an enemy: ye pull off the robe with
the garment, from them that paſs by ſecurely,
as men averſe from war. 9 The women of my
people have ye caſt out from their pleaſant
houſes, from their children have ye taken away
my glory for ever. 10 Ariſe ye and depart, for
this *is* not *your* reſt: becauſe it is polluted, it
ſhall deſtroy *you* even with a ſore deſtruction.
11 If a man walking in the ſpirit and falſhood,
do lie, *ſaying*, I will propheſy unto thee of wine
and of ſtrong drink; he ſhall even be the pro-
phet of this people. 12 I will ſurely aſſemble,
O Jacob, all of thee: I will ſurely gather the
remnant of Iſrael, I will put them together as
the ſheep of Bozrah, as the flock in the midſt of
their fold: they ſhall make great noiſe by reaſon
of *the multitude of* men. 13 The breaker is
come up before them: they have broken up,
and

and have paſſed through the gate, and are gone out by it, and their king ſhall paſs before them, and the Lord on the head of them.

Therefore thou ſhalt have none that ſhall caſt a Cord by Lot, in the Congregation of the Lord] *Iſrael* was the Lord's People, or Congregation; *Deut.* xxiii. 1, 2. they were *the Lot of his Inheritance*, Deut. xxxii. 9. and he divided their Land among them by Lot: But now they ſhall be expelled out of it, and ſent Captives into a foreign Country.

They ſhall not propheſy to them, that they will not take ſhame] Or rather, *For they will not take ſhame.* It is to no Purpoſe to propheſy to them, for they ſtill perſiſt in a ſhameleſs Courſe of Sin. Compare *Zech.* iii. 5. *Jer.* vi. 13. The latter Part of the Sentence may be thus tranſlated: *Their Shame ſhall not depart*, or be removed from them; *i. e.* God hath determined to bring that Shame upon them which their Sins deſerve.

Even of late my People is riſen up as an Enemy] This Dr. *Wells* refers to the Invaſion of *Judah* by *Pekah*, and the Devaſtations which followed upon it. See 2 *Chron.* xxviii. 5—8.

Ye pull off the Robe with the Garment from them that paſs by ſecurely] Or, *Ye take the Robe from off the Garment*, as *Noldius* tranſlates it. By the Robe is meant the upper Garment, called the *Cloak*, Luke vi. 29. where the Phraſe ſeems to be taken from this Place. The Words import, that the *Iſraelites* invaded their Countrymen of *Judea*, who had given them no Provocation, and were willing to live peaceably with them, and in a violent Manner ſtript them of all their Subſtance, even to their wearing Apparel.

From their Children have ye taken away my Glory for ever] Ye have taken their Children captive with a Deſign to ſell them to the Heathen (ſee *Joel* iii. 6.) that they may be bred up in Idolatry, and forfeit all their Right to the Privileges of my Temple and Worſhip. The Temple is called the *Beauty of Holineſs*, Pſ. xxix. 2. xcvi. 9. where the Word is the ſame which is here tranſlated *Glory*. Some underſtand the Words of *Pekah* and *Rezin*'s Deſign to ſet up another King in *Judah* (ſee *Iſa.* vii. 6.) not allied to the Houſe of *David*, and thereby to defeat the Promiſes made to that Family, that the *Meſſias* ſhould deſcend from thence, and withal deprive the Poſterity of the *Jews* of the moſt glorious Part of God's Promiſes to them.

I will propheſy unto thee of Wine and ſtrong Drink, he ſhall even be the Prophet of this People] If a Prophet pretend to tell all Manner of Plenty and Proſperity, ſuch a one ſhall be hearkened to by this People, tho' it be never ſo unlikely to come to paſs. Such were thoſe that propheſied of Peace, whom *Jeremiah* reproves, Ch. vi. 14. viii. 11. and *ſpake ſmooth Things* to pleaſe their Hearers, *Iſa.* xxx. 10. The Words may be thus tranſlated: *I will propheſy to thee for Wine and ſtrong Drink*, i. e. if it appears both by his Words and Actions, that he doth not deſign the *living God, but his own Belly*, as St. *Paul* ſpeaks Rom. xvi. 18. yet ſuch a one ſhall be followed by thoſe that love ſoothing Teachers. Compare Ch. iii. 5. *Wine* and *ſtrong Drink* are often mentioned together; the latter may beſt be explained in the Words of St. *Jerome*: *Sicera Hebræo ſermone*, &c. ' The *Hebrew* Word *Sheker* ſignifies any ſtrong Drink, whether it be made of any Sort of Grain *(like our Malt)* or with the Juice of Apples; or when a ſweet Liquor is made by the Infuſion of Honey, or when a Juice is preſſed out of the Dates of the Palm-tree, or Water hath a Strength and Colour added to it by the Infuſion of any other Fruit.'

The Breaker is come up before them] He that ſhall break the Bonds of their Captivity, or break through all Obſtacles that ſhall hinder their return Home. The Word *Porets* is uſually underſtood in a bad Senſe for a Thief or a Deſtroyer; but the Context here determines it in a more favourable Acceptation. To this ſenſe the *vulgar Latin* renders it, *Pandens iter*, *He that opens the Way.* The *Jewiſh* Commentators generally underſtand the *Breaker*, and *their King* that follows, of the ſame Perſon, *viz.* the *Meſſiah*; as may be ſeen in Dr. *Pocock* upon the Place. Biſhop *Pearſon* cites the Words of *Moſes Hadarſon* to the ſame Purpoſe, in his *Expoſition* of the ſixth Article of the Creed. The Words ſeem parallel to that Expreſſion of *Zechariah*, Ch. xii. 8. *As the Angel of the Lord before them*, or, at the Head of them. Some of the *Jews* indeed, with a little Variation, expound *their King* of the *Meſſiah*; and the *Breaker*, of his Forerunner, *Elijah*; as Dr. *Pocock* obſerves. The *Chaldee* Paraphraſe tranſlates it, *Thoſe that are ſaved*, as if the Word were in a paſſive Form.

CHAP. III.

Both the Princes and the Prophets of Judah *are reproved for their Sins, and the Deſtruction of* Jeruſalem *is foretold, as a Puniſhment for thoſe Enormities.*

Ver. 1. AND I ſaid, Hear, I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael; *Is it* not for you to know judgment? 2 Who hate the good, and love the evil, who pluck off their ſkin from off them, and their fleſh from off their bones: 3 Who alſo eat the fleſh off my people, and flay their ſkin from off them, and they break their bones, and chop them in pieces, as for the pot, and as fleſh within the caldron. 4 Then ſhall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themſelves ill in their doings. 5 Thus ſaith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war againſt him. 6 Therefore night *ſhall be* unto you that ye ſhall not have a viſion, and it ſhall be dark unto you, that ye ſhall not divine, and the ſun ſhall go down over the prophets, and the day ſhall be dark over them. 7 Then ſhall the ſeers be aſhamed, and the diviners confounded: yea, they ſhall all cover their lips, for *there is* no anſwer of God. 8 But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin. 9 Hear this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael, that abhor judgment, and pervert all equity. 10 They build up Zion with blood, and Jeruſalem with iniquity. 11 The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and ſay, *Is* not the Lord among us? none evil can come upon us. 12 Therefore ſhall Zion for your ſake be plowed *as* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt.

And he that putteth not into their Mouth, they even declare War againſt him] If Men will not ſtill careſs and maintain them, they bring them into Trouble by raiſing falſe Accuſations againſt them, as if they were Enemies to the Government. Compare *Ezek.* xiii. 29.

Therefore Night ſhall be unto you, that ye ſhall not have a Viſion, &c.] The falſe Prophets ſhall ſee their own Prophecies confuted by Experience, ſo that they ſhall no more pretend to the Gift of Prophecy, and ſhall be covered with Shame and Confuſion for making falſe Pretences to it.

And the Sun ſhall go down over the Prophets, and the Day ſhall be dark over them] As they ſhall have no Light nor Revelation from Heaven, ſo dark Days or diſmal Calamities ſhall overtake them, as a juſt Puniſhment for their Frauds and Impoſtures. Compare *Iſa.* viii. 20. xxix. 10. *Jer.* xv. 9. *Amos* viii. 9, 10.

Yea, they ſhall cover their Lips, for there is no Anſwer from God] Men uſed to cover their Mouth, or their Face, when they were under any great Affliction. See *Ezek.* xxiv. 17. This likewiſe ſhewed that they were utterly ſilenced, and had nothing to ſay, either by way of Revelation from God, or in behalf of themſelves: *Job* xl. 4.

Therefore ſhall Zion for your ſake be plowed as a Field, &c.] This Prophecy had its utmoſt Completion in the final Deſtruction of the City and Temple by the *Romans*. See *Jer.* xxvi. 28.

CHAP. IV.

The Prophet foretels the Proclamation of the Goſpel, and the Increaſe of Chriſt's *Kingdom in the latter Ages of the World; and encourages God's People againſt the Apprehenſion of the approaching Captivity.*

Ver. 1. BUT in the laſt days it ſhall come to paſs, *that* the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it. 2 And many nations ſhall come and ſay, Come and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem. 3 And he ſhall judge among many people, and rebuke ſtrong nations afar off, and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more. 4 But they ſhall ſit every man under his vine, and under his fig-tree, and none ſhall make *them* afraid: for the mouth of the Lord of hoſts hath ſpoken *it*. 5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. 6 In that day, ſaith the Lord, will I aſſemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted; 7 And I will make her that halted, a remnant, and her *that was* caſt far off, a ſtrong nation; and the Lord ſhall reign over them in mount Zion, from henceforth even for ever. 8 And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion, the kingdom ſhall come to the daughter of Jeruſalem. 9 Now why doſt thou cry out aloud? *is there* no king in thee? is thy counſellor periſhed? for pangs have taken thee as a woman in travail. 10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now ſhalt thou go forth out of the city, and thou ſhalt dwell in the field, and thou ſhalt go *even* to Babylon, there ſhalt thou be delivered: there the Lord ſhall redeem thee from the hand of thine enemies. 11 Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion. 12 But they know not the thoughts of the Lord, neither underſtand they his counſel: for he ſhall gather them as the ſheaves into the floor. 13 Ariſe and threſh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs braſs, and thou ſhalt beat in pieces many people: and I will conſecrate their gain unto the Lord, and their ſubſtance unto the Lord of the whole earth.

That the Mountain of the Lord's Houſe ſhall be eſtabliſhed on the Tops of the Mountains] The Temple ſtanding upon Mount *Moriah* is often ſtiled God's *Holy Mountain*; from thence the Phraſe is taken to denote the Chriſtian Church in the prophetical Writings. See *Iſa.* xi. 9. lxvi. 20. *Jer.* xxxi. 23. *Ezek.* xx. 40. *Joel* iii. 17. *Zech.* viii. 3. Our Lord himſelf compares the Church to a *City ſet on a Hill*, Matt. v. 14.

And they ſhall beat their Swords into Plowſhares, &c.] It is obſervable, that our Saviour was born at a Time when there was Peace all the World over; after *Auguſtus*, having put an End to the Civil Wars, had ſhut up the Temple of *Janus*, in Token of his having procured a ſetled Peace.

In that Day will I aſſemble her that halteth] Or, I *will heal her that halteth*. Compare *Zeph.* iii. 19. for the Verb *Aſaph*, *aſſemble*, is tranſlated, 2 *Kings* v. 3—6. The Word which we render *halteth*, ſignifies in general one that is weak and feeble, or bowed down by any Diſeaſe or Calamity. See *Pſ.* xxxv. 15. xxxviii. 17.

And thou, O Tower of the Flock, the ſtrong Hold of the Daughter of Zion, unto thee ſhall it come, even the firſt Dominion, &c.] The Church, of which the earthly *Jeruſalem* was but a Figure, ſhall be the Seat of this Sovereign Dominion, which God ſhall render conſpicuous to the whole World, ſpoken of Ver. 7. *The Tower of the Flock*, or of *Eder*, is beſt explained by the *ſtrong Hold of the Daughter of Sion*, which follows. The *Chaldee* Paraphraſe expounds the Words of the *Meſſiah, in whom the antient Kingdom ſhall be revived*, i. e. the Kingdom of *David* the *Bethlehemite*, the *Tower of Eder* being in, or near *Bethlehem*, Gen. xxxv. 19, 21. This Notion is countenanced by *Jonathan's Targum* upon *Gen.* xxxv. 19. where mention being made in the Text, of the *Tower of Eder*, *beyond which Iſrael ſpread his Tents*, he adds by way of Explanation, *From hence King Meſſias ſhall manifeſt himſelf in the latter Days.*

There ſhalt thou be delivered, &c.] God ſhall wonderfully reſtore thy Captivity from thence by *Cyrus*, as he hath foretold by *Iſaiah*, a Prophet Contemporary with *Micah*: Iſa. xliv. 28. xlv. 1. Compare Ch. vii. 8, 11. of this Prophecy.

Ariſe and threſh, O Daughter of Zion; for I will make thine Horn Iron, and I will make thy Hoofs Braſs] The Expreſſions allude to the Manner of treading out the Corn in the Eaſtern Countries, which was by the Feet of Oxen. See *Deut.* xxv. 4. So *Horn* is equivalent to the *Hoofs* which follow. The Words, as they relate to *Zion*, may be expounded in a ſpiritual Senſe, of bringing in the *Gentiles* to the Obedience of *Chriſt*. Or elſe we may ſuppoſe this Promiſe will be fulfilled, when all the Enemies of the Church will be ſubdued, and the Saints reigning with *Chriſt*, *ſhall have Pow over the Nations, and ſhall rule* the Refractory *with* *Rod of Iron*, Rev. ii. 26, 27. Compare this Text with Ch. v. 8, 15. of this Prophecy, and with *Iſa.* xiv. 2 xli. 15. lx. 12. lxi. 5.

And I will conſecrate their Gain unto the Lord, a their Subſtance unto the Lord of the whole Earth] Th denotes the Converſion of the *Gentiles*, which is el where expreſſed by their bringing Gifts and Offering to God's Temple; becauſe that was the moſt ſolem Part of religious Worſhip practiſed among the *Jew* See *Pſ.* lxviii. 29. *Iſa.* xviii. 7. xxiii. 18. lx. 6, 9. Th Word tranſlated *conſecrate*, properly ſignifies to *de* and alludes to the Action of Conquerors, who u to dedicate Part of their Booty to God, as a thank Acknowledgment for their Victory.

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CHAP. V.

The Prophet, to comfort the Jews *under the Calamities foretold in the laſt Chapter, foretels the* Birth of Chriſt, *whoſe Kingdom ſhould be victorious over all his Enemies.*

Ver. 1. NOW gather thyſelf in troops, O daughter of troops: he hath laid ſiege againſt us: they ſhall ſmite the judge of Iſrael with a rod upon the cheek. 2 But thou Beth-lehem Ephratah, *though* thou be little among the thouſands of Judah, *yet* out of thee ſhall he come forth unto me, *that is* to be ruler in Iſrael: whoſe goings forth *have been* from of old, from everlaſting. 3 Therefore will he give them up, until the time *that* ſhe which travaileth hath brought forth: then the remnant of his brethren ſhall return unto the children of Iſrael. 4 And he ſhall ſtand and feed in the ſtrength of the Lord, in the majeſty of the name of the Lord his God, and they ſhall abide: for now ſhall he be great unto the ends of the earth. 5 And this *man* ſhall be the peace when the Aſſyrian ſhall come into our land: and when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight principal men. 6 And they ſhall waſte the land of Aſſyria with the ſword, and the land of Nimrod in the entrances thereof: thus ſhall he deliver *us* from the Aſſyrian when he cometh into our land, and when he treadeth within our borders. 7 And the remnant of Jacob ſhall be in the midſt of many people, as a dew from the Lord as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men. 8 And the remnant of Jacob ſhall be among the Gentiles in the midſt of many people, as a lion among the beaſts of the foreſt, as a young lion among the flocks of ſheep: who if he go through, both treadeth down, and teareth in pieces, and none can deliver. 9 Thine hand ſhall be lift up upon thine adverſaries, and all thine enemies ſhall be cut off. 10 And it ſhall come to paſs in that day, ſaith the Lord, that I will cut off thy horſes out of the midſt of thee, and I will deſtroy the chariots: 11 And I will cut off the cities of thy land, and throw down all thy ſtrong holds: 12 And I will cut off witchcrafts out of thine hand, and thou ſhalt have no *more* ſoothſayers. 13 Thy graven images alſo will I cut off, and thy ſtanding images out of the midſt of thee, and thou ſhalt no more worſhip the work of thine hands. 14 And I will pluck up thy groves out of the midſt of thee: ſo will I deſtroy thy cities. 15 And I will execute vengeance in anger and fury upon the heathen, ſuch as they have not heard.

Now gather thyſelf in Troops, O Daughter of Troops: He hath laid Siege againſt us] This Verſe is to be underſtood of ſome foreign Invaſion of *Judea*, by a Nation that had numerous Troops; and may relate to the Conqueſt of *Judea* by the *Babylonians*. *The Daughter of Troops* is a Phraſe of the ſame Kind with the *Daughter of Affliction*, i. e. one that is ſurrounded with Affliction: So *the Son of Death* is one condemned to die, 1 *Sam.* xx. 31. *Pſ.* cii. 20.

They ſhall ſmite the Judge of Iſrael with a Rod upon the Cheek] This may be underſtood of *Zedekiah*, who was treated in a contumelious Manner by the *Babylonians*, as a common Captive, 2 *Kings* xxv. 6, 7. *Smiting on the Cheek* ſignifies uſing one in a deſpiteful Manner, *Lam.* iii. 31. *Matt.* v. 39. *The Judge of Iſrael* is equivalent to the King of *Iſrael*; ſee *Amos* ii. 5.

But thou Bethlehem-Ephratah, tho' thou be little among the Thouſands of Judah] *Ephrath*, or *Ephratah*, was another Name for *Bethlehem* in the Tribe of *Judah*; ſee *Gen.* xxxv. 19. And both Names are joined together, to diſtinguiſh it from another *Bethlehem* in the Tribe of *Zebulun*, mentioned *Joſh.* xix. 15. It is called *little among the Thouſands*; i. e. among the Families, or Cities of *Judah*. Compare *Judg.* vi. 15. 2 *Sam.* x. 19. The Expreſſion is taken from the firſt Diviſion of the People into Thouſands, Hundreds, and their ſubordinate Diviſions. See *Exod.* xviii. 21—25. Both the City and Family of *David* were in a mean Condition at the Time of *Chriſt*'s Birth; whereupon the *Bleſſed Virgin*, in her Song, thankfully commemorates God's extraordinary Favour in honouring that low Eſtate to which they were reduced, with the Birth of the *Meſſiah*, Luke i. 48—52, 53.

But the Word *Tſair, little*, hath likewiſe a contrary Signification, as many *Hebrew* Words have (ſee *Iſa.* xii. 17.) and ſignifies one of *Note* or *Eſteem*; in which Senſe it is taken by the *Chaldee* Paraphraſt upon *Jer.* xlviii. 4. and by ſome Copies of the LXX. *Zech.* xiii. 7. And in this Senſe St. *Matthew* underſtands the Text, and tranſlates it, *Art not the leaſt among the Thouſands of Judah*, Ch. ii. 6.

Yet out of thee he ſhall come unto me, that is to be Ruler of Iſrael] The *Scribes* and *Phariſees* underſtood this Text of the Birth of the *Meſſiah*, as appears from *Matt.* ii. 5, 6. and ſo did the Generality of the *Jews* of that Age, who ſpeak of it as an undoubted Truth, that *Chriſt was to come of the Seed of David, and of the Town of Bethlehem where David was*, John vii. 42. The *Chaldee* agrees with their Sentiments, and expreſly applies the Prophecy to the *Meſſiah*; and our Lord was born at *Bethlehem* by an eſpecial Act of Providence, that this Prophecy might plainly be fulfilled in him; ſee *Luke* ii. 4. *To come forth* is the ſame as to be born, ſee *Gen.* x. 14. xvii. 6. xxv. 25. 1 *Chron.* ii. 53. *Iſaiah* xi. 1.

Whoſe Goings forth have been from old, even from everlaſting] The Words do naturally import an Original, diſtinct from the Birth of *Chriſt*, mentioned in the foregoing Sentence; which is here declared to be from all Eternity; for ſo the Words *Mikkedem* (tranſlated here, *from of Old*; but rendred *from Everlaſting*, Habak. i. 12.) and *Mimé Olam*, *from the Day of Eternity*, do plainly ſignify; ſee *Pſ.* lv. 19. xc. 2. *Prov.* viii. 23. If we expound it with the *Chaldee* Paraphraſt, *whoſe Name was foretold of old*, the Expreſſion contains a plain Deſcription of the *Meſſias*.

Therefore will he give them up, until the Time that ſhe that travaileth hath brought forth] The Particle *Laken*, tranſlated *therefore*, ſhould be rendered *nevertheleſs*, here, and in ſome other Places, as Dr. *Pocock* obſerves. Notwithſtanding the Promiſe of ſo great Bleſſing, God will give up his People into the Hands of their Enemies, or leave them to be exerciſed with Troubles and Afflictions, till the appointed Time of the Deliverance cometh, which ſhall be greater than that from *Babylon*. See Ch. iv. 10. This Deliverance may be underſtood of the Church's bringing forth Children by the Preaching of the Goſpel: See *Gal.* iv. 27. will be more fully compleated in the general Reſtoration of the *Jewiſh* Nation, to be expected in the latter Ages. Compare *Iſa.* lxvi. 7, 8.

Then the Remnant of his Brethren ſhall return to the Children of Iſrael] Or, *ſhall be converted with the Children of Iſrael*. See *Mal.* iv. 6. Then the Remnant of the diſperſed *Jews*, ſee Ch. iv. 7. upon their Converſion, ſhall join themſelves to the true *Iſraelites*, and make one Church with them. Both the LXX, and *Chaldee* read, *The Remnant of their Brethren*. But if we follow the preſent *Hebrew*, we may underſtand it of the Believers that ſhall be added to the Church, for *Chriſt* vouchſafes to call all Believers his *Brethren*, See *Heb*. ii. 11. *Matt*. xii. 50.

And this Man ſhall be the Peace] This Title in a peculiar Manner belongs to the *Meſſiah*, and is ſpoken of as a Bleſſing attending his Kingdom. See *Iſa*. ii. 4. ix. 6, 7. xi. 6. *Hag*. ii. 9. *Zech*. ix. 10. *Pſ*. lxxii. 7. *Luke* ii. 14. *Ephſ*. ii. 14. *Heb*. vii. 2. This Sentence may be beſt explained as coherent with the former Verſe.

When the Aſſyrian ſhall come into our Land, and when he ſhall tread in our Borders] The Senſe which Mr. *Mede* hath given to this Paſſage, ſeems moſt agreeable to the Scope and Deſign of the following Part of the Chapter. He expounds the Place of the general Deſtruction of ſome remarkable Enemy, or Enemies, to God and his Truth, which ſhould come to paſs before the Conſummation of all Things; an Event foretold in ſeveral Places of Scripture. *Pſ*. cx. 5, 6. *Iſa*. xxvi. 20, 21. xxxiv. 1, *&c.* This Name is probably called by the Name of the *Aſſyrian* by *Iſaiah*, Ch. xiv. 25. as well as by *Micah* here. Mr. *Mede* ingeniouſly conjectures, that this Name was given him by theſe two Prophets; becauſe that ever ſince the Invaſion of *Sennacherib*, the very Name of *Aſſyrian* carried Terror along with it, being eſteemed by the *Jews* as their moſt formidable Enemy.

Then we ſhall raiſe up againſt him ſeven Shepherds, and eight principal Men] Or, *Rulers*. Under his Conduct we ſhall be furniſhed with Commanders ſufficient to oppoſe the Enterprizes of the Enemy. *Shepherds* are elſewhere equivalent to Princes or Generals: See *Jer*. vi. 3. xxv. 34. *Nah*. iii. 18. The Words *ſeven* and *eight* are uſed for an indefinite Number. See *Eccleſ*. xi. 2. So *once* and *twice*, *ſix* and *ſeven*, are uſed, *Job* xxxiii. 14. v. 19.

And they ſhall waſte the Land of Aſſyria with the Sword, and the Land of Nimrod in the Entrances thereof] In its Borders where its Garriſons are, and its chief Strength lies. *Aſſyria* is called the Land of *Nimrod*, becauſe he was the firſt King thereof; as appears from *Gen*. x. 2. where the Marginal Reading rightly tranſlates the Text, *Out of that Land he*, i. e. *Nimrod*, ſpoken of Ver. 9, *ſent out into Aſſyria*, or invaded and conquer'd it, as the Phraſe *went forth* commonly ſignifies. See *Pſ*. lx. 10. *Zech*. xiv. 3.

And the Remnant of Judah ſhall be in the midſt of many People as a Dew from the Lord] That Remnant mentioned Ver. 3. and Ch. iv. 7. ſhall be the Inſtruments of converting thoſe *Gentiles* among whom they live: See lxvi. 12, 19. and thereupon may be fitly repreſented by the Dews and Rains which come from Heaven, and are the Means of making the Earth fruitful. Comapre *Deut*. xxxii. 2. *Pſ*. lxxxii. 6. *Hoſ*. vi. 3.

And the Remnant of Judah ſhall be in the midſt of the People, as a Lion among the Beaſts of the Foreſt] The former Verſe deſcribed the Benefits the *converted Jews* ſhould bring to thoſe *Gentiles* that were diſpoſed to embrace the Goſpel: This inſtructs us, what terrible Adverſaries they will prove to ſuch as perſiſt in their Enmity to them, and to the Truth. Compare *Obad*. Ver. 18, 19. *Zech*. xii. 6. and the Note on Ver. 5. of this Chapter.

CHAP. VI.

The Prophet upbraids the People for their Ingratitude toward God; inſtructs them in the true Way of performing acceptable Service to him; and reproves them for their Injuſtice and Idolatry.

Ver. 1. HEAR ye now what the Lord ſaith, Ariſe, contend thou before the mountains, and let the hills hear thy voice. 2 Hear ye, O mountains, the Lords controverſie, and ye ſtrong foundations of the earth; for the Lord hath a controverſie with his people, and he will plead with Iſrael. 3 O my people, what have I done unto thee, and wherein have I wearied thee? teſtifie againſt me. 4 For I brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants, and I ſent before thee Moſes, Aaron, and Miriam. 5 O my people, remember now what Balak king of Moab conſulted, and what Balaam the ſon of Beor anſwered him from Shittim unto Gilgal, that ye may know the righteouſneſs of the Lord. 6 Wherewith ſhall I come before the Lord, *and* bow myſelf before the high God? ſhall I come before him with burnt-offerings, with calves of a year old? 7 Will the Lord be pleaſed with thouſands of rams, *or* with ten thouſands of rivers of oyl? ſhall I give my firſt-born *for* my tranſgreſſion, the fruit of my body *for* the ſin of my ſoul? 8 He hath ſhewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? 9 The Lords voice crieth unto the city, and *the man of* wiſdom ſhall ſee thy name: hear ye the rod, and who hath appointed it. 10 Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure *that is* abominable? 11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights? 12 For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue *is* deceitful in their month. 13 Therefore alſo will I make *thee* ſick in ſmiting thee, in making *thee* deſolate becauſe of thy ſins. 14 Thou ſhalt eat, but not be ſatisfied, and thy caſting down *ſhall be* in the midſt of thee, and thou ſhalt take hold, but ſhalt not deliver: and *that* which thou delivereſt will I give up to the ſword. 15 Thou ſhalt ſow, but thou ſhalt not reap: thou ſhalt tread the olives, but thou ſhalt not anoint thee with oil; and ſweet wine, but ſhalt not drink wine. 16 For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels, that I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing; therefore ye ſhall bear the reproach of my people.

Ariſe, contend thou before the Mountains] God often appeals to inanimate Creatures for the Juſtice of his Proceedings, thereby to upbraid the Stupidity of Men.

For Shittim unto Gilgal, that ye may know the Righteouſneſs of the Lord] To make the Senſe perfect, we may ſupply it from the Beginning of the Verſe, as the *Chaldee* Paraphraſt doth, *Remember what I have done for you from Shittim unto Gilgal*, i. e. from your encamping on the Plains of *Moab* near *Shittim*, by *Jordan*; ſee *Numb*. xxii. 1. compared with Ch. xxxiii. 48, 49. where you continued till you paſſed over that River and encamped in *Gilgal* in the Land of *Canaan*. See *Joſh*. ii. 1. compared with Ch. iv. 19. If you duly conſider theſe Things, you will be convinced of God's great Goodneſs to you, and his Faithfulneſs in fulfilling the Promiſes made to your Fathers.

A learned Prelate in his *Defence of Chriſtianity from the antient Prophecies*, ſuppoſes the Phraſe, *From Shittim to Gilgal*, to be a proverbial Expreſſion, *for* *ſudden Change of an Enemy's wicked Paſſions and Deſigns*. And then the Words will imply thus much: Remember how I would not ſuffer *Balaam*, tho' whe led to it by his Inclinations and Intereſts, to curſe you, tho' he removed from one Place to another, to find ſeaſonable Time and Proſpect for his Enchantments and ſurveyed the Army of *Iſrael*, going over them wi hi his Eye, from *Shittim* where they lay encamped, to the utmoſt Extremity of them overagainſt *Gilgal*, or *Jericho*, by *Jordan*: See *Joſh.* iii. 1. compared with iv. 19. *But the Lord thy God* made him *turn his Curſe into a Bleſſing*, Deut. xxxiii. 5.

Shall I give my Firſt-born for my Tranſgreſſion] The People declare themſelves ready to ſacrifice their Firſt-born, tho' looked upon as the Strength and Stay of the Family, if that would appeaſe God's Wrath, and procure their Pardon. Such inhuman Sacrifices ſeveral of the idolatrous *Jews* offered to their Idols; for which they are ſeverely reproved by the Prophets. This and the foregoing Verſe are an exact Deſcription of the Temper of Hypocrites and habitual Sinners, who hope to obtain God's Favour by performing the external Duties of Religion; and are willing to purchaſe their own Pardon upon any Terms, but that of reforming their Lives.

He hath ſhewed thee, O Man, what is good, &c.] Both the Dictates of Reaſon, and the Laws of God, ſufficiently inform Men what is the ſubſtantial Part of their Duty; *viz.* The Practice of Juſtice and Mercy, and a reverent Behaviour towards God, and looking up o him as our Lord and Maker. This is a more acceptable Service than the moſt coſtly Sacrifices. Compare *Deut.* x. 12, 13. 1 *Sam.* xv. 22. *Iſa.* i. 11, &c. *Hoſ.* vi. 6.

And thy caſting down ſhall be in the Midſt of thee] The Miſeries that bring thee low, ſhall be like an incurable Diſeaſe in thy Bowels; ſee Ver. 13.

And thou ſhalt take hold, but ſhalt not deliver, &c.] Whatever Advantages thou ſhalt make by thy Induſtry, r whatever thou ſhalt gain by Conqueſt, thou ſhalt ot be able to keep it, but it ſhall become a Prey to hine Enemies. A contrary Form of Speech we read *Iſaiah*, Ch. v. 19. where the Prophet, ſpeaking how cceſsful the Attempts of their Enemies ſhould be, ſaith, *They ſhall lay hold of the Prey, and ſhall carry it away fe, and none ſhall deliver it*, or retake it. The *abbins* generally interpret the Text here to this nſe: Thou ſhalt conceive Seed, but ſhalt not be fely delivered of the Child; or, if thou be, it ſhall ſlain by the Enemy. The Verb *Palat* here uſed, is oken of Cattle which are delivered of their Young, ob xxi. 20.

For the Statutes of Omri are kept, and all the Works the Houſe of Ahab] It is ſaid of *Omri*, That *he did orſe than all that were before him*, 1 Kings xvi. 25. d his Son *Ahab* added the Worſhip of *Baal* to the olatry of the Golden Calves, *ib.* Ver. 13. which is oken of there as the worſe Degree of Idolatry, beuſe it was the introducing an Heathen Idol; whereas e Golden Calves were only an idolatrous Repreſentaon of the true God. *Manaſſeh* followed *Ahab* in his Wickedneſs. See 2 *Kings* xxi. 5.

Therefore ſhall ye bear the Reproach of my People] he Prophet ſtill directs his Diſcourſe to the great and h Men, Ver. 12, 15. and tells them, that ſince ey have given the chief Occaſion to thoſe Reproaches, ich Unbelievers have thrown out upon God's Peo-, as if they were rejected and caſt off by him, refore they ſhall bear the principal Share of that ame and Contempt, wherewith their Enemies ſhall at them. Compare *Pſ.* xlii. 10. *Iſa.* xxv. 8.

CHAP. VII.

e Prophet, in the Perſon of the Church, laments the Decay of Piety, and the Growth of Wickedneſs, and by Faith ſhe foreſees her future Reſtoration.

1. WO is me, for I am as when they have gathered the ſummer-fruits: the grape-gleanings of the vintage: *there is* cluſter to eat: my ſoul deſired the firſt-ripe t. 2 The good *man* is periſhed out of the h; and *there is* none upright among men: y all lie in wait for blood: they hunt every man his brother with a net. 3 That they may do evil with both hands earneſtly: the prince aſketh, and the judge *aſketh* for a reward: and the great *man* he uttereth his miſchievous deſire: ſo they wrap it up. 4 The beſt of them *is* as a briar: the moſt upright *is ſharper* than a thorn-hedge: the day of thy watchmen, *and* thy viſitation cometh; now ſhall be their perplexity. 5 Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom. 6 For the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in-law: a mans enemies *are* the men of his own houſe. 7 Therefore I will look unto the Lord: I will wait for the God of my ſalvation: my God will hear me. 8 Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord *ſhall be* a light unto me. 9 I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: he will bring me forth to the light, *and* I ſhall behold his righteouſneſs. 10 Then *ſhe that is* mine enemy ſhall ſee *it*, and ſhame ſhall cover her, which ſaid unto me, Where is the Lord thy God? mine eyes ſhall behold her: now ſhall ſhe be troden down as the mire of the ſtreets. 11 *In* the day that thy walls are to be built, *in* that day ſhall the decree be far removed. 12 *In* that day *alſo* he ſhall come even to thee from Aſſyria, and *from* the fortified cities, and from the fortreſs even to the river, and from ſea to ſea, and *from* mountain to mountain. 13 Notwithſtanding the land ſhall be deſolate becauſe of them that dwell therein, for the fruit of their doings. 14 Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily in the wood, in the midſt of Carmel: let them feed *in* Baſhan and Gilead, as in the days of old. 15 According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous things. 16 The nations ſhall ſee and be confounded at all their might; they ſhall lay their hand upon *their* mouth, their ears ſhall be deaf. 17 They ſhall lick the duſt like a ſerpent, they ſhall move out of their holes like worms of the earth: they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee. 18 Who *is* a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth *in* mercy. 19 He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities: and thou wilt caſt all their ſins into the depths of the ſea. 20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.

Wo is me, for I am as when they have gathered the Summer-fruits] Good Men are become like a Gleaning after Harveſt or Vintage, ſcarce two or three to be found after the moſt diligent Search. *Iſa.* xvii. 6. xxiv. 13.

My Soul deſireth the firſt ripe Fruit] It would be the ſame Refreſhment to me, to meet with a truly pious Man, as it is to a thirſty Traveller to find the early Fruits in the Summer Seaſon. *Iſaiah* xxviii. 4. *Hoſ.* ix. 10.

So they wrap it up] The Prince, the Judge, and the great Men agreeing in their ill Deſigns, make a threefold Cord of Iniquity; or they twiſt one Sin upon another, the latter to maintain or cover the former. The *Chaldee* renders it, *So they deprave or pervert it*; i. e. the Soul or Mind; which Word is found in the *Hebrew* of the foregoing Sentence.

The Day of thy Watchmen, even thy Viſitation cometh] The Time of Vengeance is coming, which hath been foretold by the Prophets of antient Times, as well as the preſent, called here, *Watchmen, as they are by Ezekiel*, Ch. iii. 7. and by *Hoſea*, Ch. ix. 8. Then God will viſit for all the Sins thou haſt committed againſt him. *Watchmen* may ſignify Magiſtrates, as well as Prophets; ſee *Iſa*. lvi. 10. and then the Words import the Time when God will call both Princes and Prophets to account for their Faithfulneſs in the Diſcharge of their ſeveral Offices. See Ch. iii. 11.

In the Day that thy Walls ſhall be built, in that Day ſhall the Decree be far removed] When God ſhall viſit his People, and repair their decayed Eſtate, compare *Am*. ix. 11. then the tyrannical Edicts of their Perſecutors ſhall be utterly aboliſhed. This may partly relate to the recalling thoſe Edicts which put a Stop to the Rebuilding the City and Temple of *Jeruſalem*. See *Ezra* iv. 23, 24. vi. 14. *Nehem*. ii. 8, 17.

He ſhall come unto thee from Aſſyria, and from the fortified Cities, and from the Fortreſs even to the River, &c.] By the ſingle Perſon, *He*, is meant the People, or the Diſperſion of *Iſrael*; ſo the *Chaldee* Paraphraſt underſtands it: See Ver. 15. This Text, ſays *Lowth*, might more perſpicuouſly be tranſlated thus, *He ſhall come unto thee from Aſſyria* even to *the Cities of Egypt, and from Egypt even to the River* [Euphrates.] The Word *Matſor*, Fortreſs, likewiſe ſignifying *Egypt*, as *Bochart* obſerves. The Words imply, that the *Jews* ſhall return from their ſeveral Diſperſions whither they were ſcattered: This the Prophets elſewhere expreſs by their Return from *Aſſyria* and *Egypt*: See *Iſa*. xi. 15, 16. xix. 23, 24, 25. *Hoſ*. xi. 11. *Zech*. v. 10, 11.

According to the Days of thy coming out of Egypt, will I ſhew him marvellous Things] The Words are an Anſwer to the Prophet's Prayer in the foregoing Verſe; wherein God tells him, that the Wonders he will perform in bringing back his People into their own Country, ſhall be as conſpicuous as thoſe which he ſhewed in their Deliverance out of *Egypt*, and giving them the firſt Poſſeſſion of it. The Senſe is equivalent to that of *Pſ*. lxviii. 22. *The Lord hath ſaid, I will bring my People again as I did from Baſhan, I will bring my People again from the Depths of the Sea.*

They ſhall move out of their Hole like Worms of the Earth] They ſhall be afraid to ſtir out of their Lurking-holes; and if they creep out like Worms, they ſhall preſently hide their Heads again. See *Pſ*. xviii. 5.

AN EXPOSITION OF The Prophet *NAHUM*.

The ARGUMENT.

The Deſtruction of Nineveh *here propheſied of, is recorded in the Book of* Tobit, *Ch*. xiv. 15. *It is there ſaid to be taken by* Nebuchadonoſor *and* Aſſuerus; *which Account Archbiſhop* Uſher *in his* Annals, A. M. 3378. *Dr*. Prideaux, *and other learned Men, underſtand of* Nabupolaſſar, *Father to* Nebuchadnezzar (*called in the* Greek *Tranſlation* Nebuchadonoſor) *and* Cyaxeres, *King of* Media, *called by* Daniel, Ahaſuerus, *Dan*. ix. 1. *This remarkable Tranſaction is placed by Dr*. Prideau *in the* 29th *Year of King* Joſiah, *about* 24 *Years before the Deſtruction of* Jeruſalem; *and the fitting it to this Time exactly agrees with the Account given by the Heathen Hiſtorians*, Herodotus, *and others; as St*. Jerome *has obſerved in his Preface upon* Jonah. *The* Ninevites *would not take Warning by* Jonah's *Prophecy; ſo not only* Nahum, *who probably lived in the Reign of* Hezekiah, *but alſo* Zephaniah, *who lived in the Time of* Joſiah, *foretold the Deſtruction of* Nineveh, *Ch*. ii. 13.

CHAP. I.

This Chapter is in the Nature of a Preface to the ſucceeding Prophecy, and ſets forth God's Goodneſs to his People, and his Severity towards his Enemies.

Ver. 1. THE burden of Nineveh. The book of the viſion of Nahum the Elkoſhite. 2 God *is* jealous, and the Lord revengeth, the Lord revengeth and *is* furious, the Lord will take vengeance on his adverſaries; and he reſerveth *wrath* for his enemies. 3 The Lord *is* ſlow to anger, and great in power, and will not at all acquit *the wicked*: the Lord hat his way in the whirlwind, and in the ſtorm, and the clouds *are* the duſt of his feet. 4 He rebuketh the ſea, and maketh it dry, and drie up all the rivers: Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth. The mountains quake at him, and the hills me and the earth is burnt at his preſence, yea t world, and all that dwell therein. 6 Who can ſta befor before his indignation? and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him. 7 The Lord *is* good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him. 8 But with an overrunning flood he will make an utter end of the place thereof, and darkneſs ſhall purſue his enemies. 9 What do ye imagine againſt the Lord? he will make an utter end: affliction ſhall not riſe up the ſecond time. 10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they ſhall be devoured as ſtubble fully dry. 11 There is *one* come out of thee, that imagineth evil againſt the Lord: a wicked counſellor. 12 Thus ſaith the Lord, Though *they be* quiet, and likewiſe many, yet thus ſhall they be cut down, when he ſhall paſs through: though I have afflicted thee, I will afflict thee no more. 13 For now will I break his yoke from off thee, and will burſt thy bonds in ſunder. 14 And the Lord hath given a commandment concerning thee, *that* no more of thy name be ſown: out of the houſe of thy gods will I cut off the graven image, and the molten image, I will make thy grave, for thou art vile. 15 Behold upon the mountains the feet of him that bringeth good idings, that publiſheth peace: O Judah, keep thy ſolemn feaſts, perform thy vows: for the wicked ſhall no more paſs through thee, he is tterly cut off.

The Book of the Viſion of Nahum the Elkoſhite] The Title of *Elkoſhite* is probably taken from the Name f the Place where he lived. St. *Jerome* informs us, at there was a Village in *Galilee* called *Elkegai*; the Ruins of which were ſhewed to him, when he travelled ver thoſe Parts.

But with an over-running Flood he will make an utter End of the Place thereof] An Army's over-running a Country is often compared to an Inundation: See *Iſa.* iii. 7, 8. *Dan.* ix. 26. xi. 10, 20, 40. Thus God ill bring the great City *Nineveh* to utter Ruin, ſo at there ſhall be no Remains thereof in After-times. or the Ruins which are to be ſeen of *Moſul*, are on e oppoſite Side of the River *Tigris*.

There is one come out of thee, that imagineth Evil, c.] This probably is meant of *Sennacherib*, that ut-red ſo many Reproaches and Blaſphemies againſt the ue God. *Nineveh* was one of his Royal Seats at the ime when *Nahum* delivered this Prophecy.

The Lord hath given a Commandment concerning thee, at no more of thy Name be ſown] God had decreed at *Sennacherib*'s Family ſhould not long preſerve their oyal State and Dignity: His Son and Succeſſor, *Erhaddon*, was now probably at Man's Eſtate; for he cceeded his Father a little Time after his Defeat, *Kings* xix. 37. and reigned with great Felicity almoſt rty Years; but his Succeſſor, or the next but one, s diſpoſſeſſed of his Kingdom by *Nabupolaſſar* Father *Nebuchadnezzar*, whoſe Family enjoyed the Empire *Aſſyria*, or *Babylon*, as it came then to be called, the Conqueſt by *Cyrus*. Some explain the Words us: *Thou ſhalt do no more remarkable Actions, whereby Name may be remembered.* So the *Chaldee* underds it.

I will make thy Grave, for thou art vile] We may ply the Senſe from the former Sentence. The uſe of thine Idol ſhall be thy Grave, when thou lt be diſhonourably ſlain by thine own Sons, 2 gs xix. 37. as a juſt Puniſhment for thy Blaſphemies inſt the God of *Iſrael*. See *Iſa*. xix. 1. xlvi. 1. . l. 2.

How beautiful are the Feet of him that bringeth good ings, that publiſheth Peace] The ſame Words are to be found in *Iſaiah*, Ch. lii. 6. There they relate to the joyful News of the *Jews* Return from *Babylon*, and in a more eminent Senſe to the glad Tidings of the Goſpel: Here they may be fitly underſtood of the good Tidings of the miraculous Defeat of *Sennacherib*'s Army, and the Raiſing the Siege of *Jeruſalem*, which was the Conſequence of it; to which the following Words do plainly relate.

CHAP. II.

This and the following Chapter contain a Deſcription of the Taking of Nineveh *by the* Babylonians *and* Medes.

Ver. 1. HE that daſheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins ſtrong, fortify *thy* power mightily. 2 For the Lord hath turned away the excellency of Jacob, as the excellency of Iſrael: for the emptiers have emptied them out, and marred their vine-branches. 3 The ſhield of his mighty men is made red, the valiant men *are* in ſcarlet: the chariots *ſhall be* with flaming torches in the day of his preparation, and the fir-trees ſhall be terribly ſhaken. 4 The chariots ſhall rage in the ſtreets, they ſhall juſtle one againſt another in the broad ways: they ſhall ſeem like torches, they ſhall run like the lightnings. 5 He ſhall recount his worthies: they ſhall ſtumble in their walk: they ſhall make haſte to the wall thereof, and the defence ſhall be prepared. 6 The gates of the rivers ſhall be opened, and the palace ſhall be diſſolved. 7 And Huzzab ſhall be led away captive, ſhe ſhall be brought up, and her maids ſhall lead *her* as with the voice of doves, tabring upon their breaſts. 8 But Nineveh *is* of old like a pool of water: yet they ſhall flee away. Stand, ſtand, *ſhall they cry*; but none ſhall look back. 9 Take ye the ſpoil of ſilver, take the ſpoil of gold: for *there is* none end of the ſtore, *and* glory out of all the pleaſant furniture. 10 She is empty, and void, and waſte, and the heart melteth, and the knees ſmite together, and much pain *is* in all loins, *and* the faces of them all gather blackneſs. 11 Where *is* the dwelling of the lions, and the feeding-place of the young lions? where the lion, *even* the old lion walked, *and* the lions whelp, and none made *them* afraid. 12 The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſſes, and filled his holes with prey, and his dens with ravine. 13 Behold, I *am* againſt thee, ſaith the Lord of hoſts, and I will burn her chariots in the ſmoke, and the ſword ſhall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy meſſengers ſhall no more be heard.

He that daſheth in pieces is come up before thy Face] An Enemy that will break down thy Walls, and deſtroy thine Inhabitants, O *Nineveh*, is come to beſiege thee. The Words may be literally tranſlated, *The Hammer is come up againſt thee*; in the ſame Senſe as the *Chaldeans* are called *the Hammer of the whole Earth*, Jer. l. 23. The original Word indeed is not the ſame in both Places, but they are ſynonimous.

For the Lord hath turned away the Excellency of Jacob, as the Excellency of Iſrael] Some tranſlate the Words thus, *The Lord hath returned* [or will revenge] *the Pride*, or injurious Dealings *againſt Jacob, and the Pride againſt Iſrael*, i. e. he will requite the Injuries and Oppreſſions, which *Sennacherib* and *Shalmaneſer*, the Kings of *Aſſyria*, have exercifed upon *Judah* and *Iſrael*. This Interpretation agrees better with the Scope of the Text, than that which moſt Tranſlators follow, and ſuits very well with the *Hebrew* Idiom. Compare *Joel* iii. 19. *Habak*. ii. 8—17. and *Obad*. Ver. 10. where the ſecond of two Subſtantives is taken in the ſame Senſe by our Tranſlators.

He ſhall recount his Worthies, they ſhall ſtumble in their Walk] The King of *Nineveh* ſhall muſter together his choiceſt Troops, but they ſhall be diſordered, and give Way, or be diſcomfited as they march againſt the Enemy.

Huzzab ſhall be led away captive, ſhe ſhall be brought up] Rather, *removed* or taken away. Compare *Jer*. xlviii. 15. *Pſ*. cii. 24. By *Huzzab* the *Chaldee* underſtands the Queen of *Nineveh*: But the Word may probably mean *Nineveh* itſelf, the Word denoting a ſtrong and impregnable Fortreſs. If it be underſtood in this Senſe, in the next Words *Nineveh* is deſcribed as a great Princeſs carried Captive with her Maids of Honour attending her, and bewailing her's and their Condition; denoting the leſſer Cities under her Juriſdiction, that ſhould be Sharers with her in the ſame Calamity. So *Babylon* is repreſented as a *tender and delicate Lady*, undergoing the Hardſhips of Captivity; *Iſa*. xlviii. 1—5, 7, 8.

Where is the Dwelling of the Lion, and feeding Place of the young Lions?] What is become of the ſtately Palaces of the King and Princes of *Nineveh*, who like ſo many Lions preyed upon the neighbouring Countries, and enriched their City with Spoils they took from others?

CHAP. III.

The ſame Subject continued.

Ver. 1. WO to the bloody city, it *is* all full of lies *and* robbery, the prey departeth not. 2 The noiſe of a whip, and the noiſe of the rattling of the wheels, and of the pranſing horſes, and of the jumping chariots. 3 The horſman lifteth up both the bright ſword, and the glittering ſpear, and *there is* a multitude of ſlain, and a great number of carcaſes; and *there is* none end of *their* corpſes: they ſtumble upon their corpſes: 4 Becauſe of the multitude of the whoredoms of the well-favoured harlot, the miſtreſs of witchcrafts, that ſelleth nations through her whoredoms, and families through her witchcrafts. 5 Behold, I *am* againſt thee, ſaith the Lord of hoſts, and I will diſcover thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame. 6 And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock. 7 And it ſhall come to paſs, *that* all they that look upon thee, ſhall flee from thee, and ſay, Nineveh is laid waſte, who will bemoan her? Whence ſhall I ſeek comforters for thee? 8 Art thou better than populous No, that was ſituate among the rivers, *that had* the waters round about it, whoſe rampart *was* the ſea, *and* her wall *was* from the ſea? 9 Ethiopia and Egypt *were* her ſtrength, and *it was* infinite, Put and Lubim were thy helpers. 10 Yet *was* ſhe carried away, ſhe went into captivity: her young children alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for her honourable men, and all her great men were bound in chains. 11 Thou alſo ſhalt be drunken: thou ſhalt be hid, thou alſo ſhalt ſeek ſtrength becauſe of the enemy. 12 All thy ſtrong holds *ſhall be like* fig-trees with the firſt-ripe figs: if they be ſhaken they ſhall even fall into the mouth of the eater. 13 Behold, thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open unto thine enemies, the fire ſhall devour thy bars. 14 Draw thee waters for the ſiege, fortify thy ſtrong holds: go into clay and tread the mortar, make ſtrong the brick-kiln. 15 There ſhall the fire devour thee: the ſword ſhall cut thee off: it ſhall eat thee up like the canker-worm: make thyſelf many as the canker-worm, make thyſelf many as the locuſts. 16 Thou haſt multiplied thy merchants above the ſtars of heaven: the canker-worm ſpoileth and flieth away. 17 Thy crowned *are* as the locuſts, and thy captains as the great graſhoppers, which camp in the hedges in the cold day, *but* when the ſun ariſeth they flee away, and their place is not known where they *are*. 18 Thy ſhepherds ſlumber, O king of Aſſyria: thy nobles ſhall dwell *in the duſt*: thy people is ſcattered upon the mountains, and no man gathereth *them*. 19 *There is* no healing of thy bruiſe: thy wound is grievous: all that hear the bruit of thee ſhall clap the hands over thee; for upon whom hath not thy wickedneſs paſſed continually?

I will diſcover thy Skirts upon thy Face] I will ſend thee into Captivity naked and bare: See *Iſa*. xx. 4—8. xlvii. 2, 3. *Jer*. xiii. 22. *Mic*. i. 11. Thus will I expoſe thy Shame to the World; which was a Puniſhment often inflicted upon Harlots. See *Ezek*. xvi. 37.

Art thou better than populous No?] Which was ſacked, and its Inhabitants made Captives, as it follows. The *Hebrew* reads *No Ammon*; the ſame City which is called *Hammon No*, Ezek. xxx. 15. and *Ammon Minnu*, Jer. xlvi. 25. where our *Engliſh* reads th *Multitude of No*, as it does render it *populous No* here tho' the Place probably took its Name from *Ham*, th Founder of the *Egyptian* Kingdom (thence called *th Land of Ham*, Pſ. cvi. 22.) who was worſhipped ther under the Name of *Jupiter Hammon*: Accordingly th LXX render it *Dioſpolis*, upon that Place of *Jeremiah* It was likewiſe called *Thebes*, by *Homer*, who deſcribe it as famous for its hundred Gates.

Ethiopia and Egypt were her Strength] Dr. *Prideaux*, with great Reaſon, ſuppoſes this Calamity to have been brought upon *No* by *Sennacherib*, about three Year before he beſieged *Jeruſalem*, in the Time of *Hezekiah*. At that Time *Sevechus*, the Son of *Sabaccon* or *Sô*, mentioned 2 *Kings* xvii. 4. was King both o *Egypt* and *Ethiopia*; ſo they are mentioned here a Confederates, and *Iſaiah* foretels that they ſhould b vanquiſhed by *Sargon*, or *Sennacherib*; Ch. xx. 4 whereas the Deſtruction of *No*, foretold by *Jeremiah* Ch. xlvi. 25. and *Ezek*. xxx. 14. was, after this brought to paſs by *Nebuchadnezzar*.

All thy ſtrong Holds ſhall be like Fig-trees with th firſt ripe Figs] As Figs drop off when they are ripe ſo ſhall thy ſtrong Holds fall into the Enemies Hand upon the firſt Aſſault.

Thy crowned are as the Locuſts, &c.] The Wor *Minnazaraik* may be literally rendered, the *Nazarites*; which Title is given to Perſons remarkable fo their Youth and Beauty, *Lam*. iv. 7. *Am*. ii. 11. and may not improperly be applied to the Officers in th *Ninevites* Army. Theſe the Prophets compares to Locuſts and Graſhoppers, both for their Numbers, ſe Ver. 15. and for another Quality, That they ſhun th Heat of the Battle, juſt as the Graſhoppers do the Hea of the Sun.

Thy Shepherds ſlumber, O King of Aſſyria, thy N bles dwell in the Duſt] By *Shepherds* are meant Ca tains or Generals: Compare *Jer*. vi. 3. xxv. 3 Theſe are ſaid to ſlumber, as having loſt their Courage or as being gone to their laſt Sleep, are dead and b ried: Compare *Pſ.* lxxxvi. 5, 6. By the King of *Aſſyria*, Dr. *Prideaux* underſtands *Saracus*, who was now vanquiſhed by *Nabupolaſſar* (who had before poſſeſſed himſelf of the Kingdom of *Babylon*) and *Cyaxeres* the King of *Media*. The Fall of this Prince is elegantly deſcribed by *Ezekiel*, Ch. xxxi. 3, &c. The Words of *Jeremiah*, Ch. l. 18. *I have puniſhed the King of Aſſyria*, are to be underſtood of the ſame Perſon.

AN EXPOSITION OF The Prophet *HABAKKUK*.

The ARGUMENT.

The Prophet Habakkuk *was probably Contemporary with* Jeremiah, *and propheſied in the Reign of* Joſiah; *for the Subject of his Prophecy is the ſame with that of* Jeremiah, *and upon the ſame Occaſion,* viz. *the Deſtruction of* Judah *and* Jeruſalem *by the* Chaldeans, *for their heinous Sins and Provocations. We may obſerve, as* Nahum, *the preceding Prophet, foretold the Deſtruction of the* Aſſyrians, *who carried the Ten Tribes captive; ſo* Habakkuk *foretels the Judgments that ſhall come upon the* Chaldeans, *who compleated the Captivity of the two remaining Tribes.*

CHAP. I.

The Prophet, foreſeeing the Deſolations that the Chaldeans *would make among the* Jews, *expoſtulates with God about theſe Proceedings.*

Ver. 1. THE burden which Habakkuk the prophet did ſee. 2 O Lord, how long ſhall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not ſave! 3 Why doſt thou ſhew me iniquity, and cauſe *me* to behold grievance? for ſpoiling and violence *are* before me: and there are *that* raiſe up ſtrife and contention. 4 Therefore the law is ſlacked, and judgment doth never go forth: for the wicked doth compaſs about the righteous: therefore wrong judgment proceedeth. 5 Behold ye among the heathen, and regard, and wonder marvellouſly: for I will work a work in your days, *which* ye will not believe though it be told *you*. 6 For lo, I raiſe up the Chaldeans, *that* bitter and haſty nation, which ſhall march through the breadth of the land, to poſſeſs the dwelling-places *that are* not theirs. 7 They *are* errible and dreadful: their judgment and their ignity ſhall proceed of themſelves. 8 Their orſes alſo are ſwifter than the leopards, and are more fierce than the evening wolves: and their orſemen ſhall ſpread themſelves, and their orſemen ſhall come from far, they ſhall fly as he eagle *that* haſteth to eat. 9 They ſhall come ll for violence: their faces ſhall ſup up *as* the aſt-wind, and they ſhall gather the captivity as he ſand. 10 And they ſhall ſcoff at the kings, nd the princes *ſhall be* a ſcorn unto them: they hall deride every ſtrong hold, for they ſhall eap duſt and take it. 11 Then ſhall *his* mind change, and he ſhall paſs over, and offend, *imputing* this his power unto his god. 12 Art thou not from everlaſting, O Lord my God, mine only One? we ſhall not die: O Lord, thou haſt ordained them for judgment, and O mighty God, thou haſt eſtabliſhed them for correction. 13 *Thou art* of purer eyes than to behold evil, and canſt not look on iniquity: wherefore lookeſt thou upon them that deal treacherouſly, *and* holdeſt thy tongue when the wicked devoureth *the man that is* more righteous than he? 14 And makeſt men as the fiſhes of the ſea, as the creeping things *that have* no ruler over them? 15 They take up all of them with the angle: they catch them in their net, and gather them in their drag; therefore they rejoice and are glad. 16 Therefore they ſacrifice unto their net, and burn incenſe unto their drag: becauſe by them their portion *is* fat, and their meat plenteous. 17 Shall they therefore empty their net, and not ſpare continually to ſlay the nations?

The Burden which Habakkuk the Prophet did ſee] The Word Burden is explained of a burthenſome Prophecy, big with Ruin and Deſtruction. See *Jer.* xxiii. 33. But a learned Prelate, in his *Defence of Chriſtianity*, obſerves that the *Hebrew*, *Maſſa*, ſignifies no more than barely a Prophecy, and ſo is tranſlated in our *Engliſh* Bibles, *Prov.* xxxi. 1. and is often tranſlated by Viſion and Prophecy in the LXX and other antient Verſions; the Word being uſed in that Senſe, from the Prophet's *bearing* or feeling within him the Influence of God's Spirit; for which Reaſon they were called in *Greek* Θεοφόροι, *Bearers of God*, and Πνευματοφόροι.

Their Judgment and their Dignity ſhall proceed from *themſelves*] They will be their own Judges of what is right and wrong.

Their Horſes are more fierce than Evening Wolves] Or are ſwifter than Evening Wolves, when they go out for their Prey, and are pinched with Hunger. See *Pſ.* civ. 20. *Jer.* v. 6. The Words might be tranſlated to an eaſier Senſe; *Their Horſes are fiercer than Evening Wolves, and ſhall ſpread themſelves*, or ſhall be multiplied.

Their Faces ſhall ſup up as the Eaſt Wind] They ſhall deſtroy every Thing where they march, as the Eaſt Wind blaſts the Fruits of the Earth; compare *Ezek.* xvii. 10. *Hoſ.* xiii. 15. Some render the Words, *Whatſoever they gather, they ſhall carry it toward the Eaſt*, meaning to *Babylon*, which lay North-Eaſt from *Judea*.

For they ſhall heap Duſt, and take it] Caſt up Mountains againſt them, and ſo take them. See *Jer.* xxxii. 24. xxxiii. 4.

Then ſhall his Mind change, and he ſhall paſs over and tranſgreſs, &c.] The Prophet ſpeaks of the ſeveral Kings of *Babylon* as if they were one and the ſame Perſon; ſee *Iſa.* xxiii. 15. and ſaith, that he ſhall change his Mind with his Fortune, and impute his Succeſs to his Idol *Belus*; which was remarkably true of *Belſhazzar*, *Nebuchadnezzar*'s Succeſſor; ſee *Dan.* v. 4. But we may underſtand the Words of *Nebuchadnezzar* himſelf, if we tranſlate the latter Part of the Verſe thus, *This his Strength is his God*, i. e. imputing all his Succeſs to his own Prowes; ſee Ver. 16. and afterward for thoſe arrogant Words of his, mentioned *Dan.* vi. 30. he was degraded into a Beaſt.

And makeſt Men as the Fiſhes of the Sea, &c.] Sufferest the *Chaldeans* to treat them no better than Fiſhes, who become a general Prey to the Fiſherman's Net or Angle.

Therefore they ſacrifice to their Net, and burn Incenſe to their Drag] They impute all their Victories to their Strength and Skill, and make no Acknowledgment to God for their Succeſs.

Shall they therefore empty their Net?] Carry away the Riches and Treaſures of their Conqueſts, ſee 2 *Kings* xxiv. 13. in order to undertake more; juſt as Fiſhermen empty their Nets to fill them again. But the Words may be rendered, *ſhall he* (ſee Ver. 10.) *caſt*, or ſpread, *his Net?* The *Hebrew* Verb is uſed of drawing a Sword or Spear: See *Ezek.* xxviii. 7. *Pſ.* xxxv. 3. To this Senſe the *Greek* and *Chaldee* here underſtand it.

CHAP. II.

God's Anſwer to the Prophet's Expoſtulations in the foregoing Chapter.

Ver. 1. I Will ſtand upon my watch, and ſet me upon the tower, and will watch to ſee what he will ſay unto me, and what I ſhall anſwer when I am reproved. 2 And the Lord anſwered me, and ſaid, Write the viſion, and make it plain upon tables, that he may run that readeth it. 3 For the viſion *is* yet for an appointed time, but at the end it ſhall ſpeak, and not lie: though it tarry, wait for it, becauſe it will ſurely come, it will not tarry. 4 Behold, his ſoul *which* is lifted up, is not upright in him: but the juſt ſhall live by his faith. 5 Yea alſo, becauſe he tranſgreſſeth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his deſire as hell, and *is* as death, and cannot be ſatisfied, but gathereth unto him all nations, and heapeth unto him all people: 6 Shall not all theſe take up a parable againſt him, and a taunting proverb againſt him, and ſay, Wo to him that increaſeth *that which is* not his: how long? and to him that ladeth himſelf with thick clay. 7 Shall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee, and thou ſhalt be for booties unto them? 8 Becauſe thou haſt ſpoiled many nations, all the remnant of the people ſhall ſpoil thee: becauſe of mens blood, and *for* the violence of the land, of the city, and of all that dwell therein. 9 Wo to him that coveteth an evil covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil. 10 Thou haſt conſulted ſhame to thy houſe, by cutting off many people, and haſt ſinned *againſt* thy ſoul. 11 For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it. 12 Wo to him that buildeth a town with blood, and ſtabliſheth a city by iniquity. 13 Behold, *is it* not of the Lord of hoſts, that the people ſhall labour in the very fire, and the people ſhall weary themſelves for very vanity? 14 For the earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea. 15 Wo unto him that giveth his neighbour drink: that putteſt thy bottle to *him*, and makeſt *him* drunken alſo, that thou mayeſt look on their nakedneſs. 16 Thou art filled with ſhame for glory: drink thou alſo, and let thy foreſkin be uncovered: the cup of the Lord's right hand ſhall be turned unto thee, and ſhameful ſpuing *ſhall be* on thy glory. 17 For the violence of Lebanon ſhall cover thee: and the ſpoil of beaſts, *which* made them afraid becauſe of mens blood, and for the violence of the land, of the city, and of all that dwell therein. 18 What profiteth the graven image, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work truſteth therein, to make *him* dumb idols? 19 Wo unto him that ſaith to the wood, Awake; to the dumb ſtone, Ariſe, it ſhall teach: behold, it is laid over with gold and ſilver, and *there is* no breath at all in the midſt of it. 20 But the Lord *is* in his holy temple: let all the earth keep ſilence before him.

Stand upon the Watch-tower, &c.] It was the Buſineſs of a Watch-man, in the Time of War, to deſcry from an eminent Station, what Meſſengers were coming, and to make known the Meſſage as ſoon as poſſible; ſee 2 *Kings* ix. 17, &c. The Prophet puts himſelf in ſuch a Poſture, that he may receive God's Anſwer to the Complaints he made in the foregoing Chapter.

For the Viſion is for an appointed Time] God has determined a ſet Time when it ſhall be fulfilled, and not before; compare *Dan.* viii. 19. xi. 27—35, 36. According to the common Tranſlation of the following Words, by this Viſion we are to underſtand the Deſtruction of the *Babylonian* Monarchy, which is plainly foretold from the 5th Verſe to the End of the Chapter, and is a proper Anſwer to the Complaint or Argument the Prophet had made in the foregoing Chapter. But our learned Biſhop, in his *Defence of Chriſtianity*, &c. obſerves, that the Prophet, by way of Preface to that Prediction, confirms the *Jews* in the general Expectation of their Deliverer the *Meſſias*, whoſe Coming had been ſo often promiſed, and which prophane Perſons began to queſtion, when they ſaw God give up his People into the Hands of a cruel and idolatrous Nation.

Yea alſo becauſe he tranſgreſſeth by Wine, he is a proud Man, neither keepeth he at home, &c.] The Words would yield a plainer Senſe, if they were thus tranſlated: *Moreover* (like) *a Man tranſgreſſing by Wine, he is proud and ſhall not continue* or proſper. To this Senſe the *Chaldee* Paraphraſe and *vulgar La-*

tin explain the Words; the Particle of Compariſon, as, being often underſtood. See *Iſa.* xxi. 8. The Prophet having aſſured the *Jews* of a Deliverance in God's appointed Time, proceeds now to denounce his Judgments againſt the *Babylonian* Monarchy, ſpeaking of it as comprized under one Perſon at the Head of it; ſee Note on Ch. i. 11. Here he deſcribes him as one intoxicated with his Succeſſes, and not knowing how to ſet any Bounds to his Ambition; but ſtill as his Conqueſts enlarge, his Deſire of having more increaſes. *Hell* or *Death*, and the *Grave*, are proverbial Emblems of an inſatiable Temper; ſee *Prov.* xxvii. 29. xxx. 16.

And to him that ladeth himſelf with thick Clay] His Gold and Silver, which is nothing originally but Earth or Clay, ſhall turn to no Benefit, but be rather his Burden; adding Weight to his Sins and Puniſhment.

Shall not they ſuddenly riſe that ſhall bite thee?] *Cyrus* took the City of *Babylon* (and thereby put an End to the *Babylonian* Empire) by a ſudden Aſſault, taking Advantage of a Feſtival, celebrated by Night according to Cuſtom, and then draining the River without being perceived, and making it fordable for his Army; according to the Account *Herodotus* and *Xenophon* give of the taking of *Babylon*, wherein they exactly agree with the Prophecy of *Jeremiah*, Ch. l, and li. foretelling the ſame Event.

For the Stone ſhall cry out of the Wall, and the Beam out of the Timber ſhall anſwer it] The Houſes and Towns which have been deſtroyed by the *Chaldeans*, ſhall cry for Vengeance againſt the Deſtroyers. 'Tis a great Queſtion, what is the proper Signification of the *Hebrew Caphis*, being found but in this one Place of the Bible: Our Tranſlators render it *Beans*; others think it ſignifies a *Brick*.

Wo to him that giveth to his Neighbour Drink, that putteſt thy Bottle to him, &c.] The Deſolation of any Country is often compared to Drunkenneſs; ſee *Jer.* xxv. 15. ſo the King of *Babylon*, who ſubdued the neighbouring Countries round about him, and perhaps got an Advantage over ſome of them by Gifts and Preſents, or by counterfeit Leagues and Friendſhip, is compared to a Man that gets an Advantage over another by perſuading or forcing him to drink too much. The Word *Chemath*, tranſlated *Bottle*, ſignifies likewiſe that heating or poiſonous Quality which attends Wine taken in Exceſs; compare *Hoſ.* vii. 5. and is often taken for any poiſonous Juice: See *Deut.* xxxii. 24, 33. *Job* vi. 4. xx. 16. *Pſ.* lviii. 4.

For the Violence of Lebanon ſhall cover thee] God ſhall execute his Vengeance upon thee for the Violence thou haſt offered to the Temple at *Jeruſalem*, which is here compared to the Cedars of the Foreſt of *Lebanon*, for its Height and Statelineſs of its Buildings: Compare *Zech.* xi. 1. or elſe the Prophet compares the Cruelty of the *Medes* and *Perſians* to the Violence of wild Beaſts in the Foreſt of *Lebanon*: So the following Words import.

And the Spoil of Beaſts which made them afraid] The Relative *which*, added by our Tranſlators, obſcures the Text, which might be more plainly rendered, *The Spoil of* (or made by) *Beaſts ſhall make them afraid*; as the *Septuagint* and *Chaldee*, with a very little Alteration read the Text. As thou haſt ſpoiled others, without any Senſe of common Humanity; ſo the Army of the Conqueror ſhall deal by thee; ſee Ver. 8. and ſhall tare thee in Pieces, as wild Beaſts do their Prey. See *Iſa.* xiii. 15—18.

CHAP. III.

The Prophet, in a Hymn, compoſed in a lofty Stile, celebrates the wonderful Works of God.

Ver. 1. A Prayer of Habakkuk the prophet upon Sigionoth. 2 O Lord, I have heard thy ſpeech *and* was afraid: O Lord, revive thy work in the midſt of the years, in the midſt of the years make known; in wrath remember mercy. 3 God came from Teman, and the holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praiſe. 4 And *his* brightneſs was as the light, he had horns *coming* out of his hand, and there *was* the hiding of his power. 5 Before him went the peſtilence, and burning coals went forth at his feet. 6 He ſtood and meaſured the earth: he beheld, and drove aſunder the nations, and the everlaſting mountains were ſcattered, the perpetual hills did bow: his ways *are* everlaſting. 7 I ſaw the tents of Cuſhan in affliction: *and* the curtains of the land of Midian did tremble. 8 Was the Lord diſpleaſed againſt the rivers? *was* thine anger againſt the rivers? *was* thy wrath againſt the ſea, that thou didſt ride upon thine horſes, *and* thy chariots of ſalvation? 9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even* thy word. Selah. Thou didſt cleave the earth with rivers. 10 The mountains ſaw thee, *and* they trembled: the over flowing of the water paſſed by: the deep uttered his voice, *and* lift up his hands on high. 11 The ſun *and* moon ſtood ſtill in their habitation: at the light of thine arrows they went, *and* at the ſhining of thy glittering ſpear. 12 Thou didſt march through the land in indignation, thou didſt threſh the heathen in anger. 13 Thou wenteſt forth for the ſalvation of thy people, *even* for ſalvation with thine anointed; thou woundeſt the head out of the houſe of the wicked, by diſcovering the foundation unto the neck. Selah. 14 Thou didſt ſtrike through with his ſtaves the head of his villages: they came out as a whirlwind to ſcatter me: their rejoicing *was* as to devour the poor ſecretly. 15 Thou didſt walk through the ſea with thine horſes, *through* the heap of great waters. 16 When I heard, my belly trembled: my lips quivered at the voice: rottenneſs entred into my bones, and I trembled in myſelf, that I might reſt in the day of trouble: when he cometh up unto the people, he will invade them with his troops. 17 Although the fig-tree ſhall not bloſſom, neither *ſhall* fruit *be* in the vines, the labour of the olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and *there ſhall be* no herd in the ſtalls: 18 Yet I will rejoice in the Lord, I will joy in the God of my ſalvation. 19 The Lord God *is* my ſtrength, and he will make my feet like hinds *feet*, and he will make me to walk upon mine high places. To the chief ſinger on my ſtringed inſtruments.

O Lord, I have heard thy Speech and was afraid: O Lord, revive thy Work in the Midſt of the Years, in the Midſt of the Years make known, &c.] Or, make *it* known. I have heard what thou haſt revealed to me concerning thy Judgments upon thy People: The Terribleneſs of them ſtrikes me with a reverential Awe and Dread; compare Ver. 16. yet I earneſtly beg of thee, if it be thy gracious Will, to exert thy Power, and renew thy former Wonders for the Deliverance of thy People, before the 70 Years, determined for their Captivity be expired; and in the Midſt of Judgment to remember Mercy.

God came from Teman, and the Holy One from Mount Paran] The Prophet, to encourage the Faithful ſtill to truſt in God, recounts ſome of the remarkable Inſtances of the Protection he afforded their Forefathers in the Wilderneſs, where they were deſtitute of all viſible Means of ſuſtaining themſelves. Firſt of all he takes Notice of the Wonders he did for them when they came near the Border of *Edom*, when the *Edomites* came out with a mighty Force to oppoſe their Paſſage; ſee *Numb.* xxi. 20. The like Wonders he had ſhewed in their former Journeys from Mount *Sinai* to *Paran*, Numb. x. 12. Compare *Deut.* xxxiii. 2.

He had Horns coming out of his Hands, and there was the Hiding of his Power] The *Hebrew* Word *Keren*, ſignifies both *Horns*, and *Rays of Light*, ſee *Exod.* xxiv. 29, 30. So the Marginal Reading is here to be preferred: *He had bright Beams coming out of his Side*—The *Shekinah*, or Symbol of the Divine Preſence, had Rays of Light iſſuing out on every Side, and yet that was but a Hiding or Veil to the Divine Majeſty, who *covereth himſelf with Light as with a Garment*, Pſ. civ. 2.

And the everlaſting Mountains were ſcattered, the perpetual Hills did bow] The Mountains and Hills are ſaid to quake at God's Preſence, *Nah.* i. 5. So here the whole Land of *Canaan* is ſaid to tremble, and even the Mountains themſelves, the moſt ſolid and impregnable Parts of it, becauſe the Hearts of the ſtouteſt of the old Inhabitants fainted, and loſt their Courage; ſee *Joſh.* ii. 24. By the *Mountains* and *Hills* may be meant the greater and leſſer Principalities or Kingdoms in the Land of *Canaan*, ſee *Pſ.* lii. 3. The Mountains and Hills are ſpoken of as Emblems of Eternity, becauſe Time ſeems no make no Change or Alteration in them; ſee *Gen.* xlix. 26. *Deut.* xxxiii. 15.

I ſaw the Tents of Cuſhan in Affliction, &c.] I beheld the *Arabians*, called *Scenitæ*, from their dwelling in Tents, and their Neighbours the *Midianites*, in great Conſternation, upon the Approach of the *Iſraelites* towards their Borders: See *Numb.* xxii. 3. *Exod.* xv. 15. whom they afterward deſtroyed in Battle, *Numb.* xxxi. 2, *&c.*

Thy Bow was made quite naked, according to the Oaths of the Tribes, even thy Word] Thou didſt fight for *Iſrael*, and didſt make bare thine Arm in their Defence, as evidently as if thou hadſt been ſeen with a Bow in thine Hand; that thou mighteſt fulfil the Oaths and Promiſes thou hadſt made to give the Tribes of *Iſrael* full Poſſeſſion of *Canaan*; thy Word being in itſelf as immutable, as when it is confirmed by the Solemnity of an Oath; ſee *Heb.* vi. 18.

The Deep uttered his Voice, and lift up his Hands on high] The Waters guſhed out of the Bottom of a Rock with a mighty Noiſe, as if the Fountains of the great Deep had been opened, *Pſ.* lxxviii. 16. and forced its Way upward, as a Man gets up an Aſcent by Strength of his Hands.

As the Light of thine Arrows they went, &c.] When the People marched againſt their Enemies, God ſent Hailſtones and Lightning from Heaven to diſcomfit them; ſee *Joſh.* x. 11. and compare *Pſ.* xviii. 14. cxliv. 6. Or the Words may be tranſlated thus; *Thine Arrows went as the Light and Shining of thy glittering Spear.* Hail-ſtones, the Artillery of Heaven, came down upon the Heads of the Enemies, accompanied with Thunder and Lightning. As the Blaze of Lightning is here elegantly compared to the *Glittering of a Spear*, ſo the Luſtre of Arms is often compared by the Poets, particularly *Homer*, to the Flaſhes of Lightning; ſo we read *Iliad* xi. Ver. 65.

His brazen Arms like Flames of Lightning ſhone,
Which the great Thunderer launches from his Arm.

By diſcovering the Foundations to the Neck] Or, raiſing the Foundations, as the Word *Aroth* ſignifies, *Pſ.* cxxxvii. 7. by undermining them from Bottom to Top.

Thou didſt ſtrike thro' with his Staves the Head of his Villages] Or, *Thou didſt ſtrike thro' the Head of his Warriors among his Tribes*, or Families. Thou didſt diſcomfit all the petty Kings of their ſeveral *Clans*, or Families, carrying on the War againſt *Joſhua*; ſee *Joſh.* xii. 9, *&c.* The Word *Perazav*, his *Villages*, in our Tranſlation, the *Septuagint* tranſlate *Warriors*, or *Generals*; and ſo they underſtand it, *Judg.* v. 7—11. which Senſe agrees beſt with this Place.

AN
EXPOSITION
OF
The Prophet *ZEPHANIAH*.

The ARGUMENT.

This Prophet lived in the Reign of Joſiah, *as he himſelf informs us, and propheſied chiefly agai*
Judah, *who continued very corrupt, notwithſtanding the King's pious Zeal for Reformation, a*
the good Example he gave to his Subjects.

CHAP. I.

The Prophet denounces God's Judgments againſt Judah, *for their Idolatry, and other heinous Sins.*

Ver. 1. THE word of the Lord which came unto Zephaniah the ſon of Cuſhi, the ſon of Gedaliah, the ſon of Amariah, the
ſon of Hizkiah, in the days of Joſiah, the ſo
of Amon king of Judah. 2 I will utterly co
ſume all *things* from off the land, ſaith the Lord
3 I will conſume man and beaſt: I will conſum
the fowls of the heaven, and the fiſhes of th
ſea, and the ſtumbling-blocks with the wicked
and I will cut off man from off the land, ſai
th

the Lord. 4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the chemarims with the prieſts; 5 And them that worſhip the hoſt of heaven upon the houſe-tops, and them that worſhip, *and* that ſwear by the Lord, and that ſwear by Malcham; 6 And them that are turned back from the Lord; and *thoſe* that have not ſought the Lord, nor enquired for him. 7 Hold thy peace at the preſence of the Lord God: for the day of the Lord *is* at hand: for the Lord hath prepared a ſacrifice, he hath bid his gueſts. 8 And it ſhall come to paſs in the day of the Lords ſacrifice, that I will puniſh the princes, and the kings children, and all *ſuch as are* clothed with ſtrange apparel. 9 In the ſame day alſo will I puniſh all thoſe that leap on the threſhold, which fill their maſters houſes with violence and deceit. 10 And it ſhall come to paſs in that day, ſaith the Lord, *that there ſhall be* the noiſe of a cry from the fiſh-gate, and an howling from the ſecond, and a great craſhing from the hills. 11 Howl ye inhabitants of Makteſh, for all the merchant-people are cut down: all they that bear ſilver are cut off. 12 And it ſhall come to paſs at that time, *that* I will ſearch Jeruſalem with candles, and puniſh the men *that are* ſetled on their lees; that ſay in their heart, The Lord will not do good, neither will he do evil. 13 Therefore their goods ſhall become a booty, and their houſes a deſolation: they ſhall alſo build houſes, but not inhabit *them*; and they ſhall plant vineyards, but not drink the wine thereof. 14 The great day of the Lord *is* near, it *is* near, and haſteth greatly, *even* the voice of the day of the Lord: the mighty man ſhall cry there bitterly. 15 That day *is* a day of wrath, a day of trouble and diſtreſs, a day of waſtneſs, and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs, 16 A day of the trumpet and alarm againſt the fenced cities and againſt the high towers. 17 And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the Lord: and their blood ſhall be poured out as duſt, and their fleſh as the dung. 18 Neither their ſilver nor their gold ſhall be able to deliver them in the day of the Lords wrath, but the whole land ſhall be devoured by the fire of his ealouſy: for he ſhall make even a ſpeedy riddance of all them that dwell in the land.

The Word of the Lord that came to Zephaniah, the on *of Cuſhi — the Son of Hizkiah*] *Hizkiah* is read ith the ſame *Points* in the *Hebrew* as *Hezekiah*, the Name of the King of *Judah*: But *Zephaniah* being ere reckoned as the fourth by Deſcent from *Hizkiah*, at Perſon cannot be the ſame with *Hezekiah*, there ot being a ſufficient Diſtance of Time between them r four Deſcents.

And the Names of the Chemarims with the Prieſts] r, *the Names of the idolatrous Prieſts*, for ſo the Word *Chemarim* is tranſlated, 2 *Kings* xxxiii. 5. compare *Hoſ.* x. 5. I will deſtroy theſe together with the rieſts of the Tribe of *Levi*, who have joined in the Worſhip of Idols; ſee *Ezek.* xliv. 1.

And them that worſhip, and ſwear by the Lord, and at *ſwear by Malcham*] That join the Worſhip of ols to that of the true God, who is *a jealous God*, d who will not admit of any Rival in his Worſhip. *Malcham* is the ſame with *Moloch*, to whom the People of *Judah* continued to offer their Children, as *Jeremiah* upbraids them, Ch. vii. 31. xix. 5. notwithſtanding the Reformation that *Joſiah* had made, 2 *Kings* xxiii. 10. Swearing is an Act of religious Worſhip, or a ſolemn Invocation of God, as a Witneſs and Judge, ſee *Deut.* x. 20. and therefore expreſly forbid to be uſed to Idols, *Joſh.* xxiii. 7.

And all ſuch as are cloathed with ſtrange Apparel] There were peculiar Veſtments belonging to the Worſhip of each Idol; ſee 2 *Kings* x. 22. So in after Times there were peculiar Habits belonging to the Prieſts of *Saturn*, and Prieſteſſes of *Ceres*, which are mentioned in the Martyrdom of *Perpetua* and *Felicitas*, C. 18. and in *Tertullian, de Pollio*, C. 4. The Text may likewiſe be explained of ſuch Men as wore Women's Apparel, and ſuch Women as wore that belonging to Men; which was contrary to an expreſs Law, *Deut.* xxii. 5. and was a Rite obſerved in the Worſhip of ſome Idols.

In the ſame Day alſo will I puniſh all thoſe that leap on the Threſhold] Or rather, *leap over the Threſhold.* The Expreſſion probably denotes ſome idolatrous Rite, like that which was practiſed in the Temple of *Dagon*, where *the Prieſts did not tread upon the Threſhold*, 1 Sam. v. 5. To this Senſe the *Chaldee* Paraphraſt interprets it of thoſe that walk after the Laws or Rites of the *Philiſtines*. Others expound it of thoſe who enter into other Men's Houſes, and take away their Goods by Violence; according to what follows; *who fill their Maſter's Houſes with Violence and Deceit.*

And it ſhall come to paſs that at that Time, I will ſearch Jeruſalem with Candles] I will deliver up *Jeruſalem* into the Hand of the *Chaldeans*, who ſhall let no Corner of it eſcape them, but ſhall diligently ſearch the Houſes, and plunder the Wealth of them. See the following Verſe.

And puniſh the Men that are ſetled on their Lees, &c.] Who having lived ſecurely in Eaſe and Plenty, *have not God in all their Thoughts*, but imagine that he doth not concern himſelf with the Affairs of the World, and that neither Good nor Evil are brought to paſs by his Providence.

CHAP. II.

The Prophet exhorts the Jews *to Repentance before God's Judgments overtake them; which he likewiſe denounces againſt the neighbouring Countries.*

Ver. 1. GAther yourſelves together, yea, gather together, O nation not deſired: 2 Before the decree bring forth, *before* the day paſs as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you. 3 Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, ſeek righteouſneſs, ſeek meekneſs: it may be, ye ſhall be hid in the day of the Lords anger. 4 For Gaza ſhall be forſaken, and Aſhkelon a deſolation: they ſhall drive out Aſhdod at the noon day, and Ekron ſhall be rooted up. 5 Wo unto the inhabitants of the ſea coaſts, the nation of the Cherethites: the word of the Lord is againſt you: O Canaan, the land of the Philiſtines, I will even deſtroy thee, that there ſhall be no inhabitant. 6 And the ſea-coaſt ſhall be dwellings *and* cottages for ſhepherds, and folds for flocks. 7 And the coaſt ſhall be for the remnant of the houſe of Judah, they ſhall feed thereupon, in the houſes of Aſhkelon ſhall they lie down in the evening: for the Lord their God ſhall viſit them, and turn away their captivity. 8 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themſelves* againſt their border. 9 Therefore *as* I live, ſaith the Lord of hoſts the God of Iſrael, Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and ſalt-pits, and a perpetual deſolation, the reſidue of my people ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them. 10 This ſhall they have for their pride, becauſe they have reproached and magnified *themſelves* againſt the people of the Lord of hoſts. 11 The Lord *will be* terrible unto them: for he will famiſh all the gods of the earth, and *men* ſhall worſhip him, every one from his place, *even* all the iſles of the heathen. 12 Ye Ethiopians alſo, ye ſhall be ſlain by my ſword. 13 And he will ſtretch out his hand againſt the north, and deſtroy Aſſyria, and will make Nineveh a deſolation, *and* dry like a wilderneſs. 14 And flocks ſhall lie down in the midſt of her, all the beaſts of the nations: both the cormorant and the bittern ſhall lodge in the upper lintels of it: *their* voice ſhall ſing in the windows, deſolation *ſhall be* in the threſholds: for he ſhall uncover the cedar-work. 15 This *is* the rejoicing city that dwelt careleſly, that ſaid in her heart, I *am*, and *there is* none beſide me: how is ſhe become a deſolation, a place for beaſts to lie down in! every one that paſſeth by her, ſhall hiſs *and* wag his hand.

O Nation not deſired] The *Greek* and the *Chaldee* interpret it, *O Nation that will not receive Inſtruction*, and is not to be amended but by the Diſcipline of God's Judgments. *Glaſſius* renders it to the ſame Senſe, *O Nation not to be moved with Deſire*, i. e. of growing better. The Word *Nickſaph* is taken for *having a Deſire or Longing*, Gen. xxxi. 30. *Pſ.* lxxxiv. 2.

Before the Decree bring forth, before the Day paſs as the Chaff] The Words are differently tranſlated by Interpreters, but much to the ſame Senſe. They may be rendered nearer to the *Hebrew* thus, *Before the Day bring forth the Decree, which ſhall paſs away, as Chaff* is diſperſed before the Wind. The Judgments of God, conſuming the Wicked, are often compared to the diſperſing of Chaff; ſee *Job* xxi. 18. *Pſ.* i. 3. *Iſa.* xvii. 13. *Hoſ.* xiii. 3.

For Gaza ſhall be deſolate, and Aſhkelon a Deſolation] There will be no eſcaping into the neighbouring Countries, ſuch as the *Philiſtines* are in particular; for their Cities ſhall likewiſe become a Prey to the Forces of *Nebuchadnezzar*; ſee *Jer.* xlvii. 1.

And the Coaſt ſhall be for the Remnant of the Houſe of Judah, &c.] The Sea-coaſt (Ver. 5.) ſhall in After-times belong to the *Jews*, who ſhall poſſeſs all the *Philiſtines* Country; as it appears they did in the firſt Times of Chriſtianity; ſee *Acts* viii. 26, 40. Thoſe that returned from the Captivity are called a *Remnant*, Hag. i. 12. ii. 2.

They ſhall feed thereupon, in the Houſes of Aſhkelon ſhall they lie down in the Evening] The Words are an Alluſion to what is ſaid Ver. 6. as the Cities of *Gaza*, *Aſhkelon*, &c. were Places for the wild *Arabs*, or other wandering People to pitch their Tents, and feed their Flocks; ſo they ſhall hereafter become the ſetled Habitations of the *Jews*; compare *Iſa.* lxv. 10.

And the Reſidue of my People ſhall ſpoil them, and the Remnant of my People ſhall poſſeſs them] *Judas Maccabeus* and his Brethren ſubdued the *Ammonites*, as appears from 1 *Macc.* v. 6. But this and the 7th Verſe will receive their utmoſt Completion at the general Reſtoration of the *Jewiſh* Nation: Thoſe that then eſcape, and return from their ſeveral Diſperſions are elſewhere called by the Name of the *Reſidue* and the *Remnant*; compare Ch. iii. 13. and *Mic.* iv. 7.

For he will famiſh all the Gods of the Earth] He will deprive them of their Worſhip and Sacrifices which the *Gentiles* thought to be the Food of their Gods; ſee *Deut.* xxxii. 38. The LXX render it, *He will deſtroy their Gods*. The Deſtruction of Idolatry is uſually mentioned, when the Prophets deſcribe the flouriſhing State of the Church, ſee *Mic.* v. 13, 14.

All the Beaſts of the Nations] The *Chaldee* interprets it, *The ſeveral Kinds of wild Beaſts*; as if the *Hebrew Goji, Nations*, were to be underſtood of the ſeveral Species of wild Beaſts, as the Word is uſed of ſeveral Sorts of Caterpillars, *Joel* i. 6. In like Manner the Ants are called *a People*, Prov. xxx. 25.

CHAP. III.

Jeruſalem *is ſeverely reproved and threatned for her Sins; yet the Righteous are comforted with the Hopes of a general Converſion and Reſtoration of the Nation in God's Time.*

Ver. 1. WO to her that is filthy and polluted, to the oppreſſing city. 2 She obeyed not the voice: ſhe received not correction: ſhe truſted not in the Lord: ſhe drew not near to her God. 3 Her princes within her *are* roaring lions; her judges *are* evening wolves, they gnaw not the bones till the morrow. 4 Her prophets *are* light *and* treacherous perſons: her prieſts have polluted the ſanctuary, they have done violence to the law. 5 The juſt Lord *is* in the midſt thereof: he will not do iniquity: every morning doth he bring his judgment to light, he faileth not, but the unjuſt knoweth no ſhame. 6 I have cut off the nations: their towers are deſolate, I made their ſtreets waſte, that none paſſeth by: their cities are deſtroyed, ſo that there is no man, that there is none inhabitant. 7 I ſaid, Surely thou wilt fear me: thou wilt receive inſtruction, ſo their dwelling ſhould not be cut off, howſoever I puniſhed them: but they roſe early, *and* corrupted all their doings. 8 Therefore wait ye upon me, ſaith the Lord, until the day that I riſe up to the prey: for my determination *is* to gather the nations, that I may aſſemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth ſhall be devoured with the fire of my jealouſy. 9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to ſerve him with one conſent. 10 From beyond the rivers of Ethiopia, my ſuppliants, *even* the daughter of my diſperſed ſhall bring mine offering. 11 In that day ſhalt thou not be aſhamed for all thy doings, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the midſt of thee them that rejoice in thy pride, and thou ſhalt no more be haughty becauſe of my holy mountain. 12 I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord. 13 The remnant of Iſrael ſhall not do iniquity, nor ſpeak lies: neither ſhall a deceitful tongue be found in their mouth: for they ſhall feed and lie down, and none ſhall make *them* afraid. 14 Sing, O daughter of Zion, ſhout O Iſrael, be glad and rejoice with all the heart, O daughter of Jeruſalem. 15 The Lord hath taken away thy judgments, he hath caſt out thine enemy: the king of Iſrael, *even* the Lord *is* in the midſt of thee: thou ſhalt not ſee evil any more. 16 In that day it ſhall be ſaid to Jeruſalem, thou not: *and to* Zion, Let not thine hands be ſlack. 17 The Lord thy God in the midſt of thee *is* mighty; he will ſave, he will rejoice over thee with joy: he will reſt in his love, he will joy over thee with ſinging. 18 I will gather *them that are* ſorrowful for the ſolemn aſſembly, *who* are of thee, *to whom* the reproach of it *was* a burden. 19 Behold, at that time I will undo all that afflict thee, and I will ſave her that halteth, and gather her that was driven out, and I will get them praiſe and fame in every land, where they have been put to ſhame. 20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praiſe among all people of the earth, when I turn back your captivity before your eyes, ſaith the Lord.

Wo unto her that is filthy and polluted, to the oppreſſing City] The City *Jeruſalem*, which is defiled with the Sins of Luxury and Cruelty: ſee Ver. 3, 4.

Therefore wait upon me, ſaith the Lord, until the Day that I ariſe to the Prey] The Connection of this Verſe with what went before, would better appear, if we tranſlate the Particle *laken*, *nevertheleſs*, as it plainly ſignifies *Jer.* v. 2. *Mic.* v. 3. and in other Places. Notwithſtanding theſe Provocations, ſaith God, I exhort the Godly among you to expect the fulfilling the Promiſes I have made of reſtoring the *Jewiſh* Nation to my wonted Favour, in the latter Ages of the World; in order to which great *Criſis*, I will execute remarkable Judgments upon the Unbelievers and Diſobedient.

For then I will turn to the People a pure Language, &c.] Or, *I will reſtore to the People a pure Language*, i. e. I will turn them from their Idolatry and other Wickedneſs; ſee Ver. 13. to glorify me *with one Mind and one Mouth*. The ſame Thing is expreſſed by *ſpeaking the Language of Canaan*; Iſa. xix. 18. This is a Bleſſing reſerved for the latter Ages, after the Converſion of the *Jews*, and the coming in of the Fulneſs of the *Gentiles*, *when there ſhall be one Lord, and his Name ſhall be one*, Zech. xiv. 9.

For I will take away out of the Midſt of thee, them that rejoice in thy Pride, and thou ſhalt no more be haughty, becauſe of my holy Mountain] I will purge out of thee thoſe Hypocrites who continued in their Sins, and relied upon their outward Privileges, ſuch as being of the Stock of *Abraham*, or having the Temple of the Lord placed among them, as if theſe would ſecure them from Guilt or Puniſhment; and therefore deſpiſed the *Gentiles* as not worthy of the ſame Favours with themſelves.

I will alſo leave in thee an afflicted, and poor People] Or, *a meek and poor People*: The Bleſſings of the Goſpel are peculiarly promiſed to the *Poor*; ſee *Iſa.* xi. 4. xiv. 32. lxi. 1. *Zech.* xi. 11. *Chriſt* and his Apoſtles apply theſe Promiſes to thoſe that were converted by his Preaching; *Matt.* v. 3. xi. 5. 1 *Cor.* i. 26, 27. *James* ii. 5. which Texts are meant of ſuch as are endued with a true Spirit of Poverty, ſuch as conſiſts in a Lowlineſs of Mind, Contempt of the World, and a reſigned Will. Afflictions are very uſeful to produce ſuch a Temper of Mind, and therefore are often the Lot of true Diſciples; ſee *Acts* xiv. 22. *Heb.* xii. 7. 1 *Pet.* i. 7. By the *Afflicted* may be meant thoſe that *come out of great Tribulation*; ſee *Ezek.* xxxviii. 8. and *Iſa.* iv. 2.

Sing, O Daughter of Zion, &c.] Theſe Hymns of Joy properly belong to the Times of the Goſpel, and eſpecially to the triumphant State of the Church; compare *Iſa.* xii. 6. liv. 1. *Zech.* ii. 10. xi. 9.

I will gather them that were ſorrowful for the ſolemn Aſſembly, who are of thee, &c.] I will aſſemble thoſe *Iſraelites* who are diſperſed in their ſeveral Captivities, both that of *Babylon*, and thoſe of following Times, who mourn for the Loſs of the publick Aſſemblies; compare *Lam.* ii. 6. and were grieved at the Reproach wherewith their Enemies upbraided them, as if they were utterly forſaken of God; compare *Pſ.* xlii. 3.

AN
EXPOSITION
OF
The Prophet *HAGGAI*.

The ARGUMENT.

f what Family this Prophet was, he hath given us no Intimation; but the Time when he propheſied he has diſtinctly noted, viz. in the ſecond Year of Darius Hyſtaſpes. *The Occaſion of his Prophecy, was the Stop that was put to the Building of the Temple, after the Foundation had been laid, according to the Commandment of* Cyrus, *about ſeventeen Years before.*

CHAP. I.

e Prophet reproves the Peoples Delays in rebuilding the Temple, and tells them this their Neglect, was the Cauſe they proſpered no better: He encourages them to ſet about it, and promiſes God's Aſſiſtance.

Ver. 1. IN the ſecond year of Darius the king, in the ſixth month, in the firſt day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the ſon of Shealtiel governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, ſaying, 2 Thus ſpeaketh the Lord of hoſts, ſaying, This people ſay, The time is not come, the time that the Lords houſe ſhould be built. 3 Then came the word of the Lord by Haggai the prophet, ſaying, 4 *Is it* time for you, O ye, to dwell in your cieled houſes, and this houſe *lie* waſte? 5 Now therefore thus ſaith the Lord of hoſts, Conſider your ways. 6 Ye have ſown much, and bring in little, ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm: and he that earneth wages, earneth wages *to put it* into a bag with holes. 7 Thus ſaith the Lord of hoſts, Conſider your ways. 8 Go up to the mountain, and bring wood, and build the houſe; and I will take pleaſure in it, and I will be glorified, ſaith the Lord. 9 Ye looked for much, and lo *it came* to little; and when ye brought *it* home, I did blow upon it: why? ſaith the Lord of hoſts, Becauſe of mine houſe that *is* waſte, and ye run every man unto his own houſe. 10 Therefore the heaven over you is ſtayed from dew, and the earth is ſtayed *from* her fruit. 11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattel, and upon all the labour of the hands. 12 Then Zerubbabel the ſon of Shealtiel, and Joſhua the ſon of Joſedech the high prieſt, with all the remnant of the people obeyed the voice of the Lord their God, and the words of Haggai the prophet, (as the Lord their God had ſent him) and the people did fear before the Lord. 13 Then ſpake Haggai the Lords meſſenger in the Lords meſſage unto the people, ſaying, I *am* with you, ſaith the Lord. 14 And the Lord ſtirred up the ſpirit of Zerubbabel the ſon of Shealtiel governor of Judah, and the ſpirit of Joſhua the ſon of Joſedech the high prieſt, and the ſpirit of all the remnant of the people, and they came and did work in the houſe of the Lord of hoſts their God: 15 In the four and twentieth day of the ſixth month, in the ſecond year of Darius the king.

In the ſecond Year of Darius the King] Compare *Ezra* iv. 24. v. 12. This is the ſame *Darius* who is called in the Heathen Writers *Darius Hyſtaſpes*; ſee the Note upon Ch. ii. 3. and *Zech.* i. 11.

Came the Word of the Lord by Haggai unto Zerubbabel the Son of Shealtiel, Governor of Judah] Called *Zorobabel* the Son of *Salathiel*, Luke iii. 27. *Matt.* i. 12. He was Grandſon to *Jeconiah* King of *Judah*, who was carried Captive to *Babylon*; ſee 1 *Chron.* iii. 17—19. whom King *Cyrus* made *Æchmalotarches*, or Governor of the *Jews* who returned from the Captivity; as being the eldeſt Son of the Royal Family. He had the Name of *Shezbazzar* given him by the *Chaldeans*; ſee *Ezra* i. 8. compared with Ch. ii. 2. as *Daniel* was called by them *Belteſhazzar*, Dan i. 7.

And unto Joſhua the Son of Joſedech the High Prieſt] Called *Jeſhua* in the Books of *Ezra* and *Nehemiah*. His Father *Joſedeck*, or *Jehozadak*, was carried Captive to *Babylon*; ſee 1 *Chron.* vi. 15.

Conſider your Ways; ye have ſown much, and bring in little, &c.] Conſider both your Ingratitude in neglecting to reſtore my Houſe and Worſhip, and what you have got by theſe your Dealings, *viz.* how none of your Undertakings thrive, or are ſucceſsful; nor do you enjoy the Fruits of your Labours; ſee *Mic.* vi. 15. *Ezek.* viii. 10.

And when ye brought it home, I did blow upon it] Or, *I had blown upon it.* I had blaſted the Fruits of the Earth while they were in the Field; ſee Ver. 11. Ch. ii. 17.

CHAP. II.

The Prophet encourages the Builders by a Prediction of the future Glory of the Temple; and foretels the ſetting up the Kingdom of Chriſt, under the Name of Zerubbabel.

Ver. 1. IN the ſeventh *month*, in the one and twentieth *day* of the month, came the word of the Lord by the prophet Haggai, ſaying, 2 Speak now to Zerubbabel the ſon of Shealtiel governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, and to the reſidue of the people, ſaying, 3 Who *is* left among you that ſaw this houſe in her firſt glory? and how do you ſee it now? *is it* not in your eyes in compariſon of it, as nothing? 4 Yet now be ſtrong, O Zerubbabel, ſaith the Lord, and be ſtrong, O Joſhua, ſon of Joſedech the high prieſt, and be ſtrong all ye people of the land, ſaith the Lord, and work: for I *am* with you, ſaith the Lord of hoſts; 5 *According to* the word that I covenanted with you when ye came out of Egypt, ſo my ſpirit remaineth among you: fear ye not. 6 For thus ſaith the Lord of hoſts, Yet once, it *is* a little while, and I will ſhake the heavens, and the earth, and the ſea, and the dry land: 7 And I will ſhake all nations, and the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts. 8 The ſilver *is* mine, and the gold *is* mine, ſaith the Lord of hoſts. 9 The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of hoſts: and in this place will I give peace, ſaith the Lord of hoſts. 10 In the four and twentieth *day* of the ninth *month*, in the ſecond year of Darius, came the word of the Lord by Haggai the prophet, ſaying, 11 Thus ſaith the Lord of hoſts, Aſk now the prieſts *concerning* the law, ſaying, 12 If one bear holy fleſh in the ſkirt of his garment, and with his ſkirt do touch bread, or pottage, or wine, or oyl, or any meat, ſhall it be holy? And the prieſts anſwered and ſaid, No. 13 Then ſaid Haggai, If *one that is* unclean by a dead body, touch any of theſe, ſhall it be unclean? And the prieſts anſwered and ſaid, It ſhall be unclean. 14 Then anſwered Haggai, and ſaid, So *is* this people, and ſo *is* this nation before me, ſaith the Lord; and ſo *is* every work of their hands, and that which they offer there *is* unclean. 15 And now, I pray you, conſider from this day and upward, from before a ſtone was laid upon a ſtone in the temple of the Lord. 16 Since thoſe *days* were, when *one* came to an heap of twenty *meaſures*, there were *but* ten: when *one* came to the preſs-fat for to draw out fifty *veſſels* out of the preſs, there were *but* twenty. 17 I ſmote you with blaſting, and with mildew, and with hail, in all the labours of your hands, yet ye *turned* not to me, ſaith the Lord. 18 Conſider now from this day, and upward from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the Lords temple was laid, conſider *it*. 19 *Is* the ſeed yet in the barn? yea, as yet the wine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought

forth: from this day will I bleſs *you.* 20 And
again the word of the Lord came unto Haggai
in the four and twentieth *day* of the month, ſay-
ing, 21 Speak to Zerubbabel governor of Ju-
dah, ſaying, I will ſhake the heavens and the
earth, 22 And I will overthrow the throne of
kingdoms, and I will deſtroy the ſtrength of the
kingdoms of the heathen, and I will overthrow
the chariots, and thoſe that ride in them, and
the horſes and their riders ſhall come down,
every one by the ſword of his brother. 23 In
that day, ſaith the Lord of hoſts, will I take
thee, O Zerubbabel my ſervant, the ſon of
Shealtiel, ſaith the Lord, and will make thee
as a ſignet: for I have choſen thee, ſaith the
Lord of hoſts.

Who is left among you that ſaw this Houſe in her firſt Glory, &c.] When the Foundation of the Houſe was laid in the ſecond Year of *Cyrus*, many of the antient Men that had ſeen the firſt Houſe, wept to ſee how much the ſecond Temple would fall ſhort of the Glory of the firſt; *Ezra* iii. 12. The ſecond Year of *Cyrus* was 53 Years after the Deſtruction of the firſt Temple, ſo the oldeſt Men among thoſe that returned home, might very well remember how glorious that was. This Prophecy was uttered 15 Years after the Foundations of the ſecond Temple were laid; ſo there might ſome ſtill ſurvive who ſaw the firſt. This is an evident Proof, that the *Darius* mentioned in this Prophecy, muſt be *Darius Hyſtaſpes*: For they that ſuppoſe *Darius Nothus* to be here meant, muſt allow the Diſtance of 166 Years between the Deſtruction of the firſt Temple, and the Time of this Prophecy: And it can't be imagined that any Number of Men could be capable of comparing the Difference between the two Temples, at that Diſtance of Time; ſee this further proved in the Note upon *Zech.* i. 12.

Yet once it is a little while] Or, *once more*, as the LXX render it, whom St. *Paul* follows, *Heb.* xii. 26. The Phraſe implies ſuch an Alteration as ſhall not give Way to any further Change, as the Apoſtle there expounds it. The Space of Time from this Prophecy to the Coming of the *Meſſias*, may be called *a little while*, in Compariſon of the ſeveral Ages expired ſince the firſt Promiſe of a Redeemer. A learned Prelate, in his *Defence of Chriſtianity*, &c. tranſlates the Words to this Senſe: *After one* Kingdom (*viz.* the *Grecian*, which ſucceeded the *Perſian* Monarchy, at this Time ſubſiſting) *it is but a little while, and* (or, after that) *I will ſhake all Nations.*

I will ſhake the Heaven and the Earth, and the Sea, and the dry Land] Great Commotions and Changes in the World are expreſſed by ſhaking the Heaven, and the Earth; ſee *Ezek.* xxv. 15. xxxviii. 19. *Joel* iii. 16. Theſe Expreſſions may denote here the great Commotions that ſhould be in the *Roman* Empire from *Julius Cæſar*, till near the Birth of *Chriſt*: Or, it may in general ſignify, the introducing ſuch a Kingdom or Religion, of which the Meſſiah is to be the Head; which ſhall in the End *break in Pieces* and deſtroy all the other Dominions of the World.

The Glory of this latter Houſe ſhall be greater than that of the former, and in this Place will I give Peace] The Glory of this ſecond Temple ſhall exceed that of the former, not in Riches or coſtly Ornaments, but in this Reſpect, that there the *Prince of Peace* ſhall make his Appearance, and the *Goſpel of Peace* ſhall be preached and publiſhed; ſee *Iſa.* ix. 6. *Mic.* v. 5. *Epheſ.* ii. 14. The modern *Jews* expect a *third* Temple in which this Prophecy will be verified; whereas the Prophet ſpeaks of the ſame Temple, which they then ſaw, and *was in their Eyes as nothing*, in Compariſon of the former. The antient *Jews* ſpeak of the Temple, from the Time of *Zerubbabel* to its Deſtruction under *Veſpaſian*, as one and the ſame Temple, and particularly *Joſephus*.

Since thoſe Days were, when one came to an Heap of twenty Meaſures, there were but ten, &c.] The Fruits of the Earth did not yield their uſual Increaſe, becauſe of the unkindly Seaſons wherewith I puniſhed them. See the following Verſe, and Ch. i. 2. *Zech.* viii. 10.

Conſider now from this Day and upward, &c.] The Word *mollah*, *upward*, ſignifies likewiſe *forward*, ſee 1 *Sam.* xvi. 13. and ſo it ſhould be tranſlated here. In the 15th Verſe the Prophet exhorted them to reflect upon the Calamities they had ſuffered from the Time the Building of the Temple was left off. Now he bids them look forward from the Day the Building was renewed, ſee Ch. i. 15. and they would find a viſible Change of Affairs for the better.

In that Day I will take thee, O Zerubbabel my Servant — and make thee as a Signet, &c.] I will inveſt thee with my Power and Authority, as the Head of my Church, and Judge of the World. So Kings depute their Viceroys by giving them their Signet, ſee *Gen.* xli. 42. which was particularly the Cuſtom of the *Perſian* Monarchy, whoſe Deputy *Zerubbabel* was; ſee *Eſth.* iii. 10. viii. 2. Or elſe the Expreſſion may denote one particularly near and dear unto God, who was always under his Eye and Care; compare *Jer.* xxii. 24. *Cant.* viii. 6. This could not be fulfilled in *Zerubbabel*, who did not in all Likelihood live many Years after the finiſhing of the Temple; and, to be ſure, did not ſee any of thoſe great Changes here foretold: And therefore the *Meſſias* muſt be here deſcribed under the Name of *Zerubbabel*; as he elſewhere is under that of *David*.

A EXPOSITION OF The Prophet *ZECHARIAH*.

The ARGUMENT.

Zechariah *was the Son of* Barachiah, *and the Grandſon of* Iddo, *Ezra* v. 1. vi. 14. *the* Grandſon *being often called the* Son *in the Scriptures. He was Contemporary with* Haggai, *and propheſied in the ſecond Year of* Darius Hyſtaſpes. *There is an* Iddo *mentioned* Nehem. xii. 14. *among thoſe Levites that came from* Babylon *with* Zerubbabel; *from whence Dr.* Allix *infers, that the Prophet* Zechariah *his Grandſon, muſt have propheſied ſome conſiderable Time after the firſt Return from the Captivity, and therefore would underſtand the* Darius *here mentioned to be* Darius Nothus. *This Argument is altogether incluſive; for if* Iddo *was advanced in Years when he returned, he might have a Grandſon* 30 *Years of Age in the ſecond Year of* Darius Hyſtaſpes, *which was* 16 *or* 17 *after the firſt of* Cyrus. *And it appears that* Zechariah *was a young Man when he ſaw the Viſion related at the Beginning of this Prophecy; ſee Ch.* ii. 4. *Beſides, there is no Neceſſity of ſuppoſing the* Iddo *that was Grandfather of* Zechariah, *to be the ſame Perſon that is mentioned in* Nehemiah. *In the Books of* Ezra *and* Nehemiah *there is Mention of two* Ezra*'s; compare* Ezra vii. 1. *with* Nehem. xii. 1. *of two* Nehemiah*'s; compare* Nehem. i. 1. *with Ch.* iii. 16. *and there is a* Daniel *mentioned* Ezra viii. 16. *a diſtinct Perſon from the famous Prophet of that Name. And it may as well be ſuppoſed that there were two* Iddo*'s.*

The Deſign of the firſt Part of this Prophecy is the ſame as that of Haggai, *viz. To encourage the* Jews *to go on with rebuilding the Temple, by giving them Aſſurance of God's Aſſiſtance and Protection; from whence he proceeds to foretel the Glory of the* Chriſtian Church, *the true* Temple *or Houſe of God, under its great High-Prieſt and Governor,* Jeſus Chriſt, *of whom* Zerubbabel *and* Joſhua *the High-Prieſt were Figures. The latter Part of the Prophecy, from Ch.* ix. *probably relates to the State of the* Jews *under the* Maccabees, *and then foretels their rejecting the* Meſſias, *and their Converſion afterwards, and ſome remarkable Paſſages that ſhould happen to them in the latter Ages of the World.*

CHAP. I.

After an Exhortation to Repentance, the Prophet relates two Viſions, implying the Reſtoration of the Jewiſh *State, and Security from their Enemies, while they were rebuilding the Temple.*

Ver. 1. IN the eighth month, in the ſecond year of Darius, came the word of the Lord unto Zechariah, the ſon of Barachiah, the ſon of Iddo the prophet, ſaying, 2 The Lord hath been ſore diſpleaſed with your fathers. 3 Therefore ſay thou unto them, Thus ſaith the Lord of hoſts, Turn ye unto me, ſaith the Lord of hoſts, and I will turn unto you, ſaith the Lord of hoſts. 4 Be ye not as your fathers, unto whom the former prophets have cried, ſaying, Thus ſaith the Lord of hoſts, Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, ſaith the Lord. 5 Your fathers, where *are* they? and the prophets, do they live for ever? 6 But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not take hold of your fathers? and they returned and ſaid, Like as the Lord of hoſts thought to do unto us, according to our ways, and according to our doings, ſo hath he dealt with us. 7 Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the ſecond year of Darius, came the word of the Lord unto Zechariah, the ſon of Barachiah, the ſon of Iddo the prophet, ſaying, 8 I ſaw by night, and behold, a man riding upon a red horſe, and he ſtood among the myrtle-trees that *were* in the bottom, and behind him *were there* red horſes, ſpeckled and white. 9 Then ſaid I, O my lord, what *are* theſe? And the angel that talked with me, ſaid unto me, I will ſhew thee what theſe be. 10 And the man that ſtood among the myrtle-trees anſwered and ſaid, Theſe *are they* whom the Lord hath ſent to walk to and fro through the earth. 11 And they anſwered the angel of the Lord that ſtood among the myrtle-trees, and ſaid, We have walked to and fro through the earth, and behold, all the earth ſitteth ſtill, and is at reſt. 12 Then the angel of the Lord anſwered, and ſaid, O

Lord of hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years? 13 And the Lord anſwered the angel that talked with me, *with* good words, *and* comfortable words. 14 So the angel that communed with me, ſaid unto me, Cry thou, ſaying, Thus ſaith the Lord of hoſts, I am jealous for Jeruſalem, and for Zion with a great jealouſy. 15 And I am very ſore diſpleaſed with the heathen *that are* at eaſe: for I was but a little diſpleaſed, and they helped forward the affliction. 16 Therefore thus ſaith the Lord, I am returned to Jeruſalem with mercies: my houſe ſhall be built in it, ſaith the Lord of hoſts, and a line ſhall be ſtretched forth upon Jeruſalem. 17 Cry yet, ſaying, Thus ſaith the Lord of hoſts, My cities through proſperity ſhall yet be ſpread abroad, and the Lord ſhall yet comfort Zion, and ſhall yet chooſe Jeruſalem. 18 Then lift I up mine eyes, and ſaw, and behold four horns. 19 And I ſaid unto the angel that talked with me, What *be* theſe? And he anſwered me, Theſe *are* the horns which have ſcattered Judah, Iſrael, and Jeruſalem. 20 And the Lord ſhewed me four carpenters. 21 Then ſaid I, What come theſe to do? And he ſpake, ſaying, Theſe *are* the horns which have ſcattered Judah, ſo that no man did lift up his head: but theſe are come to fray them, to caſt out the horns of the Gentiles, which lift up *their* horn over the land of Judah to ſcatter it.

The eleventh Month, which is the Month Sebat] This is the *Chaldee* Name of the eleventh Month; as *Niſan*, *Elul*, *Chiſleu*, *Tebeth* and *Adar*, are the Names of other Months mentioned in the Books written after the Captivity. The *Jews* diſtinguiſh their Months only by the Order of their Succeſſion, as the *Firſt*, *Second*, &c. So that if the Books of Kings were writ by *Jeremiah*, as ſome ſuppoſe, the *Chaldee* Names of the Months which occur 1 *Kings* vi. 2—38, were added afterward by *Ezra*.

I ſaw by Night, and behold a Man riding upon a red Horſe] A *red Horſe* is an Emblem of War and Bloodſhed, ſee *Rev.* vi. 4. The Man, or Angel, Ver. 11. riding upon him, denotes the *Logos*, or Son of God, appearing as the *Captain of God's Hoſts* or Armies; ſee *Joſh.* v. 13, 14.

And he ſtood among the Myrtle Trees that were in the Bottom] As if he and his Companions were refreſhing themſelves in a ſhady Valley, after the Fatigues of War. Or, as others ſay, it denotes the Delight which *Chriſt*, the *Logos*, takes to dwell with or be among is People who are of a meek and humble Spirit, intimated by the *Myrtle*, which is a low Shrub, and grows n Valleys or ſhady Places. The Viſion denotes the Peace which enſued after *Darius* had executed God's Vengeance upon the Inhabitants of *Babylon*.

And behind them were red Horſes, ſpeckled and white] Theſe may denote the various Succeſſes of *Darius*'s rmy during his Reign, which were ſometimes fortuate, and other Times not ſo.

And the Man that ſtood among the Myrtle Trees, ſwered and ſaid] This was an Angel of an Order perior to him that was mentioned Ver. 9. who prents that Angel, and takes upon him to return an nſwer to the Prophet's Queſtion, or elſe ſends an Aner to *Zechariah* by that Angel mentioned Ver. 9. *Chriſt* ſent his *Revelation* to St. *John by an Angel*, ev. i. 1.

Againſt which thou haſt had Indignation theſe threere and ten Years] There are *three* Ways of comting the *ſeventy* Years Captivity taken Notice of in Scripture. The *firſt* is, beginning from the 4th Year of *Jehoiachim* to the firſt of *Cyrus*; this is *Jeremiah*'s Account, *Jer.* xxv. 1, 11. which *Daniel* follows, *Dan.* ix. 2. Another may be computed from the beſieging *Jeruſalem*, and in the 9th Year of *Zedekiah*, and in the 10th Month, for which a ſolemn Faſt was kept by the *Jews*: Compare 2 *Kings* xxv. 1. with *Zech.* viii. 19. This Computation ends in the ſecond Year of *Darius*, which is the Reckoning *Zechariah* here follows. Or, *laſtly*, if we compute the Beginning of the *ſeventy* Years from the Deſtruction of *Jeruſalem*, and the firſt Temple, which came to paſs in the eleventh Year of the ſame Reign, *ib.* Ver. 2. they will be accompliſhed in the 4th Year of *Darius*; and this Computation agrees with what is ſaid below, Ch. vii. 1, 5. The two laſt Ways of reckoning the *ſeventy* Years may be reduced to one, only by ſuppoſing that the Prophet in this Verſe ſets down a complete Number for an incomplete, and calls that Space of Time *ſeventy Years*, which wanted very little of it: A Way of ſpeaking, of which ſeveral Inſtances may be produced.

Then I lift up mine Eyes, and ſaw, and behold four Horns] *Horns* often ſignify the Power and Strength of Princes or People, the Metaphor being taken from thoſe Cattle whoſe Strength lies in their Horns. The four Horns may denote the *Samaritans*, the *Arabians*, the *Ammonites*, and the *Philiſtines*, who were the great Hinderers of the *Jews* rebuilding their Temple; ſee *Nehem.* iv. 7. or elſe they may ſignify in general thoſe their Enemies, among whom they were diſperſed to the four Winds of Heaven; Ch. ii. 6.

CHAP. II.

The flouriſhing State of Jeruſalem *is foretold, and the* Jews, *ſtill remaining in* Babylon, *are warned to leave it, that they may not be involved in the Calamities which were coming upon it.*

Ver. 1. I Lift up mine eyes again, and looked, and behold, a man with a meaſuring-line in his hand. 2 Then ſaid I, Whither goeſt thou? And he ſaid unto me, To meaſure Jeruſalem, to ſee what *is* the breadth thereof, and what *is* the length thereof. 3 And behold, the angel that talked with me, went forth, and another angel went out to meet him, 4 And ſaid unto him, Run, ſpeak to this young man, ſaying, Jeruſalem ſhall be inhabited *as* towns without walls for the multitude of men and cattel therein. 5 For I, ſaith the Lord, will be unto her a wall of fire round about, and will be the glory in the midſt of her. 6 Ho, ho, *come forth*, and flee from the land of the north, ſaith the Lord: for I have ſpread you abroad as the four winds of the heaven, ſaith the Lord. 7 Deliver thyſelf, O Zion, that dwelleſt *with* the daughter of Babylon. 8 For thus ſaith the Lord of hoſts, After the glory hath he ſent me unto the nations which ſpoiled you, for he that toucheth you, toucheth the apple of his eye. 9 For behold, I will ſhake mine hand upon them, and they ſhall be a ſpoil to their ſervants: and ye ſhall know that the Lord of hoſts hath ſent me. 10 Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midſt of thee, ſaith the Lord. 11 And many nations ſhall be joined to the Lord in that day, and ſhall be my people: and I will dwell in the midſt of thee, and thou ſhalt know that the Lord of hoſts hath ſent me unto thee. 12 And the Lord ſhall inherit Judah his portion in the holy land, and ſhall chooſe Jeruſalem again. 13 Be ſilent, O all fleſh, before the Lord: for he is raiſed up out of his holy habitation.

Behold a Man with a meaſuring Line in his Hand, &c.] An Angel in human Appearance, ſee Ver. 3. This Angel appeared with a meaſuring Line in his Hand, to take the Proportions of the City in order to the rebuilding it, as Architects uſed to do. See *Ezek.* xi. 3.

Ho, ho, come forth, and flee from the Land of the North] *Chaldea*, and *Babylon* the principal City of it, are called by that Name, becauſe they lay Northward of *Judea*; ſee *Jer.* i. 14. iv. 6. vi. 6. The *Jews* who ſtill remained in *Babylon* and the Country thereabout, are exhorted to return with all Speed from thence, for a Reaſon aſſigned, Ver. 9.

After the Glory he hath ſent me unto the Nations that ſpoiled you] After I have given you the Promiſe of reſtoring *Jeruſalem* to ſuch a glorious State, (ſo the *Chaldee* explains it) I, the Prophet *Zechariah*, am ſent to execute God's Judgments upon the *Chaldeans*, who ſpoiled you of all your Wealth and Ornaments.

For behold I will ſhake mine Hand upon them, and they ſhall be a Spoil to their Servants] The Words are a Continuation of God's Meſſage, who proceeds to ſpeak thus to the *Jews* by *Zechariah*: I will hold my Rod over the *Babylonians*; compare *Iſa.* xi. 15. xix. 16. and I will deliver their City into the Hand of the *Perſians*, who were formerly their Servants; ſee *Iſa.* xxii. 6. who ſhall become Maſters of its Wealth. This Threatning was fulfilled when *Darius* took *Babylon* after a Siege of twenty Months, beat down its Walls, and put 3000 of the principal Citizens to Death; as Dr. *Prideaux* relates in his *Script. Connect.*

And many Nations ſhall be joined to the Lord in that Day, and ſhall be my People] The Church ſhall be enlarged by the Acceſſion of the *Gentiles* to it; and ſhall receive a farther Increaſe, when upon the Converſion of the *Jews*, the Fulneſs of the *Gentiles* ſhall be brought into it. This Promiſe relates chiefly to the *latter Times*; compare Ch. viii. 21, 22, 23.

And the Lord ſhall inherit Judah, his Portion, in the holy Land] God ſhall give viſible Tokens that the Land of *Judea* and its Inhabitants are his peculiar People; according to the Tenor of that Covenant he made with their Fathers, *The Land is his*, Levit. xxv. 23. and therefore is called the *Holy Land*, as *Jeruſalem* is named the *Holy City*; where the Temple ſhall again be built, a Token of his Preſence; and as the People ſhall conſtantly profeſs themſelves his Worſhippers, ſo he will afford them gracious Inſtances of his Favour and Protection. This may perhaps be more fully verified at the general Reſtoration of the Nation.

CHAP. III.

Under the Figure of Joſhua *the High Prieſt, cloathed with new prieſtly Attire, is ſet forth the Glory of* Chriſt, *as the* Corner Stone *of the Church.*

Ver. 1. AND he ſhewed me Joſhua the high prieſt, ſtanding before the angel of the Lord, and Satan ſtanding at his right hand to reſiſt him. 2 And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem, rebuke thee: *is* not this a brand pluckt out of the fire? 3 Now Joſhua was clothed with filthy garments, and ſtood before the angel. 4 And he anſwered, and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, Behold, I have cauſed thine iniquity to paſs from thee, and I will clothe thee with change of raiment. 5 And I ſaid let them ſet a fair mitre upon his head: ſo they ſet a fair mitre upon his head, and clothed him with garments, and the angel of the Lord ſtood by. 6 And the angel of th Lord proteſted unto Joſhua, ſaying, 7 Thu ſaith the Lord of hoſts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou ſhalt alſo judge my houſe, and ſhalt alſo keep my courts, and I will give thee places to walk among theſe that ſtand by. 8 Hear now, O Joſhua the high prieſt, thou and thy fellows that ſit before thee: for they *are* men wondred at: for behold, I will bring forth my ſervant the BRANCH. 9 For behold, the ſtone that I have laid before Joſhua: upon one ſtone *ſhall be* ſeven eyes, behold, I will engrave the graving thereof, ſaith the Lord of hoſts, and I will remove the iniquity of that land in one day. 10 In that day, ſaith the Lord of hoſts, ſhall ye call every man his neighbour under the vine, and under the fig-tree.

And Satan ſtanding at his right Hand to reſiſt him] That is, to be his *Accuſer*, as the Devil is called, *Rev.* xii. 10. ſo here he is repreſented as aggravating the Faults, or Infirmities of *Joſhua*, the Repreſentative of the whole Body of the *Jews* (ſee the following Words) by this Means to prevail with God to permit the *Jew* to be ſtill under the Power of their Adverſaries. So the *Prince*, or Tutelar Angel, *of the Kingdom of Perſia*, is repreſented as reſiſting the Angel *Gabriel*, Dan. x. 13, 20. It was the Cuſtom in the Courts of Judicature, for the Accuſer to ſtand at the *right* Hand of the Accuſed; ſee *Pſ.* cix. 6.

And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem] The *Logos*, or Son of God, ſaid unto Satan, *The* LORD, even God the Father, *rebuke thee*, and not ſuffer thy miſchievous Imagination againſt *Jeruſalem* and the Temple to proſper: He that hath choſen that Place for his eſpecial Reſidence. This Text ſeems parallel with *Gen.* xix. 24. where it is ſaid, *The* LORD *rained Fire from the* LORD *out of Heaven*; a Text alledged both by antient and modern Writers, to prove, that a *Diſtinction of Perſons* in the *Bleſſed Trinity*, was a Doctrine delivered in the *Old Teſtament*, tho' but imperfectly. The Words may be rendered, *The Lord hath rebuked thee*, or rejected thy Plea, having long ago choſen *Jeruſalem.*

Now Joſhua was cloathed with filthy Garments] Denoting the Sins and Pollutions of the People, of whom he was the Repreſentative; ſee Ver. 2, 4. The Sins particularly taken Notice of, might be their *marrying with Strangers*, contrary to the Law; ſee *Ezra* ix. 2, 11, 12. *Neh.* xiii. 24. ſo the *Chaldee* underſtands it.

And unto him [i. e. *Joſhua*] *he ſaid, I have cauſed thine Iniquity to paſs from thee, and I will clothe thee with Change of Raiment*] In Token of my pardoning the publick and national Sins of the *Jews*, and that I will reſtore them to a more proſperous Condition, I have commanded the Angels, my Attendants, to clothe thee with new and clean Raiment, an Emblem of Purity, *Rev.* xix. 8. as well as of Joyfulneſs and Proſperity; ſee *Eccleſ.* ix. 8. *Iſa.* xli. 10. The Word rendered in our *Engliſh*, *Change of Raiment*, the LXX tranſlate Ποδήρη, *a Garment down to the Feet*, meaning the Linen *Ephod*, which was the Prieſts Habit; regarding the Senſe rather than the literal Tranſlation of the Word.

And I will give thee Places to walk among them that ſtand by] Or, *ſtand before me*; ſee Ch. iv. 14. Hereafter I will give thee a Place in Heaven among theſe Angels my Attendants. The Prieſthood under the *Old Teſtament*, and the Evangelical Miniſtry under the *New*, is compared to the Angelical Office; ſee *Mal.* ii. 7. *Rev.* i. 20. So they that diſcharge this Office well, ſhall have an eminent Degree of Glory in Heaven, and be made equal to the Angels themſelves; ſee *Mat.* xix. 28. xxiv. 47. *Luke* xxii. 29, 30.

For they are Men wondered at] The Margin reads, *Men of Wonder*. The Word *Mophet* ſignifies not ly a *Wonder*, but likewiſe a *Sign*, or a *Type*. Thus ſaiah's *walking barefoot, was for a Sign and a Wonder* r rather a Type or Example) *to Egypt and Ethiopia*, ſ. xx. 3. *i. e.* a Sign or Emblem that they ſhould be rried away Captive without any Covering to their Nakedneſs. So the Word is uſed again, *Iſa.* viii. 18. So when *Ezekiel* was commanded *to dig through the Wall, and carry out his Goods in the Twilight*, Ch. xii. he was therein a *Sign* [*Mophet*] Ver. 11, 12. to the Jews, and to *Zedekiah* himſelf; foreſhewing what he nd they ſhould do, when *Jeruſalem* was taken by the Chaldean Army. So *Ezek.* xxiv. 24. he is ſaid to be a *Sign* unto them *in not mourning for the Death of his Wife*; becauſe *according to all that he had done ſhould y do*; where the ſame Word is uſed in the Ori-inal. The Word is to be underſtood in this Senſe in e Text before us, which ſhould be tranſlated, They e Men intended for Signs or Tokens, they are *Ty-ical Men*, as a learned Prelate, in his *Defence of Chri-ianity*, &c. tranſlates the Phraſe. To the ſame Senſe e *Vulgar Latin* tranſlates it, *Viri portendentes*, *Men at foreſhew ſomething to come.* They, with *Joſhua* e High-prieſt at the Head of them, are a Figure of e Reſtoration of the Church under the Government f the *Meſſias*.

For behold I will bring forth my Servant the Branch] I will point out, or foretel, the Coming of the *Meſſiah* to the World, as a Perſon altogether diſtinct from ſhua, or any other preſent among you, and I will ake him known unto you under the Name of the RANCH: A Title often given to the *Meſſiah* in e Prophets, as deſcending from the Stock of *avid*. He is elſewhere called God's *Servant* in an inent Senſe, becauſe he was *ſanctified and ſent into e World* upon a Meſſage of the higheſt Importance. e *Iſa.* xlii. 1. xlix. 3. lii. 13. liii. 11. *Ezek.* xxxiv. 3, 24. The Word *Tſemach*, *Branch*, the LXX ren-r here and in moſt of the parallel Texts Ἀνατολὴ, the *aſt*, or Sun-riſing; from whence it is applied to *hriſt*, Luke i. 78. and is tranſlated there the *Day-ring*: Thence the Name of *Oriens*, was probably ven to the ſuppoſed *King of the Jews*, in the *Roman* riters. See *Tacit.* L. v. C. 13.

Upon one Stone ſhall be ſeven Eyes: Behold I will en-ave the Engraving thereof, ſaith the Lord of Hoſts] s it is uſual to adorn the principal Stones of a Build-g with Carvings and Hieroglyphicks, ſuch as Heads, yes, and the like; ſo will I perform in Reality what tiſts do in Imagery; *viz.* I will appoint the *ſeven gels* of the higheſt Order to attend upon the *Meſ-s*, repreſented by this Stone, and to execute his ommands all the World over, for the Good of his urch; compare Ch. iv. 10. *Rev.* v. 6. the *one Stone* e mentioned, is the ſame with the *Head-ſtone*, Ch. . 7. and might be better tranſlated here, *the chief, principal Stone*; in which Senſe the Word *Achad* ſed, *Gen.* xlviii. 22. as the *Chaldee* there explains it.

CHAP. IV.

der the Figure of the Golden Candleſtick *and* two Olive Trees, *is repreſented the Succeſs of* Zerubbabel *and* Joſhua, *in rebuilding and finiſhing the Temple.*

r. 1. AND the angel that talked with me, came again and waked me, as a n that is wakened out of his ſleep, 2 And d unto me, what ſeeſt thou? And I ſaid, I ve looked, and behold, a candleſtick all *of ld*, with a bowl upon the top of it, and his ven lamps thereon, and ſeven pipes to the ſe- n lamps, which were upon the top thereof: And two olive-trees by it, one upon the right of the bowl, and the other upon the left *ſide* reof. 4 So I anſwered and ſpake to the angel that talked with me, ſaying, What *are* theſe, my lord? 5 Then the angel that talked with me, anſwered, and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No, my lord. 6 Then he anſwered and ſpake unto me, ſaying, This *is* the word of the Lord unto Zerubbabel, ſaying, not by might, nor by power, but by my Spirit ſaith the Lord of hoſts. 7 Who *art* thou, O great mountain? before Zerubbabel *thou ſhalt become* a plain, and he ſhall bring forth the head-ſtone thereof with ſhoutings, *crying*, Grace, grace unto it. 8 Moreover, the word of the Lord came unto me, ſaying, 9 The hands of Zerubbabel have laid the foundation of this houſe, his hands ſhall alſo finiſh it; and thou ſhalt know that the Lord of hoſts hath ſent me unto you. 10 For who hath deſpiſed the day of ſmall things? for they ſhall rejoice, and ſhall ſee the plummet in the hand of Zerubbabel *with* thoſe ſeven, they *are* the eyes of the Lord, which run to and fro through the whole earth. 11 Then anſwered I and ſaid unto him, What are theſe two olive-trees upon the right *ſide* of the candleſtick, and upon the left *ſide* thereof? 12 And I anſwered again, and ſaid unto him, What *be theſe* two olive-branches, which through the two golden pipes empty the golden *oil* out of themſelves? 13 And he anſwered me and ſaid, Knoweſt thou not what theſe *be*? And I ſaid, No, my lord. 14 Then ſaid he, Theſe *are* the two anointed ones, that ſtand by the Lord of the whole earth.

I have looked, and behold, a Candleſtick all of Gold] This figured the Temple-Service, and the whole Polity of the *Jewiſh* Conſtitution, which depended upon the Reſtoration of the Temple.

And his ſeven Lamps thereon] According to the Faſhion of the Golden Candleſtick in the Temple, *Exod.* xxv. 37. as that Candleſtick figuratively ſignified the Church, whoſe Office it was to enlighten others; ſee *Rev.* i. 20. ſo the *ſeven Lamps* myſtically repreſented *the ſeven Spirits of God*, Rev. iv. 5. *i. e.* the various Diſpenſations of his Providence over it: Compare Ver. 10. of this Chapter.

And two Olive Trees by it] Which did in a ſecret and unperceivable Manner convey Oil for ſupplying the Lamps; ſee Ver. 6.

Not by Might, not by Power, but by my Spirit, ſaith the Lord of Hoſts] *Zerubbabel* and *Joſhua*, with the *Jews* under their Conduct, ſhall finiſh the Temple, and re-eſtabliſh the *Jewiſh* State, not by Force of Arms, or of human Power, but by the ſecret Aſſiſtances of my Providence; juſt as the Lamps are ſupplied with Oil in a ſecret and inviſible Manner; ſee Ver. 12, 14.

And he ſhall bring forth the Head-ſtone thereof with Shoutings, ſaying, Grace, Grace, unto it] He ſhall put the Top or finiſhing Stone upon the Walls of the Temple; which Action the Standers-by ſhall accompany with their Wiſhes and Prayers, that God's Grace and Favour will protect that holy Place ſo happily finiſhed, and with ſuch joyful Acclamations as they uſed at laying its Foundations; ſee *Ezra* x. 10, 11. the *chief*, or principal *Stone*, mentioned Ch. iii. 9. denoted the *Meſſias*, called *the Branch*, Ver. 8. and the Words before us myſtically repreſent the ſame Perſon; *viz.* That God ſhall bring forth, or bring him into the World as the Top or Head-ſtone, the laſt and finiſhing Ornament and Perfection (expreſſed by *Grace, Grace*, i. e. the chief Grace) of the Church, God's ſpiritual Houſe, *Eph.* ii. 21. To this Senſe the *Chaldee* Paraphraſe expounds the Words, *His Meſſias ſhall come forth, who was named from all Eternity, and ſhall obtain the Empire of all the Kingdoms of the Earth*:

And St. *Jerome* tells us upon the Place, that the antient *Jews* explained it ſo.

With thoſe ſeven, they are the Eyes of the Lord which run to and fro through the whole Earth] The LXX tranſlate the Words to a better Senſe, taking them for a diſtinct Sentence from what goes before, *Theſe ſeven are the Eyes of the Lord*, &c. The Sentence relates to the *Head-ſtone*, Ver. 7. upon which theſe *ſeven Eyes* were to be engraved, Ch. iii. 9. hieroglyphically repreſenting the Angelical Miniſtry, which always attend upon this Head or Prince of the Church. The Scriptures mention this as a Prerogative of the *Meſſias*, that the Angels were to miniſter to him, ſee *Pſ.* xci. 11, 12. *Matt.* iv. 11. *John* i. 51. 1 *Tim.* iii. 16. and it is a Saying recorded by the oldeſt Writers among the *Jews*, That the *Meſſias ſhould be higher than the Angels*; a Doctrine often delivered by St. *Paul*, Eph. i. 21. *Phil.* ii. 10. *Heb.* i. 4.

Theſe are the two anointed ones, that ſtand by the Lord of the whole Earth] Theſe ſignify the Kingdom and the Prieſthood, as they were then exerciſed by *Zerubbabel* and *Joſhua* (and belonged to their reſpective Families) who having finiſhed the Temple, and reſtored the publick Worſhip of God, would conſtantly attend upon his Service, and take Care it be duely performed there. The Candleſtick repreſented the *Jewiſh* Church and Temple, Ver. 2. and theſe two, *Zerubbabel* and *Joſhua*, ſupply the Place of the two Olive Trees, that feed it with Oil, and keep it bright and burning. *To ſtand before the Lord* (for ſo the Words ſhould be rendered, as they are Ch. vi. 5.) and to miniſter to him, are the ſame: See *Deut.* x. 8. 1 *Kings* xvii. 1.

CHAP. V.

By the Repreſentation of a flying Roll, God's Judgments are denounced againſt Robbery and Perjury. Another Viſion of the Ephah and Woman, &c.

Ver. 1. THEN I turned, and lift up mine eyes, and looked and behold, a flying roll. 2 And he ſaid unto me, What ſeeſt thou? And I anſwered, I ſee a flying roll, the length thereof *is* twenty cubits, and the breadth thereof ten cubits. 3 Then ſaid he unto me, This *is* the curſe that goeth forth over the face of the whole earth: for every one that ſtealeth, ſhall be cut off *as* on this ſide, according to it: and every one that ſweareth, ſhall be cut off *as* on that ſide, according to it. 4 I will bring it forth, ſaith the Lord of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my name: and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof. 5 Then the angel that talked with me, went forth, and ſaid unto me, Lift up now thine eyes, and ſee what *is* this that goeth forth. 6 And I ſaid, What *is* it? And he ſaid, This *is* an ephah that goeth forth. He ſaid moreover, This *is* their reſemblance through all the earth. 7 And behold, there was lift up a talent of lead: and this *is* a woman that ſitteth in the midſt of the ephah. 8 And he ſaid, This *is* wickedneſs; and he caſt it into the midſt of the ephah, and he caſt the weight of lead upon the mouth thereof. 9 Then lift I up mine eyes and looked, and behold, there came out two women, and the wind *was* in their wings, (for they had wings like the wings of a ſtork) and they lift up the ephah between the earth and the heaven. 10 Then ſaid I to the angel that talked with me, Whither do theſe bear the ephah? 11 And he ſaid unto me, To build it an houſe in the land of Shinar; and it ſhall be eſtabliſhed, and ſet there upon her own baſe.

And behold a flying Roll] *The Roll of a Book*, as it is expreſſed *Jer.* xxxvi. 1. *Ezek.* ii. 9. The antient Way of writing being upon Scrolls of Parchment. It is deſcribed as *flying*, to denote the Swiftneſs of God's Judgments.

For every one that ſtealeth ſhall be cut off as on this Side, according to it, &c.] The Roll was written upon both Sides, as that mentioned *Ezek.* ii. 10. On one Side was contained the Judgments againſt Stealing, and on the other againſt Forſwearing. Theſe two Sins are joined together, becauſe in the *Jewiſh* Courts Men were compelled to purge themſelves by Oath, in the Caſe of Theft; ſo they often would forſwear themſelves, rather than diſcover the Truth. See *Hoſ.* iv. 2. *Prov.* xxix. 24. xxx. 9. Stealing may particularly denote the Defrauding the Temple of the Tithes and Offerings that were to be brought thither for the maintaining of God's Worſhip; a Sin for which the *Jews* of that Age are ſeverely reproved. See *Mal.* i. 8, &c. iii. 8, 9. *Neh.* xiii. 10, 11.

And I ſaid, What is it? and he ſaid, This is an Ephah that goeth forth] Dr. *Wells* obſerves, that this Veſſel or Barrel, was made in the Shape of an *Ephah*; yet it was of a much bigger Size, large enough to contain a Woman in it; which was the Reaſon *Zechariah* did not know what it was. An *Ephah* contained about the Quantity of our Buſhel, and being the Meaſure of dry Things, denotes the *Jews* unjuſt Dealings in buying and ſelling. See *Am.* viii. 5.

He ſaid moreover, This is their Reſemblance thro' all the Earth] Or, *through all the Land*. By this you may make an Eſtimate of their unjuſt Dealings all the Land over, compare Ver. 3, 4. The LXX give a very eaſy Senſe of the Words; *This is their Iniquity throughout all the Land*, changing only a Letter in the original Text, and reading *Onam* for *Enam*.

And he ſaid, This is Wickedneſs] Publick States or Societies are oftentimes repreſented by Women, and as the Mothers of their People or Inhabitants, as we ſee in the antient Coins. By the ſame Analogy corrupt Societies are figuratively expreſſed by Harlots, and Women of lewd Characters; ſuch as *Aholah* and *Aholibah*, deſcribed *Ezek.* xxiii. ſo here the corrupt State of the *Jews* is ſet forth by a wicked Woman.

And he caſt it into the Midſt of the Ephah, and he caſt the Weight of Lead upon the Mouth thereof] To ſignify, that when a People have filled up the Meaſure of their Iniquity, they ſink under the Weight of their Sins, and cannot eſcape the Judgment of God.

I looked, and behold, there came out two Women, and the Wind was in their Wings, &c.] Theſe may probably ſignify the Empires of *Aſſyria* and *Babylon*. Empires and Kingdoms are commonly deſcribed as having Wings, to denote the Swiftneſs of their Conqueſts. See *Deut.* xxviii. 49. *Jer.* xix. 22. *Hoſ.* viii. 1.

And they lift up the Ephah between the Earth and Heaven] That is, The *Aſſyrians* carried away captive the Ten Tribes, and then the *Babylonians* took away the Remainder of the *Jews*, and made an entire Riddance of the Land.

And he ſaid unto me, To build it an Houſe in the Land of Shinar, and it ſhall be eſtabliſhed, &c.] Or, t *build her*, i. e. the Woman, *an Houſe*, &c. The Deſign of the Viſion is to inſtruct the *Jews*, that as thei Fathers were carried into a Seventy-Years Captivity t *Babylon*; ſo if their Poſterity ſhould not take Warning by their Puniſhment, a worſe Captivity ſhoul befall them, one of ſo long a Continuance as ſhoul make them deſpair of ever returning home, and re ſolve to ſettle themſelves in thoſe Countries whe they were diſperſed. This is expreſſed by removin them to *Babylon*, which was a proverbial Expreſſion f utter Ruin and Deſolation; juſt like that of ſendin them to *Egypt*, which God threatens the *Jews* withi th the Prophets, as a Judgment of which they had the moſt dreadful Apprehenſion; ſo it became a proverbial Speech for extreme Miſery: See *Deut.* xxviii. 64. *Iſa.* x. 24. *Hoſ.* viii. 13. ix. 3.

CHAP. VI.

The Viſion of the four Chariots drawn by ſeveral Sorts of Horſes; and that of the Crowns put upon the Head of Joſhua.

Ver. 1. AND I turned, and liſt up mine eyes and looked, and behold, there came four chariots out from between two mountains, and the mountains *were* mountains of braſs. 2 In the firſt chariot *were* red horſes, and in the ſecond chariot black horſes, 3 And in the third chariot white horſes, and in the fourth chariot griſled and bay horſes. 4 Then I anſwered, and ſaid unto the angel that talked with me, What *are* theſe, my lord? 5 And the angel anſwered and ſaid unto me, Theſe *are* the four ſpirits of the heavens, which go forth from ſtanding before the Lord of all the earth. 6 The black horſes which *are* therein, go forth into the north-country, and the white go forth after them; and the griſled go forth toward the ſouth-country. 7 And the bay went forth, and ſought to go, that they might walk to and fro through the earth: and he ſaid, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth. 8 Then cried he upon me, and ſpake unto me, ſaying, Behold, theſe that go toward the north country have quieted my ſpirit in the north-country. 9 And the word of the Lord came unto me, ſaying, 10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the ſame day, and go into the houſe of Joſiah the ſon of Zephaniah; 11 Then take ſilver and gold, and make crowns, and ſet *them* upon the head of Joſhua, the ſon of Joſedech the high prieſt; 12 And ſpeak unto him, ſaying, Thus ſpeaketh the Lord of hoſts, ſaying, Behold the man whoſe name *is* the BRANCH, and he ſhall grow up out of his place, and he ſhall build the temple of the Lord: 13 Even he ſhall build the temple of the Lord, and he ſhall bear the glory, and ſhall ſit and rule upon his throne, and he ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them both. 14 And the crowns ſhall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the ſon of Zephaniah, for a memorial in the temple of the Lord. 15 And they *that are* far off ſhall come and build in the temple of the Lord, and ye ſhall know that the Lord of hoſts hath ſent me unto you. And *this* ſhall come to paſs, if ye will diligently obey the voice of the Lord your God.

Behold there came four Chariots from between two Mountains, and the Mountains were Mountains of Braſs] Horſes and Chariots are the uſual Emblems of Conquerors; ſee *Iſa.* xxi. 7, 9. and Ch. x. 3. of this Prophecy. The four Chariots denote *the four Great Empires* which ſubdued the biggeſt Part of the then known World. And they are repreſented as coming from between two Mountains; becauſe Mountains are the natural Barriers which divide Kingdoms, which are here, tho' they be as ſtrong as *Braſs*, ſuppoſed to be broke thro' by thoſe that invade and conquer their Neighbours. And it is obſervable, that ſome of the mighty Conquerors owed the Beginning of their Greatneſs to their ſucceſsful Paſſage thro' the Streights of Mountains, where a ſmall Force might have maintained the Paſſes againſt a powerful Army. So the Beginning of *Alexander*'s againſt the *Perſians*, was his paſſing thro' the *Portæ Ciliciæ* without any Oppoſition: The like Succeſs the *Roman* Emperor *Severus* had againſt *Peſcennius Niger* at the ſame Place. And the great Incurſions the *Turks* made thro' the *Portiæ Caſpiæ*, was the firſt Step towards making them formidable in the World.

In the firſt Chariot were red Horſes] To ſignify the bloody Cruelties of the *Babyloniſh* Empire, eſpecially towards the *Jews*.

And in the ſecond Chariot were black Horſes] Black is the Colour of Mourning; compare *Rev.* vi. 5. ſo this denotes the ſad and mournful Eſtate of the *Jews* under the Succeſſors of *Cyrus* in the *Perſian* Empire, when their Enemies forged Calumnies againſt them, and thereby put a Stop to the Building of the Temple; ſee *Ezra* iv. 4, 5. &c. *Neh.* iv. 1, 2, 4, &c. ix. 36, 37. and the whole Nation was in Danger of being deſtroyed by the Intereſt of *Haman* in the *Perſian* Court.

And in the third Chariot were white Horſes] Signifying the Victories of *Alexander*, the third great Monarch, and his Kindneſs to the *Jews* in confirming their Religion, Laws, and Liberties. Conquerors uſed to ride on white Horſes in the Days of Triumph, ſee *Rev.* vi. 2.

And in the fourth Chariot were griſled and bay Horſes] Or *ſtrong Horſes*, as the *vulgar Latin* renders the Word. Theſe may denote the various Forms of the *Roman* Government, the fourth Empire. Compare *Dan.* ii. 33, 40, 41. and Ver. 6, 7.

The black Horſes which are therein, go forth into the North Country] The black Horſes which thou ſaweſt in the Viſion belonging to the ſecond Chariot, and denoting the *Perſian* Empire, go forth to conquer the *Babylonians*, often expreſſed by the North in the Prophets. The Angel ſaith nothing of the red Horſes, belonging to the firſt Chariot, becauſe that Empire was at an End.

And the griſled go forth into the South Country] This probably denotes the *Romans* conquering *Egypt*, frequently called the South Country in Scripture; ſee *Dan.* xi. 6, &c. This was the laſt Country the *Romans* ſubdued under *Auguſtus*, whereby they became Maſters of the greateſt Part of the known World.

And the bay went forth and ſought to go, that they might walk through the Earth] Theſe ſeem to ſignify another Branch of the *Roman* Empire, that extended their Conqueſts in the latter Times; and theſe can be no other than the *Goths* and *Vandals*, whoſe Power roſe out of the Ruins of the firſt *Roman* Empire, and who ſet up the Kingdom of the *Ten Horns*, mentioned *Rev.* xiii. 1. xvii. 3.

Then take Silver and Gold, and make Crowns, and ſet them upon the Head of Joſhua] To ſignify, that the *Meſſias*, the BRANCH, ſpoken of in the next Verſe, of whom *Joſhua* was a Type, ſhould be both a King and Prieſt, and ſo ſhould have a Right to wear the two Crowns that belong to each of thoſe Officers.

And he ſhall build the Temple of the Lord] This Text the *Chaldee* Paraphraſt underſtands of the *Meſſias*, and ſo it was underſtood by the *Jews* in the Time of our *Saviour*. *Herod* at that Time had a Mind to be thought the *Meſſias*, his Flatterers had put this Thought in his Head, who from thence were called the *Herodians*, Matt. xxii. 16. as many of the antient Writers ſuppoſe. This put him upon Rebuilding the Temple, a Work foretold in this Place to be undertook by the *Meſſias*, tho' meant of God's ſpiritual Temple the Church.

He ſhall bear the Glory, and ſhall ſit and rule upon his Throne, and ſhall be a Prieſt upon his Throne] This is a plain Deſcription of *Chriſt*, who was foretold to be both a King and Prieſt, *Pſ.* cx. 4. who ſhould bear the Glory of a King, and withal perform the Office of a Prieſt. The antient *Jews* expected their *Meſſias* ſhould retain both theſe Characters. The Author of the firſt Book of *Maccabees* informs us Ch. xiv. 41. that in Gratitude to *Simon*, the Brother of *Judas Maccabeus*, they appointed him their *Governor and High Prieſt for ever* (i. e. himſelf and his Poſterity) *until there ſhould ariſe a faithful Prophet*, or till the faithful Prophet ſhould ariſe, meaning the *Meſſias*; compare *Hebrews* iii. 2.

CHAP. VII.

Some Jews *were ſent from* Babylon *to enquire whether they ſhould continue the Faſts appointed on Account of the Deſtruction of* Jeruſalem, *and the Captivity: From whence the Prophet takes Occaſion to preſs the Obſervance of the weightier Matters of the Law,* viz. *Judgment and Mercy.*

Ver. 1. AND it came to paſs, in the fourth year of king Darius, *that* the word of the Lord came unto Zechariah in the fourth *day* of the ninth month, *even* in Chiſleu; 2 When they had ſent unto the houſe of God, Sherezer and Regemmelech, and their men to pray before the Lord. 3 *And* to ſpeak unto the prieſts which *were* in the houſe of the Lord of hoſts, and to the prophets, ſaying, Should I weep in the fifth month, ſeparating myſelf, as I have done theſe ſo many years? 4 Then came the word of the Lord of hoſts unto me, ſaying, 5 Speak unto all the people of the land, and to the prieſts, ſaying, When ye faſted and mourned in the fifth and ſeventh *month*, even thoſe ſeventy years, did ye at all faſt unto me, *even* to me? 6 And when ye did eat, and when ye did drink, did not ye eat *for yourſelves*, and drink *for yourſelves?* 7 *Should ye* not *bear* the words which the Lord hath cried by the former prophets, when Jeruſalem was inhabited, and in proſperity, and the cities thereof round about her, when *men* inhabited the ſouth and the plain? 8 And the word of the Lord came unto Zechariah, ſaying, 9 Thus ſpeaketh the Lord of hoſts, ſaying, Execute true judgment, and ſhew mercy and compaſſions every man to his brother. 10 And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor, and let none of you imagine evil againſt his brother in your heart. 11 But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear. 12 Yea, they made their hearts *as* an adamant ſtone, leſt they ſhould hear the law, and the words, which the Lord of hoſts hath ſent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hoſts. 13 Therefore it is come to paſs, *that*, as he cried, and they would not hear; ſo they cried, and I would not hear, ſaith the Lord of hoſts. 14 But I ſcattered them with a whirlwind among all the nations whom they knew not: thus the land was deſolate after them, that no man paſſed through nor returned: for they laid the pleaſant land deſolate.

Should I weep in the fifth Month, ſeparating myſelf, as I have done, theſe ſo many Years] The Faſt of the *fifth* Month was kept, becauſe in the *fifth* Month, anſwering to our Month of *July*, the City and Temple were burnt by the *Chaldeans*, 2 Kings xxv. 8. in Memory of which grievous Judgment, the *Jews* had kept a ſolemn Faſt, from that Time until now; refraining from all worldly Buſineſs and Pleaſure, and employing themſelves in the religious Exerciſe of Prayer and Humiliation; ſee Ch. xii. 12, 13, 14. The Queſtion they now propoſed, was, Whether it was proper for them ſtill to continue this Faſt, when the Eccleſiaſtical and Civil State was in a great Meaſure reſtored, and the Judgment for which they mourned, was removed?

When ye faſted and mourned in the fifth and ſeventh Month] The *Jews* obſerved four ſolemn Faſts, in relation to the Calamities that attended the Captivity: Two of them are mentioned in this Chapter, and two in the next, Ver. 19. Beſide the Faſt in the *fifth* Month, taken Notice of Ver. 3. they kept another in the *ſeventh* Month, anſwering chiefly to our *September*, in Memory of the Murder of *Gedaliah*, which happened in that Month, 2 *Kings* xxv. 25. whereupon all the Remainder of the *Jews* were diſperſed into ſeveral Lands, and the Deſolation of *Judea* compleated, *Jer.* xli. 17, 18.

CHAP. VIII.

God promiſes to continue his Favour to thoſe that are returned from Captivity; and the general Reſtoration of his People, and the Enlargement of his Church by the coming in of the Gentiles.

Ver. 1. AGain the word of the Lord of hoſts came *to me*, ſaying, 2 Thus ſaith the Lord of hoſts, I was jealous for Zion with great jealouſy, and I was jealous for her with great fury. 3 Thus ſaith the Lord, I am returned unto Zion, and will dwell in the midſt of Jeruſalem, and Jeruſalem ſhall be called a city of truth; and the mountain of the Lord of hoſts the holy mountain. 4 Thus ſaith the Lord of hoſts, There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age. 5 And the ſtreets of the city ſhall be full of boys and girls playing in the ſtreets thereof. 6 Thus ſaith the Lord of hoſts, If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the Lord of hoſts. 7 Thus ſaith the Lord of hoſts, Behold, I will ſave my people, from the eaſt-country, and from the weſt-country, 8 And I will bring them, and they ſhall dwell in the midſt of Jeruſalem, and they ſhall be my people, and I will be their God in truth and in righteouſneſs. 9 Thus ſaith the Lord of hoſts, Let your hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets, which *were* in the day that the foundation of the houſe of the Lord of hoſts was laid, that the temple might be built. 10 For before theſe days there was no hire for man, nor any hire for beaſt, neither *was there any* peace to him that went out, or came in, becauſe of the affliction: for I ſet all men, every one againſt his neighbour. 11 But now I *will* not *be* unto the reſidue of this people, as in the former days, ſaith the Lord of hoſts. 12 For the ſeed *ſhall be* proſperous, the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this people to poſſeſs all theſe *things*. 13 And it ſhall come to paſs, *that* as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael; ſo will I ſave you, and ye ſhall be a bleſſing: fear not, *but* let your hands be ſtrong. 14 For thus ſaith the Lord of hoſts, As I thought to puniſh you, when your fathers provoked me to wrath, ſaith the Lord of hoſts, and I repented not; 15 So again have I thought in theſe days to do well unto Jeruſalem, and to the houſe of Judah: fear ye not. 16 Theſe *are* the things that ye ſhall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates. 17 And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath: for all theſe *are things* that I hate, ſaith the Lord. 18 And the word of the Lord of hoſts came unto me, ſaying, 19 Thus ſaith the Lord of hoſts, The faſt of the fourth *month*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth ſhall be to the houſe of Judah joy and gladneſs, and cheerful feaſts; therefore love the truth and peace. 20 Thus ſaith the Lord of hoſts, *It ſhall* yet *come to paſs*, that there ſhall come people, and the inhabitants of many cities. 21 And the inhabitants of one city ſhall go to another, ſaying, Let us go ſpeedily to pray before the Lord, and to ſeek the Lord of hoſts: I will go alſo. 22 Yea, many people and ſtrong nations ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord. 23 Thus ſaith the Lord of hoſts, In thoſe days *it ſhall come to paſs*, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the ſkirt of him that *is* a Jew, ſaying, We will go with you; for we have heard *that* God *is* with you.

I will ſave my People from the Eaſt Country, and from the Weſt Country] The Words of the Original may be literally tranſlated thus: *From the riſing to the going down of the Sun*, which ſignifies from all Parts of the World; compare *Pſ.* l. 1. cxiii. 3. *Mal.* i. 11. This denotes the general Reſtoration of the *Jewiſh* Nation from their ſeveral Diſperſions, compare Ver. 13, 20, 23. an Event foretold by moſt of the Prophets of the *Old Teſtament*. *The Weſt Country* here mentioned, hath a particular relation to their preſent Diſperſion, great Numbers of them being in theſe latter Ages in the *Weſtern Parts* of the World.

For before theſe Days there was no Hire for Man, nor any Hire for Beaſt] Or rather, *There was no Reward for Man, nor any Reward for Beaſt*; ſo the Word *ſekar* often ſignifies; ſee *Iſa.* xl. 10. lxii. 11. *i. e.* the Fruits of the Earth would not pay the Labour of thoſe that manured it; ſee *Hag.* i. 9, 10, 11. ii. 16, 17.

Ten Men — out of the Languages of all Nations, ſhall take hold of the Skirt of him that is a Jew, ſaying, We will go with thee] *Chriſtians* are ſometimes called by the Name of *Jews*, as being thoſe to whom the Promiſes made to the Fathers of the *Jewiſh* Nation do chiefly belong: See *Rom.* ii. 28, 29. *Rev.* ii. 2. In this Senſe the Word is here to be underſtood. The Text imports the Heathen applying themſelves to the *Chriſtians*, eſpecially to the Paſtors and Miniſters of the Church, for Inſtruction, in order to qualify themſelves for Admittance into the Church. *Ten Men* is a figurative Expreſſion, putting a certain Number for an uncertain, ſee *Eccluſ.* xxv. 9. ſo the Number *ſeven* is uſed, *Iſa.* iv. 1. *Mic.* v. 5. *To take hold* of another, is a Geſture of entreating his friendly Aſſiſtance; ſee *Iſa.* iii. 6. iv. 1.

CHAP. IX.

This Chapter begins a new Prophecy; foretelling the Conqueſts of Alexander *the Great over* Syria, Phænicia, *and* Paleſtine; *and God's Providence over his Temple; the peaceable Coming of the* Meſſias; *and the Conqueſts of the* Jews *over the Princes of the* Grecian *Monarchy*.

Ver. 1. THE burden of the word of the Lord in the land of Hadrach, and Damaſcus *ſhall be* the reſt thereof: when the eyes of man, as of all the tribes of Iſrael *ſhall be* toward the Lord. 2 And Hamath alſo ſhall border thereby; Tyrus and Zidon, though it be very wiſe. 3 And Tyrus did build herſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets. 4 Behold, the Lord will caſt her out, and he will ſmite her power in the ſea, and ſhe ſhall be devoured with fire. 5 Aſhkelon ſhall ſee *it*, and fear; Gaza alſo *ſhall ſee it*, and be very ſorrowful, and Ekron: for her expectation ſhall be aſhamed, and the king ſhall periſh from Gaza, and Aſhkelon ſhall not be inhabited. 6 And a baſtard ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtines. 7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he *ſhall be* for our God, and he ſhall be as a governor in Judah, and Ekron as a Jebuſite. 8 And I will encamp about mine houſe becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth; and no oppreſſor ſhall paſs through them any more: for now have I ſeen with mine eyes. 9 Rejoice greatly, O daughter of Zion: ſhout, O daughter of Jeruſalem: behold, thy king cometh unto thee: he *is* juſt, and having ſalvation, lowly, and riding upon an aſs, and upon a colt the foal of an aſs. 10 And I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the battle bow ſhall be cut off; and he ſhall ſpeak peace unto the heathen: and his dominion *ſhall be* from ſea *even* to ſea, and from the river *even* to the ends of the earth. 11 As for thee alſo, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit, wherein *is* no water. 12 Turn ye to the ſtrong hold, ye priſoners of hope, even to day do I declare, *that* I will render double unto thee: 13 When I have bent Judah for me, filled the bow with Ephraim, and raiſed up thy ſons, O Zion, againſt thy ſons, O Greece, and made thee as the ſword of a mighty man: 14 And the Lord ſhall be ſeen over them, and his arrows ſhall go forth as the lightning: and the Lord God ſhall blow the trumpet, and ſhall go with whirlwinds of the ſouth. 15 The Lord of hoſts ſhall defend them, and they ſhall devour, and ſubdue with ſling-ſtones, and they ſhall drink, *and* make a noiſe as through wine, and they ſhall be filled like bowls, *and* as the corners of the altar. 16 And the Lord their God ſhall ſave them in that day as the flock of his people, for *they ſhall be as* the ſtones of a crown, lifted up as an enſign upon his land. 17 For how great *is* his goodneſs, and how great *is* his beauty? corn ſhall make the young men cheerful, and new wine the maids.

The Burden of the Word of the Lord in the Land of Hadrach] *Hadrach* is not elſewhere mentioned as the Name of a Country; the Context ſhews it muſt mean ſome Part of *Syria*, of which *Damaſcus* was the Capital City. The Words may moſt probably be underſtood of *Alexander the Great*'s conquering *Syria*: *Damaſcus* being at the ſame Time betrayed to him, and all *Darius*'s Treaſure, which was laid up there, delivered into his Hands; as Dr. *Prideaux* relates the Story out of *Arian* and *Curtius*.

And Damaſcus ſhall be the Reſt thereof] The Words may ſignify that *Damaſcus* was the chief Stay and Support of *Syria*, whoſe Strength they relied on for their Security; or that the Judgment here threatened ſhould particularly afflict *Damaſcus*; in which Senſe the Verb *Nuach* is uſed, *Iſa.* xxx. 32. where the Text may be literally tranſlated, *The Staff or Stroke which the Lord ſhall cauſe to reſt upon him*; ſee likewiſe Ch. xxv. 10.

And Hamath alſo ſhall border thereby] The Senſe would be plainer thus; *And againſt Hamath alſo which borders thereby*; importing that *Hamath* ſhall not eſcape the Conqueror's Forces. There were two *Hamaths*; here is probably meant that *Hamath* which was on the Northern Border of *Judea*, and is ſpoken of in the Text as a bordering City.

For the King ſhall periſh from Gaza] That City was taken by *Alexander* after a two Months Siege; 10,000 of the Inhabitants ſlain, and the Governor *Betis* dragged round the City till he was dead. *King* is a general Word for any Governor, in *Hebrew*. *Strabo*, ſpeaking of *Gaza*, ſaith, 'It was formerly a 'City of Note, but was deſtroyed by *Alexander the* '*Great*, and remained deſart or uninhabited.' And ſo it is called *Acts* viii. 26. and is to be diſtinguiſhed from *Gaza* the Sea-port, otherwiſe called *Majuma*; the old *Gaza* being a Mile from the Sea.

And a Baſtard ſhall dwell in Aſhdod] By a *Baſtard* the LXX and moſt Interpreters underſtand Foreigners, ſuch as were not the native Inhabitants of the Place; and they underſtood it either of *Alexander*'s Conqueſts in thoſe Parts of *Paleſtine*, where the Natives were deſtroyed, or expelled out of their Habitations, and Strangers placed in their Room; or elſe of the Exploits of *Judas Maccabeus* againſt the *Philiſtines*, 1 Macc. v. 68. and of *Jonathan*, who ſet Fire to *Azotus*, and burnt and deſtroyed 8000 Men there, Ch. x. 84, 85. To this Senſe the *Chaldee* Paraphraſe underſtands the Text, and renders it, *The Family of Iſrael ſhall dwell in Aſhdod, who before were in it as Strangers*. A Collection or Succeſſion of Perſons is ſometimes expreſſed in the *ſingular* Number; ſee Ch. xi. 16.

And I will take away his Blood out of his Mouth, and his Abominations from between his Teeth] He ſhall be brought down ſo low, that he ſhall not be in a Condition to oppoſe his Neighbours, as he did formerly; but they ſhall be delivered from his Cruelty, juſt as the Prey is taken out of the Mouth of a wild Beaſt, when he is juſt about to devour it.

And he ſhall be a Governor in Judah, and Ekron as a Jebuſite] They ſhall be equally capable of Places of Honour and Truſt with the *Jews* themſelves, who ſhall look upon the *Philiſtines* as their Fellow-Citizens, juſt as the *Iſraelites* treated the *Jebuſites*, the antient Inhabitants of *Jeruſalem*. See *Judg.* i. 21.

By the Blood of thy Covenant, I have ſent forth thy Priſoners out of the Pit wherein is no Water] The Words import the Deliverance of Mankind from the Bondage of Sin and *Satan*, by Virtue of the Covenant ſealed with the *Blood of Chriſt*, compare *Heb.* xiii. 20. The Condition of Men enſlaved by Sin and Ignorance, is often compared to that of Priſoners confined in Chains and Darkneſs, ſee *Iſa.* xlii. 7. lxi. 1. By the *Pit* is meant the loweſt Part of the Priſon called the Dungeon, compare *Iſa.* li. 14. and ſo the *Hebrew Bôr* is tranſlated *Jer.* xxxvii. 16. xxxviii. 6. *Lam.* iii. 53, 55. And its *having no Water*, is a Deſcription of ſuch a Dungeon as that into which *Jeremiah* was thrown.

Turn ye to the ſtrong Hold, ye Priſoners of Hope] Ye that are under any Bondage or Oppreſſion, do not deſpair, but rely upon God's Promiſes for Deliverance; apply yourſelves to Him who is a ſtrong Tower of Defence in Time of Trouble.

CHAP. X.

The Prophet deters the Jews *from ſeeking to Idols, by putting them in Mind of the Calamities brought upon their Foreſathers.*

Ver. 1. ASK ye of the Lord rain in the time of the latter rain, *ſo* the Lord ſhall make bright clouds, and give them ſhowers of rain, to every one graſs in the field. 2 For the idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, becauſe *there was* no ſhepherd. 3 Mine anger was kindled againſt the ſhepherds, and I puniſhed the goats: for the Lord of hoſts hath viſited his flock the houſe of Judah, and hath made them as his goodly horſe in the battel. 4 Out of him came forth the corner, out of him the nail, out of him the battel-bow, out of him every oppreſſor together. 5 And they ſhall be as mighty men, which tread down *their enemies* in the mire of the ſtreets in the battel, and they ſhall fight, becauſe the Lord *is* with them, and the riders on horſes ſhall be confounded. 6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them; for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the Lord their God, and will hear them. 7 And *they of* Ephraim ſhall be like a mighty man, and their heart ſhall rejoice, as through wine: yea, their children ſhall ſee *it*, and be glad, their heart ſhall rejoice in the Lord. 8 I will hiſs for them, and gather them, for I have redeemed them: and they ſhall increaſe as they have increaſed. 9 And I will ſow them among the people: and they ſhall remember me in far countrys, and they ſhall live with their children, and turn again. 10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria, and I will bring them into the land of Gilead and Lebanon, and *place* ſhall not be found for them. 11 And he ſhall paſs through the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the deeps of the river ſhall dry up: and the pride of Aſſyria ſhall be brought down, and the ſceptre of Egypt ſhall depart away. 12 And I will ſtrengthen them in the Lord, and they ſhall walk up and down in his name, ſaith the Lord.

An eminent Divine underſtands the three firſt Verſes of this Chapter, of the *Jews* that remained in *Babylon*, who either conſulted the Idols of the *Gentiles*, or elſe ſuch falſe Prophets among the *Jews* there as were addicted to Divination, and ſuch like idolatrous Practices; compare *Jer.* xxix. 8, 15, 24. Theſe all propheſied Drought, Famine, and ſuch like Calamities to thoſe *Jews* that ſhould return into *Judea*; and therefore are called *vain Comforters*; ſuch as *Job* complained of, Ch. xvi. 2. By this Means ſome of the People were detained at *Babylon* without any Form of Government among themſelves, and were as a Flock without a Shepherd. *Shepherds* and *Goats*, Ver. 3. he explains of the great Men of the *Jews* who ſtaid behind at *Babylon*: Theſe he diſtinguiſhes from thoſe that returned Home, who are called God's *Flock*, in the following Words.

Out of him came forth the Corner, out of him the Nail, &c.] Or, *ſhall come forth*. It is owing to

God's Favour that they have a Captain, or Ruler, to ſupport their Commonwealth: Such was in an eminent Manner *Judas Maccabeus*; that they have a ſettled State and Government, whereon private Men may rely for the Security of their Lives and Properties. The Word *Pinnah*, tranſlated *Corner*, ſignifies likewiſe a Prince or Leader; and ſo it is taken, *Numb.* xxiv. 17. *Judg.* xx. 2. 1 *Sam.* xiv. 38. *Iſa.* xix. 13. The Word rendred *Nail* ſignifies any Perſon on whom others have a Dependance (ſee *Iſa.* xxii. 23, 25.) as alſo the publick Settlement of a State, *Ezra* ix. 8.

Out of him every Oppreſſor together] As the *Greek* Word *Tyrant* was at firſt equivalent in Signification to a *King*, but afterwards degenerated into a worſe Denomination: So the *Hebrew Nogeſh* uſually ſignifies an *Oppreſſor*, but is ſometimes taken in a general Senſe for a Prince or Governor; ſo it probably ſignifies *Iſa.* lx. 17. where our *Engliſh* renders it, *Make thine Exactors Righteouſneſs*. But the *Chaldee* Paraphraſe expreſſes it by *Shultanim*, *Princes*. The LXX tranſlate it, 'Επισκόπους, *Overſeers*; which made ſome of the Fathers apply that Text to the *Biſhops* of the Chriſtian Church. This Senſe of the Word agrees beſt with the Scope of the Place, and the *Chaldee* underſtands it ſo here. Thus the Word may be underſtood, Ch. ix. 8. ſo as to ſignify the Commander or General of an Army.

I will hiſs for them, and gather them, for I have redeemed them] I will ſummon them from diſtant Countries by a certain Signal, as a Shepherd calls his Flock together with his Whiſtle, compare *Iſa.* v. 26. vii. 18. which ſhall aſſemble them together, in order to bring them back into their own Country, Ver. 10. *for I will redeem them* out of the Hand of their Enemies. The Prophets often ſpeak of a Thing future, as if it were already accompliſhed.

And he ſhall paſs thro' the Sea with Affliction, and ſhall ſmite the Waves of the Sea, and all the Deeps of the Rivers ſhall be dried up] The Senſe might be more properly expreſſed thus, *And he* (Iſrael) *ſhall paſs thro' the Streights of the Sea*; ſo the LXX and the *vulgar Latin* underſtand it, meaning a Branch of the *Red Sea*; *and* (God) *ſhall ſmite the Waves of the Sea*, &c. The Expreſſions allude to the miraculous Paſſage of the *Iſraelites* over an Arm of the *Red Sea*, when God dried up the Waters of that Sea, or River, before them; *Exod.* xiv. 21. *Joſh.* ii. 10. And this imports that God would do as great Things for them as he did formerly for their Fathers; to this Senſe the *Chaldee* expounds the Words. See the foregoing Verſe, and *Iſa.* xi. 15. If we would diſtinguiſh betwixt the *Sea* and *Rivers*, we may underſtand the *River* of *Jordan*, whoſe Waters were dried up to make a Paſſage for the *Iſraelites* into the Land of Promiſe.

CHAP. XI.

The Prophet repreſenting the Perſon of the Meſſias, *declares the ungrateful Requitals the* Jews *had made him, when he undertook the Office of a Shepherd, in guiding and governing them; for which he threatens to deſtroy their City and Temple, and to give them up into the Hands of cruel Governors.*

Ver. 1. OPEN thy doors, O Lebanon, that the fire may devour thy cedars. 2 Howl fir-tree, for the cedar is fallen; becauſe the mighty are ſpoiled: howl, O ye oaks of Baſhan, for the foreſt of the vintage is come down. 3 *There is* a voice of the howling of the ſhepherds; for their glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled. 4 Thus ſaith the Lord my God, Feed the flock of the ſlaughter. 5 Whoſe poſſeſſors ſlay them, and hold themſelves not guilty: and they that ſell them, ſay, Bleſſed *be* the Lord, for I am rich: and their own ſhepherds pity them not. 6 For I will no more pity the inhabitants of the land, ſaith the Lord: but lo, I will deliver the men every one into his neighbours hand, and into the hand of his king, and they ſhall ſmite the land, and out of their hand I will not deliver *them*. 7 And I will feed the flock of ſlaughter, *even* you, O poor of the flock: and I took unto me two ſtaves; the one I called Beauty, and the other I called Bands, and I fed the flock. 8 Three ſhepherds alſo I cut off in one month, and my ſoul lothed them, and their ſoul alſo abhorred me. 9 Then ſaid I, I will not feed you: that that dieth, let it die: and that that is to be cut off, let it be cut off; and let the reſt eat, every one the fleſh of another. 10 And I took my ſtaff, *even* Beauty, and cut it aſunder, that I might break my covenant which I had made with all the people. 11 And it was broken in that day: and ſo the poor of the flock that waited upon me, knew that it *was* the word of the Lord. 12 And I ſaid unto them, If ye think good, give *me* my price; and if not, forbear: So they weighed for my price thirty *pieces* of ſilver. 13 And the Lord ſaid unto me, Caſt it unto the potter: a goodly price that I was priſed at of them. And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the Lord. 14 Then I cut aſunder mine other ſtaff, *even* Bands, that I might break the brotherhood between Judah and Iſrael. 15 And the Lord ſaid unto me, Take unto thee yet the inſtruments of a fooliſh ſhepherd. 16 For lo, I will raiſe up a ſhepherd in the land, *which* ſhall not viſit *thoſe that be* cut off, neither ſhall ſeek the young one, nor heal *that that is* broken, nor feed that that ſtandeth ſtill: but he ſhall eat the fleſh of the fat, and tear their claws in pieces. 17 Wo to the idol ſhepherd that leaveth the flock: the ſword *ſhall be* upon his arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

Open thy Doors, O Lebanon, that the Fire may devour thy Cedars] By *Lebanon* moſt Interpreters underſtand the Temple, whoſe ſtately Buildings reſembled the tall Cedars of that Foreſt. There is a remarkable Story mentioned in the *Jewiſh* Writers to this Purpoſe. Some Time before the Deſtruction of the Temple, the Doors of it opened of their own Accord; a Circumſtance atteſted by *Joſephus*. Then *R. Johanan*, a Diſciple of *R. Hillel*, directing his Speech to the Temple ſaid, *I know thy Deſtruction is at Hand, according to the Prophecy of* Zechariah; *Open thy Doors, O Lebanon*, &c.

Howl Fir-tree, for the Cedar is fallen, &c.] By the ſeveral Sorts of Trees are meant the ſeveral Orders and Degrees of Men, who ſhall be Sharers in the common Deſtruction.

There is a Voice of the Howling of the Shepherds] By *Shepherds* are meant the chief Rulers of the *Jews*.

A Voice of the Roaring of young Lions] So he calls the Princes and Governors of the *Jews*, becauſe they devoured the People by their Oppreſſions; ſee *Zeph.* iii. 3.

For the Pride of Jordan is ſpoiled] The Lion may be called the *Pride* of the Foreſt, as being the ſtatelieſt Beaſt that rules there; as Beaſts that prey upon others are called *the Children of Pride*, Job xli. 34. Lions are ſtiled here *the Pride of Jordan*, becauſe they lay in the Thickets about the Banks of *Jordan*. The Words may be rendered *the Swelling of Jordan*, as they are tranſlated, *Jer.* xlix. 19. At the Time of the Swelling, or overflowing of *Jordan*, the Lions were raiſed out of their Coverts, and infeſted the Country.

Thus ſaith the Lord my God, feed the Flock of the Slaughter] A learned Prelate obſerves, that the Actions of the Prophets are ſometimes *Typical*, i. e. they repreſent in themſelves the Perſons and Circumſtances of others. So here *Zechariah* was commanded by God to act the Part of *Chriſt*, the *good Shepherd*, and to *feed the Flock of the Slaughter*, that Flock which their Shepherds deſtroyed, inſtead of feeding them.

And I took unto me two Staves, the one I called Beauty, and the other I called Bands] By the Staff, called *Beauty*, is intimated his Favour, Gentleneſs, or Kindneſs towards his People; ſo the Word ſignifies *Pſ.* xc. 17. and this was remarkably verified in our Saviour *Chriſt*, whoſe *gracious Words*, and beneficial Works, were conſpicuous thro' the whole Courſe of his Life. The other Staff he called *Bands*, by which is meant that *Bond of the* New *Covenant* (as the Words of *Ezekiel* may be underſtood, Ch. xx. 37.) whereby he intended to unite both the Kingdoms of *Iſrael* and *Judah* under himſelf as their Head and King, ſee *Ezek.* xxxvii. 22. and then afterwards to unite the *Jews* and *Gentiles*, by *breaking down the Partition Wall* that was *between them*; ſee *John* x. 16. *Eph.* ii. 14.

Three Shepherds alſo I cut off in one Month] We may probably explain theſe *three Shepherds* of the *Chief Prieſts*, *Scribes*, and *Elders* of the *Jews*. *Chriſt* expoſed theſe as *blind Guides*, and thereby leſſened their Authority among the People; which contributed very much to the ſpreading of the Goſpel; ſee *John* xii. 19. *One Month* ſeems a proverbial Expreſſion for a ſhort Time; ſee *Hoſ.* v. 7.

And the Lord ſaid unto me caſt it unto the Potter, a goodly Price that I was prized at of them] God commanded the Prophet in a Viſion, as perſonating *Chriſt*, to caſt the Money in a contemptuous Manner to the Potter, as a Reward only ſuitable to his Labour, and as a Price only fit for ſuch Wares as he ſold, which were of the meaneſt Value; ſee *Lam.* iv. 2.

This whole Tranſaction, performed by *Zechariah* in a Viſion, was deſigned to be an exact Repreſentation of the ſeveral Circumſtances that attended the betraying the *Meſſiah* by *Judas*, the Price the Chief Prieſts put upon him, to whom, as the Governors of the Temple, the Money was returned, and the Uſe to which the Money was applied.

CHAP. XII.

The former Part of this Chapter, and ſeveral Paſſages in the xivth, *relate to the Invaſion made upon the Inhabitants of* Judea *and* Jeruſalem, *in the* latter Times *of the World, probably after their Return to, and Settlement in their own Land.*

Ver. 1. THE burden of the word of the Lord
for Iſrael, ſaith the Lord, which
ſtretcheth forth the heavens, and layeth the foundation
of the earth, and formeth the ſpirit of man
within him. 2 Behold, I will make Jeruſalem a
cup of trembling unto all the people round about,
when they ſhall be in the ſiege both againſt
Judah, *and* againſt Jeruſalem. 3 And in that
day will I make Jeruſalem a burdenſome ſtone
for all people: all that burden themſelves with
it, ſhall be cut in pieces, though all the people
of the earth be gathered together againſt it. 4
In that day, ſaith the Lord, I will ſmite every
horſe with aſtoniſhment, and his rider with madneſs,
and I will open mine eyes upon the houſe
of Judah, and will ſmite every horſe of the
people with blindneſs. 5 And the governors
of Judah ſhall ſay in their heart, The inhabitants
of Jeruſalem *ſhall be* my ſtrength in the Lord of
hoſts their God. 6 In that day will I make the
governors of Judah like a hearth of fire among
the wood, and like a torch of fire in a ſheaf;
and they ſhall devour all the people round about,
on the right hand and on the left: and Jeruſalem
ſhall be inhabited again, in her own place,
even in Jeruſalem. 7 The Lord alſo ſhall ſave
the tents of Judah firſt, that the glory of the
houſe of David, and the glory of the inhabitants
of Jeruſalem, do not magnifie *themſelves* againſt
Judah. 8 In that day ſhall the Lord defend the
inhabitants of Jeruſalem, and he that is feeble
among them at that day ſhall be as David; and
the houſe of David *ſhall be* as God, as the angel
of the Lord before them. 9 And it ſhall come
to paſs in that day, *that* I will ſeek to deſtroy
all the nations that come againſt Jeruſalem. 10
And I will pour upon the houſe of David, and
upon the inhabitants of Jeruſalem, the Spirit of
grace and of ſupplications, and they ſhall look
upon me whom they have pierced, and they
ſhall mourn for him, as one mourneth for *his*
only *ſon*, and ſhall be in bitterneſs for him, as
one that is in bitterneſs for *his* firſt-born. 11
In that day ſhall there be a great mourning in
Jeruſalem, as the mourning of Hadadrimmon
in the valley of Megiddon. 12 And the land
ſhall mourn, every family apart, the family of
the houſe of David apart, and their wives apart:
the family of the houſe of Nathan apart, and
their wives apart: 13 The family of the houſe
of Levi apart, and their wives apart: the family
of Shimei apart, and their wives apart: 14 All
the families that remain, every family apart,
and their wives apart.

And in that Day] This Prophecy may probably be underſtood of the Invaſions, which the Enemies of God and his Truth ſhall attempt againſt the *Jews* after their Converſion.

Will I make Jeruſalem a burdenſome Stone for all People] St. *Jerome* upon the Place thinks, that a *burdenſome Stone* is an Expreſſion taken from an Exerciſe kept up in *Judea* in his Time, where young Men us'd to make Trial of their Strength by lifting great Stones as high as they could. In ſuch an Exerciſe where Men undertook to lift a Stone too heavy for their Strength, they were in Danger of its falling upon them, or bruiſing or cruſhing them to Pieces. To the ſame Senſe *Chriſt* ſaith, *On whomſoever this Stone ſhall fall, it will grind him to Powder*, Matt. xxi. 24. The ſame Danger ſhall they incur, who enter into Acts of Hoſtility with the Inhabitants of *Jeruſalem*.

In that Day I will ſmite every Horſe with Aſtoniſhment, and his Rider with Madneſs, &c.] The *Turks* are famous for their Cavalry, wherein the Strength of their Armies conſiſts; ſo in order to their Diſcomfiture God will ſend a Diſtraction among the Horſes and their Riders, who ſhall be put into ſuch a Confuſion as to fall foul one upon another, ſee Ch. xiv. 13. and not be able to diſtinguiſh between their Friends and their Foes; they ſhall be as if they were ſtruck with Blindneſs; juſt as the *Syrian* Army was when they ſurrounded the Door of *Eliſha*, 2 Kings vi. 18.

And the Houſe of David ſhall be as God, as the Angel of the Lord before them] The *Meſſias*, who is the principal Branch of the Houſe of *David*, ſhall lead them on, as he formerly went before the *Iſraelites* in the Wilderneſs, and conducted them to the Land of *Canaan*, by the Name of the *Angel of God's Preſence*.

And they ſhall look upon me whom they have pierced, and they ſhall mourn over him as one that mourneth for his only Son] The Words point out the outward Means whereby their Converſion ſhall be wrought, *viz.* that the LORD, *i. e.* the *Meſſias*, *ſhall come*, Ch. xiv. 5. *i. e. Chriſt* ſhall appear in the Heavens, *ſitting on a bright Cloud*, as his Coming is deſcribed, *Rev.* xiv. 14. compare Ch. i. 7. *Dan.* vii. 13. This is probably meant by *the Sign of the Son of Man in Heaven*, mentioned *Matt.* xxiv. 30. compared with *Mark* xiii. 26. This Sight ſhall ſtrike them with Horror and Aſtoniſhment for their Sin in rejecting *me* their God, whom their Fathers put to an ignominious Death, and themſelves have by their Blaſphemies crucified afreſh. Then they ſhall beg Pardon for their own and their Fathers Sins, with the deepeſt Signs of Mourning and Humiliation, expreſſed by a proverbial Speech, as equal to the Mourning of a Father for an only Son.

The *Jews* themſelves have applied this Text to the *Meſſias*, as may be ſeen in *Grotius*'s Notes upon the Place, and Bp. *Pearſon*'s *Expoſition* of the *fourth* Article of the *Creed*. *David* did before deſcribe his Sufferings under the Figure of *piercing his Hands and his Feet*, Pſ. xxii. 16. and *Iſaiah* foretold he ſhould be wounded for our *Tranſgreſſions*, Ch. liii. 5.

In that Day there ſhall be a great Mourning in Jeruſalem, like the Mourning of Hadadrimmon, in the Valley of Megiddo] *Joſiah* was ſlain at, or near *Megiddo*, 2 Kings xxiii. 29. it may be the Field where the Battle was fought might be called *Hadadrimmon*. St. *Jerome* ſaith it was a Place near *Jezreel*, called in his Time *Maximiniapolis*. The Valley, or *Plain of Jezreel*, was a large Plain, ſee *Joſh.* xvii. 16. called the Plain of *Eſdraelon*, Judith i. 8. it comprehended the Valley of *Megiddo* in it. There the Lamentation for *Joſiah* began, which was continued from thence to *Jeruſalem*, whither his Body was brought to be buried, where *all Judah mourned for him*, and appointed an Anniverſary Commemoration and Lamentation for him; 2 *Chron.* xxxv. 24, 25. So the Mourning for *Joſiah* became a Proverb for a publick and ſolemn Lamentation: Such a National Humiliation ſhall the *Jews* obſerve for their crucifying the *Meſſias*.

CHAP. XIII.

Pardon promiſed to the Jews *upon their Converſion, and being cleanſed from Idolatry, and the falſe Pretences to Prophecy, upon their Belief in* Chriſt; *whoſe Death is foretold, and the ſaving a third Part of that People, after a ſevere Trial.*

Ver. 1. IN that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin, and for uncleanneſs. 2 And it ſhall come to paſs in that day, ſaith the Lord of hoſts, *that* I will cut off the names of the idols out of the land, and they ſhall no more be remembred: and alſo I will cauſe the prophets, and the unclean ſpirit to paſs out of the land. 3 And it ſhall come to paſs, *that* when any ſhall yet propheſy, then his father and his mother that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the Lord: and his father and his mother, that begat him, ſhall thruſt him through when he propheſieth. 4 And it ſhall come to paſs in that day, *that* the prophets ſhall be aſhamed every one of his viſion, when he hath propheſied: neither ſhall they wear a rough garment to deceive: 5 But he ſhall ſay, I *am* no prophet, I *am* an huſbandman; for man taught me to keep cattel from my youth. 6 And *one* ſhall ſay unto him, What *are* theſe wounds in thine hands? Then he ſhall anſwer, *Thoſe* with which I was wounded *in* the houſe of my friends. 7 Awake, O ſword, againſt my ſhepherd, and againſt the man *that is* my fellow, ſaith the Lord of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones. 8 And it ſhall come to paſs, *that* in all the land, ſaith the Lord, two parts therein ſhall be cut off, *and* die, but the third ſhall be left therein. 9 And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It *is* my people; and they ſhall ſay, The Lord *is* my God.

In that Day ſhall a Fountain be opened to the Houſe of David, and to the Inhabitants of Jeruſalem, for Sin and for Uncleanneſs] The *Houſe of David*, with the other *Inhabitants of Jeruſalem*, upon their ſolemn Humiliation, deſcribed Ch. xii. 13, 14. and *believing in him whom they had* crucified and *rejected*, ſhall obtain a full and free Pardon of all their Sins, being admitted into the Church of *Chriſt* by Baptiſm; ſee *Acts* ii. 38, 39. xiii. 38, 39. The Word *Fountain* properly expreſſes the *Chriſtian Baptiſm*, which was often adminiſtered in Fountains and Rivers; and likewiſe alludes to the *Jewiſh Waſhings*, which were uſually performed in running Waters, and were performed for the Expiation of legal Pollutions, expreſſed here by the Word *Niddah*, which properly ſignifies *Separation* from the Company of others; a Cenſure inflicted by the Law on unclean Perſons. *Kimchi* underſtands it of the Captivity or Deſtruction of the *Jews*, inflicted upon them for their Sins, which ſequeſtered them from their own Land, and made them unfit to attend upon God's Worſhip; as unclean Perſons were excluded from the Precincts of the Temple; compare *Ezekiel* xxxvi. 17.

And alſo I will cauſe the Prophets, and the unclean Spirit to paſs out of the Land] By the Prophets are here meant the *falſe Prophets*, as the LXX tranſlate it. The unclean Spirit is the ſame as a *lying Spirit*, or a falſe Pretence to Prophecy and Inſpiration.

Neither ſhall they wear a rough Garment to deceive] The Prophets uſed to wear hairy or rough Garments; ſee *Iſa.* xx. 2. this they did, partly in Imitation of *Elijah*, who was ſo clad, 2 *Kings* i. 8. and partly becauſe it was a deſpicable or mournful Habit, and ſuitable to their Office, which was to denounce God's Judgments againſt Pride and Luxury. The Words import, that theſe Prophets ſhall diſown their former Pretences, and no longer wear ſuch a Garment, as a Badge of their Profeſſion.

And one ſhall ſay unto him, What are theſe Wounds in thy Hands?] When ſuch a ſevere Inquiſition is made againſt falſe Prophets, every one ſhall be ready to obſerve what Marks or Characters are printed upon the Hands of ſuch a Pretender, and to aſk him, How they came there? And he ſhall anſwer in his own Juſtification, This is not the Mark or Character of any Idol, but only a Token that I am a Servant belonging to ſuch a Family. It was an antient Cuſtom for Maſters to ſet a Mark upon their Slaves or Goods; and there was ſometimes a particular Mark or Character imprinted upon the Worſhippers of certain Idols; ſo we read in the *third* Book of *Maccabees*, that the Worſhippers of *Bacchus* had an *Ivy Leaf* imprinted on their Bodies. Such Impreſſions were often made upon the *Hands*, to which that Expreſſion alludes, *Rev.* xiii. 16. of *receiving the Mark of the Beaſt upon the right Hand*. Several Interpreters underſtand theſe Words of the *Wounds of Chriſt*; but, ſays *Lowth*, I conceive the following Words more properly belong to that Subject.

Awake, O Sword, againſt my Shepherd, and againſt the Man that is my Fellow] Here begins a new Prophecy, importing that the *Meſſias*, the great *Shepherd*, as he is deſcribed in this Prophecy, Ch. xi. 4, &c. and in *Iſaiah* xl. 11. *Ezek.* xxxiv. 23. tho' in reſpect to his Divine Nature he be *equal with God* the Father, *Phil.* ii. 6. yet ſhall be delivered up to Death, by God's *deter-*

minate Counſel and Appointment; ſee *Acts* ii. 23. iv. 28. A *Sword* is put for any Inſtrument of the Divine Juſtice.

And I will turn mine Hand upon the little ones] This Sentence may be tranſlated in two contrary Senſes. The *Hebrew* Phraſe rendered here *turn mine Hand*, may ſignify either to puniſh or to ſpare; in the former Senſe it is taken *Pſ.* lxxxi. 14. in the latter, *Ezek.* xx. 22. where our Tranſlators render it, *I withdrew my Hand*. In like Manner the Word *Tſair*, ſignifies *great* as well as *little*; ſee *Mic.* v. 2. *viz.* it is tranſlated to this Senſe in ſome Copies of the LXX. and ſo Dr. *Pocock* underſtands it here. If we follow our *Engliſh* Tranſlation, the Senſe may be, I will ſhew Mercy to my *little Flock*, diſpirited by the Death of their Maſter, and will quickly ſhew him to them alive again, to their Joy and Comfort. If we tranſlate the Words, *I will turn my Hand upon the great ones*, they denounce a ſevere Judgment againſt the *Jewiſh* Rulers, for their Sin in crucifying *Chriſt*; agreeably to the Import of the following Words.

CHAP. XIV.

The Beginning of this Chapter is a Continuation of the taking of Jeruſalem *by the* Romans; *then follows the* Jews *final Victory over their Enemies in the latter Times; and concludes with the glorious State of* Jeruſalem, *which ſhould follow.*

Ver. 1. BEhold, the day of the Lord cometh, and thy ſpoil ſhall be divided in the midſt of thee. 2 For I will gather all nations againſt Jeruſalem to battel, and the city ſhall be taken, and the houſes rifled, and the women raviſhed, and half of the city ſhall go forth into captivity, and the reſidue of the people ſhall not be cut off from the city. 3 Then ſhall the Lord go forth, and fight againſt thoſe nations, as when he fought in the day of battel. 4 And his feet ſhall ſtand in that day upon the mount of Olives, which *is* before Jeruſalem on the eaſt, and the mount of Olives ſhall cleave in the midſt thereof toward the eaſt, and toward the weſt, *and there ſhall be* a very great valley: and half of the mountain ſhall remove toward the north, and half of it toward the ſouth. 5 And ye ſhall flee *to* the valley of the mountains: for the valley of the mountains ſhall reach unto Azal: yea, ye ſhall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God ſhall come, *and* all the ſaints with thee. 6 And it ſhall come to paſs in that day, *that* the light ſhall not be clear, *nor* dark. 7 But it ſhall be one day which ſhall be known to the Lord, not day, nor night: but it ſhall come to paſs *that* at evening time it ſhall be light. 8 And it ſhall be in that day, *that* living waters ſhall go out from Jeruſalem: half of them toward the former ſea, and half of them toward the hinder ſea: in ſummer and in winter ſhall it be. 9 And the Lord ſhall be king over all the earth: in that day ſhall there be one Lord, and his name one. 10 All the land ſhall be turned as a plain from Geba to Rimmon, ſouth of Jeruſalem: and it ſhall be lifted up, and inhabited in her place: from Benjamins gate unto the place of the firſt gate, unto the corner gate, and *from* the tower of Hananiel unto the kings wine-preſſes. 11 And *men* ſhall dwell in it, and there ſhall be no more utter deſtruction, but Jeruſalem ſhall be ſafely inhabited. 12 And this ſhall be the plague wherewith the Lord will ſmite all the people, that have fought againſt Jeruſalem: Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth. 13 And it ſhall come to paſs in that day, *that* a great tumult from the Lord ſhall be among them, and they ſhall lay hold every one on the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour. 14 And Judah alſo ſhall fight at Jeruſalem; and the wealth of all the heathen round about ſhall be gathered together, gold, and ſilver, and apparel in great abundance. 15 And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs, and of all the beaſts that ſhall be in theſe tents, as this plague. 16 And it ſhall come to paſs, *that* every one *that is* left of all the nations which came againſt Jeruſalem, ſhall even go up from year to year to worſhip the King the Lord of hoſts, and to keep the feaſt of tabernacles. 17 And it ſhall be, *that* whoſo will not come up of *all* the families of the earth unto Jeruſalem, to worſhip the King the Lord of hoſts, even upon them ſhall be no rain. 18 And if the family of Egypt go not up, and come not, that have no *rain:* there ſhall be the plague wherewith the Lord will ſmite the heathen that come not up to keep the feaſt of tabernacles. 19 This ſhall be the puniſhment of Egypt, and the puniſhment of all nations that come not up to keep the feaſt of tabernacles. 20 In that day ſhall there be upon the bells of the horſes, HOLINESS UNTO THE LORD; and the pots in the Lords houſe ſhall be like the bowls before the altar. 21 Yea, every pot in Jeruſalem, and in Judah ſhall be Holineſs unto the Lord of hoſts: and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the Canaanite in the houſe of the Lord of hoſts.

And his Feet ſhall ſtand in that Day upon the Mount of Olives, which is before Jeruſalem on the Eaſt] The Glory of the Lord, *i. e.* the *Shekinah* or Symbol of God's Preſence, when it departed from the City and Temple, ſetled itſelf upon the Mount of *Olives*, Ezek. xi. 23. So when God ſhall return to *Jeruſalem*, and make it the Seat of his Preſence again, it ſhall return by the ſame Way it departed; ſee *Ezek.* xliii. 2. We may add, that when our Lord aſcended from the Mount of *Olives*, the Angels told his Diſciples, *he ſhould come again in like Manner*, i. e. in a viſible and glorious Appearance at the ſame Place, *Acts* i. 11, 12.

And the Mount of Olives ſhall cleave in the Midſt thereof, toward the Eaſt, and toward the Weſt, and there ſhall be a very great Valley] By an Earthquake, ſuch as was in the Time of King *Uzziah*, ſee *Amos* i. 1. the Middle of Mount *Olivet* ſhall cleave aſunder, and ſink into a deep Valley, ſo as to leave the two Points or Tops of the Hill, North and South, ſtill ſtanding. Mount *Olivet* had three Tops or Eminences, one on the North Point, another on the South, and the third in the Middle, from whence *Chriſt* aſcended, and where *Chriſtians* in After-times erected a Croſs in Memory of his Aſcenſion there.

The 6th and 7th Verſes may be expounded with reſpect to the *Jews*, that their Condition ſhall be for ſome Time not altogether proſperous, nor yet quite deſperate. The great *Criſis* of their Affairs ſhall be in a Day which God alone knows; unlike to our Days;

dark at the Beginning and clear in the End, when the Light is not expected.

And it ſhall be in that Day, that living Waters ſhall go out of Jeruſalem] The Supplies of Grace are often repreſented in Scripture by Rivers and Streams of Water, which both cleanſe and make fruitful the Ground thro' which they paſs; ſee *Ezek.* xlvii. 1. *Joel* iii. 18. Here they are deſcribed as coming out of *Jeruſalem*; in *Ezekiel* and *Joel* they are ſaid to come out of the Temple; both Deſcriptions intimating, that the Church is the Spring from whence all the Means of Grace are communicated to Believers.

Half of them toward the former Sea, and half of them toward the hinder Sea] The firſt denotes the Sea or Lake of *Sodom*, being toward the Eaſt Country; the latter ſignifies the *Mediterranean*, or Weſtern Sea. The Expreſſion imports, that the whole Land ſhall have a plentiful Share of theſe Bleſſings which are here deſcribed under the Metaphor of *living Waters*.

And the Land ſhall be turned as a Plain from Geba to Rimmon, ſouth of Jeruſalem] The Mountains about *Jeruſalem* (ſee *Pſ.* cxxv. 2.) ſhall be levelled, perhaps, by the Earthquake before mentioned, from *Geba* Northward to *Rimmon* Southward of *Jeruſalem*. The Expreſſions may ſignify, that all Impediments ſhall be removed that oppoſe the Advancement of *Chriſt*'s Kingdom.

And ſo ſhall be the Plague of the Houſe, &c.] This is to be joined to the 12th Verſe, the 13th and 14th, being read in a *Parentheſis*: Both Man and Beaſt ſhall be conſumed in one common Deſtruction.

And if the Family of Egypt go not up, and come not, that have no Rain, there ſhall be the Plague wherewith the Lord will ſmite the Heathen] Altho' the Fruitfulneſs of *Egypt*, eſpecially the upper Part of it, depends not upon Rain; yet if the *Jews* that dwell there, or the reſt of the Inhabitants, do not join in the ſolemn Acts of *Chriſtian* Worſhip (ſee Ver. 16.) they ſhall ſuffer the ſame Plague of Famine with which others are threatned, *i. e.* the *Nile ſhall not overflow*, as the *Targum* explains it; from whence a Famine will enſue.

In that Day there ſhall be upon the Bells of the Horſes, HOLINESS TO THE LORD] A very learned Perſon ſuppoſes that this and the following Verſe, imply in them a Promiſe of an univerſal Peace, a Bleſſing often ſpoken of in the Prophets, as concomitant of the flouriſhing State of *Chriſt*'s Kingdom. Taking this to be the general Import of the Place, the firſt Part of the Verſe implies, that the *Bridles*, or Trappings of the Horſes, as the *Chaldee* explains the Word *Metſilloth*, i. e. the neceſſary Furniture of War, ſhall no more be applied to its former Uſe, but ſhall be looked upon as ſacred, and laid up in the Armory of God's Houſe, for a Memorial of the good Succeſs God had given his People againſt their Enemies. See 2 *Chron.* xxiii. 9.

And the Pots in the Lord's Houſe ſhall be like the Bowls before the Altar] In purſuance of this Interpretation, by the Word *Siroth*, *Pots*, we are to underſtand Helmets, called ſo becauſe of their Shape, being made like a Pot. Theſe, ſaith the Text, ſhall be like the Bowls or Vials before the Altar; no more to be prophaned in War or Bloodſhed. In the *Hebrew*, Words made up of Letters of the ſame Organ, have often an Affinity of Senſe. So *Sarah*, a Word near a-kin to *Siroth*, ſignifies a Coat of Mail; and the Words *Sheriah* and *Sherion* are uſed in the ſame Senſe.

AN
EXPOSITION
OF
The Prophet *MALACHI*.

The ARGUMENT.

The Prophet Malachi *was in all Likelihood Contemporary with* Nehemiah. *His Prophecy ſuppoſes the Temple to be built, and the Worſhip of God ſetled there; but blames the Prieſts and Levites for not attending upon the publick Worſhip; and the People for offering the* Lame *and the* Blind, and robbing God of his Tithes and Offerings, *Ch* iii. 10. *which agrees very well with the Abuſes we read of,* Neh. x. 33, 39. xiii. 10, 11, 12. *as his reproving them for* marrying ſtrange Wives, *Ch.* ii. 11. *exactly anſwers* Neh. x. 30. xiii. 23, *&c.*

Biſhop Lloyd *dates this Prophecy ſomething later than* Nehemiah'*s Time, about* 397 *Years before* Chriſt; *at which Time, according to his Computation, the firſt Seven of* Daniel'*s Weeks, or* 49 *Years, was expired; which Time, as he explains the Words, was allotted for* ſealing up the Viſion and Prophecy, *Dan.* ix. 24. *i. e. for compleating the* Canon *of the* Old Teſtament. *The Words of* Malachi, *Ch.* iv. 4, 5. *import, that after him the* Jews *were not to expect a* Succeſſion *of* Prophets: *Whereupon he exhorts them carefully to obſerve the Law of* Moſes, *and to look for no other Prophet, till* Elias, *the Forerunner of the* Meſſias, *ſhould come.*

CHAP. I.

d reproves the Jews *for their Ingratitude, and blames both Prieſt and People for their irreverent and careleſs Performance of the publick Worſhip.*

Ver. 1. THE burden of the word of the Lord to Iſrael by Malachi. 2 I have loved you, ſaith the Lord: yet ye ſay, Wherein haſt thou loved us? *was* not Eſau Jacobs brother? ſaith the Lord, yet I loved Jacob, 3

And I hated Eſau, and laid his mountains and his heritage waſte, for the dragons of the wilderneſs. 4 Whereas Edom ſaith, We are impoveriſhed, but we will return and build the deſolate places: thus ſaith the Lord of hoſts, They ſhall build, but I will throw down; and they ſhall call them the border of wickedneſs, and the people againſt whom the Lord hath indignation for ever. 5 And your eyes ſhall ſee, and ye ſhall ſay, The Lord will be magnified from the border of Iſrael. 6 A ſon honoureth *his* father, and a ſervant his maſter: if then I *be* a father, where *is* mine honour? and if I *be* a maſter, where *is* my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name: and ye ſay, Wherein have we deſpiſed thy name? 7 Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the Lord *is* contemptible. 8 And if ye offer the blind for ſacrifice, *is it* not evil? and if ye offer the lame and ſick, *is it* not evil? offer it now unto thy governor, will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of hoſts. 9 And now I pray you, beſeech God that he will be gracious unto us: this hath been by your means: will he regard your perſons, ſaith the Lord of hoſts. 10 Who *is there* even among you that would ſhut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought, I have no pleaſure in you, ſaith the Lord of hoſts, neither will I accept an offering at your hand. 11 For from the riſing of the ſun even unto the going down of the ſame, my name *ſhall be* great among the Gentiles, and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the Lord of hoſts. 12 But ye have profaned it, in that ye ſay, The table of the Lord *is* polluted, and the fruit thereof, *even* his meat is contemptible. 13 Ye ſaid alſo, Behold, what a wearineſs *is it*, and ye have ſnuffed at it, ſaith the Lord of hoſts; and ye brought *that which was* torn, and the lame, and the ſick: thus ye brought an offering: ſhould I accept this of your hands? ſaith the Lord. 14 But curſed *be* the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I *am* a great King ſaith the Lord of hoſts, and my name *is* dreadful among the heathen.

Was not Eſau Jacob's Brother? ſaith the Lord; yet I loved Jacob; and I hated Eſau, and laid his Mountains waſte] I have all along ſhewed a particular Kindneſs to *Jacob* and his Family, above that of *Eſau*, tho' they were both the Sons of *Iſaac*; and have lately given a ſignal Proof of it in that I have reſtored you to your own Country again, after your Captivity; whereas I have ſcattered the *Edomites*, and diſpoſſeſſed them of Mount *Seir*, their antient Inheritance, *Deut.* ii. 5. by the *Nabatheans*, to which they ſhall never be reſtored again: Compare *Jer.* xlix. 18. *Ezek.* xxxv. 7, 9. Hating is ſometimes uſed comparatively for a leſs Degree of Love; ſee *Gen.* xxix. 31. *Luke* xiv. 26. St. *Paul* alledges this Text, *Rom.* ix. 13. to prove that God might juſtly reject the *Jews* for their rejecting the Goſpel, notwithſtanding his Promiſes made to *Abraham*'s Seed; ſince he had from the Beginning beſtowed particular Favours upon one Branch of his Poſterity, from which others were excluded.

Ye offer polluted Bread upon mine Altar — the Table of the Lord] The Words *Altar* and *Table* denote the ſame Thing; compare *Ezek.* xli. 22. What was conſumed upon the Altar, was God's Portion, and is called *the Bread of God*, Levit. xxi. 6. and the *Food of the Lord*, Ch. iii. 11, 16. as our Tranſlation renders it, but it is in the *Hebrew*, *the Bread of the Lord*. So by *polluted Bread* is meant maimed and blemiſhed Sacrifices, as it is particularly expreſſed Ver. 8.

Who is there even among you that would ſhut the Doors for nought?] You do not attend upon my Service in the Temple, out of any Zeal or Affection for it, but purely with regard to your own Profit and Advantage, which makes both your Perſons and your Offerings unacceptable to me: And under the Goſpel I will put an End both to your Prieſthood and the Sacrifices which you offer; ſee the following Verſe. The Words *for nought*, are not in the *Hebrew*, but are ſupplied by our Interpreters. The LXX render the Sentence to this Senſe, *It is through you*, (or through your Fault) *that the Doors will be ſhut*, you would be content to have the Doors of the Temple quite ſhut up, and God's Worſhip wholly intermitted.

But ye have profaned it, in that ye ſay, the Table of the Lord is polluted, &c.] But ye have profaned mine Altar, and in your careleſs Performance of my Service there, you do as good as ſay, there is no Difference between what is offered upon it, and other common Meats: Thus you render my Sacrifices contemptible in the Sight of the People. The Word *Nib*, *Fruit*, is applied to Sacrifice, ſee *Iſa.* lvii. 19. where *the Fruit of the Lips*, is explained of the *Sacrifice of Praiſe and Thankſgiving*, Heb. xiii. 15. The *Oclo*, *his Meat*, may be underſtood either of that Part of the Sacrifice, which was immediately offered upon the Altar, and is called *the Food of the Lord*, Ver. 7. or elſe of the Remainder of the Sacrifice which God allotted to the Prieſt, and to thoſe that made the Offering, but was ſtill eſteemed an hallowed Thing, as having been conſecrated to God; ſee *Numb.* xviii. 9, 10. *Levit.* xix. 8.

CHAP. II.

The Prophet continues his Reproof to the Prieſts for their Unfaithfulneſs in their Office; and reproves the People for their Fondneſs for ſtrange Marriages.

Ver. 1. AND now, O ye prieſts, this commandment *is* for you. 2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay *it* to heart. 3 Behold, I will corrupt your ſeed, and ſpread dung upon your faces, *even* the dung of your ſolemn feaſts, and *one* ſhall take you away with it. 4 And ye ſhall know that I have ſent this commandment unto you, that my covenant might be with Levi, ſaith the Lord of hoſts. 5 My covenant was with him of life and peace, and I gave them to him, *for* the fear wherewith he feared me, and was afraid before my name. 6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. 7 For the prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he *is* the meſſenger of the Lord of hoſts. 8 But ye are departed out of the way: ye have cauſed many to ſtumble at the law: ye have corrupted the covenant of Levi, ſaith the Lord of hoſts. 9 Therefore have I alſo made you contemptible and baſe before

fore all the people, according as ye have not
kept my ways, but have been partial in the
law. 10 Have we not all one father? hath not
one God created us? why do we deal treacherouſly
every man againſt his brother, by profaning
the covenant of our fathers? 11 Judah hath
dealt treacherouſly, and an abomination is committed
in Iſrael and in Jeruſalem: for Judah
hath profaned the holineſs of the Lord which he
loved, and hath married the daughter of a
ſtrange god. 12 The Lord will cut off the
man that doeth this: the maſter and the ſcholar
out of the tabernacles of Jacob, and him that
offereth an offering unto the Lord of hoſts. 13
And this have ye done again, covering the altar
of the Lord with tears, with weeping, and with
crying out, inſomuch that he regardeth not the
offering any more, or receiveth *it* with good
will at your hand. 14 Yet ye ſay, Wherefore?
Becauſe the Lord hath been witneſs between
thee and the wife of thy youth, againſt whom
thou haſt dealt treacherouſly: yet *is* ſhe thy
companion, and the wife of thy covenant. 15
And did not he make one? yet had he the reſidue
of the ſpirit: and wherefore one? that he
might ſeek a godly ſeed: therefore take heed to
your ſpirit, and let none deal treacherouſly
againſt the wife of his youth. 16 For the Lord
the God of Iſrael ſaith, that he hateth putting
away: for *one* covereth violence with his garment,
ſaith the Lord of hoſts: therefore take
heed to your ſpirit, that ye deal not treacherouſly.
17 Ye have wearied the Lord with your words:
yet ye ſay, Wherein have we wearied *him*?
When ye ſay, Every one that doeth evil, *is*
good in the ſight of the Lord, and he delighteth
in them; or, Where *is* the God of
judgment?

My Covenant with him was of Life and Peace, and I gave it him] The Prophet ſpeaks of the Succeſſion of the antient Prieſts, ſuch as *Aaron*, *Eleazar*, *Phineas*, and their Succeſſors, as of one ſingle Perſon under the Name of *Levi* (compare *Zech.* xi. 16.) and ſaith, I give him my Covenant of Happineſs and Security, or I promiſed him a ſecure Enjoyment of his Office of the Prieſthood. The Words allude to *Numb.* xxv. 12, 13. where God ſpeaks to *Phineas*, *I give him my Covenant of Peace, and he ſhall have it, and his Seed after him, even the Covenant of an everlaſting Prieſthood*: Where *Peace* ſignifies the ſame with Security, as it often does; *i. e.* a ſecure Poſſeſſion of the Prieſthood, without any Diſturbance or Interruption, expreſſed by an *everlaſting Prieſthood* in the following Words: In which Senſe the Phraſe is uſed, *Ezek.* xxxiv. 25. xxxvii. 26.

Have we not all one Father? hath not one God created us?] Here a new Section begins, wherein the Prophet ſeverely reproves the People's Sin of *marrying ſtrange Wives*, which grew much in Practice in *Ezra* and *Nehemiah*'s Time, who expreſs a great Deteſtation of it, *Ezra* ix. 1. *Neh.* xiii. 23. The Prophet here begins his Expoſtulation with putting them in mind, that they owned one God and Father, in Oppoſition to the Idols of the Heathen, and therefore ſhould deal with one another as Brethren, being nearly allied by fleſhly as well as ſpiritual Relation.

For Judah hath profaned the Holineſs of the Lord which he loved] This Sin implies the Profanation of God's holy People, which he ſet apart for his own Worſhip and Service; a Profanation of the Temple, when the Prieſts who officiated there, were guilty of the ſame Crime; ſee Ver. 12. and laſtly, Profanation of the Covenant of God made with their Fathers, whereby he ſeparated them from the reſt of the World; and in order to preſerve that Diſtinction, forbid them to intermarry with Idolaters; *Deut.* vii. 3. God hath expreſſed a tender Regard for theſe three Sorts of *Holineſs*, and threatened ſevere Puniſhment to thoſe that break the Laws made to preſerve them.

And hath married the Daughter of a ſtrange God] God calls himſelf the Father of his own People, and owns them under the Relation of Sons and Daughters; ſee Ver. 10. 2 *Cor.* vi. 18. and by Conſequence Idolaters bear the ſame Relation to the Gods which they worſhip.

The Maſter and Scholar out of the Tabernacle of Jacob] He that perſuades or inſtructs others that theſe Marriages are lawful, and he that follows ſuch Advice. The Expreſſion ſeems to comprehend both Prieſt and People. The Words may relate to one of the Prieſts of *Jehoiadah*'s Family, who had contracted ſuch a Marriage, and by his Example given Encouragement to that wicked Practice: *Nehem.* xiii. 28, 29. The *Hebrew* reads, *He that makes, and he that anſwers*: It ſeems to be a proverbial Speech, denoting a Maſter and Scholar, as our Interpreters render it. An Inſtructor is deſcribed as one that *waketh the Ear* of his Diſciple; *Iſa.* l. 4.

And did not he make one? yet had he the Reſidue of the Spirit; and wherefore one? that he might ſeek a godly Seed] Among various Interpretations of the Words, this ſeems moſt probable; That the Prophet puts the *Jews* in mind of the firſt Inſtitution of Marriage in *Paradiſe*, (as Chriſt did afterward upon a like Occaſion, *Matt.* xix. 5.) and tells them God made but one Man at firſt, and made the Woman out of him, when he could have created more Women, if he had pleaſed; to inſtruct Men that this was the true Pattern of Marriage, ordained for true Love and undivided Affection, and beſt ſerving the chief End of Matrimony, *viz.* the religious Education of Children; whereas in *Polygamy* the Children are brought up with more or leſs Care, in Proportion to the Affection Men bear to their Wives.

For one covereth Violence with his Garment, Or, *And when one puts Violence upon his Garment*, or, *covers his Garment with Violence*; as Dr. *Pocock* tranſlates it; who hath given the cleareſt Senſe of this Phraſe, and ſhewed out of ſeveral Eaſtern Writers, that they uſually call a Wife by the Name of a *Garment*; the Expreſſion of *Moſes*, Deut. xxii. 30. agreeing with this Way of ſpeaking. According to this Interpretation, the Senſe of the Text will be, that God hates divorcing a former Wife to take in one of a ſtrange Nation; and he hates that any ſhould bring into his Family an Illegitimate Wife over and above one that he had legally married before.

CHAP. III.

This and the next Chapter, which are not divided in ſome Tranſlations, contain a Prophecy of the Coming of the Meſſiah, *and his Fore-runner* John Baptiſt *under the Name of* Elias; *and the terrible Judgments which ſhall come upon the* Jews *for rejecting the Goſpel?*

Ver. 1. BEhold, I will ſend my meſſenger,
and he ſhall prepare the way before
me; and the Lord whom ye ſeek, ſhall
ſuddenly come to his temple: even the meſſenger
of the covenant whom ye delight in: behold,
he ſhall come, ſaith the Lord of hoſts.
2 But who may abide the day of his coming?
and who ſhall ſtand when he appeareth? for he
is like a refiners fire, and like fullers ſoap. 3
And he ſhall ſit *as* a refiner and purifier of
ſilver: and he ſhall purifie the ſons of Levi,
and purge them as gold and ſilver, that they
may offer unto the Lord an offering in righteouſneſs.

teouſneſs. 4 Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. 5 And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in *his* wages, the widow, and the fatherleſs, and that turn aſide the ſtranger *from his right*, and fear not me, ſaith the Lord of hoſts 6 For I *am* the Lord, I change not: therefore ye ſons of Jacob are not conſumed. 7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*: return unto me, and I will return unto you, ſaith the Lord of hoſts: but ye ſaid, Wherein ſhall we return? 8 Will a man rob God? yet ye have robbed me: but ye ſay, Wherein have we robbed thee? in tithes and offerings. 9 Ye *are* curſed with a curſe: for ye have robbed me, *even* this whole nation. 10 Bring ye all the tithes into the ſtore-houſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the Lord of hoſt, if I will not open you the windows of heaven, and pour you out a bleſſing, that *there ſhall* not *be room* enough *to receive it*. 11 And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground; neither ſhall your vine caſt her fruit before the time in the field, ſaith the Lord of hoſts. 12 And all nations ſhall call you bleſſed: for ye ſhall be a delightſome land, ſaith the Lord of hoſts. 13 Your words have been ſtout againſt me, ſaith the Lord: yet ye ſay, What have we ſpoken *ſo much* againſt thee? 14 Ye have ſaid, It *is* vain to ſerve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the Lord of hoſts? 15 And now we call the proud happy: yea, they that work wickedneſs are ſet up; yea, *they that* tempt God are even delivered. 16 Then they that feared the Lord, ſpake often one to another, and the Lord hearkned and heard *it*, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. 17 And they ſhall be mine, ſaith the Lord of hoſts, in that day when I make up my jewels, and I will ſpare them as a man ſpareth his own ſon that ſerveth him. 18 Then ſhall ye return and diſcern between the righteous and the wicked; between him that ſerveth God, and him that ſerveth him not.

Behold, I will ſend my Meſſenger, and he ſhall prepare the Way before me] To ſilence the Cavils of Unbelievers mentioned in the laſt Verſe of the foregoing Chapter, the Prophet here foretels the Coming of the *Meſſias*, who ſhould ſet all Things right; and of his Harbinger, who ſhould prepare Men for his Reception. Whoever compares this Verſe with *Iſa*. xl. 2, *&c.* may eaſily diſcern that they ſpeak of the ſame Event. The *Meſſenger* whoſe Office it is to *prepare the Way before the Lord*, who is ſaid here to be *coming ſuddenly* after this his Fore-runner, is deſcribed in *Iſaiah* as *preparing the Way of the Lord*, who is ſpoken of as *coming*, and *his Glory* juſt ready *to be revealed*; Ver. 5, 9. This proves that this Prophecy is juſtly applied by all the *Evangeliſts* to *John Baptiſt*, who is deſcribed under the Perſon of *Elias*, in the following Chapter, whom all the *Jews*, both antient and modern, expected ſhould come as a Fore-runner of the *Meſſias*. *The Meſſenger*, or Prophet, here foretold to be the Lord's Harbinger, was to be as much inferior to the Lord himſelf, as Servants are to a great Perſon of whoſe Arrival they give Notice. This *John Baptiſt* often confeſſed, *Matt*. iii. 11. *John* i. 26. iii. 28. and ſo much appears by the following Words.

And the Lord whom ye ſeek, ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant whom ye delight in] The Perſon whoſe Coming is ſolemnly proclaimed, is ſtill deſcribed by the Name of the LORD. *Aden* in the *Hebrew*, is the ſame whom *David* called *his* LORD, *Pſ*. cx. 1. and who is LORD of the Temple where he will make his Appearance. He is farther deſcribed as the *Meſſenger*, or *Angel of the Covenant*: The ſame who is called the *Angel of God's Preſence*, Iſa. lxiii. 9. The *Angel* that delivered the Law upon Mount *Sinai*, as St. *Stephen* ſpeaks, expreſſing the Senſe of the *Jews* of his Time, *Acts* vii. 38. and is appointed to be the Mediator of the *New Covenant*, which the Prophets foretold ſhould take Place under the *Meſſias*, Jer. xxxi. 31. *Iſa*. xlii. 6. lv. 5. Another Character given of him, is, that he is the Perſon *ye delight in*, whoſe Coming is ſo much deſired, the Time of it being the Subject of your Search and Enquiry, and the Expectation of it your Comfort and Delight. This great Perſon, ſaith the Prophet, ſhall *come to his Temple*, which ye have deſpiſed and profaned, Ch. i. 7, *&c.* and make the *Glory of the latter Houſe greater than that of the former*, Hag. ii. 9. He ſhall chuſe this Place to publiſh his Doctrine; and do ſeveral of his Miracles, as we find he did in the Hiſtory of the Goſpels.

But who may abide the Day of his coming? who ſhall ſtand when he appeareth?] The Coming of *Chriſt* here, and in ſeveral other Places, comprehends all the Effects and Conſequents of his Coming, and denotes not only a Time of Mercy to thoſe that embrace the Goſpel, but likewiſe a Time of Judgment upon the Diſobedient. See *Matt*. iii. 7, 12. *Rom*. i. 18.

For he is like a Refiner's Fire, and like Fuller's Soap] The divine Judgments are often called *a fiery Trial*, ſuch as ſeparates the pure Metal from the Droſs, purifies the former, and conſumes the latter; ſee *Iſa*. i. 25. iv. 2. *Zech*. xiii. 9. The Word *Barith* is tranſlated *Soap* here, and *Jer*. ii. 22. St. *Jerom* informs us, it was an Herb the Fullers uſed to take Spots out of Cloaths.

He ſhall ſit as a Refiner, — and he ſhall purify the Sons of Levi, and purge them as Gold and Silver, that they may offer to the Lord an Offering in Righteouſneſs] He ſhall perform the Office of a Refiner and Purifier: And whereas the Miſcarriages of the Sons of *Levi* have been very great, (particularly thoſe which are taken Notice of, and reproved in the foregoing Chapter) the *Meſſias*, when he comes, will reform thoſe Abuſes, and purify the Worſhip of God from ſuch Corruptions. The Senſe of the Verſe, as applied to the *Chriſtian* Church, is, that all *Chriſtians*, being made *an holy Prieſthood*, ſhall *offer up* with pure Hearts and Minds *Spiritual Sacrifices acceptable to God*, 1 Pet. ii. 5. And as all that profeſs the Religion of *Chriſt* are commanded to *be holy in all Manner of Converſation*, ib. Ch. i. 15. ſo a blameleſs Behaviour is more ſtrictly required in the Chriſtian Prieſthood.

And the Lord hearkened and heard, and a Book of Remembrance was written before him, &c.] God took eſpecial Notice of what theſe pious Perſons did and ſaid (in the foregoing Words) and it was as ſafely laid up in his Memory; as if it had been entered in the Regiſter, in order to be produced at the Day of Judgment, to their Praiſe and Honour.

And they ſhall be mine, ſaith the Lord, in the Day that I make up my Jewels] It ſhall appear how dea they are to me, when the Time comes that I ſeparat the Precious from the Vile, *the Veſſels of Honour fr those of Diſhonour*, 2 Tim. ii. 20. But the Word may more properly be tranſlated thus, *They ſhall b to me a peculiar Treaſure, in the Day that I ſhall ma* or appoint for that Purpoſe; compare Ch. iv. 3. A which Time I will ſet a Mark of Diſtinction up thoſe my Favourites. The Word *Segullah*, in its pr may mary Senſe, denotes that Privilege and Preheminence which the *Jews* had above all other Nations, of being God's *peculiar People*; ſo it is uſed *Exod.* xix. 5. *Deut.* vii. 6. *Pſ.* cxxxv. 4. expreſſed in the *Greek* by λαὸς περιούσιος, from whence it is applied to Chriſtians by St. *Peter*, 1 Ep. ii. 9. and St. *Paul*, Tit. ii. 14. all the Privileges of the *Jewiſh* Church being transferred in an eminent Manner upon the Chriſtians.

CHAP. IV.

The Prophet foretells the general Deſtruction of the Jewiſh *Nation, for rejecting the* Meſſias; *comforts the well diſpoſed among them, and exhorts them to prepare for his Coming, and to obſerve the Law of* Moſes; *and promiſes to ſend* Elijah, *as the Forerunner of* Chriſt.

Ver. 1. FOR behold, the day cometh that
ſhall burn as an oven, and all the
proud, yea, and all that do wickedly ſhall be
ſtubble, and the day that cometh ſhall burn
them up, ſaith the Lord of hoſts, that it ſhall
leave them neither root nor branch. 2 But unto
you that fear my name, ſhall the ſun of righ-
teouſneſs ariſe with healing in his wings; and
ye ſhall go forth and grow up as calves of the
ſtall. 3 And ye ſhall tread down the wicked;
for they ſhall be aſhes under the ſoles of your
feet, in the day that I ſhall do *this*, ſaith the
Lord of hoſts. 4 Remember ye the law of Mo-
ſes my ſervant, which I commanded unto him
n Horeb for all Iſrael, *with* the ſtatutes and
judgments. 5 Behold, I will ſend you Elijah
he prophet, before the coming of the great and
readful day of the Lord. 6 And he ſhall turn
he heart of the fathers to the children, and the
eart of the children to their fathers, leſt I come
nd ſmite the earth with a curſe.

But unto you that fear my Name, ſhall the Son of Righteouſneſs ariſe with healing in his Wings] The Meſſias is elſewhere called the *Eaſt*, or Sun-riſing; e *Iſa.* lx. 1, 2. and the *Hebrew* Word *Tſemath*, tranated *Branch* in our *Engliſh*, is rendered the *Eaſt* by he *Chaldee* and LXX; ſee *Zech.* iii. 8. So the Church s deſcribed, *Rev.* xii. 1. as *cloathed with the Sun*; i. e. dorned with Graces communicated to her by *Chriſt*. e is called here *the Sun of Righteouſneſs with healing in his Wings*; to ſignify that his Light conſiſts in clearing p Mens Underſtanding, and chaſing away the Darkneſs of their Minds; whoſe Rays and kindly Warmth ill heal all the Diſeaſes of their Souls.

And ye ſhall go forth, and grow up as Calves of the Stall] You ſhall be warned by God to go forth of *Jeruſalem*, before it be moleſted by the *Roman* Army, as *Euſebius* relates they were; by which Means you ſhall be reſcued from the common Deſtruction that ſhall come upon the Unbelievers, and ſhall continue thriving and vigorous (compare *Pſ.* xcii. 14.) when the reſt of your Nation ſhall be conſumed with divers kinds of Death.

Remember ye the Law of Moſes my Servant, which I commanded to him in Horeb, &c.] You are not to expect any Succeſſion of Prophets for the Time to come, till the Forerunner of the *Meſſias* appears; ſo your chief Care muſt be to attend upon the Inſtructions *Moſes* has given to all *Iſrael* in his Law, the moſt ſolemn Part of which was delivered to him in an audible Manner upon Mount *Horeb*, Exod. xix. 9. *Deut.* iv. 10. This your Lawgiver plainly ſpeaks of the *Meſſias*, and inſtructs you to expect his Coming, and to obey his Commands, *Deut.* xviii. 15. It was the Senſe of the antient *Jews*, that the Gift of *Prophecy* was ſealed up with *Malachi*. The Son of *Syrach*, having before mentioned *Iſaiah*, *Jeremiah*, and *Ezekiel*, ſpeaks of the *twelve Minor Prophets*, as compleating that Part of the *Old Teſtament Canon*, Ecclus. xlix. 10. and the latter *Jews* agree with him in this Sentiment, as appears by the Authorities cited by the Bp. of *Coventry and Litchfield's Defence of Chriſtianity*, P. 83.

Behold I will ſend you Elijah the Prophet] The ſame Perſon who is called the *Meſſenger* or Forerunner of the *Meſſias*, Ch. iii. 1. It was the unanimous Senſe of the *Jews*, that *Elias ſhould firſt come and reſtore all Things*, Mark ix. 12. *John* i. 21. Our Saviour hath interpreted this *Elias* to be *John Baptiſt*, Matt. xi. 14. xvii. 12, 13. who is called by the Name of *Elias*, becauſe *he came in the Spirit and Power of Elias*, Luke i. 17. he reſembled him in his Office of reproving the *Jews* and exhorting them to Repentance; juſt as the *Meſſias* is called by the Name of *David* in the Prophets, becauſe all the Promiſes made to *David*, were to be fulfilled in him; ſee *Hoſ.* iii. 5.

And he ſhall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers] It will be his Office to put an End to thoſe religious Differences (ſuch was that of the *Phariſees* and the *Sadducees*) which divided the neareſt Relations from each other, and to make them all join in the Duties of Repentance and Reformation, and thereby prepare themſelves for the Reception of the *Meſſias*; ſee *Matt.* iii. 7. This was the Deſign of his Miſſion, tho' his Preaching did not always meet with Succeſs, no more than the true *Elias* had in the Time of *Ahab*.

This ſeems the moſt probable Explication of the Words, taking them in that Senſe wherein our Tranſlation and the LXX underſtand them, which is followed by St. *Luke*, Ch. i. 17. But a more eaſy Senſe may be given of them, if we tranſlate the *Hebrew* Prepoſition *al*, not *to*, but *with*; in which Senſe it is often uſed. Then the Sentence will run thus, *He ſhall turn the Heart of the Fathers with the Children, and the Heart of the Children with the Fathers*; i. e. his Preaching ſhall produce a general Reformation in the Minds and Manners of all Sorts of Perſons; ſee *Matt.* iii. 5. xxi. 32. Dr. *Hammond* and *Lud. de Dieu* are of Opinion, that the Prepoſition ἐπὶ in St. *Luke*, may be underſtood in the ſame Senſe.

Leſt I come and ſmite the Earth with a Curſe] The Words might be better tranſlated, *Leſt I come and ſmite the Land*, (of *Judea*) *with utter Deſtruction*. So the Word *Cherem* is tranſlated by our Interpreters, *Numb.* xxi. 2. *Deut.* vii. 2. xiii. 15. *Joſh.* vi. 21. *Zech.* xiv. 11. The utter Deſtruction of the *Jewiſh* Nation and Country is here threatned upon their rejecting the Preaching of *John Baptiſt*, and refuſing to hearken to his Teſtimony concerning the *Meſſias*, that ſhould come after him.

The End of the Prophets.

APO-

APOCRYPHA.

An EXPOSITION of the firſt Book of *ESDRAS*.

The ARGUMENT.

The Books which are placed at the End of the Prophets, under the Title of APOCRYPHA, *wer written after the Prophecy of the* Old Teſtament *was ſealed up in the Perſon of* Malachi, *not dictated by any inſpired Writer, but were written by Godly Men for the Inſtruction and Edification of th Church. In which Conduct of Providence we may obſerve, how careful* God *has always been tha his People ſhould never be deſtitute of the Means of ſerving and worſhipping him in an acceptabl Manner, till the Fulneſs of Time was come when the* Meſſiah *ſhould be revealed, who ſhould declar the Mind and Will of God in a more large and perfect Manner than before had been done, and i whom were to be fulfilled all the Prophecies and Promiſes which had been publiſhed under the* Moſaic *Diſpenſation. 'Tis true, theſe* Apocryphal *Books were never received by the Church into the Cano of Holy Scripture, for this Reaſon; becauſe they do not carry in them thoſe Marks of Divine Inſpiration, which are moſt evidently inſcribed on all the Books of ſacred Writ. However, as they contain Multitude of wiſe and moral Leſſons for the Inſtruction of our Duty both towards God and toward Man; as alſo the Hiſtory of the People of* Iſrael, *and God's Dealings with them, eſpecially during that Period of Time when the* Maccabees *fought their Battles and defended them againſt their Enemies, they have been always read and regarded with Veneration, as the Works of pious Men, zealou for the Honour of God and the Service of his Church.*

As to Eſdras, *whoſe Name is prefixed to the two firſt Books in this Collection, we have a full Accoun of him in Ch.* viii. *of the firſt Book; in which Book he relates the Return of the* Iſraelites *from thei Captivity in* Babylon, *together with their Behaviour at and after their Arrival at* Jeruſalem; *i which Account he agrees in many Things with that written by* Ezra *and* Nehemiah; *but as he diſagrees in others, and adds ſeveral Things not very conſiſtent with Probability, this Book is juſtl placed among the* Apocryphal.

CHAP. I.

Joſias *his Charge to the Prieſts and Levites. A great Paſſover is kept. His Death lamented. His Succeſſors. The Temple, City and People are deſtroyed; and the reſt are carried captive to* Babylon.

Ver. 1. AND Joſias held the feaſt of the paſſo-
ver in Jeruſalem unto his Lord, and
offered the paſſover the fourteenth day of the
firſt month. 2 Having ſet the prieſts according
to their daily courſes, being arayed in long gar-
ments, in the temple of the Lord. 3 And he
ſpake unto the Levites, the holy miniſters of Iſ-
rael, that they ſhould hallow themſelves unto
the Lord, to ſet the holy ark of the Lord in the
houſe that king Solomon the ſon of David had
built. 4 *And ſaid,* Ye ſhall no more bear the
ark upon your ſhoulders: now therefore ſerve
the Lord your God, and miniſter unto his people
Iſrael, and prepare you after your families and
kindreds, 5 According as David the king of Iſ-
rael preſcribed, and according to the magnifi-
cence of Solomon his ſon: and ſtanding in the
temple, according to the ſeveral dignity of the
families of you the Levites, who miniſter in th
preſence of your brethren the children of Iſrael
6 Offer the paſſover in order, and make read
the ſacrifices for your brethren, and keep th
paſſover, according to the commandment of th
Lord, which was given unto Moſes. 7 And
unto the people that was found there, Joſia
gave thirty thouſand lambs and kids, and three
thouſand calves: theſe things were given of th
kings allowance, according as he promiſed t
the people, to the prieſts, and to the Levites
8 And Helkias, Zecharias, and Syelus, the go-
vernors of the temple, gave to the prieſts for th
paſſover, two thouſand and ſix hundred ſheep
and three hundred calves. 9 And Jeconias
and Samaias, and Nathanael his brother, and
Aſſabias, and Ochiel, and Joram, captains over
thouſands, gave to the Levites for the paſſover
five thouſand ſheep, and ſeven hundred calves
10 And when theſe things were done, the prieſts
and Levites, having the unleavened bread, ſtoo
in very comely order, according to the kindred
11 And according to the ſeveral dignities o
the fathers before the people, to offer to th
Lord, as it is written in the book of Moſes: an
th

thus did they in the morning. 12 And they
roaſted the paſſover with fire, as appertaineth:
as for the ſacrifices, they ſod them in braſs pots
and pans with a good ſavour, 13 And ſet them
before all the people: and afterward they prepared
for themſelves, and for the prieſts their
brethren, the ſons of Aaron. 14 For the prieſts
offered the fat until night: and the Levites prepared
for themſelves, and the prieſts their brethren
the ſons of Aaron. 15 The holy ſingers
alſo, the ſons of Aſaph were in their order, according
to the appointment of David, to wit,
Aſaph, Zacharias, and Jeduthun, who was of
the kings retinue. 16 Moreover, the porters
were at every gate, it was not lawful for any to
go from his ordinary ſervice: for their brethren
the Levites prepared for them. 17 Thus were
the things that belonged to the ſacrifices of the
Lord accompliſhed in that day, that they might
hold the paſſover, 18 And offer ſacrifices upon
the altar of the Lord, according to the commandment
of king Joſias. 19 So the children
of Iſrael which were preſent, held the paſſover
at that time, and the feaſt of ſweet bread ſeven
days. 20 And ſuch a paſſover was not kept in
Iſrael, ſince the time of the prophet Samuel.
21 Yea, all the kings of Iſrael held not ſuch a
paſſover as Joſias, and the prieſts, and the Levites,
and the Jews held with all Iſrael, that
were found dwelling at Jeruſalem. 22 In the
eighteenth year of the reign of Joſias was this
paſſover kept. 23 And the works of Joſias
were upright before his Lord, with an heart full
of godlineſs. 24 As for the things that came
to paſs in his time, they were written in former
times concerning thoſe that ſinned, and did
wickedly againſt the Lord, above all people and
kingdoms, and how they grieved him exceedingly,
ſo that the words of the Lord roſe up
againſt Iſrael. 25 Now after all theſe acts of
Joſias, it came to paſs, that Pharaoh the king
of Egypt came to raiſe war at Carchamis upon
Euphrates, and Joſias went out againſt him.
26 But the king of Egypt ſent to him, ſaying,
What have I to do with thee, O king of Judea?
27 I am not ſent out from the Lord God
againſt thee: for my war is upon Euphrates,
and now the Lord is with me, yea, the Lord is
with me, haſting me forward: depart from me,
and be not againſt the Lord. 28 Howbeit, Joſias
did not turn back his chariot from him, but
undertook to fight with him, not regarding the
words of the prophet Jeremy ſpoken by the
mouth of the Lord: 29 But joined battle with
him in the plain of Magiddo, and the princes
came againſt king Joſias. 30 Then ſaid the
king unto his ſervants, Carry me away out of
the battle; for I am very weak: and immediately
his ſervants took him away out of the
battel. 31 Then gat he up upon his ſecond
chariot, and being brought back to Jeruſalem,
died, and was buried in his fathers ſepulchre.
32 And in all Jewry they mourned for Joſias,
yea, Jeremy the prophet lamented for Joſias,
and the chief men with the women made lamentation
for him unto this day: and this was
given out for an ordinance to be done continually
in all the nation of Iſrael. 33 Theſe
things are written in the book of the ſtories of
the kings of Judah, and every one of the acts
that Joſias did, and his glory, and his underſtanding
in the law of the Lord, and the things
that he had done before, and the things now
recited, are reported in the book of the kings
of Iſrael and Judea. 34 And the people took
Joachaz the ſon of Joſias, and made him king
inſtead of Joſias his father, when he was twenty
and three years old. 35 And he reigned in Judea
and in Jeruſalem three months: and then
the king of Egypt depoſed him from reigning
in Jeruſalem. 36 And he ſet a tax upon the
land of an hundred talents of ſilver, and one
talent of gold. 37 The king of Egypt alſo
made king Joacim his brother king of Judea and
Jeruſalem. 38 And he bound Joacim and the
nobles: but Zaraces his brother he apprehended,
and brought him out of Egypt. 39 Five and
twenty years old was Joacim when he was made
king in the land of Judea and Jeruſalem, and he
did evil before the Lord. 40 Wherefore againſt
him, Nabuchodonoſor the king of Babylon came
up, and bound him with a chain of braſs, and
carried him unto Babylon. 41 Nabuchodonoſor
alſo took of the holy veſſels of the Lord, and
carried them away, and ſet them in his own temple
at Babylon. 42 But thoſe things that are recorded
of him, and of his uncleanneſs and impiety,
are written in the chronicles of the kings.
43 And Joacim his ſon reigned in his ſtead: he
was made king being eighteen years old; 44
And reigned but three months and ten days in
Jeruſalem, and did evil before the Lord. 45
So after a year Nabuchodonoſor ſent, and cauſed
him to be brought into Babylon, with the holy
veſſels of the Lord. 46 And made Zedekias
king of Judea and Jeruſalem, when he was one
and twenty years old, and he reigned eleven
years: 47 And he did evil alſo in the ſight of
the Lord, and cared not for the words that were
ſpoken unto him by the prophet Jeremy, from
the mouth of the Lord. 48 And after that
king Nebuchodonoſor had made him to ſwear
by the name of the Lord, he forſwore himſelf,
and rebelled, and hardening his neck, and his
heart, he tranſgreſſed the laws of the Lord God
of Iſrael. 49 The governors alſo of the people,
and of the prieſts did many things againſt the
laws, and paſſed all the pollutions of all nations,
and defiled the temple of the Lord, which was
ſanctified in Jeruſalem. 50 Nevertheleſs, the
God of their fathers ſent by his meſſenger to call
them back, becauſe he ſpared them, and his tabernacle
alſo. 51 But they had his meſſengers
in deriſion; and look when the Lord ſpake unto
them, they made a ſport of his prophets: 52 So
far forth, that he being wroth with his people
for their great ungodlineſs, commanded the kings
of the Chaldees to come up againſt them; 53
Who ſlew their young men with the ſword, yea,
even within the compaſs of their holy temple,
and ſpared neither young man nor maid, old
man nor child among them, for he delivered
all into their hands. 54 And they took all the
holy veſſels of the Lord, both great and ſmall,
with the veſſels of the ark of God, and the
kings treaſures, and carried them away into
Babylon. 55 As for the houſe of the Lord,
they burnt it, brake down the walls of Jeruſalem,
ſet fire upon her towers: 56 And as
for her glorious things, they never ceaſed till

they had conſumed and brought them all to nought: and the people that were not ſlain with the ſword, he carried unto Babylon: 57 Who became ſervants to him and his children, till the Perſians reigned, to fulfil the word of the Lord, ſpoken by the mouth of Jeremy: 58 Until the land had enjoyed her ſabbaths, the whole time of her deſolation ſhall ſhe reſt, until the full term of ſeventy years.

The firſt Verſe of this Chapter beginning with the Copulative *And*, ſeems to intimate, as if ſomething preceding had been ſaid upon the ſame Subject; which, however, does not neceſſarily follow; becauſe it is a Practice common with the ſacred Penmen, to begin their Diſcourſes in the ſame Manner, of which many Inſtances might be produced from the *Old Teſtament*; one of which is 2 *Kings* xxiii. which begins with the ſame Word, and from whence *Eſdras* ſeems to have taken his Account, tho' he has dreſſed it in another Form, but introduces it with the ſame initial Word.

Eſdras begins his Relation, of what happened to the *Jews*, immediately after their Return from *Babylon*, with what was tranſacted in *Judea* a little before their being carried thither; in order, I ſuppoſe, to connect this Part of the Hiſtory of the *Jews*, and to ſhew by what Means the Captivity was brought about, and in what Manner they were at length releaſed from it, and how they were re-eſtabliſhed in their Government.

CHAP. I.

God moves Cyrus *to build the Temple, and gives the* Jews *Leave to return and contribute to it; and delivers them the Veſſels which had been taken from thence.* Artaxerxes *forbids them to proceed in the Building.*

Ver. 1. **IN the firſt year of Cyrus king of the Perſians, that the word of the Lord might be accompliſhed, that he had promiſed by the mouth of Jeremy. 2 The Lord raiſed up the ſpirit of Cyrus, the king of the Perſians, and he made proclamation through all his kingdom, and alſo by writing, 3 Saying, Thus ſaith Cyrus king of the Perſians, The Lord of Iſrael, the moſt high Lord hath made me king of the whole world, 4 And commanded me to build him an houſe at Jeruſalem in Jewry. 5 If therefore there be any of you that are of his people, let the Lord, even his Lord be with him, and let him go up to Jeruſalem that is in Judea, and build the houſe of the Lord of Iſrael: for he is the Lord that dwelleth in Jeruſalem. 6 Whoſoever then dwell in the places about, let them help him, (thoſe, I ſay, that are his neighbours) with gold, and with ſilver, 7 With gifts, with horſes, and with cattel, and other things which have been ſet forth by vow for the temple of the Lord at Jeruſalem. 8 Then the chief of the families of Judea, and of the tribes of Benjamin ſtood up: the prieſts alſo and the Levites, and all they whoſe mind the Lord had moved to go up, and to build an houſe for the Lord at Jeruſalem. 9 And they that dwelt round about them, and helped them in all things, with ſilver and gold, with horſes and cattel, and with very many free gifts of a great number, whoſe minds were ſtirred up thereto. 10 King Cyrus alſo brought forth the holy veſſels which Nabuchodonoſor had carried away from Jeruſalem, and had ſet up in his temple of idols. 11 Now when Cyrus king of the Perſians had brought them forth, he delivered them to Mithridates his treaſurer: 12 And by him they were delivered to Sanabaſſar the governor of Judea. 13 And this was the number of them, a thouſand golden cups, and a thouſand of ſilver, cenſers of ſilver twenty nine, vials of gold thirty, and of ſilver two thouſand four hundred and ten, and a thouſand other veſſels. 14 So all the veſſels of gold and of ſilver, which were carried away, were five thouſand four hundred threeſcore and nine. 15 Theſe were brought back by Sanabaſſar, together with them of the captivity, from Babylon to Jeruſalem. 16 But in the time of Artaxerxes, king of the Perſians, Belemus, and Mithridates, and Tabellius, and Rathumus, Beeltethmus, and Semellius the ſecretary, with others that were in commiſſion with them, dwelling in Samaria, and other places, wrote unto him againſt them that dwelt in Judea and Jeruſalem, theſe letters following; 17 To king Artaxerxes our lord, Thy ſervants Rathumus the ſtory-writer, and Semel-lius the ſcribe, and the reſt of their counſel, and the judges that are in Celoſyria and Phenice. 1 Be it now known to the lord the king, that th Jews that are come up from you to us, bein come into Jeruſalem (the rebellious and wicke city) do build the market-places, and repair th walls of it, and do lay the foundation of the tem ple. 19 Now if this city and the walls theref be made up again, they will not only refuſe t give tribute, but alſo rebel againſt kings. 2 And foraſmuch as the things pertaining to th temple, are now in hand, we think it meet n to neglect ſuch a matter, 21 But to ſpeak un our lord the king, to the intent, that if it be th pleaſure, it may be ſought out in the books o thy fathers: 22 And thou ſhalt find in the chr nicles what is written concerning theſe thing and ſhalt underſtand that that city was rebe lious, troubling both kings and cities: 23 An that the Jews were rebellious, and raiſed alwa wars therein; for the which cauſe even this ci was made deſolate. 24 Wherefore now we d declare unto thee, (O lord the king) that if th city be built again, and the walls thereof ſet u anew, thou ſhalt from henceforth have no p ſage into Celoſyria and Phenice. 25 Then t king wrote back again to Rathumus the ſtor writer, to Beeltethmus, to Semellius the ſcrib and to the reſt that were in commiſſion, a dwellers in Samaria and Syria, and Phenice, a ter this manner; 26 I have read the epiſt which ye have ſent unto me: therefore I co manded to make diligent ſearch, and it ha been found, that that city was from the beg ning, practiſing againſt kings. 27 And t men therein were given to rebellion and w and that mighty kings and fierce were in Jeru lem, who reigned and exacted tributes in Ce ſyria and Phenice. 28 Now therefore I h commanded to hinder thoſe men from buildi the city, and heed to be taken that there be more done in it: 29 And that thoſe wi workers proceed no further to the annoyance kings. 30 Then king Artaxerxes his letters ing read, Rathumus and Semellius the ſc and the reſt that were in commiſſion with th removing in haſte towards Jeruſalem wit troop of horſemen, and a multitude of p in battel aray, began to hinder the buil and the building of the temple in Jeru** ceaſed until the ſecond year of the reign of Darius king of the Perſians.

That the Word of the Lord might be accompliſhed that he had promiſed by the Mouth of Jeremy] The Return of the *Jews* from their Captivity was an Event frequently promiſed and foretold by the Prophets, particularly *Jeremiah*, ſee Ch. xxiii. 3. xxiv. 5. xxvii. 22. xxix. 10. and many other Places of the ſame Prophecy. *Iſaiah*, *Ezekiel*, and *Daniel* are frequent in their Predictions of this happy Revolution in the *Jewiſh* State; and as all thoſe Paſſages have been already ſufficiently explained in our Notes upon them, there is no Occaſion for our being any further particular here.

In the Catalogue of Veſſels brought from *Babylon*, the Reader, by comparing this Account with that given by *Ezra*, will ſee a good deal of Difference; but in this, as in all other Inſtances of the ſame Kind, we muſt give the Preference of Credit to the inſpired Penmen.

CHAP. III.

A Contention between three young Men for the Maſtery in Wiſdom; the Victory is adjudged to him who declared for Truth.

Ver. 1. NOW when Darius reigned, he made a great feaſt unto all his ſubjects, and unto all his houſhold, and unto all the princes of Media and Perſia, 2 And to all the governors and captains, and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and ſeven provinces. 3 And when they had eaten and drunken, and being ſatisfied, were gone home, then Darius the king went into his bed-chamber and ſlept, and ſoon after awaked. 4 Then three young men that were of the guard, that kept the kings body, ſpake one to another, 5 Let every one of us ſpeak a ſentence: he that ſhall overcome, and whoſe ſentence ſhall ſeem wiſer than the others, unto him ſhall the king Darius give great gifts, and great things in token of victory: 6 As to be clothed in purple, to drink in gold, and to ſleep upon gold, and a chariot, with bridles of gold, and an head-tire of fine linen, and a chain about his neck: 7 And he ſhall ſit next to Darius, becauſe of his wiſdom, and ſhall be called Darius his couſin. 8 And then every one wrote his ſentence, ſealed it, and laid it under king Darius his pillow, 9 And ſaid, that when the king is riſen, ſome will give him the writings, and of whoſe ſide the king and the three princes of Perſia ſhall judge, that his ſentence is the wiſeſt, to him ſhall the victory be given, as was appointed. 10 The firſt wrote, Wine is the ſtrongeſt. 11 The ſecond wrote, The king is the ſtrongeſt. 12 The third wrote, Women are ſtrongeſt, but above all things, Truth beareth away the victory. 13 Now when the king was riſen up, they took their writings, and delivered them unto him, and ſo he read them. 14 And ſending forth, he called all the princes of Perſia and Media, and the governors, and the captains, and the lieutenants, and the chief officers, 15 And ſat him down in the royal ſeat of judgment, and the writings were read before them. 16 And he ſaid, Call the young men, and they ſhall declare their own ſentences. So they were called and came in. 17 And he ſaid unto them, Declare unto us your mind concerning the writings. Then began the firſt who had ſpoken of the ſtrength of wine; 18 And he ſaid thus, O ye men, how exceeding ſtrong is wine! it cauſeth all men to err that drink it: 19 It maketh the mind of the king, and of the fatherleſs child to be all one: of the bondman, and of the freeman, of the poor man, and of the rich: 20 It turneth alſo every thought into jollity and mirth, ſo that a man remembreth neither ſorrow nor debt: 21 And it maketh every heart rich; ſo that a man remembreth neither king nor governor; and it maketh to ſpeak all things by talents: 22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out ſwords: 23 But when they are from the wine, they remember not what they have done. 24 O ye men, is not wine the ſtrongeſt, that inforceth to do thus? And when he had ſo ſpoken, he held his peace.

Darius, we are told in the firſt Verſe, *made a great Feaſt unto all his Subjects, Houſhold, and Princes of Media and Perſia*; but on what Occaſion it is not ſaid: However, at the Concluſion of it, we find three young Men laying their Heads together how to make themſelves rich and famous by a Contention for Superiority in Wiſdom; and promiſe one another, that he who proved victorious, ſhould be moſt ſplendidly rewarded by the King; ſee Ver. 6, 7. But how they could promiſe themſelves ſuch high Rewards, which lay wholly in the Pleaſure of the King to beſtow, ſeems not eaſily reconcilable to Probability: It appears to me therefore, more like a Fiction, invented by the Author to ſet off the Character of *Zorobabel*, who gained the Prize in this Contention, and who was afterwards ſent as Governor of *Judea* after the Return of the People from their Captivity.

CHAP. IV.

The ſame Argument continued.

Ver. 1. THEN the ſecond, that had ſpoken of the ſtrength of the king, began to ſay, 2 O ye men, do not men excel in ſtrength, that bear rule over ſea and land, and all things in them? 3 But yet the king is more mighty: for he is lord of all theſe things, and hath dominion over them, and whatſoever he commandeth them, they do. 4 If he bid them make war the one againſt the other, they do it: if he ſend them out againſt the enemies, they go: and break down mountains, walls, and towers. 5 They ſlay, and are ſlain, and tranſgreſs not the kings commandment: if they get the victory, they bring all to the king, as well the ſpoil, as all things elſe. 6 Likewiſe for thoſe that are no ſoldiers, and have not to do with wars, but uſe huſbandry, when they have reaped again that which they had ſown, they bring it to the king, and compel one another to pay tribute unto the king. 7 And yet he is but one man: if he command to kill, they kill; if he command to ſpare, they ſpare: 8 If he command to ſmite, they ſmite; if he command to make deſolate, they make deſolate; if he command to build, they build: 9 If he command to cut down, they cut down; if he command to plant, they plant. 10 So all his people, and his armies obey him: furthermore, he lieth down, he eateth and drinketh, and taketh his reſt: 11 And theſe keep (watch) round about him, neither may any one depart, and do his own buſineſs, neither diſobey they him in any thing. 12 O ye men, how ſhould not the king be mightieſt, when in ſuch ſort he is obeyed? And he held his tongue. 13 Then the third, who had ſpoken of women, and of the truth, (this was Zorobabel) began to ſpeak. 14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then that ruleth them, or hath the lordſhip over them? are they not women? 15 Women have borne the king, and all the people that bear rule by ſea and land. 16 Even of them came they: and they nouriſhed them up that planted the vineyards, from whence the wine cometh. 17 Theſe alſo make garments for men, theſe bring glory unto men; and without women cannot men be. 18 Yea, and if men have gathered together gold and ſilver, or any other goodly thing, do they not love a woman which is comely in favour and beauty? 19 And letting all thoſe things go, do they not gape, and even with open mouth fix their eyes faſt on her; and have not all men more deſire unto her, than unto ſilver or gold, or any goodly thing whatſoever? 20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. 21 He ſticks not to ſpend his life with his wife, and remembreth neither father nor mother, nor country. 22 By this alſo you muſt know, that women have dominion over you: do ye not labour and toil, and give and bring all to the woman? 23 Yea, a man taketh his ſword, and goeth his way to rob and to ſteal, to ſail upon the ſea, and upon rivers; 24 And looketh upon a lion, and goeth into darkneſs; and when he hath ſtolen, ſpoiled, and robbed, he bringeth it to his love. 25 Wherefore a man loveth his wife better than father or mother. 26 Yea, many there be that have run out of their wits for women, and become ſervants for their ſakes. 27 Many alſo have periſhed, have erred, and ſinned for women. 28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? 29 Yet did I ſee him and Apame the kings concubine, the daughter of the admirable Bartacus ſitting at the right hand of the king, 30 And taking the crown from the kings head and ſetting it upon her own head, ſhe alſo ſtroke the king with her left hand. 31 And yet for all this, the king gaped and gazed upon her with open mouth: if ſhe laughed upon him, he laughed alſo: but if ſhe took any diſpleaſure at him, the king was fain to flatter, that ſhe might be reconciled to him again. 32 O ye men, how can it be but women ſhould be ſtrong, ſeeing they do thus? 33 Then the king and the princes looked one upon another: ſo he began to ſpeak of the truth. 34 O ye men, are not women ſtrong? great is the earth, high is the heaven, ſwift is the ſun in his courſe, for he compaſſeth the heavens round about, and fetcheth his courſe again to his own place in one day. 35 Is he not great that maketh theſe things? therefore great is the truth, and ſtronger than all things. 36 All the earth calleth upon the truth, and the heaven bleſſeth it, all works ſhake and tremble at it, and with it is no unrighteous thing. 37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and ſuch are all their wicked works, and there is no truth in them; in their unrighteouſneſs alſo they ſhall periſh. 38 As for the truth, it endureth, and is always ſtrong, it liveth, and conquereth for evermore. 39 With her there is no accepting of perſons, or rewards, but ſhe doeth the things that are juſt, and refraineth from all unjuſt and wicked things, and all men do well like of her works. 40 Neither in her judgment is any unrighteouſneſs, and ſhe is the ſtrength, kingdom, power and majeſty of all ages. Bleſſed be the God of truth. 41 And with that he held his peace: and all the people then ſhouted, and ſaid, Great is truth, and mighty above all things. 42 Then ſaid the king unto him, Aſk what thou wilt, more than is appointed in the writing, and we will give it thee, becauſe thou art found wiſeſt, and thou ſhalt ſit next me, and ſhalt be called my couſin. 43 Then ſaid he unto the king, remember thy vow which thou haſt vowed, to build Jeruſalem in the day when thou cameſt to thy kingdom. 44 And to ſend away all the veſſels that were taken away out of Jeruſalem, which Cyrus ſet apart when he vowed to deſtroy Babylon, and to ſend them again thither. 45 Thou alſo haſt vowed to build up the temple which the Edomites burnt when Judea was made deſolate by the Chaldees. 46 And now, O lord the king, this is that which I require, and which I deſire of thee, and this is the princely liberality, proceeding from thyſelf: I deſire therefore, that thou may make good the vow, the performance whereof with thine own mouth thou haſt vowed to the King of heaven. 47 Then Darius the king ſtood up, and kiſſed him, and wrote letters for him unto all the treaſurers, and lieutenants, and captains, and governors, that they ſhould ſafely convey on their way, both him, and all thoſe that go up with him to build Jeruſalem. 48 He wrote letters alſo unto the lieutenants that were in Celoſyria and Phenice, and unto them in Libanus, that they ſhould bring cedar wood from Libanus unto Jeruſalem, and that they ſhould build the city with him. 49 Moreover, he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treaſurer, ſhould forcibly enter into their doors; 50 And that all the country which they hold, ſhould be free without tribute; and that the Edomites ſhould give over the villages of the Jews, which then they held: 51 Yea, that there ſhould be yearly given twenty talents to the building the temple, until the time that it were built; 52 And other ten talents yearly to maintain the burnt-offerings upon the altar every day, (as they had a commandment to offer ſeventeen) 53 And that all they that went from Babylon to build the city, ſhould have free liberty, as well they as their poſterity, and all the prieſts that went away. 54 He wrote alſo concerning the charges, and the prieſts veſtments wherein they miniſter; 55 And likewiſe for the charges of the Levites, to be given them, until the day that the houſe were finiſhed, and Jeruſalem builded up. 56 And he commanded to give to all that kept the city, penſions and wages. 57 He ſent away alſo all the veſſels from Babylon that Cyrus had ſet apart, and all that Cyrus had given in commandment, the ſame charged he alſo to be done, and ſent unto Jeruſalem. 58 Now when this young man was gone forth, he lifted up his face to heaven toward Jeruſalem, and praiſed the King of heaven, 59 And ſaid, From thee cometh victory, from thee cometh wiſdom, and thine is the glory, and I am thy ſervant. 60 Bleſſed art thou, who haſt given me wiſdom: for to thee I give thanks, O Lord of our fathers. 61 And ſo he took the letters, and went out and came unto Babylon, and told it all his brethren. 62 And they praiſed the God of their fathers; becauſe he had given them freedom and liberty. 63 To go up and to build Jeruſalem, and the temple which is called by his name: and they feaſted with inſtruments of muſick and gladneſs, ſeven days.

Thou alſo haſt vowed to build up the Temple which the Edomites burnt when Judea was made deſolate by the Chaldeans] This is a Piece of Hiſtory which I don't remember is mentioned by any of the ſacred Hiſtorians. We are indeed frequently told of the Enmity or Grudge which the *Edomites*, or Children of *Eſau*, conſtantly bore to their Brethren the *Iſraelites*, and that they laid hold of every Occaſion to diſtreſs and oppreſs them; and therefore it is not improbable that they took the Opportunity, of the Sacking of *Jeruſalem* by the *Chaldeans*, of lending a helping Hand in completing the Deſtruction of the *Jews*, by burning down their Temple, which perhaps the *Chaldeans*, ſeeing the Grandeur of the Structure, and the ſacred Uſes to which it was applied, had too great a Veneration for to deſtroy; for even the Heathens, in the Conqueſts and Depredations which they made upon their Enemies, generally ſhewed a Regard to the Temples of the Gods, whether true or falſe.

CHAP. V.

A Liſt of the Jews *that returned home; the Altar is ſet up in its Place; the Foundation of the Temple is laid; but the Progreſs of the Work is hindered for a Time.*

Ver. 1. AFter this were the principal men of the families choſen according to heir tribes, to go up with their wives and ſons, nd daughters, with their men-ſervants, and maid-ſervants, and their cattel. 2 And Darius ſent with them a thouſand horſemen till they had brought them back to Jeruſalem ſafely, and with muſical [inſtruments] tabrets and flutes. 3 And all their brethren played, and he made them go up together with them. 4 And theſe re the names of the men which went up, according to their families, amongſt their tribes, fter their ſeveral heads. 5 The prieſts, the ſons f Phinees, the ſon of Aaron: Jeſus the ſon of oſedec, the ſon of Saraias, and Joacim the ſon f Zorobabel, the ſon of Salathiel of the houſe f David, out of the kindred of Phares, of the ribe of Juda; 6 Who ſpake wiſe ſentences beore Darius the king of Perſia, in the ſecond year f his reign, in the month Niſan, which is the rſt month. 7 And theſe are they of Jewry, hat came up from the captivity, where they welt as ſtrangers, whom Nabuchodonoſor the ng of Babylon had carried away unto Babylon. And they returned unto Jeruſalem, and to the ther parts of Jewry, every man to his own city, ho came with Zorobabel, with Jeſus, Nehe-ias, and Zacharias, and Reeſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana, their guides. 9 The number of them of the nation, and their governors, ſons of Phoros, two thouſand an hundred ſeventy and two: the ſons of Saphat, four hundred ſeventy and two: 10 The ſons of Ares, ſeven hundred fifty and ſix. 11 The ſons of Phaath Moab, two thouſand eight hundred and twelve: 12 The ſons of Elam, a thouſand two hundred fifty and four: the ſons of Zathui, nine hundred forty and five: the ſons of Corbe, ſeven hundred and five: the ſons of Bani, ſix hundred forty and eight: 13 The ſons of Bebai, ſix hundred twenty and three: the ſons of Sadas, three thouſand two hundred twenty and two: 14 The ſons of Adonikam, ſix hundred ſixty and ſeven: the ſon of Bagoi, two thouſand ſixty and ſix: the ſons of Adin, four hundred fifty and four: 15 The ſons of Aterezias, ninety and two: the ſons of Ceilan, and Azetas, threeſcore and ſeven: the ſons of Azuran, four hundred thirty and two: 16 The ſons of Ananias, an hundred and one: the ſons of Arom, thirty two, and the ſons of Baſſa three hundred twenty and three: the ſons of Azephurith, an hundred and two: 17 The ſons of Meterus, three thouſand and five: the ſons of Bethlomon, an hundred twenty and three: 18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethſamos, forty and two: 19 They of Kiriathiarius, twenty and five: they of Caphira and Peroth, ſeven hundred forty and three: they of Pira, ſeven hundred: 20 They of Chadias and Ammidioi, four hundred twenty and two: they of Cirama, and Gabdes, ſix hundred twenty and one: 21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the ſons of Nephis, an hundred fifty and ſix: 22 The ſons of Calamolalus, and Onus, ſeven hundred twenty and five: the ſons of Jerechus, two hundred forty and five: 23 The ſons of Annaas, three thouſand three hundred and thirty. 24 The prieſts: the ſons of Jiddu, the ſon of Jeſus, among the ſons of Sanaſib, nine hundred ſeventy and two: the ſons of Meruth, a thouſand fifty and two: 25 The ſons of Phaſſaron, a thouſand forty and ſeven: the ſons of Carme, a thouſand and ſeventeen. 26 The Levites: the ſons of Jeſſue, and Cadmiel, and Banuas, and Sudias, ſeventy and four. 27 The holy ſingers: the ſons of Aſaph, an hundred twenty and eight. 28 The porters: the ſons of Salum, the ſons of Jatal, the ſons of Talmon, the ſons of Dacobi, the ſons of Teta, the ſons of Sami, in all an hundred thirty and nine. 29 The ſervants of the temple: the ſons of Eſau, the ſons of Aſipha, the ſons of Tabaoth, the ſons of Ceras, the ſons of Sud, the ſons of Phaleas, the ſons of Labana, the ſons of Graba, 30 The ſons of Acua, the ſons of Uta, the ſons of Cetab, the ſons of Agaba, the ſons of Subai, the ſons of Anan, the ſons of Cathua, the ſons of Geddur, 31 The ſons of Airus, the ſons of Daiſan, the ſons of Noeba, the ſons of Chaſeba, the ſons of Gazera, the ſons of Azia, the ſons of Phinees, the ſons of Azara, the ſons of Baſtai, the ſons of Aſana, the ſons of Meani, the ſons of Naphiſi, the ſons of Acub, the ſons of Aſipha, the ſons of Aſſur, the ſons of Pharacim, the ſons of Baſaloth, 32 The ſons of Meeda,

the ſons of Coutha, the ſons of Charea, the ſons
of Chareus, the ſons of Aſerer, the ſons of
Thomoi, the ſons of Naſith, the ſons of Atipha.
33 The ſons of the ſervants of Solomon:
the ſons of Azaphion, the ſons of Pharira, the
ſons of Jeeli, the ſons of Lozon, the ſons of
Iſdael, the ſons of Sapheth. 34 The ſons of
Hagia, the ſons of Phacareth, the ſons of Saby,
the ſons of Sarothie, the ſons of Maſias, the
ſons of Gar, the ſons of Addus, the ſons of
Suba, the ſons of Apherra, the ſons of Barodis,
the ſons of Sabat, the ſons of Allom. 35 All
the miniſters of the temple, and the ſons of the
ſervants of Solomon, were three hundred ſeventy
and two. 36 Theſe came up from Thermeleth,
and Thelerſas, Caraathalar leading them, and
Aalar. 37 Neither could they ſhew their families,
nor their ſtock, how they were of Iſrael:
the ſons of Ladan, the ſons of Ban, the ſons of
Necodan, ſix hundred fifty and two. 38 And
of the prieſts that uſurped the office of the
prieſthood, and were not found, the ſons of
Obdia: the ſons of Accoz, the ſons of Addus,
who married Augia, one of the daughters of
Berzelus, and was named after his name. 39
And when the deſcription of the kindred of theſe
men was ſought in the regiſter, and was not
found, they were removed from executing the
office of the prieſthood. 40 For unto them ſaid
Nehemias, and Atharias, that they ſhould not
be partakers of the holy things till there aroſe
up an high prieſt, clothed with doctrine and
truth. 41 So of Iſrael from them of twelve
years old and upward, they were all in number
forty thouſand, beſides men-ſervants and women-ſervants,
two thouſand three hundred and ſixty.
42 Their men-ſervants and handmaids were ſeven
thouſand three hundred forty and ſeven:
the ſinging-men and ſinging-women, two hundred
forty and five, 43 Four hundred thirty and
five camels, ſeven thouſand thirty and ſix horſes,
two hundred forty and five mules, five thouſand
five hundred twenty and five beaſts uſed to the
yoke. 44 And certain of the chief of their families,
when they came to the temple of God
that is in Jeruſalem, vowed to ſet up the houſe
again in his own place, according to their ability,
45 And to give into the holy treaſury of the
works, a thouſand pounds of gold, five thouſand
of ſilver, an hundred prieſtly veſtments.
46 And ſo dwelt the prieſts and the Levites, and
the people in Jeruſalem, and in the country:
the ſingers alſo, and the porters, and all Iſrael
in their villages. 47 But when the ſeventh
month was at hand, and when the children of
Iſrael were every man in his own place, they
came altogether with one conſent into the open
place of the firſt gate, which is towards the eaſt.
48 Then ſtood up Jeſus the ſon of Joſedec, and
his brethren the prieſts, and Zorobabel the ſon
of Salathiel, and his brethren, and made ready
the altar of the God of Iſrael, 49 To offer burnt-ſacrifices
upon it, according as it is expreſly commanded
in the book of Moſes the man of God.
50 And there were gathered unto them out of
the other nations of the land, and they erected
the altar upon his own place, becauſe all the nations
of the land were at enmity with them, and
oppreſſed them, and they offered ſacrifices according
to the time, and burnt-offerings to the
Lord, both morning and evening. 51 Alſo
they held the feaſt of tabernacles, as it is commanded
in the law, and *offered* ſacrifices daily as
was meet: 52 And after that, the continual oblations,
and the ſacrifice of the ſabbaths, and of
the new-moons, and of all holy feaſts. 53 And
all they that had made any vow to God, began
to offer ſacrifices to God, from the firſt day of
the ſeventh month, although the temple of the
Lord was not yet built. 54 And they gave unto
the maſons and carpenters money, meat and
drink with cheerfulneſs. 55 Unto them of Sidon
alſo and Tyre, they gave carts, that they
ſhould bring cedar-trees from Libanus, which
ſhould be brought by flotes to the haven of
Joppe, according as it was commanded them by
Cyrus king of the Perſians. 56 And in the ſecond
year, and ſecond month after his coming
to the temple of God at Jeruſalem, began Zorobabel
the ſon of Salathiel, and Jeſus the ſon of
Joſedec, and their brethren, and the prieſts and
the Levites, and all they that were come unto
Jeruſalem out of the captivity: 57 And they
laid the foundation of the houſe of God, in the
firſt day of the ſecond month, in the ſecond year
after they were come to Jewry and Jeruſalem.
58 And they appointed the Levites from twenty
years old, over the works of the Lord. Then
ſtood up Jeſus and his ſons and brethren, and
Cadmiel his brother, and the ſons of Madiabun,
with the ſons of Joda, the ſon of Eliadun, with
their ſons and brethren, all Levites, with one
accord, ſetters forward of the buſineſs, labouring
to advance the works in the houſe of God.
So the workmen built the temple of the Lord.
59 And the prieſts ſtood arayed in their veſtments,
with muſical inſtruments, and trumpets,
and the Levites the ſons of Aſaph had cymbals,
60 Singing ſongs of thankſgiving, and praiſing
the Lord, according as David the king of Iſrael
had ordained. 61 And they ſung *with* loud
voices ſongs to the praiſe of the Lord: becauſe
his mercy and glory is for ever in all Iſrael. 62
And all the people ſounded trumpets, and
ſhouted with a loud voice, ſinging ſongs of
thankſgiving unto the Lord, for the rearing up
of the houſe of the Lord. 63 Alſo of the prieſts
and Levites, and of the chief of their families,
the antients who had ſeen the former houſe,
came to the building of this with weeping and
great crying. 64 But many with trumpets and
joy ſhouted with loud voice. 65 Inſomuch that
the trumpets might not be heard for the weeping
of the people: yet the multitude ſounded marvellouſly,
ſo that it was heard afar off. 66
Wherefore when the enemies of the tribe of Judah
and Benjamin heard it, they came to know
what that noiſe of trumpets ſhould mean. 67
And they perceived that they that were of the
captivity did build the temple unto the Lord
God of Iſrael. 68 So they went to Zorobabel
and Jeſus, and to the chief of the families, and
ſaid unto them, We will build together with you.
69 For we likewiſe, as you, do obey your Lord,
and do ſacrifice unto him from the days of Azbazareth
the king of the Aſſyrians, who brought
us hither. 70 Then Zorobabel and Jeſus, and
the chief of the families of Iſrael, ſaid unto
them, It is not for us and you to build together
an houſe unto the Lord our God. 71 We

ourſelves alone will build unto the Lord of Iſrael, according as Cyrus the king of the Perſians hath commanded us. 72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them ſtrait, hindred their building: 73 And by their ſecret plots, and popular perſwaſions and commotions, they hindred the finiſhing of the building, all the time that king Cyrus lived: ſo they were hindred from building for the ſpace of two years, until the reign of Darius.

And Joacim the Son of Zorobabel] It is obſerved in the Margin, that this Place is corrupted; for *Joachim* was the Son of *Joſedech*, Nehem. xii. 10. and not *Zorobabel*, who was of the Tribe of *Judah*.

The true Numbers of the Names contained in the following Catalogue, we muſt look for in *Nehem.* vii. 8, &c. for here the Numbers are very much varied, as well as the Names.

CHAP. VI.

The Prophets ſtir up the People to build the Temple. Darius *is ſolicited to hinder it, but inſtead thereof encourages the Work, and threatens thoſe that hinder it.*

Ver. 1. NOW in the ſecond year of the reign of Darius, Aggeus, and Zacharias the ſon of Addo the prophets propheſied unto the Jews in Jewry and Jeruſalem, in the name of the Lord God of Iſrael which was upon them. 2 Then ſtood up Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and began to build the houſe of the Lord at Jeruſalem, the prophets of the Lord being with them, *and* helping them. 3 At the ſame time came unto them Siſinnes the governor of Syria, and Phenice with Sathrabuzanes, and his companions, and ſaid unto them, 4 By whoſe appointment do you build this houſe and this roof, and perform all the other things? and who are the workmen that perform theſe things? 5 Nevertheleſs, the elders of the Jews obtained favour: becauſe the Lord had viſited the captivity. 6 And they were not hindred from building, until ſuch time as ſignification was given unto Darius concerning them, and an anſwer received. 7 The copy of the letters which Siſinnes governor of Syria and Phenice, and Sathrabuzanes with their companions, rulers in Syria and Phenice, wrote, and ſent unto Darius; To king Darius greeting. 8 Let all things be known unto our ord the king, that being come into the country f Judea, and entred into the city of Jeruſalem, e found in the city of Jeruſalem, the antients f the Jews that were of the captivity, 9 Building an houſe unto the Lord, great *and* new, of ewen and coſtly ſtones, and the timber already id upon the walls. 10 And thoſe works are one with great ſpeed, and the work goeth on oſperouſly in their hands, and with all glory d diligence is it made. 11 Then aſked we eſe elders, ſaying, By whoſe commandment uild ye this houſe, and lay the foundations of eſe works? 12 Therefore to the intent that we ight give knowledge unto thee by writing, e demanded of them who were the chief doers, d we required of them the names in writing their principal men. 13 So they gave us this ſwer, We are the ſervants of the Lord which made heaven and earth. 14 And as for this houſe, it was builded many years ago, by a king of Iſrael great and ſtrong, and was finiſhed. 15 But when our fathers provoked God unto wrath, and ſinned againſt the Lord of Iſrael, which is in heaven, he gave them over into the power of Nabuchodonoſor, king of Babylon, of the Chaldees: 16 Who pulled down the houſe, and burnt it, and carried away the people captives unto Babylon. 17 But in the firſt year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this houſe. 18 And the holy veſſels of gold and of ſilver that Nabuchodonoſor had carried away out of the houſe at Jeruſalem and had ſet them in his own temple, thoſe Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel, and to Sanabaſſarus the ruler, 19 With commandment that he ſhould carry away the ſame veſſels, and put them in the temple at Jeruſalem, and that the temple of the Lord ſhould be built in his place. 20 Then the ſame Sanabaſſarus being come hither, laid the foundations of the houſe of the Lord at Jeruſalem, and from that time to this, being ſtill a building, it is not yet fully ended. 21 Now therefore if it ſeem good unto the king, let ſearch be made among the records of king Cyrus. 22 And if it be found that the building of the houſe of the Lord at Jeruſalem hath been done with the conſent of king Cyrus, and if our lord the king be ſo minded, let him ſignify unto us thereof. 23 Then commanded king Darius to ſeek among the records at Babylon: and ſo at Ecbatana the palace which is in the country of Media, there was found a roll wherein theſe things were recorded. 24 In the firſt year of the reign of Cyrus, king Cyrus commanded that the houſe of the Lord at Jeruſalem ſhould be built again, where they do ſacrifice with continual fire. 25 Whoſe height ſhall be ſixty cubits, and the breadth ſixty cubits, with three rows of hewen ſtones, and one row of new wood of that country, and the expences thereof to be given out of the houſe of king Cyrus. 26 And that the holy veſſels of the houſe of the Lord, both of gold and ſilver that Nabuchodonoſor took out of the houſe at Jeruſalem, and brought to Babylon, ſhould be reſtored to the houſe at Jeruſalem, and be ſet in the place where they were before. 27 And alſo he commanded, that Siſinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and thoſe which were appointed rulers in Syria and Phenice, ſhould be careful not to meddle with the place, but ſuffer Zorobabel the ſervant of the Lord, and governor of Judea, and the elders of the Jews to build the houſe of the Lord in that place. 28 I have commanded alſo to have it built up whole again, and that they look diligently to help thoſe that be of the captivity of the Jews, till the houſe of the Lord be finiſhed. 29 And out of the tribute of Celoſyria, and Phenice, a portion carefully to be given theſe men, for the ſacrifices of the Lord, *that is*, to Zorobabel the governor, for bullocks, and rams, and lambs, 30 And alſo corn, ſalt, wine, and oyl, and that continually every year without further queſtion, according as the prieſts that be in Jeruſalem ſhall ſignify to be daily ſpent: 31 That offerings may be made to the moſt high God, for the king and for his children, and that they may pray for their lives. 32 And he commanded that whoſoever ſhould tranſgreſs, yea, or make light of any thing afore ſpoken, or written, out of his own houſe ſhould a tree be taken, and he thereon be hanged, and all his goods ſeized for the king. 33 The Lord therefore, whoſe name is there called upon, utterly deſtroy every king and nation, that ſtretcheth out his hand to hinder or endamage that houſe of the Lord in Jeruſalem. 34 I Darius the king have ordained, that according unto theſe things it be done with diligence.

The Contents of this Chapter are more conciſely and perſpicuouſly related by *Ezra*, Ch. v. and vi. to our Notes on which we muſt refer the Reader for Explanation of any Difficulties he may meet with.

CHAP. VII.

Siſinnes *and others help forward the Building. The Temple is finiſhed, and dedicated; and the Paſſover kept.*

Ver. 1. THEN Siſinnes the governor of Celoſyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius, 2 Did very carefully overſee the holy works, aſſiſting the antients of the Jews and governors of the temple. 3 And ſo the holy works proſpered, when Aggeus and Zacharias the prophets propheſied. 4 And they finiſhed theſe things by the commandment of the Lord God of Iſrael, and with the conſent of Cyrus, Darius, and Artaxerxes kings of Perſia. 5 And thus was the holy houſe finiſhed, in the three and twentieth day of the month Adar, in the ſixth year of Darius king of the Perſians. 6 And the children of Iſrael, the prieſts, and the Levites, and other that were of the captivity, that were added unto them, did according to the things written in the book of Moſes. 7 And to the dedication of the temple of the Lord, they offered an hundred bullocks, two hundred rams, four hundred lambs; 8 And twelve goats for the ſin of all Iſrael, according to the number of the chief of the tribes of Iſrael. 9 The prieſts alſo and the Levites ſtood arayed in their veſtments, according to their kindreds, in the ſervices of the Lord God of Iſrael, according to the book of Moſes: and the porters at every gate. 10 And the children of Iſrael, that were of the captivity, held the paſſover the fourteenth day of the firſt month, after that the prieſts and the Levites were ſanctified. 11 They that were of the captivity were not all ſanctified together: but the Levites were all ſanctified together. 12 And ſo they offered the paſſover for all them of the captivity, and for their brethren the prieſts, and for themſelves. 13 And the children of Iſrael that came out of the captivity did eat, even all they that had ſeparated themſelves from the abominations of the people of the land, and ſought the Lord. 14 And they kept the feaſt of unleavened bread ſeven days, making merry before the Lord: 15 For that he had turned the counſel of the king of Aſſyria towards them, to ſtrengthen their hands in the works of the Lord God of Iſrael.

As this whole Chapter is contained in the vith o *Ezra*, there is no Occaſion for any further Remark upon it.

CHAP. VIII.

Eſdras *brings the Kings Commiſſion to build; th Copy of it; the Number of thoſe that came with him; laments the Sins of his People, and ſwear the Prieſts to put away their ſtrange Wives.*

Ver. 1. AND after theſe things, when Artaxerxes, the king of the Perſians reigned, came Eſdras the ſon of Saraias, the ſon of Ezerias, the ſon of Helchiah, the ſon of Salum, 2 The ſon of Sadduc, the ſon of Achitob, the ſon of Amarias, the ſon of Ezias, the ſon o Memeroth, the ſon of Zaraias, the ſon of Savias, the ſon of Boccas, the ſon of Abiſum, the ſon o Phinees, the ſon of Eleazar, the ſon of Aaron, the chief prieſt. 3 This Eſdras went up from Babylon as a ſcribe, being very ready in the law of Moſes, that was given by the God of Iſrael 4 And the king did him honour: for he found grace in his ſight in all his requeſts. 5 There went up with him alſo certain of the children o Iſrael, of the prieſts, of the Levites, of the holy ſingers, porters, and miniſters of the temple, unto Jeruſalem, 6 In the ſeventh year of the reign of Artaxerxes, in the fifth month, (this was the kings ſeventh year) for they went from Babylon in the firſt day of the firſt month, and came t Jeruſalem according to the proſperous journey which the Lord gave them. 7 For Eſdras had very great ſkill, ſo that he omitted nothing o the law and commandments of the Lord, but taught all Iſrael the ordinances and judgments. 8 Now the copy of the commiſſion which wa written from Artaxerxes the king, and came t Eſdras the prieſt, and reader of the law of the Lord, is this that followeth; 9 King Artaxerxes unto Eſdras the prieſt, and reader of the law of the Lord, ſendeth greeting. 10 Having determined to deal graciouſly, I have given order that ſuch of the nation of the Jews, and of the prieſts and Levites, being within our realm, a are willing and deſirous, ſhould go with the unto Jeruſalem. 11 As many therefore as have a mind thereunto, let them depart with the as it hath ſeemed good both to me, and my ſeven friends the counſellors; 12 That they may look unto the affairs of Judea and Jeruſalem, agreeably to that which is in the law of the Lord; 13 And carry the gifts unto the Lord o Iſrael to Jeruſalem, which I and my friends have vowed, and all the gold and ſilver that in the country of Babylon can be found, to the Lord in Jeruſalem, 14 With that alſo which is given o the people for the temple of the Lord their God at Jeruſalem: and that ſilver and gold may b collected for bullocks, rams, and lambs, an things thereunto appertaining. 15 To the en that they may offer ſacrifices unto the Lord upon the altar of the Lord their God, which i in Jeruſalem. 16 And whatſoever thou and th brethren will do with the ſilver and gold, th do according to the will of thy God. 17 An the holy veſſels of the Lord, which are gi thee, for the uſe of the temple of thy Go which is in Jeruſalem, thou ſhalt ſet before th God in Jeruſalem. 18 And whatſoever thi elſe thou ſhalt remember for the uſe of the tem of thy God, thou ſhalt give it out of the kings treaſury. 19 And I king Artaxerxes have alſo commanded the keepers of the treaſures in Syria and Phenice, that whatſoever Eſdras the prieſt, and the reader of the law of the moſt high God ſhall ſend for, they ſhould give it him with ſpeed, 20 To the ſum of an hundred talents of ſilver, likewiſe alſo of wheat, even to an hundred cors, and an hundred pieces of wine, and other things in abundance. 21 Let all things be performed after the law of God diligently, unto the moſt high God, that wrath come not upon the kingdom of the king and his ſons. 22 I command you alſo, that ye require no tax, nor any other impoſition of any of the prieſts or Levites, or holy ſingers, or porters, or miniſters of the temple, or of any that have doings in this temple, and that no man have authority to impoſe any thing upon them. 23 And thou Eſdras, according to the wiſdom of God, ordain judges and juſtices, that they may judge in all Syria and Phenice, all thoſe that know the law of thy God; and thoſe that know it not, thou ſhalt teach. 24 And whoſoever ſhall tranſgreſs the law of thy God, and of the king, ſhall be puniſhed diligently, whether it be by death or other puniſhment, by penalty of money, or by impriſonment. 25 Then ſaid Eſdras the ſcribe, Bleſſed be the only Lord God of my fathers, who hath put theſe things into the heart of the king, to glorify his houſe that is in Jeruſalem, 26 And hath honoured me in the ſight of the king and his counſellors, and all his friends and nobles. 27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Iſrael to go up with me. 28 And theſe are the chief according to their families and ſeveral dignities, that went up with me from Babylon in the reign of king Artaxerxes. 29 Of the ſons of Phinees, Gerſon: of the ſons of Ithamar, Gamael: of the ſons of David, Let- us, the ſon of Sechenias: 30 Of the ſons of harez, Zacharias; and with him were counted n hundred and fifty men: 31 Of the ſons of ahath Moab, Eliaonias, the ſon of Zaraias, nd with him two hundred men: 32 Of the ns of Zathoe, Sechenius, the ſon of Jezelus, nd with him three hundred men: Of the ſons f Adin, Obeth the ſon of Jonathan, and with im two hundred and fifty men: 33 Of the ſons f Elam, Joſias ſon of Gotholias, and with him eventy men: 34 Of the ſons of Saphatias, Za- as ſon of Michael, and with him threeſcore nd ten men: 35 Of the ſons of Joab, Abadias n of Jezelus, and with him two hundred nd twelve men: 36 Of the ſons of Banid, Aſſa- moth ſon of Joſaphias, and with him an hun- ed and threeſcore men: 37 Of the ſons of hi, Zacharias ſon of Bebai, and with him enty and eight men: 38 Of the ſons of A- th, Johannes *ſon of* Acatan, and with him an ndred and ten men: 39 Of the ſons of Ado- am the laſt, and theſe are the names of them, phalet, Jeuel, and Samaias, and with them nty men: 40 Of the ſons of Bago, Uthi, ſon of Iſtalcurus, and with him ſeventy men. And theſe I gathered together to the river d Theras, where we pitched our tents three s; and then I ſurveyed them. 42 But when d found there none of the prieſts and Levites, 43 Then ſent I unto Eleazar, and Iduel, and Maſman, 44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Moſollamon, principal men, and learned. 45 And I bade them that they ſhould go unto Saddeus the captain, who was in the place of the treaſury: 46 And commanded them that they ſhould ſpeak unto Daddeus, and to his brethren, and to the treaſurers in that place, to ſend us ſuch men as might execute the prieſts office in the houſe of the Lord. 47 And by the mighty hand of our Lord they brought unto us ſkilful men of the ſons of Moli, the ſon of Levi, the ſon of Iſrael, Aſebebia and his ſons, and his brethren, who were eighteen. 48 And Aſebia, and Annuus, and Oſaias his brother of the ſons of Channuneus, and their ſons were twenty men. 49 And of the ſervants of the temple whom David had ordained, and the principal men, for the ſervice of the Levites (to wit) the ſervants of the temple, two hundred and twenty, the catalogue of whoſe names were ſhewed. 50 And there I vowed a faſt unto the young men before our Lord, to deſire of him a proſperous journey, both for us, and them that were with us, for our children, and for the cattel. 51 For I was aſhamed to aſk the king footmen and horſemen, and conduct for ſafeguard againſt our adverſaries. 52 For we had ſaid unto the king, that the power of the Lord our God ſhould be with them that ſeek him, to ſupport them in all ways. 53 And again we beſought our Lord, as touching theſe things, and found him favourable unto us. 54 Then I ſeparated twelve of the chief of the prieſts, Eſebrias and Aſſanias, and ten men of their brethren with them. 55 And I weighed them the gold, and the ſilver, and the holy veſſels of the houſe of our Lord, which the king and his councel, and the princes, and all Iſrael had given. 56 And when I had weighed it, I delivered unto them ſix hundred and fifty talents of ſilver, and ſilver veſſels of an hundred talents, and an hundred talents of gold, 57 And twenty golden veſſels, and twelve veſſels of braſs, even of fine braſs glittering like gold. 58 And I ſaid unto them, Both you are holy unto the Lord, and the veſſels are holy, and the gold and the ſilver is a vow unto the Lord, the Lord of our fathers. 59 Watch ye, and keep them till ye deliver them to the chief of the prieſts and Levites, and to the principal men of the families of Iſrael in Jeruſalem, into the chambers of the houſe of our God. 60 So the prieſts and the Levites, who had received the ſilver, and the gold, and the veſſels, brought them unto Jeruſalem into the temple of the Lord. 61 And from the river Theras we departed the twelfth day of the firſt month, and came to Jeruſalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey, the Lord delivered us from every enemy, and *ſo* we came to Jeruſalem. 62 And when we had been there three days, the gold and ſilver that was weighed, was delivered into the houſe of our Lord, on the fourth day, unto Marmoth the prieſt, the ſon of Iri. 63 And with him was Eleazar the ſon of Phinees, and with them were Joſabad the ſon of Jeſu, and Moeth the ſon of Sabban, Levites: all was *delivered them* by number and weight. 64 And all the weight of them was written up the ſame hour. 65 Moreover, they that were come out of the captivity, offered ſacrifice unto the Lord God of Iſrael, even twelve bullocks for all Iſrael, fourſcore and ſixteen rams, 66 Threeſcore and twelve lambs, goats for a peace-offering, twelve, all of them a ſacrifice to the Lord. 67 And they delivered the kings commandments unto the kings ſtewards, and to the governors of Celoſyria and Phenice, and they honoured the people, and the temple of God. 68 Now when theſe things were done, the rulers came unto me, and ſaid, 69 The nation of Iſrael, the princes, the prieſts, and Levites, have not put away from them the ſtrange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Phereſites, Jebuſites, and the Moabites, Egyptians, and Edomites. 70 For both they and their ſons have married with their daughters, and the holy ſeed is mixed with the ſtrange people of the land; and from the beginning of this matter, the rulers and the great men have been partakers of this iniquity. 71 And aſſoon as I had heard theſe things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and ſat me down ſad, and very heavy. 72 So all they that were then moved at the word of the Lord God of Iſrael, aſſembled unto me, whilſt I mourned for the iniquity: but I ſat ſtill full of heavineſs until the evening ſacrifice. 73 Then riſing up from the faſt, with my clothes and the holy garment rent, and bowing my knees, and ſtretching forth my hand unto the Lord, 74 I ſaid, O Lord, I am confounded, and aſhamed before thy face; 75 For our ſins are multiplied above our heads, and our ignorances have reached up unto heaven. 76 For ever ſince the time of our fathers, we *have been*, and are in great ſin, even unto this day. 77 And for our ſins and our fathers, we with our brethren, and our kings, and our prieſts, were given up unto the kings of the earth, to the ſword, and to captivity, and for a prey with ſhame unto this day. 78 And now in ſome meaſure hath mercy been ſhewed unto us from thee, O Lord, that there ſhould be left us a root and a name in the place of thy ſanctuary; 79 And to diſcover unto us a light in the houſe of the Lord our God, and to give us food in the time of our ſervitude. 80 Yea, when we were in bondage, we were not forſaken of our Lord; but he made us gracious before the kings of Perſia, ſo that they gave us food; 81 Yea, and honoured the temple of our Lord, and raiſed up the deſolate Sion, that they have given us a ſure abiding in Jewry and Jeruſalem. 82 And now, O Lord, what ſhall we ſay, having theſe things? for we have tranſgreſſed thy commandments which thou gaveſt by the hand of thy ſervants the prophets, ſaying, 83 That the land which ye enter into to poſſeſs as an heritage, is a land polluted with the pollutions of the ſtrangers of the land, and they have filled it with their uncleanneſs. 84 Therefore now ſhall ye not join your daughters unto their ſons, neither ſhall ye take their daughters unto your ſons. 85 Moreover, you ſhall never ſeek to have peace with them, that ye may be ſtrong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore. 86 And all that is befallen is done unto us for our wicked works and grea ſins: for thou, O Lord, didſt make our ſin light, 87 And didſt give unto us ſuch a root but we have turned back again to tranſgreſs th law: and to mingle ourſelves with the unclean neſs of the nations of the land. 88 Mighteſ not thou be angry with us to deſtroy us, til thou hadſt left us neither root, ſeed, nor name 89 O Lord of Iſrael, thou art true: for we ar left a root this day. 90 Behold, now are we be fore thee in our iniquities, for we cannot ſtand any longer by reaſon of theſe things before thee 91 And as Eſdras in his prayer made his confeſ ſion weeping, and lying flat upon the ground before the temple, there gathered unto him from Jeruſalem, a very great multitude of men, and women, and children: for there was great weeping among the multitude. 92 Then Jechonia the ſon of Jeelus, one of the ſons of Iſrael called out, and ſaid, O Eſdras, we have ſinned againſt the Lord God, we have married ſtrange women of the nations of the land, and now is all Iſrae aloft. 93 Let us make an oath to the Lord that we will put away all our wives which w have taken of the heathen, with their children 94 Like as thou haſt decreed, and as many a do obey the law of the Lord. 95 Ariſe, and put in execution: for to thee doth this matte appertain, and we will be with thee: do valiantly. 96 So Eſdras aroſe, and took an oath of the chief of the prieſts and Levites of all Iſrael, to do after theſe things; and *ſo* they ſware.

Eſdras the Son of Seraias, &c.] If we compare the Account which *Eſdras* here gives of his Extraction and Family, with the Genealogy of *Ezra*, Ch. vii. we ſhall find it exactly the ſame, only with a ſmall Variation in the Spelling of the Names. This is a ſufficient Proof that this *Eſdras*, whoever he was, deſires to paſs for *Ezra* the Scribe and inſpired Writer, who has given us the true and genuine Relation of what paſſed at *Jeruſalem*, after the Captivity, in regard to the rebuilding of the Temple, the Contentions of the *Jews* with their Enemies, and of his reforming the Abuſes that were practiſed among the Heads and Chiefs of the People; and therefore whenever we find any Difference in the Accounts given by them, we may depend upon *Ezra*'s as the trueſt, ſince the other is only an Imitator, or a Copier of the inſpired Writer, and wrote his Hiſtory very probably, many Years after the Facts he relates were done; whereas *Ezra* was an Eye and an Ear-Witneſs of, and had himſelf a very large Share in thoſe Tranſactions he has deſcribed.

CHAP. IX.

The People promiſe to put away the ſtrange Wives; who did ſo; the Law read to the People, who weep, but are admoniſhed of its being a Feſtival Day.

Ver. 1. THEN Eſdras riſing from the court of the temple, went to the chamber of Joanan the ſon of Eliaſib, 2 And remained there, and did eat no meat, nor drink water, mourning for the great iniquities of the multitude. 3 And there was a proclamation in all Jewry, and Jeruſalem, to all them that were of the captivity, that they ſhould be gathered together at Jeruſalem: 4 And that whoſoever met not there, within two or three days, according as the elders that bare rule appointed, their catte ſhould be ſeized to the uſe of the temple, and himſelf caſt out from them that were of the captivity. 5 And in three days were all they of the ribe of Judah and Benjamin gathered together t Jeruſalem the twentieth day of the ninth month. 6 And all the multitude ſat trembling n the broad court of the temple, becauſe of the preſent foul weather. 7 So Eſdras aroſe up and ſaid unto them, Ye have tranſgreſſed the law in marrying ſtrange wives, thereby to increaſe the ſins of Iſrael. 8 And now by confeſſing give glory unto the Lord God of our fathers, 9 And do his will, and ſeparate yourſelves from the heathen of the land, and from the ſtrange women. 10 Then cried the whole multitude, and ſaid with a loud voice, Like as thou haſt ſpoken, ſo will we do. 11 But foraſmuch as the people are many, and it is foul weather, ſo that we cannot ſtand without, and this is not a work of a day, or two, ſeeing our ſin in theſe things is ſpread far: 12 Therefore let the rulers of the multitude ſtay, and let all them of our habitations that have ſtrange wives, come at the time appointed, 13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us, for this matter. 14 Then Jonathan the ſon of Azael, and Ezechias the ſon of Theocanus, accordingly took this matter upon them: and Moſollam, and Levis, and Sabbatheus helped them. 15 And they that were of the captivity did according to all theſe things. 16 And Eſdras the prieſt choſe unto him the principal men of their families, all by name: and in the firſt day of the tenth month, they ſat together to examine the matter. 17 So their cauſe that held ſtrange wives was brought to an end in the firſt day of the firſt month. 18 And of the prieſts that were come together, and had ſtrange wives, there were found: 19 Of the ſons of Jeſus, the ſon of Joſedec, and his brethren, Matthelas, and Eleazar, and Joribus, and Joadanus. 20 And they gave their hands to put away their wives, and to offer rams, to make reconcilement for their errors. 21 And of the ſons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias. 22 And of the ſons of Phaiſur; Elionas, Maſſias, Iſmael, and Nathanael, and Ocidelus, and Talſas. 23 And of the Levites; Jozabad, and Semis, and Colius who was called Calitas, and Patheus, and Judas, and Jonas. 24 Of the holy ſingers; Eleazurus, Bacchurus. 25 Of the porters, Sallumus, and Tolbanes. 26 Of them of Iſrael, of the ſons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Aſibias, and Baanias. 27 Of e ſons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias. 28 nd of the ſons of Zamoth; Eliadas, Eliſimus, Othonias, Jarimoth, and Sabatus, and Sardeus. 9 Of the ſons of Bebai; Johannes, and Ana-as, and Joſabad, and Amatheis. 30 Of the ns of Mani; Olamus, Mamuchus, Jedeus, Jaſu-us, Jaſael, and Hieremoth. 31 And of the ns of Addi; Naathus, and Mooſias, Lacunus, d Naidus, and Mathanias, and Seſthell, Bal-us, and Manaſſeas. 32 And of the ſons of nnas; Elionas, and Aſeas, and Melchias, and bbeus, and Simon Choſameus. 33 And of e ſons of Aſom; Altaneus, and Matthias, and Bannaia, Eliphalet, and Manaſſes, and Semei. 34 And of the ſons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabaſion, and Enaſibus, and Mamnitanaimus, Eliaſis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the ſons of Ozora; Seſis, Eſril, Azaelus, Samatus, Zambis Joſiphus. 35 And of the ſons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias. 36 All theſe had taken ſtrange wives, and they put them away with their children. 37 And the prieſts and Levites, and they that were of Iſrael dwelt in Jeruſalem, and in the country, in the firſt day of the ſeventh month: ſo the children of Iſrael were in their habitations. 38 And the whole multitude came together with one accord, into the broad place of the holy porch toward the eaſt. 39 And they ſpake unto Eſdras the prieſt and reader, that he would bring the law of Moſes, that was given of the Lord God of Iſrael. 40 So Eſdras the chief prieſt, brought the law unto the whole multitude from man to woman, and to all the prieſts to hear the law in the firſt day of the ſeventh month. 41 And he read in the broad court before the holy porch, from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law. 42 And Eſdras the prieſt, and reader of the law, ſtood up upon a pulpit of wood which was made *for that purpoſe*. 43 And there ſtood up by him Matathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balaſamus, upon the right hand. 44 And upon his left hand ſtood Phaldaius, Miſael, Melchias, Lothaſubus, and Nabarias. 45 Then took Eſdras the book of the law, before the multitude: for he ſat honourably in the firſt place in the ſight of them all. 46 And when he opened the law, they ſtood all ſtraight up. So Eſdras bleſſed the Lord God moſt high, the God of hoſts Almighty. 47 And all the people anſwered, Amen; and lifting up their hands, they fell to the ground, and worſhipped the Lord. 48 Alſo Jeſus, Anus, Sarabius, Adinus, Jacubus, Sabatteus, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas the Levites taught the law of the Lord, making them withal to underſtand it. 49 Then ſpake Attharates unto Eſdras the chief prieſt and reader, and to the Levites that taught the multitude, even to all, ſaying, 50 This day is holy unto the Lord; (for they all wept when they heard the law) 51 Go then and eat the fat, and drink the ſweet, and ſend part to them that have nothing. 52 For this day is holy unto the Lord, and be not ſorrowful; for the Lord will bring you to honour. 53 So the Levites publiſhed all things to the people, ſaying, This day is holy to the Lord: be not ſorrowful. 54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer. 55 Becauſe they underſtood the words wherein they were inſtructed, and for the which they had been aſſembled.

The Reformation of the Abuſe of marrying ſtrange Women, which *Eſdras* here relates as brought about by his Means and Management, the Reader will find more exactly and clearly ſet forth by *Ezra*, Chap. ix. 10. to which we therefore refer him.

An Exposition of the ſecond Book of *ESDRAS*.

The ARGUMENT.

This Book, which is extant only in Latin, *was written by one who was by Nation a* Jew, *and by Pr feſſion a* Chriſtian, *a little while after the Death of* Domitian *the Emperor: Of whom, as alſo his Predeceſſors in the Empire, he ſpeaks ſo plainly, that there is no Doubt to be made of it. T End (as it ſeemeth) of it was to comfort his Nation, in the laſt Deſolation which was newly befalle them by the* Romans; *whoſe Power fearing to provoke, as much as he feared to kindle the* Jews *H tred againſt Chriſtianity, he conceals himſelf under the old and true Name of* Ezra, *or* Eſdras. *A under divers Terms and Narrations, taken from what had befallen the* Jews *in the taking of th City by the* Babylonians, *and during their antient Captivity, he endeavours to ſtrengthen his Nati in the Expectation of Deliverance and Redemption thro'* Chriſt, *if they turned to him and to t Faith of his Goſpel. As for the reſt, either to gain the Favour of the* Jews, *by framing himſelf their Opinions; or becauſe he was indeed infected with their Fables, he mixes many of them with h grave and evangelical Sentences, Doctrines, and Predictions, many of which are taken from the Say ings and Diſcourſes of our Saviour and his Apoſtles; and indeed he affects a Reſemblance and Imitatio of the Revelation of St.* John. *But the great Number of Fables, Vanities, and* Jewiſh *Dotages, o which this Book is full, have marked it out, in all Times, for* Apocrypha *of the loweſt Eſteem and of no Authority.*

CHAP. I.

Eſdras *is commanded to reprove the People; God threatens to caſt them off, and to give their Houſes to a People of more Grace than they.*

Ver. 1. THE ſecond book of the prophet Eſdras, the ſon of Saraias, the ſon of Azarias, the ſon of Helkias, the ſon of Sadamias, the ſon of Sadoc, the ſon of Achitob, 2 The ſon of Achias, the ſon of Phinees, the ſon of Eli, the ſon of Amarias, the ſon of Aziei, the ſon of Marimoth, the ſon of Arna, the ſon of Ozias, the ſon of Borith, the ſon of Abiſei, the ſon of Phinees, the ſon of Eleazar, 3 The ſon of Aaron, of the tribe of Levi, which was captive in the land of the Medes, in the reign of Artaxerxes king of the Perſians. 4 And the word of the Lord came unto me, ſaying, 5 Go thy way, and ſhew my people their ſinful deeds, and their children their wickedneſs, which they have done againſt me, that they may tell their childrens children. 6 Becauſe the ſins of their fathers are increaſed in them: for they have forgotten me, and have offered unto ſtrange gods. 7 Am not I even he that brought them out of the land of Egypt, from the houſe of bondage? but they have provoked me unto wrath, and deſpiſed my counſels. 8 Pull thou off then the hair of thy head, and caſt all evil upon them, for they have not been obedient unto my law, but it is a rebellious people. 9 How long ſhall I forbear them unto whom I have done ſo much good? 10 Many kings have I deſtroyed for their ſakes; Pharaoh with his ſervants, and all his power have I ſmitten down. 11 All the nations have I deſtroyed before them, and in the eaſt I have ſcattered the people of two provinces, even of Tyrus and Sidon, and have ſlain all their enemies. 12 Speak thou therefore unto them, ſaying, Thus ſaith the Lord, 13 I led you through the ſea, and in the beginning gave you a large and ſafe paſſage; I gave you Moſes for a leader, and Aaron for a prieſt. 14 I gave you light in a pillar of fire, and great wonders have I done among you, yet have you forgotten me, ſaith the Lord. 15 Thus ſaith the almighty Lord, The quails were as a token for you, I gave you tents for your ſafeguard: nevertheleſs you murmured there, 16 And triumphed not in my name for the deſtruction of your enemies, but ever to this day do ye yet murmur. 17 Where are the benefits that I have done for you? when you were hungry and thirſty in the wilderneſs, did you not cry unto me, 18 Saying, Why haſt thou brought us into this wilderneſs to kill us? it had been better for us to have ſerved the Egyptians, than to die in this wilderneſs. 19 Then had I pity upon your mournings, and gave you manna to eat; ſo ye did eat angels bread. 20 When ye were thirſty, did I not cleave the rock, and waters flowed out to your fill? for the heat, I covered you with the leaves of the trees. 21 I divided among you a fruitful land, I caſt out the Canaanites, the Pherezites, and the Philiſtines before you: what ſhall I yet do more for you? ſaith the Lord. 22 Thus ſaith the almighty Lord, When you were in the wilderneſs, in the river of the Amorites, being a-thirſt, and blaſpheming my name, 23 I gave you not fire for your blaſphemies, but caſt a tree in the water, and made the river ſweet. 24 What ſhall I do unto thee, O Jacob? thou Juda wouldeſt not obey me: I will turn me to other nations, and unto thoſe will I give my name, that they may keep my ſtatutes. 25 Seeing ye have forſaken me, I will forſake you alſo; when ye deſire me to be gracious unto you, I ſhall have no mercy upon you. 26 Whenſoever you ſhall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are ſwift to commit manſlaughter. 27 Ye have not as it were forſaken me, but your own ſelves, ſaith the Lord. 28 Thus ſaith the almighty Lord, Have I not prayed you as a father his ſons, as a mother her daughters, and a nurſe her young babes; 29 That ye would be my people, and I ſhould be your God; that ye would be my children, and I ſhould be your Father? 30 I gathered you together, as a hen gathereth her chickens under her wings: but now what ſhall I do unto you? I will caſt you out from my face. 31 When you offer unto me, I will turn my face from you: for your ſolemn feaſt-days, your new moons, and your circumciſions have I forſaken. 32 I ſent unto you my ſervants the prophets, whom ye have taken and ſlain, and torn their bodies in pieces, whoſe blood I will require of your hands, ſaith the Lord. 33 Thus ſaith the almighty Lord, Your houſe is deſolate, I will caſt you out as the wind doth ſtubble. 34 And your children ſhall not be fruitful, for they have deſpiſed my commandment, and done the thing that is evil before me. 35 Your houſes will I give to a people that ſhall come; which not having heard of me, yet ſhall believe me; to whom I have ſhewed no ſigns, yet they ſhall do that I have commanded them. 36 They have ſeen no prophets, yet they ſhall call their ſins to remembrance, and acknowledge them. 37 I take to witneſs the grace of the people to come, whoſe little ones rejoice in gladneſs: and though they have not ſeen me with bodily eyes, yet in ſpirit they believe the thing that I ſay. 38 And now, brother, behold what glory; and ſee the people that cometh from the eaſt: 39 Unto whom I will give for leaders, Abraham, Iſaac, and Jacob, Oſeas, Amos, and Micheas, Joel, Abdias, and Jonas, 40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called alſo an angel of the Lord.

Eſdras, in order to convince them of the Heinouſneſs of their Crimes, and their ungrateful Behaviour towards God, reminds them of the numberleſs Benefits which their Anceſtors had received at his Hand; and from ſuch Arguments urges them to repent of their evil Doings, and in Caſe of their Refuſal, threatens them with utter Deſtruction.

Amongſt other Acts of divine Goodneſs which *Eſdras* recites, he ſays, Ver. 30. *I have gathered you together, as a Hen gathereth her Chickens under her Wings*; a Saying of our bleſſed Saviour, *Matt.* xxiii. 37. which ſhews that our Author had read the Goſpels. The latter Part of Ver. 37. is another Proof of the ſame Thing, and is apparently taken from the Anſwer of *Chriſt* to the incredulous Apoſtle *Thomas*, John xx. 29. *Bleſſed are they that have not ſeen, and yet have believed.*

CHAP. II.

God complains of his People, but comforts them with Promiſes of glorious Things. Upon Iſrael's Obſtinacy, the Gentiles are called. Eſdras ſees the Son of God, and thoſe that are crowned by him.

Ver. 1. THUS ſaith the Lord, I brought this people out of bondage, and I gave them my commandments by my ſervants the prophets; whom they would not hear, but deſpiſed my counſels. 2 The mother that bare them, ſaith unto them, Go your way, ye children, for I am a widow, and forſaken. 3 I brought you up with gladneſs, but with ſorrow and heavineſs have I loſt you: for ye have ſinned before the Lord your God, and done that thing that is evil before him. 4 But what ſhall I now do unto you? I am a widow and forſaken: go your way, O my children, and aſk mercy of the Lord. 5 As for me, O Father, I call upon thee for a witneſs over the mother of theſe children which would not keep my covenant, 6 That thou bring them to confuſion, and their mother to a ſpoil, that there may be no offſpring of them. 7 Let them be ſcattered abroad among the heathen, let their names be put out of the earth: for they have deſpiſed my covenant. 8 Wo be unto thee, Aſſur, thou that hideſt the unrighteous in thee; O thou wicked people, remember what I did unto Sodom and Gomorrha; 9 Whoſe land lieth in clods of pitch and heaps of aſhes: even ſo alſo will I do unto them that hear me not, ſaith the almighty Lord. 10 Thus ſaith the Lord unto Eſdras, Tell my people, that I will give them the kingdom of Jeruſalem, which I would have given unto Iſrael, 11 Their glory alſo will I take unto me, and give theſe the everlaſting tabernacles which I had prepared for them. 12 They ſhall have the tree of life for an ointment of ſweet ſavour, they ſhall neither labour nor be weary. 13 Go, and ye ſhall receive: pray for few days unto you, that they may be ſhortned: the kingdom is already prepared for you: watch. 14 Take heaven and earth to witneſs; for I have broken the evil in pieces, and created the good: for I live, ſaith the Lord. 15 Mother, embrace thy children, and bring them up with gladneſs, make their feet as faſt as a pillar: for I have choſen thee, ſaith the Lord. 16 And thoſe that be dead will I raiſe up again from their places, and bring them out of the graves: for I have known my name in Iſrael. 17 Fear not, thou mother of the children: for I have choſen thee, ſaith the Lord. 18 For thy help will I ſend my ſervants Eſay and Jeremie, after whoſe counſel I have ſanctified and prepared for thee twelve trees laden with divers fruits, 19 And as many fountains flowing with milk and honey, and ſeven mighty mountains whereupon there grow roſes, and lilies, whereby I will fill thy children with joy. 20 Do right to the widow, judge for the fatherleſs, give to the poor, defend the orphan, clothe the naked, 21 Heal the broken and the weak, laugh not a lame man to ſcorn, defend the maimed, and let the blind man come into the ſight of my clearneſs. 22 Keep the old and young within thy walls. 23 Whereſoever thou findeſt the dead, take them and bury them, and I will give thee the firſt place in my reſurrection. 24 Abide ſtill, O my people, and take thy reſt, for thy quietneſs ſhall come. 25 Nouriſh thy children, O thou good nurſe; ſtabliſh their feet. 26 As for the ſervants whom I have given thee, there ſhall not one of them periſh; for I will require them from among thy number. 27 Be not weary: for when the day of trouble and heavineſs cometh, others ſhall weep and be ſorrowful, but thou ſhalt be merry and have abundance. 28 The heathen ſhall envy thee, but they ſhall be able to do nothing againſt thee, ſaith the Lord. 29 My hands ſhall cover thee, ſo that thy children ſhall not ſee hell. 30 Be joyful, O thou mother with thy children; for I will deliver thee, ſaith the Lord. 31 Remember thy children that ſleep, for I ſhall bring them out of the ſides of the earth, and ſhew mercy unto them, for I am merciful, ſaith the Lord Almighty. 32 Embrace thy children until I come and ſhew mercy unto them: for my wells run over, and my grace ſhall not fail. 33 I Eſdras received a charge of the Lord upon the mount Oreb, that I ſhould go unto Iſrael; but when I came unto them, they ſet me at nought, and deſpiſed the commandment of the Lord. 34 And therefore I ſay unto you, O ye heathen, that hear and underſtand, Look for your Shepherd, he ſhall give you everlaſting reſt; for he is nigh at hand that ſhall come in the end of the world. 35 Be ready to the reward of the kingdom, for the everlaſting light ſhall ſhine upon you for evermore. 36 Flee the ſhadow of this world, receive the joyfulneſs of your glory: I teſtify my Saviour openly. 37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom. 38 Ariſe up and ſtand, behold the number of thoſe that be ſealed in the feaſt of the Lord. 39 Which are departed from the ſhadow of the world, and have received glorious garments of the Lord. 40 Take thy number, O Sion, and ſhut up thoſe of thine that are cloathed in white, which have fulfilled the law of the Lord. 41 The number of thy children, whom thou longedſt for, is fulfilled: beſeech the power of the Lord, that thy people which have been called from the beginning, may be hallowed. 42 I Eſdras ſaw upon the mount Sion a great people, whom I could not number, and they all praiſed the Lord with ſongs. 43 And in the midſt of them there was a young man of a high ſtature, taller than all the reſt, and upon every one of their heads he ſet crowns, and was more exalted; which I marvelled at greatly. 44 So I aſked the angel, and ſaid, Sir, what are theſe? 45 He anſwered and ſaid unto me, Theſe be they that have put off the mortal cloathing, and put on the immortal, and have confeſſed the name of God: now are they crowned, and receive palms. 46 Then ſaid I unto the angel, What young perſon is it that crowneth them, and giveth them palms in their hands? 47 So he anſwered, and ſaid unto me, It is the Son of God, whom they have confeſſed in the world. Then began I greatly to commend them that ſtood ſo ſtifly for the name of the Lord. 48 Then the angel ſaid unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou haſt ſeen.

The Doctrine of the Reſurrection was very little underſtood under the *Moſaic* Diſpenſation, but is one of the Fundamentals of the Chriſtian Religion. In this Chapter we have ſeveral plain Intimations that *Eſdras* was perſuaded of this great Truth; ſee Ver. 16, 23, 31. which he could find no where ſo well explained as in the Hiſtory of our bleſſed Saviour.

The Exhortations given to the Heathen in the 33d, and following Verſes, evidently refer to the Times of the Goſpel.

Eſdras, Ver. 42, to the End, relates a Viſion, wherein he had a View of the glorified Church, and of the Son of God; which bears ſo near a Reſemblance to that which St. *John* had, *Rev.* ix. that we muſt conclude it was copied from it.

CHAP. III.

Eſdras *is troubled for the Afflictions of* Iſrael; *yet complains, that the Heathen, who were Lords over them, were more wicked than they.*

Ver. 1. IN the thirtieth year, after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart. 2 For I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon. 3 And my ſpirit was ſore moved, ſo that I began to ſpeak words full of fear, to the moſt High, and ſaid, 4 O Lord, who beareſt rule, thou ſpakeſt at the beginning, when thou didſt plant the earth, (and that thyſelf alone) and commandedſt the people, 5 And gaveſt a body unto Adam, without ſoul, which was the workmanſhip of thine hands, and didſt breathe into him the breath of life, and he was made living before thee. 6 And thou leddeſt him into paradiſe, which thy right hand had planted, before ever the earth came forward. 7 And unto him thou gaveſt commandment to love thy way: which he tranſgreſſed, and immediately thou appointedſt death in him, and in his generations, of whom came nations, tribes, people, and kindreds out of number. 8 And every people walked after their own will, and did wonderful things before thee, and deſpiſed thy commandments. 9 And again in proceſs of time thou broughteſt the flood upon thoſe that dwelt in the world, and deſtroyedſt them. 10 And it came to paſs in every of them, that as death was to Adam, ſo was the flood to theſe. 11 Nevertheleſs, one of them thou lefteſt, namely, Noah with his houſhold, of whom came all righteous men. 12 And it happened, that when they that dwelt upon the earth, began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the firſt. 13 Now when they lived ſo wickedly before thee, thou didſt chooſe thee a man from among them, whoſe name was Abraham. 14 Him thou lovedſt, and unto him only thou ſhewedſt thy will: 15 And madeſt an everlaſting covenant with him, promiſing him that thou wouldeſt never forſake his ſeed. 16 And unto him thou gaveſt Iſaac, and unto Iſaac alſo thou gaveſt Jacob and Eſau. As for Jacob, thou didſt chooſe him to thee, and put by Eſau: and ſo Jacob became a great multitude. 17 And it came to paſs, that when thou leddeſt his ſeed out of Egypt, thou broughteſt them up to the mount Sina. 18 And bowing the heavens, thou didſt ſet faſt the earth, movedſt the whole world, and madeſt the depths to tremble, and troubledſt the men of that age. 19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mighteſt give the law unto the ſeed of Jacob, and diligence unto the generation of Iſrael.

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20 And yet tookeſt thou not away from them a wicked heart, that thy law might bring forth fruit in them. 21 For the firſt Adam bearing a wicked heart, tranſgreſſed, and was overcome; and ſo be all they that are born of him. 22 Thus infirmity was made permanent: and the law (alſo) in the heart of the people, with the malignity of the root; ſo that the good departed away, and the evil abode ſtill. 23 So the times paſſed away, and the years were brought to an end: then didſt thou raiſe thee up a ſervant called David: 24 Whom thou commandedſt to build a city unto thy name, and to offer incenſe and oblations unto thee therein. 25 When this was done many years, then they that inhabited the city forſook thee, 26 And in all things did even as Adam and all his generations had done: for they alſo had a wicked heart. 27 And ſo thou gaveſt thy city over into the hands of thine enemies. 28 Are their deeds then any better that inhabit Babylon, that they ſhould therefore have the dominion over Sion? 29 For when I came thither, and had ſeen impieties without number, then my ſoul ſaw many evil-doers in this thirtieth year, ſo that my heart failed me. 30 For I have ſeen how thou ſuffereſt them ſinning, and haſt ſpared wicked doers: and haſt deſtroyed thy people, and haſt preſerved thine enemies, and haſt not ſignified it. 31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion? 32 Or is there any other people that knoweth thee beſides Iſrael? or what generation hath ſo believed thy covenants as Jacob? 33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I ſee that they flow in wealth, and think not upon thy commandments. 34 Weigh thou therefore our wickedneſs now in the balance, and theirs alſo that dwell in the world; and ſo ſhall thy name no where be found but in Iſrael. 35 Or when was it that they which dwell upon the earth have not ſinned in thy ſight? or what people hath ſo kept thy commandments? 36 Thou ſhalt find that Iſrael by name hath kept thy precepts; but not the heathen.

Eſdras, after reciting the peculiar Favours by which God had formerly diſtinguiſhed *Iſrael* from all the reſt of Mankind; ſeems at a Loſs to account for his preſent dealing with them in a more ſevere Manner than he dealt even with the Heathen, whoſe Sins, tho' they were much more daring and enormous, yet had they a greater Share of worldly Happineſs and Proſperity than even his own People *Iſrael* enjoyed: Not conſidering, that the greater Degrees of Knowledge which *Iſrael* had attained of the Divine Being, his Will and Law, the ſtricter ſhould have been their Conformity thereto; inſtead of which, they were guilty of all manner of Impieties, even Idolatry itſelf, and therefore were juſtly puniſhed by thoſe heavy Judgments which God brought upon them: Whereas the Heathen, not being favoured with any Revelation of the Divine Will, had nothing for their Guide but the Light of Nature, which is too often extinguiſhed, even in Perſons who profeſs the pureſt Religion that ever was revealed from Heaven, by the Predominance of unruly Paſſions and ungoverned Appetites; how much more, may we ſuppoſe, did the Heathen, who had no Opportunities of a better Information, give themſelves up to the Enjoyment of their Luſts without Limit or Reſtraint?

CHAP. IV.

The Angel convinces Eſdras *of his Ignorance in God's Judgments.*

Ver. 1. AND the angel that was ſent unto me, whoſe name was Uriel, gave me an anſwer, 2 And ſaid, Thy heart hath gone too far in this world, and thinkeſt thou to comprehend the way of the moſt High? 3 Then ſaid I, Yea, my lord: and he anſwered me, and ſaid, I am ſent to ſhew thee three ways, and to ſet forth three ſimilitudes before thee: 4 Whereof if thou canſt declare me one, I will ſhew thee alſo the way that thou deſireſt to ſee, and I ſhall ſhew thee from whence the wicked heart cometh. 5 And I ſaid, Tell on, my lord. Then ſaid he unto me, Go thy way, weigh me the weight of the fire, or meaſure me the blaſt of the wind, or call me again the day that is paſt. 6 Then anſwered I, and ſaid, What man is able to do that, that thou ſhouldeſt aſk ſuch things of me? 7 And he ſaid unto me, If I ſhould aſk thee how great dwellings are in the midſt of the ſea, or how many ſprings are in the beginning of the deep, or how many ſprings are above the firmament, or which are the out goings of paradiſe: 8 Peradventure thou wouldeſt ſay unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven. 9 Nevertheleſs, now have I aſked thee but only of the fire and wind, and of the day wherethrough thou haſt paſſed, and of things from which thou canſt not be ſeparated, and yet canſt thou give me no anſwer of them. 10 He ſaid moreover unto me, Thine own things, and ſuch as are grown up with thee, canſt thou not know; 11 How ſhould thy veſſel then be able to comprehend the way of the Higheſt, and the world being now outwardly corrupted, to underſtand the corruption that is evident in my ſight? 12 Then ſaid I unto him, It were better that we were not at all, than that we ſhould ſtill live in wickedneſs, and to ſuffer, and not to know wherefore. 13 He anſwered me and ſaid, I went into a foreſt into a plain, and the trees took counſel, 14 And ſaid, Come, let us go and make war againſt the ſea, that it may depart away before us, and that we may make us more woods. 15 The floods of the ſea alſo in like manner took counſel, and ſaid, Come, let us go up and ſubdue the woods of the plain, that there alſo we may make us another country. 16 The thought of the wood was in vain, for the fire came and conſumed it. 17 The thought of the floods of the ſea came likewiſe to nought, for the ſand ſtood up and ſtopped them. 18 If thou wert judge now betwixt theſe two, whom wouldeſt thou begin to juſtify? or whom wouldeſt thou condemn? 19 I anſwered and ſaid, Verily it is a fooliſh thought that they have both deviſed, for the ground is given unto the wood, and the ſea alſo hath his place to bear his floods. 20 Then anſwered he me, and ſaid, Thou haſt given a right judgment, but why judgeſt thou not thy ſelf alſo? 21 For like as the ground is given unto the wood, and the ſea to his floods: even ſo they that dwell upon the earth may underſtand nothing, but that which is upon the earth: and he that dwelleth above the heavens, may only underſtand the things that are above the height of the heavens. 22 Then anſwered I, and ſaid, I beſeech thee, O Lord, let me have underſtanding. 23 For it was not my mind to be curious of the high things, but of ſuch as paſs by us daily, namely, wherefore Iſrael is given up as a reproach to the heathen, and for what cauſe the people whom thou haſt loved, is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect, 24 And we paſs away out of the world as graſhoppers, and our life is aſtoniſhment and fear, and we are not worthy to obtain mercy. 25 What will he then do unto his name, whereby we are called? of theſe things have I aſked. 26 Then anſwered he me, and ſaid, The more thou ſearcheſt, the more thou ſhalt marvel, for the world haſteth faſt to paſs away, 27 And cannot comprehend the things that are promiſed to the righteous in time to come: for this world is full of unrighteouſneſs and infirmities. 28 But as concerning the things whereof thou aſkeſt me, I will tell thee; for the evil is ſown, but the deſtruction thereof is not yet come. 29 If therefore that which is ſown be not turned upſide down, and if the place where the evil is ſown paſs not away, then cannot it come that is ſown with good. 30 For the grain of evil ſeed hath been ſown in the heart of Adam from the beginning, and how much ungodlineſs hath it brought up unto this time? and how much ſhall it yet bring forth until the time of threſhing come? 31 Ponder now by thyſelf, how great fruit of wickedneſs the grain of evil ſeed hath brought forth. 32 And when the ears ſhall be cut down which are without number, how great a floor ſhall they fill? 33 Then I anſwered, and ſaid, How, and when ſhall theſe things come to paſs? wherefore are our years few and evil? 34 And he anſwered me, ſaying, Do not thou haſten above the moſt Higheſt: for thy haſte is in vain to be above him, for thou haſt much exceeded. 35 Did not the ſouls alſo of the righteous aſk queſtion of theſe things in their chambers, ſaying, How long ſhall I hope on this faſhion? when cometh the fruit of the floor of our reward? 36 And unto theſe things Uriel the archangel gave them anſwer, and ſaid, Even when the number of ſeeds is filled in you: for he hath weighed the world in the balance. 37 By meaſure hath he meaſured the times, and by number hath he numbred the times; and he doth not move, nor ſtir them, until the ſaid meaſure be fulfilled. 38 Then anſwered I, and ſaid, O Lord, that beareſt rule, even we all are full of impiety. 39 And for our ſakes peradventure it is that the floors of the righteous are not filled, becauſe of the ſins of them that dwell upon the earth. 40 So he anſwered me and ſaid, Go thy way to a woman with child, and aſk of her when ſhe hath fulfilled her nine months, if her womb may keep the birth any longer within her. 41 Then ſaid I, No, Lord, that can ſhe not. And he ſaid unto me, In the grave, the chambers of ſouls are like the womb of a woman: 42 For like as a woman that travaileth maketh haſte to eſcape the neceſſity of the travail: even ſo do theſe places haſte to deliver thoſe things that are committed unto them. 43 From the beginning look what thou deſireſt to ſee, it ſhall be ſhewed thee. 44 Then anſwered I, and ſaid, If I have found favour in thy ſight, and if it be poſſible, and if I be meet therefore, 45 Shew me then whether there be more to come than is paſt, or more paſt than is to come. 46 What is paſt I know, but what is for to come I know not. 47 And he ſaid unto me, Stand up upon the right ſide, and I ſhall expound the ſimilitude unto thee. 48 So I ſtood and ſaw, and behold, an hot burning oven paſſed by before me: and it happened, that when the ſmoak was gone by, I looked, and behold the flame remained ſtill. 49 After this, there paſſed by before me, a watry cloud, and ſent down much rain with a ſtorm, and when the ſtormy rain was paſt, the drops remained ſtill. 50 Then ſaid he unto me, Conſider with thyſelf; as the rain is more than the drops, and as the fire is greater than the ſmoak: but the drops and the ſmoak remain behind: ſo the quantity which is paſt, did more exceed. 51 Then I prayed, and ſaid, May I live, thinkeſt thou, until that time? or what ſhall happen in thoſe days? 52 He anſwered me, and ſaid, As for the tokens whereof thou aſkeſt me, I may tell thee of them in part: but as touching thy life, I am not ſent to ſhew thee, for I do not know it.

In this Chapter the Angel *Uriel* is introduced as anſwering the Doubts which *Eſdras* in the foregoing, had raiſed concerning the harſh Proceedings of Providence with the People of *Iſrael*; which he does by ſhewing him, in ſeveral Similitudes, how impoſſible it is for him to comprehend the Ways of God.

The latter Part of the Chapter conſiſts of ſuch fabulous and unintelligible Stuff that it would be miſpending my own and the Reader's Time to attempt to explain or expound it.

CHAP. V.

A Continuation of the ſame Subject.

Ver. 1. NEvertheleſs, as concerning the tokens, behold, the days ſhall come, that they which dwell upon earth, ſhall be taken in a great number, and the way of truth ſhall be hidden, and the land ſhall be barren of faith. 2 But iniquity ſhall be increaſed above that which now thou ſeeſt, or that thou haſt heard long ago. 3 And the land that thou ſeeſt now to have root, ſhalt thou ſee waſted ſuddenly. 4 But if the moſt High grant thee to live, thou ſhalt ſee after the third trumpet, that the ſun ſhall ſuddenly ſhine again in the night, and the moon thrice in the day. 5 And blood ſhall drop out of the wood, and the ſtone ſhall give his voice, and the people ſhall be troubled. 6 And even he ſhall rule, whom they look not for, that dwell upon the earth, and the fowls ſhall take their flight away together. 7 And the Sodomitiſh ſea ſhall caſt out fiſh, and make a noiſe in the night, which many have not known: but they ſhall all hear the voice thereof. 8 There ſhall be a confuſion alſo in many places, and the fire ſhall be oft ſent out again, and the wild beaſts ſhall change their places, and menſtruous women ſhall bring forth monſters. 9 And ſalt waters ſhall be found in the ſweet, and all friends ſhall deſtroy one another; then ſhall wit hide it ſelf, and underſtanding withdraw it ſelf into his ſecret chamber, 10 And ſhall be ſought of many, and yet not be found: then ſhall unrighteouſneſs and incontinency be multiplied upon earth. 11 One land alſo ſhall aſk another, and ſay, Is righteouſneſs that maketh a man righteous gone through thee? And it ſhall ſay, No. 12 At the ſame time ſhall men hope, but nothing obtain: they ſhall labour, but their ways ſhall not proſper. 13 To ſhew thee ſuch tokens I have leave; and if thou wilt pray again, and weep as now, and faſt ſeven days, thou ſhalt hear yet greater things. 14 Then I awaked, and an extream fearfulneſs went through all my body, and my mind was troubled, ſo that it fainted. 15 So the angel that was come to talk with me, held me, comforted me, and ſet me up upon my feet. 16 And in the ſecond night it came to paſs, that Salathiel the captain of the people came unto me, ſaying, Where haſt thou been? and why is thy countenance ſo heavy? 17 Knoweſt thou not that Iſrael is committed unto thee in the land of their captivity? 18 Up then, and eat bread, and forſake us not, as the ſhepherd that leaveth his flock in the hands of cruel wolves. 19 Then ſaid I unto him, Go thy ways from me, and come not nigh me: And he heard what I ſaid, and went from me. 20 And ſo I faſted ſeven days, mourning and weeping, like as Uriel the angel commanded me. 21 And after ſeven days, ſo it was that the thoughts of my heart were very grievous unto me again. 22 And my ſoul recovered the ſpirit of underſtanding, and I began to talk with the moſt High again, 23 And ſaid, O Lord, that beareſt rule, of every wood of the earth, and of all the trees thereof, thou haſt choſen thee one only vine: 24 And of all lands of the whole world thou haſt choſen thee one pit, and of all the flowers thereof, one lily: 25 And of all the depths of the ſea thou haſt filled thee one river: and of all builded cities, thou haſt hallowed Sion unto thyſelf: 26 And of all the fowls that are created, thou haſt named thee one dove: and of all the cattel that are made, thou haſt provided thee one ſheep: 27 And among all the multitude of peoples, thou haſt gotten thee one people: and unto this people whom thou lovedſt, thou gaveſt a law that is approved of all. 28 And now, O Lord, why haſt thou given this one people over unto many? and upon the one root haſt thou prepared others, and why haſt thou ſcattered thy only one people among many? 29 And they which did gainſay thy promiſes, and believed not thy covenants, have troden them down. 30 If thou didſt ſo much hate thy people, yet ſhouldeſt thou puniſh them with thine own hands. 31 Now when I had ſpoken theſe words, the angel that came to me the night afore, was ſent unto me, 32 And ſaid unto me, Hear me, and I will inſtruct thee; hearken to the thing that I ſay, and I ſhall tell thee more. 33 And I ſaid, Speak on my Lord: Then ſaid he unto me, Thou art ſore troubled in mind for Iſraels ſake: loveſt thou that people better than he that made them? 34 And I ſaid, No, Lord, but of very grief have I ſpoken: for my reins pain me every hour, while I labour to comprehend the ay of the moſt High, and to ſeek out part of is judgment. 35 And he ſaid unto me, Thou anſt not: and I ſaid, Wherefore Lord? whereunto was I born then? or why was not my mothers womb then my grave, that I might not have ſeen the travel of Jacob, and the weariſom toil of the ſtock of Iſrael? 36 And he ſaid unto me, Number me the things that are not yet come, gather me together the drops that are ſcattered abroad, make me the flowers green again that are withered, 37 Open me the places that are cloſed, and bring me forth the winds that in them are ſhut up, ſhew me the image of a voice: and then I will declare to thee the thing that thou laboureſt to know. 38 And I ſaid, O Lord, that beareſt rule, who may know theſe things, but he that hath not his dwelling with men? 39 As for me, I am unwiſe: how may I then ſpeak of theſe things whereof thou aſkeſt me? 40 Then ſaid he unto me, Like as thou canſt do none of theſe things that I have ſpoken of, even ſo canſt thou not find out my judgment, or in the end the love that I have promiſed unto my people. 41 And I ſaid, Behold, O Lord, yet art thou nigh unto them that be reſerved till the end: and what ſhall they do that have been before me, or we (that be now) or they that ſhall come after us? 42 And he ſaid unto me, I will liken my judgment unto a ring: like as there is no ſlackneſs of the laſt, even ſo there is no ſwiftneſs of the firſt. 43 So I anſwered, and ſaid, Couldeſt thou not make thoſe that have been made, and be now, and that are for to come, at once; that thou mighteſt ſhew thy judgment the ſooner? 44 Then anſwered he me, and ſaid, The creature may not haſte above the maker, neither may the world hold them at once that ſhall be created therein. 45 And I ſaid, As thou haſt ſaid unto thy ſervant, that thou which giveſt life to all, haſt given life at once to the creature that thou haſt created, and the creature bare it: even ſo it might now alſo bear them that now be preſent at once. 46 And he ſaid unto me, Aſk the womb of a woman, and ſay unto her, If thou bringeſt forth children, why doſt thou it not together, but one after another? pray her therefore to bring forth ten children at once. 47 And I ſaid, She cannot: but muſt do it by diſtance of time. 48 Then ſaid he unto me, Even ſo have I given the womb of the earth to thoſe that be ſown in it, in their times. 49 For like as a young child may not bring forth the things that belong to the aged, even ſo have I diſpoſed the world which I created. 50 And I aſked, and ſaid, Seeing thou haſt now given me the way, I will *proceed to* ſpeak before thee: for our mother, of whom thou haſt told me that ſhe is young, draweth now nigh unto age. 51 He anſwered me, and ſaid, Aſk a woman that beareth children, and ſhe ſhall tell thee. 52 Say unto her, Wherefore are not they whom thou haſt now brought forth, like thoſe that were before, but leſs of ſtature? 53 And ſhe ſhall anſwer thee, They that be born in the ſtrength of youth, are of one faſhion, and they that are born in the time of age, (when the womb faileth) are otherwiſe. 54 Conſider thou therefore alſo, how that ye are leſs of ſtature than thoſe that were before you. 55 And ſo are they that come after you, leſs than ye, as the creatures which now begin to be old, and have paſſed over the ſtrength of youth. 56

Then ſaid I, Lord, I beſeech thee, if I have found favour in thy ſight, ſhew thy ſervant by whom thou viſiteſt thy creature.

Eſdras, in deſcribing the Tokens mentioned in the firſt and twelve following Verſes, had certainly an Eye to that Paſſage in St. *Matthew*, Ch. xxiv. 12, &c. where our Saviour declares the Signs of the Coming of the Son of Man to judge the *Jews*, and the World at the laſt Day; but has diſguiſed our Saviour's aweful and ſolemn Declaration with ſuch abſurd and ridiculous Notions of his own, that we juſtly regard his whole Diſcourſe as merely *apocryphal*. The other Parts of this Chapter are wrote much in the ſame Strain, and to be ranked in the ſame Claſs.

CHAP. VI.

God's Omnipotence. The next World ſhall immediately ſucceed this. The Signs of the latter Times. The Works of Creation enumerated, but God's People denied the Enjoyment of them.

Ver. 1. AND he ſaid unto me, In the beginning, when the earth was made, before the borders of the world ſtood, or ever the winds blew, 2 Before it thundered and lightened, or ever the foundations of paradiſe were laid, 3 Before the fair flowers were ſeen, or ever the moveable powers were eſtabliſhed, before the innumerable multitude of angels were gathered together, 4 Or ever the heights of the air were lifted up, before the meaſures of the firmament were named, or ever the chimneys in Sion were hot, 5 And ere the preſent years were ſought out, and or ever the inventions of them that now ſin, were turned, before they were ſealed that have gathered faith for a treaſure: 6 Then did I conſider theſe things, and they all were made through me alone, and through none other: by me alſo they ſhall be ended, and by none other. 7 Then anſwered I, and ſaid, What ſhall be the parting aſunder of the times? or when ſhall be the end of the firſt, and the beginning of it that followeth? 8 And he ſaid unto me, From Abraham unto Iſaac, when Jacob and Eſau were born of him, Jacobs hand held firſt the heel of Eſau. 9 For Eſau is the end of the world, and Jacob is the beginning of it that followeth. 10 The hand of man is betwixt the heel and the hand: other queſtion, Eſdras, aſk thou not. 11 I anſwered then, and ſaid, O Lord, that beareſt rule, if I have found favour in thy ſight, 12 I beſeech thee, ſhew thy ſervant the end of thy tokens, whereof thou ſhewedſt me part the laſt night. 13 So he anſwered, and ſaid unto me, Stand up upon thy feet, and hear a mighty ſounding voice. 14 And it ſhall be as it were a great motion, but the place where thou ſtandeſt ſhall not be moved. 15 And therefore when it ſpeaketh, be not afraid: for the word is of the end, and the foundation of the earth is underſtood. 16 And why? becauſe the ſpeech of theſe things trembleth and is moved: for it knoweth that the end of theſe things muſt be changed. 17 And it happened that when I had heard it, I ſtood up upon my feet, and hearkened, and behold, there was a voice that ſpake, and the ſound of it was like the ſound of many waters. 18 And it ſaid, Behold, the days come, that I will begin to draw nigh, and to viſit them that dwell upon the earth, 19 And will begin to make inquiſition of them what they be that have hurt unjuſtly with their unrighteouſneſs, and when the affliction of Sion ſhall be fulfilled. 20 And when the world that ſhall begin to vaniſh away, ſhall be finiſhed, then will I ſhew theſe tokens: the book ſhall be opened before the firmament, and they ſhall ſee altogether. 21 And the children of a year old ſhall ſpeak with their voices, the women with child ſhall bring forth untimely children of three or four months old, and they ſhall live and be raiſed up. 22 And ſuddenly ſhall the ſown places appear unſown, the full ſtore-houſes ſhall ſuddenly be found empty. 23 And the trumpet ſhall give a ſound, which when every man heareth, they ſhall be ſuddenly afraid. 24 At that time ſhall friends fight one againſt another like enemies, and the earth ſhall ſtand in fear with thoſe that dwell therein, the ſprings of the fountains ſhall ſtand ſtill, and in three hours they ſhall not run. 25 Whoſoever remaineth from all theſe that I have told thee, ſhall eſcape, and ſee my ſalvation, and the end of your world. 26 And the men that are received ſhall ſee it, who have not taſted death from their birth: and the heart of the inhabitants ſhall be changed, and turned into another meaning. 27 For evil ſhall be put out, and deceit ſhall be quenched. 28 As for faith, it ſhall flouriſh, corruption ſhall be overcome, and the truth which hath been ſo long without fruit, ſhall be declared. 29 And when he talked with me, behold, I looked by little and little upon him before whom I ſtood. 30 And theſe words ſaid he unto me, I am come to ſhew thee the time of the night to come. 31 If thou wilt pray yet more, and faſt ſeven days again, I ſhall tell thee greater things by day, than I have heard. 32 For thy voice is heard before the moſt High: for the Mighty hath ſeen thy righteous dealing, he hath ſeen alſo thy chaſtity, which thou haſt had ever ſince thy youth. 33 And therefore hath he ſent me to ſhew thee all theſe things, and to ſay unto thee, Be of good comfort and fear not. 34 And haſten not with the times that are paſt, to think vain things, that thou mayeſt not haſten from the latter times. 35 And it came to paſs after this, that I wept again, and faſted ſeven days in like manner, that I might fulfil the three weeks, which he told me. 36 And in the eighth night was my heart vexed within me again, and I began to ſpeak before the moſt High. 37 For my ſpirit was greatly ſet on fire, and my ſoul was in diſtreſs. 38 And I ſaid, O Lord, thou ſpakeſt from the beginning of the creation, even the firſt day, and ſaideſt thus, Let heaven and earth be made; and thy word was a perfect work. 39 And then was the ſpirit, and darkneſſes, and ſilence were on every ſide; the ſound of mans voice was not yet formed. 40 Then commandedſt thou a fair light to come forth of thy treaſures, that thy work might appear. 41 Upon the ſecond day thou madeſt the ſpirit of the firmament, and commandedſt it to part aſunder, and to make a diviſion betwixt the waters, that the one part might go up, and the other remain beneath. 42 Upon the third day thou didſt command that the waters ſhould be gathered in the ſeventh part of the earth: ſix parts haſt thou dried up and kept them, to the intent that of theſe ſom
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being planted of God, and tilled, might ſerve thee: 43 For as ſoon as thy word went forth, the work was made. 44 For immediately there was great and innumerable fruit, and many and divers pleaſures for the taſte, and flowers of unchangeable colour, and odours of wonderful ſmell: and this was done the third day. 45 Upon the fourth day thou commandedſt that the ſun ſhould ſhine, and the moon give her light, and the ſtars ſhould be in order: 46 And gaveſt them a charge to do ſervice unto man that was to be made. 47 Upon the fifth day thou ſaidſt unto the ſeventh part, where the waters were gathered, that it ſhould bring forth living creatures, fowls and fiſhes: and ſo it came to paſs. 48 For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praiſe thy wondrous works. 49 Then didſt thou ordain two living creatures, the one thou calledſt Enoch and the other Leviathan; 50 And didſt ſeparate the one from the other: for the ſeventh part (namely where the water was gathered together) might not hold them both. 51 Unto Enoch thou gaveſt one part, which was dried up the third day, that he ſhould dwell in the ſame part, wherein are a thouſand hills. 52 But unto Leviathan thou gaveſt the ſeventh part, namely the moiſt, and haſt kept him to be devoured of whom thou wilt, and when. 53 Upon the ſixth day thou gaveſt commandment unto the earth, that before thee it ſhould bring forth beaſts, cattel, and creeping things: 54 And after theſe, Adam alſo, whom thou madeſt lord of all thy creatures: of him come we all, and the people alſo whom thou haſt choſen. 55 All this have I ſpoken before thee, O Lord, becauſe thou madeſt the world for our ſakes. 56 As for the other people, which alſo come of Adam, thou haſt ſaid that they are nothing, but be like unto ſpittle, and haſt likened the abundance of them unto a drop that falleth from a veſſel. 57 And now, O Lord, behold, theſe heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us. 58 But we thy people (whom thou haſt called thy firſt-born, thy only begotten, and thy fervent lover) are given into their hands. 59 If the world now be made for our ſakes, why do we not poſſeſs an inheritance with the world? how long ſhall this endure?

In this Chapter, Ver. 20, &c. *Eſdras* produces ſome more Tokens of the laſt Times, in which he manifeſtly imitates the Predictions of our Saviour; and Ver. 25, &c. gives ſtrong Intimations of the glorious State of the Church upon Earth, after the End of this World, as was foretold by St. *John*, Rev. xx.

CHAP. VII.

The Way of Life is narrow. Chriſt *foretold. God did not make Paradiſe in vain.*

Ver 1. AND when I had made an end of ſpeaking theſe words, there was ſent unto me the angel which had been ſent unto me the nights afore. 2 And he ſaid unto me, Up Eſdras, and hear the words that I am come to tell thee. 3 And I ſaid, Speak on, my God. Then ſaid he unto me, The ſea is ſet in a wide place, that it might be deep and great. 4 But put the caſe the entrance were narrow, and like a river, 5 Who then could go into the ſea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad? 6 There is alſo another thing. A city is builded and ſet upon a broad field, and is full of all good things: 7 The entrance thereof is narrow, and is ſet in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water: 8 And one only path between them both, even between the fire and the water, *ſo ſmall* that there could but one man go there at once. 9 If this city now were given unto a man for an inheritance, if he never ſhall paſs the danger ſet before it, how ſhall he receive this inheritance? 10 And I ſaid, It is ſo, Lord. Then ſaid he unto me, Even ſo alſo is Iſraels portion. 11 Becauſe for their ſakes I made the world: and when Adam tranſgreſſed my ſtatutes, then was decreed that now is done. 12 Then were the entrances of this world made narrow, full of ſorrow and travel: they are but few and evil, full of perils, and very painful. 13 For the entrances of the elder world were wide and ſure, and brought immortal fruit. 14 If then they that live, labour not to enter theſe ſtrait and vain things, they can never receive thoſe that are laid up for them. 15 Now therefore, why diſquieteſt thou thyſelf, ſeeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal? 16 Why haſt thou not conſidered in thy mind this thing that is to come, rather than that which is preſent? 17 Then anſwered I, and ſaid, O Lord, that beareſt rule, thou haſt ordained in thy law, that the righteous ſhould inherit theſe things, but that the ungodly ſhould periſh. 18 Nevertheleſs, the righteous ſhall ſuffer ſtrait things, and hope for wide: for they that have done wickedly, have ſuffered the ſtrait things, and yet ſhall not ſee the wide. 19 And he ſaid unto me, There is no judge above God, and none that hath underſtanding above the Higheſt. 20 For there be many that periſh in this life, becauſe they deſpiſe the law of God that is ſet before them. 21 For God hath given ſtrait commandment to ſuch as came, what they ſhould do to live, even as they came, and what they ſhould obſerve to avoid puniſhment. 22 Nevertheleſs, they were not obedient unto him; but ſpake againſt him, and imagined vain things, 23 And deceived themſelves by their wicked deeds, and ſaid of the moſt High, that he is not, and knew not his ways: 24 But his law have they deſpiſed, and denied his covenants; in his ſtatutes have they not been faithful, and have not performed his works. 25 And therefore, Eſdras, for the empty are empty things, and for the full are the full things. 26 Behold, the time ſhall come, that theſe tokens which I have told thee, ſhall come to paſs, and the bride ſhall appear, and ſhe coming forth, ſhall be ſeen, that now is withdrawn from the earth. 27 And whoſoever is delivered from the foreſaid evils, ſhall ſee my wonders. 28 For my Son Jeſus ſhall be revealed, with thoſe that be with him, and they that remain, ſhall rejoice within four hundred years. 29 After theſe years ſhall my Son Chriſt die, and all men that have life. 30 And the world ſhall be turned into the old ſilence ſeven days, like as in the former judgments: ſo that no man ſhall remain. 31 And after ſeven days, the world that yet awaketh not, ſhall be raiſed up, and that ſhall die that is corrupt. 32 And the earth ſhall reſtore thoſe that are aſleep in her, and ſo ſhall the duſt thoſe that dwell in ſilence, and the ſecret places ſhall deliver thoſe ſouls that were committed unto them. 33 And the moſt High ſhall appear upon the ſeat of judgment, and miſery ſhall paſs away, and the long-ſuffering ſhall have an end. 34 But judgment only ſhall remain, truth ſhall ſtand, and faith ſhall wax ſtrong. 35 And the work ſhall follow, and the reward ſhall be ſhewed, and the good deeds ſhall be of force, and wicked deeds ſhall bear no rule. 36 Then ſaid I, Abraham prayed firſt for the Sodomites, and Moſes for the fathers that ſinned in the wilderneſs: 37 And Jeſus after him for Iſrael in the time of Achan: 38 And Samuel, and David for the deſtruction: and Solomon for them that ſhould come to the ſanctuary: 39 And Helias for thoſe that received rain, and for the dead that he might live: 40 And Ezekias for the people in the time of Sennacherib: and many for many. 41 Even ſo now, ſeeing corruption is grown up, and wickedneſs increaſed, and the righteous have prayed for the ungodly: wherefore ſhall it not be ſo now alſo? 42 He anſwered me, and ſaid, This preſent life is not the end where much glory doth abide; therefore have they prayed for the weak. 43 But the day of doom ſhall be the end of this time, and the beginning of the immortality for to come, wherein corruption is paſt, 44 Intemperancy is at an end, infidelity is cut off, righteouſneſs is grown, and truth is ſprung up. 45 Then ſhall no man be able to ſave him that is deſtroyed, nor to oppreſs him that hath gotten the victory. 46 I anſwered then, and ſaid, This is my firſt and laſt ſaying, That it had been better not to have given the earth unto Adam: or elſe when it was given him, to have reſtrained him from ſinning. 47 For what profit is it for men now in this preſent time to live in heavineſs, and after death to look for puniſhment? 48 O thou Adam, what haſt thou done? for though it was thou that ſinned, thou art not fallen alone, but we all that come of thee. 49 For what profit is it unto us, if there be promiſed us an immortal time, whereas we have done the works that bring death? 50 And that there is promiſed us an everlaſting hope, whereas ourſelves being moſt wicked, are made vain? 51 And that there are laid up for us dwellings of health and ſafety, whereas we have lived wickedly? 52 And that the glory of the moſt High is kept to defend them which have led a wary life, whereas we have walked in the moſt wicked ways of all? 53 And that there ſhould be ſhewed a paradiſe, whoſe fruit endureth for ever, wherein is ſecurity and medicine, ſith we ſhall not enter into it? 54 (For we have walked in unpleaſant places) 55 And that the faces of them which have uſed abſtinence, ſhall ſhine above the ſtars, whereas our faces ſhall be blacker than darkneſs? 56 For while we lived and committed iniquity, we conſidered not that we ſhould begin to ſuffer for it after death. 57 Then anſwered he me, and ſaid, This is the condition of the battel, which man that is born upon the earth ſhall fight? 58 That if he be overcome, he ſhall ſuffer as thou haſt ſaid: but if he get the victory, he ſhall receive the thing that I ſay. 59 For this is the life whereof Moſes ſpake unto the people while he lived, ſaying, Chooſe thee life that thou mayeſt live. 60 Nevertheleſs, they believed not him, nor yet the prophets after him, no nor me which have ſpoken unto them, 61 That there ſhould not be ſuch heavineſs in their deſtruction, as ſhall be joy over them that are perſwaded to ſalvation. 62 I anſwered then and ſaid, I know, Lord, that the moſt High is called merciful, in that he hath mercy upon them which are not yet come into the world, 63 And upon thoſe alſo that turn to his law; 64 And that he is patient, and long ſuffereth thoſe that have ſinned as his creatures; 65 And that he is bountiful, for he is ready to give where it needeth; 66 And that he is of great mercy, for he multiplieth more and more mercies to them that are preſent, and that are paſt, and alſo to them which are to come. 67 For if he ſhall not multiply his mercies, the world would not continue with them that inherit therein. 68 And he pardoneth; for if he did not ſo of his goodneſs, that they which have committed iniquities, might be eaſed of them; the ten thouſandth part of men ſhould not remain living. 69 And being judge, if he ſhould not forgive them that are cured with his word, and put out the multitude of contentions, 70 There ſhould be very few left peradventure in an innumerable multitude.

Ver. 28. *Eſdras* ſays, that *Jeſus ſhould be revealed within four hundred Years*: If by this he means that *Jeſus Chriſt* ſhould appear in the Fleſh within 400 Years of the *Jews* Return from the Captivity (which is the Time when *Ezra* wrote, and whoſe Perſon *Eſdras* aſſumes) he is miſtaken; for we have made it appear, from the Opinions of the Learned, in our Explanation of the lxx Weeks, *Dan.* ix. that it was 490 Years from the Return of the Captivity to the Birth of *Chriſt*.

At the 31ſt and four following Verſes, *Eſdras* foretels the Reſurrection from the Dead, and the laſt Judgment which ſhall immediately follow; which, no doubt, he collected from the Hiſtory of the Goſpels.

CHAP. VIII.

Many created, but few ſaved. Eſdras *expoſtulates with God why he deſtroys the Works of his Hands, and prays him to regard the People which only ſerve him. Glory is prepared only for the Righteous.*

Ver. 1. AND he anſwered me, ſaying, The moſt High hath made this world for many, but the world to come for few. 2 I will tell thee a ſimilitude, Eſdras; As when thou aſketh the earth, it ſhall ſay unto thee, that it giveth much mold whereof earthen veſſels are made, but little duſt that gold cometh of: even ſo is the courſe of this preſent world. 3 There be many created, but few ſhall be ſaved. 4 So anſwered I, and ſaid, Swallow then down, O my ſoul, underſtanding, and devour wiſdom. 5 For thou haſt agreed to give ear, and art willing to propheſy: for thou haſt no longer ſpac than only to live. 6 O Lord, if thou ſuffer no thy ſervant, that we may pray before thee, an thou give us ſeed unto our heart, and culture t ou our underſtanding, that there may come fruit of it; how ſhall each man live that is corrupt, who beareth the place of a man? 7 For thou art alone, and we all one workmanſhip of thine hands, like as thou haſt ſaid. 8 For when the body is faſhioned now in the mothers womb, and thou giveſt it members, thy creature is preſerved in fire and water, and nine months doth thy workmanſhip endure thy creature which is created in her. 9 But that which keepeth, and is kept, ſhall both be preſerved: and when the time cometh, the womb preſerved delivereth up the things that grew in it. 10 For thou haſt commanded out of the parts of the body, that is to ſay, out of the breaſts, milk to be given, which is the fruit of the breaſts, 11 That the thing which is faſhioned, may be nouriſhed for a time, till thou diſpoſeſt it to thy mercy. 12 Thou broughteſt it up with thy righteouſneſs, and nurturedſt it in thy law, and reformedſt it with thy judgment. 13 And thou ſhalt mortify it as thy creature, and quicken it as thy work. 14 If therefore thou ſhalt deſtroy him, which with ſo great labour was faſhioned, it is an eaſy thing to be ordained by thy commandment, that the thing which was made might be preſerved. 15 Now therefore, Lord, I will ſpeak (touching man in general, thou knoweſt beſt) but touching the people, for whoſe ſake I am ſorry; 16 And for thine inheritance, for whoſe cauſe I mourn; and for Iſrael, for whom I am heavy; and for Jacob, for whoſe ſake I am troubled: 17 Therefore will I begin to pray before thee, for myſelf and for them: for I ſee the falls of us that dwell in the land. 18 But I have heard the ſwiftneſs of the judge which is to come. 19 Therefore hear my voice, and underſtand my words, and I ſhall ſpeak before thee: this is the beginning of the words of Eſdras, before he was taken up: and I ſaid, 20 O Lord, thou that dwelleth in everlaſtingneſs, which beholdeth from above, things in the heaven and in the air, 21 Whoſe throne is ineſtimable, whoſe glory may not be comprehended, before whom the hoſts of angels ſtand with trembling. 22 (Whoſe ſervice is converſant in wind and fire) whoſe word is true, and ſayings conſtant, whoſe commandment is ſtrong, and ordinance fearful, 23 Whoſe look drieth up the depths, and indignation maketh the mountains to melt away, which the truth witneſſeth: 24 O hear the prayer of thy ſervant, and give ear to the petition of thy creature. 25 For while I live, I will ſpeak, and ſo long as I have underſtanding, I will anſwer. 26 O look not upon the ſins of thy people: but on them which ſerve thee in truth. 27 Regard not the wicked inventions of the heathen, but the deſire of thoſe that keep thy teſtimonies in afflictions. 28 Think not upon thoſe that have walked feignedly before thee: but remember them which according to thy will have known thy fear. 29 Let it not be thy will to deſtroy them which have lived like beaſts; but to look upon them that have clearly taught thy law. 30 Take thou no indignation at them which are deemed worſe than beaſts: but love them that alway put their truſt in thy righteouſneſs and glory. 31 For we and our fathers do languiſh of ſuch diſeaſes: but becauſe of us ſinners thou ſhalt be called merciful. 32 For if thou haſt a deſire to have mercy upon us, thou ſhalt be called merciful, to us namely, that have no works of righteouſneſs. 33 For the juſt which have many good works laid up with thee, ſhall out of their own deeds receive reward. 34 For what is man that thou ſhouldeſt take diſpleaſure at him? or what is a corruptible generation, that thou ſhouldeſt be ſo bitter toward it? 35 For in truth there is no man among them that be born, but he hath dealt wickedly, and among the faithful there is none which hath not done amiſs. 36 For in this, O Lord, thy righteouſneſs, and thy goodneſs ſhall be declared, if thou be merciful unto them, which have not confidence of good works. 37 Then anſwered he me, and ſaid, Some things haſt thou ſpoken aright, and according unto thy words it ſhall be. 38 For indeed I will not think on the diſpoſition of them which have ſinned before death, before judgment, before deſtruction. 39 But I will rejoice over the diſpoſition of the righteous, and I will remember alſo their pilgrimage, and the ſalvation, and the reward that they ſhall have. 40 Like as I have ſpoken now, ſo ſhall it come to paſs. 41 For as the huſbandman ſoweth much ſeed upon the ground, and planteth many trees, and yet the thing that is ſown good in his ſeaſon, cometh not up, neither doth all that is planted take root: even ſo is it of them that are ſown in the world, they ſhall not all be ſaved. 42 I anſwered then, and ſaid, If I have found grace, let me ſpeak. 43 Like as the huſbandmans ſeed periſheth, if it come not up, and receive not thy rain in due ſeaſon, or if there come too much rain, and corrupt it: 44 Even ſo periſheth man alſo which is formed with thy hands, and is called thine own image, becauſe thou art like unto him, for whoſe ſake thou haſt made all things, and likened him unto the huſbandmans ſeed. 45 Be not wroth with us, but ſpare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature. 46 Then anſwered he me, and ſaid, Things preſent are for the preſent, and things to come, for ſuch as be to come. 47 For thou comeſt far ſhort, that thou ſhouldeſt be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous. 48 In this alſo thou art marvellous before the moſt High: 49 In that thou haſt humbled thyſelf as it becometh thee, and haſt not judged thyſelf worthy to be much glorified among the righteous. 50 For many great miſeries ſhall be done to them that in the latter time ſhall dwell in the world, becauſe they have walked in great pride. 51 But underſtand thou for thyſelf, and ſeek out the glory for ſuch as be like thee. 52 For unto you paradiſe is opened, the tree of life is planted, the time to come is prepared, plenteouſneſs is made ready, a city is builded, and reſt is allowed, yea, perfect goodneſs and wiſdom. 53 The root of evil is ſealed up from you, weakneſs and the moth is hid from you, and corruption is fled into hell to be forgotten: 54 Sorrows are paſſed, and in the end is ſhewed the treaſure of immortality. 55 And therefore aſk thou no more queſtions concerning the multitude of them that periſh. 56 For when they had taken liberty, they deſpiſed the moſt High, thought ſcorn of his law, and forſook his ways. 57 Moreover, they have troden down his righteous, 58 And ſaid in their heart, that there is no God; yea, and that knowing they muſt die. 59 For as the things aforeſaid ſhall receive you, ſo thirſt and pain are prepared for them: for it was not his will that men ſhould come to nought. 60 But they which be created, have defiled the name of him that made them, and were unthankful unto him which prepared life for them. 61 And therefore is my judgment now at hand. 62 Theſe things have I not ſhewed unto all men, but unto thee, and a few like thee. Then anſwered I, and ſaid, 63 Behold, O Lord, now haſt thou ſhewed me the multitude of the wonders which thou wilt begin to do in the laſt times: but at what time thou haſt not ſhewed me.

In this Diſcourſe *Eſdras* ſeems to have taken his Text from *Matt.* xx. 16. *For many be called, but few choſen*; which he illuſtrates by ſeveral Arguments and Similitudes, too obvious to need any Explanation.

CHAP. IX.

The ſame Argument purſued as in the foregoing Chapter.

Ver. 1. HE anſwered me then, and ſaid, Meaſure thou the time diligently in itſelf: and when thou ſeeſt part of the ſigns paſt which I have told thee before, 2 Then ſhalt thou underſtand that it is the very ſame time wherein the Higheſt will begin to viſit the world which he made. 3 Therefore when there ſhall be ſeen earthquakes, and uproars of the people in the world: 4 Then ſhalt thou well underſtand, that the moſt High ſpake of thoſe things from the days that were before thee, even from the beginning. 5 For like as all that is made in the world, hath a beginning, and an end, and the end is manifeſt: 6 Even ſo the times alſo of the Higheſt have plain beginnings in wonders and powerful works, and endings in effects and ſigns. 7 And every one that ſhall be ſaved, and ſhall be able to eſcape by his works, and by faith, whereby ye have believed, 8 Shall be preſerved from the ſaid perils, and ſhall ſee my ſalvation in my land, and within my borders: for I have ſanctified them for me from the beginning. 9 Then ſhall they be in pitiful caſe, which now have abuſed my ways: and they that have caſt them away deſpitefully, ſhall dwell in torments. 10 For ſuch as in their life have received benefits, and have not known me; 11 And they that have lothed my law, while they had yet liberty, and when as yet place of repentance was open unto them, underſtood not, but deſpiſed it; 12 The ſame muſt know it after death by pain. 13 And therefore be thou not curious, how the ungodly ſhall be puniſhed, and when: but enquire how the righteous ſhall be ſaved, whoſe the world is, and for whom the world is created. 14 Then anſwered I, and ſaid, 15 I have ſaid before, and now do ſpeak, and will ſpeak it alſo hereafter; that there be many more of them which periſh, than of them which ſhall be ſaved: 16 Like as a wave is greater than a drop. 17 And he anſwered me, ſaying, Like as the field is, ſo is alſo the ſeed; as the flowers be, ſuch are the colours alſo; ſuch as the workman is, ſuch alſo is the work; and as the huſbandman is himſelf, ſo is his huſbandry alſo: for it was the time of the world. 18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man ſpake againſt me. 19 For then every one obeyed, but now the manners of them which are created in this world that is made, are corrupted by a perpetual ſeed, and by a law which is unſearchable, rid themſelves. 20 So I conſidered the world, and behold, there was peril, becauſe of the devices that were come into it, 21 And I ſaw, and ſpared it greatly, and have kept me a grape of the cluſter, and a plant of a great people. 22 Let the multitude periſh then, which was born in vain, and let my grape be kept, and my plant: for with great labour have I made it perfect. 23 Nevertheleſs, if thou wilt ceaſe yet ſeven days more, (but thou ſhalt not faſt in them, 24 But go into a field of flowers, where no houſe is builded, and eat only the flowers of the field; taſte no fleſh, drink no wine, but eat flowers only) 25 And pray unto the Higheſt continually, then will I come and talk with thee. 26 So I went my way into the field which is called Ardath, like as he commanded me; and there I ſat amongſt the flowers, and did eat of the herbs of the field, and the meat of the ſame ſatisfied me. 27 After ſeven days I ſat upon the graſs, and my heart was vexed within me, like as before. 28 And I opened my mouth, and began to talk before the moſt High, and ſaid, 29 O Lord, thou that ſheweſt thyſelf unto us, thou waſt ſhewed unto our fathers in the wilderneſs, in a place where no man treadeth, in a barren place, when they came out of Egypt. 30 And thou ſpakeſt, ſaying, Hear me, O Iſrael, and mark my words, thou ſeed of Jacob. 31 For behold, I ſow my law in you, and it ſhall bring fruit in you, and ye ſhall be honoured in it for ever. 32 But our fathers which received the law, kept it not, and obſerved not thy ordinances: and though the fruit of thy law did not periſh, neither could it, for it was thine; 33 Yet they that received it, periſhed, becauſe they kept not the thing that was ſown in them. 34 And lo, it is a cuſtom, when the ground hath received ſeed, or the ſea a ſhip, or any veſſel meat or drink, that, that being periſhed wherein it was ſown, or caſt into, 35 That thing alſo which was ſown or caſt therein, or received, doth periſh, and remaineth not with us: but with us it hath not happened ſo. 36 For we that have received the law periſh by ſin, and our heart alſo which received it. 37 Notwithſtanding the law periſheth not, but remaineth in his force. 38 And when I ſpake theſe things in my heart, I looked back with mine eyes, and upon the right ſide I ſaw a woman, and behold, ſhe mourned and wept with a loud voice, and was much grieved in heart, and her cloaths were rent, and ſhe had aſhes upon her head. 39 Then let I my thoughts go that I was in, and turned me unto her, 40 And ſaid unto her, Wherefore weepeſt thou? why art thou ſo grieved in thy mind? 41 And ſhe ſaid unto me, Sir, let me alone, that I may bewail

myſelf, and add unto my ſorrow, for I am ſore
vexed in my mind, and brought very low. 42
And I ſaid unto her, What aileth thee? tell me.
43 She ſaid unto me, I thy ſervant have been
barren, and had no child, though I had an
huſband thirty years. 44 And thoſe thirty years
I did nothing elſe day and night, and every
hour, but make my prayer to the Higheſt. 45
After thirty years God heard me thine handmaid,
looked upon my miſery, conſidered my trouble,
and gave me a ſon: and I was very glad of him,
ſo was my huſband alſo, and all my neighbours,
and we gave great honour unto the Almighty.
46 And I nouriſhed him with great travel. 47
So when he grew up, and came to the time that
he ſhould have a wife, I made a feaſt.

In this Chapter are couched ſeveral Evangelical
Doctrines, which *Eſdras*, no doubt, collected out of
the Goſpels. In the 3d Verſe he gives us ſome of the
Signs of the laſt Times, almoſt in the Words of St. *Matthew*,
Ch. xxiv. 7. In the 7th Verſe he ſpeaks of Faith and
good Works, whereby we are to be ſaved, agreeable
to the Doctrines taught by our Saviour and his Apoſtles;
and Ver. 11, 12, 13. he tells us that thoſe ſhall be
puniſhed after Death who do not repent of their Sins
while they have Life and Liberty ſo to do.

CHAP. X.

The Viſion of the Woman explained.

Ver. 1. AND it came to paſs, that when my
ſon was entred into his wedding-
chamber, he fell down and died. 2 Then we all
overthrew the lights, and all my neighbours roſe
up to comfort me: ſo I took my reſt unto the
ſecond day at night. 3 And it came to paſs,
when they had all left off to comfort me, to the
end I might be quiet: then roſe I up by night,
and fled, and came hither into this field, as thou
ſeeſt. 4 And I do now purpoſe not to return
into the city, but here to ſtay, and neither to
eat nor drink, but continually to mourn, and to
faſt until I die. 5 Then left I the meditations
wherein I was, and ſpake to her in anger, ſaying,
6 Thou fooliſh woman above all other, ſeeſt
thou not our mourning, and what hapneth unto
us? 7 How that Sion our mother is full of all
heavineſs, and much humbled, mourning very
ſore? 8 And now ſeeing we all mourn, and are
ſad, for we are all in heavineſs, art thou grieved
for one ſon? 9 For aſk the earth, and ſhe ſhall
tell thee, that it is ſhe which ought to mourn,
for the fall of ſo many that grow upon her. 10
For out of her came all at the firſt, and out of
her ſhall all others come, and behold, they
walk almoſt all into deſtruction, and a multitude
of them is utterly rooted out. 11 Who then
ſhould make more mourning than ſhe that hath
loſt ſo great a multitude, and not thou which art
ſorry but for one? 12 But if thou ſayeſt unto
me, My lamentation is not like the earths, becauſe
I have loſt the fruit of my womb, which I
brought forth with pains, and bare with ſorrows;
13 But the earth *not ſo*: for the multitude
preſent in it, according to the courſe of the
earth, is gone, as it came: 14 Then ſay I unto
thee, like as thou haſt brought forth with labour,
even ſo the earth alſo hath given her
fruit, namely man, ever ſince the beginning,
unto him that made her. 15 Now therefore
keep thy ſorrow to thyſelf, and bear with a
good courage that which hath befallen thee. 16
For if thou ſhalt acknowledge the determination
of God to be juſt, thou ſhalt both receive thy
ſon in time, and ſhalt be commended amongſt
women. 17 Go thy way then into the city, to
thine huſband. 18 And ſhe ſaid unto me, That
will I not do: I will not go into the city, but here
will I die. 19 So I proceeded to ſpeak further
unto her, and ſaid, 20 Do not ſo, but be counſelled
by me: for how many are the adverſaries of Sion?
be comforted in regard of the ſorrow of Jeruſalem.
21 For thou ſeeſt that our ſanctuary is laid
waſte, our altar broken down, our temple deſtroyed:
22 Our pſaltery is laid on the ground, our
ſong is put to ſilence, our rejoicing is at an end,
the light of our candleſtick is put out, the ark of
our covenant is ſpoiled, our holy things are defiled,
and the name that is called upon us, is almoſt
prophaned: our children are put to ſhame,
our prieſts are burnt, our Levites are gone into
captivity, our virgins are defiled, and our wives
raviſhed, our righteous men carried away, our
little ones deſtroyed, our young men are brought
in bondage, and our ſtrong men are become
weak: 23 And which is the greateſt of all, the
ſeal of Sion hath now loſt her honour: for ſhe
is delivered into the hands of them that hate us.
24 And therefore ſhake off thy great heavineſs,
and put away the multitude of ſorrows, that the
Mighty may be merciful unto thee again, and
the Higheſt ſhall give thee reſt, and eaſe from
thy labour, 25 And it came to paſs, while I was
talking with her, behold, her face upon a ſudden
ſhined exceedingly, and her countenance gliſtered,
ſo that I was afraid of her, and muſed what it
might be. 26 And behold, ſuddenly ſhe made a
great cry, very fearful: ſo that the earth ſhook at
the noiſe of the woman. 27 And I looked, and
behold, the woman appeared unto me no more,
but there was a city builded, and a large place
ſhewed it ſelf from the foundations: then was I
afraid, and cried with a loud voice, and ſaid, 28
Where is Uriel the angel, who came unto me at
the firſt? for he hath cauſed me to fall into many
trances, and mine end is turned into corruption,
and my prayer to rebuke. 29 And as I was ſpeaking
theſe words, behold, he came unto me, and
looked upon me. 30 And lo, I lay as one that had
been dead, and mine underſtanding was taken
from me: and he took me by the right hand,
and comforted me, and ſet me upon my feet, and
ſaid unto me, 31 What aileth thee? and why art
thou ſo diſquieted? and why is thine underſtanding
troubled, and the thoughts of thine heart?
32 And I ſaid, Becauſe thou haſt forſaken me,
and yet I did according to thy words, and I went
into the field, and lo I have ſeen, and yet ſee that
I am not able to expreſs. 33 And he ſaid unto
me, Stand up manfully, and I will adviſe thee.
34 Then ſaid I, Speak on, my lord, in me; only
forſake me not, leſt I die fruſtrate of my hope.
35 For I have ſeen that I knew not, and hear that
I do not know. 36 Or is my ſenſe deceived, or
my ſoul in a dream? 37 Now therefore, I beſeech
thee, that thou wilt ſhew thy ſervant this viſion.
38 He anſwered me then and ſaid, Hear me, and
I ſhall inform thee, and tell thee wherefore thou
art afraid: for the Higheſt will reveal many ſecret
things unto thee. 39 He hath ſeen that thy way

is right: for that thou ſorroweſt continually for thy people, and makeſt great lamentation for Sion. 40 This therefore is the meaning of the viſion which thou lately ſaweſt: 41 Thou ſaweſt a woman mourning, and thou beganſt to comfort her: 42 But now ſeeſt thou the likeneſs of the woman no more, but there appeared unto thee a city builded. 43 And whereas ſhe told thee of the death of her ſon, this is the ſolution: 44 This woman whom thou ſaweſt, is Sion: and whereas ſhe ſaid unto thee, (even ſhe whom thou ſeeſt as a city builded) 45 Whereas, *I ſay*, ſhe ſaid unto thee, that ſhe hath been thirty years barren: thoſe are the thirty years wherein there was no offering made in her. 46 But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a ſon. 47 And whereas ſhe told thee, that ſhe nouriſhed him with labour: that was the dwelling in Jeruſalem. 48 But whereas ſhe ſaid unto thee, That my ſon coming into his marriage-chamber, happened to have a fall and died: this was the deſtruction that came to Jeruſalem. 49 And behold, thou ſaweſt her likeneſs, and becauſe ſhe mourned for her ſon, thou beganſt to comfort her: and of theſe things which have chanced, theſe are to be opened unto thee. 50 For now the moſt High ſeeth that thou art grieved unfeignedly, and ſuffereſt from thy whole heart for her, ſo hath he ſhewed thee the brightneſs of her glory, and the comelineſs of her beauty: 51 And therefore I bade thee remain in the field, where no houſe was builded. 52 For I knew that the Higheſt would ſhew this unto thee. 53 Therefore I commanded thee to go into the field, where no foundation of any building was. 54 For in the place wherein the Higheſt beginneth to ſhew his city, there can no mans building be able to ſtand. 55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and ſee the beauty and greatneſs of the building, as much as thine eyes be able to ſee. 56 And then ſhalt thou hear as much as thine ears may comprehend. 57 For thou art bleſſed above many other, and art called with the Higheſt, and ſo are but few. 58 But to morrow at night thou ſhalt remain here, 59 And ſo ſhall the Higheſt ſhew thee viſions of the high things, which the moſt High will do unto them that dwell upon earth in the laſt days. So I ſlept that night, and another, like as he commanded me.

In this fabulous Viſion of the Woman, *Eſdras* deſcribes the miſerable State of *Sion*; but it wants no other Explanation than what the Angel has given.

CHAP. XI.

The Viſion of the Eagle, and of the Lion.

Ver. 1. THEN ſaw I a dream, and behold, there came up from the ſea an eagle, which had twelve feathered wings, and three heads. 2 And I ſaw, and behold, ſhe ſpread her wings over all the earth, and all the winds of the air blew on her, and were gathered together. 3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and ſmall. 4 But her heads were at reſt: the head in the midſt was greater then the other, yet reſted it with the reſidue. 5 Moreover, I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein. 6 And I ſaw that all things under heaven were ſubject unto her, and no man ſpake againſt her, no not one creature upon earth. 7 And I beheld, and lo, the eagle roſe upon her talons, and ſpake to her feathers, ſaying, 8 Watch not all at once: ſleep every one in his own place, and watch by courſe. 9 But let the heads be preſerved for the laſt. 10 And I beheld, and lo, the voice went not out of her heads, but from the midſt of her body. 11 And I numbred her contrary feathers, and behold, there were eight of them. 12 And I looked, and behold, on the right ſide there aroſe one feather, and reigned over all the earth; 13 And ſo it was, that when it reigned, the end of it came, and the place thereof appeared no more: ſo the next following ſtood up, and reigned, and had a great time; 14 And it happened, that when it reigned, the end of it came alſo, like as the firſt, ſo that it appeared no more. 15 Then came there a voice unto it, and ſaid, 16 Hear thou that haſt borne rule over the earth ſo long: this I ſay unto thee before thou beginneſt to appear no more, 17 There ſhall none after thee attain unto thy time, neither unto the half thereof. 18 Then aroſe the third, and reigned as the other before, and appeared no more alſo. 19 So went it with all the reſidue one after another, as that every one reigned, and then appeared no more. 20 Then I beheld, and lo, in proceſs of time, the feathers that followed ſtood up upon the right ſide, that they might rule alſo, and ſome of them ruled; but within a while they appeared no more: 21 For ſome of them were ſet up, but ruled not. 22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers: 23 And there was no more upon the eagles body, but three heads that reſted, and ſix little wings. 24 Then ſaw I alſo, that two little feathers divided themſelves from the ſix, and remained under the head that was upon the right ſide: for the four continued in their place. 25 And I beheld, and lo, the feathers that were under the wing, thought to ſet up themſelves, and to have the rule. 26 And I beheld, and lo, there was one ſet up, but ſhortly it appeared no more. 27 And the ſecond was ſooner away than the firſt. 28 And I beheld, and lo, the two that remained thought alſo in themſelves to reign: 29 And when they ſo thought, behold, there awaked one of the heads, that were at reſt, namely, it that was in the midſt, for that was greater than the two other heads. 30 And then I ſaw that the two other heads were joined with it. 31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned. 32 But this head put the whole earth in fear, and bare rule in it over all thoſe that dwelt upon the earth, with much oppreſſion; and it had the governance of the world, more than all the wings that had been. 33 And after this I beheld, and lo, the head that was in the midſt ſuddenly appeared no more, like as the wings. 34 But there remained the two heads, which alſo in like ſort ruled upon the earth, and over thoſe that dwelt therein. 35 And I beheld, and lo, the head upon the right ſide devoured it that was upon the left ſide. 36 Then I heard a voice, which ſaid unto me, Look before thee, and conſider the thing that thou ſeeſt. 37 And I beheld, and lo, as it were a roaring lion chaſed out of the wood: and I ſaw that he ſent out a mans voice unto the eagle, and ſaid, 38 Hear thou, I will talk with thee, and the Higheſt ſhall ſay unto thee, 39 Art not thou it that remaineſt of the four beaſts, whom I made to reign in my world, that the end of their times might come through them? 40 And the fourth came, and overcame all the beaſts that were paſt, and had power over the world with great fearfulneſs, and over the whole compaſs of the earth, with much wicked oppreſſion, and ſo long time dwelt he upon the earth with deceit. 41 For the earth haſt thou not judged with truth. 42 For thou haſt afflicted the meek, thou haſt hurt the peaceable, thou haſt loved liars, and deſtroyed the dwellings of them that brought forth fruit, and haſt caſt down the walls of ſuch as did thee no harm. 43 Therefore is thy wrongful dealing come up unto the Higheſt, and thy pride unto the Mighty. 44 The Higheſt alſo hath looked upon the proud times, and behold, they are ended, and his abominations are fulfilled. 45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body: 46 That all the earth may be refreſhed, and may return, being delivered from thy violence, and that ſhe may hope for the judgment and mercy of him that made her.

The *Romans* had the Eagle pourtrayed on their Enſigns and Standards; and therefore this Viſion muſt be explained of that People, as will more particularly appear in the Contents of the next Chapter.

CHAP. XII.

The Viſion of the Eagle interpreted.

Ver. 1. AND it came to paſs, whiles the lion ſpake theſe words unto the eagle, I ſaw, 2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and ſet themſelves up to reign, and their kingdom was ſmall, and full of uproar. 3 And I ſaw, and behold, they appeared no more, and the whole body of the eagle was burnt, ſo that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and ſaid unto my ſpirit, 4 Lo, this haſt thou done unto me, in that thou ſearcheſt out the ways of the Higheſt. 5 Lo, yet am I weary in my mind, and very weak in my ſpirit; and little ſtrength is there in me, for the great fear wherewith I was affrighted this night. 6 Therefore will I now beſeech the Higheſt, that he will comfort me unto the end. 7 And I ſaid, Lord that beareſt rule, if I have found grace before thy ſight, and if I am juſtified with thee before many others, and if my prayer indeed be come up before thy face; 8 Comfort me then, and ſhew me thy ſervant the interpretation, and plain difference of this fearful viſion, that thou mayeſt perfectly comfort my ſoul. 9 For thou haſt judged me worthy to ſhew me the laſt times. 10 And he ſaid unto me, This is the interpretation of the viſion: 11 The eagle whom thou ſaweſt come up from the ſea, is the kingdom which was ſeen in the viſion of thy brother Daniel. 12 But it was not expounded unto him, therefore now I declare it unto thee. 13 Behold, the days will come, that there ſhall riſe up a kingdom upon earth, and it ſhall be feared above all the kingdoms that were before it. 14 In the ſame ſhall twelve kings reign, one after another: 15 Whereof the ſecond ſhall begin to reign, and ſhall have more time than any of the twelve. 16 And this do the twelve wings ſignify which thou ſaweſt. 17 As for the voice which thou heardeſt ſpeak, and that thou ſaweſt not to go out from the heads, but from the mids of the body thereof, this is the interpretation: 18 That after the time of that kingdom, there ſhall ariſe great ſtrivings, and it ſhall ſtand in peril of falling: nevertheleſs it ſhall not then fall, but ſhall be reſtored again to his beginning. 19 And whereas thou ſaweſt the eight ſmall under-feathers, ſticking to her wings, this is the interpretation: 20 That in him there ſhall ariſe eight kings, whoſe time ſhall be but ſmall, and their years ſwift. 21 And two of them ſhall periſh: the middle time approaching, four ſhall be kept until their end begin to approach: but two ſhall be kept unto the end. 22 And whereas thou ſaweſt three heads reſting, this is the interpretation: 23 In his laſt days ſhall the moſt High raiſe up three kingdoms, and renew many things therein, and they ſhall have the dominion of the earth, 24 And of thoſe that dwell therein with much oppreſſion, above all thoſe that were before them: therefore are they called the heads of the eagle. 25 For theſe are they that ſhall accompliſh his wickedneſs, and that ſhall finiſh his laſt end. 26 And whereas thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhall die upon his bed, and yet with pain. 27 For the two that remain ſhall be ſlain with the ſword. 28 For the ſword of the one ſhall devour the other: but at the laſt ſhall he fall through the ſword himſelf. 29 And whereas thou ſaweſt two feathers under the wings, paſſing over the head that is on the right ſide; 30 It ſignifieth, that theſe are they whom the Higheſt hath kept unto their end: this is the ſmall kingdom, and full of trouble, as thou ſaweſt. 31 And the lion whom thou ſaweſt riſing up out of the wood, and roaring, and ſpeaking to the eagle, and rebuking her for her unrighteouſneſs, with all the words which thou haſt heard. 32 This is the anointed which the Higheſt hath kept for them, and for their wickedneſs unto the end: he ſhall reprove them, and ſhall upbraid them with their cruelty. 33 For he ſhall ſet them before him alive in judgment, and ſhall rebuke them and correct them. 34 For the reſt of my people ſhall he deliver with mercy, thoſe that have been preſerved upon my borders, and he ſhall make them joyful until the coming of the day of judgment, whereof I have ſpoken unto thee from the beginning. 35 This is the dream that thou ſaweſt, and theſe are the interpretations. 36 Thou only haſt been meet to know this ſecret of the

Higheſt. 37 Therefore write all theſe things that thou haſt ſeen in a book, and hide them. 38 And teach them to the wiſe of the people, whoſe hearts thou knoweſt may comprehend and keep theſe ſecrets. 39 But wait thou here thyſelf yet ſeven days more, that it may be ſhewed thee whatſoever it pleaſeth the Higheſt to declare unto thee. And with that he went his way. 40 And it came to paſs, when all the people ſaw that the ſeven days were paſt, and I not come again into the city, they gathered them all-together, from the leaſt unto the greateſt, and came unto me, and ſaid, 41 What have we offended thee? and what evil have we done againſt thee, that thou forſakeſt us, and ſitteſt here in this place? 42 For of all the prophets thou only art left us, as a cluſter of the vintage, and as a candle in a dark place, and as a haven or ſhip preſerved from the tempeſt. 43 Art not the evils which are come to us ſufficient? 44 If thou ſhalt forſake us, how much better had it been for us, if we alſo had been burnt in the mids of Sion? 45 For we are not better than they that died there. And they wept with a loud voice. Then anſwered I them, and ſaid, 46 Be of good comfort, O Iſrael, and be not heavy, thou houſe of Jacob: 47 For the Higheſt hath you in remembrance, and the Mighty hath not forgotten you in temptation. 48 As for me, I have not forſaken you, neither am I departed from you: but am come into this place, to pray for the deſolation of Sion, and that I might ſeek mercy for the low eſtate of your ſanctuary. 49 And now go your way home every man, and after theſe days will I come unto you. 50 So the people went their way into the city, like as I commanded them: 51 But I remained ſtill in the field ſeven days, as the angel commanded me, and did eat only in thoſe days of the flowers of the field, and had my meat of the herbs.

The Angel, in the Explication of this Viſion, tells *Eſdras*, Ver. 11. that *the Eagle is the Kingdom which was ſeen in the Viſion of Daniel*; and if the Reader will conſult our Notes upon *Dan.* viii. 7. where there is a Deſcription of the *fourth Beaſt*, he will find, that the *Roman* Empire is repreſented by that Beaſt; which is what *Eſdras* here refers to.

By the *twelve Kings*, who, it's ſaid, Ver. 14. ſhall *reign one after another*, may be meant the twelve *Cæſars*; the *ſecond* of whom, *Auguſtus Cæſar*, reigned much longer than any of the reſt of them, as is ſaid, Ver. 15.

As to the Angel's Interpretation, and the ſeveral Kings and Kingdoms which were to ariſe out of the *Roman* Government, we do not well underſtand, and can only gueſs at his Meaning: But, as we apprehend, he means the ſame Thing as *Daniel* does, in his Viſion of the *fourth Beaſt*, Ch. vii. 7. we muſt refer the Reader to our Notes upon that Place.

CHAP. XIII.

The Viſion of a Man coming out of the Sea.

Ver. 1. AND it came to paſs after ſeven days, I dreamed a dream by night. 2 And lo, there aroſe a wind from the ſea, that it moved all the waves thereof. 3 And I beheld, and lo, that man waxed ſtrong with the thouſands of heaven: and when he turned his countenance to look, all the things trembled that were ſeen under him. 4 And whenſoever the voice went out of his mouth, all they burnt that heard his voice, like as the earth faileth when it feeleth the fire. 5 And after this I beheld, and lo, there was gathered together a multitude of men out of number, from the four winds of the heaven, to ſubdue the man that came out of the ſea. 6 But I beheld, and lo, he had graven himſelf a great mountain, and flew up upon it. 7 But I would have ſeen the region, or place whereout the hill was graven, and I could not. 8 And after this I beheld, and lo, all they which were gathered together to ſubdue him, were ſore afraid, and yet durſt fight. 9 And lo, as he ſaw the violence of the multitude that came, he neither lift up his hand, nor held ſword, nor any inſtrument of war. 10 But only I ſaw that he ſent out of his mouth as it had been a blaſt of fire, and out of his lips a flaming breath, and out of his tongue he caſt out ſparks and tempeſts. 11 And they were all mixt together; the blaſt of fire, the flaming breath, and the great tempeſt; and fell with violence upon the multitude which was prepared to fight, and burnt them up every one, ſo that upon a ſudden, of an innumerable multitude nothing was to be perceived, but only duſt and ſmell of ſmoak: when I ſaw this I was afraid. 12 Afterward I ſaw the ſame man come down from the mountain, and call unto him another peaceable multitude. 13 And there came much people unto him, whereof ſome were glad, ſome were ſorry, ſome of them were bound, and other ſome brought of them that were offered: then was I ſick through great fear, and I awaked, and ſaid, 14 Thou haſt ſhewed thy ſervant theſe wonders from the beginning, and haſt counted me worthy that thou ſhouldeſt receive my prayer: 15 Shew me now yet the interpretation of this dream. 16 For as I conceive in mine underſtanding, wo unto them that ſhall be left in thoſe days; and much more wo unto them that are not left behind. 17 For they that were not left were in heavineſs. 18 Now underſtand I the things that are laid up in the latter days which ſhall happen unto them, and to thoſe that are left behind. 19 Therefore are they come into great perils, and many neceſſities, like as theſe dreams declare. 20 Yet is it eaſier for him that is in danger, to come into theſe things, than to paſs away as a cloud out of the world, and not to ſee the things that happen in the laſt days. And he anſwered unto me, and ſaid, 21 The interpretation of the viſion ſhall I ſhew thee, and I will open unto thee the thing that thou haſt required. 22 Whereas thou haſt ſpoken of them that are left behind, this is the interpretation: 23 He that ſhall endure the peril in that time, hath kept himſelf: they that be fallen into danger, are ſuch as have works and faith towards the Almighty. 24 Know this therefore, that they which be left behind, are more bleſſed than they that be dead. 25 This is the meaning of the viſion, Whereas thou ſaweſt a man coming up from the midſt of the ſea: 26 The ſame is he whom God the Higheſt hath kept a great ſeaſon, which by his own ſelf ſhall deliver his creature: and he ſhall order them that are left behind. 27 And whereas thou ſaweſt, that out of his mouth there came as a blaſt of wind, and fire, and ſtorm; 28 And that he held neither ſword, nor any inſtrument of war, but that the ruſhing in of him deſtroyed the whole multitude that came to ſubdue him; this is the interpretation: 29 Behold, the days come, when the moſt High will begin to deliver them that are upon the earth. 30 And he ſhall come to the aſtoniſhment of them that dwell on the earth. 31 And one ſhall undertake to fight againſt another, one city againſt another, one place againſt another, one people againſt another, and one realm againſt another. 32 And the time ſhall be when theſe things ſhall come to paſs, and the ſigns ſhall happen which I ſhewed thee before, and then ſhall my Son be declared, whom thou ſaweſt as a man aſcending. 33 And when all the people hear his voice, every man ſhall in their own land leave the battel they have one againſt another. 34 And an innumerable multitude ſhall be gathered together, as thou ſaweſt them willing to come, and to overcome him by fighting. 35 But he ſhall ſtand upon the top of the mount Sion. 36 And Sion ſhall come, and ſhall be ſhewed to all men, being prepared and builded like as thou ſaweſt the hill graven without hands. 37 And this my Son ſhall rebuke the wicked inventions of thoſe nations, which for their wicked life are fallen into the tempeſt; 38 And ſhall lay before them their evil thoughts, and the torments wherewith they ſhall begin to be tormented, which are like unto a flame: and he ſhall deſtroy them without labour, by the law which is like unto fire. 39 And whereas thou ſaweſt that he gathered another peaceable multitude unto him; 40 Thoſe are the ten tribes which were carried away priſoners out of their own land, in the time of Oſea the king, whom Salmanaſſar the king of Aſſyria led away captive, and he carried them over the waters, and ſo came they into another land. 41 But they took this counſel among themſelves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, 42 That they might there keep their ſtatutes, which they never kept in their own land. 43 And they entred into Euphrates by the narrow paſſages of the river. 44 For the moſt High then ſhewed ſigns for them, and held ſtill the flood till they were paſſed over. 45 For through that country there was a great way to go; namely, of a year and a half: and the ſame region is called Arſareth. 46 Then dwelt they there until the latter time; and now when they ſhall begin to come, 47 The Higheſt ſhall ſtay the ſprings of the ſtream again, that they may go through: therefore ſaweſt thou the multitude with peace. 48 But thoſe that be left behind of thy people, are they that are found within my borders. 49 Now when he deſtroyeth the multitude of the nations that are gathered together, he ſhall defend his people that remain. 50 And then ſhall he ſhew them great wonders. 51 Then ſaid I, O Lord, that beareſt rule, ſhew me this: Wherefore have I ſeen the man coming up from the midſt of the ſea? 52 And he ſaid unto me, Like as thou canſt neither ſeek out, nor know the things that are in the deep of the ſea: even ſo can no man upon the earth ſee my Son, or thoſe that be with him, but in the day-time. 53 This is the interpretation of the dream which thou ſaweſt, and whereby thou only art here lightened. 54 For thou haſt forſaken thine own way, and applied thy diligence unto my law, and ſought it. 55 Thy life haſt thou ordered in wiſdom, and haſt called underſtanding thy mother. 56 And therefore have I ſhewed thee the treaſures of the Higheſt: after other three days I will ſpeak other things unto thee, and declare unto thee mighty and wondrous things. 57 Then went I forth into the field, giving praiſe and thanks greatly unto the moſt High, becauſe of his wonders which he did in time, 58 And becauſe he governeth the ſame, and ſuch things as fall in their ſeaſons: and there I ſat three days.

In this Chapter *Eſdras* propheſies of the Coming of *Jeſus Chriſt* the Son of God, to releaſe his People from their Afflictions and Oppreſſions, in the latter Times; particularly the Ten Tribes, who, he ſays, left the Country where they were carried captive, and went into a very diſtant Region called *Arſareth*, or, as the Margin has it, *Ararath*: But relates the Story with ſo many fabulous Circumſtances, that we can only gueſs at his Meaning; and his Account of the Peregrination and Reſidence of the Ten Tribes being unſupported by any other Author, antient or modern, ſacred or prophane, little Credit can be given to it.

CHAP. XIV.

Eſdras *his Viſion of the Buſh, and the Diſcourſe he had with the Divine Being.*

Ver. 1. AND it came to paſs upon the third day, I ſat under an oak, and behold, there came a voice out of a buſh over againſt me, and ſaid, Eſdras, Eſdras. 2 And I ſaid, Here am I, Lord; and I ſtood up upon my feet. 3 Then ſaid he unto me, In the buſh I did manifeſtly reveal myſelf unto Moſes, and talked with him, when my people ſerved in Egypt. 4 And I ſent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long ſeaſon, 5 And told him many wondrous things, and ſhewed him the ſecrets of the times, and the end: and commanded him, ſaying, 6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide. 7 And now I ſay unto thee, 8 That thou lay up in thy heart the ſigns that I have ſhewed, and the dreams that thou haſt ſeen, and the interpretations which thou haſt heard: 9 For thou ſhalt be taken away from all, and from henceforth thou ſhalt remain with my ſon, and with ſuch as be like thee, until the times be ended. 10 For the world hath loſt his youth, and the times begin to wax old. 11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part: 12 And there remaineth that which is after the half of the tenth part. 13 Now therefore ſet thine houſe in order, and reprove thy people, comfort ſuch of them as be in trouble, and now renounce corruption. 14 Let go from thee mortal thoughts, caſt away the burdens of man, put off now the weak nature, 15 And ſet aſide the thoughts that are moſt heavy unto thee, and haſt thee to flee from theſe times. 16 For yet greater evils than thoſe which thou haſt ſeen happen, ſhall be done hereafter. 17 For look how much the world ſhall be weaker through age, ſo much the more ſhall evils increaſe upon them that dwell therein.

18 For the truth is fled far away, and leaſing is
hard at hand: for now haſteth the viſion to
come which thou haſt ſeen. 19 Then anſwered
I before thee, and ſaid, 20 Behold, Lord, I will
go as thou haſt commanded me, and reprove
the people which are preſent: but they that ſhall
be born afterward, who ſhall admoniſh them?
thus the world is ſet in darkneſs, and they that
dwell therein are without light. 21 For thy law
is burnt, therefore no man knoweth the things
that are done of thee, or the works that ſhall
begin. 22 But if I have found grace before thee,
ſend the Holy Ghoſt into me, and I ſhall write all
that hath been done in the world ſince the beginning,
which were written in thy law, that
men may find thy path, and that they which
will live in the latter days, may live. 23 And
he anſwered me, ſaying, Go thy way, gather
the people together, and ſay unto them, that
they ſeek thee not for forty days. 24 But look
thou prepare thee many box-trees, and take with
thee Sarea, Dabria, Selemia, Ecanus, and Aſiel,
theſe five which are ready to write ſwiftly.
25 And come hither, and I ſhall light a candle
of underſtanding in thine heart, which ſhall not
be put out, till the things be performed which
thou ſhalt begin to write. 26 And when thou
haſt done, ſome things ſhalt thou publiſh, and
ſome things ſhalt thou ſhew ſecretly to the wiſe:
to morrow this hour ſhalt thou begin to write.
27 Then went I forth as he commanded, and
gathered all the people together, and ſaid, 28
Hear theſe words, O Iſrael. 29 Our fathers at
the beginning were ſtrangers in Egypt, from
whence they were delivered: 30 And received
the law of life, which they kept not, which ye
alſo have tranſgreſſed after them. 31 Then was
the land, even the land of Sion, parted among
you by lot: but your fathers, and ye yourſelves
have done unrighteouſneſs, and have not kept
the ways which the Higheſt commanded you.
32 And foraſmuch as he is a righteous Judge, he
took from you in time the thing that he had
given you. 33 And now are you here, and your
brethren amongſt you. 34 Therefore if ſo be
that you will ſubdue your own underſtanding,
and reform your hearts, ye ſhall be kept alive,
and after death ye ſhall obtain mercy. 35 For
after death ſhall the judgment come, when we
ſhall live again: and then ſhall the names of the
righteous be manifeſt, and the works of the ungodly
ſhall be declared. 36 Let no man therefore
come unto me now, nor ſeek after me theſe
forty days. 37 So I took the five men as he
commanded me, and we went into the field, and
remained there. 38 And the next day, behold,
a voice called me, ſaying, Eſdras, open thy
mouth, and drink that I give thee to drink. 39
Then opened I my mouth, and behold, he
reached me a full cup, which was full as it were
with water, but the colour of it was like fire.
40 And I took it, and drank: and when I had
drunk of it, my heart uttered underſtanding, and
wiſdom grew in my breaſt, for my ſpirit
ſtrengthened my memory. 41 And my mouth
was opened, and ſhut no more. 42 The Higheſt
gave underſtanding unto the five men, and they
wrote the wonderful viſions of the night that
were told, which they knew not: and they ſat
forty days, and they wrote in the day, and at
night they ate bread. 43 As for me, I ſpake in
the day, and I held not my tongue by night.
44 In forty days they wrote two hundred and
four books. 45 And it came to paſs when the
forty days were fulfilled, that the Higheſt ſpake,
ſaying, The firſt that thou haſt written, publiſh
openly, that the worthy and unworthy may read
it. 46 But keep the ſeventy laſt, that thou
mayeſt deliver them only to ſuch as be wiſe
among the people. 47 For in them is the
ſpring of underſtanding, the fountain of wiſdom,
and the ſtream of knowledge. 48 And
I did ſo.

What is the Drift and Deſign of *Eſdras* in this Chapter, I confeſs is paſt my Comprehenſion; unleſs it be (tho' in very obſcure Terms) to intimate, that the old Law given by *Moſes* is aboliſhed, and to point out the new Law, which was revealed to Mankind by *Jeſus Chriſt* our Saviour.

CHAP. XV.

The Prophecy here declared is certain. God's Vengeance upon the Wicked, and upon Egypt. *An horrible Viſion.* Babylon *and* Aſia *are threatened.*

Ver. 1. BEhold, ſpeak thou in the ears of my
people the words of prophecy,
which I will put in thy mouth, ſaith the Lord.
2 And cauſe them to be written in paper: for
they are faithful and true. 3 Fear not the imaginations
againſt thee, let not the incredulity of
them trouble thee, that ſpeak againſt thee. 4
For all the unfaithful ſhall die in their unfaithfulneſs.
5 Behold, ſaith the Lord, I will bring
plagues upon the world; the ſword, famine,
death and deſtruction. 6 For wickedneſs hath
exceedingly polluted the whole earth, and their
hurtful works are fulfilled. 7 Therefore ſaith
the Lord, 8 I will hold my tongue no more
as touching their wickedneſs which they profanely
commit, neither will I ſuffer them in thoſe
things, in which they wickedly exerciſe themſelves:
behold, the innocent and righteous blood
crieth unto me, and the ſouls of the juſt complain
continually. 9 And therefore ſaith the
Lord, I will ſurely avenge them, and receive
unto me all the innocent blood from among
them. 10 Behold, my people is led as a flock
to the ſlaughter: I will not ſuffer them now to
dwell in the land of Egypt. 11 But I will bring
them with a mighty hand, and a ſtretched out
arm, and ſmite Egypt with plagues, as before,
and will deſtroy all the land thereof. 12 Egypt
ſhall mourn, and the foundation of it ſhall be
ſmitten with the plague and puniſhment that God
ſhall bring upon it. 13 They that till the
ground ſhall mourn: for their ſeeds ſhall fail
through the blaſting and hail, and with a fearful
conſtellation. 14 Wo to the world, and them
that dwell therein. 15 For the ſword and their
deſtruction draweth nigh, and one people ſhall
ſtand up to fight againſt another, and ſwords in
their hands. 16 For there ſhall be ſedition
among men, and invading one another; they
ſhall not regard their kings nor princes, and the
courſe of their actions ſhall ſtand in their power.
17 A man ſhall deſire to go into a city, and
ſhall not be able. 18 For becauſe of their pride,
the cities ſhall be troubled, the houſes ſhall be deſtroyed,

ſtroyed, and men ſhall be afraid. 19 A man
ſhall have no pity upon his neighbour, but ſhall
deſtroy their houſes with the ſword, and ſpoil
their goods, becauſe of the lack of bread, and for
great tribulation. 20 Behold, ſaith God, I will call
together all the kings of the earth to reverence
me, which are from the riſing of the ſun, from
the ſouth, from the eaſt, and Libanus: to turn
themſelves one againſt another, and repay the
things that they have done to them. 21 Like
as they do yet this day unto my choſen, ſo will I
do alſo, and recompenſe in their boſom. Thus
ſaith the Lord God, 22 My right hand ſhall not
ſpare the ſinners, and my ſword ſhall not ceaſe
over them that ſhed innocent blood upon the
earth. 23 The fire is gone forth from his wrath,
and hath conſumed the foundations of the earth,
and the ſinners like the ſtraw that is kindled. 24
Wo to them that ſin, and keep not my commandments,
ſaith the Lord: 25 I will not ſpare
them: go your way ye children from the power,
defile not my ſanctuary. 26 For the Lord knoweth
all them that ſin againſt him, and therefore
delivereth he them unto death and deſtruction.
27 For now are the plagues come upon the whole
earth, and ye ſhall remain in them: for God
ſhall not deliver you, becauſe ye have ſinned
againſt him. 28 Behold, an horrible viſion,
and the appearance thereof from the eaſt: 29
Where the nations of the dragons of Arabia
ſhall come out with many chariots, and the
multitude of them ſhall be carried as the wind
upon earth, that all they which hear them, may
fear and tremble. 30 Alſo the Carmanians
raging in wrath ſhall go forth as the wild boars
of the wood, and with great power ſhall they
come, and join battel with them, and ſhall waſte
a portion of the land of the Aſſyrians. 31 And
then ſhall the dragons have the upper hand, remembring
their nature; and if they ſhall turn
themſelves, conſpiring together in great power
to perſecute them, 32 Then theſe ſhall be troubled,
and keep ſilence through their power, and
ſhall flee. 33 And from the land of the Aſſyrians
ſhall the enemy beſiege them, and conſume
ſome of them, and in their hoſt ſhall be fear,
and dread, and ſtrife among their kings. 34
Behold, clouds from the eaſt, and from the
north, unto the ſouth, and they are very horrible
to look upon, full of wrath and ſtorm. 35
They ſhall ſmite one upon another, and they
ſhall ſmite down a great multitude of ſtars upon
the earth, even their own ſtar; and blood ſhall
be from the ſword unto the belly, 36 And dung
of men unto the camels hough. 37 And there
ſhall be great fearfulneſs and trembling upon
earth: and they that ſee the wrath ſhall be
afraid, and trembling ſhall come upon them.
38 And then ſhall there come great ſtorms from
the ſouth, and from the north, and another
part from the weſt. 39 And ſtrong winds ſhall
ariſe from the eaſt, and ſhall open it, and the
cloud which he raiſed up in wrath, and the ſtar
ſtirred to cauſe fear toward the eaſt and weſt-wind,
ſhall be deſtroyed. 40 The great and
mighty clouds ſhall be lifted up full of wrath,
and the ſtar, that they may make all the earth
afraid, and them that dwell therein; and they
ſhall pour out over every high and eminent
place, an horrible ſtar. 41 Fire and hail, and
flying ſwords, and many waters, that all fields
may be full, and all rivers with the abundance
of great waters. 42 And they ſhall break down
the cities, and walls, mountains and hills, trees
of the wood, and graſs of the meadows, and
their corn. 43 And they ſhall go ſtedfaſtly unto
Babylon, and make her afraid. 44 They ſhall
come to her and beſiege her, the ſtar and all
wrath ſhall they pour out upon her, then ſhall
the duſt and ſmoak go up unto the heaven, and
all that be about her ſhall bewail her. 45 And
they that remain under her, ſhall do ſervice unto
them that have put her in fear. 46 And thou
Aſia, that art partaker of the hope of Babylon,
and art the glory of her perſon: 47 Wo be unto
thee, thou wretch, becauſe thou haſt made thy
ſelf like unto her, and haſt deckt thy daughters
in whoredom, that they might pleaſe and glory
in thy lovers, which have alway deſired to commit
whoredom with thee. 48 Thou haſt followed
her that is hated in all her works and inventions:
therefore ſaith God, 49 I will ſend
plagues upon thee, widowhood, poverty, famine,
ſword and peſtilence, to waſte thy houſes
with deſtruction and death. 50 And the glory
of thy power ſhall be dried up as a flower, when
the heat ſhall ariſe that is ſent over thee. 51
Thou ſhalt be weakened as a poor woman with
ſtripes, and as one chaſtiſed with wounds, ſo
that the mighty and lovers ſhall not be able to
receive thee. 52 Would I with jealouſy have
ſo proceeded againſt thee, ſaith the Lord, 53
If thou hadſt not alway ſlain my choſen, exalting
the ſtroke of thine hands, and ſaying over
their dead, when thou waſt drunken, 54 Set
forth the beauty of thy countenance? 55 The
reward of thy whoredom ſhall be in thy boſom,
therefore ſhalt thou receive recompenſe. 56
Like as thou haſt done unto my choſen, ſaith
the Lord, even ſo ſhall God do unto thee, and
ſhall deliver thee into miſchief. 57 Thy children
ſhall die of hunger, and thou ſhalt fall
through the ſword: thy cities ſhall be broken
down, and all thine ſhall periſh with the ſword
in the field. 58 They that be in the mountains
ſhall die of hunger, and eat their own fleſh, and
drink their own blood, for very hunger of bread,
and thirſt of water. 59 Thou as unhappy ſhalt
come through the ſea, and receive plagues again.
60 And in the paſſage they ſhall ruſh on the
idle city, and ſhall deſtroy ſome portion of thy
land, and conſume part of thy glory, and ſhall
return to Babylon that was deſtroyed. 61 And
thou ſhalt be caſt down by them as ſtubble, and
they ſhall be unto thee as fire: 62 And ſhall
conſume thee and thy cities, thy land and thy
mountains; all thy woods and thy fruitful trees
ſhall they burn up with fire. 63 Thy children ſhall
they carry away captive, and look what thou
haſt, they ſhall ſpoil it, and marr the beauty
of thy face.

God threatens the ſevereſt Judgments againſt thoſe that have been the Perſecutors of his People, to the 28th Verſe: But the Meaning of the *Nations of the Dragons of Arabia*, and ſeveral Paſſages that follow, is paſt my Skill to explain, with any Probability of Succeſs, or Satisfaction to myſelf, and therefore, I ſuppoſe, will be none to the Reader; whom I muſt leave to judge for himſelf.

CHAP. XVI.

Babylon *and other Places are threatened with unavoidable Plagues. The Servants of God muſt look for Troubles.*

Ver. 1. WO be unto thee, Babylon and Aſia: wo be unto thee, Egypt and Syria. 2 Gird up yourſelves with cloaths of ſack and hair, bewail your children and be ſorry; for your deſtruction is at hand. 3 A ſword is ſent upon you, and who may turn it back? 4 A fire is ſent among you, and who may quench it? 5 Plagues are ſent unto you, and what is he that may drive them away? 6 May any man drive away an hungry lion in the wood? or may any one quench the fire in ſtubble when it hath begun to burn? 7 May one turn again the arrow that is ſhot of a ſtrong archer? 8 The mighty Lord ſendeth the plagues, and who is he that can drive them away? 9 A fire ſhall go forth from his wrath, and who is he that may quench it? 10 He ſhall caſt lightnings, and who ſhall not fear? he ſhall thunder, and who ſhall not be afraid? 11 The Lord ſhall threaten, and who ſhall not be utterly beaten to powder at his preſence? 12 The earth quaketh, and the foundations thereof, the ſea ariſeth up with waves from the deep, and the waves of it are troubled, and the fiſhes thereof alſo before the Lord, and before the glory of his power. 13 For ſtrong is his right hand that bendeth the bow, his arrows that he ſhooteth are ſharp, and ſhall not miſs when they begin to be ſhot into the ends of the world. 14 Behold, the plagues are ſent, and ſhall not return again, until they come upon the earth. 15 The fire is kindled, and ſhall not be put out, till it conſume the foundation of the earth. 16 Like as an arrow which is ſhot of a mighty archer, returneth not backward: even ſo the plagues that ſhall be ſent upon earth, ſhall not return again. 17 Wo is me, wo is me, who will deliver me in thoſe days? 18 The beginning of ſorrows and great mournings; the beginning of famine and great dearth; the beginning of wars, and the powers ſhall ſtand in fear; the beginning of evils: what ſhall I do when theſe evils ſhall come? 19 Behold, famine and plague, tribulation and anguiſh are ſent as ſcourges for amendment. 20 But for all theſe things they ſhall not turn from their wickedneſs, nor be alway mindful of thy ſcourges. 21 Behold, victuals ſhall be ſo good cheap upon earth, that they ſhall think themſelves to be in good caſe, and even then ſhall evils grow upon earth, ſword, famine, and great confuſion. 22 For many of them that dwell upon earth, ſhall periſh of famine; and the other that eſcape the hunger, ſhall the ſword deſtroy. 23 And the dead ſhall be caſt out as dung, and there ſhall be no man to comfort them: for the earth ſhall be waſted, and the cities ſhall be caſt down. 24 There ſhall be no man left to till the earth, and to ſow it. 25 The trees ſhall give fruit, and who ſhall gather them? 26 The grapes ſhall ripen, and who ſhall tread them? for all places ſhall be deſolate of men: 27 So that one man ſhall deſire to ſee another, and to hear his voice. 28 For of a city there ſhall be ten left, and two of the field, which ſhall hide themſelves in the thick groves, and in the clefts of the rocks. 29 As in an orchard of olives, upon every tree there are left three or four olives; 30 Or as when a vineyard is gathered, there are left ſome cluſters of them that diligently ſeek through the vineyard: 31 Even ſo in thoſe days there ſhall be three or four left by them that ſearch their houſes with the ſword. 32 And the earth ſhall be laid waſte, and the fields thereof ſhall wax old, and her ways, and all her paths ſhall grow full of thorns, becauſe no man ſhall travel therethrough. 33 The virgins ſhall mourn, having no bridegrooms; the women ſhall mourn, having no huſbands; their daughters ſhall mourn, having no helpers. 34 In the wars ſhall their bridegrooms be deſtroyed, and their huſbands ſhall periſh of famine. 35 Hear now theſe things, and underſtand them, ye ſervants of the Lord. 36 Behold the word of the Lord, receive it: believe not the gods of whom the Lord ſpake. 37 Behold, the plagues draw nigh, and are not ſlack. 38 As when a woman with child in the ninth month bringeth forth her ſon, within two or three hours of her birth, great pains compaſs her womb, which pains when the child cometh forth, they ſlack not a moment: 39 Even ſo ſhall not the plagues be ſlack to come upon the earth, and the world ſhall mourn, and ſorrow ſhall come upon it on every ſide. 40 O my people, hear my word: make you ready to the battel, and in thoſe evils, be even as pilgrims upon the earth. 41 He that ſelleth, let him be as he that fleeth away: and he that buyeth, as one that will loſe: 42 He that occupieth merchandiſe, as he that had no profit by it: and he that buildeth, as he that ſhall not dwell therein: 43 He that ſoweth, as if he ſhould not reap: ſo alſo he that planteth the vineyard, as he that ſhall not gather the grapes: 44 They that marry, as they that ſhall get no children; and they that marry not, as the widowers. 45 And therefore they that labour, labour in vain. 46 For ſtrangers ſhall reap their fruits, and ſpoil their goods, overthrow their houſes, and take their children captives, for in captivity and famine ſhall they get children. 47 And they that occupy their merchandiſe with robbery, the more they deck their cities, their houſes, their poſſeſſions, and their own perſons: 48 The more will I be angry with them for their ſins, ſaith the Lord. 49 Like as an whore envieth a right honeſt and vertuous woman: 50 So ſhall righteouſneſs hate iniquity, when ſhe decketh herſelf, and ſhall accuſe her to her face, when he cometh that ſhall defend him that diligently ſearcheth out every ſin upon earth. 51 And therefore be ye not like thereunto, nor to the works thereof. 52 For yet a little, and iniquity ſhall be taken away out of the earth, and righteouſneſs ſhall reign among you. 53 Let not the ſinner ſay that he hath not ſinned: for God ſhall burn coals of fire upon his head, which ſaith before the Lord God and his glory, I have not ſinned. 54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts. 55 Which ſpake but the word, Let the earth be made, and it was made: Let the heaven be made, and it was created. 56 In his word were the ſtars made, and he knoweth the number of them. 57 He ſearcheth the deep, and the

treaſures thereof; he hath meaſured the ſea, and
what it containeth. 58 He hath ſhut the ſea in
the midſt of the waters, and with his word hath
he hanged the earth upon the waters. 59 He
ſpreadeth out the heavens like a vault, upon the
waters hath he founded it. 60 In the deſart
hath he made ſprings of water, and pools upon
the tops of the mountains, that the floods might
pour down from the high rocks to water the
earth. 61 He made man, and put his heart in
the midſt of the body, and gave him breath,
life, and underſtanding. 62 Yea, and the Spirit
of Almighty God, which made all things,
and ſearcheth out all hidden things in the ſecrets
of the earth, 63 Surely he knoweth your inventions,
and what you think in your hearts, even
them that ſin, and would hide their ſin. 64
Therefore hath the Lord exactly ſearched out
all your works, and he will put you all to ſhame.
65 And when your ſins are brought forth, ye
ſhall be aſhamed before men, and your own
ſins ſhall be your accuſers in that day. 66
What will ye do? or how will you hide your
ſins before God and his angels? 67 Behold, God
himſelf is the judge, fear him: leave off from
your ſins, and forget your iniquities to meddle
no more with them for ever; ſo ſhall God lead
you forth, and deliver you from all trouble. 68
For behold, the burning wrath of a great multitude
is kindled over you, and they ſhall take
away certain of you, and feed you being
idle with things offered unto idols. 69 And
they that conſent unto them ſhall be had in deriſion,
and in reproach, and troden under foot.
70 For there ſhall be in every place, and in the
next cities a great inſurrection upon thoſe that
fear the Lord. 71 They ſhall be like mad-men,
ſparing none, but ſtill ſpoiling and deſtroying
thoſe that fear the Lord. 72 For they ſhall
waſte and take away their goods, and caſt them
out of their houſes. 73 Then ſhall they be
known who are my choſen, and they ſhall be
tried as the gold in the fire. 74 Hear, O ye,
my beloved, ſaith the Lord: behold, the days
of trouble are at hand, but I will deliver you
from the ſame. 75 Be ye not afraid, neither
doubt, for God is your guide, 76 And the guide
of them who keep my commandments and precepts,
ſaith the Lord God: Let not your ſins
weigh you down, and let not your iniquities lift
up themſelves. 77 Wo be unto them that are
bound with their ſins, and covered with their
iniquities: like as a field is covered over with
buſhes, and the path thereof covered with
thorns, that no man may travel through. 78
It is left undreſſed, and is caſt into the fire,
to be conſumed therewith.

The Places mentioned in the firſt Verſe, tho' they were always ſore Enemies to *Iſrael*, and therefore may here be literally meant; yet, I apprehend, may figuratively denote all thoſe Princes, Nations and Kingdoms that have perſecuted the Church of God in all Ages; for which he will puniſh them in the moſt ſignal and exemplary Manner, with War, Famine, Peſtilence, and Sword.

From Ver. 71. to the End, *Eſdras* foretels that Perſecutions ſhall attend the Righteous, but that God will deliver them from their Troubles.

The *Inſpiration*, which this counterfeit *Eſdras* all along pretends to, is ſo full of Abſurdities and Inconſiſtencies, that we have all the Reaſon in the World to account it ſpurious and apocryphal.

AN EXPOSITION of the Book of *TOBIT*.

The ARGUMENT.

This Book of Tobit *was never held, either by the* Jews *or antient* Chriſtians, *to be* canonical, *tho' the Church of* Rome, *by a Decree of the Council of* Trent, *thought fit to receive it as ſuch; but it was inſerted in the ſacred Hiſtory, becauſe it has been allowed by the Generality of* Chriſtian *Fathers, to be a true Hiſtory of this particular Family, a good Exemplar of Charity and Benevolence, and an excellent Pattern of paternal Care, and filial Obedience. The Book itſelf is ſuppoſed to have been wrote, the former Part of it by* Tobit, *and the latter by his Son; at leaſt it is thought, that they left behind them* Memoirs *of their Family, and ſuch Materials, as a late Author, who lived very likely either in, or after the* Captivity *(becauſe the Words* Raphael, Gabriel, *and* Michael *are allowed to be* Babyloniſh) *might compile and digeſt it into proper Order. It is not doubted, but that the Original of this Book was either in* Hebrew, *or* Chaldee. *St.* Jerom *having met with a* Chaldee *Copy of it, did not queſtion but that he had got the Original, and accordingly employed a Man, that was perfectly well ſkilled in that Language, to render it into* Hebrew, *whilſt himſelf tranſlated it into* Latin; *and this is the Verſion which the Church of* Rome *chiefly eſteems. But before this Verſion, there was another (which is reckoned the moſt antient) done into* Greek; *but who the Author of it was, or from what Language he tranſlated it, we have but ſmall Foundation for Conjecture; tho' ſome have been apt to think, that it came from the ſame Fountain from whence St.* Jerom *had his, but that the Tranſlator had taken ſuch Freedoms with the Text, as obliged him to re-tranſlate it. The* Latin *Tranſlation, which was in Uſe before St.* Jerom *appeared, ſeems to have been taken from the*

the Greek, *tho' in many Places it varies from it, by abridging ſometimes, and ſometimes amplifying the Narration: The* Hebrew *Copies, publiſhed by* Fagius *and* Munſter, *are nothing but Tranſlations (and thoſe very modern ones) from the* Greek *or* Latin *Verſions, tho' in many Places of the Book, they take the Freedom to vary from them. That of* Munſter *is ſuppoſed to have been done by himſelf, and that of* Fagius *by the* Jews *of* Conſtantinople, *in the Year* 1517, *and has ſo near a Conformity to the* Greek, *that no manner of Doubt is to be made of its being deſcended from thence. Theſe are the ſeveral Verſions that we have of the Book of* Tobit, *which as it was not received into the* Canon *of the* Jews, *was not therefore admitted into that of the antient* Chriſtian *Authors, who confined themſelves to thoſe Books which the* Jews *acknowledge to be* canonical. *'Tis certain, that neither* Joſephus, *nor* Philo, *nor any of the antient* Jewiſh *Writers make Mention of that Copy which St.* Jerom *took ſo much Pains about, nor do they regiſter it among their* ſacred Books. Fagius *pretends, that this Book of* Tobit *does not contain a true Hiſtory, but a* pious Fiction *only, wherein, under borrowed Names, the Characters of a Father and a Son, truely pious, are ſet forth; and our learned* Prideaux *ſeems to go farther, when he tells us, 'That there are ſome Matters in it, which are not ſo reconcilable to a rational Credibility, which look indeed more like the Fictions of* Homer, *than the Writings of a ſacred Hiſtorian, and gives ſuch an Objection againſt the Book as does not lie againſt any other.' But notwithſtanding theſe Allegations, we may be aſſured, that the* Jews *had all along a great Regard for this Book.* Origen, *in his Epiſtle to* Africanus, *tells us, that the antient* Chriſtians *read it, tho' they placed it among their* apocryphal *Writings. St.* Jerom *acknowledges, that tho' they did not receive it into their Canon, yet they admitted it among their* Hagiographa. Grotius *owns, that they read this Book, and looked upon it as a true Hiſtory; and our own* Prideaux *confeſſes, that* it is of great Uſe to repreſent to us the Duties of Charity and Patience, in the Example of *Tobit's* ready helping his Brethren in Diſtreſs, to the utmoſt of his Power; and his bearing with a pious Submiſſion, the Calamities of his Captivity, Poverty, and Blindneſs, as long as they were inflicted on him.

CHAP. I.

Tobit's *Lineage and Piety; his Marriage; Captivity; Preferment; Charity; his Flight, and Return to* Nineveh.

Ver. 1. THE book of the words of Tobit,
ſon of Tobiel, the ſon of Ananiel,
the ſon of Aduel, the ſon of Gabael, of the ſeed
of Aſael, of the tribe of Nephthali, 2 Who in the
time of Enemeſſar king of the Aſſyrians, was led
captive out of Thiſbe, which is at the right hand
of that city, which is called properly Nephthali
in Galilee above Aſer. 3 I Tobit have walked
all the days of my life in the way of truth and
juſtice, and I did many alms-deeds to my brethren,
and my Nation who came with me to
Nineve into the land of the Aſſyrians. 4 And
when I was in mine own country in the land of
Iſrael, being but young, all the tribe of Nephthali
my father, fell from the houſe of Jeruſalem,
which was choſen out of all the tribes of
Iſrael, that all the tribes ſhould ſacrifice *there*,
where the temple of the habitation of the moſt
High was conſecrated and built for all ages. 5
Now all the tribes which together revolted, and
the houſe of my father Nephthali, ſacrificed unto
the heifer Baal. 6 But I alone went often to Jeruſalem
at the feaſts, as it was ordained unto all
the people of Iſrael, by an everlaſting decree,
having the firſt-fruits and tenths of increaſe, with
that which was firſt ſhorn; and them gave I at
the altar to the prieſts the children of Aaron. 7
The firſt tenth part of all increaſe I gave to the
ſons of Aaron, who miniſtred at Jeruſalem: another
tenth part I ſold away, and went and ſpent
it every year at Jeruſalem: 8 And the third I
gave unto them to whom it was meet, as Debora
my fathers mother had commanded me,
becauſe I was left an orphan by my father. 9
Furthermore, when I was come to the age of a
man, I married Anna of mine own kindred,
and of her I begat Tobias. 10 And when we
were carried away captives to Nineve, all my
brethren, and thoſe that were of my kindred,
did eat of the bread of the Gentiles. 11 But I
kept myſelf from eating. 12 Becauſe I remembred
God with all my heart. 13 And the moſt
High gave me grace and favour before Enemeſſar,
ſo that I was his purveyor. 14 And I went
into Media, and left in truſt with Gabael the
brother of Gabrias at Rages a city of Media, ten
talents of ſilver. 15 Now when Enemeſſar was
dead, Sennacherib his ſon reigned in his ſtead;
whoſe eſtate was troubled, that I could not go
into Media. 16 And in the time of Enemeſſar,
I gave many alms to my brethren, and gave my
bread to the hungry, 17 And my cloaths to the
naked: and if I ſaw any of my nation dead, or
caſt about the walls of Nineve, I buried him. 18
And if the king Sennacherib had ſlain any, when
he was come, and fled from Judea, I buried
them privily, (for in his wrath he killed many)
but the bodies were not found when they were
ſought for of the king. 19 And when one of
the Ninevites went and complained of me to the
king, that I buried them, and hid myſelf; underſtanding
that I was ſought for to be put to
death, I withdrew myſelf for fear. 20 Then all
my goods were forcibly taken away, neither was
there any thing left me, beſides my wife Anna,
and my ſon Tobias. 21 And there paſſed not
five and fifty days, before two of his ſons killed
him, and they fled into the mountains of Ararath,
and Sarchedonus his ſon reigned in his
ſtead; who appointed over his fathers accounts,
and over all his affairs, Achiacharus my brother
Anaels ſon. 22 And Achiacharus intreating for
me, I returned to Nineve: now Achiacharus
was cup-bearer, and keeper of the ſignet, and
ſteward and overſeer of the accounts: and Sarchedonus
appointed him next unto him: and he
was my brothers ſon.

Who in the Time of Enemeſſar King of the Aſſyrians] *Enemeſſar* was *Salmaneſer*, who carried away the Ten Tribes captive into *Aſſyria*, *A. M.* 3283. about 100 Years before the Captivity of *Judah*.

And the Houſe of my Father Nephtali *ſacrificed unto the Heifer Baal*] Or, *to the Power of Baal*, or the

God *Baal*, as it is in the Margin.

And there paſſed not five and fifty Days before two of his Sons killed him] That is, after his Return from his unſucceſsful Expedition againſt *Judea*. The Reaſons that induced his Sons to act ſuch an unnatural Part againſt their Father, ſee in our Notes upon 2 *Kings* xix. 37. 2 *Chron.* xxxii. 21.

CHAP. II.

Tobit's *Diligence in burying the Dead; becomes blind. His Wife takes in Work to get a Living. Her Huſband and ſhe fall out about a Kid.*

Ver. 1. NOW when I was come home again,
and my wife Anna was reſtored unto me with my ſon Tobias, in the feaſt
of Pentecoſt, which is the holy feaſt of the ſeven
weeks, there was a good dinner prepared for me,
in the which I ſat down to eat. 2 And when I
ſaw abundance of meat, I ſaid to my ſon, Go
and bring what poor man ſoever thou ſhalt find
out of our brethren, who is mindful of the Lord;
and lo, I tarry for thee. 3 But he came again,
and ſaid, Father, one of our nation is ſtrangled,
and is caſt out in the market-place. 4 Then before
I had taſted of any meat, I ſtarted up, and
took him up into a room, until the going down
of the ſun. 5 Then I returned and waſhed myſelf,
and ate my meat in heavineſs, 6 Remembring
that propheſy of Amos, as he ſaid, Your
feaſts ſhall be turned into mourning, and all your
mirth into lamentation. 7 Therefore I wept:
and after the going down of the ſun, I went and
made a grave, and buried him. 8 But my
neighbours mocked me, and ſaid, This man is
not yet afraid to be put to death for this matter:
who fled away, and yet lo, he burieth the
dead again. 9 The ſame night alſo I returned
from the burial, and ſlept by the wall of my
court-yard, being polluted, and my face was
uncovered: 10 And I knew not that there were
ſparrows in the wall, and mine eyes being open,
the ſparrows muted warm dung into mine eyes,
and a whiteneſs came in mine eyes, and I went
to the phyſicians, but they helped me not: moreover
Achiacharus did nouriſh me, until I went
into Elymais. 11 And my wife Anna did take
womens works to do. 12 And when ſhe had
ſent them home to the owners, they payed her
wages, and gave her alſo beſides a kid. 13
And when it was in my houſe, and began to
cry, I ſaid unto her, From whence is this kid?
is it not ſtoln? render it to the owners, for it is
not lawful to eat any thing that is ſtoln. 14
But ſhe replied upon me, It was given for a gift
more than the wages: howbeit, I did not believe
her, but bade her render it to the owners:
and I was abaſhed at her. But ſhe replied
upon me, Where are thine alms, and thy righteous
deeds? Behold, thou and all thy works
are known.

In the firſt Part of this Chapter, *Tobit* relates an Act of his Charity and Humanity in burying the dead Corpſe of an *Iſraelite*, who had been murdered, and denied common Burial. This Inſtance of Cruelty ſhews, in ſome Meaſure, the Hardſhips the *Iſraelites* laboured under in their Captivity, and brought to *Tobit*'s Mind that Prophecy of *Amos*, Ch. viii. 10. *I will turn your Feaſts into Mourning, and all your Songs into Lamentation.*

The Sparrows muted warm Dung into mine Eyes, and a Whiteneſs came in mine Eyes, &c.] It ſhould be tranſlated *Swallows*, as the *Hebrew* Word ſignifies. That the Dung of Swallows is of a very hot and cauſtick Quality, and, when dropt into the Eye, muſt needs be injurious to the Sight, as being apt to cauſe an Inflammation, and thereby a Concretion of Humours, which, in Proceſs of Time, may produce a white Film, that will obſtruct the Light from the optick Nerves; and that the Gall of a Fiſh (eſpecially of the Fiſh *Callionimus*) is of excellent Uſe to remove all ſuch Specks and Obſtructions to the Sight (as *Tobit*'s was, and by which Means he was cured, ſee Ch. xi. 11, 12, 13.) we have the Teſtimony of ſome of the greateſt Men, Phyſicians and Naturaliſts, to produce in Confirmation of this Part of *Tobit*'s Hiſtory.

CHAP. III.

Tobit *is vexed with his Wife's Taunts.* Sara *being reproached, grieves and prays. An Angel is ſent to relieve both her and* Tobit.

Ver. 1. THEN I being grieved did weep,
and in my ſorrow prayed, ſaying,
2 O Lord, thou art juſt, and all thy works and
all thy ways are mercy and truth, and thou
judgeſt truly and juſtly for ever. 3 Remember
me, and look on me; puniſh me not for my
ſins and ignorances, and *the ſins of* my fathers,
who have ſinned before thee: 4 For they obeyed
not thy commandments; wherefore thou haſt
delivered us for a ſpoil, and unto captivity, and
unto death, and for a proverb of reproach to all
the nations among whom we are diſperſed. 5
And now thy judgments are many and true:
Deal with me according to my ſins, and my fathers:
becauſe we have not kept thy commandments,
neither have walked in truth before thee.
6 Now therefore deal with me as ſeemeth beſt
unto thee, and command my ſpirit to be taken
from me, that I may be diſſolved, and become
earth: for it is profitable for me to die, rather
than to live, becauſe I have heard falſe reproaches,
and have much ſorrow: command
therefore that I may now be delivered out of
this diſtreſs, and go into the everlaſting place:
turn not thy face away from me. 7 It came to
paſs the ſame day, that in Ecbatane a city of
Media, Sara the daughter of Raguel was alſo reproached
by her fathers maids; 8 Becauſe that
ſhe had been married to ſeven huſbands, whom
Aſmodeus the evil ſpirit had killed before they
had lien with her. Doſt thou not know, ſaid
they, that thou haſt ſtrangled thine huſbands?
thou haſt had already ſeven huſbands, neither
waſt thou named after any of them. 9 Wherefore
doſt thou beat us for them? If they be dead,
go thy ways after them, let us never ſee of thee
either ſon or daughter. 10 When ſhe heard
theſe things, ſhe was very ſorrowful, ſo that ſhe
thought to have ſtrangled herſelf, and ſhe ſaid,
I am the only daughter of my father, and if I
do this, it ſhall be a reproach unto him, and I
ſhall bring his old age with ſorrow unto the
grave. 11 Then ſhe prayed toward the window,
and ſaid, Bleſſed art thou, O Lord my
God, and thine holy and glorious name is bleſſed,
and honourable for ever: let all thy works
praiſe thee for ever. 12 And now, O Lord,
I ſet mine eyes and my face toward thee, 13
And ſay, Take me out of the earth, that I may
hear no more the reproach. 14 Thou knoweſt,
Lord, that I am pure from all ſin with man, 15

And that I never polluted my name, nor the name of my father in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinſman, nor any ſon of his alive, to whom I may keep myſelf for a wife: my ſeven huſbands are already dead, and why ſhould I live? but if it pleaſe not thee that I ſhould die, command ſome regard to be had of me, and pity taken of me, that I hear no more reproach. 16 So the prayers of them both were heard before the majeſty of the great God. 17 And Raphael was ſent to heal them both, that is, to ſcale away the whiteneſs of Tobits eyes, and to give Sara the daughter of Raguel, for a wife to Tobias the ſon of Tobit; and to bind Aſmodeus the evil ſpirit, becauſe ſhe belonged to Tobias by right of inheritance. The ſelf-ſame time came Tobit home, and entred into his houſe, and Sara the daughter of Raguel came down from her upper chamber.

Wherefore doſt thou beat us for them?] From this Paſſage it ſeems, as if *Sara*, who had been married to ſeven Huſbands, and never enjoyed by either of them, was ſo extremely chagrin'd on that Account, that ſhe vented her Paſſion upon her Father's Maids; which is natural enough to ſuppoſe; ſince a Diſappointment of this Kind is a Mortification not eaſily ſupported, eſpecially by one who had been ſeven Times a Bride, and never once enjoyed the Firſt-fruits of her Marriage.

CHAP. IV.

Tobit *inſtructs his Son in his future Conduct, and tells him of the Money which he had depoſited in the Hands of* Gabael.

Ver. 1. IN that day Tobit remembered the money which he had committed to Gabael in Rages of Media. 2 And ſaid with himſelf, I have wiſhed for death; wherefore do I not call for my ſon Tobias, that I may ſignify to him *of the money* before I die? 3 And when he had called him, he ſaid, My ſon, when I am dead, bury me, and deſpiſe not thy mother, but honour her all the days of thy life, and do that which ſhall pleaſe her, and grieve her not. 4 Remember, my ſon, that ſhe ſaw many dangers for thee, *when thou waſt* in her womb; and when ſhe is dead, bury her by me in one grave. 5 My ſon, be mindful of the Lord our God all thy days, and let not thy will be ſet to ſin, or to tranſgreſs his commandments: do uprightly all thy life long, and follow not the ways of unrighteouſneſs. 6 For if thou deal truly, thy doings ſhall proſperouſly ſucceed to thee, and to all them that live juſtly. 7 Give alms of thy ſubſtance: and when thou giveſt alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God ſhall not be turned away from thee. 8 If thou haſt abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little. 9 For thou layeſt up a good treaſure for thyſelf againſt the day of neceſſity. 10 Becauſe that alms do deliver from death, and ſuffereth not to come into darkneſs. 11 For alms is a good gift unto all that give it in the ſight of the moſt High. 12 Beware of all whoredom, my ſon, and chiefly take a wife of the ſeed of thy fathers, and take not a ſtrange woman to wife, which is not of thy fathers tribe: for we are the children of the prophets, Noe, Abraham, Iſaac, and Jacob: remember, my ſon, that our fathers from the beginning, even that they all married wives of their own kindred, and were bleſſed in their children, and their ſeed ſhall inherit the land. 13 Now therefore, my ſon, love thy brethren, and deſpiſe not in thy heart thy brethren, the ſons and daughters of thy people, in not taking a wife of them: for in pride is deſtruction and much trouble, and in lewdneſs is decay and great want: for lewdneſs is the mother of famine. 14 Let not the wages of any man which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou ſerve God, he will alſo repay thee: be circumſpect, my ſon, in all things thou doeſt, and be wiſe in all thy converſation. 15 Do that to no man which thou hateſt: drink not wine to make thee drunken; neither let drunkenneſs go with thee in thy journey. 16 Give of thy bread to the hungry, and of thy garments to them that are naked, and according to thine abundance give alms; and let not thine eye be envious when thou giveſt alms. 17 Pour out thy bread on the burial of the juſt, but give nothing to the wicked. 18 Aſk counſel of all that are wiſe, and deſpiſe not any counſel that is profitable. 19 Bleſs the Lord thy God alway, and deſire of him, that thy ways may be directed, and that all thy paths and counſels may proſper: for every nation hath not counſel, but the Lord himſelf giveth all good things, and he humbleth whom he will, as he will; now therefore, my ſon, remember my commandments, neither let them be put out of thy mind. 20 And now I ſignify this to thee, that I committed ten talents to Gabael, the ſon of Gabrias at Rages in Media. 21 And fear not, my ſon, that we are made poor: for thou haſt much wealth, if thou fear God, and depart from all ſin, and do that which is pleaſing in his ſight.

This Chapter, in the Inſtance of *Tobit*, exhibits a very pious Example of paternal Regard for the Welfare and Proſperity of a Son. In *Tobit*'s Inſtructions are obſervable his Tenderneſs, his Piety, his Prudence, his ſtrict Regard to the Honour of God, and his affectionate Concern for the future Happineſs of his only Son *Tobias*; and his Advice is ſo judiciouſly calculated for that End, that *Tobias* could not miſs the Way, nor fail of Succeſs, if he governed his Conduct by theſe Rules; as it's preſumed he did, from the good Account we have of him in the following Chapters.

CHAP. V.

Raphael, *in the Diſguiſe of a Man, is hired to go with* Tobias *into* Media; *they depart together, but* Tobias's *Mother is grieved.*

Ver. 1. TObias then anſwered and ſaid, Father, I will do all things which thou haſt commanded me. 2 But how can I receive the money, ſeeing I know him not? 3 Then he gave him the hand-writing, and ſaid unto him, Seek thee a man which may go with thee whilſ I yet live, and I will give him wages: and g and receive the money. 4 Therefore when he went to ſeek a man, he found Raphael that wa an angel. 5 But he knew not; and he ſai unto him, Canſt thou go with me to Rage and knoweſt thou thoſe places well? 6 To whom the angel ſaid, I will go with thee, and I know the way well: for I have lodged with our brother Gabael. 7 Then Tobias ſaid unto him, Tarry for me till I tell my father. 8 Then he ſaid unto him, Go, and tarry not: ſo he went in, and ſaid to his father, Behold, I have found one which will go with me. Then he ſaid, Call him unto me, that I may know of what tribe he is, and whether he be a truſty man to go with thee. 9 So he called him, and he came in, and they ſaluted one another. 10 Then Tobit ſaid unto him, Brother, ſhew me of what tribe and family thou art. 11 To whom he ſaid, Doſt thou ſeek for a tribe or family, or an hired man to go with thy ſon? Then Tobit ſaid unto him, I would know, brother, thy kindred and name. 12 Then he ſaid, I am Azarias, the ſon of Ananias the great, and of thy brethren. 13 Then Tobit ſaid, Thou art welcome, brother, be not now angry with me, becauſe I have inquired to know thy tribe and thy family, for thou art my brother, of an honeſt and good ſtock: for I know Ananias and Jonathas, ſons of that great Samaias: as we went together to Jeruſalem to worſhip, and offered the firſt-born, and the tenths of the fruits, and they were not ſeduced with the error of our brethren: my brother, thou art of a good ſtock. 14 But tell me, what wages ſhall I give thee? *wilt thou* a drachme a day and things neceſſary, as to mine own ſon? 15 Yea, moreover, if ye return ſafe, I will add ſomething to thy wages. 16 So they were well pleaſed. Then ſaid he to Tobias, Prepare thyſelf for the journey, and God ſend you a good journey. And when his ſon had prepared all things for the journey, his father ſaid, Go thou with this man, and God which dwelleth in heaven proſper your journey, and the angel of God keep you company. So they went forth both, and the young mans dog with them. 17 But Anna his mother wept, and ſaid to Tobit, Why haſt thou ſent away our ſon? is he not the ſtaff of our hand in going in and out before us? 18 Be not greedy (to add) money to money: but let it be as refuſe in reſpect of our child. 19 For that which the Lord hath given us to live with, doth ſuffice us. 20 Then ſaid Tobit to her, Take no care, my ſiſter; he ſhall return in ſafety, and thine eyes ſhall ſee him. 21 For the good angel will keep him company, and his journey ſhall be proſperous, and he ſhall return ſafe. 22 Then ſhe made an end of weeping.

That good Angels are appointed by God to be the *Guardians* of particular Men, and, in Execution of this their Office, do frequently aſſume human Shapes, to guide them in their Journeys, and to deliver them from all Dangers, is a Doctrine as antient as the Patriarch *Jacob*'s Time, embraced by *Chriſtians*, and believed by the wiſeſt Heathens. See *Gen.* xlviii. 16. *Pſ.* xxxiv. 7. *Matt.* xviii. 10. *Acts* xii. 15. *Heſiod*, *Plato*, and *Apuleius*; and that every Man, in like Manner, has an evil *Angel*, or *Genius* whereof ſome preſide over one Vice, and ſome over another; inſomuch that there are *Demons* of *Avarice*, *Demons* of *Pride*, and *Demons* of *Impurity*, &c. each endeavouring to enſnare the Perſon he attends with a *complexional* Temptation, is another Poſition, that has been almoſt generally received, not only in the *Jewiſh* and *Chriſtian*, but in the *Pagan* Theology likewiſe: For Proof of which conſult *Buxtorf*, *Baſnage*, *Orpheus*, *Plutarch*. 1 Pet. v. 8. *Matt.* vii. 32, 33. *Luke* xiii. 11, 16. See *Stackhouſe*'s Diſſert. on *Tobit*.

Then he ſaid, I am Azarias, the Son of Ananias the great, and of thy Brethren] That this good Angel, perſonating an *Iſraelite*, (ſays the laſt cited Author) and *calling himſelf Azarias, the Son of Ananias*, was not guilty of any Lie or Prevarication, is plain from Caſes of the like Nature. For, as the Picture is uſually called by the Perſon it repreſents, and he, who in *Tragedy*, acts the Part of *Cato*, does, for that Time, go under his Name; ſo *Raphael* being ſent by God in the Form and Appearance of a *young Man*, was, in that Capacity, to act and ſpeak as if he had been ſuch. Nor was there any Fallacy in aſſuming the Name of *Azarias*, which ſignifies *God's Help*, or *Aſſiſtance*, ſince he was manifeſtly ſent for this very Purpoſe, that he might be a Guide and Aſſiſtant to *Tobias* in his Journey, and therefore very prudently concealed his Quality of an Angel, that he might more conveniently execute his Commiſſion.

CHAP. VI.

Tobias *going into the River, a Fiſh makes at him, which the Angel commands him to catch, and take out its Liver, Heart, and Gall; bids him marry* Sara, Raguel*'s Daughter, and inſtructs him how to drive away the evil Spirit.*

Ver. 1. AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there. 2 And when the young man went down to waſh himſelf, a fiſh leaped out of the river, and would have devoured him. 3 Then the angel ſaid unto him, Take the fiſh: and the young man laid hold of the fiſh, and drew it to land. 4 To whom the angel ſaid, Open the fiſh, and take the heart, and the liver, and the gall, and put them up ſafely. 5 So the young man did as the angel commanded him; and when they had roaſted the fiſh, they did eat it: then they both went on their way, till they drew near to Ecbatane. 6 Then the young man ſaid to the angel, Brother Azarias, to what uſe is the heart, and the liver, and the gall of the fiſh? 7 And he ſaid unto him, Touching the heart, and the liver, if a devil or an evil ſpirit trouble any, we muſt make a ſmoak thereof before the man or the woman, and the party ſhall be no more vexed. 8 As for the gall, *it is good* to anoint a man that hath whiteneſs in his eyes, and he ſhall be healed. 9 And when they were come near to Rages, 10 The angel ſaid to the young man, Brother, to day we ſhall lodge with Raguel, who is thy couſin; he alſo hath one only daughter named Sara; I will ſpeak for her that ſhe may be given thee for a wife. 11 For to thee doth the right of her appertain, ſeeing thou only art of her kindred. 12 And the maid is fair and wiſe: now therefore hear me, and I will ſpeak to her father; and when we return from Rages, we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moſes, but he ſhall be guilty of death, becauſe the right of inheritance doth rather appertain to thee than to any other. 13 Then the young man anſwered the angel, I have heard, brother Azarias, that this maid hath been given to ſeven men, who all died in the marriage-chamber. 14 And now I am the only ſon of my father, and I am afraid, leſt if I go in unto her, I die as the other before: for a wicked ſpirit loveth her, which hurteth no body, but thoſe which come unto her; wherefore I alſo fear leſt I die, and bring my fathers and my mothers life (becauſe of me) to the grave with ſorrow: for they have no other ſon to bury them. 15 Then the angel ſaid unto him, Doſt thou not remember the precepts which thy father gave thee, that thou ſhouldeſt marry a wife of thine own kindred? wherefore hear me, O my brother, for ſhe ſhall be given thee to wife; and make thou no reckoning of the evil ſpirit; for this ſame night ſhall ſhe be given thee in marriage. 16 And when thou ſhalt come into the marriage-chamber, thou ſhalt take the aſhes of perfume, and ſhalt lay upon them ſome of the heart and liver of the fiſh, and ſhalt make a ſmoak with it: 17 And the devil ſhall ſmell it, and flee away, and never come again any more: but when thou ſhalt come to her, riſe up both of you, and pray to God which is merciful, who will have pity on you, and ſave you: fear not, for ſhe is appointed unto thee from the beginning; and thou ſhalt preſerve her, and ſhe ſhall go with thee: moreover, I ſuppoſe that ſhe ſhall bear thee children. Now when Tobias had heard theſe things, he loved her, and his heart was effectually joined to her.

And the Devil ſhall ſmell it, and flee away] Thoſe who are of Opinion, ſays *Stackhouſe*, that *Demons*, or evil Angels, were inveſted with certain material Forms, wherein they ſnuffed up the Perfumes, and feaſted themſelves upon the Odours of the Incenſe and Sacrifices that were offered to them, have an eaſy Way of ſolving this Difficulty, by ſuppoſing that the Smell of the burnt Heart and Liver of the Fiſh, was offenſive to *Aſmodeus*, even as they pretend, that in ſome Herbs, Plants, Stones, and other natural Things, there is a certain Virtue to drive away *Demons*, and to hinder them from coming into ſuch a determinate Place. The *Chaldeans*, among whom the Book of *Tobit* was writ, and the *Iſraelites*, for whoſe Uſe and Inſtruction it was wrote, might both be of this Opinion:—That *Demons*, as not abſolutely diveſted of all Matter, were capable of the ſame Senſations and Impreſſions that belonged to *corporeal* Subſtances; and therefore, in Accommodation to the vulgar Idea, and Prejudice of the People, the Author of this Hiſtory might expreſs himſelf, as tho' the Expulſion of this evil Spirit was effected by a *natural* Cauſe, the *Smoak of the Fiſh*, even tho', at the ſame Time, he ſufficiently intimates, that it was by a Divine Power that it came to paſs, becauſe we find the Angel thus enjoining *Tobias*, *When thou ſhalt come to thy Wife Sara, riſe up both of you, and pray to God*, &c. Ver. 17.

Upon the contrary Suppoſition, that this *Demon* was a Being *incorporeal* (and this is the Suppoſition concerning the Angelical Nature, which generally prevails) we may ſafely conclude, that the Smoak of the *Fiſh's Entrails* could have no direct and *phyſical* Effect upon him; that his *fleeing away* therefore was occaſioned by a ſupernatural Power, in the Exerciſe of which, the Angel, appointed to attend *Tobias*, was the principal Inſtrument; that he ordered the burning of the Fiſh's Entrails, as a Sign when the evil Spirit, by his ſuperior Power, ſhould be chaced away; or, in the ſame Senſe, as our bleſſed Saviour ſpread Clay upon the Eyes of the Man that was born blind, and ordered him to waſh in the Pool of *Siloah*, viz. not as the *Cauſe*, but the *Proof* of his Cure; and that he ſent him away *into the uttermoſt Parts of Egypt* (Ch. viii. 3.) that is, into the Deſarts of the *upper Egypt*, becauſe our Saviour intimates, that ſuch is the uſual Habitation of evil Spirits, when he repreſents them, *as walking through dry Places, ſeeking Reſt, and finding none*, Matt. xii. 43.

CHAP. VII.

Raguel informs Tobias *of what had befel his Daughter, and gives her to him in Marriage.*

Ver. 1. AND when they were come to Ecbatane, they came to the houſe of Raguel, and Sara met them: and after they had ſaluted one another, ſhe brought them into the houſe. 2 Then ſaid Raguel to Edna his wife, How like is this young man to Tobit my couſin! 3 And Raguel aſked them, From whence are you, brethren? To whom they ſaid, We are of the ſons of Nephthalim, which are captives in Nineve. 4 Then he ſaid to them, Do ye know Tobit our kinſman? And they ſaid, We know him. Then ſaid he, Is he in good health? 5 And they ſaid, He is both alive, and in good health: and Tobias ſaid, He is my father. 6 Then Raguel leaped up, and kiſſed him, and wept, 7 And bleſſed him, and ſaid unto him, Thou art the ſon of an honeſt and good man: but when he had heard that Tobit was blind, he was ſorrowful, and wept. 8 And likewiſe Edna his wife and Sara his daughter wept. Moreover, they entertained them cheerfully, and after that they had killed a ram of the flock, they ſet ſtore of meat on the table. Then ſaid Tobias to Raphael, Brother Azarias, ſpeak of thoſe things of which thou didſt talk in the way, and let this buſineſs be diſpatched. 9 So he communicated the matter with Raguel: and Raguel ſaid to Tobias, Eat and drink, and make merry: 10 For it is meet that thou ſhouldeſt marry my daughter: nevertheleſs, I will declare unto thee the truth. 11 I have given my daughter in marriage to ſeven men, who died that night they came in unto her: nevertheleſs, for the preſent be merry. But Tobias ſaid, I will eat nothing here, till we agree, and ſwear one to another. 12 Raguel ſaid, Then take her from henceforth according to the manner, for thou art her couſin, and ſhe is thine, and the merciful God give you good ſucceſs in all things. 13 Then he called his daughter Sara, and ſhe came to her father, and he took her by the hand, and gave her to be wife to Tobias, ſaying, Behold, take her after the law of Moſes, and lead her away to thy father: and he bleſſed them, 14 And called Edna his wife, and took paper, and did write an inſtrument *of covenants*, and ſealed it. 15 Then they began to eat. 16 After, Raguel called his wife Edna, and ſaid unto her, Siſter, prepare another chamber, and bring her in thither. 17 Which when ſhe had done as he had bidden her, ſhe brought her thither, and ſhe wept, and ſhe received the tears of her daughter, and ſaid unto her, 18 Be of good comfort, my daughter, the Lord of heaven and earth give thee joy for this thy ſorrow: be of good comfort, my daughter.

Here is a plain Narrative and Converſation that paſſed between *Raguel* and his Kinſman *Tobias*, on the latter's Arrival at the Houſe of the former; upon which we have nothing to remark more than only to obſerve, in what an artleſs and eaſy Manner the Story is told, and the Sincerity and Heartineſs of the Friends converſing together; each diſcovering ſuch a frank and generous Diſpoſition, as was almoſt peculiar to thoſe antient Times, when Fraud, Deceit, and Impoſition were not, as now, the moſt noted Characteriſticks of the Age.

CHAP. VIII.

Tobias, *as he was inſtructed, drives away the evil Spirit. He and his Wife riſe up and pray.* Raguel *unexpectedly finding him alive, praiſes God, and makes a wedding Feaſt.*

Ver. 1, AND when they had ſupped, they brought Tobias in unto her. 2 And as he went, he remembred the words of Raphael, and took the aſhes of the perfumes, and put the heart, and the liver of the fiſh thereupon, and made a ſmoak *therewith.* 3 The which ſmell when the evil ſpirit had ſmelled, he fled into the utmoſt parts of Egypt, and the angel bound him. 4 And after that they were both ſhut in together, Tobias roſe out of the bed, and ſaid, Siſter, ariſe, and let us pray, that God would have pity on us. 5 Then began Tobias to ſay, Bleſſed art thou, O God of our fathers, and bleſſed *is* thy holy and glorious name for ever; let the heavens bleſs thee and all thy creatures. 6 Thou madeſt Adam, and gaveſt him Eve his wife for an helper and ſtay: of them came mankind: Thou haſt ſaid, It is not good that man ſhould be alone; let us make unto him an aid like unto himſelf. 7 And now, O Lord, I take not this my ſiſter for luſt, but uprightly: *therefore* mercifully ordain, that we may become aged together. 8 And ſhe ſaid with him, Amen. 9 So they ſlept both that night. And Raguel aroſe, and went and made a grave, 10 Saying, *I fear* leſt he alſo be dead. 11 But when Raguel was come into his houſe, 12 He ſaid unto his wife Edna, Send one of the maids, and let her ſee whether he be alive: if *he be* not, that we may bury him, and no man know it. 13 So the maid opened the door, and went in, and found them both aſleep, 14 And came forth, and told them that he was alive. 15 Then Raguel praiſed God, and ſaid, O God, thou art worthy to be praiſed with all pure and holy praiſe; therefore let thy ſaints praiſe thee with all thy creatures; and let all thine angels, and thine elect praiſe thee for ever. 16 Thou art to be praiſed, for thou haſt made me joyful; and that is not come to me which I ſuſpected; but thou haſt dealt with us according to thy great mercy. 17 Thou art to be praiſed, becauſe thou haſt had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finiſh their life in health, with joy and mercy. 18 Then Raguel bade his ſervants to fill the grave. 19 And he kept the wedding-feaſt fourteen days. 20 For before the days of the marriage were finiſhed, Raguel had ſaid unto him by an oath, that he ſhould not depart till the fourteen days of the marriage were expired, 21 And then he ſhould take the half of the goods, and go in ſafety to his father; and ſhould have the reſt when I and my wife be dead.

He fled into the utmoſt Parts of Egypt, and the Angel bound him] That *good* Angels have a ſuperior Power and Controul over the *bad*, and, by the Divine Authority can curb and reſtrain their Malice, (which s all that we need underſtand by their *binding them up*) evident from a Paſſage in the *Revelations* very reſemblant to what we read here concerning *Raphael* and *Aſmodeus*: *I ſaw an Angel come down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his Hand, and he laid hold on the Dragon, the old Serpent, which is the Devil and Satan, and bound him a thouſand Years, and caſt him into the bottomleſs Pit, and ſhut him up, and ſet a Seal upon him, that he ſhould deceive the Nations no more,* Rev. xx. 1, *&c.*

CHAP. IX.

The Angel, by Tobias*'s Order, fetches the Money from* Gabael, *and brings him with it.*

Ver. 1. THEN Tobias called Raphael, and ſaid unto him, 2 Brother Azarias, take with thee a ſervant, and two camels, and go to Rages of Media, to Gabael, and bring me the money, and bring him to the wedding. 3 For Raguel hath ſworn that I ſhall not depart. 4 But my father counteth the days, and if I tarry long, he will be very ſorry. 5 So Raphael went out, and lodged with Gabael, and gave him the hand-writing; who brought forth bags which were ſealed up, and gave them to him. 6 And early in the morning they went forth both together, and came to the wedding, and Tobias bleſſed his wife.

We ſhall only obſerve here, that *Tobias*, in the Midſt of all his nuptial Feſtivities, is mindful of the Care and Concern of his Father for him, in Caſe he ſhould overſtay his Time.

CHAP. X.

Tobit *and his Wife's Solicitude for their Son; ſhe will not be comforted.* Raguel *diſmiſſes* Tobias *and his Wife, and bleſſes them.*

Ver. 1. NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not, 2 Then Tobit ſaid, Are they detained? or is Gabael dead, and there is no man to give him the money? 3 Therefore he was very ſorry. 4 Then his wife ſaid unto him, My ſon is dead, ſeeing he ſtayeth long; and ſhe began to bewail him, and ſaid, 5 *Now I care for nothing*, my ſon, *ſince I have let thee go*, the light of mine eyes. 6 To whom Tobit ſaid, Hold thy peace, take no care, for he is ſafe. 7 But ſhe ſaid, Hold thy peace, and deceive me not; my ſon is dead: and ſhe went out every day into the way which they went, and did eat no meat on the day-time, and ceaſed not whole nights to bewail her ſon Tobias, until the fourteen days of the wedding were expired, which Raguel had ſworn that he ſhould ſpend there. Then Tobias ſaid to Raguel, Let me go, for my father and my mother look no more to ſee me. 8 But his father-in-law ſaid unto him, Tarry with me, and I will ſend to thy father, and they ſhall declare unto him how things go with thee. 9 But Tobias ſaid, No, but let me go to my father. 10 Then Raguel aroſe, and gave him Sara his wife, and half his goods, ſervants, and cattel, and money: 11 And he bleſſed them, and ſent them away, ſaying, The God of heaven give you a proſperous journey, my children. 12 And he ſaid to his daughter, Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee:

and he kiſſed her. Edna alſo ſaid to Tobias, The Lord of heaven reſtore thee, my dear brother, and grant that I may ſee thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of ſpecial truſt; wherefore do not entreat her evil.

That which chiefly deſerves our Notice here is, the paſſionate Concern which the two old People are under for their Son, who had exceeded the Time appointed for his Return by ſome Days. *Tobit* indeed reaſons coolly about the Matter, and ſuppoſes that ſomething unexpected had happened which occaſioned his Son's Stay; but the old Woman (Female like) ſets no Bounds to her Paſſion, is ſure he is dead, and therefore gives herſelf no Reſt Night nor Day, nor a Moment's Time to deliberate, whether ſhe had not the ſame Reaſon, as her Huſband had, to be calm and patient, at leaſt till they had had ſome News of their Son, and had learnt the Occaſion of his ſtaying ſo long. The Son, likewiſe, ſhews as pious a Regard for his antient Parents, and, as it were, tares himſelf and his Bride away out of the Boſom of her Father and Mother, contrary to their Inclinations, who earneſtly deſired their Company for a longer Time.

CHAP. XI.

Old Anna *ſees her Son coming, and his Father meets him at the Door.* Tobias *ſtrikes his Father's Eyes with the Gall, which recovers his Sight.* Tobit *praiſes God, and bleſſes his Daughter-in-law.*

Ver. 1. AFter theſe things Tobias went his way praiſing God that he had given him a proſperous journey, and bleſſed Raguel, and Edna his wife, and went on his way till they drew near unto Nineve. 2 Then Raphael ſaid to Tobias, Thou knoweſt brother, how thou didſt leave thy father. 3 Let us haſte before thy wife, and prepare the houſe: 4 And take in thine hand the gall of the fiſh. So they went their way, and the dog went after them. 5 Now Anna ſat looking about towards the way for her ſon. 6 And when ſhe eſpied him coming, ſhe ſaid to his father, Behold, thy ſon cometh, and the man that went with him. 7 Then ſaid Raphael, I know Tobias, that thy father will open his eyes. 8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he ſhall rub, and the whiteneſs ſhall fall away, and he ſhall ſee thee. 9 Then Anna ran forth, and fell upon the neck of her ſon, and ſaid unto him, Seeing I have ſeen thee, my ſon, from henceforth I am content to die; and they wept both. 10 Tobit alſo went forth toward the door, and ſtumbled: but his ſon ran unto him, 11 And took hold of his father; and he ſtrake of the gall on his fathers eyes, ſaying, Be of good hope, my father. 12 And when his eyes began to ſmart, he rubbed them; 13 And the whiteneſs pilled away from the corners of his eyes: and when he ſaw his ſon, he fell upon his neck. 14 And he wept and ſaid, Bleſſed art thou, O God, and bleſſed is thy name for ever, and bleſſed are all thine holy angels: 15 For thou haſt ſcourged and haſt taken pity *on me*: for behold, I ſee my ſon Tobias. And his ſon went in rejoicing, and told his father the great things that had hapned to him in Media. 16 Then Tobit went out to meet his daughter-in-law, at the gate of Nineve, rejoicing and praiſing God: and they which ſaw him go, marvelled, becauſe he had received his ſight. 17 But Tobit gave thanks before them, becauſe God had mercy on him. And when he came near to Sara his daughter-in-law, he bleſſed her, ſaying, Thou art welcome, daughter: God be bleſſed, which hath brought thee unto us, and *bleſſed be* thy father and thy mother. And there was joy amongſt all his brethren which were at Nineve. 18 And Achiacharus, and Naſbas his brothers ſon came. 19 And Tobias wedding was kept ſeven days with great joy.

Old *Anna*, under the greateſt Anxiety for her Son, ſat continually at her Door watching to ſee him coming; and ſhe had no ſooner ſet her Eyes upon him, but ſhe was as much tranſported with Joy as ſhe had been before dejected with Sorrow and extreme Solicitude; extravagant in both! Old *Tobit*, hearing the News of his Son's Arrival, was greatly joy'd at it, and, blind as he was, haſtens forward to meet him, but wanting a Guide to direct his Steps, he ſtumbles; but in that Inſtant finds himſelf in the Arms of his dear *Tobias*. *Tobias*, tho' overjoyed to ſee his Father, after ſo long Abſence, yet did not forget the Directions which his angelick Companion had given him, but ſtrikes his Father's Eyes with the Fiſh's Gall, and cures his Blindneſs. This was a new Addition to their Felicity, and gave *Tobit* a freſh Opportunity of praiſing God for his exceeding Goodneſs to him and his Family.

CHAP. XII.

Tobit's *Generoſity to the Angel, who exhorts them to praiſe God, diſcovers himſelf, and diſappears.*

Ver. 1. THEN Tobit called his ſon Tobias, and ſaid unto him, My ſon, ſee that the man have his wages which went with thee, and thou muſt give him more. 2 And Tobias ſaid unto him, O father, it is no harm to me to give him half of thoſe things which I have brought. 3 For he hath brought me again to thee in ſafety, and made whole my wife, and brought me the money, and likewiſe healed thee. 4 Then the old man ſaid, It is due unto him. 5 So he called the angel, and he ſaid unto him, Take half of all that ye have brought, and go away in ſafety. 6 Then he took them both apart, and ſaid unto them, Bleſs God, praiſe him, and magnify him, and praiſe him for the things which he hath done unto you in the ſight of all that live. It is good to praiſe God, and exalt his name, and honourably to ſhew forth the works of God; therefore be not ſlack to praiſe him. 7 It is good to keep cloſe the ſecrets of a king, but it is honourable to reveal the works of God: do that which is good, and no evil ſhall touch you. 8 Prayer is good with faſting, and alms, and righteouſneſs: a little with righteouſneſs is better than much with unrighteouſneſs: it is better to give alms than to lay up gold: 9 For alms doth deliver from death, and ſhall purge away all ſin. Thoſe that exerciſe alms and righteouſneſs, ſhall be filled with life: 10 But they that ſin, are enemies to their own life. 11 Surely, I will keep cloſe nothing from you. For I ſaid, It was good to keep cloſe the ſecrets of a king, but that it was honourable to reveal the works of God. 12 Now therefore when thou didſt pray,

and Sara thy daughter-in-law, I did bring the remembrance
of your prayers before the holy One;
and when thou didſt bury the dead, I was with
thee likewiſe. 13 And when thou didſt not
delay to riſe up, and leave thy dinner, to go and
cover the dead, thy good deed was not hid
from me: but I was with thee. 14 And now
God hath ſent me to heal thee, and Sara thy
daughter-in-law. 15 I am Raphael, one of the
ſeven holy angels, which preſent the prayers of
the ſaints, and which go in and out before the
glory of the holy One. 16 Then they were
both troubled, and fell upon their faces: for
they feared. 17 But he ſaid unto them, Fear
not, for it ſhall go well with you; praiſe God
therefore. 18 For not of any favour of mine,
but by the will of our God I came; wherefore
praiſe him for ever. 19 All theſe days I did
appear unto you; but I did neither eat nor
drink, but you did ſee a viſion. 20 Now therefore
give God thanks: for I go up to him that
ſent me, but write all things that are done in a
book. 21 And when they aroſe, they ſaw him
no more. 22 Then they confeſſed the great
and wonderful works of God, and how the angel
of the Lord had appeared unto them.

I am Raphael, one of the ſeven holy Angels, which preſent the Prayers of the Saints] That the Angels are continually employed in Acts of Beneficence to good and righteous Men, has been before hinted; but that they are Interceſſors with God, or *preſent the Prayers of the Saints*, as it is here phraſed, is a Notion not ſupported by any Text in the ſacred Writings, tho' perhaps it might be entertained by many good People among the *Jews* under the *Moſaic* Diſpenſation. There is, however, one Paſſage in the *New Teſtament*, which ſeems to countenance this Opinion; and that is *Rev.* viii. 3. where we read, that *an Angel having a golden Cenſer, had much Incenſe given unto him, that he ſhould offer it with the Prayers of all Saints:* But by this Angel, *Junius*, and other learned Men, underſtand the *Lord Jeſus Chriſt*, the Mediator of the New Covenant, and the only Interceſſor between God and Man.

I did neither eat nor drink, but you did ſee a Viſion] Whether Angels are Beings purely ſpiritual, or have ſome corporeal Mixture in them, is a Diſpute which has been much agitated among the Learned; if the former, then, it's ſaid, they can have no digeſtive Faculties, and, conſequently, can neither eat nor drink: But if they are partly ſpiritual and partly corporeal, then they may be capable of receiving Food and Nouriſhment; and this Opinion ſeems to prevail moſt among the Learned; and in that Inſtance of the three Angels eating of the Repaſt which *Abraham* had provided for them, *Gen.* xviii. 8. it is generally ſuppoſed, that they did really, and *bonâ fide*, eat, and receive into their Bodies the Food that was ſet before them, and that they did actually digeſt and concoct what they did eat. But as it is impoſſible for us to be acquainted with the Nature of Angels, and the Manner of their Subſiſtence, all that has been, or can be ſaid upon the Subject, is mere Conjecture.

CHAP. XIII.

Tobit *writes a Thankſgiving unto God.*

Ver. 1. THEN Tobit wrote a prayer of rejoicing,
and ſaid, Bleſſed be God
that liveth for ever, and bleſſed be his kingdom.
For he doth ſcourge, and hath mercy: he
leadeth down to hell, and bringeth up again:
neither is there any that can avoid his hand. 3
Confeſs him before the Gentiles, ye children of
Iſrael: for he hath ſcattered us among them. 4
There declare his greatneſs, and extol him before
all the living: for he is our Lord, and he is
the God our Father for ever. 5 And he will
ſcourge us for our iniquities, and will have mercy
again, and will gather us out of all nations, among
whom he hath ſcattered us. 6 If you turn to
him with your whole heart, and with your whole
mind, and deal uprightly before him, then will
he turn unto you, and will not hide his face
from you. Therefore ſee what he will do with
you, and confeſs him with your whole mouth,
and praiſe the Lord of might, and extol the
everlaſting King. In the land of my captivity
do I praiſe him, and declare his might and majeſty
to a ſinful nation. O ye ſinners, turn and
do juſtice before him: who can tell if he will accept
you, and have mercy on you? 7 I will extol
my God, and my ſoul ſhall praiſe the King
of heaven, and ſhall rejoice in his greatneſs. 8
Let all men ſpeak, and let all praiſe him for
his righteouſneſs. 9 O Jeruſalem the holy city,
he will ſcourge thee for thy childrens works, and
will have mercy again on the ſons of the righteous.
10 Give praiſe to the Lord, for he *is*
good: and praiſe the everlaſting King, that his
tabernacle may be builded in thee again with joy,
and let him make joyful there in thee thoſe that
are captives, and love in thee for ever thoſe that
are miſerable. 11 Many nations ſhall come
from far to the name of the Lord God with gifts
in their hands, even gifts to the King of heaven;
all generations ſhall praiſe thee with great joy.
12 Curſed *are* all they which hate thee, and
bleſſed ſhall all be which love thee ever. 13
Rejoice and be glad for the children of the juſt:
for they ſhall be gathered together, and ſhall
bleſs the Lord of the juſt. 14 O bleſſed *are*
they which love thee, *for* they ſhall rejoice in
thy peace: bleſſed *are* they which have been ſorrowful
for all thy ſcourges; for they ſhall rejoice
for thee, when they have ſeen all thy glory, and
ſhall be glad for ever. 15 Let my ſoul bleſs
God the great king. 16 For Jeruſalem ſhall be
built up with ſapphires, and emeralds, and precious
ſtone: thy walls, and towers, and battlements,
with pure gold. 17 And the ſtreets of
Jeruſalem ſhall be paved with beryl, and carbuncle,
and ſtones of Ophir. 18 And all her
ſtreets ſhall ſay, Alleluia; and they ſhall praiſe
him, ſaying, Bleſſed be God which hath extolled
it for ever.

Tobit's Heart being full of Gratitude for the late ſignal Mercies he had received from God, indites this Song of Thankſgiving, in which he excites the captive *Iſraelites* to extol and confeſs God before the *Gentiles*, and exhorts them, from his own Example, to praiſe him in the Midſt of a ſinful Nation, and foretells the future Glory of *Jeruſalem* and the Temple, and the happy State of the Church.

CHAP. XIV.

Tobit *exhorts his Son to leave* Nineveh, *and ſo avoid the Deſtruction that would befal that City, according to the Prophecy of* Jonah. *He and his Wife die, and are buried.* Tobias *removes to* Ecbatane, *where he dies, having firſt heard of the Deſtruction of* Nineveh.

Ver. 1. SO Tobit made an end of praiſing God. 2 And he was eight and fifty years old when he loſt his ſight, which was reſtored to him after eight years: and he gave alms, and he increaſed in the fear of the Lord God, and praiſed him. 3 And when he was very aged, he called his ſon, and the ſix ſons of his ſon, and ſaid to him, My ſon, take thy children; for behold I am aged, and am ready to depart out of this life. 4 Go into Media, my ſon, for I ſurely believe thoſe things which Jonas the prophet ſpake of Nineve, that it ſhall be overthrown, and that for a time peace ſhall rather be in Media; and that our brethren ſhall lie ſcattered in the earth from that good land; and Jeruſalem ſhall be deſolate, and the houſe of God in it ſhall be burned, and ſhall be deſolate for a time; 5 And that again God will have mercy on them, and bring them again into the land where they ſhall build a temple, but not like to the firſt, until the time of that age be fulfilled; and afterward they ſhall return from *all* places of their captivity, and build up Jeruſalem gloriouſly, and the houſe of God ſhall be built in it for ever, with a glorious building, as the prophets have ſpoken thereof. 6 And all nations ſhall turn, and fear the Lord God truly, and ſhall bury their idols. 7 So ſhall all nations praiſe the Lord, and his people ſhall confeſs God, and the Lord ſhall exalt his people; and all thoſe which love the Lord God in truth and juſtice, ſhall rejoice, ſhewing mercy to our brethren. 8 And now, my ſon, depart out of Nineve, becauſe that thoſe things which the prophet Jonas ſpake ſhall ſurely come to paſs. 9 But keep thou the law and the commandments, and ſhew thyſelf merciful and juſt, that it may go well with thee. 10 And bury me decently, and thy mother with me, but tarry no longer at Nineve. Remember, my ſon, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkneſs, and how he rewarded him again: yet Achiacharus was ſaved, but the other had his reward: for he went down into darkneſs. Manaſſes gave alms, and eſcaped the ſnares of death which they had ſet for him: but Aman fell into the ſnare, and periſhed. 11 Wherefore now, my ſon, conſider what alms doth, and how righteouſneſs doth deliver. When he had ſaid theſe things, he gave up the ghoſt in the bed, being an hundred and eight and fifty years old, and he buried him honourably. 12 And when Anna his mother was dead, he buried her with his father: but Tobias departed with his wife and children to Ecbatane, to Raguel his father-in-law. 13 Where he became old with honour, and he buried his father and mother-in-law honourably; and he inherited their ſubſtance, and his father Tobits. 14 And he died at Ecbatane in Media, being an hundred and ſeven and twenty years old. 15 But before he died, he heard of the deſtruction of Nineve, which was taken by Nabuchodonoſor and Aſſuerus: and before his death he rejoiced over Nineve.

With regard to the Deſtruction of *Nineveh*, foretold by *Jonah* the Prophet, and here referred to, Ver. 4, 15. the Reader may be fully ſatisfied in every Difficulty that wants Explanation, by conſulting our Notes on the ſeveral Chapters of the Book of *Jonah*.

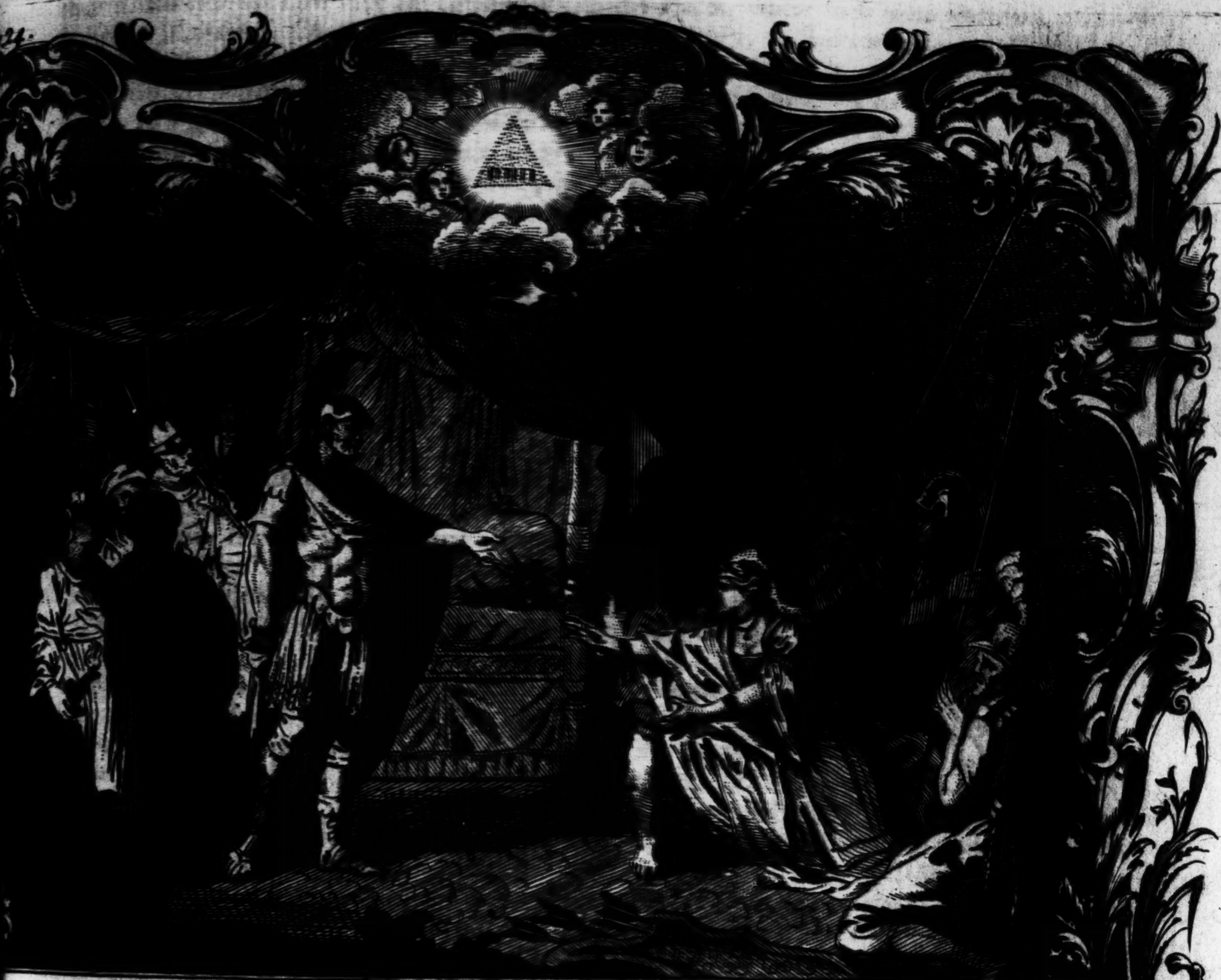
By *Aman* and *Achiacharus*, mentioned Ver. 10. *Tobit*, probably, ſay ſome, means *Haman* and *Mordecai*, there being no ſmall Reſemblance in their Names. But if we conſider, that *Tobit* was of the Tribe of *Nephthali*, and that with the reſt of his Brethren, together with the Ten Tribes, was carried away captive by *Salmaneſer* King of *Aſſyria*, long before the Deportation of *Judah* and *Benjamin*, of which laſt *Mordecai* was, and went with them into Captivity; it is therefore impoſſible that *Tobit* could refer to a Story which fell out, perhaps, ſome Years after his Deceaſe.

However this be, as *Stackhouſe* obſerves, we cannot hold ourſelves concerned for the Vindication of every Expreſſion in a Book, which the reformed Church has not thought fit to receive into her *Canon* of Scripture. 'Tis ſufficient for our preſent Purpoſe, that the hiſtorical Ground-plot of it be true, whatever may be ſaid as to ſome particular Paſſages in it; and tho' its *figurative* and *poetical* Stile, as well as near Conformity to the Theology then in Vogue, may give ſome Umbrage to a Reader, that will not be ſo candid, as to think with St. *Jerom*, that *many Things are ſpoken in the ſacred Scripture, according to the Opinion of that Time, and not according to that which the Truth of the Thing contained.*

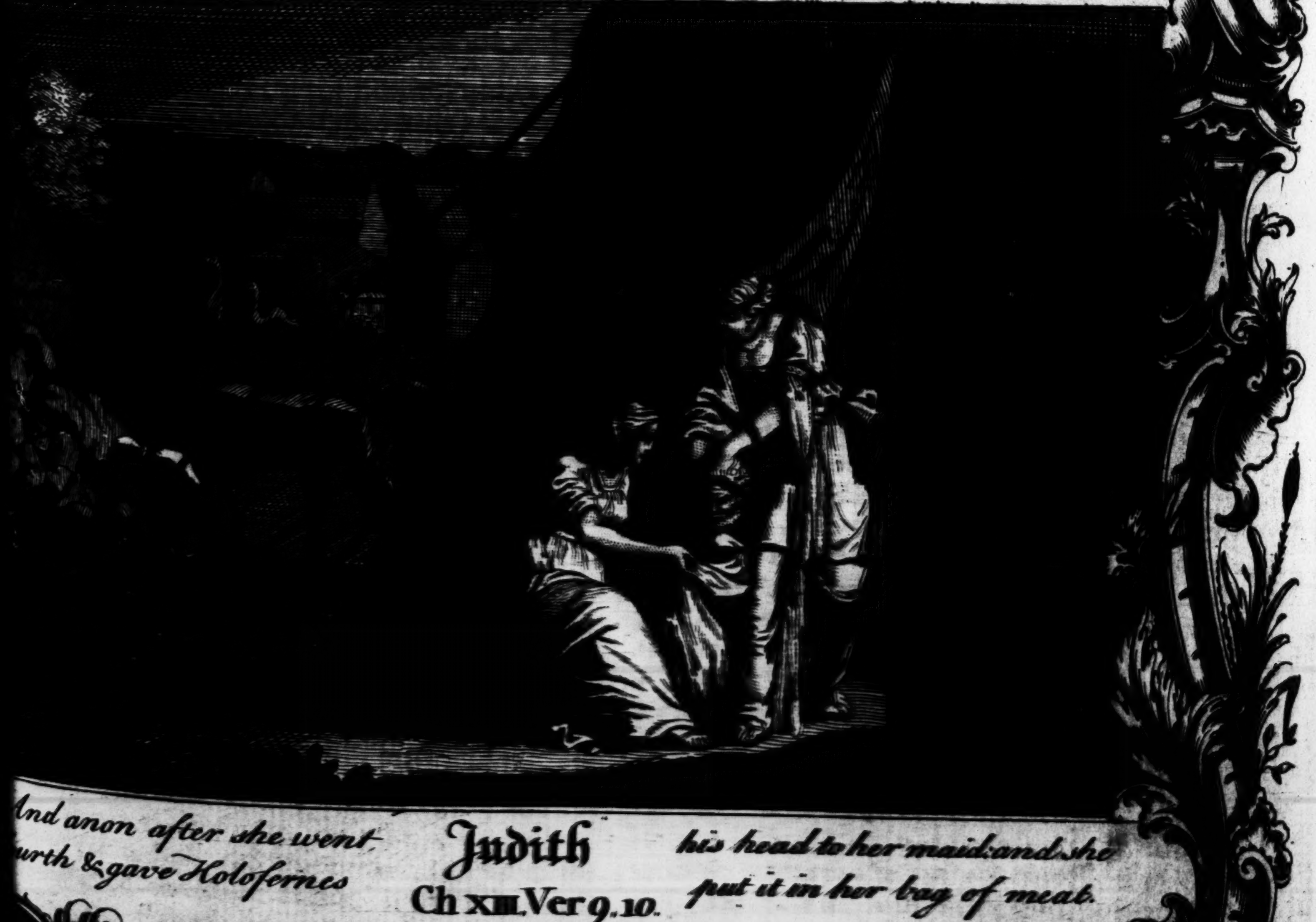
AN EXPOSITION of the Book of *JUDETH*.

The ARGUMENT.

It is a great Diſpute among the Learned, whether this Hiſtory of Judeth *was tranſacted* before, *or after* the Babyloniſh Captivity. *Thoſe who maintain the latter Opinion, found a great deal upon the Words of the Hiſtory itſelf, wherein the Author (according to the* Greek Verſion, *Ch.* iv. 3.) *expreſly tells us, that* the Iſraelites were newly returned from their Captivity, and all the People of Judea were lately gathered together, and the Veſſels, and the Altar, and the Houſe were ſanctified after their Profanation: *And, wherein it is farther affirmed, that* they were led Captives into a Land that was not theirs, *that the Temple of their God* was caſt to the Ground, and their Cities taken by their



And when Judith was come before him and his ſervants, they all marvelled at ye beauty **Judith** Ch. x. Ver. 23. of her countenance; & she fell down upon her face, and did reverance unto him: & his ſervants took her up.



And anon after she went forth & gave Holofernes **Judith** Ch. XIII. Ver. 9. 10. his head to her maid: and she put it in her bag of meat.

B. Cole sculp.

their Enemies; but now they are come up from the Places, where they were ſcattered, and have poſſeſſed Jeruſalem, *Ch.* v. 18, 19. — *It is in vain,* ſay they, *to endeavour to correct the Senſe of theſe Paſſages. The bare reading of them, and the firſt Impreſſion they make upon the Mind, naturally leads one to ſay, that this Hiſtory was not tranſacted, till after the Return from the Captivity, which, in a great Meaſure, is confirmed by the Opinion of almoſt all the Antients, and a great many of the Moderns; but then they widely diſagree in their Computations of the Period of Time, when this remarkable Event happened. For ſome place it under* Cambyſes, *the Son of* Cyrus; *others under* Xerxes; *others under* Darius; *and others again under* Antiochus Epiphanes, *in the Time of the* Maccabees; *which laſt Opinion is the more tenable, if we will but allow, that a* Feaſt *was inſtituted in Commemoration of it, as we read in the* Vulgate, *but in none of the other Tranſlations. Thoſe who maintain, that this Tranſaction happened before the Captivity, are, in like Manner, divided: For, ſome place it under* Manaſſeh, *and others under* Zedekiah. *Thoſe who contend for* Zedekiah'*s Reign, make the* Nabuchadonoſor *in the Book of* Judith, *and the* Nebuchadnezzar *in the 2d of* Kings, *the ſame Perſon; and as it is poſitively ſaid in the 2d Chapter of* Judith, *that he put his General* Holofernes *on this Expedition, in the firſt Month of the* eighteenth Year of his Reign, *which was the 9th of* Zedekiah *King of* Judah, Holofernes'*s Death, and the Siege of* Jeruſalem *happened, they ſay, in the ſame Year; only it muſt be ſuppoſed, that the Attempt againſt* Bethulia *was in the Beginning of the Year, and the Siege of* Jeruſalem *at the End of it. The Captivity therefore, from which the* Jews *are ſaid to have newly returned, muſt be that in* Jehoiakim'*s Time, for that in* Zedekiah'*s continued* 70 *Years, before which* Nebuchadnezzar *had quite ſubdued* Arphaxad, *King of the* Medes, *and demoliſhed* Ecbatana. *And as for the* Bethulians enjoying Peace, *during the Life of* Judith, *it may be ſuppoſed, that* Nebuchadnezzar, *being employed two Years in the Siege of* Jeruſalem, *might ſpend ſome Years in reducing other Parts of the Country; and ſeeing* Bethulia *was a Place naturally ſtrong, and ſituated among the Mountains, he might be unwilling to foil his Army before it, and, (eſpecially conſidering the ill Succeſs of his* General). *to make any freſh Attempt upon it, until he had ſubdued all the reſt. Thoſe again, who contend for* Manaſſeh'*s Reign, make the* Nabuchodonoſor *in* Judith *to be the ſame with* Saoſduchinus *in* Ptolemy, *and* Arphaxad *the ſame with* Phraortes, *mentioned by* Herodotus; *and that, as theſe two Princes made War with one another, wherein* Phraortes *was vanquiſhed, and periſhed with his Army, all the other Things recorded of* Saoſduchinus *and his* General *might happen without Inconſiſtency. For the Captivity there mentioned, might be that, from whence* Manaſſeh, *with ſome of his Subjects, had lately returned, when the Temple, which had been profaned, was purified again, and the Service of the Sanctuary reſtored to its antient Dignity,* 2 Chron. xxxiii. 1. *This is a ſhort State of the ſeveral Opinions concerning the Date of this Tranſaction, and the laſt of theſe ſeems to be the beſt founded. See* Prideaux'*s Connect. and* Calmet'*s Preface.*

Diodate, *however, will not allow this to be a true Hiſtory, and gives ſeveral ſolid Reaſons in ſupport of his Opinion, which, for Brevity's ſake, we muſt omit; and ſays, it is a feigned Narration, wrote in a Taſte then agreeable to the* Jews, *as well as other Nations; for a moral Repreſentation of the Church, under the Name of* Bethulia, *which ſignifies* Virgin of the Lord; *of the Aſſaults of the World againſt her; and of the Devil, the Prince thereof, ſignified by* Nebuchadnezzar; *and of the Victory over them, not by ſecular Powers, but by the Faith and Prayers of the Godly, who are repreſented by* Judith.

But, tho' the Jews *and antient* Chriſtians *did not receive this Book of* Judith *into their* Canon *of Scripture, yet they looked upon it as a* true Hiſtory; *and, accordingly,* Clement, *in his Epiſtle to the* Corinthians, *has cited it, as well as the Author of the* Apoſtolick Conſtitutions, *which go under his Name; and, as St.* Athanaſius, *or the Writer of the* Synopſis, *that is aſcribed to him, gives a* ſummary *Account of it, even as he does of the other ſacred Books; it has at leaſt the Appearance of Credibility, tho', for good Reaſons, placed among the apocryphal Parts of Scripture.*

CHAP. I.

Arphaxad *fortifies* Ecbatane. Nabuchadonoſor *makes War againſt him, and craves Aid; threatens thoſe that would not aſſiſt him; kills* Arphaxad, *and returns to* Nineveh.

Ver. 1. IN the twelfth year of the reign of Nebuchadonoſor, who reigned in Nineve the great city, (in the days of Arphaxad, which reigned over the Medes in Ecbatane, 2 And built in Ecbatane walls round about, of ſtones hewn three cubits broad and ſix cubits long, and made the height of the wall ſeventy cubits, and the breadth thereof fifty cubits: 3 And ſet the towers thereof upon the gates of it, an hundred cubits *high*, and the breadth thereof in the foundation threeſcore cubits. 4 And he made the gates thereof, even gates that were raiſed to the height of ſeventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the ſetting in aray of his footmen) 5 Even in thoſe days king Nabuchodonoſor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau. 6 And there came unto him all they that dwelt in the hill-country, and all that dwelt by Euphrates, and Tygris, and Hydaſpe, and the plain of Arioch the king of the Elymeans, and very many nations of the ſons of Chelod, aſſembled themſelves to the battel. 7 Then Nabuchodonoſor king of the Aſſyrians, ſent unto all that dwelt in Perſia, and to all that dwelt weſt-ward, and to thoſe that dwelt in Cilicia, and Damaſcus, and Libanus, and Antilibanus, and to all that dwelt upon the ſea-coaſt, 8 And to thoſe amongſt the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Eſdrelom, 9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jeruſalem, and Betane, and

Chellus, and Cades, and the river of Egypt, and Taphnes, and Rameſſe, and all the land of Geſem, 10 Until you come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, until you come to the borders of Ethiopia. 11 But all the inhabitants of the land made light of the commandment of Nabuchodonoſor king of the Aſſyrians, neither went they with him to the battel: for they were not afraid of him: yea, he was before them as one man, and they ſent away his ambaſſadors from them without effect and diſgrace. 12 Therefore Nabuchodonoſor was very angry with all this country, and ſware by his throne and kingdom, that he would ſurely be avenged upon all thoſe coaſts of Cilicia, and Damaſcus, and Syria, and that he would ſlay with the ſword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till you come to the borders of the two ſeas. 13 Then he marched in battle-aray, with his power againſt king Arphaxad, in the ſeventeenth year, and he prevailed in his battel: for he overthrew all the power of Arphaxad, and all his horſe-men, and all his chariots, 14 And became lord of his cities, and came unto Echatane, and took the towers, and ſpoiled the ſtreets thereof, and turned the beauty thereof into ſhame. 15 He took alſo Arphaxad in the mountains of Ragau, and ſmote him through with his darts, and deſtroyed him utterly that day. 16 So he returned afterward to Nineve, both he and all his company of ſundry nations, being a very great multitude of men of war, and there he took his eaſe and banqueted, both he and his army, an hundred and twenty days.

In the twelfth Year of Nabuchadonoſor] This *Nabuchadonoſor*, ſays *Calmet*, is the ſame Prince whom *Herodotus* calls *Saoſduchinus*, who, after the Death of *Eſarhaddon*, (the ſame who took Advantage of *Maſſimoridicus*'s dying without Iſſue, and united the Kingdom of *Babylon* to that of *Aſſyria*) ſucceeded in his Acquiſitions; and the Reaſon why the Author of this Book of *Judith*, who apparently wrote either in *Babylon*, or ſome other Part of *Chaldee*, calls him *Nabuchadonoſor*, is, becauſe this was the common Name (as *Pharaoh* was in *Egypt*) of the Kings of that Country.

Made War againſt Arphaxad] Our learned *Prideaux* and Primate *Uſher* are of Opinion, that this *Arphaxad* was the Perſon, whom profane Hiſtorians call *Dejoces*, the firſt King of the *Medes*, and Founder of *Echatane*: But the Account which the Book of *Judith* gives of *Arphaxad*, and of the Circumſtances of his Death, ſeems to be more applicable to what *Herodotus* relates of *Phraortes*, his Son and Succeſſor. For, as *Arphaxad* had many Nations under his Dominion, and fell in Battle againſt the King of *Aſſyria*, Ver. 6, 15. of this Chapter, ſo *Herodotus* tells us of *Phraortes*, ‘That, having ſubdued the *Perſians*, and made them ‘Part of his Empire, he ſoon overcame the reſt of the ‘People of the *Upper-Aſia*, (i. e. all that lay North of ‘Mount *Taurus*, to the River *Halys*) paſſing from ‘Nation to Nation, and always attended with Victory; ‘until, coming with an Army againſt the *Aſſyrians*, ‘with an Intent to beſiege *Nineveh* their Capital, he ‘was vanquiſhed, and ſlain, in the two and twentieth ‘Year of his Reign.’ *Dejoces* indeed is ſaid, by *Herodotus*, to have been the firſt Founder of *Echatane*; but as the Undertaking was very great, it is not improbable, but he left enough to his Succeſſor, *Phraortes*, to complete: So that all the Works which the Author of *Judith* aſcribes to *Arphaxad*, might be his.

Which is in the Plain of the Borders of Ragau] The Plains of *Ragau* are very probably thoſe which lie about *Rages*, a Town of *Media*, ſtanding upon the Mountains of *Ecbatane*, and diſtant about a Day's Journey from that City.

And came unto Ecbatane] This City, *Herodotus* ſays expreſly, was built by *Dejoces*, the firſt King of the *Medes*: But that Author is wrong in aſcribing the Honour of the whole Work to him, which his Son *Phraortes*, at leaſt, finiſhed and beautified to ſuch a Degree, that, tho' the Scripture is ſilent, profane Authors have given us a very advantageous Account of it. The City, according to them, was ſituated on a ſpacious Eminence, and into it *Dejoces* had brought together the whole Nation of the *Medes*, who never before had lived in any Thing but Caves and Huts, diſperſed up and down in the Country, which great Concourſe of People made it very large and populous. It was encompaſſed with ſeven Walls, at equal Diſtance from each other. The firſt was loweſt, and equal in Circumference with thoſe of *Athens*, i. e. according to *Thucydides*, *an hundred and ſeventy eight Furlongs*. The reſt roſe gradually, and over-looked each other, about the Height of a Battlement. The Battlements were of different Colours. The firſt was *white*; the ſecond *black*; the third *red*; the fourth *blue*; the fifth of a *deep red*; the ſixth of a *Silver*, and the *ſeventh* of a *Gold* Colour; and for this Reaſon, as *Bochart* has obſerved, this City was uſually called by the Antients, *Agliata*, which, in the *Arabian* Language, ſignifies *a Thing of different and diſtinct Colours*. The royal Palace and Treaſury ſtood within the ſeventh Wall; and the Palace alone (according to *Polybius*) was ſeven Furlongs round, and built with all the Coſt and Skill that a ſtately Edifice did require; for ſome of its Beams are ſaid to have been Silver, and the reſt of Cedar, which were ſtrengthened with Plates of Gold. See *Calmet*'s Com. and Dict. and *Wells*'s Geography of the *Old Teſtament*.

CHAP. II.

Holofernes *is appointed General*; *his Charge*, *Army, and Proviſion*; *the Places which he won and deſtroyed.*

Ver. 1. AND in the eighteenth year, the two and twentieth day of the firſt month, there was talk in the houſe of Nabuchodonoſor king of the Aſſyrians, that he ſhould, as he ſaid, avenge himſelf on all the earth. 2 So he called unto him all his officers, and all his nobles, and communicated with them his ſecret counſel, and concluded the afflicting of the whole earth out of his own mouth. 3 Then they decreed to deſtroy all fleſh that did not obey the commandment of his mouth. 4 And when he had ended his counſel, Nabuchodonoſor king of the Aſſyrians, called Holofernes the chief captain of his army, which was next unto him, and ſaid unto him, 5 Thus ſaith the great king, the lord of the whole earth, Behold, thou ſhalt go forth from my preſence, and take with thee men that truſt in their own ſtrength, of footmen an hundred and twenty thouſand; and the number of horſes with their riders, twelve thouſand. 6 And thou ſhalt go againſt all the weſt-country, becauſe they diſobeyed my commandment. 7 And thou ſhalt declare unto them, that they prepare for me earth and water: for I will go forth in my wrath againſt them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a ſpoil unto them: 8 So that their ſlain ſhall fill their valleys and brooks, and the river ſhall be filled with their dead till it overflow. 9 And I will lead them captives to the utmoſt parts of all the earth. 10 Thou therefore ſhalt go forth, and take beforehand for me all their coaſts: and if they will yield themſelves unto thee, thou ſhalt reſerve them for me till the day of their puniſhment. 11 But concerning them that rebel, let not thine eyes ſpare them; but put them to the ſlaughter, and ſpoil them whereſoever thou goeſt. 12 For as I live, and by the power of my kingdom, whatſoever I have ſpoken, that will I do by mine hand. 13 And take thou heed that thou tranſgreſs none of the commandments of thy lord, but accompliſh them fully, as I have commanded thee, and defer not to do them. 14 Then Holofernes went forth from the preſence of his lord, and called all the governors and captains, and the officers of the army of Aſſur, 15 And he muſtered the choſen men for the battel, as his lord had commanded him, unto an hundred and twenty thouſand, and twelve thouſand archers on horſeback. 16 And he ranged them as a great army is ordered for the war. 17 And he took camels and aſſes for their carriages, a very great number; and ſheep, and oxen, and goats without number, for their proviſion: 18 And plenty of victual for every man of the army, and very much gold and ſilver out of the kings houſe. 19 Then he went forth, and all his power, to go before king Nabuchodonoſor in the voyage, and to cover all the face of the earth weſt-ward with their chariots and horſemen, and their choſen footmen. 20 A great multitude alſo of ſundry countries came with them like locuſts, and like the ſand of the earth: for the multitude was without number. 21 And they went forth of Nineve three days journey toward the plain of Bectileth, and pitched from Bectileth near the mountain, which is at the left hand of the upper Cilicia. 22 Then he took all his army, his footmen, and horſemen, and chariots, and went from thence into the hill-country; 23 And deſtroyed Phud and Lud, and ſpoiled all the children of Raſſes, and the children of Iſmael, which were toward the wilderneſs, at the ſouth of the land of the Chellians. 24 Then he went over Euphrates, and went through Meſopotamia, and deſtroyed all the high cities that were upon the river Arbonai, till you come to the ſea. 25 And he took the borders of Cilicia, and killed all that reſiſted him, and came to the borders of Japheth, which were toward the ſouth, over againſt Arabia. 26 He compaſſed alſo all the children of Madian, and burnt up their tabernacles, and ſpoiled their ſheep-cotes. 27 Then he went down into the plain of Damaſcus, in the time of wheat-harveſt, and burnt up all their fields, and deſtroyed their flocks and herds, alſo he ſpoiled their cities, and utterly waſted their countries, and ſmote all their young men with the edge of the ſword. 28 Therefore the fear and dread of him fell upon all the inhabitants of the ſea-coaſts, which were in Sidon and Tyrus, and them that dwelt in Sur, and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Aſcalon feared him greatly.

Holofernes the chief Captain of his Army] Some Commentators are of Opinion, that the Word *Holofernes* is of *Perſian* Extract, in the ſame Manner as *Tiſaphernes*, *Intaphernes*, &c. But others imagine, that this General was a Native either of *Pontus* or *Cappadocia*. *Polybius* makes mention of one of that Name, who, having conquered *Cappadocia*, ſoon loſt it again, becauſe he was for changing the antient Cuſtom of the Country, and introducing *Drunkenneſs*, together with Feaſts and Songs to *Bacchus*; whereupon *Caſaubon* conjectures, that this was the ſame *Holofernes* that commanded *Nabuchodonoſor*'s Forces, as it muſt be own'd, that his Riot and Debauchery, as well as the Rapidity of his Conqueſts, makes him not unlike him.

And thou ſhalt declare unto them, that they prepare for me Earth and Water] After the Manner of the Kings of *Perſia*, to whom Earth and Water were wont to be given, to acknowledge that they were Lords of Land and Sea. *Herodotus*.

CHAP. III.

They on the Sea coaſts ſue for Peace; which Holofernes *grants, but deſtroys their Gods, that they might worſhip only* Nabuchodonoſor. *He draws near to* Judea.

Ver. 1. SO they ſent ambaſſadors unto him to treat of peace, ſaying, 2 Behold, we the ſervants of Nabuchodonoſor the great king, lie before thee; uſe us as ſhall be good in thy ſight. 3 Behold our houſes, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents lie before thy face; uſe them as it pleaſeth thee. 4 Behold, even our cities, and the inhabitants thereof are thy ſervants; come and deal with them as ſeemeth good unto thee. 5 So the men came to Holofernes, and declared unto him after this manner. 6 Then came he down toward the ſea-coaſt, both he and his army, and ſet gariſons in the high cities, and took out of them choſen men for aid. 7 So they and all the country round about received them with garlands, with dances, and with timbrels. 8 Yet he did caſt down their frontiers, and cut down their groves: for he had decreed to deſtroy all the gods of the land, that all nations ſhould worſhip Nabuchodonoſor only, and that all tongues and tribes ſhould call upon him as god: 9 Alſo he came over againſt Eſdraelon near unto Judea, over againſt the great ſtrait of Judea. 10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

There is nothing in this Chapter that claims our Notice, except the impious Vanity of *Nabuchodonoſor*, in aſſuming to himſelf the Honours due only to the ſupreme Governor of the World; as he did in ordaining by a publick Decree, that *all Tongues and Tribes ſhould call upon him as God*, Ver. 8. a Height of Pride and Inſolence, which, one would imagine, none who conſiders himſelf as a frail mortal Creature, ſubject to Diſeaſes, and liable to every Accident, could arrive at! But Grandeur and Elevation are apt to intoxicate Mens Brains, and make 'em forget that they are made of no better Clay than the reſt of Mankind, and that their Bodies, after their Diſſolution, will be reduced to no finer a Duſt than that of the meaneſt Inhabitant of the Grave.

CHAP. IV.

The Jews, *being afraid of* Holofernes, *fortify the Hills. The* Bethulians *guard the Paſſages. All* Iſrael *faſt and pray.*

Ver. 1. NOW the children of Iſrael that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonoſor king of the Aſſyrians had done to the nations, and after what manner he had ſpoiled all their temples, and brought them to nought. 2 Therefore they were exceedingly afraid of him, and were troubled for Jeruſalem, and for the temple of the Lord their God: 3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the veſſels, and the altar, and the houſe were ſanctified after the profanation. 4 Therefore they ſent into all the coaſts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Eſora, and to the valley of Salem: 5 And poſſeſſed themſelves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the proviſion of war: for their fields were of late reaped. 6 Alſo Joacim the high prieſt which was in thoſe days in Jeruſalem, wrote to them that dwelt in Bethulia, and Betomeſtham, which is over againſt Eſdraelon toward the open country near to Dothaim, 7 Charging them to keep the paſſages of the hill-country: for by them there was an entrance into Judea, and it was eaſy to ſtop them that would come up, becauſe the paſſage was ſtrait, for two men at the moſt. 8 And the children of Iſrael did as Joacim the high prieſt had commanded them, with the antients of all the people of Iſrael which dwelt at Jeruſalem. 9 Then every man of Iſrael cried to God with great fervency, and with great vehemency did they humble their ſouls: 10 Both they, and their wives, and their children, and their cattel, and every ſtranger, and hireling, and their ſervants bought with money, put ſackcloth upon their loins. 11 Thus every man and woman, and the little children, and the inhabitants of Jeruſalem, fell before the temple, and caſt aſhes upon their heads, and ſpread out their ſackcloth before the face of the Lord: alſo they put ſackcloth about the altar, 12 And cried to the God of Iſrael all with one conſent earneſtly, that he would not give their children for a prey, and their wives for a ſpoil, and the cities of their inheritance to deſtruction, and the ſanctuary to profanation and reproach, and for the nations to rejoice at. 13 So God heard their prayers, and looked upon their afflictions: for the people faſted many days in all Judea and Jeruſalem, before the ſanctuary of the Lord Almighty. 14 And Joacim the high prieſt, and all the prieſts that ſtood before the Lord, and they which miniſtred unto the Lord, had their loins girt with ſackcloth, and offered the daily burnt-offerings, with the vows and free-gifts of the people, 15 And had aſhes on their mitres, and cried unto the Lord with all their power, that he would look upon all the houſe of Iſrael graciouſly.

Joacim the High-Prieſt — wrote to them that dwelt in Bethulia] Our modern Travellers to the *Holy Land* almoſt unanimouſly agree, that *Bethulia* is ſituate in the Tribe of *Zebulun*, about a League from *Tiberias* towards the Weſt, where they pretend that ſome Marks of *Holofernes*'s Camp are ſtill to be ſeen: But ſome great Men are apt to ſuſpect the Report of theſe Travellers, who are too much accuſtomed to take up with the Traditions of the Country, tho' there is not always the greateſt Certainty in them. This, however, is inconteſtible, that both *Judeth* and her Huſband were of the Tribe of *Simeon*, Jud. viii. 1. and ix. 2. and for what Purpoſe they ſhould remove to ſo great a Diſtance from their own Inheritance, and ſettle in another Tribe, we cannot ſee. Since therefore the Scripture takes Notice of a Place in the Tribe of *Simeon*, named *Bethel*, or *Bethuel*, Joſh. xix. 4. a Place dependent on *Gaza* of the *Philiſtines*, and famous for its *Temples*, which were very remarkable, both for their Antiquity and fine Structure, (from whence, not unlikely, it had its Name *Bethuel*, or *the Houſe of the Lord*) there is much more Reaſon to conclude, that this was the Place; ſince the other, which Travellers talk of, in the Tribe of *Zebulun*, muſt be of too modern a Date to be the City intended here, becauſe we find neither *Joſhua*, nor *Joſephus*, nor *Euſebius*, nor St. *Jerom*, making any Mention of it. See *Calmet*'s Diſſert. and Com.

CHAP. V.

Achior *gives* Holofernes *a ſhort Hiſtory of the* Jews; *but his Account is not agreeable to the Officers of the Army.*

Ver. 1. THEN was it declared to Holofernes the chief captain of the army of Aſſur, that the children of Iſrael had prepared for war, and had ſhut up the paſſages of the hill-country, and had fortified all the tops of the high hills, and had laid impediments in the champian countries. 2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the ſea-coaſt. 3 And he ſaid unto them, Tell me now, ye ſons of Chanaan, who this people is that dwelleth in the hill-country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and ſtrength, and what king is ſet over them, or captain of their army. 4 And why have they determined not to come and meet me, more than all the inhabitants of the weſt? 5 Then ſaid Achior, the captain of all the ſons of Ammon, Let my lord now hear a word from the mouth of thy ſervant, and I will declare unto thee the truth, concerning this people which dwelleth near thee, and inhabiteth the hill-countries: and there ſhall no lie come out of the mouth of thy ſervant. 6 This people are deſcended of the Chaldeans: 7 And they ſojourned heretofore in Meſopotamia, becauſe they would not follow the gods of their fathers which were in the land of Chaldea. 8 For they left the way of their anceſtors, and worſhipped the God of heaven, the God whom they knew: ſo they caſt them out from the face of their gods, and they fled into Meſopotamia, and ſojourned there many days. 9 Then their God commanded them to depart from the place where they ſojourned, and to go into the land of Chanaan: where they dwelt, and were increaſed with gold and ſilver, and with very much cattel. 10 But when a famine covered all the land of Chanaan, they went down into Egypt, and ſojourned there, while they were nouriſhed, and became there a great multitude, ſo that one could not number their nation. 11 Therefore the king of Egypt roſe up againſt them, and dealt ſubtilly with them, and brought them low with labouring in brick, and made them ſlaves. 12 Then they cried unto their God, and he ſmote all the land of Egypt with incurable plagues: ſo the Egyptians caſt them out of their ſight. 13 And God dried the red ſea before them, 14 And brought them to mount Sina, and Cades Barne, and caſt forth all that dwelt in the wilderneſs. 15 So they dwelt in the land of the Amorites, and they deſtroyed by their ſtrength all them of Eſebon, and paſſing over Jordan they poſſeſſed all the hill-country. 16 And they caſt forth before them the Chanaanite, the Pherezite, the Jebuſite, and the Sychemite, and all the Gergeſites, and they dwelt in that country many days. 17 And whilſt they ſinned not before their God, they proſpered, becauſe the God that hateth iniquity was with them. 18 But when they departed from the way which he appointed them, they were deſtroyed in many battels very ſore, and were led captives into a land that was not theirs, and the temple of their God was caſt to the ground, and their cities were taken by the enemies. 19 But now are they returned to their God, and are come up from the places where they were ſcattered, and have poſſeſſed Jeruſalem, where their ſanctuary is, and are ſeated in the hill-country; for it was deſolate. 20 Now therefore my lord and governor, if there be any error in this people, and they ſin againſt their God, let us conſider that this ſhall be their ruin, and let us go up, and we ſhall overcome them. 21 But if there be no iniquity in their nation, let my lord now paſs by, leſt their Lord defend them, and their God be for them, and we become a reproach before all the world. 22 And when Achior had finiſhed theſe ſayings, all the people ſtanding round about the tent, murmured, and the chief men of Holofernes, and all that dwelt by the ſea-ſide, and in Moab, ſpake that he ſhould kill him. 23 For, *ſay they*, we will not be afraid of the face of the children of Iſrael: for lo, it is a people that have no ſtrength, nor power for a ſtrong battel. 24 Now therefore, lord Holofernes, we will go up, and they ſhall be a prey to be devoured of all thine army.

The Preparations which the *Jews* made to oppoſe the Paſſage of *Holofernes* and his Army into their Country, were enough to irritate a Man of this General's haughty Temper, which ſeems to have been of the ſame Caſt with that of his Maſter, and to imagine, that there was no Power in Heaven or Earth able to withſtand his mighty Force. However, we find that *Achior*, one of his Officers, was no Sycophant, but gave a fair and impartial Narrative of the *Jews*, from their Original to that Inſtant; which many of the other Commanders who heard him, being *Canaanites*, knew, as well as he, to be true; but having lately ſubmitted themſelves to the haughty Conqueror, were too much terrified at his Greatneſs to acknowledge; and perhaps were glad to have the *Jews* once more involved in Ruin and Deſtruction.

CHAP. VI.

Holofernes *blaſphemes God*; *threatens* Achior, *and ſends him away*; *the* Bethulians *receive and hear him*, *fall to Prayer*, *and comfort him*.

er. 1. AND when the tumult of men that were about the counſel was ceaſed, Holofernes the chief captain of the army of Aſ- ur, ſaid unto Achior and all the Moabites, be- re all the company of other nations, 2 And ho art thou, Achior, and the hirelings of E- hraim, that thou haſt propheſied amongſt us as day, and haſt ſaid, that we ſhould not make ar with the people of Iſrael, becauſe their God ill defend them? and who is God but Nabuchodonoſor? 3 He will ſend his power, and will deſtroy them from the face of the earth, and their God ſhall not deliver them: but we his ſervants will deſtroy them as one man; for they are not able to ſuſtain the power of our horſes. 4 For with them we will tread them under foot, and their mountains ſhall be drunken with their blood, and their fields ſhall be filled with their dead bodies, and their footſteps ſhall not be able to ſtand before us, for they ſhall utterly periſh, ſaith king Nabuchodonoſor, lord of all the earth; for he ſaid, None of my words ſhall be in vain. 5 And thou Achior, an hireling of Ammon, which haſt ſpoken theſe words in the day of thine iniquity, ſhalt ſee my face no more from this day, until I take vengeance of this nation that came out of Egypt. 6 And then ſhall the ſword of mine army, and the multitude of them that ſerve me, paſs through thy ſides, and thou ſhalt fall among their ſlain, when I return. 7 Now therefore my ſervants ſhall bring thee back into the hill-country, and ſhall ſet thee in one of the cities of the paſſages. 8 And thou ſhalt not periſh till thou be deſtroyed with them. 9 And if thou perſwade thyſelf in thy mind, that they ſhall not be taken, let not thy countenance fall: I have ſpoken it, and none of my words ſhall be in vain. 10 Then Holofernes commanded his ſervants that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Iſrael. 11 So his ſervants took him, and brought him out of the camp into the plain, and they went from the midſt of the plain into the hill-country, and came unto the fountains that were under Bethulia. 12 And when the men of the city ſaw them, they took up their weapons, and went out of the city to the top of the hill: and every man that uſed a ſling, kept them from coming up, by caſting of ſtones againſt them. 13 Nevertheleſs, having gotten privily under the hill, they bound Achior, and caſt him down, and left him at the foot of the hill, and returned to their lord. 14 But the Iſraelites deſcended from their city, and came unto him, and looſed him, and brought him into Bethulia, and preſented him to the governors of the city: 15 Which were in thoſe days, Ozias the ſon of Micha, of the tribe of Simeon, and Chabris the ſon of Gothoniel, and Charmis the ſon of Melchiel. 16 And they called together all the antients of the city, and all their youth ran together, and their women to the aſſembly, and they ſet Achior in the midſt of all their people. Then Ozias aſked him of that which was done. 17 And he anſwered and declared unto them the words of the councel of Holofernes, and all the words that he had ſpoken in the midſt of the princes of Aſſur, and whatſoever Holofernes had ſpoken proudly againſt the houſe of Iſrael. 18 Then the people fell down and worſhipped God, and cried unto God, ſaying, 19 O Lord God of heaven, behold their pride, and pity the low eſtate of our nation, and look upon the face of thoſe that are ſanctified unto thee this day. 20 Then they comforted Achior, and praiſed him greatly. 21 And Ozias took him out of the aſſembly unto his houſe, and made a feaſt to the elders, and they called on the God of Iſrael all that night for help.

This Chapter is remarkable only for *Holofernes*'s blaſphemous and inſolent Speech againſt God. However, 'tis worth obſerving, how truly this impious Boaſter propheſied his own Deſtruction, when he told *Achior*, that *he ſhould ſee his Face no more from that Day, till he had taken Vengeance of that Nation that came out of Egypt*, Ver. 5. for in little more than a Month afterwards, he was cut off by *Judith*, and the *Iſraelites* thereby free'd from the Calamities that were threatened them by this powerful Invader.

CHAP. VII.

Holofernes *beſieges* Bethulia, *and ſtops up their Fountains. The People faint, and murmur againſt their Governors, who promiſe to ſurrender in five Days, if not relieved.*

Ver. 1. THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they ſhould remove their camp againſt Bethulia, to take aforehand the aſcents of the hill-country, and to make war againſt the children of Iſrael. 2 Then their ſtrong men removed their camps in that day, and the army of the men of war was an hundred and ſeventy thouſand footmen, and twelve thouſand horſemen, beſides the baggage, and other men that were afoot amongſt them, a very great multitude. 3 And they camped in the valley near unto Bethulia, by the fountain, and they ſpread themſelves in breadth over Dothaim, even to Belmaim, and in length from Bethulia unto Cyamon, which is over againſt Eſdraelom. 4 Now the children of Iſrael, when they ſaw the multitude of them, were greatly troubled, and ſaid every one to his neighbour, Now will theſe men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills are able to bear their weight. 5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night. 6 But in the ſecond day Holofernes brought forth all his horſemen, in the ſight of the children of Iſrael, which were in Bethulia, 7 And viewed the paſſages up to the city, and came to the fountains of their waters, and took them, and ſet gariſons of men of war over them, and he himſelf removed towards his people. 8 Then came unto him all the chief of the children of Eſau, and all the governors of the people of Moab, and the captains of the ſea-coaſts, and ſaid, 9 Let our lord now hear a word, that there be not an overthrow in thine army. 10 For this people of the children of Iſrael do not truſt in their ſpears, but in the height of the mountains wherein they dwell, becauſe it is not eaſy to come up to the tops of their mountains. 11 Now therefore, my lord, fight not againſt them in battle-aray, and there ſhall not ſo much as one man of thy people periſh. 12 Remain in thy camp, and keep all the men of thine army, and let thy ſervants get into their hands the fountain of water, which iſſueth forth of the foot of the fountain: 13 (For all the inhabitants of Bethulia have their water thence) ſo ſhall thirſt kill them, and they ſhall give up their city, and we and our people ſhall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city. 14 So they and their wives and their children ſhall be conſumed with famine, and before the ſword come againſt them, they ſhall be overthrown in the ſtreets where they dwell. 15 Thus ſhalt thou render them an evil reward: becauſe they rebelled, and met not thy perſon peaceably. 16 And theſe words pleaſed Holofernes, and all his ſervants, and he appointed to do as they had ſpoken. 17 So the camp of the children of Ammon departed, and with them five thouſand of the Aſſyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Iſrael. 18 Then the children of Eſau went up with the children of Ammon, and camped in the hill-country, over againſt Dothaim: and they ſent ſome of them toward the ſouth, and toward the eaſt, over againſt Ekrebel, which is near unto Chuſi, that is upon the brook Mochmur; and the reſt of the army of the Aſſyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude. 19 Then the children of Iſrael cried unto the Lord their God, becauſe their heart failed, for all their enemies had compaſſed them round about, and there was no way to eſcape out from among them. 20 Thus all the company of Aſſur remained about them, both their footmen, chariots, and horſemen, four and thirty days, ſo that all their veſſels of water failed all the inhabitants of Bethulia. 21 And the ciſterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by meaſure. 22 Therefore their young children were out of heart, and their women and young men fainted for thirſt, and fell down in the ſtreets of the city, and by the paſſages of the gates, and there was no longer any ſtrength in them. 23 Then all the people aſſembled to Ozias, and to the chief of the city, both young men and women, and children, and cried with a loud voice, and ſaid before all the elders, 24 God be judge between us and you: for you have done us great injury, in that you have not required peace of the children of Aſſur. 25 For now we have no helper: but God hath ſold us into their hands, that we ſhould be thrown down before them with thirſt, and great deſtruction. 26 Now therefore call them unto you, and deliver the whole city for a ſpoil to the people of Holofernes, and to all his army. 27 For it is better for us to be made a ſpoil unto them, than to die for thirſt: for we will be his ſervants, that our ſouls may live, and not ſee the death of our infants before our eyes, nor our wives nor our children to die. 28 We take to witneſs againſt you the heaven, and the earth, and our God, and Lord of our fathers, which puniſheth us according to our ſins, and the ſins of our fathers, that he do not according as we have ſaid this day. 29 Then there was great weeping with one conſent in the midſt of the aſſembly, and they cried unto the Lord God with a loud voice. 30 Then ſaid Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which ſpace the Lord our God may turn his mercy towards us; for he will not forſake us utterly. 31 And if theſe days paſs, and there come no help unto us, I will do according to your word. 32 And he diſperſed the people every one to their own charge; and they

went unto the walls and towers of their city, and
ſent the women and children into their houſes:
and they were very low brought in the city.

The *Edomites* were always inveterate Enemies to their Brethren the *Iſraelites*, ever ſince their Father *Eſau* was tricked out of his Birthright by his Brother *Jacob*, and took every Opportunity to diſtreſs them, or to join with their Enemies in deſtroying them. Here we have a flagrant Inſtance of that antient Enmity which they ſtill bore towards them, in adviſing the General to take ſuch Meaſures, as they were morally ſure muſt inevitably reduce the *Jews* to the utmoſt Streights; which was, to take Poſſeſſion of the Fountains of Water by which the City of *Bethulia* was ſupplied. This was done accordingly, and the poor *Bethulians* were brought ſo very low, that, deſpairing of Relief, they were very urgent with their Governors to ſurrender the City to the Mercy of the Enemy.

CHAP. VIII.

Judith's *Family and Condition. She blames the Governors for their Promiſe to ſurrender, and adviſes them to truſt in God. They excuſe their Promiſe; ſhe acquaints them with her Deſign in general, but not with Particulars.*

Ver. 1. NOW at that time Judith heard
thereof, which was the daughter
of Merari, the ſon of Ox, the ſon of Joſeph,
the ſon of Oziel, the ſon of Elcia, the ſon of
Ananias, the ſon of Gedeon, the ſon of Raphaim,
the ſon of Achito, the ſon of Elihu, the
ſon of Eliab, the ſon of Nathanael, the ſon of
Samael, the ſon of Salaſadai, the ſon of Iſrael.
2 And Manaſſes was her huſband, of her tribe
and kindred, who died in the barley-harveſt. 3
For as he ſtood overſeeing them that bound
ſheaves in the field, the heat came upon his
head, and he fell on his bed, and died in the
city of Bethulia, and they buried him with his
fathers, in the field between Dothaim and Balamo.
4 So Judith was a widow in her houſe
three years and four months. 5 And ſhe made
her a tent upon the top of her houſe, and put on
ſackcloth upon her loins, and wore her widows
apparel. 6 And ſhe faſted all the days of her
widowhood, ſave the eves of the ſabbaths, and
the ſabbaths, and the eves of the new moons,
and the new moons, and the feaſts, and ſolemn
days of the houſe of Iſrael. 7 She was alſo of a
goodly countenance, and very beautiful to behold:
and her huſband Manaſſes had left her
gold and ſilver, and men-ſervants, and maidſervants,
and cattel, and lands, and ſhe remained
upon them. 8 And there was none that gave
her an ill word; for ſhe feared God greatly. 9
Now when ſhe heard the evil words of the people
againſt the governor, that they fainted for
lack of water (for Judith had heard all the
words that Ozias had ſpoken unto them, and
that he had ſworn to deliver the city unto the
Aſſyrians after five days) 10 Then ſhe ſent her
waiting-woman that had the government of all
things that ſhe had, to call Ozias, and Chabris,
and Charmis, the antients of the city. 11 And
they came unto her, and ſhe ſaid unto them,
Hear me now, O ye governors of the inhabitants
of Bethulia, for your words that you have ſpoken
before the people this day are not right, touching
this oath which ye made and pronounced between
God and you, and have promiſed to deliver
the city to our enemies, unleſs within theſe
days the Lord turn to help you. 12 And now,
who are you that have tempted God this day,
and ſtand inſtead of God amongſt the children of
men? 13 And now try the Lord Almighty, but
you ſhall never know any thing. 14 For you
cannot find the depth of the heart of man, neither
can ye perceive the things that he thinketh:
then how can you ſearch out God, that
hath made all theſe things, and know his mind,
or comprehend his purpoſe? Nay, my brethren,
provoke not the Lord our God to anger. 15
For if he will not help us within theſe five days,
he hath power to defend us when he will, even
every day, or to deſtroy us before our enemies.
16 Do not bind the counſels of the Lord our
God: for God is not as man, that he may be
threatned; neither is he as the ſon of man, that
he ſhould be wavering. 17 Therefore let us
wait for ſalvation of him, and call upon him to
help us, and he will hear our voice, if it pleaſe
him. 18 For there aroſe none in our age, neither
is there any now in theſe days, neither tribe
nor family, nor people, nor city among us, which
worſhip gods made with hands, as hath been
afore-time. 19 For the which cauſe our fathers
were given to the ſword, and for a ſpoil, and
had a great fall before our enemies. 20 But
we know none other god, therefore we truſt that
he will not deſpiſe us, nor any of our nation. 21
For if we be taken ſo, all Judea ſhall lie waſte,
and our ſanctuary ſhall be ſpoiled, and he will
require the profanation thereof at our mouth.
22 And the ſlaughter of our brethren, and the
captivity of the country, and the deſolation of
our inheritance will he turn upon our heads
among the Gentiles, whereſoever we ſhall be in
bondage, and we ſhall be an offence, and a reproach
to all them that poſſeſs us. 23 For our
ſervitude ſhall not be directed to favour: but the
Lord our God ſhall turn it to diſhonour. 24
Now therefore, O brethren, let us ſhew an example
to our brethren, becauſe their hearts depend
upon us, and the ſanctuary, and the houſe,
and the altar reſt upon us. 25 Moreover, let us
give thanks to the Lord our God, which trieth
us even as he did our fathers. 26 Remember
what things he did to Abraham, and how he
tried Iſaac, and what happened to Jacob in Meſopotamia
of Syria, when he kept the ſheep of
Laban his mothers brother. 27 For he hath
not tried us in the fire, as he did them, for the
examination of their hearts, neither hath he
taken vengeance of us: but the Lord doth
ſcourge them that come near unto him to admoniſh
them. 28 Then ſaid Ozias to her, All
that thou haſt ſpoken, haſt thou ſpoken with a
good heart, and there is none that may gainſay
thy words. 29 For this is not the firſt day
wherein thy wiſdom is manifeſted; but from the
beginning of thy days all the people have known
thy underſtanding, becauſe the diſpoſition of
thine heart is good. 30 But the people were
very thirſty, and compelled us to do unto them
as we have ſpoken, and to bring an oath upon
ourſelves, which we will not break. 31 Therefore
now pray thou for us, becauſe thou art a
godly woman, and the Lord will ſend us rain to
fill our ciſterns, and we ſhall faint no more. 32
Then ſaid Judith unto them, Hear me, and I

will do a thing which ſhall go throughout all generations, to the children of our nation. 33 You ſhall ſtand this night in the gate, and I will go forth with my waiting-woman: and within the days that you have promiſed to deliver the city to our enemies, the Lord will viſit Iſrael by mine hand. 34 But enquire not you of mine act: for I will not declare it unto you, till the things be finiſhed that I do. 35 Then ſaid Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies. 36 So they returned from the tent, and went to their wards.

In this Chapter we have the Family and Character of *Judith*, the Heroine of this Hiſtory. She was, it ſeems, rich and well-born; but what rendered her much more illuſtrious was, her Virtue, and the pious Regard ſhe retained for the Memory of her deceaſed Huſband; tho' in the Prime of her Youth and Beauty, yet ſhe put herſelf under the ſtricteſt Diſcipline, mortifying her Body by faſting, and other Severities, ſeeming determined to continue ever the Widow of one Man; a rare Example of Conjugal Affection! But her Piety to God, and Love to her Country, raiſed her Character to the higheſt Pitch of Female Glory. The firſt we may obſerve in her many Acts of Devotion; and the laſt ſhe manifeſted in a very hazardous Enterprize, which ſhe undertook for the Relief and Succour of her People who were in the greateſt Diſtreſs; and the Succeſs with which her noble Attempt was crowned, ſhews that Providence always concerns itſelf in the Protection and Defence of true Piety and unfeigned Virtue.

CHAP. IX.

Judith's *Humiliation and Prayer.*

Ver. 1. THEN Judith fell upon her face, and put aſhes upon her head, and uncovered the ſackcloth wherewith ſhe was clothed; and about the time that the incenſe of that evening was offered in Jeruſalem in the houſe of the Lord, Judith cried with a loud voice, and ſaid, 2 O Lord God of my father Simeon, to whom thou gaveſt a ſword to take vengeance of the ſtrangers, who looſened the girdle of a maid to defile her, and diſcovered the thigh to her ſhame, and polluted her virginity to her reproach (for thou ſaidſt, It ſhall not be ſo, and yet they did ſo) 3 Wherefore thou gaveſt their rulers to be ſlain, ſo that they died their bed in blood, being deceived, and ſmoteſt the ſervants with their lords, and the lords upon their thrones; 4 And haſt given their wives for a prey, and their daughters to be captives, and all their ſpoils to be divided amongſt thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me alſo a widow. 5 For thou haſt wrought not only thoſe things, but alſo the things which fell out before, and which enſued after; thou haſt thought upon the things which are now, and which are to come. 6 Yea, what things thou didſt determine were ready at hand, and ſaid, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge. 7 For behold, the Aſſyrians are multiplied in their power; they are exalted with horſe and man; they glory in the ſtrength of their footmen; they truſt in ſhield, and ſpear, and bow, and ſling, and know not that thou art the Lord that breakeſt the battles: the Lord is thy name. 8 Throw down their ſtrength in thy power, and bring down their force in thy wrath: for they have purpoſed to defile thy ſanctuary, and to pollute the tabernacle where thy glorious name reſteth, and to caſt down with ſword the horn of thy altar. 9 Behold their pride, and ſend thy wrath upon their heads: give into mine hand which am a widow, the power that I have conceived. 10 Smite by the deceit of my lips the ſervant with the prince, and the prince with the ſervant: break down their ſtatelineſs by the hand of a woman. 11 For thy power ſtandeth not in multitude, nor thy might in ſtrong men: for thou art a God of the afflicted, an helper of the oppreſſed, an upholder of the weak, a protector of the forlorn, a ſaviour of them that are without hope. 12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Iſrael, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer: 13 And make my ſpeech and deceit to be their wound and ſtripe, who have purpoſed cruel things againſt thy covenant, and thy hallowed houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children. 14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Iſrael but thou.

Tho' *Judith* deſerved the Praiſe and Thanks of her Country for the brave Attempt ſhe made, and the Hazards ſhe run, to relieve it from the extreme Exigence it was then under; yet we will not undertake to juſtify every Part of her Conduct in the Execution of her Scheme. Thus; in her Prayer, recorded in this Chapter, ſhe is introduced Ver. 2. as commending *Simeon*'s cruel Perfidy to the *Sechemites*, Gen. xxxiv. tho' the Patriarch *Jacob* held it in Deteſtation. Alſo, her Prayer, that the *Deceit of her Lips* might be ſucceſsful to the Accompliſhment of her bloody Deſign, may be ranked in the ſame Claſs: For, tho' God often makes uſe of the wicked Deſigns and ſiniſter Actions of Men to bring about his own ſecret Purpoſes; yet he no where encourages his true Servants to promote his Glory by unjuſtifiable Means.

CHAP. X.

Judith *decks herſelf in all her Ornaments, and with her Maid, goes to the Camp; the Watch take her, and conduct her to* Holofernes's *Tent.*

Ver. 1. NOW after that ſhe had ceaſed to cry unto the God of Iſrael, and had made an end of all theſe words, 2 She aroſe where ſhe had fallen down, and called her maid, and went down into the houſe, in the which ſhe abode in the ſabbath-days, and in her feaſt-days, 3 And pulled off the ſackcloth which ſhe had on, and put off the garments of her widow-hood, and waſhed her body all over with water, and anointed herſelf with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladneſs, wherewith ſhe was clad during the life of Manaſſes her huſband. 4 And ſhe took ſandals upon her feet, and put about her her bracelets and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herſelf bravely, to allure the eyes of all men that ſhould ſee her. 5 Then ſhe gave her maid a bottle of wine, and

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a cruſe of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; ſo ſhe folded all theſe things together, and laid them upon her. 6 Thus they went forth to the gate of the city of Bethulia, and found ſtanding there Ozias, and the antients of the city, Chabris and Charmis. 7 And when they ſaw her, that her countenance was altered, and her apparel was changed, they wondred at her beauty very greatly, and ſaid unto her, 8 The God, the God of our fathers give thee favour, and accompliſh thine enterpriſes to the glory of the children of Iſrael, and to the exaltation of Jeruſalem: then they worſhipped God. 9 And ſhe ſaid unto them, Command the gates of the city to be opened unto me, that I may go forth to accompliſh the things whereof you have ſpoken with me: ſo they commanded the young men to open unto her, as ſhe had ſpoken. 10 And when they had done ſo, Judith went out, ſhe and her maid with her, and the men of the city looked after her, until ſhe was gone down the mountain, and till ſhe had paſſed the valley, and could ſee her no more. 11 Thus they went ſtraight forth in the valley: and the firſt watch of the Aſſyrians met her; 12 And took her, and aſked her, Of what people art thou? and whence comeſt thou? and whither goeſt thou? and ſhe ſaid, I am a woman of the Hebrews, and am fled from them: for they ſhall be given you to be conſumed: 13 And I am coming before Holofernes the chief captain of your army, to declare words of truth, and I will ſhew him a way whereby he ſhall go, and win all the hill-country, without loſing the body or life of any one of his men. 14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beauty, and ſaid unto her, 15 Thou haſt ſaved thy life, in that thou haſt haſted to come down to the preſence of our lord: now therefore come to his tent, and ſome of us ſhall conduct thee, until they have delivered thee to his hands. 16 And when thou ſtandeſt before him, be not afraid in thine heart, but ſhew unto him according to thy word, and he will entreat thee well. 17 Then they choſe out of them an hundred men, to accompany her and her maid, and they brought her to the tent of Holofernes. 18 Then was there a concourſe throughout all the camp: for her coming was noiſed among the tents, and they came about her as ſhe ſtood without the tent of Holofernes, till they told him of her. 19 And they wondred at her beauty, and admired the children of Iſrael becauſe of her, and every one ſaid to his neighbour, Who would deſpiſe this people, that have among them ſuch women? ſurely it is not good that one man of them be left, who being let go, might deceive the whole earth. 20 And they that lay near Holofernes, went out, and all his ſervants, and they brought her into the tent. 21 Now Holofernes reſted upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious ſtones. 22 So they ſhewed him of her, and he came out before his tent, with ſilver lamps going before him. 23 And when Judith was come before him and his ſervants, they all marvelled at the beauty of her countenance; and ſhe fell down upon her face, and did reverence unto him; and his ſervants took her up.

And called her Maid] The Word, in antient Tranſlations, is *Abra*, which ſignifies a *Companion*, or *Maid of Honour*, ((ſuch as Ladies of the firſt Condition had) rather than a Servant; for the ſame Word, in the *Septuagint*, is applied to the Women that attended both *Pharaoh*'s Daughter, *Exod.* xi. 5. and Queen *Eſther*, Ch. iv. 4.

This Chapter being only a Narration of plain Matters of Fact, needs no further Comment.

CHAP. XI.

Holofernes *aſks* Judith *the Cauſe of her coming. She tells him, and in what Manner he may ſucceed in his Enterprize. He is charmed with her Wiſdom and Beauty.*

Ver. 1. THEN ſaid Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to ſerve Nabuchodonoſor, the king of all the earth. 2 Now therefore, if thy people that dwelleth in the mountains had not ſet light by me, I would not have lifted up my ſpear againſt them: but they have done theſe things to themſelves. 3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for ſafeguard; be of good comfort, thou ſhalt live this night, and hereafter. 4 For none ſhall hurt thee, but entreat thee well, as they do the ſervants of king Nabuchodonoſor my lord. 5 Then Judith ſaid unto him, Receive the words of thy ſervant, and ſuffer thine handmaid to ſpeak in thy preſence, and I will declare no lie to my lord this night. 6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to paſs by thee, and my lord ſhall not fail of his purpoſes. 7 As Nabuchodonoſor king of all the earth liveth, and as his power liveth, who hath ſent thee for the upholding of every living thing: for not only men ſhall ſerve him by thee, but alſo the beaſts of the field, and the cattel, and the fowls of the air ſhall live by thy power, under Nabuchodonoſor and all his houſe. 8 For we have heard of thy wiſdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war. 9 Now as concerning the matter which Achior did ſpeak in thy councel, we have heard his words; for the men of Bethulia ſaved him, and he declared unto them all that he had ſpoken unto thee. 10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation ſhall not be puniſhed, neither can the ſword prevail againſt them, except they ſin againſt their God. 11 And now, that my lord be not defeated, and fruſtrate of his purpoſe, even death is fallen upon them, and their ſin hath overtaken them, wherewith they will provoke their God to anger, whenſoever they ſhall do that which is not fit to be done: 12 For their victuals fail them, and all their water is ſcant, and they have determined to lay hands upon their cattel, and purpoſed to conſume all thoſe things that God hath forbidden them to eat by his laws: 13 And are reſolved to ſpend the firſt-fruits of the corn, and the tenths of wine and oil, which they had ſanctified and reſerved for the prieſts that ſerve in Jeruſalem, before the face of our God, the which things it is not lawful for any of the people ſo much as to touch with their hands. 14 For they have ſent ſome to Jeruſalem, becauſe they alſo that dwell there have done the like, to bring them a licence from the Senate. 15 Now when they ſhall bring them word, they will forthwith do it, and they ſhall be given thee to be deſtroyed the ſame day. 16 Wherefore I thine handmaid knowing all this, am fled from their preſence, and God hath ſent me to work things with thee, whereat all the earth ſhall be aſtoniſhed, and whoſoever ſhall hear it. 17 For thy ſervant is religious, and ſerveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy ſervant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their ſins: 18 And I will come and ſhew it unto thee: then thou ſhalt go forth with all thine army, and there ſhall be none of them that ſhall reſiſt thee. 19 And I will lead thee through the midſt of Judea, until thou come before Jeruſalem, and I will ſet thy throne in the midſt thereof, and thou ſhalt drive them as ſheep that have no ſhepherd, and a dog ſhall not ſo much as open his mouth at thee; for theſe things were told me according to my foreknowledge, and they were declared unto me, and I am ſent to tell thee. 20 Then her words pleaſed Holofernes and all his ſervants, and they marvelled at her wiſdom, and ſaid, 21 There is not ſuch a woman from one end of the earth to the other, both for beauty of face, and wiſdom of words. 22 Likewiſe Holofernes ſaid unto her, God hath done well to ſend thee before the people, that ſtrength might be in our hands, and deſtruction upon them that lightly regard my lord. 23 And now thou art both beautiful in thy countenance, and witty in thy words: ſurely if thou do as thou haſt ſpoken, thy God ſhall be my God, and thou ſhalt dwell in the houſe of king Nabuchodonoſor, and ſhalt be renowned through the whole earth.

In this Chapter we ſee *Judith* diſplaying all her Art and Cunning, all her Charms of Wit and Beauty, to captivate the Heart of the *Aſſyrian* General; which ſhe judged a neceſſary Step in order to ſecure the Succeſs of her Enterprize; but the Method ſhe took for this Purpoſe, ſeems a little inconſiſtent with her Character as a Woman ſtrictly religious, as ſhe is repreſented through the whole Hiſtory. For who can read the Speech, which ſhe here makes to *Holofernes*, which is made up wholly of the moſt palpable Lies and Prevarications, and not condemn her Method of proceeding in this Affair? But, as *Stackhouſe* obſerves, moſt of the Things objected to *Judith*'s Conduct, are reduceable to the Stratagems of War, which not only the Law of Arms, but the Commands of God in ſome Caſes, and the Examples of ſeveral of the beſt Men in ſacred Hiſtory, have declared to be allowable. What comes not under this Denomination we ſhall not pretend to vindicate: For the Notion of *mental Reſervations*, and *ironical Speeches*, which are not allowed in common Converſation, are but the poor Subterfuge, which Commentators have uſed, to apologize for the Conduct that they can by no Means juſtify.

The Hiſtory indeed repreſents this *Judith* as a Woman of great Courage; but it no where intimates, that ſhe was without Faults. The Manner of her Preparation for the Undertaking, and the Succeſs wherewith it was attended, may make us preſume that its Deſign was originally from God; but then the continued Train of Falſhood and Diſſimulation wherewith it was carried on, muſt needs perſuade us, that the Means of conducting it was left to the Woman, who, on this Occaſion, has given us a very remarkable Specimen of the Cunning and Sagacity, the Guile and Artifice of her Sex.

CHAP. XII.

Judith *refuſes to eat of* Holofernes'*s Meat; tarries three Days in the Camp, and every Night goes forth to pray.* Bagoas *moves her to be merry with* Holofernes, *who, for the Sake of her Company drinks more than uſual.*

Ver. 1. THEN he commanded to bring her in, where his plate was ſet, and bade that they ſhould prepare for her of his own meats, and that ſhe ſhould drink of his own wine. 2 And Judith ſaid, I will not eat thereof, leſt there be an offence: but proviſion ſhall be made for me of the things that I have brought. 3 Then Holofernes ſaid unto her, If thy proviſion ſhould fail, how ſhould we give thee the like? for there be none with us of thy nation. 4 Then ſaid Judith unto him, As thy ſoul liveth, my lord, thine handmaid ſhall not ſpend thoſe things that I have, before the Lord work by mine hand the things that he hath determined. 5 Then the ſervants of Holofernes brought her into the tent, and ſhe ſlept till midnight, and ſhe aroſe when it was towards the morning watch, 6 And ſent to Holofernes, ſaying, Let my lord now command that thine handmaid may go forth unto prayer. 7 Then Holofernes commanded his guard, that they ſhould not ſtay her: thus ſhe abode in the camp three days, and went out in the night into the valley of Bethulia, and waſhed herſelf in a fountain of water by the camp. 8 And when ſhe came out, ſhe beſought the Lord God of Iſrael to direct her way, to the raiſing up of the children of her people. 9 So ſhe came in clean, and remained in the tent until ſhe did eat her meat at evening. 10 And in the fourth day Holofernes made a feaſt to his own ſervants only, and called none of the officers to the banquet. 11 Then ſaid he to Bagoas the eunuch, who had charge over all that he had, Go now, and perſwade this Hebrew woman which is with thee, that ſhe come unto us, and eat and drink with us. 12 For lo, it will be a ſhame for our perſon, if we ſhall let ſuch a woman go, not having had her company: for if we draw her not unto us, ſhe will laugh us to ſcorn. 13 Then went Bagoas from the preſence of Holofernes, and came to her, and he ſaid, Let not this fair damſel fear to come to my lord, and to be honoured in his preſence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Aſſyrians, which ſerve in the houſe of Nabuchodonoſor. 14 Then ſaid Judith unto him, Who am I now, that I ſhould gainſay my lord? ſurely whatſoever pleaſeth him, I will do ſpeedily, and it ſhall be my joy unto the day of my death. 15 So ſhe aroſe, and decked herſelf with her apparel, and all her womans attire, and her maid went and laid ſoft ſkins on the ground for her, over againſt Holofernes, which ſhe had received of Bagoas for her daily uſe, that ſhe might ſit and eat upon them.

16 Now when Judith came in, and ſat down, Holofernes his heart was raviſhed with her, and his mind was moved, and he deſired greatly her company; for he waited a time to deceive her, from the day that he had ſeen her. 17 Then ſaid Holofernes unto her, Drink now, and be merry with us. 18 So Judith ſaid, I will drink now, my lord, becauſe my life is magnified in me this day, more than all the days ſince I was born. 19 Then ſhe took, and ate and drank before him, what her maid had prepared. 20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day ſince he was born.

And Judith ſaid, I will not eat thereof, leſt there be an Offence] There was no Law of God that prohibited the *Jews* from eating ſeveral Things that the *Gentiles* made uſe of. Bread, Wine, and Fruits, were allowed them in common with other People; but, either ſome Tradition then prevailing among the *Jews*, or ſome religious Vow that *Judith* might have bound herſelf under, the Fear of giving Scandal to her Countrymen, when ſhe returned, or the Prayers and *Pagan* Invocations which were made over their Meat, that was ſerved up to *Holofernes*; ſome of theſe Reaſons, *Calmet* obſerves, very likely, hindered her from accepting the Offer which the General made of Proviſions from his Table, and inclined her to deſire to eat alone: A Reſtraint, which we find *Daniel* putting himſelf under, in the Court of *Nebuchadnezzar*, Ch. i. 8. and *Tobit*, in that of *Salmaneſer*, Ch. i. 10, &c. that — *when all my Brethren, and thoſe that were of my Kindred, did eat of the Bread of the Gentiles, I kept myſelf from eating, becauſe I remembred God with all my Heart.*

Let my Lord now command, that thine Handmaid may go forth unto Prayer] As Prayer, no doubt, is beſt performed in Places of Retirement, and the Hurry of a Camp muſt needs be inconvenient for religious Offices, *Judith*, who profeſſed herſelf a Woman of ſtrict Piety, had a good Pretence to requeſt of the General a Liberty to retire out of the Camp, (when ſhe thought proper, and without any Queſtions aſked her) to perform her Devotions, which, ſhe foreſaw, would be a Means to favour her Eſcape, after ſhe had executed the Deſign ſhe came about. For it was on this *Precaution*, rather than any Obligation, either from the *Law*, or from Cuſtom, that this Devotion of her *praying without the Camp* was founded. *Calmet*'s Com.

Then ſaid Judith unto him, Who am I now, that I ſhould gainſay my Lord? ſurely whatſoever pleaſeth him, I will do ſpeedily, and it ſhall be my Joy unto the Day of my Death] By this Anſwer, ſays *Stackhouſe*, ſhe might deſign no more than a common Compliment, which the Situation of her Affairs, at that Time, obliged her to make. She might perceive, very likely, the bad Deſign which the *Aſſyrian* General had upon her; but ſhe did not think herſelf concerned to diſcover that ſhe perceived it. She pretended in ſome Meaſure to be ignorant of it; and, to pretend an Ignorance in what is propoſed, when the Thing is naughty, and will not bear Examination, is a Point of Modeſty, as well as Prudence; as, where it will admit of a double Conſtruction, there to take it in the *better* Senſe, is even reputed an Act of Candour and good Breeding. *Let not this fair Damſel fear* (ſays the old *Pander*) *to come to my Lord, and to be honoured in his Preſence, and drink Wine, and be merry with us, and be made this Day as one of the Daughters of the Aſſyrians, who ſerve in the Houſe of Nabuchodonoſor.* How the Daughters of *Aſſyria*, who ſerved in this Capacity, were uſed, *Judith* very probably had been informed; but ſince the eunuch put it on the Foot of a great Favour, and Dignation done her, ſhe could not do leſs than return him a Compliment: But then we all know, that the Offers of Service, which, upon every Occaſion, we are ſo apt to make to one another, and thoſe Expreſſions of Submiſſion and Reſpect, which ſo commonly paſs among us, are not to be taken in a *literal* Senſe, becauſe they always imply a tacit Condition: And therefore the Anſwer, which the Hiſtorian puts in *Judith*'s Mouth, *Surely whatever pleaſeth him, I will do ſpeedily*, will fairly admit of this Conſtruction, 'Whatever *Holofernes* ſhall deſire of me, ſo far as it is conſiſtent 'with my Duty, my Honour, and my Religion, I 'will not fail to do.'

CHAP. XIII.

Judith *being left alone with* Holofernes, *prays to God, cuts off his Head, and eſcapes to* Bethulia, *where ſhe is joyfully received, and commended.*

Ver 1. NOW when the evening was come, his ſervants made haſte to depart, and Bagoas ſhut his tent without, and diſmiſſed the waiters from the preſence of his lord, and they went to their beds: for they were all weary, becauſe the feaſt had been long. 2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine. 3 Now Judith had commanded her maid to ſtand without her bed-chamber, and to wait for her coming forth, as ſhe did daily: for ſhe ſaid, ſhe would go forth to her prayers, and ſhe ſpake to Bagoas according to the ſame purpoſe. 4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith ſtanding by his bed, ſaid in her heart, O Lord God of all power, look at this preſent upon the works of mine hands for the exaltation of Jeruſalem. 5 For now is the time to help thine inheritance, and to execute mine enterpriſes to the deſtruction of the enemies which are riſen againſt us. 6 Then ſhe came to the pillar of the bed, which was at Holofernes head, and took down his fauchion from thence, 7 And approached to his bed, and took hold of the hair of his head, and ſaid, Strengthen me, O Lord God of Iſrael, this day. 8 And ſhe ſmote twice upon his neck with all her might, and ſhe took away his head from him, 9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after ſhe went forth, and gave Holofernes his head to her maid: 10 And ſhe put it in her bag of meat: ſo they twain went together according to their cuſtom, unto prayer: and when they paſſed the camp, they compaſſed the valley, and went up the mountain of Bethulia, and came to the gates thereof. 11 Then ſaid Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God is with us, to ſhew his power yet in Jeruſalem, and his forces againſt the enemy, as he hath even done this day. 12 Now when the men of her city heard her voice, they made haſte to go down to the gate of their city, and they called the elders of the city. 13 And then they ran all together, both ſmall and great, for it was ſtrange unto them that ſhe was come: ſo they opened the gate and received them, and made a fire for a light, and ſtood round about them. 14 Then ſhe ſaid to them with a loud voice, Praiſe, praiſe God, praiſe God, (I ſay) for he hath not taken away his mercy from the houſe of Iſrael, but hath deſtroyed our enemies by mine hands this night. 15 So ſhe took the head out of the bag, and ſhewed it, and ſaid unto them, Behold the head of tified and reſerved for the prieſts that ſerve in Jeruſalem, before the face of our God, the which things it is not lawful for any of the people ſo much as to touch with their hands. 14 For they have ſent ſome to Jeruſalem, becauſe they alſo that dwell there have done the like, to bring them a licence from the Senate. 15 Now when they ſhall bring them word, they will forthwith do it, and they ſhall be given thee to be deſtroyed the ſame day. 16 Wherefore I thine handmaid knowing all this, am fled from their preſence, and God hath ſent me to work things with thee, whereat all the earth ſhall be aſtoniſhed, and whoſoever ſhall hear it. 17 For thy ſervant is religious, and ſerveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy ſervant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their ſins: 18 And I will come and ſhew it unto thee: then thou ſhalt go forth with all thine army, and there ſhall be none of them that ſhall reſiſt thee. 19 And I will lead thee through the midſt of Judea, until thou come before Jeruſalem, and I will ſet thy throne in the midſt thereof, and thou ſhalt drive them as ſheep that have no ſhepherd, and a dog ſhall not ſo much as open his mouth at thee: for theſe things were told me according to my foreknowledge, and they were declared unto me, and I am ſent to tell thee. 20 Then her words pleaſed Holofernes and all his ſervants, and they marvelled at her wiſdom, and ſaid, 21 There is not ſuch a woman from one end of the earth to the other, both for beauty of face, and wiſdom of words. 22 Likewiſe Holofernes ſaid unto her, God hath done well to ſend thee before the people, that ſtrength might be in our hands, and deſtruction upon them that lightly regard my lord. 23 And now thou art both beautiful in thy countenance, and witty in thy words: ſurely if thou do as thou haſt ſpoken, thy God ſhall be my God, and thou ſhalt dwell in the houſe of king Nabuchodonoſor, and ſhalt be renowned through the whole earth.

In this Chapter we ſee *Judith* diſplaying all her Art and Cunning, all her Charms of Wit and Beauty, to captivate the Heart of the *Aſſyrian* General; which ſhe judged a neceſſary Step in order to ſecure the Succeſs of her Enterprize; but the Method ſhe took for this Purpoſe, ſeems a little inconſiſtent with her Character as a Woman ſtrictly religious, as ſhe is repreſented through the whole Hiſtory. For who can read the Speech, which ſhe here makes to *Holofernes*, which is made up wholly of the moſt palpable Lies and Prevarications, and not condemn her Method of proceeding in this Affair? But, as *Stackhouſe* obſerves, moſt of the Things objected to *Judith*'s Conduct, are reduceable to the Stratagems of War, which not only the Law of Arms, but the Commands of God in ſome Caſes, and the Examples of ſeveral of the beſt Men in ſacred Hiſtory, have declared to be allowable. What comes not under this Denomination we ſhall not pretend to vindicate: For the Notion of *mental Reſervations*, and *ironical Speeches*, which are not allowed in common Converſation, are but the poor Subterfuge, which Commentators have uſed, to apologize for the Conduct that they can by no Means juſtify.

The Hiſtory indeed repreſents this *Judith* as a Woman of great Courage; but it no where intimates, that ſhe was without Faults. The Manner of her Preparation for the Undertaking, and the Succeſs wherewith it was attended, may make us preſume that its Deſign was originally from God; but then the continued Train of Falſhood and Diſſimulation wherewith it was carried on, muſt needs perſuade us, that the Means of conducting it was left to the Woman, who, on this Occaſion, has given us a very remarkable Specimen of the Cunning and Sagacity, the Guile and Artifice of her Sex.

CHAP. XII.

Judith *refuſes to eat of* Holofernes*'s Meat; tarries three Days in the Camp, and every Night goes forth to pray.* Bagoas *moves her to be merry with* Holofernes, *who, for the Sake of her Company drinks more than uſual.*

Ver. 1. THEN he commanded to bring her in, where his plate was ſet, and bade that they ſhould prepare for her of his own meats, and that ſhe ſhould drink of his own wine. 2 And Judith ſaid, I will not eat thereof, leſt there be an offence: but proviſion ſhall be made for me of the things that I have brought. 3 Then Holofernes ſaid unto her, If thy proviſion ſhould fail, how ſhould we give thee the like? for there be none with us of thy nation. 4 Then ſaid Judith unto him, As thy ſoul liveth, my lord, thine handmaid ſhall not ſpend thoſe things that I have, before the Lord work by mine hand the things that he hath determined. 5 Then the ſervants of Holofernes brought her into the tent, and ſhe ſlept till midnight, and ſhe aroſe when it was towards the morning watch, 6 And ſent to Holofernes, ſaying, Let my lord now command that thine handmaid may go forth unto prayer. 7 Then Holofernes commanded his guard, that they ſhould not ſtay her: thus ſhe abode in the camp three days, and went out in the night into the valley of Bethulia, and waſhed herſelf in a fountain of water by the camp. 8 And when ſhe came out, ſhe beſought the Lord God of Iſrael to direct her way, to the raiſing up of the children of her people. 9 So ſhe came in clean, and remained in the tent until ſhe did eat her meat at evening. 10 And in the fourth day Holofernes made a feaſt to his own ſervants only, and called none of the officers to the banquet. 11 Then ſaid he to Bagoas the eunuch, who had charge over all that he had, Go now, and perſwade this Hebrew woman which is with thee, that ſhe come unto us, and eat and drink with us. 12 For lo, it will be a ſhame for our perſon, if we ſhall let ſuch a woman go, not having had her company: for if we draw her not unto us, ſhe will laugh us to ſcorn. 13 Then went Bagoas from the preſence of Holofernes, and came to her, and he ſaid, Let not this fair damſel fear to come to my lord, and to be honoured in his preſence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Aſſyrians, which ſerve in the houſe of Nabuchodonoſor. 14 Then ſaid Judith unto him, Who am I now, that I ſhould gainſay my lord? ſurely whatſoever pleaſeth him, I will do ſpeedily, and it ſhall be my joy unto the day of my death. 15 So ſhe aroſe, and decked herſelf with her apparel, and all her womans attire, and her maid went and laid ſoft ſkins on the ground for her, over againſt Holofernes, which ſhe had received of Bagoas for her daily uſe, that ſhe might ſit and eat upon them.

16 Now when Judith came in, and ſat down, Holofernes his heart was raviſhed with her, and his mind was moved, and he deſired greatly her company; for he waited a time to deceive her, from the day that he had ſeen her. 17 Then ſaid Holofernes unto her, Drink now, and be merry with us. 18 So Judith ſaid, I will drink now, my lord, becauſe my life is magnified in me this day, more than all the days ſince I was born. 19 Then ſhe took, and ate and drank before him, what her maid had prepared. 20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day ſince he was born.

And Judith ſaid, I will not eat thereof, leſt there be an Offence] There was no Law of God that prohibited the *Jews* from eating ſeveral Things that the *Gentiles* made uſe of. Bread, Wine, and Fruits, were allowed them in common with other People; but, either ſome Tradition then prevailing among the *Jews*, or ſome religious Vow that *Judith* might have bound herſelf under, the Fear of giving Scandal to her Countrymen, when ſhe returned, or the Prayers and *Pagan* Invocations which were made over their Meat, that was ſerved up to *Holofernes*; ſome of theſe Reaſons, *Calmet* obſerves, very likely, hindered her from accepting the Offer which the General made of Proviſions from his Table, and inclined her to deſire to eat alone: A Reſtraint, which we find *Daniel* putting himſelf under, in the Court of *Nebuchadnezzar*, Ch. i. 8. and *Tobit*, in that of *Salmaneſer*, Ch. i. 10, &c. that — *when all my Brethren, and thoſe that were of my Kindred, did eat of the Bread of the Gentiles, I kept myſelf from eating, becauſe I remembred God with all my Heart.*

Let my Lord now command, that thine Handmaid may go forth unto Prayer] As Prayer, no doubt, is beſt performed in Places of Retirement, and the Hurry of a Camp muſt needs be inconvenient for religious Offices, *Judith*, who profeſſed herſelf a Woman of ſtrict Piety, had a good Pretence to requeſt of the General a Liberty to retire out of the Camp, (when ſhe thought proper, and without any Queſtions aſked her) to perform her Devotions, which, ſhe foreſaw, would be a Means to favour her Eſcape, after ſhe had executed the Deſign ſhe came about. For it was on this *Precaution*, rather than any Obligation, either from the *Law*, or from Cuſtom, that this Devotion of her *praying without the Camp* was founded. *Calmet*'s Com.

Then ſaid Judith unto him, Who am I now, that I ſhould gainſay my Lord? ſurely whatſoever pleaſeth him, I will do ſpeedily, and it ſhall be my Joy unto the Day of my Death] By this Anſwer, ſays *Stackhouſe*, ſhe might deſign no more than a common Compliment, which the Situation of her Affairs, at that Time, obliged her to make. She might perceive, very likely, the bad Deſign which the *Aſſyrian* General had upon her; but ſhe did not think herſelf concerned to diſcover that ſhe perceived it. She pretended in ſome Meaſure to be ignorant of it; and, to pretend an Ignorance in what is propoſed, when the Thing is naughty, and will not bear Examination, is a Point of Modeſty, as well as Prudence; as, where it will admit of a double Conſtruction, there to take it in the *better* Senſe, is even reputed an Act of Candour and good Breeding. *Let not this fair Damſel fear* (ſays the old *Pander*) *to come to my Lord, and to be honoured in his Preſence, and drink Wine, and be merry with us, and be made this day as one of the Daughters of the Aſſyrians, who ſerve in the Houſe of Nabuchodonoſor.* How the Daughters of *Aſſyria*, who ſerved in this Capacity, were uſed, *Judith* very probably had been informed; but ſince the Eunuch put it on the Foot of a great Favour, and Dignation done her, ſhe could not do leſs than return him a Compliment: But then we all know, that the Offers of Service, which, upon every Occaſion, we are ſo apt to make to one another, and thoſe Expreſſions of Submiſſion and Reſpect, which ſo commonly paſs among us, are not to be taken in a *literal* Senſe, becauſe they always imply a tacit Condition: And therefore the Anſwer, which the Hiſtorian puts in *Judith*'s Mouth, *Surely whatever pleaſeth him, I will do ſpeedily*, will fairly admit of this Conſtruction, 'Whatever *Holofernes* ſhall deſire of me, ſo far as it is conſiſtent 'with my Duty, my Honour, and my Religion, I 'will not fail to do.'

CHAP. XIII.

Judith *being left alone with* Holofernes, *prays to God, cuts off his Head, and eſcapes to* Bethulia, *where ſhe is joyfully received, and commended.*

Ver 1. NOW when the evening was come, his ſervants made haſte to depart, and Bagoas ſhut his tent without, and diſmiſſed the waiters from the preſence of his lord, and they went to their beds: for they were all weary, becauſe the feaſt had been long. 2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine. 3 Now Judith had commanded her maid to ſtand without her bed-chamber, and to wait for her coming forth, as ſhe did daily: for ſhe ſaid, ſhe would go forth to her prayers, and ſhe ſpake to Bagoas according to the ſame purpoſe. 4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith ſtanding by his bed, ſaid in her heart, O Lord God of all power, look at this preſent upon the works of mine hands for the exaltation of Jeruſalem. 5 For now is the time to help thine inheritance, and to execute mine enterpriſes to the deſtruction of the enemies which are riſen againſt us. 6 Then ſhe came to the pillar of the bed, which was at Holofernes head, and took down his fauchion from thence, 7 And approached to his bed, and took hold of the hair of his head, and ſaid, Strengthen me, O Lord God of Iſrael, this day. 8 And ſhe ſmote twice upon his neck with all her might, and ſhe took away his head from him, 9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after ſhe went forth, and gave Holofernes his head to her maid: 10 And ſhe put it in her bag of meat: ſo they twain went together according to their cuſtom, unto prayer: and when they paſſed the camp, they compaſſed the valley, and went up the mountain of Bethulia, and came to the gates thereof. 11 Then ſaid Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God is with us, to ſhew his power yet in Jeruſalem, and his forces againſt the enemy, as he hath even done this day. 12 Now when the men of her city heard her voice, they made haſte to go down to the gate of their city, and they called the elders of the city. 13 And then they ran all together, both ſmall and great, for it was ſtrange unto them that ſhe was come: ſo they opened the gate and received them, and made a fire for a light, and ſtood round about them. 14 Then ſhe ſaid to them with a loud voice, Praiſe, praiſe God, praiſe God, (I ſay) for he hath not taken away his mercy from the houſe of Iſrael, but hath deſtroyed our enemies by mine hands this night. 15 So ſhe took the head out of the bag, and ſhewed it, and ſaid unto them, Behold the head of Holofernes the chief captain of the army of Aſſur, and behold the canopy wherein he did lie in his drunkenneſs; and the Lord hath ſmitten him by the hand of a woman. 16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his deſtruction, and yet hath he not committed ſin with me, to defile and ſhame me. 17 Then all the people were wonderfully aſtoniſhed, and bowed themſelves, and worſhipped God, and ſaid with one accord, Bleſſed be thou, O our God, which hath this day brought to nought the enemies of thy people. 18 Then ſaid Ozias unto her, O daughter, bleſſed art thou of the moſt high God, above all the women upon the earth; and bleſſed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. 19 For this thy confidence ſhall not depart from the heart of men, which remember the power of God for ever. 20 And God turn theſe things to thee for a perpetual praiſe, to viſit thee in good things, becauſe thou haſt not ſpared thy life for the affliction of our nation, but haſt revenged our ruin, walking a ſtraight way before our God. And all the people ſaid, So be it, ſo be it.

It has been objected, that *Judith*, in killing *Holofernes* in ſuch a clandeſtine Manner, after ſhe had been ſo highly honoured and favoured by him, was guilty of a baſe and perfidious Murther. To this it is anſwered, that in the Law of *Moſes* we read, *If thy Brother, the Son of thy Mother, or thy Daughter, or the Wife of thy Boſom, entice thee ſecretly, ſaying, Let us ſerve other Gods, which thou haſt not known, thou, nor thy Fathers —Thou ſhalt not conſent unto him, neither ſhall thine Eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him, but thou ſhalt ſurely kill him,* Deut. xiii. 6. &c. And, in purſuance of this Law, much more might *Judith* or any other Inhabitant of *Bethulia*, whom God had inſpired with the like Courage and Magnanimity, endeavour to *counterplot* the Deſigns of any Perſon, who in an hoſtile Manner ſhould come, not only to invade their civil Rights and Liberties, but to extirpate their Religion; and, inſtead of enticing, to compel them by Force of Arms, to receive a Form of *Idolatry, which neither they nor their Fathers knew.*

CHAP. XIV.

Achior, *hearing* Judith*'s Relation, turns* Jew. *The Head of* Holofernes *is hanged up. His Death cauſes a Distraction in his Army.*

Ver. 1. THEN ſaid Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the higheſt place of your walls. 2 And ſo ſoon as the morning ſhall appear, and the ſun ſhall come forth upon the earth, take you every one his weapons, and go forth every valiant man out of the city, and ſet you a captain over them, as though ye would go down into the field toward the watch of the Aſſyrians, but go not down. 3 Then they ſhall take their armour, and ſhall go into their camp, and raiſe up the captains of the army of Aſſur, and they ſhall run to the tent of Holofernes, but ſhall not find him: then fear ſhall fall upon them, and they ſhall flee before your face. 4 So you, and all that inhabit the coaſt of Iſrael, ſhall purſue them, and overthrow them as they go. 5 But before ye do theſe things, call me Achior the Ammonite, that he may ſee and know him that deſpiſed the houſe of Iſrael, and that ſent him to us as it were to his death. 6 Then they called Achior out of the houſe of Ozias; and when he was come, and ſaw the head of Holofernes in a mans hand in the aſſembly of the people, he fell down on his face, and his ſpirit failed. 7 But when they had recovered him, he fell at Judiths feet, and reverenced her, and ſaid, Bleſſed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name ſhall be aſtoniſhed. 8 Now therefore tell me all the things that thou haſt done in theſe days. Then Judith declared unto him in the midſt of the people, all that ſhe had done from the day that ſhe went forth, until that hour ſhe ſpake unto them. 9 And when ſhe had left off ſpeaking, the people ſhouted with a loud voice, and made a joyful noiſe in their city. 10 And when Achior had ſeen all that the God of Iſrael had done, he believed in God greatly, and circumciſed the fleſh of his foreſkin, and was joined unto the houſe of Iſrael unto this day. 11 And aſſoon as the morning aroſe, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the ſtraits of the mountain. 12 But when the Aſſyrians ſaw them, they ſent to their leaders, which came to their captains, and tribunes, and to every one of their rulers. 13 So they came to Holofernes tent, and ſaid to him that had the charge of all his things, Waken now our Lord: for the ſlaves have been bold to come down againſt us to battel, that they may be utterly deſtroyed. 14 Then went in Bagoas, and knocked at the door of the tent, for he thought that he had ſlept with Judith. 15 But becauſe none anſwered, he opened it, and went into the bed-chamber, and found him caſt upon the floor dead, and his head was taken from him. 16 Therefore he cried with a loud voice, with weeping, and ſighing, and a mighty cry, and rent his garments. 17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people and cried, 18 Theſe ſlaves have dealt treacherouſly; one woman of the Hebrews hath brought ſhame upon the houſe of king Nabuchodonoſor: for behold, Holofernes *lieth* upon the ground without a head. 19 When the captains of the Aſſyrians army heard theſe words, they rent their coats, and their minds were wonderfully troubled, and there was a cry, and a very great noiſe throughout the camp.

In this Chapter we have two remarkable Inſtances of the violent Effects which a ſudden Surprize produces in the Mind and Senſes. The firſt is, of *Achior*, who being ſent for to the Aſſembly, on *Judith*'s Return, ſeeing *Holofernes*'s Head in a Man's Hand, ſwooned away. The Ideas of *Holofernes*'s Greatneſs, his Power which he boaſted was invincible, the Multitude of his Men in Arms, the Number of his Conqueſts, and the Terror which his Arms had ſpread over all that Part of the World; and now to ſee the Head of this Hero, this Demi-god, ſeparated from his Body, and this great Exploit performed by the Hand of a Woman! Theſe ſtrange Ideas, I ſay, ruſhing all together too impetuouſly upon his Mind, his Spirits were oppreſſed with the Vaſtneſs of the Objects preſented, and his Body ſunk under the Weight.

The other Inſtance, is that of the *Aſſyrian* Army upon hearing the News, that their mighty General was became a headleſs Trunk in his Tent. The ſudden Surpriſe, which this wonderful Event occaſioned among the Officers and Soldiers, wrought ſo powerfully on their Minds, that, in a Moment, nothing but Diſtraction and Confuſion was ſeen thro' the whole Camp, where, before, there was a perfect Unanimity, tho' the Army was compoſed of different Nations and Languages: But by this Event it appeared, that *Holofernes* was the main Pillar on which the whole Structure, tho' conſiſting of ſuch a Number of Parts, entirely reſted; and that That being taken away, the whole Edifice fell to Pieces.

CHAP. XV.

The Aſſyrians are purſued and ſlain. The High-Prieſt comes to ſee Judith. Holofernes's *Effects are given to her. The Women crown her with a Garland.*

Ver. 1. AND when they that were in the tents heard, they were aſtoniſhed at the thing that was done. 2 And fear and trembling fell upon them, ſo that there was no man that durſt abide in the ſight of his neighbour, but ruſhing out altogether, they fled into every way of the plain, and of the hill-country. 3 They alſo that had camped in the mountains round about Bethulia, fled away. Then the children of Iſrael, every one that was a warrior among them, ruſhed out upon them. 4 Then ſent Ozias to Betomaſthem, and to Bebai, and Chobai, and Cola, and to all the coaſts of Iſrael, ſuch as ſhould tell the things that were done, and that all ſhould ruſh forth upon their enemies to deſtroy them. 5 Now when the children of Iſrael heard it, they all fell upon them with one conſent, and ſlew them unto Chobai: likewiſe alſo they that came from Jeruſalem, and from all the hill-country, (for men had told them what things were done in the camp of their enemies) and they that were in Galaad, and in Galilee, chaſed them with a great ſlaughter, until they were paſt Damaſcus, and the borders thereof. 6 And the reſidue that dwelt at Bethulia, fell upon the camp of Aſſur, and ſpoiled them, and were greatly enriched. 7 And the children of Iſrael that returned from the ſlaughter had that which remained; and the villages, and the cities that were in the mountains, and in the plain, gat many ſpoils: for the multitude was very great. 8 Then Joacim the high-prieſt, and the antients of the children of Iſrael that dwelt in Jeruſalem, came to behold the good things that God had ſhewed to Iſrael, and to ſee Judith, and to ſalute her. 9 And when they came unto her, they bleſſed her with one accord, and ſaid unto her, Thou art the exaltation of Jeruſalem, thou art the great glory of Iſrael, thou art the great rejoicing of our nation. 10 Thou haſt done all theſe things by thine hand: thou haſt done much good to Iſrael, and God is pleaſed therewith: bleſſed be thou of the Almighty Lord for evermore: and all the people ſaid, So be it. 11 And the people ſpoiled the camp, the ſpace of thirty days: and they gave unto Judith, Holofernes his tent, and all his plate, and beds, and veſſels, and all his ſtuff: and ſhe took it, and laid it on her mule; and made ready her carts, and laid them thereon. 12 Then all the women of Iſrael ran together to ſee her, and bleſſed her, and made a dance among them for her: and ſhe took branches in her hand, and gave alſo to the women that were with her. 13 And they put a garland of olive upon her, and her maid that was with her, and ſhe went before all the people in the dance, leading all the women: and [illegible] of Iſrael followed in their armour, with [illegible], and with ſongs in their mouths.

Then Joacim the High-Prieſt, &c.] Some learned Men have raiſed an Objection to the Reality of this Hiſtory, by obſerving, that *Joacim,* or *Joakim,* the High-Prieſt, is never once mentioned in the Catalogues of that Order, before the Captivity. To which *Stackhouſe* thus anſwers: Whoever looks into the Order and Succeſſion of High-Prieſts, as we have them delivered to us in the firſt Book of *Chronicles,* Ch. vi. 3, &c. in the Books of *Ezra,* Ch. ii. 36, &c. *Nehemiah,* Ch. vii. 39. and in the Hiſtory of *Joſephus,* will find them ſo intricate and perplexed, ſo many Omiſſions and Diſlocations, ſuch a Diverſity of Names and Numbers, and ſuch ſeeming Contrariety in the ſeveral Accounts, as will coſt him no ſmall Pains to reduce them to any tolerable Regularity. The Reaſon is; becauſe the Scripture no where profeſſes to give an exact Catalogue of all ſuch as had been admitted to that Office and Dignity, until the Captivity.

That in the Book of *Chronicles* ſeems to bid faireſt for it: But, upon Examination it will appear to be a direct *lineal* Deſcent of the *pontifical* Family, from *Aaron* to *Joſadak* the Son of *Seraiah,* who was High-Prieſt at the Captivity; and not a Succeſſion of ſuch, as had borne the *pontifical* Office, becauſe ſeveral in that Pedigree are inſerted, that were never High-prieſts, and ſeveral omitted that were. The Pedigrees of the High-Prieſts in *Ezra,* and *Nehemiah,* are but imperfect Parts of that, which we have in the Book of *Chronicles*; and as for the Catalogue of *Joſephus,* it is ſo corrupted, that ſcarce five of the Names in it do agree with any Thing that we have in Scripture: So that, conſidering the Defects of theſe Accounts, we may be allowed to infer, that *Joakim,* or *Eliakim* (for they are Names both of the ſame Import) might have been High-Prieſt in the Time of *Manaſſeh*; even tho' we ſhould ſuppoſe, that there was no Mention made of him, as ſuch, either in the Holy Scriptures, or in the Hiſtory of *Joſephus.*

CHAP. XVI.

Judith's *Song. She dedicates the Stuff of* Holofernes; *dies a Widow at* Bethulia. *All* Iſrael *lament her Death.*

Ver. 1. THEN Judith began to ſing this thankſgiving in all Iſrael, and all the people ſang after her this ſong of praiſe. 2 And Judith ſaid, Begin unto my God with timbrels, ſing unto my Lord with cymbals: tune unto him a new pſalm: exalt him, and call upon his name. 3 For God breaketh the battels: for amongſt the camps in the midſt of the people he hath delivered me out of the hands of them that perſecuted me. 4 Aſſur came out of the mountains from the north, he came with ten thouſands of his army, the multitude whereof ſtopped the torrents, and their horſemen have covered the hills. 5 He bragged that he would burn up my borders, and kill my young men with the ſword, and daſh the ſucking children againſt the ground, and make mine infants as a prey, and my virgins as a ſpoil. 6 But the Almighty Lord hath diſappointed them by the hand of a woman. 7 For the mighty one did not fall by the young men, neither did the ſons of the Titans ſmite him, nor high giants ſet upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance. 8 For ſhe put off the garment of her widowhood, for the exaltation of thoſe that were oppreſſed in Iſrael, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him. 9 Her ſandals raviſhed his eyes, her beauty took his mind priſoner, and the fauchion paſſed through his neck. 10 The Perſians quaked at her boldneſs, and the Medes were daunted at her hardineſs. 11 Then my afflicted ſhouted for joy, and my weak ones cried aloud; but they were aſtoniſhed: theſe lifted up their voices, but they were overthrown. 12 The ſons of the damſels have pierced them through, and wounded them as fugitives children: they periſhed by the battel of the Lord. 13 I will ſing unto the Lord a new ſong: O Lord, thou art great and glorious, wonderful in ſtrength, and invincible. 14 Let all creatures ſerve thee: for thou ſpakeſt, and they were made, thou didſt ſend forth thy Spirit, and it created them, and there is none that can reſiſt thy voice. 15 For the mountains ſhall be moved from their foundations with the waters, the rocks ſhall melt as wax at thy preſence: yet thou art merciful to them that fear thee. 16 For all ſacrifice is too little for a ſweet ſavour unto thee, and all the fat is not ſufficient for thy burnt-offering: but he that feareth the Lord, is great at all times. 17 Wo to the nations that riſe up againſt my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their fleſh; and they ſhall feel them, and weep for ever. 18 Now as ſoon as they entred into Jeruſalem, they worſhipped the Lord; and as ſoon as the people were purified, they offered their burnt-offerings, and their free-offerings, and their gifts. 19 Judith alſo dedicated all the ſtuff of Holofernes, which the people had given her, and gave the canopy which ſhe had taken out of his bed-chamber, for a gift unto the Lord. 20 So the people continued feaſting in Jeruſalem before the ſanctuary, for the ſpace of three months, and Judith remained with them. 21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own poſſeſſion, and was in her time honourable in all the country. 22 And many deſired her, but none knew her all the days of her life, after that Manaſſes her huſband was dead, and was gathered to his people. 23 But ſhe increaſed more and more in honour, and waxed old in her huſbands houſe, being an hundred and five years old, and made her maid free; ſo ſhe died in Bethulia: and they buried her in the cave of her huſband Manaſſes. 24 And the houſe of Iſrael lamented her ſeven days: and before ſhe died, ſhe did diſtribute her goods to all them that were neareſt of kindred to Manaſſes her huſband, and to them that were the neareſt of her kindred. 25 And there was none that made the children of Iſrael any more afraid in the days of Judith, nor a long time after her death.

Judith alſo dedicated all the Stuff of Holofernes] Nothing is more common, both in *ſacred* and *profane* Hiſtory, than in meeting with ſeveral Kind of Spoils taken in War, dedicated to God, in Acknowledgment of his Goodneſs, and in Memory of the Victory, which, by his Bleſſing and Aſſiſtance, was then obtained.

All the reſt of this Chapter is ſo plain and intelligible, as to need no farther Comment or Expoſition.

An EXPOSITION of the reſt of the Chapters of the Book of *ESTHER*,

Which are found neither in the *Hebrew*, nor in the *Chaldee*.

The ARGUMENT.

Theſe Chapters which are ſubjoined as a Supplement to the authentick Book of Eſther, *are, doubtleſs very antient, ſince* Joſephus *hath taken ſome of them into his Writings: But in comparing them with thoſe which we hold as canonical, we find ſuch a Diſparity in Stile and Diction, and even ſuch manifeſt Contradictions, as gave the antient Compilers of the Bible ſufficient Reaſon for excluding them from the Catalogue of the* Holy Scriptures. *Another Proof that this Part of* Eſther *never was, nor ought to be admitted among the inſpired Writings, is, that the* Greek *Stile is evidently ſome particular Man's, who, in a florid and oratorical Language, ſeems fond of beautifying and colouring over the Plainneſs of the true Hiſtory.*

CHAP. X.

Mardocheus *recollects, and interprets his Dream, of the River and two Dragons.*

Ver. 4. THEN Mardocheus ſaid, God hath done theſe things. 5 For I remember a dream which I ſaw concerning theſe matters, and nothing thereof hath failed. 6 A little fountain became a river, and there was light, and the ſun, and much water: this river is Eſther, whom the king married and made queen. 7 And the two dragons, are I and Aman. 8 And

the nations were thoſe that were aſſembled to
deſtroy the name of the Jews: 9 And my nation
is this Iſrael, which cried to God and were
ſaved: for the Lord hath ſaved his people, and
the Lord hath delivered us from all thoſe evils,
and God hath wrought ſigns and great wonders
which have not been done among the Gentiles.
10 Therefore hath he made two lots, one for the
people of God, and another for all the Gentiles.
11 And theſe two lots came at the hour, and
time, and day of judgment before God amongſt
all nations. 12 So God remembred his people,
and juſtified his inheritance. 13 Therefore thoſe
days ſhall be unto them in the month Adar, the
fourteenth and fifteenth day of the ſame month,
with an aſſembly, and joy, and with gladneſs,
before God, according to the generations for
ever among his people.

To connect this additional Hiſtory with the Book of *Eſther*, of which it is ſaid to be the Remainder, we are to remember, that by the Interpoſition of *Mardecai*, or, as he is here called *Mardocheus*, and the Authority which Queen *Eſther* had with King *Ahaſuerus*, the *Jews* obtained a ſignal Deliverance from the Plot laid againſt them by *Haman* their mortal Enemy. *Mardecai*, to perpetuate ſo wonderful an Inſtance of the Divine Favour to his Nation, inſtituted an annual Feſtival to be obſerved on the 14th and 15th Days of the Month *Adar*, (which anſwers to Part of our *February* and *March*) for ever. After the firſt Celebration of this Feſtival, the People being re-eſtabliſhed in their former Tranquillity, he conſiders the Part which he had acted in this great Revolution; and finding, on a Review, ſuch manifeſt Traces of the Finger of God in all that had been tranſacted, judged it impoſſible, as well as highly impious, to aſcribe it to his own Wiſdom or Policy, and therefore, as if aſtoniſhed at the Wonders he had ſeen, he cries out in the firſt Verſe of this Chapter, *God hath done theſe Things!* He is confirmed in this Opinion by recollecting a Dream he formerly had, which, comparing it with the late ſurprizing Deliverance of him and his People, from the deep-laid Schemes and malicious Machinations of their Enemies, he declares it was a true Prediction, in every Particular, of what afterwards came to paſs. He then tells his Dream, and explains it, and expounds it, and concludes, that, ſince God hath wrought all theſe Wonders for them, they ought, in Gratitude, to give the Glory to him, in this annual Celebration of their Deliverance.

CHAP. XI.

Mardocheus'*s Family and Quality; his Reſidence at* Suſa, *and the Reaſon of his being there.*

Ver. 1. IN the fourth year of the reign of Ptolomeus
and Cleopatra, Doſitheus, who
ſaid he was a prieſt and Levite, and Ptolomeus
his ſon brought this epiſtle of Phurim, which they
ſaid was the ſame, and that Lyſimachus the ſon
of Ptolemeus, that was in Jeruſalem, had interpreted
it. 2 In the ſecond year of the reign of
Artaxerxes the great, in the firſt day of the
month Niſan, Mardocheus the ſon of Jairus,
the ſon of Semei, the ſon of Ciſai of the tribe of
Benjamin had a dream. 3 Who was a Jew,
and dwelt in the city of Suſa, a great man, being
a ſervitor in the kings court. 4 He was
alſo one of the captives which Nabuchodonoſor
the king of Babylon carried from Jeruſalem, with
Jechonias king of Judea, and this was his dream.
5 Behold, a noiſe of a tumult, with thunder,
and earthquakes, and uproar in the land: 6 And
behold, two great dragons came forth ready to
fight, and their cry was great. 7 And at their
cry all nations were prepared to battel, that they
might fight againſt the righteous people. 8
And lo, a day of darkneſs and obſcurity: tribulation
and anguiſh, affliction, and great uproar
upon the earth. 9 And the whole righteous nation
was troubled, fearing their own evils, and
were ready to periſh. 10 Then they cried unto
God, and upon their cry, as it were from a little
fountain, was made a great flood, even much
water. 11 The light and the ſun roſe up, and
the lowly were exalted, and devoured the glorious.
12 Now when Mardocheus, who had
ſeen this dream, and what God had determined
to do, was awake; he bare this dream in mind,
and until night by all means was deſirous to
know it.

We have here another of *Mardocheus*'s Dreams, with the exact Time of its happening; namely, in the ſecond Year of *Artaxerxes* the Great, which was *A. M.* 3486, the Year in which *Ahaſuerus*, or *Artaxerxes*, the ſame as *Darius*, made his grand Feaſt, about four Years before *Eſther* became his Queen, and about eight or nine Years before *Haman*'s Decree, or Proclamation, was ſent forth againſt the *Jews*.

The Purport of the Dream, is to predict the great Diſtreſs which his Countrymen the *Jews* would be driven to, and the ſignal Deliverance, which, by their Prayer to God, they ſhould obtain from all the cruel Attempts of their implacable Adverſaries.

CHAP. XII.

A Conſpiracy is diſcovered by Mardocheus; *for which the King rewards him.*

Ver. 1. AND Mardocheus took his reſt in the
court with Gabatha and Tharra,
the two eunuchs of the king, and keepers of the
palace. 2 And he heard their devices, and
ſearched out their purpoſes, and learned that
they were about to lay hands upon Artaxerxes
the king, and ſo he certified the king of them.
3 Then the king examined the two eunuchs,
and after that they had confeſſed it, they were
ſtrangled. 4 And the king made a record of
theſe things, and Mardocheus alſo wrote thereof.
5 So the king commanded Mardocheus to ſerve
in the court, and for this he rewarded him. 6
Howbeit, Aman the ſon of Amadathus the Agagite,
who was in great honour with the king,
ſought to moleſt Mardocheus and his people,
becauſe of the two eunuchs of the king.

And for this the King rewarded him] That is, for diſcovering the Conſpiracy of the two Eunuchs. But this is a manifeſt Contradiction to the Account we have of this Affair in the Book of *Eſther*, Ch. vi. 3. where it's ſaid, that on the King's enquiring what had been done for *Mardecai*, Anſwer was made, *Nothing had been done for him*; which we are the rather to believe, ſince from this very Occurrence may be dated the Riſe of *Mardecai*, and the Fall of *Haman* his Enemy; as we may read at large in the ſame Chapter.

CHAP. XIII.

The Copy of the King's Letters to deſtroy the Jews. Mardocheus *prays for them.*

Ver. 1. THE copy of the letters was this.
The great king Artaxerxes writeth
theſe

theſe things to the princes and governors that are under him from India unto Ethiopia, in an hundred and ſeven and twenty provinces. 2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with preſumption of my authority, but carrying myſelf alway with equity and mildneſs, I purpoſed to ſettle my ſubjects continually in a quiet life, and making my kingdom peaceable, and open for paſſage to the utmoſt coaſts, to renew peace which is deſired of all men. 3 Now when I aſked my counſellors how this might be brought to paſs, Aman, that excelled in wiſdom among us, and was approved for his conſtant good will, and ſtedfaſt fidelity, and had the honour of the ſecond place in the kingdom, 4 Declared unto us, that in all nations throughout the world there was ſcattered a certain malicious people that had laws contrary to all nations, and continually deſpiſed the commandments of kings, ſo as the uniting of our kingdoms honourably intended by us, cannot go forward. 5 Seeing then we underſtand that this people alone is continually in oppoſition unto all men, differing in the ſtrange manner of their laws, and evil-affected to our ſtate, working all the miſchief they can, that our kingdom may not be firmly eſtabliſhed: 6 Therefore have we commanded that all they that are ſignified in writing unto you by Aman, (who is ordained over the affairs, and is next unto us) ſhall all with their wives and children be utterly deſtroyed by the ſword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this preſent year: 7 That they who of old, and now alſo are malicious, may in one day with violence go into the grave, and ſo ever hereafter cauſe our affairs to be well ſetled, and without trouble. 8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him, 9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou haſt appointed to ſave Iſrael, there is no man that can gainſay thee. 10 For thou haſt made heaven and earth, and all the wondrous things under the heaven. 11 Thou art Lord of all things, and there is no man that can reſiſt thee, which art the Lord. 12 Thou knoweſt all things, and thou knoweſt, Lord, that it was neither in contempt, nor pride, nor for any deſire of glory, that I did not bow down to proud Aman. 13 For I could have been content with good will, for the ſalvation of Iſrael, to kiſs the ſoles of his feet. 14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worſhip any but thee, O God, neither will I do it in pride. 15 And now, O Lord God, and King, ſpare thy people: for their eyes are upon us to bring us to nought; yea, they deſire to deſtroy the inheritance that hath been thine from the beginning. 16 Deſpiſe not the portion which thou haſt delivered out of Egypt for thine own ſelf. 17 Hear my prayer, and be merciful unto thine inheritance: turn our ſorrow into joy, that we may live, O Lord, and praiſe thy name: and deſtroy not the mouths of them that praiſe thee, O Lord. 18 All Iſrael in like manner cried moſt earneſtly unto the Lord, becauſe their death was before their eyes.

We have here only to obſerve, that this Copy of the Letters, or Proclamation, which *Ahaſuerus*, or, as here called *Artaxerxes*, iſſued for the Deſtruction of the *Jews*, *Joſephus* has copied, and inſerted in his Hiſtory; which is a good Evidence of the great Antiquity of theſe poſthumous Chapters of *Eſther*.

CHAP. XIV.

The Prayer of Queen Eſther *for herſelf and her People.*

Ver. 1. QUeen Eſther alſo being in fear of death, reſorted unto the Lord: 2 And laid away her glorious apparel, and put on the garments of anguiſh and mourning: and inſtead of precious ointments, ſhe covered her head with aſhes and dung, and ſhe humbled her body greatly, and all the places of her joy ſhe filled with her torn hair. 3 And ſhe prayed unto the Lord God of Iſrael, ſaying, O my Lord, thou only art our King: help me deſolate woman, which have no helper but thee: 4 For my danger is in mine hand. 5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookeſt Iſrael from among all people, and our fathers from all their predeceſſors, for a perpetual inheritance, and thou haſt performed whatſoever thou didſt promiſe them. 6 And now we have ſinned before thee: therefore haſt thou given us into the hands of our enemies, 7 Becauſe we worſhipped their Gods: O Lord, thou art righteous. 8 Nevertheleſs, it ſatisfieth them not, that we are in bitter captivity: but they have ſtricken hands with their idols, 9 That they will aboliſh the thing that thou with thy mouth haſt ordained, and deſtroy thine inheritance, and ſtop the mouth of them that praiſe thee, and quench the glory of thy houſe, and of thine altar, 10 And open the mouths of the heathen to ſet forth the praiſes of the idols, and to magnify a fleſhly king for ever. 11 O Lord, give not thy ſceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themſelves, and make him an example that hath begun this againſt us. 12 Remember, O Lord, make thyſelf known in time of our affliction, and give me boldneſs, O King of the nations, and Lord of all power. 13 Give me eloquent ſpeech in my mouth before the lion: turn his heart to hate him that fighteth againſt us, that there may be an end of him, and of all that are like-minded to him: 14 But deliver us with thine hand, and help me that am deſolate, and which have no other helper but thee. 15 Thou knoweſt all things, O Lord; thou knoweſt that I hate the glory of the unrighteous, and abhor the bed of the uncircumciſed, and of all the heathen. 16 Thou knoweſt my neceſſity: for I abhor the ſign of my high eſtate, which is upon mine head, in the days wherein I ſhew myſelf, and that I abhor it as a menſtruous rag, and that I wear it not when I am private by myſelf, 17 And that thine handmaid hath not eaten at Amans table, and that I have not greatly eſteemed the kings feaſts, nor drunk the wine of the drink-offerings. 18 Neither had thine handmaid any joy, ſince the day that I was brought hither to this preſent, but in thee, O Lord God of Abraham. 19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the miſchievous, and deliver me out of my fear.

Mardocheus having informed *Eſther* of the Calamity threatned to him, her, and the whole Nation of the *Jews*, ſhe is ſo terrified with the News, that ſhe falls into all the Extremities of the moſt exceſſive Grief; and in the Sorrow of her Heart, utters her Prayer to the Lord God of *Iſrael* to aſſiſt her in this Extremity, recounts the wonderful Works which God had formerly wrought for his People, laments their Sins which were the Cauſe of their preſent Trouble, beſeeches the Lord that he would not ſuffer the Heathen to triumph, nor to exalt their Idols at the Expence of his own Glory; and begs that ſhe may have Spirit and Eloquence to move the Heart of the King againſt their grand Enemy, and to deſtroy him who had deviſed their Deſtruction; and, laſtly, appeals to God, who knew the little Satisfaction ſhe took in her Advancement to a Partnerſhip in the Throne with a Prince of a Religion ſo different from her own.

CHAP. XV.

Eſther *comes into the King's Preſence, and ſeeing him look ſternly, falls into a Swoon; the King takes her up and comforts her.*

Ver. 1. AND upon the third day when ſhe had ended her prayer, ſhe laid away her mourning garments, and put on her glorious apparel. 2 And being glorioſly adorned, after ſhe had called upon God, who is the beholder and Saviour of all things, ſhe took two maids with her. 3 And upon the one ſhe leaned, as carrying herſelf daintily. 4 And the other followed, bearing up her train. 5 And ſhe was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguiſh for fear. 6 Then having paſſed through all the doors, ſhe ſtood before the king, who ſat upon his royal throne, and was cloathed with all his robes of majeſty, all glittering with gold and precious ſtones, and he was very dreadful. 7 Then lifting up his countenance, that ſhone with majeſty, he looked very fiercely upon her: and the queen fell down and was pale, and fainted, and bowed herſelf upon the head of the maid that went before her. 8 Then God changed the ſpirit of the king into mildneſs, who in a fear leaped from his throne, and took her in his arms, till ſhe came to herſelf again, and comforted her with loving words, and ſaid unto her, 9 Eſther, what is the matter? I am thy brother, be of good cheer. 10 Thou ſhalt not die, though our commandment be general: come near. 11 And ſo he held up his golden ſcepter, and laid it upon her neck, 12 And embraced her, and ſaid, Speak unto me. 13 Then ſhe ſaid unto him, I ſaw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majeſty. 14 For wonderful art thou, lord, and thy countenance is full of grace. 15 And as ſhe was ſpeaking, ſhe fell down for faintneſs. 16 Then the king was troubled, and all his ſervants comforted her.

Here we have a circumſtantial Account of *Eſther*'s Approach into the King's Preſence; which, ſo far as it does not contradict that given in the Book of *Eſther*, Ch. v. may be credited: But it muſt be obſerved, that in the 2d Verſe of that Chapter it is ſaid, that *when the King ſaw Eſther the Queen ſtanding in the Court, that ſhe obtained Favour in his Sight*: But here it is ſaid, Ver. 7. *he looked very fiercely upon her*; which had ſuch an Effect upon the Queen, that ſhe ſwooned away; but this looks like a mere Invention of the Author's to embelliſh his Characters, and not the real Fact, which ſeems much more credible, as plainly and ſimply related in the vth Chapter aforeſaid.

CHAP. XVI.

Artaxerxes's *Letter to reverſe the Decree, which* Haman *had procured for the Extirpation of the* Jews.

Ver. 1. THE great king Artaxerxes unto the princes and governors of an hundred and ſeven and twenty provinces from India unto Ethiopia, and unto all our faithful ſubjects, greeting. 2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen; 3 And endeavour to hurt not our ſubjects only, but not being able to bear abundance, do take in hand to practiſe alſo againſt thoſe that do them good: 4 And take not only thankfulneſs away from among men, but alſo lifted up with the glorious words of lewd perſons that were never good, they think to eſcape the juſtice of God, that ſeeth all things, and hateth evil. 5 Oftentimes alſo fair ſpeech of thoſe that are put in truſt to manage their friends affairs, hath cauſed many that are in authority to be partakers of innocent blood, and hath enwrapped them in remedileſs calamities; 6 Beguiling with the falſhood and deceit of their lewd diſpoſition, the innocency and goodneſs of princes. 7 Now ye may ſee this, as we have declared, not ſo much by antient hiſtories, as ye may, if ye ſearch what hath been wickedly done of late through the peſtilent behaviour of them that are unworthily placed in authority. 8 And we muſt take care for the time to come, that our kingdom may be quiet and peaceable for all men; 9 Both by changing our purpoſes, and always judging things that are evident, with more equal proceeding. 10 For Aman a Macedonian the ſon of Amadatha, being indeed a ſtranger from the Perſian blood, and far diſtant from our goodneſs, and as a ſtranger received of us, 11 Had ſo far forth obtained the favour that we ſhew toward every nation, as that he was called our father, and was continually honoured of all men, as the next perſon unto the king. 12 But he not bearing his great dignity, went about to deprive us of our kingdom and life: 13 Having by manifold and cunning deceits ſought of us the deſtruction as well of Mardocheus, who ſaved our life, and continually procured our good, as alſo of blameleſs Eſther, partaker of our kingdom, with their whole nation. 14 For by theſe means he thought, finding us deſtitute of friends, to have tranſlated the kingdom of the Perſians to the Macedonians. 15 But we find that the Jews, whom this wicked wretch hath delivered to utter deſtruction, are no evil-doers, but live by moſt juſt laws: 16 And that they be children of the moſt high and moſt mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the moſt excellent manner. 17 Wherefore ye ſhall do well not to put in execution the letters ſent unto you by Aman the ſon of Amadatha. 18 For he that was the worker of theſe things is hanged at the gates of Suſa, with all his family: God, who ruleth all things, ſpeedily rendring vengeance to him, according

cording to his deſerts. 19 Therefore ye ſhall publiſh the copy of this letter in all places, that the Jews may freely live after their own laws. 20 And ye ſhall aid them, that even the ſame day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction ſhall ſet upon them. 21 For Almighty God hath turned to joy unto them the day, wherein the choſen people ſhould have periſhed. 22 You ſhall therefore among your ſolemn feaſts keep it an high day with all feaſting: 23 That both now and hereafter there may be ſafety to us, and the well-affected Perſians; but to thoſe which do conſpire againſt us, a memorial of deſtruction. 24 Therefore every city and country whatſoever, which ſhall not do according to theſe things, ſhall be deſtroyed without mercy, with fire and ſword, and ſhall be made not only unpaſſable for men, but alſo moſt hateful to wild beaſts and fowls for ever.

The Letter, or Proclamation, here mentioned to be iſſued for reverſing the Decree, which, by the Procurement of *Haman*, had paſſed againſt the *Jews*, is likewiſe regiſtered by *Joſephus*, in the 11th Book of his *Antiquities*.

In this Hiſtory two Things occur to our Obſervation. 1. That when a haughty and ambitious Miniſter has once got the Aſcendant over his Prince, he is ſure to enrich and aggrandize himſelf and his Family, and ſeverely uſe all who ſhall preſume to thwart, or, cenſure his Adminiſtration. 2. That that Prince who reſigns himſelf, and the great Affairs of Government, to the Conduct of a Favourite, has, generally, Occaſion to repent it.

Had *Mordecai* flattered the Ambition of *Haman*, cringed at his Feet, and extolled the Prince's Wiſdom in the Choice of ſo able a Miniſter; both he, and the People of the *Jews*, might have lived undiſturbed; and had the King inſpected his own Affairs, and held the Reins of Government in his own Hand, he would never have been ſo groſly impoſed upon by the Artifice of a wicked and crafty Miniſter, as to ſuffer Orders of the greateſt Importance to his Kingdom, to paſs under his Name and Seal, without once examining into the Nature and Tendency of them.

An EXPOSITION of the WISDOM of *SOLOMON*.

The ARGUMENT.

Tho' this Book paſſes under the Name of Solomon, *and is aſcribed to him by the Author; yet it was well known to Antiquity, that the Writer of it was one of thoſe* Jews *who lived after the Manner of* Grecians *in* Egypt, *who had their chief Synagogue at* Alexandria. *And indeed the Stile of it is ſo enriched with Rhetorick, and the Flowers of Poetry, as ſhews it rather the Work of a Genius Grecianized, than the Production of an* Hebrew, *whoſe natural Dialect, eſpecially in the ſacred Books, is ſimple, ſober, grave, and ſevere. The common Opinion as well antient as modern, agrees in attributing it to* Philo, *a* Jew, *a Man of great Learning, Wiſdom and Eloquence, who lived in the Time of the Apoſtles. His Reaſon for the aſſuming the Name of* Solomon *in this Book, was, undoubtedly, to conceal himſelf from the Malice of the* Egyptians, *and to gain Authority and Reſpect from his own Nation; and his Deſign ſeems to be to ſtrengthen and comfort the* Jews *who lived in* Egypt *in his Time, and were grievouſly harraſſed and oppreſſed by the* Egyptians. *His Doctrines and Diſcourſes are, indeed, very curious and profitable, and explained with ſingular Eloquence; yet come far ſhort of the Light and Spirit of the Word of God immediately inſpired; for which, and the following Reaſons, this Book, in the beſt Ages of the Chriſtian Church, has been always held for* Apocrypha. 1. *Becauſe the Author was neither a Prophet, nor inſpired by the Holy Ghoſt; for* Philo *lived after the Coming of the Meſſias, yet remained in the* Jewiſh *Incredulity and Blindneſs, and, conſequently, had not the Spirit of Revelation conferred upon him.* 2. *Becauſe he hath falſely taken upon him the Name of* Solomon, *contrary to the Simplicity of ſacred Truth; and every where ſhamefully flatters his own Nation, extenuating their moſt heinous Offences recorded in ſacred Writ, thereby to inveigh the more bitterly againſt the* Egyptians. 3. *Becauſe he has by poetical and hyperbolical Deſcriptions, added to and mixed with the ſacred Narrations, Fictions of his own.* 4. *Becauſe the Stile ſavours too much of human Vanity and Affectation, and ſecular Wiſdom, to be attributed to the Spirit of God, whoſe Majeſty and Holineſs throughout the Holy Scripture, bear Characters widely different from theſe. And, laſtly, becauſe this Book was unqueſtionably written and indicted in the* Greek *Tongue, a Language never uſed by the antient true Prophets, in writing any holy or divine Book.*

CHAP. I.

Judges admoniſhed. Wiſdom a righteous Principle. An evil Speaker. Man the Author of his own Deſtruction.

Ver. 1. LOve righteouſneſs, ye that be judg
of the earth: think of the Lord wit
a good (heart) and in ſimplicity of heart ſee
him. 2 For he will be found of them th
tempt him not: and ſheweth himſelf unto ſuc
as do not diſtruſt him. 3 For froward thoug
ſep

ſeparate from God: and his power when it is tried, reproveth the unwiſe. 4 For into a malicious ſoul wiſdom ſhall not enter: nor dwell in the body that is ſubject unto ſin. 5 For the holy ſpirit of diſcipline will flee deceit, and remove from thoughts that are without underſtanding, and will not abide when unrighteouſneſs cometh in. 6 For wiſdom is a loving ſpirit: and will not acquit a blaſphemer of his words: for God is witneſs of his reins, and a true beholder of his heart, and a hearer of his tongue. 7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice. 8 Therefore he that ſpeaketh unrighteous things cannot be hid: neither ſhall vengeance when it puniſheth, paſs by him. 9 For inquiſition ſhall be made into the counſels of the ungodly: and the ſound of his words ſhall come unto the Lord for the manifeſtation of his wicked deeds. 10 For the ear of jealouſy heareth all things: and the noiſe of murmurings is not hid. 11 Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting: for there is no word ſo ſecret, that ſhall go for nought: and the mouth that belieth, ſlayeth the ſoul. 12 Seek not death in the error of your life: and pull not upon your ſelves deſtruction, with the works of your hands. 13 For God made not death: neither hath he pleaſure in the deſtruction of the living. 14 For he created all things, that they might have their being: and the generations of the world were healthful: and there is no poiſon of deſtruction in them: nor the kingdom of death upon the earth. 15 For righteouſneſs is immortal. 16 But ungodly men with their works and words called it to them: for when they thought to have it their friend, they conſumed to nought, and made a covenant with it, becauſe they are worthy to take part with it.

The firſt Part of this Chapter ſeems to have been dictated for the Uſe of Judges and Magiſtrates, who have the Charge of Men's Lives and Properties. They are exhorted to love Righteouſneſs, and to ſeek the Lord in Simplicity of Heart; and in order to be Maſters of that true Wiſdom, which is neceſſary to a ight Diſcharge of their Office, they are ſhewn how impoſſible it is to attain it, without diveſting themſelves of all froward and malicious Diſpoſitions; and that Deceit and Folly are inconſiſtent with an upright Heart.

The Excellence of Wiſdom is ſet forth by its Effects; firſt, in reſpect to Man, whom it always regards n the Spirit of Love, Joy, Peace, Long-ſuffering, entleneſs, Goodneſs, Meekneſs, &c. Gal. v. 22. econdly, in reſpect to God, whoſe Honour it will indicate, nor ſuffer the Blaſphemer to go unpuniſhed. his the wiſe Man will always practiſe, from the Conderation, that all his Actions, even the Thoughts of s Heart, are open to the Cognizance and Inſpection the Almighty; and therefore we ought to be conantly on our Guard againſt Murmuring, Backbiting, d Lying, which, however ſecretly practiſed, are nown to his all-ſearching Eye. If, notwithſtanding eſe Cautions, we proceed in our Sins, our Deaths ill be laid at our own Door, and our Deſtruction the Work of our own Hands; for God created not Death; t it is the neceſſary Conſequence of our own Impiety d Diſobedience to his Laws.

CHAP. II.

e Shortneſs of Life, and the Impoſſibility of returning to it after Death, an Argument with the Wicked to ſpend it luxuriouſly.

Ver. 1. FOR the *ungodly* ſaid, reaſoning with themſelves, but not aright, Our life is ſhort and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. 2 For we are born at all adventure: and we ſhall be hereafter as though we had never been: for the breath in our noſtrils is as ſmoak, and a little ſpark in the moving of our heart: 3 Which being extinguiſhed, our body ſhall be turned into aſhes, and our ſpirit ſhall vaniſh as the ſoft air, 4 And our name ſhall be forgotten in time, and no man ſhall have our works in remembrance, and our life ſhall paſs away as the trace of a cloud, and ſhall be diſperſed as a miſt that is driven away with the beams of the ſun, and overcome with the heat thereof. 5 For our time is a very ſhadow that paſſeth away: and after our end there is no returning: for it is faſt ſealed, ſo that no man cometh again. 6 Come on therefore, let us enjoy the good things that are preſent: and let us ſpeedily uſe the creatures like as in youth. 7 Let us fill ourſelves with coſtly wine, and ointments: and let no flower of the ſpring paſs by us. 8 Let us crown ourſelves with roſe-buds, before they be withered. 9 Let none of us go without his part of our voluptuouſneſs: let us leave tokens of our joyfulneſs in every place: for this is our portion, and our lot is this. 10 Let us oppreſs the poor righteous man, let us not ſpare the widow, nor reverence the antient gray hairs of the aged. 11 Let our ſtrength be the law of juſtice: for that which is feeble is found to be nothing worth. 12 Therefore let us lie in wait for the righteous: becauſe he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy, the tranſgreſſions of our education. 13 He profeſſeth to have the knowledge of God: and he calleth himſelf, The child of the Lord. 14 He was made to reprove our thoughts. 15 He is grievous unto us even to behold: for his life is not like other mens, his ways are of another faſhion. 16 We are eſteemed of him as counterfeits: he abſtaineth from our ways as from filthineſs: he pronounceth the end of the juſt to be bleſſed, and maketh his boaſt that God is his father. 17 Let us ſee if his words be true: and let us prove what ſhall happen in the end of him. 18 For if the juſt man be the ſon of God, he will help him and deliver him from the hand of his enemies. 19 Let us examine him with deſpitefulneſs and torture, that we may know his meekneſs, and prove his patience. 20 Let us condemn him with a ſhameful death: for by his own ſaying he ſhall be reſpected. 21 Such things they did imagine, and were deceived: for their own wickedneſs hath blinded them. 22 As for the myſteries of God, they knew them not: neither hoped they for the wages of righteouſneſs: nor diſcerned a reward for blameleſs ſouls. 23 For God created man to be immortal, and made him to be an image of his own eternity. 24 Nevertheleſs, through envy of the devil came death into the world: and they that do hold of his ſide, do find it.

We have here a beautiful Picture of the Life, Principles and Practice of the voluptuous Epicurean. As his Hopes, Pleaſures, and Expectations are confined wholly to this Life, all his Thoughts and Study are employed to contrive the beſt Means to obtain his deſired End, *i. e.* to wanton in all the Luxuries that are within the Power of Art and Nature to procure him. The righteous Man is his avowed Deteſtation, becauſe his Behaviour and Converſation are a ſtanding Reproof to his own abominable Courſe of Life, and he therefore takes all Opportunities to harraſs and oppreſs him; and his Malice againſt him is ſeldom glutted but with his Death or utter Deſtruction.

CHAP. III.

The Godly are happy in their Death; but the Wicked and their Children miſerable.

Ver. 1. BUT the ſouls of the righteous are in the hand of God, and there ſhall no torment touch them. 2 In the ſight of the unwiſe they ſeemed to die: and their departure is taken for miſery. 3 And their going from us to be utter deſtruction: but they are in peace. 4 For though they be puniſhed in the ſight of men: yet is their hope full of immortality. 5 And having been a little chaſtiſed, they ſhall be greatly rewarded: for God proved them, and found them worthy for himſelf. 6 As gold in the furnace hath he tried them, and received them as a burnt offering. 7 And in the time of their viſitation they ſhall ſhine and run to and fro like ſparks among the ſtubble. 8 They ſhall judge the nations, and have dominion over the people, and their Lord ſhall reign for ever. 9 They that put their truſt in him, ſhall underſtand the truth: and ſuch as be faithful in love ſhall abide with him: for grace and mercy is to his ſaints, and he hath care for his elect. 10 But the ungodly ſhall be puniſhed according to their own imaginations, which have neglected the righteous, and forſaken the Lord. 11 For whoſo deſpiſeth wiſdom and nurture, he is miſerable, and their hope is vain, their labours unfruitful, and their works unprofitable. 12 Their wives are fooliſh, and their children wicked. 13 Their offſpring is curſed: wherefore bleſſed is the barren that is undefiled, which hath not known the ſinful bed: ſhe ſhall have fruit in the viſitation of ſouls. 14 And *bleſſed is* the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things againſt God: for unto him ſhall be given the ſpecial gift of faith, and an inheritance in the temple of the Lord, more acceptable to his mind. 15 For glorious is the fruit of good labours: and the root of wiſdom ſhall never fall away. 16 As for the children of adulterers, they ſhall not come to their perfection, and the ſeed of an unrighteous bed ſhall be rooted out. 17 For though they live long, yet ſhall they be nothing regarded: and their laſt age ſhall be without honour. 18 Or if they die quickly, they have no hope, neither comfort in the day of trial. 19 For horrible is the end of the unrighteous generation.

This Chapter is a fine Contraſte to the preceding. The righteous Man, 'tis true, may be ſorely afflicted with the Troubles and Calamities of this Life, and his Death attended with the moſt terrible and ſhocking Circumſtances, which, in the erroneous Judgment of the Wicked, may be deemed his Puniſhment; yet having his Confidence in God, and his Hope in the Enjoyment of him in the glorious Regions of Immortality, his Soul is calm and ſerene amidſt all the Tortures of his Body, and the Diſtreſſes he meets with in Life; and his Death, which his Enemies may intend him for his greateſt Infelicity, turns to his unſpeakable Happineſs, as it puts an End to all his Miſeries, and gives him an Entrance into thoſe Glories which are the juſt Rewards of his Sufferings and Afflictions.

But the Ungodly are miſerable in all Reſpects; their Hope is vain, their Labour unfruitful, and their Works unprofitable; their Families are accurſed; their Children live without Honour and Eſteem; and as their own Lives have been infamous, their Ends ſhall be horrible, either in this World or in the next.

CHAP. IV.

The Praiſe of Virtue. Unlawful Iſſue ſhall not thrive. Death is to the Juſt their Happineſs, but to the Wicked a Miſery.

Ver. 1. BEtter it is to have no children, and to have virtue: for the memorial thereof is immortal: becauſe it is known with God and with men. 2 When it is preſent, men take example at it; and when it is gone, they deſire it: it weareth a crown, and triumpheth for ever, having gotten the victory, ſtriving for undefiled rewards. 3 But the multiplying brood of the ungodly ſhall not thrive, nor take deep rooting from baſtard ſlips, nor lay any faſt foundation. 4 For though they flouriſh in branches for a time, yet ſtanding not faſt, they ſhall be ſhaken with the wind, and through the force of winds they ſhall be rooted out. 5 The unperfect branches ſhall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing. 6 For children begotten of unlawful beds, are witneſſes of wickedneſs againſt their parents in their trial. 7 But though the righteous be prevented with death; yet ſhall he be in reſt. 8 For honourable age is not that which ſtandeth in length of time, nor that is meaſured by number of years. 9 But wiſdom is the gray hair unto men, and an unſpotted life is old age. 10 He pleaſed God, and was beloved of him: ſo that living amongſt ſinners, he was tranſlated. 11 Yea, ſpeedily was he taken away, leſt that wickedneſs ſhould alter his underſtanding, or deceit beguile his ſoul. 12 For the bewitching of naughtineſs doth obſcure things that are honeſt: and the wandring of concupiſcence doth undermine the ſimple mind. 13 He being made perfect in a ſhort time, fulfilled a long time. 14 For his ſoul pleaſed the Lord: therefore haſted he *to take him away* from among the wicked. 15 This the people ſaw, and underſtood it not, neither laid they up this in their minds, that his grace and mercy is with his ſaints, and that he hath reſpect unto his choſen. 16 Thus the righteous that is dead, ſhall condemn the ungodly which are living; and youth that is ſoon perfected, the many years and old age of the unrighteous. 17 For they ſhall ſee the end of the wiſe, and ſhall not underſtand what God in his counſel hath decreed of him, and to what end the Lord hath ſet him in ſafety. 18 They ſhall ſee him, and deſpiſe him: but God ſhall laugh them to ſcorn, and they ſhall hereafter be a vile carcaſe, and a reproach among the dead for evermore. 19 For he ſhall rend them, and caſt them down headlong, that they ſhall be ſpeechleſs: and he ſhall ſhake them from the foundation: and they ſhall be utterly laid waſte, and be in ſorrow: and their memorial ſhall periſh. 20 And when they caſt up the accounts of their ſins, they ſhall come with fear: and their own iniquities ſhall convince them to their face.

The Excellence of Virtue is recommended from its viſible Effects; it is approved by God, ſince he eminently diſtinguiſhes and rewards the Poſſeſſors of it; and is uſeful to Men, in regard it ſets an Example worthy of Imitation. Chaſtity, one conſiderable Branch of it, is always highly honoured and eſteemed; whereas its contrary Vice generally meets with its deſerved Puniſhment. The Iſſue of unlawful Concubinations are perpetual Witneſſes of their Parents Shame; and tho' the Wicked may have their Children multiplied, which are accounted Bleſſings, yet their Proſperity is ſeldom of long Duration; according to that Saying of our Saviour, *Every Tree that bringeth not forth good Fruit, is hewen down and caſt into the Fire*, Matt. vii. 19.

Not ſo fares it with the Righteous, who, being under the ſpecial Care of divine Providence, are Proof to all the Aſſaults and Temptations of a vain and wicked World; as was the Caſe of holy *Enoch*, who, that he might not be polluted with the Wickedneſs of the Times he lived in, was taken immediately into Heaven.

CHAP. V.

The happy and glorious Condition of the good Man, and the deplorable State of the Wicked.

Ver. 1. THEN ſhall the righteous man ſtand in great boldneſs before the face of ſuch as have afflicted him, and made no account of his labours. 2 When they ſee it, they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for. 3 And they repenting, and groaning for anguiſh of ſpirit, ſhall ſay within themſelves, This was he whom we had ſometimes in deriſion, and a proverb of reproach. 4 We fools accounted his life madneſs; and his end to be without honour. 5 How is he numbred among the children of God, and his lot is among the ſaints! 6 Therefore have we erred from the way of truth, and the light of righteouſneſs hath not ſhined unto us, and the ſun of righteouſneſs roſe not upon us. 7 We wearied ourſelves in the way of wickedneſs and deſtruction: yea, we have gone through deſarts, where there lay no way: but as for the way of the Lord, we have not known it. 8 What hath pride profited us? or what good hath riches with *our* vaunting brought us? 9 All thoſe things are paſſed away like a ſhadow, and as a poſt that haſted by; 10 And as a ſhip that paſſeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves; 11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the ſtroke of her wings, and parted with the violent noiſe and motion of them is paſſed through, and therein afterwards no ſign where ſhe went is to be found; 12 Or like as when an arrow is ſhot at a mark, it parteth the air, which immediately cometh together again, ſo that a man cannot know where it went through: 13 Even ſo we in like manner, as ſoon as we were born, began to draw to our end, and had no ſign of virtue to ſhew; but were conſumed in our own wickedneſs. 14 For the hope of the ungodly is like duſt that is blown away with the wind; like a thin froth that is driven away with the ſtorm; like as the ſmoak which is diſperſed here and there with a tempeſt, and paſſeth away as the remembrance of a gueſt that tarrieth but a day. 15 But the righteous live for evermore; their reward alſo is with the Lord, and the care of them is with the moſt High. 16 Therefore ſhall they receive a glorious kingdom, and a beautiful crown from the Lords hand: for with his right hand ſhall he cover them, and with his arm ſhall he protect them. 17 He ſhall take to him his jealouſy for compleat armour, and make the creature his weapon for the revenge of his enemies. 18 He ſhall put on righteouſneſs as a breaſt-plate, and true judgment inſtead of an helmet. 19 He ſhall take holineſs for an invincible ſhield. 20 His ſevere wrath ſhall he ſharpen for a ſword, and the world ſhall fight with him againſt the unwiſe. 21 Then ſhall the right-aiming thunder-bolts go abroad, and from the clouds, as from a well-drawn bow, ſhall they fly to the mark. 22 And hail ſtones full of wrath ſhall be caſt *as* out of a ſtone-bow, and the water of the ſea ſhall rage againſt them, and the floods ſhall cruelly drown them. 23 Yea, a mighty wind ſhall ſtand up againſt them, and like a ſtorm ſhall blow them away: thus iniquity ſhall lay waſte the whole earth, and ill dealing ſhall overthrow the thrones of the mighty.

The Condition of the Godly in this World, with reſpect to external Circumſtances, is ſo apparently worſe than that of the Wicked, that Atheiſts in all Ages have made it an Argument for their Diſbelief of a Supreme Being, or at leaſt of a Providence to govern the World and direct human Affairs. For, ſay they, if there be a God, he muſt have a Regard to his own Likeneſs in Virtue; and what he has a Regard for, muſt be the Subject of his kindeſt Care and Proviſion: But when they get on the other Side of Death, and the immortal Manſions are diſcloſed to their View, then too, too late will they diſcover their fatal Miſtake; they will then behold the ragged, hungry, diſtreſſed, oppreſſed good Man ſhining in Robes of Glory, ſatisfied with the Fulneſs of Happineſs, and triumphing over all his former Miſeries in exalted Stations of Bliſs. Such a Sight will, at the ſame Time, aggravate their own Torments; when they ſhall ſee the Man, whom they once had in Contempt, thus glorioully rewarded, and themſelves excluded from thoſe Realms of Bliſs and Happineſs, and chained down to endleſs remedileſs Torments, Anguiſh and Deſpair. They will then ſee of what little Avail all their former Riches and Honours are to alleviate their preſent Horrors and Miſery. Then will they curſe their own Folly and Madneſs, for putting their Confidence in Things ſo unſtable and ſhort-liv'd as Riches and ſecular Grandeur; and will at the ſame Time applaud the better Choice of the virtuous Man, who preferred his Hopes of eternal Rewards to all the tranſitory Vanities of ſublunary Enjoyments.

CHAP. VI.

Kings and Judges admoniſhed of their Duty. Wiſdom to be ſought above all Things.

Ver. 1. HEAR therefore, O ye kings, and underſtand; learn ye that be judges of the ends of the earth. 2 Give ear, you that rule the people, and glory in the multitude of nations. 3 For power is given you of the Lord, and ſovereignty from the higheſt, who ſhall try your works, and ſearch out your counſels. 4 Becauſe being miniſters of his kingdom, you have not judged aright, nor kept the law, nor walked after the counſel of God, 5 Horribly and ſpeedily ſhall he come upon you: for a ſharp judgment ſhall be to them that be in high places. 6 For mercy will ſoon pardon the meaneſt; but mighty men ſhall be mightily tormented. 7 For he which is Lord over all, ſhall fear no mans perſon, neither ſhall he ſtand in awe of any mans greatneſs: for he hath made the ſmall and great, and careth for all alike. 8 But a ſore trial ſhall come upon the mighty. 9 Unto you therefore, *O kings*, do I ſpeak, that ye may learn wiſdom, and not fall away. 10 For they that keep holineſs holily, ſhall be judged holy: and they that have learned ſuch things, ſhall find what to anſwer. 11 Wherefore ſet your affection upon my words; deſire them, and ye ſhall be inſtructed. 12 Wiſdom is glorious, and never fadeth away: yea, ſhe is eaſily ſeen of them that love her, and found of ſuch as ſeek her. 13 She preventeth them that deſire her, in making herſelf firſt known unto them. 14 Whoſo ſeeketh her early, ſhall have no great travel: for he ſhall find her ſitting at his doors. 15 To think therefore upon her, is perfection of wiſdom: and whoſo watcheth for her, ſhall quickly be without care. 16 For ſhe goeth about ſeeking ſuch as are worthy of her, ſheweth herſelf favourably unto them in the ways, and meeteth them in every thought. 17 For the very true beginning of her, is the deſire of diſcipline; and the care of diſcipline is love; 18 And love is the keeping of her laws; and the giving heed unto her laws, is the aſſurance of incorruption; 19 And incorruption maketh us near unto God: 20 Therefore the deſire of wiſdom bringeth to a kingdom. 21 If your delight be then in thrones and ſceptres, O ye kings of the people, honour wiſdom, that ye may reign for evermore. 22 As for wiſdom, what ſhe is, and how ſhe came up, I will tell you, and will not hide myſteries from you, but will ſeek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not paſs over the truth. 23 Neither will I go with conſuming envy, for ſuch a man ſhall have no fellowſhip with wiſdom. 24 But the multitude of the wiſe is the welfare of the world: and a wiſe king is the upholding of the people. 25 Receive therefore inſtruction through my words, and it ſhall do you good.

Kings, Judges, and Men of exalted Stations, ſhould remember that all the Powers and Authority they are inveſted with, are derived originally from God, and to him they are accountable for the due Adminiſtration of Juſtice to the People committed to their Charge. The Height of their Advancement, and the Largeneſs of their Power, will be an Aggravation of their Crime and Puniſhment, if they pervert Judgment, and neglect the Laws, which they are under the higheſt Obligation to obſerve themſelves, and to ſee impartially executed among all their Subjects and Dependants.

That this great Truſt, repoſed in Kings and Governors, may have its due Weight upon their Minds, and that they may act in a Manner that may gain the Approbation both of God and Man, they ought to ſtudy the Principles of Wiſdom and right Judgment. Wiſdom is of eaſy Acceſs to thoſe who deſire her Inſtruction; has ſuch agreeable Qualities, and ſo bountifully rewards her Admirers, that a Man muſt be blind to his own Intereſt who rejects her Counſels, as well as ſtupidly fooliſh who can be inſenſible of her Beauty and Perfections.

CHAP. VII.

The Original of all Men is alike. Wiſdom preferable to all Things.

Ver. 1. I Myſelf alſo am a mortal man like to all, and the offſpring of him that was firſt made of the earth, 2 And in my mothers womb was faſhioned to be fleſh in the time of ten months, being compacted in blood, of the ſeed of man, and the pleaſure that came with ſleep. 3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the firſt voice which I uttered, was crying, as all others do. 4 I was nurſed in ſwadling-cloths, and that with cares. 5 For there is no king that had any other beginning of birth. 6 For all men have one entrance into life, and the like going out. 7 Wherefore I prayed, and underſtanding was given me: I called *upon God*, and the Spirit of wiſdom came to me. 8 I preferred her before ſceptres and thrones, and eſteemed riches nothing in compariſon of her. 9 Neither compared I unto her any precious ſtone, becauſe all gold in reſpect of her is as a little ſand, and ſilver ſhall be counted as clay before her. 10 I loved her above health and beauty, and choſe to have her inſtead of light: for the light that cometh from her never goeth out. 11 All good things together came to me with her, and innumerable riches in her hands. 12 And I rejoiced in *them* all, becauſe wiſdom goeth before them: and I knew not that ſhe was the mother of them. 13 I learned diligently, and do communicate *her* liberally: I do not hide her riches. 14 For ſhe is a treaſure unto men that never faileth: which they that uſe, become the friends of God, being commended for the gifts that come from learning. 15 God hath granted me to ſpeak as I would, and to conceive as is meet for the things that are given me: becauſe it is he that leadeth unto wiſdom, and directeth the wiſe. 16 For in his hand are both we and our words: all wiſdom alſo, and knowledge of workmanſhip. 17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements: 18 The beginning, ending, and midſt of the times: the alterations of the turning *of the ſun*, and the change of ſeaſons: 19 The circuits of years, and the poſitions of ſtars: 20 The natures of living creatures, and the furies of wild beaſts: the violence of winds, and the reaſonings of men: the diverſities of plants, and the virtues of roots: 21 And all ſuch things as are either ſecret, or manifeſt, them I know. 22 For wiſdom which is the worker of all things, taught me: for in her is an underſtanding ſpirit, holy, one only, manifold, ſubtil, lively, clear, undefiled, plain, not ſubject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, 23 Kind to man, ſtedfaſt, ſure, free from care, having all power, overſeeing all things, and going through all underſtanding, pure and moſt ſubtil ſpirits. 24

For wiſdom is more moving than any motion: ſhe paſſeth and goeth through all things by reaſon of her pureneſs. 25 For ſhe is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. 26 For ſhe is the brightneſs of the everlaſting light, the unſpotted mirror of the power of God, and the image of his goodneſs. 27 And being but one, ſhe can do all things: and remaining in herſelf, ſhe maketh all things new: and in all ages entring into holy ſouls, ſhe maketh them friends of God and prophets. 28 For God loveth none but him that dwelleth with wiſdom. 29 For ſhe is more beautiful than the ſun, and above all the order of ſtars: being compared with the light, ſhe is found before it. 30 For after this cometh night: but vice ſhall not prevail againſt wiſdom.

All Men, with reſpect to their Birth, are undoubtedly upon an equal Footing; as the wiſe Man is born, ſo is the Fool; as the King, ſo is the Beggar. It's Wiſdom only that ſets a Man above the Level of his Fellow-creatures. Wiſdom excels all Things; Thrones and Sceptres are of no Value in compariſon with her; precious Stones, and the pureſt Gold are no better than common Sand, and Silver but Dirt, when put in the Balance againſt Wiſdom; Health and Beauty, thoſe ineſtimable Bleſſings of Life, loſe their Charms when ſhe appears; even Light itſelf, without which this World would be an uncomfortable Manſion, is no longer delightful to him who has the Brightneſs of Wiſdom illuminating his Soul. Wiſdom is an inexhauſtible Treaſure of good Things, and eſtabliſhes an indiſſoluble Friendſhip between Man and God; it enlarges the Underſtanding, and gives Eloquence to the Lips; it acquaints us with the hidden Properties of Nature, and the Operations, Qualities, and Uſes of the Elements; the Nature of the animal and vegetable World, and the rational Principle in Man. Wiſdom, to ſum up all, is one of the Perfections of the Divine Being, and the expreſs Image of his Perſon; and when ſhe is ſeen on Earth, we ſhould eſteem her Appearance as a bright Emanation from that glorious Fountain of all Wiſdom, the Godhead.

CHAP. VIII.

The ſame Subject continued.

Ver. 1. WIſdom reacheth from one end to another mightily: and ſweetly doth ſhe order all things. 2 I loved her and ſought *her* out, from my youth, I deſired to make her my ſpouſe, and I was a lover of her beauty. 3 In that ſhe is converſant with God, ſhe magnifieth her nobility: yea, the Lord of all things himſelf loved her. 4 For ſhe is privy to the myſteries of the knowledge of God, and a lover of his works. 5 If riches be a poſſeſſion to be deſired in this life; what is richer than wiſdom, that worketh all things? 6 And if prudence work; who of all that are, is a more cunning workman than ſhe? 7 And if a man love righteouſneſs, her labours are virtues: for ſhe teacheth temperance and prudence, juſtice and fortitude; which are ſuch things as men can have nothing more profitable in their life. 8 If a man deſire much experience, ſhe knoweth things of old, and conjectureth *aright* what is to come: ſhe knoweth the ſubtilties of ſpeeches, and can expound dark ſentences: ſhe foreſeeth ſigns and wonders, and the events of ſeaſons and times. 9 Therefore I purpoſed to take her to me, to live with me, knowing that ſhe would be a counſellor of good things, and a comfort in cares and grief. 10 For her ſake I ſhall have eſtimation among the multitude, and honour with the elders, though I be young. 11 I ſhall be found of a quick conceit in judgment, and ſhall be admired in the ſight of great men. 12 When I hold my tongue they ſhall bide my leiſure, and when I ſpeak they ſhall give good ear unto me: if I talk much, they ſhall lay their hands upon their mouth. 13 Moreover, by the means of her I ſhall obtain immortality, and leave behind me an everlaſting memorial to them that come after me. 14 I ſhall ſet the people in order, and the nations ſhall be ſubject unto me. 15 Horrible tyrants ſhall be afraid when they do but hear of me, I ſhall be found good among the multitude, and valiant in war. 16 After I am come into mine houſe, I will repoſe myſelf with her: for her converſation hath no bitterneſs, and to live with her, hath no ſorrow, but mirth and joy. 17 Now when I conſidered theſe things in myſelf, and pondered them in my heart, how that to be allied unto wiſdom is immortality, 18 And great pleaſure it is to have her friendſhip, and in the works of her hands are infinite riches, and in the exerciſe of conference with her, prudence; and in talking with her, a good report: I went about ſeeking how to take her to me. 19 For I was a witty child, and had a good ſpirit. 20 Yea, rather being good, I came into a body undefiled. 21 Neverthleſs when I perceived that I could not otherwiſe obtain her, except God gave her me, (and that was a point of wiſdom alſo to know whoſe gift ſhe was) I prayed unto the Lord, and beſought him, and with my whole heart I ſaid,

Having in the preceding Chapter ſeen the Excellence and Uſefulneſs of Wiſdom in general, we are in this more particularly informed of the Manner of her Operation, and the Benefits ſhe procures to her Friends and Lovers. Wiſdom, when joined with Piety, is the Mother of all ſocial Virtues. She inſtructs a Man in all the Secrets of Art and Nature; ſhe informs him of Things tranſacted Ages before he was born, and gives a probable Opinion of what may be expected in Times to come; her Counſels are excellent, and her Comforts to thoſe in Trouble are the beſt; ſhe commands Reſpect; where She governs, Tyrants are afraid; and where She reſides, Sorrow is baniſhed, and Mirth and Joy abound. However, Wiſdom is not to be obtained, but by Prayer and Supplication to God, who is the Giver of every good and perfect Gift.

CHAP. IX.

A Prayer to God for Wiſdom.

Ver. 1. O God of my fathers, and Lord of mercy, who haſt made all things with thy word, 2 And ordained man through thy wiſdom, that he ſhould have dominion over the creatures which thou haſt made, 3 And order the world according to equity and righteouſneſs, and execute judgment with an upright heart: 4 Give me wiſdom that ſitteth by thy throne, and reject me not from among thy children: 5 For I thy ſervant and ſon of thine handmaid, am a feeble perſon, and of a ſhort time, and too young for the underſtanding of judgment and laws. 6 For though a man be never ſo perfect among the children of men, yet if thy wiſdom be not with him, he ſhall be nothing regarded. 7 Thou haſt choſen me to be a king of thy people, and a judge of thy ſons and daughters. 8 Thou haſt commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwelleſt, a reſemblance of the holy tabernacle which thou haſt prepared from the beginning. 9 And wiſdom was with thee: which knoweth thy works, and was preſent when thou madeſt the world, and knew what was acceptable in thy ſight, and right in thy commandments. 10 O ſend her out of thy holy heavens, and from the throne of thy glory, that being preſent ſhe may labour with me, that I may know what is pleaſing unto thee. 11 For ſhe knoweth and underſtandeth all things, and ſhe ſhall lead me ſoberly in my doings, and preſerve me in her power. 12 So ſhall my works be acceptable, and then ſhall I judge thy people righteouſly, and be worthy to ſit in my fathers ſeat. 13 For what man is he that can know the counſel of God? or who can think what the will of the Lord is? 14 For the thoughts of mortal men are miſerable, and our devices are but uncertain. 15 For the corruptible body preſſeth down the ſoul, and the earthly tabernacle weigheth down the mind that muſeth upon many things. 16 And hardly do we gueſs aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath ſearched out? 17 And thy counſel who hath known, except thou give wiſdom, and ſend thy holy Spirit from above? 18 For ſo the ways of them which lived on the earth were reformed, and men were taught the things that are pleaſing unto thee, and were ſaved through wiſdom.

Here we have the Author's Prayer for the Gift of Wiſdom; wherein, aſſuming the Name of *Solomon*, (tho' falſely, as we have before ſhewn) he takes occaſion, from his Youth and Inexperience, to beg for Wiſdom to underſtand the Laws and Will of God, to inſtruct him in building the Temple, and to judge his People with Equity and true Judgment. And as a further Argument to prevail with the Almighty to grant him his Requeſt, he ſets forth the natural Incapacity of Man to comprehend the Counſels of God, or rightly to know his Will. It is with much Difficulty and Pain that he attains to any Degree of Certainty with reſpect to Things within his own Obſervation, and about which he is daily converſant: How much leſs is he able to dive into the Secrets of Heaven, and know the Will of God, without the immediate Aſſiſtance of the Holy Spirit?

CHAP. X.

Adam, Noe, Abraham, *and* Lot *directed by Wiſdom.*

Ver. 1. SHE preſerved the firſt-formed father of the world, that was created alone, and brought him out of his fall, 2 And gave him power to rule all things. 3 But when the unrighteous went away from her in his anger, he periſhed alſo in the fury wherewith he murdered his brother. 4 For whoſe cauſe the earth being drowned with the flood, wiſdom again preſerved it, and directed the courſe of the righteous in a piece of wood of ſmall value. 5 Moreover, the nations in their wicked conſpiracy being confounded, ſhe found out the righteous, and preſerved him blameleſs unto God, and kept him ſtrong againſt his tender compaſſion toward his ſon. 6 When the ungodly periſhed, ſhe delivered the righteous man, who fled from the fire which fell down upon the five cities. 7 Of whoſe wickedneſs even to this day, the waſte land that ſmoketh is a teſtimony, and plants bearing fruit that never come to ripeneſs: and a ſtanding pillar of ſalt *is* a monument of an unbelieving ſoul. 8 For regarding not wiſdom, they gat not only this hurt, that they knew not the things which were good; but alſo left behind them to the world a memorial of their fooliſhneſs: ſo that in the things wherein they offended, they could not ſo much as be hid. 9 But wiſdom delivered from pain thoſe that attended upon her. 10 When the righteous fled from his brothers wrath, ſhe guided him in right paths, ſhewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours. 11 In the covetouſneſs of ſuch as oppreſſed him, ſhe ſtood by him, and made him rich. 12 She defended him from his enemies, and kept him ſafe from thoſe that lay in wait, and in a ſore conflict ſhe gave him the victory; that he might know that godlineſs is ſtronger than all. 13 When the righteous was ſold, ſhe forſook him not, but delivered him from ſin: ſhe went down with him into the pit, 14 And left him not in bonds, till ſhe brought him the ſcepter of the kingdom, and power againſt thoſe that oppreſſed him: as for them that had accuſed him, ſhe ſhewed them to be liars, and gave him perpetual glory. 15 She delivered the righteous people, and blameleſs ſeed from the nation that oppreſſed them. 16 She entered into the ſoul of the ſervant of the Lord, and withſtood dreadful kings in wonders and ſigns; 17 Rendred to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of ſtars in the night-ſeaſon. 18 Brought them through the Red-ſea, and led them through much water. 19 But ſhe drowned her enemies, and caſt them up out of the bottom of the deep. 20 Therefore the righteous ſpoiled the ungodly, and praiſed thy holy name, O Lord, and magnified with one accord thine hand that fought for them. 21 For wiſdom opened the mouth of the dumb, and made the tongues of them that cannot ſpeak, eloquent.

Wiſdom is a conſtant Friend to the Righteous: It was Wiſdom that brought *Adam* out of his Fall, and inſtructed him to govern the World. *Cain*, who forſook her in the Inſtance of his Brother's Murder, incurred the Curſe of his Creator. When the World for the Sins of its Inhabitants, was covered with a Deluge, by her Conduct, *Noah*, and thoſe that were with him in the Ark, were preſerved. When the Nations, preſumptuouſly conſpiring, in the Erection of *Babel*, to get above the Reach of the Almighty's Vengeance, were confounded in their Devices, ſhe found *Abraham*, preſerved him blameleſs, and kept him reſolute in the ſtrong Temptation to ſacrifice his Son *Iſaac*. She delivered *Lot* from the Deſtruction of *Sodom*; preſerved *Jacob* in his Travels; ſhe went with *Joſeph* into Egypt; ſhe brought *Iſrael* out of a hard Bondage, and ſtrengthened *Moſes* to encounter all the Fury of the Tyrant *Pharaoh*; ſhe defended the People againſt their enraged Purſuers, conducted them ſafe thro' the

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Depths of the Sea, and made them triumphant over all their Enemies.

CHAP. XI.

By Wiſdom Moſes *conducted the* Iſraelites *through the Wilderneſs; they were plagued by the ſame Things wherein they ſinned.*

Ver. 1. SHE proſpered their works in the hand of the holy prophet. 2 They went through the wilderneſs that was not inhabited, and pitched tents in places where there lay no way. 3 They ſtood againſt their enemies, and were avenged of their adverſaries. 4 When they were thirſty they called upon thee, and water was given them out of the flinty rock, and their thirſt was quenched out of the hard ſtone. 5 For by what things their enemies were puniſhed, by the ſame they in their need were benefited. 6 For inſtead of a fountain of a perpetual running river troubled with foul blood, 7 For a manifeſt reproof of that commandment whereby the infants were ſlain, thou gaveſt unto them abundance of water by a means which they hoped not for: 8 Declaring by that thirſt then, how thou hadſt puniſhed their adverſaries. 9 For when they were tried, albeit but in mercy chaſtiſed, they knew how the ungodly were judged in wrath and tormented, thirſting in another manner than the juſt. 10 For theſe thou didſt admoniſh and try as a father: but the other as a ſevere king thou didſt condemn and puniſh. 11 Whether they were abſent or preſent, they were vexed alike. 12 For a double grief came upon them, and a groaning for the remembrance of things paſt. 13 For when they heard by their own puniſhments the other to be benefited, they had ſome feeling of the Lord. 14 For whom they rejected with ſcorn when he was long before thrown out at the caſting forth *of the infants*, him in the end, when they ſaw what came to paſs, they admired. 15 But for the fooliſh devices of their wickedneſs, wherewith being deceived, they worſhipped ſerpents void of reaſon, and vile beaſts, thou didſt ſend a multitude of unreaſonable beaſts upon them for vengeance: 16 That they might know, that wherewithall a man ſinneth, by the ſame alſo ſhall he be puniſhed. 17 For thy Almighty hand that made the world of matter without form, wanted not means to ſend among them a multitude of bears, or fierce lions, 18 Or unknown wild beaſts full of rage, newly created, breathing out either a fiery vapour, or filthy ſcents of ſcattered ſmoak, or ſhooting horrible ſparkles out of their eyes: 19 Whereof not only the harm might diſpatch them at once, but alſo the terrible ſight utterly deſtroy them. 20 Yea, and without theſe might they have fallen down with one blaſt, being perſecuted of vengeance, and ſcattered abroad through the breath of thy power: but thou haſt ordered all things in meaſure, and number, and weight. 21 For thou canſt ſhew thy great ſtrength at all times when thou wilt, and who may withſtand the power of thine arm? 22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth. 23 But thou haſt mercy upon all; for thou canſt do all things, and winkeſt at the ſins of men: becauſe they ſhould amend. 24 For thou loveſt all the things that are, and abhorreſt nothing which thou haſt made: for never wouldeſt thou have made any thing, if thou hadſt hated it. 25 And how could any thing have endured, if it had not been thy will? or been preſerved, if not called by thee? 26 But thou ſpareſt all: for they are thine, O Lord, thou lover of ſouls.

Moſes, by the Aſſiſtance of Wiſdom, led the People thro' innumerable Dangers and Difficulties in the Wilderneſs; repulſed their Enemies; gave them Water out of a Rock; and made uſe of the ſame Means to relieve and cheriſh them, by which they were avenged of their Adverſaries. And when they, in their Folly, worſhipped Serpents and wild Beaſts, he puniſhed them by ſending Multitudes of theſe deſtructive Creatures among them. This the Almighty did by the Hand of his Servant *Moſes*, to manifeſt his own Glory, and to ſhew that he can work by the moſt contemptible Means, either for the Deſtruction of his Enemies, or the Salvation of his own Children.

CHAP. XII.

The Canaanites *were leiſurely deſtroyed. God's People are chaſtened in Mercy.*

Ver. 1. FOR thine uncorruptible Spirit is in all things. 2 Therefore chaſteneſt thou them by little and little that offend, and warneſt them by putting them in remembrance wherein they have offended, that leaving their wickedneſs, they may believe on thee, O Lord. 3 For it was thy will to deſtroy by the hands of our fathers, both thoſe old inhabitants of thy holy land, 4 Whom thou hatedſt for doing moſt odious works of witchcrafts, and wicked ſacrifices; 5 And alſo thoſe mercileſs murderers of children, and devourers of mans fleſh, and the feaſts of blood; 6 With their prieſts out of the midſt of their idolatrous crew, and the parents that killed with their own hands, ſouls deſtitute of help: 7 That the land which thou eſteemedſt above all other, might receive a worthy colony of Gods children. 8 Nevertheleſs, even thoſe thou ſparedſt as men, and didſt ſend waſps, forerunners of thine hoſt, to deſtroy them by little and little. 9 Not that thou waſt unable to bring the ungodly under the hand of the righteous in battel, or to deſtroy them at once with cruel beaſts, or with one rough word: 10 But executing thy judgments upon them by little and little, thou gaveſt them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed. 11 For it was a curſed ſeed from the beginning, neither didſt thou for fear of any man give them pardon for thoſe things wherein they ſinned. 12 For who ſhall ſay, What haſt thou done? or who ſhall withſtand thy judgment? or who ſhall accuſe thee for the nations that periſh, whom thou haſt made? or who ſhall come to ſtand againſt thee, to be revenged for the unrighteous men? 13 For neither is there any God but thou, that careth for all, to whom thou mighteſt ſhew that thy judgment is not unright. 14 Neither ſhall king or tyrant be able to ſet his face againſt thee, for any whom thou haſt puniſhed. 15 Forſomuch then as thou art righteous thyſelf, thou ordereſt all things righteouſly: thinking it not agreeable with thy power to condemn him that hath not deſerved to be puniſhed. 16 For thy power is the beginning of righteouſneſs, and becauſe thou art the Lord of all, it maketh thee to be gracious unto all. 17 For when men will not believe that thou art of a full power, thou ſheweſt thy ſtrength, and among them that know it, thou makeſt their boldneſs manifeſt. 18 But thou, maſtering thy power, judgeſt with equity, and ordereſt us with great favour: for thou mayeſt uſe power when thou wilt. 19 But by ſuch works haſt thou taught thy people, that the juſt man ſhould be merciful, and haſt made thy children to be of a good hope, that thou giveſt repentance for ſins. 20 For if thou didſt puniſh the enemies of thy children, and the condemned to death with ſuch deliberation, giving them time and place whereby they might be delivered from their malice: 21 With how great circumſpection didſt thou judge thine own ſons, unto whoſe fathers thou haſt ſworn, and made covenants of good promiſes? 22 Therefore, whereas thou doſt chaſten us, thou ſcourgeſt our enemies a thouſand times more, to the intent that when we judge, we ſhould carefully think of thy goodneſs, and when we ourſelves are judged, we ſhould look for mercy. 23 Whereſore, whereas men have lived diſſolutely and unrighteouſly, thou haſt tormented them with their own abominations. 24 For they went aſtray very far in the ways of error, and held them for gods, which even amongſt the beaſts of their enemies were deſpiſed, being deceived as children of no underſtanding. 25 Therefore unto them, as to children without the uſe of reaſon, thou didſt ſend a judgment to mock them. 26 But they that would not be reformed by that correction wherein he dallied with them, ſhall feel a judgment worthy of God. 27 For look for what things they grudged when they were puniſhed, (that is) for them whom they thought to be gods; [now] being puniſhed in them, when they ſaw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

The Author declares the gradual Progreſs which God made in the Reduction of *Canaan* before the *Iſraelites*, as well to give the wicked Inhabitants Time to repent, as to ſet before his People an Example of Mercy; and that as he ſo leiſurely, and, as it were, unwillingly, deſtroyed his moſt inveterate Enemies, and at the ſame Time chaſtening his own Children with the greateſt Moderation, they ought to be influenced by his Goodneſs to forſake their Sins, before he is provoked to inflict the utmoſt Severities of his Juſtice upon them.

CHAP. XIII.

If they were not to be pardoned who worſhipped ſome of the mighty Works of God; how inexcuſable are they who worſhip the Works of their own Hands?

Ver. 1. SUrely vain are all men by nature, who are ignorant of God, and could not out of the good things that are ſeen, know him that is: neither by conſidering the works, did they acknowledge the work-maſter; 2 But deemed either fire, or wind, or the ſwift air, or the circle of the ſtars, or the violent water, or the lights of heaven, to be the gods which govern the world. 3 With whoſe beauty, if they being delighted, took them to be gods; let them know how much better the Lord of them is: for the firſt author of beauty hath created them. 4 But if they were aſtoniſhed at their power and virtue, let them underſtand by them, how much mightier he is that made them. 5 For by the greatneſs and beauty of the creatures, proportionably the maker of them is ſeen. 6 But yet for this they are the leſs to be blamed: for they peradventure err ſeeking God, and deſirous to find him. 7 For being converſant in his works, they ſearch him diligently, and believe their ſight: becauſe the things are beautiful that are ſeen. 8 Howbeit, neither are they to be pardoned. 9 For if they were able to know ſo much, that they could aim at the world; how did they not ſooner find out the Lord thereof? 10 But miſerable are they, and in dead things is their hope, who called them gods which are the works of mens hands, gold and ſilver to ſhew art in, and reſemblances of beaſts, or a ſtone good for nothing, the work of an antient hand. 11 Now a carpenter that felleth timber, after he hath ſawen down a tree meet for the purpoſe, and taken off all the bark ſkilfully round about, and hath wrought it handſomely, and made a veſſel thereof fit for the ſervice of mans life; 12 And after ſpending the refuſe of his work to dreſs his meat, hath filled himſelf; 13 And taking the very refuſe among thoſe which ſerved to no uſe, (being a crooked piece of wood, and full of knots) hath carved it diligently when he had nothing elſe to do, and formed it by the ſkill of his underſtanding, and faſhioned it to the image of a man; 14 Or made it like ſome vile beaſt, laying it over with vermillion and with paint, colouring it red, and covering every ſpot therein; 15 And when he had made a convenient room for it, ſet it in a wall, and made it faſt with iron: 16 For he provided for it, that it might not fall, knowing that it was unable to help itſelf, (for it is an image, and hath need of help.) 17 Then maketh he prayer for his goods, for his wife and children, and is not aſhamed to ſpeak to that which hath no life. 18 For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beſeecheth that which hath leaſt means to help: and for a good journey, he aſketh of that which cannot ſet a foot forward: 19 And for gaining and getting, and for good ſucceſs of his hands, aſketh ability to do, of him that is moſt unable to do any thing.

It is certainly the laſt Degree of Stupidity in Man to pretend Ignorance of a Deity, when he beholds and conſiders the World about him; for an Artiſt is known by his Work. If then the Works of Creation neceſſarily lead us to the Creator, what Folly is it to confine our Adoration to any of his Creatures? Thus did the Heathens, who worſhipped the Elements, or the Luminaries of Heaven; the firſt for their Uſefulneſs to Mankind; the laſt for their Beauty, Harmony, and glorious Brightneſs, without conſidering how ſuperlatively excellent and perfect that Being muſt be who created the univerſal World, and placed every Thing in it in ſuch admirable Order both for the Benefit and Delight of Mankind. But ſurely thoſe, of all

Men, are the moſt miſerably infatuated, who fall down to Stocks and Stones, the Works of their own Hands, that can't help themſelves, much leſs thoſe that made them.

CHAP. XIV.

Ships are greater Safety to Men than their Idols. The Original of Idol-worſhip. The Folly and Wickedneſs of ſwearing by Idols.

Ver. 1. AGain, one preparing himſelf to ſail, and about to paſs through the raging waves, calleth upon a piece of wood, more rotten than the veſſel that carrieth him. 2 For verily deſire of gain deviſed that, and the workman built it by his ſkill. 3 But thy providence, O Father, governeth it: for thou haſt made a way in the ſea, and a ſafe path in the waves: 4 Shewing that thou canſt ſave from all dangers: yea, though a man went to ſea without art. 5 Nevertheleſs, thou wouldeſt not that the works of thy wiſdom ſhould be idle, and therefore do men commit their lives to a ſmall piece of wood, and paſſing the rough ſea in a weak veſſel, are ſaved. 6 For in the old time alſo, when the proud giants periſhed, the hope of the world governed by thy hand, eſcaped in a weak veſſel, and left to all ages a ſeed of generation. 7 For bleſſed is the wood whereby righteouſneſs cometh. 8 But that which is made with hands, is curſed, as well it, as he that made it: he, becauſe he made it; and it, becauſe being corruptible, it was called god. 9 For the ungodly and his ungodlineſs are both alike hateful unto God. 10 For that which is made ſhall be puniſhed together with him that made it. 11 Therefore even upon the idols of the Gentiles ſhall there be a viſitation: becauſe in the creature of God they are become an abomination, and ſtumbling blocks to the ſouls of men, and a ſnare to the feet of the unwiſe. 12 For the deviſing of idols was the beginning of *ſpiritual* fornication, and the invention of them the corruption of life. 13 For neither were they from the beginning, neither ſhall they be for ever. 14 For by the vain glory of men they entred into the world, and therefore ſhall they come ſhortly to an end. 15 For a father afflicted with untimely mourning, when he hath made an image of his child ſoon taken away, now honoured him as a god, which was then a dead man, and delivered to thoſe that were under him, ceremonies and ſacrifices. 16 Thus in proceſs of time, an ungodly cuſtom grown ſtrong, was kept as a law, and graven images were worſhipped by the commandments of kings. 17 Whom men could not honour in preſence, becauſe they dwelt far off, they took the counterfeit of his viſage from far, and made an expreſs image of a king, whom they honoured, to the end that by this their forwardneſs they might flatter him that was abſent, as if he were preſent. 18 Alſo the ſingular diligence of the artificer did help to ſet forward the ignorant to more ſuperſtition. 19 For he peradventure willing to pleaſe one in authority, forced all his ſkill to make the reſemblance of the beſt faſhion. 20 And ſo the multitude allured by the grace of the work, took him now for a god, which a little before was but honoured as a man. 21 And this was an occaſion to deceive the world: for men ſerving either calamity or tyranny, did aſcribe unto ſtones and ſtocks, the incommunicable Name. 22 Moreover, this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great war of ignorance, thoſe ſo great plagues called they peace. 23 For whilſt they ſlew their children in ſacrifices, or uſed ſecret ceremonies, or made revellings of ſtrange rites; 24 They kept neither lives nor marriages any longer undefiled: but either one ſlew another traiterouſly, or grieved him by adultery. 25 So that there reigned in all men without exception, blood, man-ſlaughter, theft and diſſimulation, corruption, unfaithfulneſs, tumults, perjury, 26 Diſquieting of good men, forgetfulneſs of good turns, defiling of ſouls, changing of kind, diſorder in marriages, adultery, and ſhameleſs uncleanneſs. 27 For the worſhipping of idols not to be named, is the beginning, the cauſe, and the end of all evil. 28 For either they are mad when they be merry, or propheſy lies, or live unjuſtly, or elſe lightly forſwear themſelves. 29 For inſomuch as their truſt is in idols which have no life; though they ſwear falſly, yet they look not to be hurt. 30 Howbeit, for both cauſes ſhall they be juſtly puniſhed: both becauſe they thought not well of God, giving heed unto idols, and alſo unjuſtly ſwore in deceit, deſpiſing holineſs. 31 For it is not the power of them by whom they ſwear: but it is the juſt vengeance of ſinners, that puniſheth always the offence of the ungodly.

The Folly of Idolatry is here further ſet forth in ſeveral Inſtances. The Sailor going a Voyage, prays to an Idol of Wood for Safety, in a Veſſel of Wood, not conſidering that the Winds and Seas, to which a Ship is expoſed, are under the Direction of Divine Providence. Idols were the Original of many other abominable Sins; and Idols themſelves took their Beginning from the Corruption and Vanity of Man's Heart. A Father, who had loſt a beloved Child, to honour his Memory, made an Image of and ordered divine Honours to be paid him. Statues, deſigned only as Monuments of Loyalty and Affection to an abſent Prince, were converted into Objects of idolatrous Worſhip, which was paid to the Prince himſelf under his carved or engraven Repreſentation. This Practice, which ſeems to have given the firſt Riſe to Idol-worſhip, opened the Way to other abominable Rites and Ceremonies, introduced human Sacrifices, and occaſioned the vileſt and moſt ſcandalous Immoralities of all Kinds.

CHAP. XV.

Thoſe who know the true God, will not worſhip Idols. The Folly of Idol-makers.

Ver. 1. BUT thou, O God, art gracious and true: long-ſuffering, and in mercy ordering all things. 2 For if we ſin we are thine, knowing thy power: but we will not ſin, knowing that we are counted thine. 3 For to know thee is perfect righteouſneſs: yea, to know thy power is the root of immortality. 4 For neither did the miſchievous invention of men deceive us, nor an image ſpotted with divers colours, the painters fruitleſs labour; 5 The ſight whereof enticeth fools to luſt after it, and ſo they deſire the form of a dead image that hath no breath. 6 Both they that make them, they that deſire them, and they that worſhip them, are lovers of evil things, and are worthy to have ſuch things to truſt upon. 7 For the potter tempering ſoft earth, faſhioneth every veſſel with much labour for our ſervice: yea, of the ſame clay he maketh both the veſſels that ſerve for clean uſes, and likewiſe alſo all ſuch as ſerve to the contrary: but what is the uſe of either ſort, the potter himſelf is the judge. 8 And employing his labours lewdly, he maketh a vain god of the ſame clay, even he which a little before was made of earth himſelf, and within a little while after returneth to the ſame out of the which he was taken, when his life which was lent him ſhall be demanded. 9 Notwithſtanding his care is, not that he ſhall have much labour, nor that his life is ſhort: but ſtriveth to excel gold-ſmiths and ſilver-ſmiths, and endeavoureth to do like the workers in braſs, and counteth it his glory to make counterfeit things. 10 His heart is aſhes, his hope is more vile than earth, and his life of leſs value than clay: 11 For as much as he knew not his Maker, and him that inſpired into him an active ſoul, and breathed in a living ſpirit. 12 But they counted our life a paſtime, and our time here a market for gain: for, ſay they, We muſt be getting every way, though it be by evil means. 13 For this man that of earthly matter maketh brickle veſſels, and graven images, knoweth himſelf to offend above all others. 14 And all the enemies of thy people, that hold them in ſubjection, are moſt fooliſh, and are more miſerable than very babes. 15 For they counted all the idols of the heathen to be gods: which neither have the uſe of eyes to ſee, nor noſes to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are ſlow to go. 16 For man made them, and he that borrowed his own ſpirit faſhioned them: but no man can make a god like unto himſelf. 17 For being mortal, he worketh a dead thing with wicked hands: for he himſelf is better than the things which he worſhippeth: whereas he lived *once*, but they never. 18 Yea, they worſhipped thoſe beaſts alſo that are moſt hateful: for being compared together, ſome are worſe than others. 19 Neither are they beautiful, ſo much as to be deſired in reſpect of beaſts: but they went without the praiſe of God, and his bleſſing.

God orders all Things in Mercy to his Children, and therefore are they the more cautious of offending him. They are not deceived by the Inventions of Men, nor allur'd to worſhip an Idol from the Beauty of its Paintings, or the Curioſity of its Workmanſhip. Fooliſh indeed muſt that Man be, who puts his Confidence in an Image of Clay, knowing himſelf to be at the ſame Time, a Compound of the ſame dirty Materials; and, rejoicing in his Ignorance and Superſtition, oppreſſes the Righteous: In this he diſcovers more egregious Folly and Ignorance than an Infant that knows nothing.

CHAP. XVI.

God's various Dealings with his People were ſo many Leſſons of Inſtruction. The Creatures altered their Nature to pleaſe God's People, and to offend their Enemies.

Ver. 1. THerefore by the like were they puniſhed worthily, and by the multitude of beaſts tormented. 2 In ſtead of which puniſhment, dealing graciouſly with thine own people, thou preparedſt for them meat of a ſtrange taſte, even quails to ſtir up their appetite: 3 To the end that they deſiring food, might for the ugly ſight of the beaſts ſent among them, lothe even that which they muſt needs deſire; but theſe ſuffering penury for a ſhort ſpace, might be made partakers of a ſtrange taſte. 4 For it was requiſite, that upon them exerciſing tyranny, ſhould come penury which they could not avoid: but to theſe it ſhould only be ſhewed how their enemies were tormented. 5 For when the horrible fierceneſs of beaſts came upon theſe, and they periſhed with the ſtings of crooked ſerpents, thy wrath endured not for ever. 6 But they were troubled for a ſmall ſeaſon, that they might be admoniſhed, having a ſign of ſalvation, to put them in remembrance of the commandment of thy law. 7 For he that turned himſelf towards it, was not ſaved by the thing that he ſaw: but by thee, that art the Saviour of all. 8 And in this thou madeſt thine enemies confeſs, that *it is* thou who delivereſt from all evil: 9 For them the bitings of graſhoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be puniſhed by ſuch. 10 But thy ſons not the very teeth of venemous dragons overcame: for thy mercy was *ever* by them, and healed them. 11 For they were pricked that they ſhould remember thy words, and were quickly ſaved, that not falling into deep forgetfulneſs, they might be continually mindful of thy goodneſs. 12 For it was neither herb, nor mollifying plaiſter, that reſtored them to health: but thy word, O Lord, which healeth all things. 13 For thou haſt power of life and death: thou leadeſt to the gates of hell, and bringeſt up again. 14 A man indeed killeth through his malice: and the ſpirit when it is gone forth returneth not; neither the ſoul received up, cometh again. 15 But it is not poſſible to eſcape thine hand. 16 For the ungodly that denied to know thee, were ſcourged by the ſtrength of thine arm: with ſtrange hails, rains, and ſhowers were they perſecuted, that they could not avoid, and through fire were they conſumed. 17 For, which is moſt to be wondred at, the fire had more force in the water that quencheth all things: for the world fighteth for the righteous. 18 For ſometime the flame was mitigated, that it might not burn up the beaſts that were ſent againſt the ungodly: but themſelves might ſee and perceive that they were perſecuted with the judgment of God. 19 And at another time it burneth even in the midſt of water, above the power of fire, that it might deſtroy the fruits of an unjuſt land. 20 In ſtead whereof thou feddeſt thine own people with angels food, and didſt ſend them from heaven bread prepared without their labour, able to content every mans delight, and agreeing to every taſte. 21 For thy ſuſtenance declared thy ſweetneſs unto thy children, and ſerving to the appetite of the eater, tempered itſelf to every mans liking. 22 But ſnow and ice endured the fire and melted not, that they might know that fire burning in the hail, and ſparkling in the rain, did deſtroy the fruits of the enemies. 23 But this again did even forget his own ſtrength, that the righteous might be nouriſhed. 24 For the creature that ſerveth thee, who art the Maker, increaſeth his ſtrength againſt the unrighteous for their puniſhment, and abateth his ſtrength for the benefit of ſuch as put their truſt in thee. 25 Therefore even then was it altered into all faſhions, and was obedient to thy grace that nouriſheth all things, according to the deſire of them that had need: 26 That thy children, O Lord, whom thou loveſt, might know, that it is not the growing of fruits that nouriſheth man: but that it is thy word which preſerveth them that put their truſt in thee. 27 For that which was not deſtroyed of the fire, being warmed with a little ſun-beam, ſoon melted away. 28 That it might be known, that we muſt prevent the ſun to give thee thanks, and at the day-ſpring pray unto thee. 29 For the hope of the unthankful ſhall melt away as the winters hoar-froſt, and ſhall run away as unprofitable water.

The Love of God to his choſen People, is demonſtrated from the Miracles he wrought for them in *Egypt*, and in the Wilderneſs; when they were ready to periſh with Hunger, he ſhewed a Miracle, and gave them Quails to eat, and Manna from Heaven; when for their Sins he puniſhed them with fiery Serpents, he gave them a Token of Love, a Symbol of their Salvation, by looking to which they received immediate Relief. In *Egypt*, Graſhoppers and Flies deſtroyed their Enemies, while themſelves were ſecure againſt the Teeth of the moſt venemous Dragons. He ſcourged the Ungodly with terrible Rains, Hail and Fire, but ſaved his People from their Rage, that they might truſt in him alone, and praiſe him early, who only can work Salvation for them.

CHAP. XVII.

A lively Deſcription of the Egyptian *Darkneſs.*

Ver. 1. FOR great are thy judgments, and cannot be expreſſed: therefore unnurtured ſouls have erred. 2 For when unrighteous men thought to oppreſs the holy nation; they being ſhut up in their houſes, the priſoners of darkneſs, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence. 3 For while they ſuppoſed to lie hid in their ſecret ſins, they were ſcattered under a dark vail of forgetfulneſs, being horribly aſtoniſhed, and troubled with (ſtrange) apparitions. 4 For neither might the corner that held them keep them from fear: but noiſes (as of waters) falling down, ſounded about them, and ſad viſions appeared unto them with heavy countenances. 5 No power of the fire might give hem light: neither could the bright flames of he ſtars endure to lighten that horrible night. 6 Only there appeared unto them a fire kindled f itſelf, very dreadful: for being much terri-ed, they thought the things which they ſaw, o be worſe than the ſight they ſaw not. 7 As r the illuſions of art magick, they were put own, and their vaunting in wiſdom, was re-roved with diſgrace. 8 For they that promiſed o drive away terrors and troubles from a ſick ul, were ſick themſelves of fear worthy to be ghed at. 9 For though no terrible thing did fear them: yet being ſcared with beaſts that paſſed by, and hiſſing of ſerpents, 10 They died for fear, denying that they ſaw the air, which could of no ſide be avoided. 11 For wickedneſs condemned by her own witneſs, is very timorous, and being preſſed with conſcience, always forecaſteth grievous things. 12 For fear is nothing elſe but a betraying of the ſuccours which reaſon offereth. 13 And the expectation from within being leſs, counteth the ignorance more than the cauſe which bringeth the torment. 14 But they ſleeping the ſame ſleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell: 15 Were partly vexed with monſtrous apparitions, and partly fainted, their heart failing them: for a ſudden fear, and not looked for, came upon them. 16 So then, whoſoever there fell down, was ſtraitly kept, ſhut up in a priſon without iron bars. 17 For whether he were huſbandman or ſhepherd, or a labourer in the field, he was overtaken, and endured that neceſſity which could not be avoided: for they were all bound with one chain of darkneſs. 18 Whether it were a whiſtling wind, or a melodious noiſe of birds among the ſpreading branches, or a pleaſing fall of water running violently, 19 Or a terrible ſound of ſtones caſt down, or a running that could not be ſeen of ſkipping beaſts, or a roaring voice of moſt ſavage wild beaſts, or a rebounding eccho from the hollow mountains: theſe things made them to ſwoon for fear. 20 For the whole world ſhined with clear light, and none were hindred in their labour: 21 Over them only was ſpread an heavy night, an image of that darkneſs which ſhould afterward receive them: but yet were they unto themſelves more grievous than the darkneſs.

God's Care for his Children is further exemplified in puniſhing the *Egyptians*, for their Sake, with a moſt horrible Darkneſs; a Darkneſs attended with the moſt frightful Viſions, which were either the Creation of their own terrified Imaginations, or the Effects of a bad Conſcience, which aggravates every Illuſion of the Fancy to its own Terror and Torment.

CHAP. XVIII.

Why Egypt *was puniſhed with Darkneſs, and the Death of their Children. God alſo plagued his own People; how that Plague was ſtaid.*

Ver. 1. NEvertheleſs, thy ſaints had a very great light, whoſe voice they hearing, and not ſeeing their ſhape, becauſe they alſo had not ſuffered the ſame things, they counted them happy. 2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and beſought them pardon, for that they had been enemies. 3 In ſtead whereof thou gaveſt them a burning pillar of fire, both to be a guide of the unknown journey, and an harmleſs ſun to entertain them honourably. 4 For they were worthy to be deprived of light, and impriſoned in darkneſs, who had kept thy ſons ſhut up, by whom the uncorrupt light of the law was to be given unto the world. 5 And when they had determined to ſlay the babes of the ſaints, one child being caſt forth, and ſaved, to reprove them, thou tookeſt away the multitude of their children, and deſtroyedſt them altogether in a mighty water. 6 Of that night were our fathers certified afore, that aſſuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer: 7 So of thy people was accepted both the ſalvation of the righteous, and deſtruction of the enemies. 8 For wherewith thou didſt puniſh our adverſaries, by the ſame thou didſt glorify us whom thou hadſt called. 9 For the righteous children of good men did ſacrifice ſecretly, and with one conſent made a holy law, that the ſaints ſhould be like partakers of the ſame good and evil, the fathers now ſinging out the ſongs of praiſe. 10 But on the other ſide there ſounded an ill-according cry of the enemies, and a lamentable noiſe was carried abroad for children that were bewailed. 11 The maſter and the ſervant were puniſhed after one manner, and like as the king, ſo ſuffered the common perſon. 12 So they altogether had innumerable dead with one kind of death, neither were the living ſufficient to bury them: for in one moment the nobleſt offspring of them was deſtroyed. 13 For whereas they would not believe any thing, by reaſon of the enchantments; upon the deſtruction of the firſt-born, they acknowledged this people to be the ſons of God. 14 For while all things were in quiet ſilence, and that night was in the midſt of her ſwift courſe, 15 Thine almighty word leapt down from heaven out of thy royal throne, as a fierce man of war into the midſt of a land of deſtruction. 16 And brought thine unfeigned commandment as a ſharp ſword, and ſtanding up, filled all things with death, and it touched the heaven, but it ſtood upon the earth. 17 Then ſuddenly viſions of horrible dreams troubled them ſore, and terrors came upon them unlooked for. 18 And one thrown here, and another there half dead, ſhewed the cauſe of his death. 19 For the dreams that troubled them did foreſhew this, leſt they ſhould periſh, and not know why they were afflicted. 20 Yea, the taſting of death touched the righteous alſo, and there was a deſtruction of the multitude in the wilderneſs: but the wrath endured not long. 21 For then the blameleſs man made haſte, and ſtood forth to defend them; and bringing the ſhield of his proper miniſtery, even prayer, and the propitiation of incenſe, ſet himſelf againſt the wrath, and ſo brought the calamity to an end, declaring that he was thy ſervant. 22 So he overcame the deſtroyer, not with ſtrength of body, nor force of arms, but with a word ſubdued he him that puniſhed, alledging the oaths and covenants made with the fathers. 23 For when the dead were now fallen down by heaps one upon another, ſtanding between, he ſtayed the wrath, and parted the way to the living. 24 For in the long garment was the whole world, and in the four rows of the ſtones was the glory of the fathers graven, and thy majeſty upon the diadem of his head. 25 Unto theſe the deſtroyer gave place, and was afraid of them: for it was enough that they only taſted of the wrath.

In that horrible Night of Darkneſs, in which God involved the *Egyptians*, he made a glorious Diſtinction betwixt them and his own People; who, all the while, enjoyed Light in all their Dwellings. This their Enemies were ſenſible of, acknowledged their Error, and the Folly of their former Enmity againſt them. But this was not all: God was pleaſed to give ſeveral other Inſtances of his kind Regard for his People; he walked before them in a Pillar of Fire, to guide them in their unknown Journey; the Cruelty of *Pharaoh*, in deſtroying the Children of the *Iſraelites*, was ſignally reproved by the drowning of his Hoſt in the Sea; the lamentable Outcry of the *Egyptians* for the Death of all their Firſt-born in one Night; and his ſevere Corrections of his own People in the Wilderneſs, for their Folly and Diſobedience; all witneſſed his paternal Concern for them, and the Diſtinction he will always make between thoſe that fear him, and thoſe that fear him not.

CHAP. XIX.

Why God ſhewed no Mercy to the Egyptians; *and how wonderfully he dealt with his People.*

Ver. 1. AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do; 2 How that having given them leave to depart, and ſent them haſtily away, they would repent and purſue them. 3 For whilſt they were yet mourning, and making lamentation at the graves of the dead, they added another fooliſh device, and purſued them as fugitives, whom they had entreated to be gone. 4 For the deſtiny whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the puniſhment which was wanting to their torments: 5 And that thy people might paſs a wonderful way: but they might find a ſtrange death. 6 For the whole creature in his proper kind was faſhioned again anew, ſerving the peculiar commandments that were given unto them, that thy children might be kept without hurt. 7 As *namely*, a cloud ſhadowing the camp; and where water ſtood before, dry land appeared; and out of the Red ſea, a way without impediment; and out of the violent ſtream, a green field: 8 Wherethrough all the people went that were defended with thy hand, ſeeing thy marvellous ſtrange wonders. 9 For they went at large like horſes, and leaped like lambs, praiſing thee, O Lord, who hadſt delivered them. 10 For they were yet mindful of the things that were done while they ſojourned in the ſtrange land, how the ground brought forth flies inſtead of cattel, and how the river caſt up a multitude of frogs inſtead of fiſhes. 11 But afterwards they ſaw a new generation of fowls, when being led with their appetite, they aſked delicate meats. 12 For quails came up unto them from the ſea, for their contentment. 13 And puniſhments came upon the ſinners, not without former ſigns by the force of thunders: for they ſuffered juſtly, according to their own wickedneſs, inſomuch as they uſed a more hard and hateful behaviour toward ſtrangers. 14 For the *Sodomites* did not receive thoſe whom they knew not when they came: but theſe brought friends into bondage, that had well deſerved of them. 15 And not only ſo, but peradventure ſome reſpect ſhall be had of thoſe, becauſe they uſed ſtrangers not friendly. 16 But theſe very grievouſly afflicted them whom they had received with feaſtings, and were already made partakers of the ſame laws with them. 17 Therefore even with blindneſs were theſe ſtricken, as thoſe were at the doors of the righteous man: when being compaſſed about with horrible great darkneſs, every one ſought the paſſage of his own doors. 18 For the elements were changed in themſelves by a kind of harmony, like as in a pſaltery notes change the name of the tune, and yet are always ſounds, which may well be perceived by the ſight of the things that have been done. 19 For earthly things were turned into watery, and the things that before ſwam in the water, now went upon the ground. 20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature. 21 On the other ſide, the flames waſted not the fleſh of the corruptible living things, though they walked therein, neither melted they the icy kind of heavenly meat, that was of nature apt to melt. 22 For in all things, O Lord, thou didſt magnify thy people, and glorify them, neither didſt thou lightly regard them: but didſt aſſiſt them in every time and place.

Tho' the *Egyptians* had been puniſhed in ſo exemplary a Manner by a dreadful Variety of God's Judgments upon them; and while their Firſt-born lay yet unburied before them, they madly purſue the fugitive *Iſraelites*, tho' juſt before, they had entreated them to be gone. But what was the Conſequence? Why, another Manifeſtation of God's Diſpleaſure at their Raſhneſs and implacable Hatred againſt his People, and his ſuperlative Kindneſs to his Children in opening a Paſſage for them thro' the Depths of the Sea, where they walked on dry Ground, rejoicing as they went, praiſing God, and wondring at all the great Things that had been done, and were then doing for them. After this ſo ſignal an Eſcape, when they were journeying in the Wilderneſs, they had many other eminent Occaſions of praiſing God for his continual and immediate Care and Proviſion for them, ſtill magnifying them before all the Nations thro' which they paſſed, without ever leaving them in any of their Troubles and Diſtreſſes.

An EXPOSITION of the Wiſdom of *Jeſus* the Son of *Sirach*, or, ECCLESIASTICUS.

The ARGUMENT.

This Book is indiſputably the moſt excellent and moſt profitable amongſt the Apocrypha; *which afforded a Reaſon for ſome to be of Opinion, that the Title of* Eccleſiaſticus *prefixed to it, which was the common Appellation of all the apocryphal Books that were permitted to be read publickly in the Churches, was attributed to this by way of Eminence, as containing a rich Treaſure of Sentences, Precepts, Admonitions, Reproofs, Inſtructions, that related to the Practice of all Kinds of Virtues, and avoiding all Sorts of Vices, ſuited to every Degree and Condition of Mankind, in every Station and Circumſtance of Life; written entirely in the Taſte of Antiquity, that is, in ſhort and popular Sentences, ſeaſoned with good Senſe and true Piety, and enlivened with the moſt amiable and penetrating Sweetneſs; and it is as near an Imitation of* Solomon'*s divine Sentences, as the Spirit of Man (tho' enlightened and ſanctified) can approach to the abſolute Workings of God in the Veſſels and Inſtruments of his divine Revelation. But as the Author was no Prophet, nor inſpired immediately by God, as other divine and ſacred Writers were, and having in ſo great a Variety and Multitude of Matters, mixed many Things contrary to the authentick Truth of Canonical Books, too low and unworthy the Majeſty of God's Spirit, this Book was not received by the antient* Jewiſh *Church, and in the beſt and pureſt Ages of the Chriſtian, was always taken for* Apocrypha.

A Prologue made by an uncertain Author.

THIS Jeſus was the ſon of Sirach, and grandchild to Jeſus of the ſame name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almoſt after all the prophets. Now his grandfather Jeſus (as he himſelf witneſſeth) was a man of great diligence and wiſdom among the Hebrews, who did not only gather the grave and ſhort ſentences of wiſe men that had been before him, but himſelf alſo uttered ſome of his own, full of much underſtanding and wiſdom. When as therefore the firſt Jeſus died, leaving this book almoſt perfected, Sirach his ſon receiving it after him, left it to his own ſon Jeſus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wiſdom, intituling it both by his own name, his fathers name, and his grandfathers, alluring the hearer by the very name of Wiſdom, to have a greater love to the ſtudy of this book. It containeth therefore wiſe ſayings, dark ſentences, and parables, and certain particular antient godly ſtories of men that pleaſed God; alſo his prayer and ſong; moreover, what benefits God had vouchſafed his people, and what plagues he had heaped upon their enemies. This Jeſus did imitate Solomon, and was no leſs famous for wiſdom and learning, both being indeed a man of great learning, and ſo reputed alſo.

The Prologue of the Wiſdom of Jeſus *the Son of* Sirach.

WHereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their ſteps, for the which things Iſrael ought to be commended for learning and wiſdom; and whereof not only the readers muſt needs become ſkilful themſelves, but alſo they that deſire to learn, be able to profit them which are without, both by ſpeaking and writing: my grandfather Jeſus, when he had much given himſelf to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on alſo himſelf, to write ſomething pertaining to learning and wiſdom, to the intent that thoſe which are deſirous to learn, and are addicted to theſe things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us wherein we may ſeem to come ſhort of ſome words which we have laboured to interpret. For the ſame things uttered in Hebrew, and tranſlated into another tongue, have not the ſame force in them: and not only theſe things, but the law itſelf, and the prophets, and the reſt of the Books, have no ſmall difference, when they are ſpoken in their own language. For in the eight and thirtieth year coming into Egypt, when Energetes was king, and continuing there ſome time, I found a book of no ſmall learning: therefore I thought it moſt neceſſary for me to beſtow ſome diligence and travel to interpret it; uſing great watchfulneſs and ſkill in that ſpace, to bring the book to an end, and ſet it forth for them alſo, which in a ſtrange country are willing to learn, being prepared before in manners to live after the law.

CHAP. I.

All Wiſdom is from God. The Fear of God is full of many Bleſſings.

Ver. 1. ALL wiſdom *cometh* from the Lord, and is with him for ever. 2 Who can number the ſand of the ſea, and the drops of rain, and the days of eternity? 3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wiſdom? 4 Wiſdom hath been created before all things, and the underſtanding of prudence from everlaſting. 5 The word of God moſt High is the fountain of wiſdom; and her ways are everlaſting commandments. 6 To whom hath the root of wiſdom been revealed? or who hath known her wiſe counſels?] 7 Unto whom hath the knowledge of wiſdom been made manifeſt? and who hath underſtood her great experience? [8 There is one wiſe, and greatly to be feared; the Lord ſitting upon his throne. 9 He created her, and ſaw her, and numbred her, and poured her out upon all his works. 10 She *is* with all fleſh according to his gift, and he hath given her to them that love him. 11 The fear of the Lord is honour, and glory, and gladneſs, and a crown of rejoicing. 12 The fear of the Lord maketh a merry heart, and giveth joy and gladneſs, and a long life. 13 Whoſo feareth the Lord, it ſhall go well with him at the laſt, and he ſhall find favour in the day of his death. 14 To fear the Lord is the beginning of wiſdom: and it was created with the faithful in the womb. 15 She hath built an everlaſting foundation with men, and ſhe ſhall continue with their ſeed. 16 To fear the Lord, is fulneſs of wiſdom, and filleth men with her fruits. 17 She filleth all their houſe with things deſirable, and the garners with her increaſe. 18 The fear of the Lord is a crown of wiſdom, making peace, and perfect health to flouriſh: both which are the gifts of God: and it enlargeth their rejoicing that love him. 19 Wiſdom raineth down ſkill and knowledge of underſtanding, and exalteth them to honour that hold her faſt. 20 The root of wiſdom is to fear the Lord, and the branches thereof are long life. 21 The fear of the Lord driveth away ſins: and where it is preſent, it turneth away wrath. 22 A furious man cannot be juſtified, for the ſway of his fury ſhall be his deſtruction. 23 A patient man will bear for a time, and afterward joy ſhall ſpring up unto him. 24 He will hide his words for a time, and the lips of many ſhall declare his wiſdom. 25 The parables of knowledge are in the treaſures of wiſdom: but godlineſs is an abomination to a ſinner. 26 If thou deſire wiſdom, keep the commandments, and the Lord ſhall give her unto thee. 27 For the fear of the Lord is wiſdom and inſtruction: and faith and meekneſs are his delight. 28 Diſtruſt not the fear of the Lord when thou art poor: and come not unto him with a double heart. 29 Be not an hypocrite in the ſight of men, and take good heed what thou ſpeakeſt. 30 Exalt not thyſelf, leſt thou fall, and bring diſhonour upon thy ſoul, and ſo God diſcover thy ſecrets, and caſt thee down in the midſt of the congregation, becauſe thou cameſt not in truth to the fear of the Lord, but thy heart is full of deceit.

God is the Fountain of all Wiſdom; with Him ſhe reſided in the higheſt Perfection before the World had a Beginning, and will be his Companion when all created Beings ſhall no longer exiſt. The Fulneſs of her Perfection is not comprehenſible by human Underſtanding; and whatever Traces we diſcover of her Excellence ſhining in Man, all are derived originally from God; by her we are inſtructed to fear him, to love, honour, and glorify him. Wiſdom bringeth with her every other Bleſſing, and exalts Men to Honour and Eſteem; whoever deſires her Company, muſt be obedient to the Laws of God, who dwells with the humble and ſincere Soul, but brings down the Haughty and Deceitful.

CHAP. II.

God's Servants muſt look for Trouble, and be patient and truſt in him.

Ver. 1. MY ſon, if thou come to ſerve the Lord, prepare thy ſoul for temptation. 2 Set thy heart aright, and conſtantly endure, and make not haſte in time of trouble. 3 Cleave unto him, and depart not away, that thou mayeſt be encreaſed at thy laſt end. 4 Whatſoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low eſtate. 5 For gold is tried in the fire, and acceptable men in the furnace of adverſity. 6 Believe in him, and he will help thee; order thy way aright, and truſt in him. 7 Ye that fear the Lord, wait for his mercy, and go not aſide, leſt ye fall. 8 Ye that fear the Lord, believe him, and your reward ſhall not fail. 9 Ye that fear the Lord, hope for good, and for everlaſting joy and mercy. 10 Look at the generations of old, and ſee: did ever any truſt in the Lord and was confounded? or did any abide in his fear, and was forſaken? or whom did he ever deſpiſe that called upon him? 11 For the Lord is full of compaſſion and mercy, long-ſuffering, and very pitiful, and forgiveth ſins, and ſaveth in time of affliction. 12 Wo be to fearful hearts, and faint hands, and the ſinner that goeth two ways. 13 Wo unto him that is faint hearted, for he believeth not, therefore ſhall he not be defended. 14 Wo unto you that have loſt patience: and what will ye do when the Lord ſhall viſit you? 15 They that fear the Lord, will not diſobey his word, and they that love him, will keep his ways. 16 They that fear the Lord, will ſeek that which is well-pleaſing unto him, and they that love him, ſhall be filled with the law. 17 They that fear the Lord, will prepare their hearts, and humble their ſouls in his ſight, 18 *Saying*, We will fall into the hands of the Lord, and not into the hands of men: for as his majeſty is, ſo is his mercy.

The pious Man is exhorted to be always prepared to meet Temptations; to be conſtant in Sufferings; to be patient, tho' his Condition be changed for the worſe, and to remember that Adverſity is no more than a Furnace in which God purifies his Children from the Droſs of their Sins and Corruptions. If we want Examples to encourage us, let us look into the Generations of old: *Did ever any truſt in the Lord, and was confounded?* Pſ. xxxvii. 25. But if neither Precepts nor Examples will make any Impreſſion upon us, Woe unto us; but he that fears the Lord is happy in all Events, for his Mercy is infinite.

CHAP. III.

Advice to Children. The Incorrigible muſt periſh.

Ver. 1. HEAR me your father, O children, and do thereafter, that ye may be ſafe. 2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the ſons. 3 Whoſo honoureth his father, maketh an atonement for his ſins. 4 And he that honoureth his mother, is as one that layeth up treaſure. 5 Whoſo honoureth his father, ſhall have joy of *his own* children, and when he maketh his prayer, he ſhall be heard. 6 He that honoureth his father, ſhall have a long life, and he that is obedient unto the Lord, ſhall be a comfort to his mother. 7 He that feareth the Lord, will honour his father, and will do ſervice unto his parents, as to his maſters. 8 Honour thy father and mother, both in word and deed, that a bleſſing may come upon thee from them. 9 For the bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations. 10 Glory not in the diſhonour of thy father, for thy fathers diſhonour is no glory unto thee. 11 For the glory of a man is from the honour of his father; and a mother in diſhonour is a reproach unto the children. 12 My ſon, help thy father in his age, and grieve him not as long as he liveth. 13 And if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy full ſtrength. 14 For the relieving of thy father ſhall not be forgotten: and in ſtead of ſins it ſhall be added to build thee up. 15 In the day of thine affliction it ſhall be remembred; thy ſins alſo ſhall melt away as the ice in the fair warm weather. 16 He that forſaketh his father, is as a blaſphemer; and he that angreth his mother, is curſed of God. 17 My ſon, go on with thy buſineſs in meekneſs, ſo ſhalt thou be beloved of him that is approved. 18 The greater thou art, the more humble thyſelf, and thou ſhalt find favour before the Lord. 19 Many are in high place, and of renown: but myſteries are revealed unto the meek. 20 For the power of the Lord is great, and he is honoured of the lowly. 21 Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength. 22 But what is commanded thee, think thereupon with reverence; for it is not needful for thee *to ſee with thine eyes* the things that are in ſecret. 23 Be not curious in unneceſſary matters: for more things are ſhewed unto thee than men underſtand. 24 For many are deceived by their own vain opinion, and an evil ſuſpicion hath overthrown their judgment. 25 Without eyes thou ſhalt want light: profeſs not the knowledge therefore that thou haſt not. 26 A ſtubborn heart ſhall fare evil at the laſt: and he that loveth danger, ſhall periſh therein. 27 An obſtinate heart ſhall be laden with ſorrows, and the wicked man ſhall heap ſin upon ſin. 28 In the puniſhment of the proud there is no remedy: for the plant of wickedneſs hath taken root in him. 29 The heart of the prudent will underſtand a parable, and an attentive ear is the deſire of a wiſe man. 30 Water will quench a flaming fire, and alms maketh an atonement for ſins. 31 And he that requiteth good turns, is mindful of that which may come hereafter: and when he falleth he ſhall find a ſtay.

Great and manifold are the Bleſſings that reward filial Obedience; it makes Atonement for Sins, and hath the Promiſe of long Life annexed to it: But the diſobedient Son, who forſakes his Father in his Extremities, is no better than a Blaſphemer, ſince he, who could renounce his Father who gave him a Being, could as eaſily renounce his God, who is the common Father of us all.

We are admoniſhed to be humble in our Searches into the Secrets of Things that are above our Capacity to comprehend; and to reſt ſatisfied with the Knowledge of thoſe Things that are commanded us: For many, by aſpiring too high, have fallen into Errors, and bewildered their Judgments.

Stubbornneſs is puniſhed in the End; and Raſhneſs is the Cauſe of its own Ruin; Obſtinacy is rewarded with Sorrow; and Pride is not cured by Direction. Prudence and Attention are the Characteriſticks of a wiſe Man; Charity atones for Sins; and Gratitude will never want Aſſiſtance in Time of need.

All theſe Maxims are ſo true, plain, and evident, ſo obvious to common Apprehenſion, and ſo frequent in the Practice of Mankind, that every Man's Experience may furniſh him with a Comment upon the Text.

CHAP. IV.

The Poor and Fatherleſs are not to be deſpiſed. The Bleſſings of Wiſdom.

Ver. 1. MY ſon, defraud not the poor of his
living, and make not the needy
eyes to wait long. 2 Make not an hungry ſoul
ſorrowful, neither provoke a man in his diſtreſs.
3 Add not more trouble to an heart that is vexed,
and defer not to give to him that is in need.
4 Reject not the ſupplication of the afflicted,
neither turn away thy face from a poor
man. 5 Turn not away thine eye from the
needy, and give none occaſion to curſe thee:
6 For if he curſe thee in the bitterneſs of his
ſoul, his prayer ſhall be heard of him that made
him. 7 Get thyſelf the love of the congregation,
and bow thy head to a great man. 8 Let
it not grieve thee to bow thine ear to the poor,
and give him a friendly anſwer with meekneſs.
9 Deliver him that ſuffereth wrong, from the
hand of the oppreſſor, and be not faint-hearted
when thou ſitteſt in judgment. 10 Be as a father
unto the fatherleſs, and inſtead of an huſband
unto their mother: ſo ſhalt thou be as the
Son of the moſt High, and he ſhall love thee
more than thy mother doth. 11 Wiſdom exalteth
her children, and layeth hold of them that
ſeek her. 12 He that loveth her, loveth life;
and they that ſeek to her early, ſhall be filled
with joy. 13 He that holdeth her faſt, ſhall
inherit glory, and whereſoever ſhe entreth, the
Lord will bleſs. 14 They that ſerve her, ſhall
miniſter to the holy One: and them that love
her, the Lord doth love. 15 Whoſo giveth
ear unto her, ſhall judge the nations: and he
that attendeth unto her, ſhall dwell ſecurely. 16
If a man commit himſelf unto her, he ſhall inherit
her; and his generation ſhall hold her in
poſſeſſion. 17 For at the firſt ſhe will walk
with him by crooked ways, and bring fear and
dread upon him, and torment him with her diſcipline,
until ſhe may truſt his ſoul, and try him
by her laws. 18 Then will ſhe return the ſtraight
way unto him, and comfort him, and ſhew him
her ſecrets. 19 But if he go wrong, ſhe will
forſake him, and give him over to his own ruin.
20 Obſerve the opportunity, and beware of evil;
and be not aſhamed when it concerneth thy ſoul.
21 For there is a ſhame that bringeth ſin, and
there is a ſhame which is glory and grace. 22
Accept no perſon againſt thy ſoul, and let not
the reverence of any man cauſe thee to fall. 23
And refrain not to ſpeak when there is occaſion
to do good, and hide not thy wiſdom in her
beauty. 24 For by ſpeech wiſdom ſhall be
known, and learning by the word of the tongue.
25 In no wiſe ſpeak againſt the truth, but be
abaſhed of the error of thine ignorance. 26
Be not aſhamed to confeſs thy ſins, and force
not the courſe of the river. 27 Make not thy
ſelf an underling to a fooliſh man, neither accept
the perſon of the mighty. 28 Strive for the
truth unto death, and the Lord ſhall fight for
thee. 29 Be not haſty in thy tongue, and in
thy deeds ſlack and remiſs. 30 Be not as a lion
in thy houſe, nor frantick among thy ſervants.
31 Let not thine hand be ſtretched out to receive,
and ſhut when thou ſhouldeſt repay.

Sundry Duties are here enjoined relating to our Behaviour to the Poor. We are neither to defraud the poor Man, nor keep him long in Suſpence; not to add Sorrow to the Diſtreſſed, nor be deaf to the Cry of the Afflicted; to be careful to give the needy no Occaſion to curſe us, becauſe his Prayer, uttered in the Bitterneſs of his Soul, will certainly be heard. We are particularly to regard the Oppreſſed, the Fatherleſs, and the Widow, which will entitle us to the Favour of the moſt High.

What is here further ſaid, of the Bleſſings of Wiſdom; of falſe and true Shame; *&c.* there is no Need to trouble the Reader with Obſervations and Remarks which he can eaſily make himſelf.

CHAP. V.

Be not puffed up with Wealth and Strength; and preſume not on the Mercy of God to ſin.

Ver. 1. SET not thy heart upon thy goods,
and ſay not, I have enough for my
life. 2 Follow not thine own mind, and thy
ſtrength to walk in the ways of thy heart: 3
And ſay not, Who ſhall controll me for my
works? for the Lord will ſurely revenge thy
pride. 4 Say not, I have ſinned, and what
harm hath happened unto me? for the Lord is
long-ſuffering, he will in no wiſe let thee go.
5 Concerning propitiation, be not without fear
to add ſin unto ſin: 6 And ſay not, His mercy
is great, he will be pacified for the multitude of
my ſins: for mercy and wrath come from him,
and his indignation reſteth upon ſinners. 7
Make no tarrying to turn to the Lord, and put
not off from day to day: for ſuddenly ſhall the
wrath of the Lord come forth, and in thy ſecurity
thou ſhalt be deſtroyed, and periſh in the
day of vengeance. 8 Set not thine heart upon
goods unjuſtly gotten, for they ſhall not profit
thee in the day of calamity. 9 Winnow not
with every wind, and go not into every way:
for ſo doth the ſinner that hath a double tongue.
10 Be ſtedfaſt in thy underſtanding, and let thy
word be the ſame. 11 Be ſwift to hear, and let
thy life be ſincere, and with patience give anſwer.
12 If thou haſt underſtanding, anſwer
thy neighbour; if not, lay thy hand upon thy
mouth. 13 Honour and ſhame is in talk: and
the tongue of man is his fall. 14 Be not called
a whiſperer, and lie not in wait with thy tongue:
for a foul ſhame is upon the thief, and an evil
condemnation upon the double tongue. 15 Be
not ignorant of any thing in a great matter or
a ſmall.

We are not to build our Dependance on Wealth, nor preſumptuouſly confide in our own Strength. Impunity for former Sins ought not to encourage us to proceed in Wickedneſs, for Vengeance will certainly overtake the impenitent Sinner. We have likewiſe ſeveral Rules given us for the right Government of the Tongue; an Inſtrument of much Honour or Shame to Man.

CHAP. VI.

Self-conceit expoſes to Deriſion. Seek Wiſdom, the Fruits whereof are pleaſant.

Ver. 1. INſtead of a friend become not an enemy;
for [thereby] thou ſhalt inherit
an ill name, ſhame and reproach: even ſo ſhall

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a ſinner that hath a double tongue. 2 Extol not thyſelf in the counſel of thine own heart; that thy ſoul be not torn in pieces, as a bull [ſtraying alone.] 3 Thou ſhalt eat up thy leaves, and loſe thy fruit, and leave thyſelf as a dry tree. 4 A wicked ſoul ſhall deſtroy him that hath it, and ſhall make him to be laughed to ſcorn of his enemies. 5 Sweet language will multiply friends: and a fair-ſpeaking tongue will increaſe kind greetings. 6 Be in peace with many: nevertheleſs have but one counſellor of a thouſand. 7 If thou wouldeſt get a friend, prove him firſt, and be not haſty to credit him. 8 For ſome man is a friend for his own occaſion, and will not abide in the day of thy trouble. 9 And there is a friend, who being turned to enmity and ſtrife, will diſcover thy reproach. 10 Again, ſome friend is a companion at the table, and will not continue in the day of thy affliction. 11 But in thy proſperity he will be as thyſelf, and will be bold over thy ſervants. 12 If thou be brought low, he will be againſt thee, and will hide himſelf from thy face. 13 Separate thyſelf from thine enemies, and take heed of thy friends. 14 A faithful friend is a ſtrong defence: and he that hath found ſuch an one, hath found a treaſure. 15 Nothing doth countervail a faithful friend, and his excellency is unvaluable. 16 A faithful friend is the medicine of life, and they that fear the Lord ſhall find him. 17 Whoſo feareth the Lord, ſhall direct his friendſhip aright: for as he is, ſo ſhall his neighbour be alſo. 18 My ſon, gather inſtruction from thy youth up: ſo ſhalt thou find wiſdom till thine old age. 19 Come unto her, as one that ploweth and ſoweth, and wait for her good fruits; for thou ſhalt not toil much in labouring about her, but thou ſhalt eat of her fruits right ſoon. 20 She is very unpleaſant to the unlearned: he that is without underſtanding, will not remain with her. 21 She will lie upon him as a mighty ſtone of trial, and he will caſt her from him ere it be long. 22 For wiſdom is according to her name, and ſhe is not manifeſt unto many. 23 Give ear, my ſon, receive my advice, and refuſe not my counſel, 24 And put thy feet into her fetters, and thy neck into her chain. 25 Bow down thy ſhoulder and bear her, and be not grieved with her bonds. 26 Come unto her with thy whole heart, and keep her ways with all thy power. 27 Search and ſeek, and ſhe ſhall be made known unto thee: and when thou haſt got hold of her, let her not go. 28 For at the laſt thou ſhalt find her reſt, and that ſhall be turned to thy joy. 29 Then ſhall her fetters be a ſtrong defence for thee, and her chains a robe of glory. 30 For there is a golden ornament upon her, and her bands are purple lace. 31 Thou ſhalt put her on as a robe of honour: and ſhalt put her about thee as a crown of joy. 32 My ſon, if thou wilt, thou ſhalt be taught: and if thou wilt apply thy mind, thou ſhalt be prudent. 33 If thou love to hear, thou ſhalt receive underſtanding: and if thou bow thine ear, thou ſhalt be wiſe. 34 Stand in the multitude of the elders, and cleave unto him that is wiſe. 35 Be willing to hear every godly diſcourſe, and let not the parables of underſtanding eſcape thee. 36 And if thou ſeeſt a man of underſtanding, get thee betimes unto him, and let thy foot wear the ſteps of his door. 37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he ſhall eſtabliſh thine heart, and give thee wiſdom at thine own deſire.

A Man conceited of his own Wiſdom and Ability, commonly expoſeth himſelf to the Contempt and Laughter of his Adverſaries; therefore we ſhould chuſe a particular Friend in whoſe Faith and Counſel we can confide; yet in the Choice of this boſom-Friend we are to be very cautious, and to prove him well before we receive him into the ſecret Intimacies of our Confidence; becauſe there are many Pretenders to the Title, who are unworthy of the Name of Friends.

Thoſe who would be wiſe in their old Age, ought to lay up Inſtruction in their Youth. Wiſdom is a Burden to the Ignorant, but Reſt and Joy to thoſe that know and value her.

CHAP. VII.

Exhortations to the Performance of various Duties.

Ver. 1. DO no evil, ſo ſhall no harm come unto thee. 2 Depart from the unjuſt, and iniquity ſhall turn away from thee. 3 My ſon, ſow not upon the furrows of unrighteouſneſs, and thou ſhalt not reap them ſeven-fold. 4 Seek not of the Lord preeminence, neither of the king the ſeat of honour. 5 Juſtify not thy ſelf before the Lord, and boaſt not of thy wiſdom before the king. 6 Seek not to be judge, being not able to take away iniquity, leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling-block in the way of thy uprightneſs. 7 Offend not againſt the multitude of a city, and then thou ſhalt not caſt thyſelf down among the people. 8 Bind not one ſin upon another, for in one thou ſhalt not be unpuniſhed. 9 Say not, God will look upon the multitude of my oblations, and when I offer to the moſt high God, he will accept it. 10 Be not faint-hearted when thou makeſt thy prayer, and neglect not to give alms. 11 Laugh no man to ſcorn, in the bitterneſs of his ſoul: for there is one which humbleth and exalteth. 12 Deviſe not a lie againſt thy brother: neither do the like to thy friend. 13 Uſe not to make any manner of lie: for the cuſtom thereof is not good. 14 Uſe not many words in a multitude of elders, and make not much babling when thou prayeſt. 15 Hate not laborious work, neither huſbandry, which the moſt High hath ordained. 16 Number not thyſelf among the multitude of ſinners, but remember that wrath will not tarry long. 17 Humble thy ſoul greatly: for the vengeance of the ungodly is fire and worms. 18 Change not a friend for any good by no means: neither a faithful brother for the gold of Ophir. 19 Forgo not a wiſe and good woman: for her grace is above gold. 20 Whereas thy ſervant worketh truly, entreat him not evil, nor the hireling that beſtoweth himſelf wholly for thee. 21 Let thy ſoul love a good ſervant, and defraud him not of liberty. 22 Haſt thou cattel? have an eye to them: and if they be for thy profit, keep them with thee. 23 Haſt thou children? inſtruct them, and bow down their neck from their youth. 24 Haſt thou daughters? have a care of their body, and ſhew not thyſelf cheerful toward them. 25 Marry thy daughter, and ſo ſhalt thou have performed a weighty matter: but give her to a man of underſtanding. 26 Haſt thou a wife after thy mind? forſake her not: but give not thyſelf over to a light woman. 27 Honour thy father with thy whole heart, and forget not the ſorrows of thy mother. 28 Remember that thou waſt begot of them, and how canſt thou recompenſe them the things that they have done for thee? 29 Fear the Lord with all thy ſoul, and reverence his prieſts. 30 Love him that made thee with all thy ſtrength, and forſake not his miniſters. 31 Fear the Lord, and honour the prieſt: and give him his portion as it is commanded thee; the firſt-fruits, and the treſpaſs-offering, and the gift of the ſhoulders, and the ſacrifice of ſanctification, and the firſt-fruits of the holy things. 32 And ſtretch thine hand unto the poor, that thy bleſſing may be perfected. 33 A gift hath grace in the ſight of every man living, and for the dead detain it not. 34 Fail not to be with them that weep, and mourn with them that mourn. 35 Be not ſlow to viſit the ſick: for that ſhall make thee to be beloved. 36 Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.

So many are the Follies and Exceſſes that we are continually liable to commit, from the Solicitations of our own vitiated Appetites and corrupt Inclinations, and the innumerable Temptations that ſurround us, that it requires the moſt conſummate Prudence to be ſufficiently guarded againſt them. 'Tis for this Reaſon that the wiſe Man is here ſo earneſt and particular in his Admonitions to perform the ſeveral Duties, which the many Caſes and Circumſtances incident to human Life, demand of us; and his Precepts and Doctrines are laid down in ſo plain, eaſy, and pleaſant a Stile, and his Reaſons and Arguments to enforce them, ſo free and natural, that any Comment to explain, or render them more intelligible, is quite unneceſſary.

CHAP. VIII.

Various Rules for our Behaviour towards ſeveral Sorts of Perſons.

Ver. 1. STrive not with a mighty man, leſt thou fall into his hands. 2 Be not at variance with a rich man, leſt he overweigh thee: for gold hath deſtroyed many, and perverted the hearts of kings. 3 Strive not with a man that is full of tongue, and heap not wood upon his fire. 4 Jeſt not with a rude man, leſt thy anceſtors be diſgraced. 5 Reproach not a man that turneth from ſin, but remember that we are all worthy of puniſhment. 6 Diſhonour not a man in his old age: for even ſome of us wax old. 7 Rejoice not over thy greateſt enemy being dead, but remember that we die all. 8 Deſpiſe not the diſcourſe of the wiſe, but acquaint thyſelf with their proverbs; for of them thou ſhalt learn inſtruction, and how to ſerve great men with eaſe. 9 Miſs not the diſcourſe of the elders: for they alſo learned of their fathers, and of them thou ſhalt learn underſtanding, and to give anſwer as need requireth. 10 Kindle not the coals of a ſinner, leſt thou be burnt with the flame of his fire. 11 Riſe not up [in anger] at the preſence of an injurious perſon, leſt he lie in wait to entrap thee in thy words. 12 Lend not unto him that is mightier than thyſelf; for if thou lendeſt him, count it but loſt. 13 Be not ſurety above thy power: for if thou be ſurety, take care to pay it. 14 Go not to law with a judge, for they will judge for him according to his honour. 15 Travel not by the way with a bold fellow, leſt he become grievous unto thee: for he will do according to his own will, and thou ſhalt periſh with him through his folly. 16 Strive not with an angry man, and go not with him into a ſolitary place: for blood is as nothing in his ſight, and where there is no help, he will overthrow thee. 17 Conſult not with a fool, for he cannot keep counſel. 18 Do no ſecret thing before a ſtranger, for thou knoweſt not what he will bring forth. 19 Open not thine heart to every man, leſt he requite thee with a ſhrewd turn.

We are dehorted from quarrelling with the great and the rich Man, who will be ſure to have the Advantage of us; we are cautioned againſt the talkative, and jeſting with the rude Man; the firſt will be provoked to uſe us ill, and the latter to abuſe our Family. Several other Directions are given us reſpecting our Converſe with Sinners, with our Seniors in Years, with wiſe Men, with our Superiors, Suretiſhip, and Dealings with ſeveral Sorts of People; to which are added Reaſons for the Conduct recommended.

CHAP. IX.

Directions for our Conduct in regard to Women. An old Friend preferable to a new.

Ver. 1. BE not jealous over the wife of thy boſom, and teach her not an evil leſſon againſt thyſelf. 2 Give not thy ſoul unto a woman, to ſet her foot upon thy ſubſtance. 3 Meet not with an harlot, leſt thou fall into her ſnares. 4 Uſe not much the company of a woman that is a ſinger, leſt thou be taken with her attempts. 5 Gaze not on a maid, that thou fall not by thoſe things that are precious in her. 6 Give not thy ſoul unto harlots, that thou loſe not thine inheritance. 7 Look not round about thee in the ſtreets of the city, neither wander thou in the ſolitary places thereof. 8 Turn away thine eye from a beautiful woman, and look not upon anothers beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire. 9 Sit not at all with another mans wife, nor ſit down with her in thine arms, and ſpend not thy money with her at the wine; leſt thine heart encline unto her, and ſo through thy deſire thou fall into deſtruction. 10 Forſake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old, thou ſhalt drink it with pleaſure. 11 Envy not the glory of a ſinner: for thou knoweſt not what ſhall be his end. 12 Delight not in the thing that the ungodly have pleaſure in; but remember they ſhall not go unpuniſhed unto their grave. 13 Keep thee far from the man that hath power to kill, ſo ſhalt thou not doubt the fear of death: and if thou come unto him, make no fault, leſt he take away thy life preſently: remember that thou goeſt in the midſt of ſnares, and that thou walkeſt upon the battlements of the city. 14 As near as thou canſt, gueſs at thy neighbour, and conſult with the wiſe. 15 Let thy talk be with the wiſe, and all thy communication in the law of the moſt High. 16 And let juſt men eat and drink with thee, and let thy glorying be in the fear of the Lord. 17 For the hand of the artificer, the work ſhall be commended: and the wiſe ruler of the people, for his ſpeech. 18 A man of an ill tongue is dangerous in his city, and he that is raſh in his talk ſhall be hated.

As moſt of the Good and Ill we partake of in Life, ariſes from the Concerns we have with the Female Sex, it behoves us ſo to be always on our Guard in all the Tranſactions we have with them. Cauſeleſs Jealouſy may provoke thy Wife to act what thou feareſt; and on the other Hand, too abſolute a Reſignation to her Will, will put thee and thy Subſtance into her Power. Beware of Harlots, for they will enſnare thee to thy Ruin. In Beauty there is Deceit; and in keeping Company with another Man's Wife, there is Danger.

An old Friend is to be preferred to a new, becauſe one is tried, the other is not. The Glory and Pleaſures that delight the Ungodly, deſerve not our Envy, if we but conſider their End. We ſhould carefully avoid the Company of thoſe who have the Power of Life and Death, becauſe we are never ſecure in their Preſence; but in the Society of the Wiſe and Juſt there is Counſel and Safety.

CHAP. X.

A wiſe Ruler is a common Benefit. The Inconveniencies of Pride, Injuſtice, and Covetouſneſs.

Ver. 1. A Wiſe judge will inſtruct his people, and the government of a prudent man is well ordered. 2 As the judge of the people is himſelf, ſo are his officers; and what manner of man the ruler of the city is, ſuch are all they that dwell therein. 3 An unwiſe king deſtroyeth his people, but through the prudence of them which are in authority, the city ſhall be inhabited. 4 The power of the earth is in the hand of the Lord, and in due time he will ſet over it one that is profitable. 5 In the hand of God is the proſperity of man: and upon the perſon of the ſcribe ſhall he lay his honour. 6 Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practiſes. 7 Pride is hateful before God and man: and by both doth one commit iniquity. 8 Becauſe of unrighteous dealings, injuries, and riches got by deceit, the kingdom is tranſlated from one people to another. 9 Why is earth and aſhes proud? There is not a more wicked thing than a covetous man: for ſuch an one ſetteth his own ſoul to ſale, becauſe while he liveth, he caſteth away his bowels. 10 The phyſician cutteth off a long diſeaſe, and he that is to day a king, to morrow ſhall die. 11 For when a man is dead, he ſhall inherit creeping things, beaſts and worms. 12 The beginning of pride is, when one departeth from God, and his heart is turned away from his maker. 13 For pride is the beginning of ſin, and he that hath it, ſhall pour out abomination: and therefore the Lord brought upon them ſtrange calamities, and overthrew them utterly. 14 The Lord hath caſt down the thrones of proud princes, and ſet up the meek in their ſtead. 15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place. 16 The Lord overthrew countries of the heathen, and deſtroyed them to the foundations of the earth. 17 He took ſome of them away, and deſtroyed them, and hath made their memorial to ceaſe from the earth. 18 Pride was not made for men, nor furious anger for them that are born of a woman. 19 They that fear the Lord are a ſure ſeed, and they that love him, an honourable plant: they that regard not the law, are a diſhonourable ſeed; they that tranſgreſs the commandments, are a deceivable ſeed. 20 Among brethren, he that is chief is honourable, ſo are they that fear the Lord in his eyes. 21 The fear of the Lord goeth before the obtaining of authority: but roughneſs and pride is the loſing thereof. 22 Whether he be rich, noble, or poor, their glory is the fear of the Lord. 23 It is not meet to deſpiſe the poor man that hath underſtanding, neither is it convenient to magnify a ſinful man. 24 Great men, and judges, and potentates ſhall be honoured, yet is there none of them greater than he that feareth the Lord. 25 Unto the ſervant that is wiſe, ſhall they that are free do ſervice: and he that hath knowledge, will not grudge when he is reformed. 26 Be not overwiſe in doing thy buſineſs, and boaſt not thyſelf in the time of thy diſtreſs. 27 Better is he that laboureth and aboundeth in all things, than he that boaſteth himſelf, and wanteth bread. 28 My ſon, glorify thy ſoul in meekneſs, and give it honour according to the dignity thereof. 29 Who will juſtify him that ſinneth againſt his own ſoul? and who will honour him that diſhonoureth his own life? 30 The poor man is honoured for his ſkill, and the rich man is honoured for his riches. 31 He that is honoured in poverty, how much more in riches? and he that is diſhonourable in riches, how much more in poverty?

The Wiſdom of a Chief Ruler conſiſts in ordering his Government for the general Commodity of thoſe over whom he is placed; and ſuch is the Influence which the Example of a good Governor has among the People, that it creates a Sort of Emulation among them, to conform their Morals and Conduct as much as poſſible to his.

The Folly of Pride is manifeſt from its Effects; it turns a Man's Heart from God, and brings ſevere Calamities upon himſelf; it hath caſt Princes from their Thrones, and overthrown the moſt flouriſhing Kingdoms. Pride loſes that Honour and Authority which it aims at by an over-bearing Inſolence, while the Man of humble Merit is advanced to Place and Dignity; tho' the Great and Mighty may claim a Precedence, yet he only that fears the Lord deſerves Reſpect.

CHAP. XI.

Several wiſe Obſervations and Precepts. Wealth and all good Things are from God. Be cautious of entertaining Strangers.

Ver. 1. WIſdom lifteth up the head of him that is of low degree, and maketh him to ſit among great men. 2 Commend not a man for his beauty, neither abhor a man for his outward appearance. 3 The bee is little among ſuch as fly, but her fruit is the chief of ſweet things. 4 Boaſt not of thy clothing and raiment, and exalt not thyſelf in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden. 5 Many kings have ſat down upon the ground, and one that was never thought of, hath worn the crown. 6 Many mighty men have been greatly diſgraced: and the honourable delivered into other mens hands. 7 Blame not before thou haſt examined the truth: underſtand firſt, and then rebuke. 8 Anſwer not before thou haſt heard the cauſe: neither interrupt men in the midſt of their talk. 9 Strive not in a matter that concerneth thee not: and ſit not in judgment with ſinners. 10 My ſon, meddle not with many matters: for if thou meddle much, thou ſhalt not be innocent; and if thou follow after, thou ſhalt not obtain, neither ſhalt thou eſcape by fleeing. 11 There is one that laboureth and taketh pains, and maketh haſte, and is ſo much the more behind. 12 Again, there is another that is ſlow and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and ſet him up from his low eſtate, 13 And lifted up his head from miſery, ſo that many that ſaw it marvelled at him. 14 Proſperity and adverſity, life and death, poverty and riches come of the Lord. 15 Wiſdom, knowledge, and underſtanding of the law, are of the Lord: love, and the way of good works, are from him. 16 Error and darkneſs had their beginning together with ſinners: and evil ſhall wax old with them that glory therein. 17 The gift of the Lord remaineth with the godly, and his favour bringeth proſperity for ever. 18 There is that waxeth rich by his warineſs and pinching, and this is the portion of his reward: 19 Whereas he ſaith, I have found reſt, and now will eat continually of my goods, and *yet* he knoweth not what time ſhall come upon him, and that he muſt leave thoſe things to others, and die. 20 Be ſtedfaſt in thy covenant, and be converſant therein, and wax old in thy work. 21 Marvel not at the works of ſinners, but truſt in the Lord, and abide in thy labour: for it is an eaſie thing in the ſight of the Lord, on the ſudden to make a poor man rich. 22 The bleſſing of the Lord is in the reward of the godly, and ſuddenly he maketh his bleſſing to flouriſh. 23 Say not, What profit is there of my ſervice? and what good things ſhall I have hereafter? 24 Again, ſay not, I have enough, and poſſeſs many things, and what evil can come to me hereafter? 25 In the day of proſperity there is a forgetfulneſs of affliction: and in the day of affliction, there is no more remembrance of proſperity. 26 For it is an eaſie thing unto the Lord in the day of death, to reward a man according to his ways. 27 The affliction of an hour maketh a man forget pleaſure: and in his end his deeds ſhall be diſcovered. 28 Judge none bleſſed before his death: for a man ſhall be known in his children. 29 Bring not every man into thine houſe: for the deceitful man hath many trains. 30 Like as a partridge taken [and kept] in a cage, ſo is the heart of the proud; and like as a ſpy, watcheth he for thy fall. 31 For he lieth in wait, and turneth good into evil, and in things worthy praiſe will lay blame upon thee. 32 Of a ſpark of fire a heap of coals is kindled: and a ſinful man layeth wait for blood. 33 Take heed of a miſchievous man, (for he worketh wickedneſs) leſt he bring upon thee a perpetual blot. 34 Receive a ſtranger into thine houſe, and he will diſturb thee, and turn thee out of thine own.

The Operations of Wiſdom are ſurprizing; ſhe advances the Man of low Degree, but humbles the lofty and aſpiring. The Excellence of a Man conſiſts not in Beauty, gay Cloaths or ſecular Honours; nor is he to be deſpiſed who wants theſe Advantages: For Kings and mighty Men have been ſtript of their Dignities, which have been poſſeſſed by Perſons raiſed out of Obſcurity.

We are counſelled to examine a Thing before we paſs Judgment upon it; not to meddle with Matters that don't concern us; and to be ſure there is Cauſe for Rebuke before we give it. All the Good and Ill that befal us in this Life, comes from God; all our Acquiſitions of Knowledge, and the Endowments of the Mind, proceed alſo from him.

The Folly of a covetous Man is ſeen in denying himſelf the Comforts of Life, to hoard up a Treaſure which he is ſure to leave behind him. The good Man perſiſts in his Labour, and truſts that God will reward him with his Bleſſing. We are not to be overſolicitous about future Contingencies, ſince as well in Proſperity as Adverſity, we are apt to forget our former different Conditions. We are adviſed to be cautious of entertaining Strangers, leſt in ſo doing we unawares involve ourſelves in Trouble.

CHAP. XII.

In diſtributing thy Bounty, beſtow it on proper Objects. Truſt not thy Enemy, nor the Wicked.

Ver. 1. WHEN thou wilt do good, know to whom thou doeſt it: ſo ſhalt thou be thanked for thy benefits. 2 Do good to the godly man, and thou ſhalt find a recompenſe; and if not from him, yet from the moſt High. 3 There can no good come to him that is always occupied in evil: nor to him that giveth no alms. 4 Give to the godly man, and help not a ſinner. 5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, leſt he overmaſter thee thereby. For [elſe] thou ſhalt receive twice as much evil for all the good thou ſhalt have done unto him. 6 For the moſt High hateth ſinners, and will repay vengeance unto the ungodly, and keepeth them againſt the mighty day of their puniſhment. 7 Give unto the good, and help not the ſinner. 8 A friend cannot be known in proſperity, and an enemy cannot be hidden in adverſity. 9 In the proſperity of a man, enemies will be grieved: but in his adverſity, even a friend will depart. 10 Never truſt thine enemy: for like as iron ruſteth, ſo is his wickedneſs. 11 Though he humble himſelf, and go crouching, yet take good heed, and beware of him, and thou ſhalt be unto him as if thou hadſt wiped a looking-glaſs, and thou ſhalt know that his ruſt hath not been altogether wiped away. 12 Set him not by thee, leſt when he hath overthrown thee, he ſtand up in thy place; neither let him ſit at thy right hand, leſt he ſeek to take thy ſeat, and thou at the laſt remember my words, and be pricked therewith. 13 Who will pity a charmer that is bitten with a ſerpent, or any ſuch as come nigh wild beaſts? 14 So one that goeth to a ſinner, and is defiled with him in his ſins, who will pity? 15 For a while he will abide with thee, but if thou begin to fall, he will not tarry. 16 An enemy ſpeaketh ſweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be ſatiſfied with blood. 17 If adverſity come upon thee, thou ſhalt find him there firſt, and though he pretend to help thee, yet ſhall he undermine thee. 18 He will ſhake his head, and clap his hands, and whiſper much, and change his countenance.

We ſhould uſe great Diſcretion in beſtowing our Alms, if we expect any grateful Return for our Benevolence. The good Man, ſhould it ever be in his Power, will make us a Recompence; but ſhould it not, God himſelf will reward us: But the ungodly Man will turn every Act of Charity to him, to the Prejudice of his Benefactor; neither is it pleaſing to the Almighty, to aſſiſt one who is his declared Enemy, and whom he is determined ſeverely to puniſh for his notorious Impieties.

Adverſity is the Touchſtone of Friendſhip, as Proſperity is the proper Seaſon of knowing one's Enemies. He is a Friend indeed who will ſtand by us when the reſt of the World frowns upon us; and he is as truly our Enemy, who envies and maligns the happy Situation of our Affairs; and whatever ſupple and inſinuating Behaviour he may put on, his only Deſign is to betray and injure us the more effectually.

CHAP. XIII.

The Inconveniencies of keeping Company with thoſe who are above our Equality.

Ver. 1. HE that toucheth pitch ſhall be defiled therewith, and he that hath fellowſhip with a proud man, ſhall be like unto him. 2 Burden not thyſelf above thy power, while thou liveſt, and have no fellowſhip with one that is mightier and richer than thyſelf. For how agree the kettle and the earthen pot together? for if the one be ſmitten againſt the other, it ſhall be broken. 3 The rich man hath done wrong, and yet he threatneth withal: the poor is wronged, and he muſt intreat alſo. 4 If thou be for his profit, he will uſe thee: but if thou have nothing, he will forſake thee. 5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be ſorry for it. 6 If he have need of thee, he will deceive thee, and ſmile upon thee, and put thee in hope, he will ſpeak thee fair, and ſay, What wanteſt thou? 7 And he will ſhame thee by his meats, until he have drawn thee dry twice or thrice, and at the laſt he will laugh thee to ſcorn: afterward when he ſeeth thee, he will forſake thee, and ſhake his head at thee. 8 Beware that thou be not deceived, and brought down in thy jollity. 9 If thou be invited of a mighty man, withdraw thyſelf, and ſo much the more will he invite thee. 10 Preſs thou not upon him, leſt thou be put back; ſtand not far off, leſt thou be forgotten. 11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and ſmiling upon thee will get out thy ſecrets. 12 But cruelly he will lay up thy words, and will not ſpare to do thee hurt, and to put thee in priſon. 13 Obſerve and take good heed, for thou walkeſt in peril of thy overthrowing: when thou heareſt theſe things, awake in thy ſleep. 14 Love the Lord all thy life, and call upon him for thy ſalvation. 15 Every beaſt loveth his like, and every man loveth his neighbour. 16 All fleſh conſorteth according to kind, and a man will cleave to his like. 17 What fellowſhip hath the wolf with the lamb? ſo the ſinner with the godly. 18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor? 19 As the wild aſs is the lions prey in the wilderneſs: ſo the rich eat up the poor. 20 As the proud hate humility: ſo doth the rich abhor the poor. 21 A rich man beginning to fall, is held up of his friends: but a poor man being down, is thruſt alſo away by his friends. 22 When a rich man is fallen, he hath many helpers: he ſpeaketh things not to be ſpoken, and yet men juſtify him: the poor man ſlipt, and yet they rebuked him too; he ſpake wiſely, and could have no place. 23 When a rich man ſpeaketh, every man holdeth his tongue, and look what he ſaith, they extol it to the clouds: but if the poor man ſpeak, they ſay, What fellow is this? and if he ſtumble, they will help to overthrow him. 24 Riches are good unto him that hath no ſin, and poverty is evil in the mouth of the ungodly. 25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance. 26 A cheerful countenance is a token of a heart that is in proſperity, and the finding out of parables is a weariſom labour of the mind.

Every Station in Life requires a Conduct peculiar to that Station; Inequality of Circumſtances intimates a Difference of Behaviour to be obſerved betwixt Superiors and Inferiors. The poor Man ought not to be ambitious of putting himſelf on a Level with the Rich, for the latter being more powerful, and having many private Ends to ſerve, he will make the former his Property; and whatever his Pretences of Friendſhip or Service may be to the poor Man, 'tis only to promote his own Intereſt, and when he has obtained his Ends, ſhakes him off, forgets all his Promiſes of ſerving him, and then laughs at him for his Credulity.

We are exhorted to aſſociate ourſelves with our Equals from the Examples of the brute Creation; every Beaſt accompanies thoſe of its own Species, neither has it any Fellowſhip with thoſe of a different Kind; and from the Conduct of the Rich, who readily aſſiſt one another in Caſe of Misfortunes, and always countenance each other's Follies; but a poor Man in Diſtreſs is left to get out of it as he can, and even his Wiſdom is ſure to meet with Diſregard or Contempt.

CHAP. XIV.

The Happineſs of a good Conſcience. The Niggard doth no Good. Wiſdom makes Men happy.

Ver. 1. BLeſſed is the man that hath not ſlipt with his mouth, and is not pricked with the multitude of ſins. 2 Bleſſed is he whoſe conſcience hath not condemned him, and who is not fallen from his hope in the Lord. 3 Riches are not comely for a niggard: and what ſhould an envious man do with money? 4 He that gathereth by defrauding his own ſoul, gathereth for others that ſhall ſpend his goods riotouſly. 5 He that is evil to himſelf, to whom will he be good? he ſhall not take pleaſure in his goods. 6 There is none worſe than he that envieth himſelf, and this is a recompenſe of his wickedneſs. 7 And if he doth good, he doth it unwillingly, and at the laſt he will declare his wickedneſs. 8 The envious man hath a wicked eye, he turneth away his face and deſpiſeth men. 9 A covetous mans eye is not ſatisfied with his portion, and the iniquity of the wicked drieth up his ſoul. 10 A wicked eye envieth [his] bread, and he is a niggard at his table. 11 My ſon, according to thy ability, do good to thyſelf, and give the Lord his due offering. 12 Remember that death will not be long in coming, and that the covenant of the grave is not ſhewed unto thee. 13 Do good unto thy friend before thou die, and according to thy ability ſtretch out thy hand and give to him. 14 Defraud not thyſelf the good day, and let not the part of a good deſire overpaſs thee. 15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot? 16 Give and take, and ſanctify thy ſoul, for there is no ſeeking of dainties in the grave. 17 All fleſh waxeth old as a garment: for the covenant from the beginning is, Thou ſhalt die the death. 18 As of the green leaves on a thick tree, ſome fall and ſome grow; ſo is the generation of fleſh and blood, one cometh to an end, and another is born. 19 Every work rotteth and conſumeth away, and the worker thereof ſhall go withal. 20 Bleſſed is the man that doth meditate good things in wiſdom, and that reaſoneth of holy things by his underſtanding. 21 He that conſidereth her ways in his heart, ſhall alſo have underſtanding in her ſecrets. 22 Go after her as one that traceth, and lie in wait in her ways. 23 He that prieth in at her windows, ſhall alſo hearken at her doors. 24 He that doth lodge near her houſe, ſhall alſo faſten a pin in her walls. 25 He ſhall pitch his tent nigh unto her, and ſhall lodge in a lodging where good things are. 26 He ſhall ſet his children under her ſhelter, and ſhall lodge under her branches. 27 By her he ſhall be covered from heat, and in her glory ſhall he dwell.

Great is the Satisfaction of a good Conſcience. The Niggard deprives himſelf of his own Happineſs, to heap Riches, which probably may be riotouſly ſpent by his next Heir; neither himſelf, nor others, are the better for his Wealth while he lives, and the only Recompence for his Labour is a continual Puniſhment which he inflicts on himſelf.

Death is certain and inevitable; therefore we ſhould do all the Good we can while we live, and enjoy the Comforts and Bleſſings of Life, ſince we ſhall find no Pleaſures or Delicacies in the Grave.

Happy is the wiſe Man, who regulates his Devotion by the Dictates of Reaſon. He that diligently ſeeks Wiſdom ſhall certainly find her, and enjoy the Bleſſings of a ſtrict Correſpondence with her.

CHAP. XV.

In the Fear of God is Wiſdom. God not chargeable with our Faults.

Ver. 1. HE that feareth the Lord, will do good, and he that hath knowledge of the law, ſhall obtain her. 2 And as a mother ſhall ſhe meet him, and receive him as a wife married of a virgin. 3 With the bread of underſtanding ſhall ſhe feed him, and give him the water of wiſdom to drink. 4 He ſhall be ſtayed upon her, and ſhall not be moved, and ſhall rely upon her, and ſhall not be confounded. 5 She ſhall exalt him above his neighbours, and in the midſt of the congregation ſhall ſhe open his mouth. 6 He ſhall find joy and a crown of gladneſs, and ſhe ſhall cauſe him to inherit an everlaſting name. 7 But fooliſh men ſhall not attain unto her, and ſinners ſhall not ſee her. 8. For ſhe is far from pride, and men that are liars cannot remember her. 9 Praiſe is not ſeemly in the mouth of a ſinner, for it was not ſent him of the Lord. 10 For praiſe ſhall be uttered in wiſdom, and the Lord will proſper it. 11 Say not thou, It is through the Lord that I fell away: for thou oughteſt not to do the things that he hateth. 12 Say not thou, He hath cauſed me to err: for he hath no need of the ſinful man. 13 The Lord hateth all abomination, and they that fear God, love it not. 14 He himſelf made man from the beginning, and left him in the hand of his counſel: 15 If thou wilt, to keep the commandments, and to perform acceptable faithfulneſs. 16 He hath ſet fire and water before thee: ſtretch forth thy hand unto whether thou wilt. 17 Before man is life and death, and whether him liketh, ſhall be given him. 18 For the wiſdom of the Lord is great, and he is mighty in power, and beholdeth all things: 19 And his eyes are upon them that fear him, and he knoweth every work of man. 20 He hath commanded no man to do wickedly, neither hath he given any man licence to ſin.

Wiſdom is with him that fears the Lord and underſtands his Law: She beſtows Joy, Strength and Honour on him who converſes with her; but the Fooliſh, the Wicked, and the Proud are her Averſion.

Heinous is their Impiety who make God the Author of their Sins. God has given to every Man Reaſon and Underſtanding to diſtinguiſh betwixt Good and Evil, and hath plainly ſet before him the neceſſary Conſequences of both; ſo that Life or Death is the Effect of his own Choice; and conſequently every Man, not God, is chargeable with his own Perdition.

CHAP. XVI.

Lewd Children worſe than none. God not partial in his Judgments;. both his Wrath and Mercy are great; none ſhall eſcape him. God's Ways unſearchable.

Ver. 1. DEſire not a multitude of unprofitable children, neither delight in ungodly ſons. 2 Though they multiply, rejoice not in them, except the fear of the Lord be with them. 3 Truſt not thou in their life, neither reſpect their multitude: for one that is juſt is better than a thouſand, and better it is to die without children, than to have them that are ungodly. 4 For by one that hath underſtanding ſhall the city be repleniſhed: but the kindred of the wicked ſhall ſpeedily become deſolate. 5 Many ſuch things have I ſeen with mine eyes, and mine ear hath heard greater things than theſe. 6 In the congregation of the ungodly ſhall a fire be kindled, and in a rebellious nation wrath is ſet on fire. 7 He was not pacified towards the old giants, who fell away in the ſtrength of their fooliſhneſs. 8 Neither ſpared he the place where Lot ſojourned, but abhorred them for their pride. 9 He pitied not the people of perdition, who were taken away in their ſins: 10 Nor the ſix hundred thouſand footmen, who were gathered together in the hardneſs of their hearts. 11 And if there be one ſtiff-necked among the people, it is marvel if he eſcape unpuniſhed: for mercy and wrath are with him; he is mighty to forgive, and to pour out diſpleaſure. 12 As his mercy is great, ſo is his correction alſo: he judgeth a man according to his works. 13 The ſinner ſhall not eſcape with his ſpoils, and the patience of the godly ſhall not be fruſtrate. 14 Make way for every work of mercy: for every man ſhall find according to his works. 15 The Lord hardned Pharaoh, that he ſhould not know him, that his powerful works might be known to the world. 16 His mercy is manifeſt to every creature, and he hath ſeparated his light from the darkneſs with an adamant. 17 Say not thou, I will hide myſelf from the Lord: ſhall any remember me from above? I ſhall not be remembred among ſo many people: for what is my ſoul among ſuch an infinite number of creatures? 18 Behold, the heaven, and the heaven of heavens, the deep and the earth, and all that therein is, ſhall be moved when he ſhall viſit. 19 The mountains alſo, and foundations of the earth ſhall be ſhaken with trembling, when the Lord looketh upon them. 20 No heart can think upon theſe things worthily: and who is able to conceive his ways? 21 It is a tempeſt which no man can ſee: for the moſt part of his works are hid. 22 Who can declare the works of his juſtice; or who can endure them? for his covenant is afar off, and the trial of all things is in the end. 23 He that wanteth underſtanding, will think upon vain things: and a fooliſh man erring, imagineth follies. 24 My ſon, hearken unto me, and learn knowledge, and mark my words with thy heart. 25 I will ſhew forth doctrine in weight, and declare his knowledge exactly. 26 The works of the Lord are done in judgment from the beginning: and from the time he made them, he diſpoſed the parts thereof. 27 He garniſhed his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor ceaſe from their works. 28 None of them hindreth another, and they ſhall never diſobey his word. 29 After this, the Lord looked upon the earth, and filled it with his bleſſings. 30 With all manner of living things hath he covered the face thereof, and they ſhall return into it again.

Children are no longer Bleſſings to their Parents than while they are influenced by the Fear of God; and therefore one Child of a happy and toward Diſpoſition, ſhould be eſteemed a greater Felicity than a Multitude of ungodly Reprobates; nay, 'tis better to die childleſs, than to bring up a Number to diſhonour God, diſgrace Religion, and be a Peſt and Plague of their Country.

Deſtruction has generally been the Fate of a People, or particular Men, who have hardened themſelves in their Sins, and defied the kind Admonitions and Warnings ſent them from Heaven. This was the dreadful Portion of the Giants of old, of the *Sodomites*, of the Rebels in the Wilderneſs, and of *Pharaoh*'s perſiſting to diſtreſs the *Iſraelites* notwithſtanding the divine Judgments ſo often repeated upon him, to warn him of his Error. The Mercies of God are manifeſt to all, becauſe all partake of them; but the Extent of his Juſtice is no more demonſtrable, than the full Execution of it is ſupportable. All the Works of God are wonderful, and ſo harmoniouſly and methodically diſpoſed, that tho' the Parts of them are ſo many and great, yet none of them interfere, but jointly proceed to fulfil the Purpoſe of their Creation, without Wearineſs or Intermiſſion.

CHAP. XVII.

f Man's Creation and Endowments. Forſake Sin and turn to God.

Ver. 1. THE Lord created man of the earth, and turned him into it again. 2 He gave them few days, and a ſhort time, and power alſo over the things therein. 3 He endued them with ſtrength by themſelves, and made them according to his image, 4 And put the fear of man upon all fleſh, and gave him dominion over beaſts and fowls. 5 [They received the uſe of the five operations of the Lord, and in the ſixth place he imparted them underſtanding, and in the ſeventh ſpeech, an interpreter of the cogitations thereof.] 6 Counſel, and a tongue, and eyes, ears, and a heart gave he them to underſtand. 7 Withal, he filled them with the knowledge of underſtanding, and ſhewed them good and evil. 8 He ſet his eye upon their hearts, that he might ſhew them the greatneſs of his works. 9 He gave them to glory in his marvellous acts for ever, that they might declare his works with underſtanding. 10 And the elect ſhall praiſe his holy name. 11 Beſide this, he gave them knowledge, and the law of life for an heritage. 12 He made an everlaſting covenant with them, and ſhewed them his judgments. 13 Their eyes ſaw the majeſty of his glory, and their ears heard his glorious voice. 14 And he ſaid unto them, Beware of all unrighteouſneſs, and he gave every man commandment concerning his neighbour. 15 Their ways are ever before him, and ſhall not be hid from his eyes. 16 Every man from his youth is given to evil, neither could they make to themſelves fleſhy hearts for ſtony. 17 For in the diviſion of the nations of the whole earth, he ſet a ruler over every people; but Iſrael is the Lords portion: 18 Whom being his firſt-born, he nouriſheth with diſcipline, and giving him the light of his love, doth not forſake him. 19 Therefore all their works are as the ſun before him, and his eyes are continually upon their ways. 20 None of their unrighteous deeds are hid from him, but all their ſins are before the Lord. 21 But the Lord being gracious, and knowing his workmanſhip, neither left nor forſook them, but ſpared them. 22 The alms of a man is as a ſignet with him, and he will keep the good deeds of a man as the apple of the eye, and give repentance to his ſons and daughters. 23 Afterwards he will riſe up, and reward them, and render their recompenſe upon their heads. 24 But unto them that repent, he granted them return, and comforted thoſe that failed in patience. 25 Return unto the Lord, and forſake thy ſins, make thy prayer before his face, and offend leſs. 26 Turn again to the moſt High, and turn away from iniquity: for he will lead thee out of darkneſs into the light of health, and hate thou abomination vehemently. 27 Who ſhall praiſe the moſt High in the grave, in ſtead of them which live and give thanks? 28 Thankſgiving periſheth from the dead, as from one that is not: the living and ſound in heart ſhall praiſe the Lord. 29 How great is the loving-kindneſs of the Lord our God, and his compaſſion unto ſuch as turn unto him in holineſs? 30 For all things cannot be in men, becauſe the ſon of man is not immortal. 31 What is brighter than the ſun? yet the light thereof faileth; and fleſh and blood

blood will imagine evil. 32 He vieweth the power of the height of heaven, and all men are but earth and aſhes.

The firſt Part of this Chapter is a Repetition, in other Words, of what is ſaid concerning the Creation of Man, *Gen.* i. 26, 27, 28. The Author then proceeds to declare the wonderful Regard God ſhewed to Man in making an everlaſting Covenant with him, in diſcovering his Glory and Majeſty to him, and in giving him a Law for the Rule of his Actions. But tho' he was thus highly favoured of God, he has fooliſhly forfeited all thoſe glorious Privileges, and his Inclinations are now wholly prone to Evil. But when all Nations rejected the Sovereignty of the Almighty, he ſelected the People of *Iſrael*, whom he affectionately nouriſhed up for himſelf, and tho' they often offended him, yet he ſtill graciouſly ſpared them.

God never forgets the good Deeds of a Man, and in his own good Time will reward them; he is merciful to thoſe that repent, and comforts thoſe whoſe Patience may not be equal to their Trial. Such Conſiderations ſhould induce us to forſake Sin, and turn to the Lord, who will lead us out of Darkneſs into his marvellous Light.

CHAP. XVIII.

God's Omnipotence. Man's Frailty. God's Mercy univerſal. Divers Admonitions.

Ver. 1. HE that liveth for ever created all things in general. 2 The Lord only is righteous, and there is none other but he. 3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane. 4 To whom hath he given power to declare his works? and who ſhall find out his noble acts? 5 Who ſhall number the ſtrength of his majeſty? and who ſhall alſo tell out his mercies? 6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out: 7 When a man hath done, then he beginneth; and when he leaveth off, then he ſhall be doubtful. 8 What is man, and whereto ſerveth he? what is his good, and what is his evil? 9 The number of a mans days at the moſt are an hundred years. 10 As a drop of water unto the ſea, and a gravel-ſtone in compariſon of the ſand, ſo are a thouſand years to the days of eternity. 11 Therefore is God patient with them, and poureth forth his mercy upon them. 12 He ſaw and perceived their end to be evil; therefore he multiplied his compaſſion. 13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all fleſh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a ſhepherd his flock. 14 He hath mercy on them that receive diſcipline, and that diligently ſeek after his judgments. 15 My ſon, blemiſh not thy good deeds, neither uſe uncomfortable words when thou giveſt any thing. 16 Shall not the dew aſſwage the heat? ſo is a word better than a gift. 17 Lo, is not a word better than a gift? but both are with a gracious man. 18 A fool will upbraid churliſhly, and a gift of the envious conſumeth the eyes. 19 Learn before thou ſpeak, and uſe phyſick or ever thou be ſick. 20 Before judgment examine thyſelf, and in the day of viſitation thou ſhalt find mercy. 21 Humble thyſelf before thou be ſick, and in the time of ſins ſhew repentance. 22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be juſtified. 23 Before thou prayeſt, prepare thyſelf; and be not as one that tempteth the Lord. 24 Think upon the wrath that ſhall be at the end, and the time of vengeance when he ſhall turn away his face. 25 When thou haſt enough, remember the time of hunger: and when thou art rich, think upon poverty and need. 26 From the morning until the evening the time is changed, and all things are ſoon done before the Lord. 27 A wiſe man will fear in every thing, and in the day of ſinning he will beware of offence: but a fool will not obſerve time. 28 Every man of underſtanding knoweth wiſdom, and will give praiſe unto him that found her. 29 They that were of underſtanding in ſayings, became alſo wiſe themſelves, and poured forth exquiſite parables. 30 Go not after thy luſts, but refrain thyſelf from thine appetites. 31 If thou giveſt thy ſoul the deſires that pleaſe her, ſhe will make thee a laughing-ſtock to thine enemies that malign thee. 32 Take not pleaſure in much good cheer, neither be tied to the expence thereof. 33 Be not made a beggar by banqueting upon borrowing, when thou haſt nothing in thy purſe: for thou ſhalt lie in wait for thine own life, and be talked on.

God created all Things, and governs them by his Providence. He is infinite in his Perfections, and his Works are neither capable of Addition or Diminution: But how trifling and inſignificant a Creature is Man! Should he ſtretch out his Life to an hundred Years, what is it? Even a thouſand Years, when compared to Eternity, is no more than a Drop to the Sea, and a ſmall Gravel to the countleſs Sand. God, therefore, knowing the Frailty of Man, and the Shortneſs of his Duration, mercifully reproves, nurtures, and inſtructs him, that he may bring him to himſelf.

When we beſtow a Gift, we ſhould do it freely and generouſly, without grudging or churliſh upbraiding, which leſſens the Value of the Kindneſs, and prevents a grateful Acknowledgment.

We ought always to be prepared for whatever may happen, and to do every Thing in its proper Seaſon; for when Death or divine Vengeance overtake us, we ſhall be judged as we ſhall then be found. 'Tis therefore the Part of a wiſe Man to be cautious how he offends, and to conſider the Conſequence of his Sin before he acts it.

CHAP. XIX.

Wine and Women miſchievous. Loquacity culpable. Be cautious in reproving thy Friend. Divers wiſe Maxims.

Ver. 1. A Labouring man that is given to drunkenneſs ſhall not be rich: and he that contemneth ſmall things, ſhall fall by little and little. 2 Wine and women will make men of underſtanding to fall away: and he that cleaveth to harlots, will become impudent. 3 Moths and worms ſhall have him to heritage, and a bold man ſhall be taken away. 4 He that is haſty to give credit, is light-minded, and he that ſinneth ſhall offend againſt his own ſoul. 5 Whoſo taketh pleaſure in wickedneſs ſhall be condemned: but he that reſiſteth pleaſures, crowneth his life. 6 He that can rule his tongue ſhall live without ſtrife, and he that hateth babling, ſhall have leſs evil. 7 Rehearſe not unto

another that which is told unto thee, and thou
ſhalt fare never the worſe. 8 Whether it be
to a friend or foe, talk not of other mens lives,
and if thou canſt without offence, reveal them
not. 9 For he heard and obſerved thee, and
when time cometh, he will hate thee. 10 If
thou haſt heard a word, let it die with thee, and
be bold, it will not burſt thee. 11 A fool travaileth
with a word as a woman in labour of a child.
12 As an arrow that ſticketh in a mans thigh,
ſo is a word in a fools belly. 13 Admoniſh a
friend, it may be he hath not done it: and if he
have done it, that he do it no more. 14 Admoniſh
thy friend, it may be he hath not ſaid it:
and if he have, that he ſpeak it not again. 15
Admoniſh a friend: for many times it is a ſlander,
and believe not every tale. 16 There is one
that ſlippeth in his ſpeech, but not from his
heart: and who is he that hath not offended
with his tongue? 17 Admoniſh thy neighbour
before thou threaten him, and not being angry,
give place to the law of the moſt High. 18
The fear of the Lord is the firſt ſtep to be accepted
[of him] and wiſdom obtaineth his love.
19 The knowledge of the commandments of
the Lord is the doctrine of life: and they that
do things that pleaſe him, ſhall receive the fruit
of the tree of immortality. 20 The fear of the
Lord is all wiſdom, and in all wiſdom is the performance
of the law, and the knowledge of his
omnipotency. 21 If a ſervant ſay to his maſter,
I will not do as it pleaſeth thee, though afterward
he do it, he angreth him that nouriſheth
him. 22 The knowledge of wickedneſs is not
wiſdom, neither at any time the counſel of ſinners
prudence. 23 There is a wickedneſs, and
the ſame an abomination, and there is a fool
wanting in wiſdom. 24 He that hath ſmall underſtanding,
and feareth God, is better than one
that hath much wiſdom, and tranſgreſſeth the
law of the moſt High. 25 There is an exquiſite
ſubtilty, and the ſame is unjuſt, and there is one
that turneth aſide to make judgment appear:
and there is a wiſe man that juſtifieth in judgment.
26 There is a wicked man that hangeth
down his head ſadly; but inwardly he is full of
deceit, 27 Caſting down his countenance, and
making as if he heard not: where he is not
known, he will do thee a miſchief before thou
be aware. 28 And if for want of power he be
hindred from ſinning, yet when he findeth opportunity,
he will do evil. 29 A man may be
known by his look, and one that hath underſtanding,
by his countenance, when thou meeteſt
him. 30 A mans attire and exceſſive laughter,
and gate, ſhew what he is.

He who can govern his Paſſions, is undoubtedly a wiſe Man; and the ſtronger the Temptation to ſin, the greater is his Victory who can conquer his Inclination, and forego the Opportunity of humouring his Fancy at the Expence of his Innocence. The Cautions therefore here given us, are very proper, and the Obſervations juſt, that by too great Fondneſs for Wine and Women, Men loſe their Underſtanding as well as their Virtue; that Puniſhment is the Conſequence of vicious Pleaſures; that the Government of the Tongue prevents much Diſquietude and Strife; that to be tenacious of a Secret given us in Confidence, is commendable; that to be buſy in raking into other Men's Lives is a hateful Employment; and that we condemn not a Friend on a Report, before we hear his Defence.

The Wiſdom of a Man is known by his Obedience to the Laws of God, as his Folly is ſhewn by his Wickedneſs. There is a Sort of Wiſdom, ſo called indeed by ſome, but in Reality is no better than Cunning or Knavery, and which the Wicked practiſe to deceive their honeſt Neighbours: Againſt the Frauds of ſuch we are particularly to guard, and to watch their Countenance; which they vary to any Form that beſt ſuits the Occaſion of doing the Miſchief they intend.

CHAP. XX.

Of Silence and ſpeaking; Gifts and Gain; Lying; with divers other Obſervations.

Ver. 1. THere is a reproof that is not comely:
again, ſome man holdeth his tongue,
and he is wiſe. 2 It is much better to reprove,
than to be angry ſecretly: and he that confeſſeth
his fault, ſhall be preſerved from hurt. 3 How
good is it when thou art reproved, to ſhew repentance?
for ſo ſhalt thou eſcape wilful ſin. 4
As is the luſt of an eunuch to deflour a virgin;
ſo is he that executeth judgment with violence.
5 There is one that keepeth ſilence, and is
found wiſe: and another by much babling becometh
hateful. 6 Some man holdeth his tongue,
becauſe he hath not to anſwer: and ſome keepeth
ſilence, knowing his time. 7 A wiſe man
will hold his tongue till he ſee opportunity: but
a babler and a fool will regard no time. 8 He
that uſeth many words ſhall be abhorred; and
he that taketh to himſelf authority therein, ſhall
be hated. 9 There is a ſinner that hath good
ſucceſs in evil things; and there is a gain that
turneth to loſs. 10 There is a gift that ſhall
not profit thee; and there is a gift whoſe recompenſe
is double. 11 There is an abaſement becauſe
of glory; and there is that lifteth up his
head from a low eſtate. 12 There is that buyeth
much for a little, and repayeth it ſeven-fold. 13
A wiſe man by his words maketh himſelf beloved:
but the graces of fools ſhall be poured
out. 14 The gift of a fool ſhall do thee no good
when thou haſt it; neither yet of the envious for
his neceſſity: for he looketh to receive many
things for one. 15 He giveth little, and upbraideth
much, he openeth his mouth like a
crier; to day he lendeth, and to morrow will he
aſk it again: ſuch a one is to be hated of God
and man. 16 The fool ſaith, I have no friends,
I have no thank for all my good deeds, and
they that eat my bread, ſpeak evil of me. 17
How oft, and of how many ſhall he be laughed
to ſcorn! for he knoweth not aright what it is to
have; and it is all one unto him, as if he had
it not. 18 To ſlip upon a pavement, is better
than to ſlip with the tongue: ſo the fall of the
wicked ſhall come ſpeedily. 19 An unſeaſonable
tale will always be in the mouth of the
unwiſe. 20 A wiſe ſentence ſhall be rejected
when it cometh out of a fools mouth: for he
will not ſpeak it in due ſeaſon. 21 There is that
is hindred from ſinning through want: and
when he taketh reſt, he ſhall not be troubled. 22
There is that deſtroyeth his own ſoul through
baſhfulneſs, and by accepting of perſons, overthroweth
himſelf. 23 There is that for baſhfulneſs
promiſeth to his friend, and maketh him
his enemy for nothing. 24 A lie is a foul blot
in a man, yet it is continually in the mouth of
the untaught. 25 A thief is better than a man
that

that is accuſtomed to lie: but they both ſhall have deſtruction to heritage. 26 The diſpoſition of a liar is diſhonourable, and his ſhame is ever with him. 27 A wiſe man ſhall promote himſelf *to honour* with his words: and he that hath underſtanding, will pleaſe great men. 28 He that tilleth his land, ſhall increaſe his heap: and he that pleaſeth great men, ſhall get pardon for iniquity. 29 Preſents and gifts blind the eyes of the wiſe, and ſtop up his mouth that he cannot reprove. 30 Wiſdom that is hid, and treaſure that is hoarded up, what profit is in them both? 31 Better is he that hideth his folly, than a man that hideth his wiſdom. 32 Neceſſary patience in ſeeking the Lord, is better than he that leadeth his life without a guide.

To know when to be ſilent, and when to ſpeak, and to obſerve the proper Seaſon of giving Reproof, ſhews the Judgment of a Man, and diſtinguiſhes his Wiſdom. Wiſdom does not conſiſt in a Multitude of Words, without any regard to Time, Perſons, or the Circumſtances and Nature of Things, but in ſeeking Opportunities of placing them ſo as that they may have the deſired Effect.

If we carefully obſerve the various Humours, Diſpoſitions, and Practices of Mankind, we may collect many uſeful Leſſons to inſtruct us in our Dealings and Commerce with the World. By a heedful Regard to the Errors and Miſtakes of the Fool, we may learn Wiſdom; and by the Slips, Failures, and Miſconduct of others, we may treaſure up Knowledge, and lay in a Stock of Experience, which, if we are wiſe, we ſhall apply to our own Advantage, as Occaſion ſerves. This ſeems to have been the Practice of the Author of this Book, who, from his own Knowledge of the World, and Acquaintance with the Nature of Man, has formed a Syſtem of Morality, and divided it into a Number of Heads and uſeful Obſervations, which he parcels out in ſhort, pithy, and proverbial Sentences, in order to make the more laſting and durable Impreſſion on the Minds and Memories of his Readers.

CHAP. XXI.

Sin carefully to be avoided. The Rich undone by his own Oppreſſion. The different Behaviour of the Fool and the Wiſe.

Ver. 1. MY ſon, haſt thou ſinned? do ſo no more, but aſk pardon for thy former ſins. 2 Flee from ſin as from the face of a ſerpent: for if thou comeſt too near it, it will bite thee: the teeth thereof are as the teeth of a lion, ſlaying the ſouls of men. 3 All iniquity is as a two-edged ſword, the wounds whereof cannot be healed. 4 To terrify and do wrong, will waſte riches: thus the houſe of proud men ſhall be made deſolate. 5 A prayer out of a poor mans mouth reacheth to the ears of God, and his judgment cometh ſpeedily. 6 He that hateth to be reproved, is in the way of ſinners: but he that feareth the Lord, will repent from his heart. 7 An eloquent man is known far and near, but a man of underſtanding knoweth when he ſlippeth. 8 He that buildeth his houſe with other mens money, is like one that gathereth himſelf ſtones for the tomb of his burial. 9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to deſtroy them. 10 The way of ſinners is made plain with ſtones, but at the end thereof is the pit of hell. 11 He that keepeth the law of the Lord, getteth the underſtanding thereof: and the perfection of the fear of the Lord is wiſdom. 12 He that is not wiſe, will not be taught: but there is a wiſdom which multiplieth bitterneſs. 13 The knowledge of a wiſe man ſhall abound like a flood: and his counſel is like a pure fountain of life. 14 The inner parts of a fool are like a broken veſſel, and he will hold no knowledge as long as he liveth. 15 If a ſkilful man hear a wiſe word, he will commend it, and add unto it: but as ſoon as one of no underſtanding heareth it, it diſpleaſeth him, and he caſteth it behind his back. 16 The talking of a fool is like a burden in the way: but grace ſhall be found in the lips of the wiſe. 17 They enquire at the mouth of the wiſe man in the congregation, and they ſhall ponder his words in their heart. 18 As is a houſe that is deſtroyed, ſo is wiſdom to a fool: and the knowledge of the unwiſe is as talk without ſenſe. 19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand. 20 A fool lifteth up his voice with laughter, but a wiſe man doth ſcarce ſmile a little. 21 Learning is unto a wiſe man as an ornament of gold, and like a bracelet upon his right arm. 22 A fooliſh mans foot is ſoon in his [neighbours] houſe: but a man of experience is aſhamed of him. 23 A fool will peep in at the door into the houſe, but he that is well-nurtured will ſtand without. 24 It is the rudeneſs of a man to hearken at the door: but a wiſe man will be grieved with the diſgrace. 25 The lips of talkers will be telling ſuch things as pertain not unto them: but the words of ſuch as have underſtanding are weighed in the balance. 26 The heart of fools is in their mouth, but the mouth of the wiſe is in their heart. 27 When the ungodly curſeth Satan, he curſeth his own ſoul. 28 A whiſperer defileth his own ſoul, and is hated whereſoever he dwelleth.

So pernicious are the Effects of Sin, that, whoever has any Regard for his own Soul, will carefully avoid it. God hath Reſpect to the Prayer of a poor Man. He who contemns Reproof, will ſhare the Fate of Sinners; but he who fears God, thinks it a Point of Conſcience to repent of an Error, as ſoon as he is convinced of it.

Many pertinent Remarks are made on the different Behaviour of the wiſe Man and the Fool, ſhewing the contrary Thoughts, Sentiments, and Conduct of each to the other in their reſpective Situations, and Circumſtances in Life. Every Verſe, almoſt, ſets them in Oppoſition, and the Contraſte between them is made ſo plain and obvious that there needs no Explanation or Comment, to render any Thing more intelligible than it appears in the Text.

CHAP. XXII.

Divers Obſervations concerning Sloth, Folly, Wiſdom, Friendſhip, &c.

Ver. 1. A Slothful man is compared to a filthy ſtone, and every one will hiſs him out to his diſgrace. 2 A ſlothful man is compared to the filth of a dunghil; every man that takes it up, will ſhake his hand. 3 An evil-nurtured ſon is the diſhonour of his father that begat him: and a [fooliſh] daughter is born to his loſs. 4 A wiſe daughter ſhall bring an inheritance to her huſband: but ſhe that liveth diſhoneſtly, is her fathers heavineſs. 5 She that is bold, diſhonoureth both her father and her huſband,

band, but they both ſhall deſpiſe her. 6 A tale out of ſeaſon [is as] muſick in mourning: but ſtripes and correction of wiſdom are never out of time. 7 Whoſo teacheth a fool, is as one that glueth a potſherd together, and as he that waketh one from a ſound ſleep. 8 He that telleth a tale to a fool, ſpeaketh to one in a ſlumber: when he hath told his tale, he will ſay, What is the matter? 9 If children live honeſtly, and have wherewithal, they ſhall cover the baſeneſs of their parents. 10 But children being haughty through diſdain and want of nurture, do ſtain the nobility of their kindred. 11 Weep for the dead, for he hath loſt the light: and weep for the fool, for he wanteth underſtanding: make little weeping for the dead, for he is at reſt: but the life of the fool is worſe than death. 12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man, all the days of his life. 13 Talk not much with a fool, and go not to him that hath no underſtanding: beware of him, leſt thou have trouble, and thou ſhalt never be defiled with his fooleries: depart from him, and thou ſhalt find reſt, and never be diſquieted with madneſs. 14 What is heavier than lead? and what is the name thereof, but a fool? 15 Sand, and ſalt, and a maſs of iron, is eaſier to bear, than a man without underſtanding. 16 As timber girt and bound together in a building cannot be looſed with ſhaking: ſo the heart that is ſtabliſhed by adviſed counſel, ſhall fear at no time. 17 A heart ſetled upon a thought of underſtanding, is as a fair plaiſtering on the wall of a gallery. 18 Pales ſet on an high place will never ſtand againſt the wind: ſo a fearful heart in the imagination of a fool, cannot ſtand againſt any fear. 19 He that pricketh the eye, will make tears to fall: and he that pricketh the heart, maketh it to ſhew her knowledge. 20 Whoſo caſteth a ſtone at the birds, frayeth them away: and he that upbraideth his friend, breaketh friendſhip. 21 Though thou dreweſt a ſword at thy friend, yet deſpair not: for there may be a returning [to favour.] 22 If thou haſt opened thy mouth againſt thy friend, fear not: for there may be a reconciliation; except for upbraiding, or pride, or diſcloſing of ſecrets, or a treacherous wound: for, for theſe things every friend will depart. 23 Be faithful to thy neighbour in his poverty, that thou mayeſt rejoice in his proſperity: abide ſtedfaſt unto him in the time of his trouble, that thou mayeſt be heir with him in his heritage: for a mean eſtate is not always to be contemned; nor the rich that is fooliſh, to be had in admiration. 24 As the vapour and ſmoak of a furnace goeth before the fire; ſo reviling before blood. 25 I will not be aſhamed to defend a friend: neither will I hide myſelf from him. 26 And if any evil happen unto me by him, every one that heareth it, will beware of him. 27 Who ſhall ſet a watch before my mouth, and a ſeal of wiſdom upon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy me not?

Sloth renders a Man the Diſtaſte and Abhorrence of all about him. Children are either the Honour or Diſgrace of their Parents; and, as Modeſty is the peculiar Excellence of the Fair Sex, ſhe, who departs from it, is not only a Stain to the Family from which ſhe derives her Being, but, if ſhe is married, caſts a Slur on her Huſband, and becomes obnoxious to the Reſentment of him as of her Father.

A Tale, tho' ever ſo diverting of itſelf, loſes its Effect, if not well timed; but the Rebukes of Wiſdom are always ſeaſonable. He that would reform a Fool by Inſtruction, or amuſe him with a Story, will loſe his Labour. The Fool deſerves our Mourning more than he that is dead; the firſt is always committing ſomething which occaſions Sorrow; but the other is at Reſt, and inſenſible of our Tears for him.

The Man, who is fortified with Wiſdom, is not to be terrified; but the Fool is always afraid. Friendſhip ought to be preſerved inviolable; a haſty Word ſpoke in Paſſion, will not break it off, if we manifeſt a Senſibility of our Error; but an over-bearing Inſolence, Treachery, or betraying Secrets, will effectually diſſolve the Ties of the ſtricteſt Amity.

CHAP. XXIII.

A Prayer for Grace againſt Sin. Of common Swearing, Whoredom and Adultery.

Ver. 1. O Lord, Father and Governor of all my whole life, leave me not to their counſels, and let me not fall by them. 2 Who will ſet ſcourges over my thoughts, and the diſcipline of wiſdom over mine heart? that they ſpare me not for mine ignorances, and it paſs not by my ſins. 3 Leſt mine ignorances increaſe, and my ſins abound to my deſtruction, and I fall before mine adverſaries, and mine enemy rejoice over me, whoſe hope is far from thy mercy. 4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy ſervants always a haughty mind. 5 Turn away from me vain hopes, and concupiſcence, and thou ſhalt hold him up that is deſirous always to ſerve thee. 6 Let not the greedineſs of the belly, nor luſt of the fleſh take hold of me, and give not over me thy ſervant into an impudent mind. 7 Hear, O ye children, the diſcipline of the mouth: he that keepeth it, ſhall never be taken in his lips. 8 The ſinner ſhall be left in his fooliſhneſs: both the evil ſpeaker and the proud ſhall fall thereby. 9 Accuſtom not thy mouth to ſwearing: neither uſe thyſelf to the naming of the holy One. 10 For as a ſervant that is continually beaten, ſhall not be without a blue mark: ſo he that ſweareth and nameth God continually, ſhall not be faultleſs. 11 A man that uſeth much ſwearing ſhall be filled with iniquity, and the plague ſhall never depart from his houſe: if he ſhall offend, his ſin ſhall be upon him: and if he acknowledge not his ſin, he maketh a double offence; and if he ſwear in vain, he ſhall not be innocent, but his houſe ſhall be full of calamities. 12 There is a word that is cloathed about with death: God grant that it be not found in the heritage of Jacob, for all ſuch things ſhall be far from the godly, and they ſhall not wallow in their ſins. 13 Uſe not thy mouth to untemperate ſwearing, for therein is the word of ſin. 14 Remember thy father and thy mother, when thou ſitteſt among great men. Be not forgetful before them, and ſo thou by thy cuſtom become a fool, and wiſh that thou hadſt not been born, and curſe the day of thy nativity. 15 The man that is accuſtomed to opprobrious words, will never be reformed all the days of his life. 16 Two ſorts of men multiply ſin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be conſumed: a fornicator in the body of his fleſh, will never ceaſe till he hath kindled a fire. 17 All bread is ſweet to a whoremonger, he will not leave off till he die. 18 A man that breaketh wedlock, ſaying thus in his heart, Who ſeeth me? I am compaſſed about with darkneſs, the walls cover me, and no body ſeeth me; what need I to fear? the moſt High will not remember my ſins: 19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thouſand times brighter than the ſun, beholding all the ways of men, and conſidering the moſt ſecret parts. 20 He knew all things ere ever they were created; ſo alſo after they were perfected, he looked upon them all. 21 This man ſhall be puniſhed in the ſtreets of the city, and where he ſuſpecteth not he ſhall be taken. 22 Thus ſhall it go alſo with the wife that leaveth her huſband, and bringeth in an heir by another. 23 For firſt, ſhe hath diſobeyed the law of the moſt High; and ſecondly, ſhe hath treſpaſſed againſt her own huſband; and thirdly, ſhe hath played the whore in adultery, and brought children by another man. 24 She ſhall be brought out into the congregation, and inquiſition ſhall be made of her children. 25 Her children ſhall not take root, and her branches ſhall bring forth no fruit. 26 She ſhall leave her memory to be curſed, and her reproach ſhall not be blotted out. 27 And they that remain ſhall know that there is nothing better than the fear of the Lord, and that there is nothing ſweeter than to take heed unto the commandments of the Lord. 28 It is great glory to follow the Lord, and to be received of him is long life.

The Author, after his Prayer in the Beginning of the Chapter, addreſſes himſelf to Children, and adviſes them to ſet a Guard on their Lips. This naturally leads him to ſpeak of the Sin and Folly of vain ſwearing, and irreverently uſing the Name of God in common Diſcourſe. This, without doubt, has the leaſt to plead in Excuſe of any Sin whatever. Paſſions ungoverned, unruly Appetites, ſtrong and frequent Temptations, are too apt to enſnare us, and induce us to commit Follies, which the Nature of Man, tho' fortified with the Principles of Religion, finds it exceeding difficult to avoid or withſtand: But vain Swearing is abſolutely inexcuſable, inaſmuch as it affords no Pleaſure or Satisfaction in itſelf, has no Temptation to induce a Perſon to be guilty of it, and offends againſt a known and poſitive Command of God, without the leaſt Ground or Suppoſition of any Advantage to accrue from it; for a common Swearer obtains no more Credit than a common Liar.

CHAP. XXIV.

The Praiſe of Wiſdom.

Ver. 1. WIſdom ſhall praiſe herſelf, and ſhall glory in the midſt of her people. 2 In the congregation of the moſt High, ſhall ſhe open her mouth, and triumph before his power. 3 I came out of the mouth of the moſt High, and covered the earth as a cloud. 4 I dwelt in high places, and my throne is in a cloudy pillar. 5 I alone compaſſed the circuit of heaven, and walked in the bottom of the deep. 6 In the waves of the ſea, and in all the earth, and in every people and nation I got a poſſeſſion. 7 With all theſe I ſought reſt: and in whoſe inheritance ſhall I abide? 8 So the Creator of all things gave me a commandment, and he that made me cauſed my tabernacle to reſt, and ſaid, Let thy dwelling be in Jacob, and thine inheritance in Iſrael. 9 He created me from the beginning before the world, and I ſhall never fail. 10 In the holy tabernacle I ſerved before him: and ſo was I eſtabliſhed in Sion. 11 Likewiſe in the beloved city he gave me reſt, and in Jeruſalem was my power. 12 And I took root in an honourable people, even in the portion of the Lords inheritance. 13 I was exalted like a cedar in Libanus, and as a cypreſs-tree upon the mountains of Hermon. 14 I was exalted like a palm-tree in Engaddi, and as a roſe-plant in Jericho, as a fair olive-tree in a pleaſant field, and grew up as a plane-tree by the water. 15 I gave a ſweet ſmell like cinnamon, and aſpalathus, and I yielded a pleaſant odour like the beſt myrrhe, as galbanum, and onyx, and ſweet ſtorax, and as the fume of frankincenſe in the tabernacle. 16 As a turpentine-tree I ſtretched out my branches, and my branches are the branches of honour and grace. 17 As the vine brought I forth pleaſant ſavour, and my flowers are the fruit of honour and riches. 18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore being eternal, am given to all my children, which are named of him. 19 Come unto me, all ye that be deſirous of me, and fill yourſelves with my fruits. 20 For my memorial is ſweeter than honey, and mine inheritance than the honey-comb. 21 They that eat me ſhall yet be hungry, and they that drink me ſhall yet be thirſty. 22 He that obeyeth me ſhall never be confounded, and they that work by me ſhall not do amiſs. 23 All theſe things are the book of the covenant of the moſt high God, *even* the law which Moſes commanded for an heritage unto the congregations of Jacob. 24 Faint not to be ſtrong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beſides him there is no other Saviour. 25 He filleth all things with his wiſdom, as Phiſon, and as Tigris in the time of the new fruits. 26 He maketh the underſtanding to abound like Euphrates, and as Jordan in the time of the harveſt. 27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage. 28 The firſt man knew her not perfectly: no more ſhall the laſt find her out. 29 For her thoughts are more than the ſea, and her counſels profounder than the great deep. 30 I alſo came out as a brook from a river, and as a conduit into a garden. 31 I ſaid, I will water my beſt garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a ſea. 32 I will yet make doctrine to ſhine as the morning, and will ſend forth her light afar off. 33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever. 34 Behold that I have not laboured for myſelf only, but for all them that ſeek wiſdom.

Wiſdom is the moſt noble, the moſt exalted, the moſt divine Principle that is planted in the rational and intelligent Part of God's Works. It derives its

Exiſtence from the Supreme Being, and was the firſt Effect of creating Power, and even a Guide to the moſt High in the Formation of the World. Let us view the ſpacious Circumference of the viſible Heaven, the prodigious Bodies of Light there placed in the moſt exact Order, their regular Courſes, the Beauty, Order, and Texture of the vegetative and animal Creation, the Subordination and Dependance of every Being one on the other; we muſt acknowledge the Hand of Wiſdom in the Diſpoſition of every Individual thro'out the Univerſe. Wiſdom, willing to reſide among Men, ſearched thro' every People and Country for a Place proper for her Abode, but none pleaſed her ſo well as the Tabernacles of *Jacob*, and the holy Hill of *Sion*. There ſhe fixed her Manſion, there ſhe flouriſhed, ſpread out her Branches, and her Fruit was delicious to the Taſte, her Odour fragrant and refreſhing, her Charms the moſt engaging, and all the Delights ſhe yielded, the moſt exquiſite and tranſcendant; inſomuch that thoſe who once participated of her Delicacies, were never ſatisfied, but ſtill craved for more: But ſo profound are the Depths of Wiſdom, ſo large and extenſive her Powers, that no finite Being ever could, nor ever will fully comprehend them.

CHAP. XXV.

Of Things beautiful and hateful. What is the Crown of old Age. Of Happineſs. Nothing worſe than a wicked Woman.

Ver. 1. IN three things I was beautified, and
ſtood up beautiful, both before God
and men: the unity of brethren, the love of
neighbours, a man and a wife that agree together.
2 Three ſorts of men my ſoul hateth,
and I am greatly offended at their life: a poor
man that is proud, a rich man that is a liar, and
an old adulterer that doteth. 3 If thou haſt gathered
nothing in thy youth, how canſt thou
find any thing in thine age? 4 Oh how comely
a thing is judgment for gray hairs, and for antient
men to know counſel! 5 Oh how comely
is the wiſdom of old men, and underſtanding
and counſel to men of honour! 6 Much experience
is the crown of old men, and the fear of
God is their glory. 7 There be nine things
which I have judged in mine heart to be happy,
and the tenth I will utter with my tongue: A
man that hath joy of his children, and he that
liveth to ſee the fall of his enemy. 8 Well is
him that dwelleth with a wife of underſtanding,
and that hath not ſlipped with his tongue, and
that hath not ſerved a man more unworthy than
himſelf. 9 Well is him that hath found prudence,
and he that ſpeaketh in the ears of them
that will hear. 10 Oh how great is he that
findeth wiſdom! yet is there none above him
that feareth the Lord. 11 But the love of the
Lord paſſeth all things for illumination: he that
holdeth it, whereto ſhall he be likened? 12
The fear of the Lord is the beginning of his
love: and faith is the beginning of cleaving unto
him. 13 [Give me] any plague, but the plague
of the heart: and any wickedneſs, but the wickedneſs
of a woman: 14 And any affliction, but
the affliction from them that hate me: and any
revenge, but the revenge of enemies. 15 There
is no head above the head of a ſerpent, and there
is no wrath above the wrath of an enemy. 16
I had rather dwell with a lion and a dragon, than
to keep houſe with a wicked woman. 17 The
wickedneſs of a woman changeth her face, and
darkeneth her countenance like ſackcloth. 18
Her huſband ſhall ſit among his neighbours: and
when he heareth it, ſhall ſigh bitterly. 19 All
wickedneſs is but little to the wickedneſs of a
woman: let the portion of a ſinner fall upon her.
20 As the climbing of a ſandy way is to the feet
of the aged, ſo is a wife full of words to a quiet
man. 21 Stumble not at the beauty of a woman,
and deſire her not for pleaſure. 22 A
woman, if ſhe maintain her huſband, is full of
anger, impudency, and much reproach. 23 A
wicked woman abateth the courage, maketh an
heavy countenance, and a wounded heart: a woman
that will not comfort her huſband in diſtreſs,
maketh weak hands, and feeble knees.
24 Of the woman came the beginning of ſin,
and through her we all die. 25 Give the water no
paſſage: neither a wicked woman liberty to gad
abroad. 26 If ſhe go not as thou wouldeſt have
her, cut her off from thy fleſh, and give her a
bill of divorce, and let her go.

The Author's Sentiments of Things beautiful and hateful, and his following Obſervations on the Wiſdom of old Men, &c. are certainly the Reſult of a right Judgment, formed on a thorough Knowledge of Mankind. His Cenſures on a wicked, ſcolding, turbulent Woman are ſevere enough, yet pertinent and juſt; for nothing gives an honeſt peaceable Man more Trouble and Vexation than the clamorous Interruptions, the abuſive Language, the eternal Threatnings and teazing Impertinencies of an ungoverned female Tongue. The Wickedneſs of a Woman is more to be feared than the Rage of wild Beaſts; if a Man is obliged to her for his Maintenance, he is curſed with the moſt abject State of Slavery; ſhe is a continual dead Weight on his Courage, weakens his ſtrongeſt Reſolutions, and, in Diſtreſs, diſconcerts all his Meaſures, and adds to his Afflictions. The only Way to get rid of ſuch a Plague, is to give her a Bill of Divorce, and turn her off.

CHAP. XXVI.

A good Wife is a great Bleſſing, but a bad one the worſt of Plagues. Three Things grievous. Merchants and Huckſters liable to Sin.

Ver. 1. BLeſſed is the man that hath a virtuous
wife, for the number of his
days ſhall be double. 2 A virtuous woman rejoiceth
her huſband, and he ſhall fulfil the years
of his life in peace. 3 A good wife is a good
portion, which ſhall be given in the portion of
them that fear the Lord. 4 Whether a man be
rich or poor, if he have a good heart toward the
Lord, he ſhall at all times rejoice with a cheerful
countenance. 5 There be three things that
mine heart feareth; and for the fourth I was
ſore afraid: the ſlander of a city, the gathering
together of an unruly multitude, and a falſe accuſation:
all theſe are worſe than death. 6 But
a grief of heart and ſorrow, is a woman that is
jealous over another woman, and a ſcourge of
the tongue which communicateth with all. 7
An evil wife is a yoke ſhaken to and fro: he
that hath hold of her, is as though he held a ſcorpion.
8 A drunken woman, and a gadder
abroad, cauſeth great anger, and ſhe will not
cover her own ſhame. 9 The whoredom of a
woman may be known in her haughty looks and
eye-lids. 10 If thy daughter be ſhameleſs, keep
her in ſtraitly, leſt ſhe abuſe herſelf through overmuch
liberty. 11 Watch over an impudent eye:
and marvel not if ſhe treſpaſs againſt thee. 12
She

She will open her mouth as a thirſty traveller, when he hath found a fountain: and drink of every water near her: by every hedge will ſhe ſit down, and open her quiver againſt every arrow. 13 The grace of a wife delighteth her huſband, and her diſcretion will fat his bones. 14 A ſilent and loving woman is a gift of the Lord, and there is nothing ſo much worth as a mind well inſtructed. 15 A ſhamefaſt and faithful woman is a double grace, and her continent mind cannot be valued. 16 As the ſun when it ariſeth in the high heaven: ſo is the beauty of a good wife in the ordering of her houſe. 17 As the clear light is upon the holy candleſtick: ſo is the beauty of the face in ripe age. 18 As the golden pillars are upon the ſockets of ſilver: ſo are the fair feet with a conſtant heart. 19 My ſon, keep the flour of thine age ſound: and give not thy ſtrength to ſtrangers. 20 When thou haſt gotten a fruitful poſſeſſion through all the field, ſow it with thine own ſeed, truſting in the goodneſs of thy ſtock. 21 So thy race which thou leaveſt ſhall be magnified, having the confidence of their good deſcent. 22 An harlot ſhall be accounted as ſpittle: but a married woman is a tower againſt death to her huſband. 23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord. 24 A diſhoneſt woman contemneth ſhame: but an honeſt woman will reverence her huſband. 25 A ſhameleſs woman ſhall be counted as a dog: but ſhe that is ſhamefaced will fear the Lord. 26 A woman that honoureth her huſband, ſhall be judged wiſe of all: but ſhe that diſhonoureth him in her pride, ſhall be counted ungodly of all. 27 A loud-crying woman, and a ſcold, ſhall be ſought out to drive away the enemies. 28 There be two things that grieve my heart; and the third maketh me angry: a man of war that ſuffereth poverty, and men of underſtanding that are not ſet by, and one that returneth from righteouſneſs to ſin, the Lord prepareth ſuch a one for the ſword. 29 A merchant ſhall hardly keep himſelf from doing wrong: and an huckſter ſhall not be freed from ſin.

A good Wife and a good Conſcience are certainly the greateſt Bleſſings of human Life; but a Man that has a Wife given to Jealouſy, or is a Scold, a Drunkard, a Goſſip, or a Whore, he needs no greater Plague in this World. The Excellence of a Woman conſiſts in Diſcretion, Modeſty, the Care of her Family, Love and Honour of her Huſband, and a ſilent Submiſſion to, and reſpectful Reverence of him.

The three Things mentioned in the 28th Verſe, as exciting Grief and Anger, are undoubtedly the proper Objects of thoſe Paſſions. To ſee a Soldier, who has ſpent his Blood, and the moſt vigorous Part of his Life in the Service of his Country, wanting the Neceſſaries of Life in that very Country whoſe Safety and flouriſhing Condition are owing, in a great Meaſure, to his Bravery; to behold a Man, whoſe ſuperior Learning and Merit have diſtinguiſhed him from the vulgar Herd of Mankind, diſregarded, and ſuffering under the Frowns and Contempt of the World; ſuch Objects as theſe will be always the Subjects of a generous Concern and Commiſeration to wiſe and good Men; and an Apoſtate from Religion and Virtue deſerves our ſevereſt Cenſures and Reſentment.

Conſidering the Multiplicity of Affairs in which a Merchant is employed, and the Diverſity of Perſons with whom he is neceſſarily concerned, he finds it very difficult to hold the Balance of Juſtice exactly poiſed, ſo as no Man ſhall have Reaſon to complain of Wrong or Injuſtice done him; much leſs ſhall an Huckſter, who foreſtals the Market, monopolizes Traffick, and impoſes upon the Ignorance or Credulity of the People, be deemed innocent.

CHAP. XXVII.

Of Sins in ſelling and buying. A Man's Speech will diſcover what he is. A Friend loſt is ſcarce to be recovered. He that digs a Pit ſhall fall into it.

Ver. 1. MANY have ſinned for a ſmall matter: and he that ſeeketh for abundance will turn his eyes away. 2 As a nail ſticketh faſt between the joinings of the ſtones: ſo doth ſin ſtick cloſe between buying and ſelling. 3 Unleſs a man hold himſelf diligently in the fear of the Lord, his houſe ſhall ſoon be overthrown. 4 As when one ſifteth with a ſieve, the refuſe remaineth: ſo the filth of man in his talk. 5 The furnace proveth the potters veſſels: ſo the trial of man is in his reaſoning. 6 The fruit declareth if the tree have been dreſſed: ſo is the utterance of a conceit in the heart of man. 7 Praiſe no man before thou heareſt him ſpeak; for this is the trial of men. 8 If thou followeſt righteouſneſs, thou ſhalt obtain her, and put her on as a glorious long robe. 9 The birds will reſort unto their like: ſo will truth return unto them that practiſe in her. 10 As the lion lieth in wait for the prey: ſo ſin for them that work iniquity. 11 The diſcourſe of a godly man is always with wiſdom: but a fool changeth as the moon. 12 If thou be among the undiſcreet, obſerve the time: but be continually among men of underſtanding. 13 The diſcourſe of fools is irkſom, and their ſport is in the wantonneſs of ſin. 14 The talk of him that ſweareth much, maketh the hair ſtand upright: and their brawls make one ſtop his ears. 15 The ſtrife of the proud is blood-ſhedding, and their revilings are grievous to the ear. 16 Whoſo diſcovereth ſecrets, loſeth his credit; and ſhall never find friend to his mind. 17 Love thy friend, and be faithful unto him: but if thou bewrayeſt his ſecrets, follow no more after him. 18 For as a man hath deſtroyed his enemy: ſo haſt thou loſt the love of thy neighbour. 19 As one that letteth a bird go out of his hand, ſo haſt thou let thy neighbour go, and ſhalt not get him again. 20 Follow after him no more, for he is too far off, he is as a roe eſcaped out of the ſnare. 21 As for a wound, it may be bound up; and after reviling, there may be reconcilement: but he that bewrayeth ſecrets, is without hope. 22 He that winketh with the eyes, worketh evil: and he that knoweth him, will depart from him. 23 When thou art preſent, he will ſpeak ſweetly, and will admire thy words, but at the laſt he will writhe his mouth, and ſlander thy ſayings. 24 I have hated many things, but nothing like him, for the Lord will hate him. 25 Whoſo caſteth a ſtone on high, caſteth it on his own head, and a deceitful ſtroke ſhall make wounds. 26 Whoſo diggeth a pit ſhall fall therein: and he that ſetteth a trap, ſhall be taken therein. 27 He that worketh miſchief, it ſhall fall upon him, and he ſhall not know whence it cometh. 28 Mockery and reproach are from the proud: but vengeance as a lion ſhall lie in wait for them. 29 They that rejoice at the fall of the righteous, ſhall be taken in the ſnare, and anguiſh ſhall conſume them before they die. 30 Malice and wrath, even theſe are abominations, and the ſinful man ſhall have them both.

Too great a Thirſt of getting Money, in the Way of Trade, often betrays a Man into Sin. By the Diſcourſe of a Man we may form a Judgment of his Underſtanding and Morals. As Birds aſſociate only with thoſe of their own Kind, ſo the Lovers of Truth delight only in the Company of ſuch who are of the ſame Mind. But it's needleſs to take up the Readers Time with Remarks ſo obvious to every Man's Underſtanding.

C H A P. XXVIII.

Of Revenge, Quarrels, Anger, and Backbiting.

Ver. 1. HE that revengeth ſhall find vengeance from the Lord, and he will ſurely keep his ſins [in remembrance.] 2 Forgive thy neighbour the hurt that he hath done unto thee, ſo ſhall thy ſins alſo be forgiven when thou prayeſt. 3 One man beareth hatred againſt another, and doth he ſeek pardon from the Lord? 4 He ſheweth no mercy to a man, which is like himſelf: and doth he aſk forgiveneſs of his own ſins? 5 If he that is but fleſh nouriſh hatred, who will intreat for pardon of his ſins? 6 Remember thy end, and let enmity ceaſe: [remember] corruption and death, and abide in the commandments. 7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Higheſt, and wink at ignorance. 8 Abſtain from ſtrife, and thou ſhalt diminiſh thy ſins: for a furious man will kindle ſtrife. 9 A ſinful man diſquieteth friends, and maketh debate among them that be at peace. 10 As the matter of the fire is, ſo it burneth: and as a mans ſtrength is, ſo is his wrath; and according to his riches, his anger riſeth; and the ſtronger they are which contend, the more they will be enflamed. 11 An haſty contention kindleth a fire: and an haſty fighting ſheddeth blood. 12 If thou blow the ſpark, it ſhall burn; if thou ſpit upon it, it ſhall be quenched: and both theſe come out of thy mouth. 13 Curſe the whiſperer, and double-tongued: for ſuch have deſtroyed many that were at peace. 14 A backbiting tongue hath diſquieted many, and driven them from nation to nation; ſtrong cities hath it pulled down, and overthrown the houſes of great men. 15 A backbiting tongue hath caſt out virtuous women, and deprived them of their labours. 16 Whoſo hearkeneth unto it, ſhall never find reſt, and never dwell quietly. 17 The ſtroke of the whip maketh marks in the fleſh: but the ſtroke of the tongue breaketh the bones. 18 Many have fallen by the edge of the ſword: but not ſo many as have fallen by the tongue. 19 Well is he that is defended from it, and hath not paſſed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands. 20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of braſs. 21 The death thereof is an evil death, the grave were better than it. 22 It ſhall not have rule over them that fear God, neither ſhall they be burnt with the flame thereof. 23 Such as forſake the Lord, ſhall fall into it, and it ſhall burn in them, and not be quenched; it ſhall be ſent upon them as a lion, and devour them as a leopard. 24 Look that thou hedge thy poſſeſſion about with thorns, and bind up thy ſilver and gold: 25 And weigh thy words in a balance, and make a door and bar for thy mouth. [illegible]6 Beware thou ſlide not by it, leſt thou fall before him that lieth in wait.

Revenge is a Crime that deſerves the ſevereſt Reprehenſion both from God and Man; from God, as it invades his Prerogative of rendering to every Man according to his Merits; *Vengeance is mine, ſaith the Lord, and I will repay it*; and from Man, as it is a Breach of that golden Rule, *of doing unto all Men as we would be done unto*. Who is the Man that can lay his Hand upon his Heart, and ſay, I have not offended? Or who is ſo perfectly upright, as not to find in himſelf the Seeds and Ground-work of all thoſe Sins and Follies that are committed by the reſt of Mankind? With what Face and Conſcience then can he preſume to puniſh that in another, which, if he is not actually guilty of, yet knows himſelf prone to? Or, how can he aſk Pardon of God for his own Offences, when he has no Mercy on the Failings, nor Forgiveneſs for the Treſpaſs of his Fellow-creatures, of the ſame Paſſions, Inclinations, and Infirmities with himſelf? Which is exactly agreeable to that Doctrine inculcated by our Saviour, *of forgiving one another*.

C H A P. XXIX.

We muſt ſhew Mercy and lend; but the Borrower muſt not defraud the Lender.

Ver. 1. HE that is merciful, will lend unto his neighbour, and he that ſtrengtheneth his hand, keepeth the commandments. 2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due ſeaſon. 3 Keep thy word, and deal faithfully with him, and thou ſhalt always find the thing that is neceſſary for thee. 4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. 5 Till he hath received, he will kiſs a mans hand; and for his neighbours money he will ſpeak ſubmiſſly: but when he ſhould repay, he will prolong the time, and return words of grief, and complain of the time. 6 If he prevail, he ſhall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cauſe: he payeth him with curſings and railings; and for honour, he will pay him diſgrace. 7 Many therefore have refuſed to lend, for other mens ill dealing, fearing to be defrauded. 8 Yet have thou patience with a man in poor eſtate, and delay not to ſhew him mercy. 9 Help the poor for the commandments ſake, and turn him not away becauſe of his poverty. 10 Loſe not thy money for thy brother and thy friend, and let it not ruſt under a ſtone to be loſt. 11 Lay up thy treaſure according to the commandments of the moſt High, and it ſhall bring thee more profit than gold. 12 Shut up alms in thy ſtore-houſes: and it ſhall deliver thee from all affliction. 13 It ſhall fight for thee againſt enemies, better than a mighty ſhield and ſtrong ſpear. 14 An honeſt man is ſurety for his neighbour: but he that is impudent will forſake him. 15 Forget not the friendſhip of thy ſurety, for he hath given his life for thee. 16 A ſinner will overthrow the good eſtate of his ſurety: 17 And he that is of an unthankful mind, will leave him in [danger] that delivered him. 18 Suretiſhip hath undone many of good eſtate, and ſhaken them as a wave of the ſea: mighty men hath it driven from their houſes, ſo that they wandred among ſtrange nations. 19 A wicked man tranſgreſſing the commandments of the Lord, ſhall fall into ſuretiſhip: and he that undertaketh, and followeth other mens buſineſs for gain, ſhall fall into ſuits. 20 Help thy neighbour according to thy power, and beware that thou thyſelf fall not into the ſame. 21 The chief thing for life is water, and bread, and cloathing, and an houſe to cover ſhame. 22 Better is the life of a poor man in a mean cottage, than delicate fare in another mans houſe. 23 Be it little or much, hold thee contented, that thou hear not the reproach of thy houſe. 24 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth. 25 Thou ſhalt entertain, and feaſt, and have no thanks: moreover, thou ſhalt hear bitter words: 26 Come, thou ſtranger, and furniſh a table, and feed me of that thou haſt ready; 27 Give place thou ſtranger, to an honourable man, my brother cometh to be lodged, and I have need of mine houſe. 28 Theſe things are grievous to a man of underſtanding: the upbraiding of houſe-room, and reproaching of the lender.

It is an undoubted Truth, that no Man was born for himſelf; and that if he has a larger Share of the Bleſſings of this Life than his Neighbour, he ought to be the more benevolent and communicative to thoſe who have Occaſion of his Aſſiſtance. But above all Things we are required to be juſt and upright in our Dealings, and punctual in the Performance of all our Contracts and Engagements. The contrary Practice is not only highly criminal in itſelf, and brings Diſhonour upon our Name and Character, but is frequently the Means of preventing the Beneficence of others, who, ſeeing how their Neighbours are cheated, defrauded, and maltreated for their Civility and Good-nature, with-hold their Hands from Good, becauſe they will not put it in another's Power to injure or uſe them ill.

If we ſee a Neighbour in Diſtreſs, it will be doing a friendly Office to become his Surety; however, herein we are to be very cautious and ſparing of our Friendſhip; for Suretiſhip has been the Ruin of many fine Eſtates, and beggar'd Numbers of brave Men. In ſuch Caſes therefore, we ſhould proportion our Kindneſs to our own Convenience, and the Limit of our Circumſtances.

CHAP. XXX.

Correction proper for Children. Health better than Wealth.

Ver. 1. HE that loveth his ſon, cauſeth him oft to feel the rod, that he may have joy of him in the end. 2 He that chaſtiſeth his ſon, ſhall have joy in him, and ſhall rejoice of him among his acquaintance. 3 He that teacheth his ſon, grieveth the enemy: and before his friends he ſhall rejoice of him. 4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himſelf. 5 While he lived, he ſaw and rejoiced in him: and when he died, he was not ſorrowful. 6 He left behind him an avenger againſt his enemies, and one that ſhall requite kindneſs to his friends. 7 He that maketh too much of his ſon, ſhall bind up his wounds, and his bowels will be troubled at every cry. 8 An horſe not broken becometh head-ſtrong: and a child left to himſelf, will be wilful. 9 Cocker thy child, and he ſhall make thee afraid: play with him, and he will bring thee to heavineſs. 10 Laugh not with him, leſt thou have ſorrow with him, and leſt thou gnaſh thy teeth in the end. 11 Give him no liberty in his youth, and wink not at his follies. 12 Bow down his neck while he is young, and beat him on the ſides while he is a child, leſt he wax ſtubborn, and be diſobedient unto thee, and ſo bring ſorrow to thine heart. 13 Chaſtiſe thy ſon and hold him to labour, leſt his lewd behaviour be an offence unto thee. 14 Better is the poor, being ſound and ſtrong of conſtitution, than a rich man that is afflicted in his body. 15 Health and good eſtate of body are above all gold, and a ſtrong body above infinite wealth. 16 There is no riches above a ſound body, and no joy above the joy of the heart. 17 Death is better than a bitter life, or continual ſickneſs. 18 Delicates poured upon a mouth ſhut up, are as meſſes of meat ſet upon a grave. 19 What good doeth the offering unto an idol? for neither can it eat nor ſmell: ſo is he that is perſecuted of the Lord. 20 He ſeeth with his eyes, and groaneth, as an eunuch that embraceth a virgin, and ſigheth. 21 Give not over thy mind to heavineſs, and afflict not thyſelf in thine own counſel. 22 The gladneſs of the heart is the life of man, and the joyfulneſs of a man prolongeth his days. 23 Love thine own ſoul, and comfort thy heart, remove ſorrow far from thee: for ſorrow hath killed many, and there is no profit therein. 24 Envy and wrath ſhorten the life, and carefulneſs bringeth age before the time. 25 A cheerful and good heart will have a care of his meat and diet.

Childhood and Youth, before the Judgment is ſettled, and the Mind rightly formed, from a Knowledge of the World, for the true Perception of Things, are apt to run into Errors, Follies, and Extravagancies; and from an Ignorance of the bad Tendency of their Actions, think themſelves right, and ſo become headſtrong and ungovernable. Parents and Governors therefore, who, from their own long Experience, know the pernicious Conſequences of permitting Youth to entertain bad Principles, and of habituating themſelves to evil Cuſtoms and Practices, are to have a watchful Eye over their young Charge, and to ſtifle vicious Habits even in their very Birth. And where they meet with Humours and Diſpoſitions not tractable by mild Uſage, the ſeverer Methods of Correction are not only commendable but neceſſary.

Health is a Jewel above Price, and the Alacrity of the Heart diffuſes Pleaſure and Satiſfaction thro' the whole Circumference of a Man's Life; but Sickneſs and Heavineſs of Mind make Life uncomfortable, and Death itſelf is more deſirable than an Exiſtence attended with the continual Gloom of Sorrow and Diſquietude. Let us then enjoy the Comforts and Gratifications that the World affords us; let us caſt Care and Sorrow behind us, and be innocently merry while Life and Opportunity permit.

CHAP. XXXI.

Of the Deſire of Riches. Moderation and Exceſs in eating, and drinking Wine.

Ver. 1. WAtching for riches conſumeth the fleſh, and the care thereof driveth away ſleep. 2 Watching care will not let a man ſlumber, as a ſore diſeaſe breaketh ſleep. 3 The rich hath great labour in gathering riches together, and when he reſteth he is filled with delicates. 4 The poor laboureth in his poor eſtate, and when he leaveth off he is ſtill needy. 5 He that loveth gold, ſhall not be juſtified, and he that followeth corruption, ſhall have enough thereof. 6 Gold hath been the ruin of many, and their deſtruction was preſent. 7 It is a ſtumbling-block unto them that ſacrifice unto it, and every fool ſhall be taken therewith. 8 Bleſſed is the rich that is found without blemiſh, and hath not gone after gold. 9 Who is he? and we will call him bleſſed: for wonderful things hath he done among his people. 10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it? 11 His goods ſhall be eſtabliſhed, and the congregation ſhall declare his alms. 12 If thou ſit at a bountiful table, be not greedy upon it, and ſay not, There is much meat on it. 13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occaſion. 14 Stretch not thine hand whitherſoever it looketh, and thruſt it not with him into the diſh. 15 Judge of thy neighbour by thyſelf: and be diſcreet in every point. 16 Eat as it becometh a man, thoſe things which are ſet before thee; and devour not, leſt thou be hated. 17 Leave off firſt for manners ſake; and be not unſatiable, leſt thou offend. 18 When thou ſitteſt among many, reach not thine hand out firſt of all. 19 A very little is ſufficient for a man well-nurtured, and he fetcheth not his wind ſhort upon his bed. 20 Sound ſleep cometh of moderate eating, he riſeth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unſatiable man. 21 And if thou haſt been forced to eat, ariſe, go forth, vomit, and thou ſhalt have reſt. 22 My ſon, hear me, and deſpiſe me not, and at the laſt thou ſhalt find as I told thee: in all thy works be quick, ſo ſhall there no ſickneſs come unto thee. 23 Whoſo is liberal of his meat, men ſhall ſpeak well of him, and the report of his good houſekeeping will be believed. 24 But againſt him that is a niggard of his meat, the whole city ſhall murmur, and the teſtimonies of his niggardneſs ſhall not be doubted of. 25 Shew not thy valiantneſs in wine, for wine hath deſtroyed many. 26 The furnace proveth the edge by dipping: ſo doth wine the hearts of the proud by drunkenneſs. 27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad. 28 Wine meaſurably drunk, and in ſeaſon, bringeth gladneſs of the heart, and cheerfulneſs of the mind. 29 But wine drunken with exceſs, maketh bitterneſs of the mind, with brawling and quarrelling. 30 Drunkenneſs increaſeth the rage of a fool till he offend: it diminiſheth ſtrength, and maketh wounds. 31 Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: give him no deſpiteful words, and preſs not upon him with urging him (to drink.)

An inordinate Purſuit of Riches is attended with a continual and reſtleſs Diſquiet; it impairs a Man's Health, waſtes his Fleſh, and ſuffers him not to enjoy the common Comforts of Life; it often puſhes him upon unjuſtifiable Actions, the Conſequences of which may prove his Deſtruction: But happy is he who gets his Riches with a Conſcience unblemiſhed, and knows how to make a right Uſe of his Wealth.

What follows is ſo plain and intelligible, that there needs no farther Comment or Explanation.

CHAP. XXXII.

The Duty of a Maſter of a Feaſt. Truſt in God only.

Ver. 1. IF thou be made the maſter [of a feaſt] lift not thyſelf up, but be among them as one of the reſt, take diligent care for them, and ſo ſit down. 2 And when thou haſt done all thy office, take thy place, that thou mayeſt be merry with them, and receive a crown for thy well-ordering of the feaſt. 3 Speak thou that art the elder, for it becometh thee, but with ſound judgment, and hinder not muſick. 4 Pour not out words where there is a muſician, and ſhew not forth wiſdom out of time. 5 A conſort of muſick in a banquet of wine, is as a ſignet of carbuncle ſet in gold. 6 As a ſignet of an emerald ſet in a work of gold, ſo is the melody of muſick with pleaſant wine. 7 Speak, young man, if there be need of thee: and yet ſcarcely when thou art twice aſked. 8 Let thy ſpeech be ſhort, comprehending much in few words; be as one that knoweth, and yet holdeth his tongue. 9 If thou be among great men, make not thyſelf equal with them; and when antient men are in place, uſe not many words. 10 Before the thunder goeth lightning, and before a ſhamefaced man ſhall go favour. 11 Riſe up betimes, and be not the laſt, but get thee home without delay. 12 There take thy paſtime, and do what thou wilt: but ſin not by proud ſpeech. 13 And for theſe things bleſs him that made thee, and hath repleniſhed thee with his good things. 14 Whoſo feareth the Lord will receive his diſcipline, and they that ſeek him early ſhall find favour. 15 He that ſeeketh the law, ſhall be filled therewith: but the hypocrite will be offended thereat. 16 They that fear the Lord, ſhall find judgment, and ſhall kindle juſtice as a light. 17 A ſinful man will not be reproved, but findeth an excuſe according to his will. 18 A man of counſel will be conſiderate, but a ſtrange and proud man is not daunted with fear, even when of himſelf he hath done without counſel. 19 Do nothing without advice, and when thou haſt once done, repent not. 20 Go not in a way wherein thou mayeſt fall, and ſtumble not among the ſtones. 21 Be not confident in a plain way. 22 And beware of thine own children. 23 In every good work truſt thy own ſoul, for this is the keeping of the commandments. 24 He that believeth in the Lord taketh heed to the commandment, and he that truſteth in him, ſhall fare never the worſe.

When a Man is appointed Maſter of a Feaſt, he is not to reckon himſelf on the ſame Foot with his Gueſts, but rather as their Servant, till he has gone thro' every Part of his Office, and placed all Things in proper Order

der and Decorum; then, indeed, he may take his Place, be merry with them, and receive the Applauſe which his Skill and Care to pleaſe them deſerve.

Muſick ſhould not be interrupted with Diſcourſe, for even Wiſdom, then, is unſeaſonable. The Harmony of Muſick chears and revives the Spirits, and affords as pleaſant a Banquet as Wine itſelf.

In ſpeaking we ſhall gain more Eſteem by a conciſe Diſcourſe, which comprehends a great deal in a few Words, and gives our Hearers Scope to exerciſe their own Thoughts, than by a long-winded Harangue, which leaves no Room for others, either to ſpeak or think on the ſame Subject. Modeſty in Words, as well as Behaviour, ſecures Reſpect from Seniors. Before we undertake any Thing we ſhould be well adviſed; and if we ſhould happen to miſcarry, we ſhall have the leſs Cauſe to repent, becauſe we have acted upon Principles, which, to us, appeared rational and well-grounded.

CHAP. XXXIII.

The Safety of him that feareth the Lord. Times and Seaſons are of God. Men are in his Hands as Clay in the Hands of the Potter.

Ver. 1. THere ſhall no evil happen unto him that feareth the Lord, but in temptation even again he will deliver him. 2 A wiſe man hateth not the law; but he that is an hypocrite therein, is as a ſhip in a ſtorm. 3 A man of underſtanding truſteth in the law, and the law is faithful unto him as an oracle. 4 Prepare what to ſay, and ſo thou ſhalt be heard: and bind up inſtruction, and then make anſwer. 5 The heart of the fooliſh is like a cart-wheel: and his thoughts are like a rolling axle-tree. 6 A ſtallion horſe is as a mocking friend, he neigheth under every one that ſitteth upon him. 7 Why doth one day excel another, when as all the light of every day in the year is of the ſun? 8 By the knowledge of the Lord they were diſtinguiſhed, and he altered ſeaſons, and feaſts. 9 Some of them hath he made high days, and hallowed *them*, and ſome of them hath he made ordinary days. 10 And all men are from the ground, and Adam was created of earth. 11 In much knowledge the Lord hath divided them, and made their ways diverſe. 12 Some of them hath he bleſſed, and exalted, and ſome of them hath he ſanctified, and ſet near himſelf: but ſome of them hath he curſed, and brought low, and turned out of their places. 13 As the clay is in the potters hand to faſhion it at his pleaſure: ſo man is in the hand of him that made him, to render to them as liketh him beſt. 14 Good is ſet againſt evil, and life againſt death: ſo is the godly againſt the ſinner, and the ſinner againſt the godly. 15 So look upon all the works of the moſt High, and there are two and two, one againſt another. 16 I awaked up laſt of all, as one that gathereth after the grape-gatherers; by the bleſſing of the Lord I profited, and filled my wine-preſs like a gatherer of grapes. 17 Conſider that I laboured not for myſelf only, but for all them that ſeek learning. 18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation. 19 Give not thy ſon and wife, thy brother and friend, power over thee while thou liveſt, and give not thy goods to another: leſt it repent thee, and thou intreat for the ſame again. 20 As long as thou liveſt and haſt breath in thee, give not thyſelf over to any. 21 For better it is that thy children ſhould ſeek to thee, than that thou ſhouldeſt ſtand to their courteſy. 22 In all thy works keep to thyſelf the pre-eminence, leave not a ſtain in thine honour. 23 At the time when thou ſhalt end thy days, and finiſh thy life, diſtribute thine inheritance. 24 Fodder, a wand, and burdens *are* for the aſs: and bread, correction, and work for a ſervant. 25 If thou ſet thy ſervant thy labour, thou ſhalt find reſt: but if thou let him go idle, he ſhall ſeek liberty. 26 A yoke and a collar do bow the neck: ſo are tortures and torments for an evil ſervant. 27 Send him to labour that he be not idle: for idleneſs teacheth much evil. 28 Set him to work as is fit for him: if he be not obedient, put on more heavy fetters. 29 But be not exceſſive toward any, and without diſcretion do nothing. 30 If thou have a ſervant, let him be unto thee as thyſelf, becauſe thou haſt bought him with a price. 31 If thou have a ſervant, entreat him as a brother: for thou haſt need of him, as of thine own ſoul: if thou entreat him evil, and he run from thee, which way wilt thou go to ſeek him?

A Man who fears the Lord is ſufficiently ſecured againſt all poſſible Evils, and he who makes the Law the Rule of his Actions, needs no ſurer Guide, or a better Counſellor. The Fool is eaſily diſtinguiſhed from the wiſe Man by his Diſcourſe; the firſt ſpeaks always what comes uppermoſt, but the other weighs and conſiders what he has to ſay, and never returns an Anſwer before he is ſatisfied it is proper.

Every Day, conſidered naturally, and in the Order and Succeſſion of Time, is alike; and the Reaſon why one Day is more honoured than another, why one is appointed for a Feſtival, and another for Work; proceeds from God, who has the ſole Direction of Times and Seaſons.

The Obſervation of the Son of *Sirach* is very juſt, and verified by daily Experience, that we ought not to put ourſelves in the Power of our Relations and Friends, by a too early, and too liberal a Diſtribution of our Subſtance among them; it will be Time enough, when Death comes, to give away that which, once parted with, is hard to be regained.

A Servant ſhould be conſtantly employed; for Idleneſs will give him Leiſure to think on the Sweets of Freedom, and perhaps an Opportunity to leave his Service; yet we muſt not make his Labour unreaſonably grievous, but to treat him as a Fellow-creature, and of the ſame Species with ourſelves.

CHAP. XXXIV.

Of Dreams. The Praiſe and Bleſſing of them that fear the Lord.

Ver. 1. THE hopes of a man void of underſtanding, are vain and falſe: and dreams lift up fools. 2 Whoſo regardeth dreams, is like him that catcheth at a ſhadow, and followeth after the wind. 3 The viſion of dreams is the reſemblance of one thing to another, even as the likeneſs of a face to a face. 4 Of an unclean thing, what can be cleanſed? and from that thing which is falſe, what truth can come? 5 Divinations, and ſoothſayings, and dreams are vain, and the heart fancieth as a womans heart in travail. 6 If they be not ſent from the moſt High in thy viſitation, ſet not thy heart upon them. 7 For dreams have deceived many, and they have failed that put their truſt in them. 8 The law ſhall be found perfect without lies: and wiſdom is perfection to a faithful mouth. 9 A man that hath travelled, knoweth many things: and he that hath much experience will declare wiſdom. 10 He that hath no experience, knoweth little: but he that hath travelled, is full of prudence. 11 When I travelled, I ſaw many things, and I underſtand more than I can expreſs. 12 I was oft-times in danger of death: yet I was delivered becauſe of theſe things. 13 The ſpirit of thoſe that fear the Lord ſhall live, for their hope is in him that ſaveth them. 14 Whoſo feareth the Lord, ſhall not fear nor be afraid, for he is his hope. 15 Bleſſed is the ſoul of him that feareth the Lord: to whom doth he look? and who is his ſtrength? 16 For the eyes of the Lord are upon them that love him, he is their mighty protection and ſtrong ſtay, a defence from heat, and a cover from the ſun at noon, a preſervation from ſtumbling, and a help from falling. 17 He raiſeth up the ſoul, and lighteneth the eyes: he giveth health, life, and bleſſing. 18 He that ſacrificeth of a thing wrongfully gotten, his offering is ridiculous: and the gifts of unjuſt men are not accepted. 19 The moſt High is not pleaſed with the offerings of the wicked; neither is he pacified for ſin by the multitude of ſacrifices. 20 Whoſo bringeth an offering of the goods of the poor, doeth as one that killeth the ſon before his fathers eyes. 21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood. 22 He that taketh away his neighbours living, ſlayeth him: and he that defraudeth the labourer of his hire, is a bloodſhedder. 23 When one buildeth, and another pulleth down, what profit have they then but labour? 24 When one prayeth, and another curſeth, whoſe voice will the Lord hear? 25 He that waſheth himſelf after the touching of a dead body, if he touch it again, what availeth his waſhing? 26 So is it with a man that faſteth for his ſins, and goeth again, and doeth the ſame: who will hear his prayer? or what doth his humbling profit him?

As Dreams are no more than the Sportings of Fancy, and the Vagaries of the Imagination, when the Senſes are at Reſt, he who pretends to prognoſticate either Good or Ill from them, deceives himſelf, and puts his Confidence in that which hath nothing to ſupport it: Unleſs the Almighty, for ſome important Reaſon, impreſſes the Soul by a divine Impulſe; then indeed, we ought to conſider and weigh the Nature of our Dream, and what it is God intends to reveal to us by it.

A Man that travels has many Opportunities of treaſuring up Knowledge; and his Wiſdom, which is the Reſult of a well-digeſted Experience, inſtructs him to avoid thoſe Dangers, which the Want of it would expoſe him to.

Of ſmall Value is that Sacrifice which is not accompanied with the Heart and Good-will of the Offerer; God has more Regard to the Integrity of a righteous Man than to the Multitude of Oblations offered by the Wicked.

CHAP. XXXV.

Of Sacrifices, Prayer, and Humility.

Ver. 1. HE that keepeth the law, bringeth offerings enough: he that taketh heed to the commandment, offereth a peace-offering. 2 He that requiteth a good turn, offereth fine flour: and he that giveth alms, ſacrificeth praiſe. 3 To depart from wickedneſs is a thing pleaſing to the Lord, and to forſake unrighteouſneſs is a propitiation. 4 Thou ſhalt not appear empty before the Lord. 5 For all theſe things [are to be done] becauſe of the commandment. 6 The offering of the righteous maketh the altar fat, and the ſweet ſavour thereof *is* before the moſt High. 7 The ſacrifice of a juſt man is acceptable, and the memorial thereof ſhall never be forgotten. 8 Give the Lord his honour with a good eye, and diminiſh not the firſt-fruits of thine hands. 9 In all thy gifts ſhew a cheerful countenance, and dedicate thy tithes with gladneſs. 10 Give unto the moſt High according as he hath enriched thee, and as thou haſt gotten, give with a cheerful eye. 11 For the Lord recompenſeth, and will give thee ſeven times as much. 12 Do not think to corrupt with gifts, for ſuch he will not receive: and truſt not to unrighteous ſacrifices, for the Lord is judge, and with him is no reſpect of perſons. 13 He will not accept any perſon againſt a poor man, but will hear the prayer of the oppreſſed. 14 He will not deſpiſe the ſupplication of the fatherleſs: nor the widow when ſhe poureth out her complaint. 15 Do not the tears run down the widows cheeks? and is not her cry againſt him that cauſeth them to fall? 16 He that ſerveth the Lord ſhall be accepted with favour, and his prayer ſhall reach unto the clouds. 17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted: and will not depart till the moſt High ſhall behold to judge righteouſly, and execute judgment. 18 For the Lord will not be ſlack, neither will the Mighty be patient towards them, till he have ſmitten in ſunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the ſceptre of the unrighteous; 19 Till he have rendred to every man according to his deeds, and to the works of men according to their devices; till he have judged the cauſe of his people, and made them to rejoice in his mercy. 20 Mercy is ſeaſonable in the time of affliction, as clouds of rain in the time of drought.

God takes greater Pleaſure in the good Deeds of a righteous Man, than in the richeſt Sacrifices of the Wicked: For, tho' the Law commands Propitiation of divers Kinds, yet if they are not made in the Sincerity of the Heart and with a cheerful Mind, they avail nothing to anſwer the End propoſed by them, namely, an Atonement for Sins. In vain therefore would the Wicked hope, from the Multitude and Richneſs of their Offerings, to appeaſe the Deity, or to expect his Favour and Countenance in their impious Deſigns. Their Petitions ſhall be rejected, at the ſame Time the Prayers and Supplications of the Widow and poor Man ſhall obtain a favourable Hearing and Reception, and the Almighty will judge their Cauſe, and puniſh their Oppreſſors according to their Deſerts.

CHAP. XXXVI.

A Prayer for the Church againſt its Enemies.

Ver. 1. HAVE mercy upon us, O Lord God of all: and behold us: 2 And ſend thy fear upon all the nations that ſeek not after thee. 3 Lift up thy hand againſt the ſtrange nations, and let them ſee thy power. 4 As thou waſt ſanctified in us before them: ſo be thou magnified among them before us. 5 And let them know thee, as we have known thee, that there is no God, but only thou, O God. 6 Shew new ſigns, and make other ſtrange wonders: glorify thy hand and thy right arm, that they may ſet forth thy wondrous works. 7 Raiſe up indignation, and pour out wrath: take away the adverſary, and deſtroy the enemy. 8 Make the time ſhort, remember the covenant, and let them declare thy wonderful works. 9 Let him that eſcapeth be conſumed by the rage of the fire, and let them periſh that oppreſs the people. 10 Smite in ſunder the heads of the rulers of the heathen, that ſay, There is none other but we. 11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning. 12 O Lord have mercy upon the people that is called by thy name, and upon Iſrael, whom thou haſt named thy firſt-born. 13 O be merciful unto Jeruſalem, thy holy city, the place of thy reſt. 14 Fill Sion with thine unſpeakable oracles, and thy people with thy glory. 15 Give teſtimony unto thoſe that thou haſt poſſeſſed from the beginning, and raiſe up prophets that have been in thy name. 16 Reward them that wait for thee, and let thy prophets be found faithful. 17 O Lord hear the prayer of thy ſervants according to the bleſſing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God. 18 The belly devoureth all meats, yet is one meat better than another. 19 As the palate taſteth divers kinds of veniſon: ſo doth an heart of underſtanding falſe ſpeeches. 20 A froward heart cauſeth heavineſs: but a man of experience will recompenſe him. 21 A woman will receive every man, yet is one daughter better than another. 22 The beauty of a woman cheereth the countenance, and a man loveth nothing better. 23 If there be kindneſs, meekneſs, and comfort in her tongue, then is not her huſband like other men. 24 He that getteth a wife, beginneth a poſſeſſion, a help like unto himſelf, and a pillar of reſt. 25 Where no hedge is, there the poſſeſſion is ſpoiled: and he that hath no wife, will wander up and down mourning. 26 Who will truſt a thief well-appointed, that ſkippeth from city to city? ſo [who will believe] a man that hath no houſe, and lodgeth whereſoever the night taketh him?

The Author prays to God, that he would ſpread the Fear and Knowledge of himſelf among the Heathen Nations that were ignorant of him; that he would manifeſt to them ſome evident Tokens of his Omnipotence, his Majeſty, and glorious Attributes; that they may be induced to acknowledge his Exiſtence from his Works, and to glorify his Name from the wonderful Effects of his Power.

We need not enlarge on the other Particulars of this Chapter, which are all plain and eaſily underſtood; and therefore ſhall conclude, with the Author's Obſervation, Ver. 24. that a Man is never ſaid to be truely ſetled in the World till he gets a Wife. The conjugal State is undoubtedly the Source of every Bleſſing to particular Perſons, and the Cement of Society; from thence Settlements, Poſſeſſions, and Eſtates commence, Families are united, and the Publick is furniſhed with uſeful Members, and general Benefits: But a ſingle Life is a deſtitute, joyleſs, and forlorn Condition; neither comfortable in itſelf, nor uſeful to Society.

CHAP. XXXVII.

How to know Friends and Counſellors.

Ver. 1. EVery friend ſaith, I am his friend alſo: but there is a friend which is only a friend in name. 2 Is it not a grief unto death, when a companion and friend is turned to an enemy? 3 O wicked imagination, whence cameſt thou in to cover the earth with deceit? 4 There is a companion which rejoiceth in the proſperity of a friend: but in the time of trouble will be againſt him. 5 There is a companion which helpeth his friend for the belly, and taketh up the buckler againſt the enemy. 6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches. 7 Every counſellor extolleth himſelf; but there is ſome that counſelleth for himſelf. 8 Beware of a counſellor, and know before what need he hath, (for he will counſel for himſelf) leſt he caſt the lot upon thee: 9 And ſay unto thee, Thy way is good: and afterward he ſtand on the other ſide, to ſee what ſhall befal thee. 10 Conſult not with one that ſuſpecteth thee: and hide thy counſel from ſuch as envy thee. 11 Neither conſult with a woman, touching her of whom ſhe is jealous; neither with a coward, in matters of war; nor with a merchant, concerning exchange; nor with a buyer, of ſelling; nor with an envious man, of thankfulneſs; nor with an unmerciful man, touching kindneſs; nor with the ſlothful, for any work; nor with an hireling for a year, of finiſhing work; nor with an idle ſervant, of much buſineſs: Hearken not unto theſe in any matter of counſel. 12 But be continually with a godly man, whom thou knoweſt to keep the commandments of the Lord, whoſe mind is according to thy mind, and will ſorrow with thee, if thou ſhalt miſcarry. 13 And let the counſel of thine own heart ſtand: for there is no man more faithful unto thee than it. 14 For a mans mind is ſometimes wont to tell him more than ſeven watchmen, that ſit above in an high tower. 15 And above all this, pray to the moſt High, that he will direct thy way in truth. 16 Let reaſon go before every enterprize, and counſel before every action. 17 The countenance is a ſign of changing of the heart. 18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually. 19 There is one that is wiſe, and teacheth many, and yet is unprofitable to himſelf. 20 There is one that ſheweth wiſdom in words, and is hated: he ſhall be deſtitute of all food. 21 For grace is not given him from the Lord: becauſe he is deprived of all wiſdom. 22 Another is wiſe to himſelf: and the fruits of underſtanding are commendable in his mouth. 23 A wiſe man inſtructeth his people, and the fruits of his underſtanding fail not. 24 A wiſe man ſhall be filled with bleſſing, and all they that ſee him ſhall count him happy. 25 The days of the life of man may be numbred: but the days of Iſrael are innumerable. 26 A wiſe man ſhall inherit glory among his people, and his name ſhall be perpetual. 27 My ſon, prove thy ſoul in thy life, and ſee what is evil for it, and give not that unto it. 28 For all things are not profitable for all men, neither hath every ſoul pleaſure in every thing. 29 Be not unſatiable in any dainty thing, nor too greedy upon meats: 30 For exceſs of meats bringeth ſickneſs, and ſurfeiting will turn into choler. 31 By ſurfeiting have many periſhed, but he that taketh heed, prolongeth his life.

Various are the Profeſſions of Friendſhip; one, you will ſee, full of his Compliments of Devotion to your Service, but they are no more than mere Compliments; another will be thy Friend in Proſperity, but in Adverſity will forget his former Profeſſions, and, perhaps, turn to be thine Enemy; a third will help his Friend in getting a Subſiſtence for the Support of Life, and defend him againſt his Enemy, and him you may put in the Liſt of Friends: But he, who, by a happy Turn in his Fortune, is raiſed from adverſe to proſperous Circumſtances, yet retains a grateful Remembrance of thoſe Acts of Kindneſs which he received from thee in his Adverſity; he is the Man that deſerves thy Eſteem, and is truely worthy the Name of a Friend.

In Affairs of Moment and Difficulty, it's certainly right to conſult thoſe, who, from their known Experience, are moſt likely to give us the beſt Advice: But yet, there are ſo many who have By-ends and Self-intereſts to ſerve, that, it's great Odds, but the Counſel they give is calculated more to ſerve themſelves than us. The beſt Method, therefore, we can take in this Caſe is, to apply ourſelves to Men of Integrity, ſuch who we have Reaſon to believe, are really concerned for our Welfare: Yet let us not forget to weigh and conſider every Thing in our own Minds; for Nobody can give us more diſintereſted Advice than our own Hearts.

CHAP. XXXVIII.

The Phyſician to be honoured. How Wiſdom is obtained, and how not.

Ver. 1. HOnour a phyſician with the honour due unto him, for the uſes which you may have of him: for the Lord hath created him. 2 For of the moſt High cometh healing, and he ſhall receive honour of the king. 3 The ſkill of the phyſician ſhall lift up his head: and in the ſight of great men he ſhall be in admiration. 4 The Lord hath created medicines out of the earth; and he that is wiſe will not abhor them. 5 Was not the water made ſweet with wood, that the virtue thereof might be known? 6 And he hath given men ſkill, that he might be honoured in his marvellous works. 7 With ſuch doth he heal [men] and taketh away their pains. 8 Of ſuch doth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth. 9 My ſon, in thy ſickneſs be not negligent: but pray unto the Lord, and he will make thee whole. 10 Leave off from ſin, and order thy hands aright, and cleanſe thy heart from all wickedneſs. 11 Give a ſweet ſavour, and a memorial of fine flour: and make a fat offering, as not being. 12 Then give place to the phyſician, for the Lord hath created him: let him not go from thee, for thou haſt need of him. 13 There is a time when in their hands there is good ſucceſs. 14 For they ſhall alſo pray unto the Lord, that he would proſper that which they give, for eaſe and remedy to prolong life. 15 He that ſinneth before his maker, let him fall into the hand of the phyſician. 16 My ſon, let tears fall down over the dead, and begin to lament as if thou hadſt ſuffered great harm thyſelf: and then cover his body according to the cuſtom, and neglect not his burial. 17 Weep bitterly, and make great moan, and uſe lamentation as he is worthy, and that a day or two, leſt thou be evil-ſpoken of: and then comfort thyſelf for thy heavineſs. 18 For of heavineſs cometh death, and the heavineſs of the heart breaketh ſtrength. 19 In affliction alſo ſorrow remaineth: and the life of the poor is the curſe of the heart. 20 Take no heavineſs to heart: drive it away, and remember the laſt end. 21 Forget it not, for there is no turning again: thou ſhalt not do him good, but hurt thyſelf. 22 Remember my judgment: for thine alſo ſhall be ſo; yeſterday for me, and to day for thee. 23 When the dead is at reſt, let his remembrance reſt, and be comforted for him, when his ſpirit is departed from him. 24 The wiſdom of a learned man cometh by opportunity of leiſure: and he that hath little buſineſs, ſhall become wiſe. 25 How can he get wiſdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whoſe talk is of bullocks? 26 He giveth his mind to make furrows: and is diligent to give the kine fodder. 27 So every carpenter and work-maſter, that laboureth night and day: and they that cut and grave ſeals, and are diligent to make great variety, and give themſelves to counterfeit imagery, and watch to finiſh a work. 28 The ſmith alſo ſitting by the anvil, and conſidering the iron work, the vapour of the fire waſteth his fleſh, and he fighteth with the heat of the furnace: the noiſe of the hammer and the anvil is ever in his ears, and his eyes look ſtill upon the pattern of the thing that he maketh; he ſetteth his mind to finiſh his work, and watcheth to poliſh it perfectly. 29 So doth the potter ſitting at his work, and turning the wheel about with his feet, who is alway carefully ſet at his work: and maketh all his work by number. 30 He faſhioneth the clay with his arm, and boweth down his ſtrength before his feet; he applieth himſelf to lead it over; and he is diligent to make clean the furnace. 31 All theſe truſt to their hands: and every one is wiſe in his work. 32 Without theſe cannot a city be inhabited: and they ſhall not dwell where they will, nor go up and down. 33 They ſhall not be ſought for in publick counſel, nor ſit high in the congregation: they ſhall not ſit on the judges ſeat, nor underſtand the ſentence of judgment: they cannot declare juſtice and judgment, and they ſhall not be found where parables are ſpoken. 34 But they will maintain the ſtate of the world, and [all] their deſire is in the work of their craft.

A ſkilful Phyſician deſerves Honour and Reſpect; for the Benefits we receive from his excellent Knowledge and Judgment. By his Skill, Herbs and Minerals are made to contribute to the Health of Man, Recovery from Sickneſs is effected, and Life reſtored.

A decent Mourning for the Dead is very becoming; but exceſſive Grief, and too long a Continuance in it, is prejudicial to the Health. We ſhould therefore conſider that our Sorrow can be of no Service to him who is at reſt in his Grave; but that too much of it may bring us thither before our Time.

'Tis by Leiſure, Retirement, and Obſervation, that the learned Man acquires Wiſdom: No Wonder then, if they who follow the Plough, and ſuch as are in mechanical Employments, are deſtitute of it; they have indeed Sagacity enough to perform ſkilfully what belongs to their proper Occupation: But with reſpect to publick Counſels, the Deciſion of Controverſies, the Determination of Juſtice, and the Intricacies of Parables, as they have not the requiſite Qualifications, ſo their Opinions or Aſſiſtance are never aſked in Matters of this Nature, becauſe they were never converſant in them.

CHAP.

CHAP. XXXIX.

A Deſcription of him that is truely wiſe.

Ver. 1. BUT he that giveth his mind to the law of the moſt High, and is occupied in the meditation thereof, will ſeek out the wiſdom of all the antient, and be occupied in prophecies. 2 He will keep the ſayings of the renowned men: and where ſubtil parables are, he will be there alſo. 3 He will ſeek out the ſecrets of grave ſentences, and be converſant in dark parables. 4 He ſhall ſerve among great men, and appear before princes: he will travel through ſtrange countries, for he hath tried the good and the evil among men. 5 He will give his heart to reſort early to the Lord that made him, and will pray before the moſt High, and will open his mouth in prayer, and make ſupplication for his ſins. 6 When the great Lord will, he ſhall be filled with the ſpirit of underſtanding: he ſhall pour out wiſe ſentences, and give thanks unto the Lord in his prayer. 7 He ſhall direct his counſel and knowledge, and in his ſecrets ſhall he meditate. 8 He ſhall ſhew forth that which he hath learned, and ſhall glory in the law of the covenant of the Lord. 9 Many ſhall commend his underſtanding, and ſo long as the world endureth, it ſhall not be blotted out, his memorial ſhall not depart away, and his name ſhall live from generation to generation. 10 Nations ſhall ſhew forth his wiſdom, and the congregation ſhall declare his praiſe. 11 If he die, he ſhall leave a greater name than a thouſand: and if he live, he ſhall increaſe it. 12 Yet have I more to ſay which I have thought upon, for I am filled as the moon at the full. 13 Hearken unto me, ye holy children, and bud forth as a roſe growing by the brook of the field: 14 And give ye a ſweet ſavour as frankincenſe, and flouriſh as a lily, ſend forth a ſmell, and ſing a ſong of praiſe, bleſs the Lord in all his works. 15 Magnify his name, and ſhew forth his praiſe with the ſongs of your lips, and with harps, and in praiſing him you ſhall ſay after this manner: 16 All the works of the Lord are exceeding good, and whatſoever he commandeth ſhall be *accompliſhed* in due ſeaſon. 17 And none may ſay, What is this? wherefore is that? for at time convenient they ſhall all be ſought out: at his commandment the waters ſtood as an heap, and at the words of his mouth the receptacles of waters. 18 At his commandment is done whatſoever pleaſeth him, and none can hinder when he will ſave. 19 The works of all fleſh are before him, and nothing can be hid from his eyes. 20 He ſeeth from everlaſting to everlaſting; and there is nothing wonderful before him. 21 A man need not to ſay, What is this? wherefore is that? for he hath made all things for their uſes. 22 His bleſſing covered the dry land as a river, and watered it as a flood. 23 As he hath turned the waters into ſaltneſs: ſo ſhall the heathen inherit his wrath. 24 As his ways are plain unto the holy, ſo are they ſtumbling-blocks unto the wicked. 25 For the good are good things created from the beginning: ſo evil things for ſinners. 26 The principal things for the whole uſe of mans life, are water, fire, iron, and ſalt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing. 27 All theſe things are for good to the godly: ſo to the ſinners they are turned into evil. 28 There be ſpirits that are created for vengeance, which in their fury lay on ſore ſtrokes, in the time of deſtruction they pour out their force, and appeaſe the wrath of him that made them. 29 Fire and hail, and famine and death, all theſe were created for vengeance; 30 Teeth of wild beaſts, and ſcorpions, ſerpents, and the ſword, puniſhing the wicked to deſtruction. 31 They ſhall rejoice in his commandment, and they ſhall be ready upon earth when need is, and when their time is come, they ſhall not tranſgreſs his word. 32 Therefore from the beginning I was reſolved, and thought upon theſe things, and have left them in writing. 33 All the works of the Lord are good: and he will give every needful thing in due ſeaſon. 34 So that a man cannot ſay, This is worſe than that: for in time they ſhall all be well approved. 35 And therefore praiſe ye the Lord with the whole heart and mouth, and bleſs the name of the Lord.

A truely wiſe Man employs himſelf in the Law of God, in ſtudying the Philoſophy of the Antients, the Meaning and Purport of Prophecies, and attending to the Parables and wiſe Maxims of great Men. His Wiſdom entitles him to the Company of Princes, and commands Reſpect in moſt remote and barbarous Parts of the World; in publick Aſſemblies it will bring him into high Repute; it will get him an honourable Name while living, and embalm his Memorial in the Grave.

The Author having beſtowed theſe high Encomiums on Wiſdom, makes an abrupt Addreſs to the holy Children to join in Songs of Praiſe to God, the Matter and Subſtance of which he has ſet before them.

To make Diſtinctions in the Works of God, and to call one good and another bad, is profane and impious: For, if we wait awhile, till God has wrought the Iſſue of them which he deſigned, we ſhall pronounce them all equally worthy of him.

CHAP. XL.

Many are the Miſeries of Life. The Reward of Unrighteouſneſs.

Ver. 1. GReat travel is created for every man, and an heavy yoke is upon the ſons of Adam, from the day that they go out of their mothers womb, till the day that they return to the mother of all things. 2 Their imagination of things to come, and the day of death [trouble] their thoughts, and [cauſe] fear of heart. 3 From him that ſitteth on a throne of glory, unto him that is humbled in earth and aſhes; 4 From him that weareth purple, and a crown, unto *him that is cloathed with a linen* frock. 5 Wrath and envy, trouble and unquietneſs, fear of death, and anger and ſtrife, and in the time of reſt upon his bed his night-ſleep do change his knowledge. 6 A little or nothing is his reſt, and afterward he is in his ſleep, as in a day of keeping watch, troubled in the viſion of his heart, as if he were eſcaped out of a battel: 7 When all is ſafe, he awaketh, and marvelleth that the fear was nothing. 8 [Such things happen] unto all fleſh, both man and beaſt, and that is ſeven-fold more upon ſinners. 9 Death and bloodſhed, ſtrife and ſword, calamities, famine, tribulation, and the ſcourge; 10 Theſe things are created for the wicked, and for their ſakes came the flood. 11 All things that are of the earth, ſhall turn to the earth again: and that which is of the waters doth return into the ſea. 12 All bribery and injuſtice ſhall be blotted out: but true dealing ſhall endure for ever. 13 The goods of the unjuſt ſhall be dried up like a river, and ſhall vaniſh with a noiſe like a great thunder in rain. 14 While he openeth his hand, he ſhall rejoice: ſo ſhall tranſgreſſors come to nought. 15 The children of the ungodly ſhall not bring forth many branches: but are as unclean roots upon a hard rock. 16 The weed growing upon every water, and bank of a river, ſhall be pulled up before all graſs. 17 Bountifulneſs is as a moſt fruitful garden, and mercifulneſs endureth for ever. 18 To labour, and to be content with that a man hath, is a ſweet life: but he that findeth a treaſure is above them both. 19 Children, and the building of a city continue a mans name: but a blameleſs wife is counted above them both. 20 Wine and muſick rejoice the heart: but the love of wiſdom is above them both. 21 The pipe and the pſaltery make ſweet melody: but a pleaſant tongue is above them both. 22 Thine eye deſireth favour and beauty: but more than both, corn while it is green. 23 A friend and companion never meet amiſs: but above both is a wife with her huſband. 24 Brethren and help are againſt time of trouble: but alms ſhall deliver more than them both. 25 Gold and ſilver make the foot ſtand ſure: but counſel is eſteemed above them both. 26 Riches and ſtrength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to ſeek help. 27 The fear of the Lord is a fruitful garden, and covereth him above all glory. 28 My ſon, lead not a beggars life, for better it is to die than to beg. 29 The life of him that dependeth on another mans table, is not to be counted for a life: for he polluteth himſelf with other mens meat, but a wiſe man well nurtured will beware thereof. 30 Begging is ſweet in the mouth of the ſhameleſs: but in his belly there ſhall burn a fire.

The Life of Man is a perpetual Round of Care, Vexation and Trouble. If a Man is ſo happy as to enjoy a perfect Calm, and is entirely freed from all the Anxieties and Calamities of Life, yet the Fear of Death, and the Apprehenſion of what may befal him hereafter, keep him in a continual Uneaſineſs; from the Throne to the Dunghil there is, in this Reſpect, no Difference; all are alike ſubject to the Diſquietudes of the Mind, and Afflictions in the Body, but all which fall with ſuper-added Weight upon a ſinful Soul.

From Ver. 12. to the End of the Chapter, we have many uſeful Maxims and Obſervations, beautifully ſet off and deſcribed by way of Contraſte or Antitheſis, which is the cleareſt Method of illuſtrating the Truth of a Propoſition.

CHAP. XLI.

Death, by whom dreaded. The Ungodly accurſed.

Ver. 1. O Death, how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vex him, and that hath proſperity in all things; yea, unto him that is yet able to receive meat! 2 O death, acceptable is thy ſentence unto the needy, and unto him whoſe ſtrength faileth, that is now in the laſt age, and is vexed with all things, and to him that deſpaireth, and hath loſt patience. 3 Fear not the ſentence of death, remember them that have been before thee, and that come after, for this is the ſentence of the Lord over all fleſh. 4 And why art thou againſt the pleaſure of the moſt High? there is no inquiſition in the grave, whether thou have lived ten, or an hundred, or a thouſand years. 5 The children of ſinners are abominable children, and they that are converſant in the dwelling of the ungodly. 6 The inheritance of ſinners children ſhall periſh, and their poſterity ſhall have a perpetual reproach. 7 The children will complain of an ungodly father, becauſe they ſhall be reproached for his ſake. 8 Woe be unto you ungodly men, which have forſaken the law of the moſt high God: for if you increaſe, it ſhall be to your deſtruction. 9 And if you be born, you ſhall be born to a curſe: and if you die, a curſe ſhall be your portion. 10 All that are of the earth ſhall turn to the earth again: ſo the ungodly ſhall go from a curſe to deſtruction. 11 The mourning of men is about their bodies: but an ill name of ſinners ſhall be blotted out. 12 Have regard to thy name: for that ſhall continue with thee above a thouſand great treaſures of gold. 13 A good life hath but few days: but a good name endureth for ever. 14 My children, keep diſcipline in peace: for wiſdom that is hid, and a treaſure that is not ſeen, what profit is in them both? 15 A man that hideth his fooliſhneſs, is better than a man that hideth his wiſdom. 16 Therefore be ſhamefaced according to my word: for it is not good to retain all ſhamefacedneſs, neither is it altogether approved in every thing. 17 Be aſhamed of whoredom before father and mother, and of a lie before a prince, and a mighty man: 18 Of an offence before a judge and ruler, of iniquity before a congregation and people, of unjuſt dealing before thy partner and friend: 19 And of theft in regard of the place where thou ſojourneſt, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat, and of ſcorning to give and take: 20 And of ſilence before them that ſalute thee, and to look upon an harlot: 21 And to turn away thy face from thy kinſman, or to take away a portion or a gift, or to gaze upon another mans wife. 22 Or to be over-buſy with his maid, and come not near her bed; or of upbraiding ſpeeches before friends: and after thou haſt given, upbraid not: 23 Or of iterating and ſpeaking again that which thou haſt heard, and of revealing of ſecrets. 24 So ſhalt thou be truly ſhamefaced, and find favour before all men.

When a Man is in the Height of his Proſperity, in the full Poſſeſſion of Riches and the Abundance of all temporal Bleſſings, and has nothing to fear, and nothing to moleſt or diſturb him in the quiet and uninterrupted Fruition of whatever this World can produce for the Gratification of his moſt unbounded Appetites; how grating muſt the Conſideration be, that Death will as certainly once deprive him of them all, as that he now enjoys them in their fulleſt Extent? On the contrary, how welcome is Death to him whoſe Age and Infirmities, whoſe Diſtreſſes, Poverty, and Misfortunes have rendered Life irkſome, grievous, and undeſirable? But as we know Death is certain and inevitable, and that it's appointed to all Fleſh by the omnipotent Creator of the World; to deſire an Exemption from it, is to oppoſe the declared Will of the Almighty, and the wiſe and unalterable Diſpoſitions of his Providence in the Government of the World; and all this to gratify the petulant Humour of a ſinful wretched Man.

CHAP. XLII.

Things of which we ſhould not be aſhamed. Beware of a Woman.

Ver. 1. OF theſe things be not thou aſhamed,
and accept no perſon to ſin thereby:
2 Of the law of the moſt High, and his covenant,
and of judgment to juſtify the ungodly:
3 Of reckoning with thy partners, and travellers,
or of the gift of the heritage of friends: 4 Of
exactneſs of balance and weights, or of getting
much or little: 5 And of merchants indifferent
ſelling, of much correction of children, and to
make the ſide of an evil ſervant to bleed. 6
Sure keeping is good where an evil wife is, and
ſhut up where many hands are. 7 Deliver all
things in number and weight, and put all in
writing that thou giveſt out, or receiveſt in. 8
Be not aſhamed to inform the unwiſe and fooliſh,
and the extreme aged that contendeth with thoſe
that are young: thus ſhalt thou be truly learned,
and approved of all men living. 9 The father
waketh for the daughter, when no man knoweth,
and the care of her taketh away ſleep: when ſhe
is young, leſt ſhe paſs away the flour of her age;
and being married, leſt ſhe ſhould be hated: 10
In her virginity, leſt ſhe ſhould be defiled and
gotten with child in her fathers houſe; and having
an huſband, leſt ſhe ſhould miſbehave herſelf;
and when ſhe is married, leſt ſhe ſhould be barren.
11 Keep a ſure watch over a ſhameleſs daughter,
leſt ſhe make thee a laughing-ſtock to thine enemies,
and a by word in the city, and a reproach
among the people, and make thee aſhamed before
the multitude. 12 Behold not every bodies
beauty, and ſit not in the midſt of women. 13
For from garments cometh a moth, and from
women wickedneſs. 14 Better is the churliſhneſs
of a man, than a courteous woman, a woman, *I
ſay*, which bringeth ſhame and reproach. 15 I
will now remember the works of the Lord, and
declare the things that I have ſeen: In the words
of the Lord are his works. 16 The ſun that
giveth light, looketh upon all things, and the
work thereof *is* full of the glory of the Lord.
17 The Lord hath not given power to the ſaints,
to declare all his marvellous works, which the
almighty Lord firmly ſetled, that whatſoever is,
might be eſtabliſhed for his glory. 18 He ſeeketh
out the deep, and the heart, and conſidereth
their crafty devices: for the Lord knoweth all
that may be known, and he beholdeth the ſigns
of the world. 19 He declareth the things that
are paſt, and for to come, and revealeth the ſteps
of hidden things. 20 No thought eſcapeth him,
neither any word is hidden from him. 21 He
hath garniſhed the excellent works of his wiſdom,
and he is from everlaſting to everlaſting: unto
him may nothing be added, neither can he be
diminiſhed, and he hath no need of any counſellor.
22 Oh how deſirable are all his works!
and that a man may ſee even to a ſpark. 23 All
theſe things live and remain for ever, for all
uſes, and they are all obedient. 24 All things
are double one againſt another: and he hath
made nothing unperfect. 25 One thing eſtabliſheth
the good of another: and who ſhall be
filled with beholding his glory?

That no Perſons, by thy Baſhfulneſs, have Reaſon to confirm themſelves in their Sins and Errors, thou ſhouldeſt never be aſhamed to make an open Profeſſion of the Law of God, of balancing Accounts with thoſe with whom thou haſt Concerns, of being ſcrupulouſly juſt in Trade, of acquiring an honeſt Livelihood, of correcting Children, or of beating a bad Servant. If thou wouldeſt not have thy Goods embezzled, either by an extravagant Wife or a purloining Family, ſecure them under Locks and Keys, take an exact Account of them in Writing, and deliver them proportionably as they are wanted. Folly ſhould always meet thy Rebuke, nor ſhouldeſt thou be aſhamed to reprove thy Seniors in Years, when thou ſeeſt them re-acting the Extravagance and Wildneſs of Youth.

CHAP. XLIII.

All the Works of God are exceeding glorious.

Ver. 1. THE pride of the height, the clear
firmament, the beauty of heaven,
with his glorious ſhew; 2 The ſun when it appeareth,
declaring at his riſing a marvellous inſtrument,
the work of the moſt High. 3 At noon
it parcheth the country, and who can abide the
burning heat thereof? 4 A man blowing a furnace
is in works of heat, but the ſun burneth the mountains
three times more: breathing out fiery vapours,
and ſending forth bright beams, dimmeth the
eyes. 5 Great is the Lord that made it, and at
his commandment it runneth haſtily. 6 He
made the moon alſo to ſerve in her ſeaſon, for a
declaration of times, and a ſign of the world. 7
From the moon is the ſign of feaſts, a light that
decreaſeth in her perfection. 8 The month is
called after her name, increaſing wonderfully in
her changing, being an inſtrument of the armies
above, ſhining in the firmament of heaven; 9
The beauty of heaven, the glory of the ſtars,
an ornament giving light in the higheſt places of
the Lord. 10 At the commandment of the
holy One, they will ſtand in their order, and never
faint in their watches. 11 Look upon the
rainbow, and praiſe him that made it, very beautiful
it is in the brightneſs thereof. 12 It compaſſeth
the heaven about with a glorious circle,
and the hands of the moſt High have bended it.
13 By his commandment he maketh the ſnow to
fall apace, and ſendeth ſwiftly the lightnings of
his judgment. 14 Through this the treaſures
are opened, and clouds fly forth as fowls. 15
By his great power he maketh the clouds firm,
and the hailſtones are broken ſmall. 16 At his
ſight the mountains are ſhaken, and at his will
the ſouth-wind bloweth. 17 The noiſe of the
thunder maketh the earth to tremble: ſo doth
the northern ſtorm, and the whirlwind: as birds
flying he ſcattereth the ſnow, and the falling
down thereof is as the lighting of graſhoppers. 18
The eye marvelleth at the beauty of the whiteneſs
thereof, and the heart is aſtoniſhed at the
raining of it. 19 The hoar-froſt alſo as ſalt he
poureth on the earth, and being congealed, it
lieth on the top of ſharp ſtakes. 20 When the
cold north-wind bloweth, and the water is congealed
into ice, it abideth upon every gathering
together of water, and cloatheth the water as
with a breaſt-plate. 21 It devoureth the mountains

tains, and burneth the wilderneſs, and conſumeth the graſs as fire. 22 A preſent remedy of all is a miſt *coming ſpeedily*: a dew coming after heat, refreſheth. 23 By his counſel he appeaſeth the deep, and planteth iſlands therein. 24 They that ſail on the ſea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat. 25 For therein be ſtrange and wondrous works, variety of all kinds of beaſts, and whales created. 26 By him the end of them hath proſperous ſucceſs, and by his word all things conſiſt. 27 We may ſpeak much, and yet come ſhort: wherefore in ſum, he is all. 28 How ſhall we be able to magnify him? for he is great above all his works. 29 The Lord is terrible and very great, and marvellous is his power. 30 When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your ſtrength, and be not weary; for you can never go far enough. 31 Who hath ſeen him, that he might tell us? and who can magnify him as he is? 32 There are yet hid greater things than theſe be, for we have ſeen but a few of his works: 33 For the Lord hath made all things, and to the godly hath he given wiſdom.

The Son of *Sirach* having led us thus far thro' a Variety of uſeful Obſervations, grave and wiſe Maxims, and given many wholeſome Inſtructions and excellent Rules for the Conduct of Life, and for managing our Commerce and Dealings with the World, interſperſing in his Diſcourſes, many noble Encomiums on the Excellence of Wiſdom, recommending Piety and the Fear of God, and eſtabliſhing the Belief of a Deity from the viſible Effects of his Power in the Creation; comes, in this Chapter, to ſpeak more particularly of the wonderful Diſplay of God's Wiſdom and Omnipotence in the Works of Creation. He points out to us, in the moſt ſublime and poetical Language, the high and glorious Roof of the arched Firmament, and the beautiful Expanſe of the Heavens; that prodigious Maſs of Fire, the Sun; the ſhining Body of the Moon, which is continually changing her Form to vary the Seaſons and adjuſt the Periods of Time for the Uſe of Man; the Stars brightening the Hemiſphere with their Luſtre; the Rainbow, with its Colours delightfully mingled, &c. Great and terrible is the Lord, and to be exalted with all our Strength, Powers and Faculties; and when we have exerted our Abilities to the utmoſt, we ſhall come infinitely ſhort of that Praiſe and Glory which our Duty requires, and which his infinite Majeſty exacts at our Hands.

CHAP. XLIV.

The Praiſe of famous Men.

Ver. 1. LET us now praiſe famous men, and our fathers that begat us. 2 The Lord hath wrought great glory by them through his great power from the beginning. 3 Such as did bear rule in their kingdoms, men renowned for their power, giving counſel by their underſtanding, and declaring prophecies: 4 Leaders of the people by their counſels, and by their knowledge of learning meet for the people, wiſe and eloquent in their inſtructions. 5 Such as found out muſical tunes, and recited verſes in writing. 6 Rich men furniſhed with ability, living peaceably in their habitations. 7 All theſe were honoured in their generations, and were the glory of their times. 8 There be of them that have left a name behind them, that their praiſes might be reported. 9 And ſome there be which have no memorial, who are periſhed as though they had never been, and are become as though they had never been born, and their children after them. 10 But theſe were merciful men, whoſe righteouſneſs hath not been forgotten. 11 With their ſeed ſhall continually remain a good inheritance, and their children are within the covenant. 12 Their ſeed ſtands faſt, and their children for their ſakes. 13 Their ſeed ſhall remain for ever, and their glory ſhall not be blotted out. 14 Their bodies are buried in peace, but their name liveth for evermore. 15 The people will tell of their wiſdom, and the congregation will ſhew forth their praiſe. 16 Enoch pleaſed the Lord, and was tranſlated, being an example of repentance to all generations. 17 Noah was found perfect and righteous in the time of wrath, he was taken in exchange [for the world] therefore was he left as a remnant unto the earth when the flood came. 18 An everlaſting covenant was made with him, that all fleſh ſhould periſh no more by the flood. 19 Abraham was a great father of many people: in glory was there none like unto him. 20 Who kept the law of the moſt High, and was in covenant with him: he eſtabliſhed the covenant in his fleſh, and when he was proved, he was found faithful. 21 Therefore he aſſured him by an oath, that he would bleſs the nations in his ſeed, and that he would multiply him as the duſt of the earth, and exalt his ſeed as the ſtars, and cauſe him to inherit from ſea to ſea, and from the river unto the utmoſt part of the land. 22 With Iſaac did he eſtabliſh likewiſe [for Abraham his fathers ſake] the bleſſing of all men, and the covenant, 23 And made it reſt upon the head of Jacob. He acknowledged him in his bleſſing, and gave him an heritage, and divided his portions, among the twelve tribes did he part them.

Next to the Praiſe due to the Almighty for the Wonders that are to be read in every Part of the Creation, we ſhould not forget the Eulogiums that are due to the exalted Merit of thoſe brave and famous Men, whom God has made the Inſtruments of his Glory, and the Means of innumerable Benefits to Mankind. Their Names and their heroic Actions are tranſmitted to us, that we may honour their Memories, and that their Fame may be handed down to lateſt Poſterity.

Others, unambitious of Grandeur and Renown, and of raiſing themſelves a Name for future Generations to wonder at, but content with a middle Station of Life, have employ'd their Faculties and their Talents in Acts of Beneficence and Juſtice, and in the Civil Offices of Society. They paſs quietly thro' the World, and when they die, no Monument is rais'd on their Tomb to perpetuate their Name or Memory: However, they are not forgotten by God, who keeps a Regiſter of their Names and their good Deeds, and who will manifeſt his Regard to their Virtue in the Proſperity of their Children.

CHAP. XLV.

The ſame Argument continued.

Ver. 1. AND he brought out of him a merciful man, which found favour in the ſight of all fleſh, even Moſes beloved of God and men, whoſe memorial is bleſſed. 2 He made him like to the glorious ſaints, and magnified him, ſo that his enemies ſtood in fear of him. 3 By his words he cauſed the wonders to

ceaſe, and he made him glorious in the ſight of
kings, and gave him a commandment for his
people, and ſhewed him part of his glory. 4
He ſanctified him in his faithfulneſs, and meekneſs,
and choſe him out of all men. 5 He made
him to hear his voice, and brought him into the
dark cloud, and gave him commandments before
his face, even the law of life and knowledge,
that he might teach Jacob his covenants, and Iſrael
his judgments. 6 He exalted Aaron an
holy man like unto him, even his brother, of
the tribe of Levi. 7 An everlaſting covenant
he made with him, and gave him the prieſthood
among the people, he beautified him with comely
ornaments, and cloathed him with a robe of
glory. 8 He put upon him perfect glory: and
ſtrengthened him with rich garments, with
breeches, with a long robe, and the ephod. 9
And he compaſſed him with pomegranates, and
with many golden bells round about, that as he
went there might be a ſound, and a noiſe made,
that might be heard in the temple, for a memorial
to the children of his people; 10 With
an holy garment, with gold, and blue ſilk, and
purple, the work of the embroiderer, with a
breaſt-plate of judgment, and with Urim and
Thummim; 11 With twiſted ſcarlet, the work
of the cunning workman, with precious ſtones,
graven like ſeals, and ſet in gold, the work of
the jeweller, with a writing engraved for a memorial,
after the number of the tribes of Iſrael.
12 He ſet a crown of gold upon the mitre,
wherein was engraved, Holineſs, an ornament of
honour, a coſtly work, the deſires of the eyes,
goodly and beautiful. 13 Before him there were
none ſuch, neither did ever any ſtranger put
them on, but only his children, and his childrens
children perpetually. 14 Their ſacrifices ſhall
be wholly conſumed, every day twice continually.
15 Moſes conſecrated him, and anointed him
with holy oil: this was appointed unto him by
an everlaſting covenant, and to his ſeed ſo long
as the heavens ſhould remain, that they ſhould
miniſter unto him, and execute the office of the
prieſthood, and bleſs the people in his name.
16 He choſe him out of all men living to offer
ſacrifices to the Lord, incenſe and a ſweet ſavour
for a memorial, to make reconciliation for
his people. 17 He gave unto him his commandments,
and authority in the ſtatutes of judgments,
that he ſhould teach Jacob the teſtimonies,
and inform Iſrael in his laws. 18 Strangers
conſpired together againſt him, and maligned
him in the wilderneſs, even the men that were
of Dathans and Abirons ſide, and the congregation
of Core with fury and wrath. 19 This the
Lord ſaw, and it diſpleaſed him, and in his
wrathful indignation were they conſumed: he did
wonders upon them to conſume them with the
fiery flame. 20 But he made Aaron more honourable,
and gave him an heritage, and divided
unto him the firſt fruits of the increaſe; eſpecially,
he prepared bread in abundance: 21 For
they eat of the ſacrifices of the Lord, which he
gave unto him and his ſeed. 22 Howbeit, in
the land of the people he had no inheritance,
neither had he any portion among the people:
for the Lord himſelf is his portion and inheritance.
23 The third in glory is Phinees, the
ſon of Eleazar, becauſe he had zeal in the fear
of the Lord, and ſtood up with good courage of
heart, when the people were turned back, and
made reconciliation for Iſrael. 24 Therefore
was there a covenant of peace made with him,
that he ſhould be the chief of the ſanctuary, and
of his people, and that he and his poſterity ſhould
have the dignity of the prieſthood for ever. 25
According to the covenant made with David ſon
of Jeſſe, of the tribe of Juda, that the inheritance
of the king ſhould be to his poſterity alone:
ſo the inheritance of Aaron ſhould alſo be unto
his ſeed. 26 God give you wiſdom in your
heart, to judge his people in righteouſneſs, that
their good things be not aboliſhed, and that their
glory may endure for ever.

From *Jacob* deſcended *Moſes*, the peculiar Favourite of Heaven, whom God eminently diſtinguiſhed above the reſt of the People, honoured him before Kings, gave him his Law to promulgate, brought him into his immediate Preſence, and ſhewed him Part of his real and eſſential Glory. *Aaron* his Brother, for his Holineſs, was alſo highly exalted, dignified with the Prieſthood, and ornamented with the holy Garments, the Breaſt-plate of Judgment, the Urim and Thummim. Nor were theſe Honours confined to him only, his Children inherited them to the lateſt Poſterity, and were the continual Interceſſors betwixt God and his People. When Conſpiracies were formed againſt him in the Wilderneſs, God deſtroyed his Enemies with a conſuming Flame; and tho' God gave him no Inheritance among his Brethren, yet he had a much better Lot, for God himſelf was his Portion. *Phineas* has likewiſe a Place in this ſacred Catalogue of Worthies, for his Zeal in defending the Honour of God, when Idolatries were introduced among the People.

CHAP. XLVI.

The Subject of the two foregoing Chapters continued.

Ver. 1. JESUS the ſon of Nave was valiant
in the wars, and was the ſucceſſor of
Moſes in propheſies, who according to his name
was made great, for the ſaving of the elect of
God, and taking vengeance of the enemies that
roſe up againſt them, that he might ſet Iſrael in
their inheritance. 2 How great glory gat he
when he did lift up his hands, and ſtretched out
his ſword againſt the cities! 3 Who before him
ſo ſtood to it? for the Lord himſelf brought
his enemies unto him. 4 Did not the ſun go
back by his means? and was not one day as long
as two? 5 He called upon the moſt high Lord,
when the enemies preſſed upon him on every
ſide, and the great Lord heard him. 6 And
with hailſtones of mighty power, he made the
battel to fall violently upon the nations, and in
the deſcent [of Bethoron] he deſtroyed them
that reſiſted, that the nations might know all their
ſtrength, becauſe he fought in the ſight of the
Lord, and he followed the mighty One. 7 In
the time of Moſes alſo he did a work of mercy,
he and Caleb the ſon of Jephunne, in that they
withſtood the congregation, and withheld the
people from ſin, and appeaſed the wicked murmuring.
8 And of ſix hundred thouſand people
on foot, they two were preſerved to bring them
into the heritage, even unto the land that floweth
with milk and honey. 9 The Lord gave ſtrength
alſo unto Caleb, which remained with him unto
his old age: ſo that he entred upon the high
places of the land, and his ſeed obtained it for
an heritage. 10 That all the children of Iſrael

might ſee that it is good to follow the Lord. 11 And concerning the judges every one by name, whoſe heart went not a whoring, nor departed from the Lord, let their memory be bleſſed. 12 Let their bones flouriſh out of their place, and let the name of them that were honoured, be continued upon their children. 13 Samuel the prophet of the Lord, beloved of his Lord, eſtabliſhed a kingdom, and anointed princes over his people. 14 By the law of the Lord he judged the congregation, and the Lord had reſpect unto Jacob. 15 By his faithfulneſs he was found a true prophet, and by his word he was known to be faithful in viſion. 16 He called upon the mighty Lord, when his enemies preſſed upon him on every ſide, when he offered the ſucking lamb. 17 And the Lord thundred from heaven, and with a great noiſe made his voice to be heard. 18 And he deſtroyed the rulers of the Tyrians, and all the princes of the Philiſtines. 19 And before his long ſleep he made proteſtations in the ſight of the Lord and his anointed, I have not taken any mans goods, ſo much as a ſhoe: and no man did accuſe him. 20 And after his death he propheſied, and ſhewed the king his end, and lift up his voice from the earth in prophecy, to blot out the wickedneſs of the people.

This Chapter is no more than a Recital of the heroick Actions and worthy Deeds of *Joſhua*, *Caleb* and *Samuel*; the particulars of which we may read at large in the Books of *Joſhua* and *Samuel*.

CHAP. XLVII.

Of Nathan *and* David; Solomon, *his Glory and Infirmities, End and Puniſhment.*

Ver. 1. AND after him roſe up Nathan to propheſy, in the time of David. 2 As is the fat taken away from the peace-offering, ſo was David choſen out of the children of Iſrael. 3 He played with lions as with kids, and with bears as with lambs. 4 Slew he not a giant when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the ſtone in the ſling, and beat down the boaſting of Goliath? 5 For he called upon the moſt high Lord, and he gave him ſtrength in his right hand to ſlay that mighty warrior, and ſet up the horn of his people. 6 So the people honoured him with ten thouſands, and praiſed him in the bleſſings of the Lord, in that he gave him a crown of glory. 7 For he deſtroyed the enemies on every ſide, and brought to nought the Philiſtines his adverſaries, and brake their horn in ſunder unto this day. 8 In all his works he praiſed the holy One moſt High with words of glory, with his whole heart he ſung ſongs, and loved him that made him. 9 He ſet ſingers alſo before the altar, that by their voices they might make ſweet melody, and daily ſing praiſes in their ſongs. 10 He beautified their feaſts, and ſet in order the ſolemn times, until the end, that they might praiſe his holy name, and that the temple might ſound from morning. 11 The Lord took away his ſins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Iſrael. 12 After him roſe up a wiſe ſon, and for his ſake he dwelt at large. 13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe in his name, and prepare his ſanctuary for ever. 14 How wiſe waſt thou in thy youth, and as a flood filled with underſtanding! 15 Thy ſoul covered the whole earth, and thou filledſt it with dark parables. 16 Thy name went far unto the iſlands; and for thy peace thou waſt beloved. 17 The countries marvelled at thee for thy ſongs, and proverbs, and parables, and interpretations. 18 By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt gather gold as tin, and didſt multiply ſilver as lead. 19 Thou didſt bow thy loins unto women, and by thy body thou waſt brought into ſubjection. 20 Thou didſt ſtain thy honour, and pollute thy ſeed: ſo that thou broughteſt wrath upon thy children, and waſt grieved for thy folly. 21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom. 22 But the Lord will never leave off his mercy, neither ſhall any of his works periſh, neither will he aboliſh the poſterity of his elect, and the ſeed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David. 23 Thus reſted Solomon with his fathers, and of his ſeed he left behind him Roboam, even the fooliſhneſs of the people, and one that had no underſtanding, who turned away the people through his counſel. There was alſo Jeroboam the ſon of Nebat, who cauſed Iſrael to ſin, and ſhewed Ephraim the way of ſin: 24 And their ſins were multiplied exceedingly, that they were driven out of the land. 25 For they ſought out all wickedneſs, till the vengeance came upon them.

Nathan ſucceeded *Samuel*, and propheſied in the Reign of *David*. *David* was ſelected from the People in his Youth, to do great Things for the Honour of God and the Good of his Country; being ſtrengthened and inſpired by the Almighty, he had the Courage to fight, and the good Fortune to kill the Giant *Goliah*; by which brave Exploit he raiſed his Reputation even above that of the King's, as was intimated in the Songs of Triumph that were made upon that Occaſion. Nor was he only famous for heroick Deeds of Prowefs; his Piety was equal to his Bravery; and he was as zealous in the Duties of Religion, as courageous againſt his Enemies; his Pſalms and Songs of Praiſe will be perpetual Monuments of the holy Diſpoſition of his Soul, and of his Love to his Creator.

Solomon his Son, erected a moſt magnificent Manſion for the Reſidence of his God, who gave him Wiſdom ſuperior to all his Predeceſſors, and rais'd his Reputation, and gave him a Name more renowned than the moſt famous Philoſophers that flouriſh'd in his Time, for his Knowledge of, and Penetration into the Myſteries of Nature, and the dark Receſſes of Wiſdom. But giving way to his ſenſual Appetite for Women, he ſtained his Honour, and forfeited the Favour of God, who gave him Children that were a Diſgrace to his Family, and a Curſe to the People; his Son and Succeſſor *Roboam* was a Fool, who by his impolitick Management, Ten of the Twelve Tribes deſerted him, and choſe for their King, *Jeroboam*, *Solomon*'s Servant, an Idolater. 1 *Kings* xii. 16, &c.

CHAP. XLVIII.

The Praiſe of Elias, Eliſeus, *and* Ezekias.

Ver. 1. THEN ſtood up Elias the prophet as fire, and his word burnt like a lamp. 2 He brought a ſore famine upon them, and by his zeal he diminiſhed their number. 3 By the word of the Lord he ſhut up the heaven, and alſo three times brought down fire. 4 O Elias, how waſt thou honoured in thy wondrous deeds! and who may glory like unto thee! 5 Who didſt raiſe up a dead man from death, and his ſoul from the place of the dead, by the word of the moſt High. 6 Who broughteſt kings to deſtruction, and honourable men from their bed. 7 Who heardeſt the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance. 8 Who anointed kings to take revenge, and prophets to ſucceed after him. 9 Who was taken up in a whirlwind of fire, and in a chariot of fiery horſes. 10 Who waſt ordained for reproofs in their times, to pacify the wrath of the Lords judgment, before it brake forth into fury, and to turn the heart of the father unto the ſon, and to reſtore the tribes of Jacob. 11 Bleſſed are they that ſaw thee, and ſlept in love, for we ſhall ſurely live. 12 Elias it was, who was covered with a whirlwind: and Eliſeus was filled with his ſpirit: whilſt he lived he was not moved *with the preſence* of any prince, neither could any bring him into ſubjection. 13 No word could overcome him, and after his death his body propheſied. 14 He did wonders in his life, and at his death were his works marvellous. 15 For all this the people repented not, neither departed they from their ſins, till they were ſpoiled, and carried out of their land, and were ſcattered through all the earth: yet there remained a ſmall people, and a ruler in the houſe of David: 16 Of whom, ſome did that which was pleaſing *to God*, and ſome multiplied ſins. 17 Ezekias fortified his city, and brought in water into the midſt thereof: he digged the hard rock with iron, and made wells for waters. 18 In his time Sennacherib came up, and ſent Rabſaces, and lift up his hand againſt Sion, and boaſted proudly. 19 Then trembled their hearts and hands, and they were in pain as women in travail. 20 But they called upon the Lord which is merciful, and ſtretched out their hands towards him: and immediately the holy One heard them out of heaven, and delivered them by the miniſtery of Eſay. 21 He ſmote the hoſt of the Aſſyrians, and his angel deſtroyed them. 22 For Ezekias had done the thing that pleaſed the Lord, and was ſtrong in the ways of David his father, as Eſay the prophet, who was great and faithful in his viſion, had commanded him. 23 In his time the ſun went backward, and he lengthened the kings life. 24 He ſaw by an excellent ſpirit what ſhould come to paſs at the laſt, and he comforted them that mourned in Sion. 25 He ſhewed what ſhould come to paſs for ever, and ſecret things or ever they came.

In the worſt Times of Defection and Apoſtaſy of the *Iſraelites* from the Religion of their Fore-fathers, and that Worſhip and thoſe Laws which were inſtituted by God himſelf, God never left himſelf without a Witneſs to vindicate the Honour of his Name. Thus when the whole Nation was ſunk into the groſſeſt Idolatry, under the Reigns of the vileſt of their Princes the wicked *Ahab*, and his idolatrous Succeſſors, God ſent among them *Elijah* and *Eliſha* (here called *Elias* and *Eliſeus*) and inſpired them with ſuch Zeal and Reſolution, that they undauntedly reproved Kings to their Faces, and never fear'd to deliver a Meſſage from Heaven, how ſevere and unwelcome ſoever it might be, either to Prince or People, and tho' they knew that they run the utmoſt Hazard of their Lives in the Execution of their Duty.

And as God remarkably puniſh'd both Prince and People, when they apoſtatiz'd from his Laws and Worſhip; ſo he as remarkably bleſs'd and favour'd both the one and the other, when they ſhew'd any Zeal for his Service, or regard for the Honour of his Name; as was apparent in that wonderful Deliverance which he wrought for *Hezekiah* and his People in the Deſtruction of *Sennacherib*'s Army, becauſe *Hezekiah* feared God, and engaged his Subjects to do the ſame.

CHAP. XLIX.

The Praiſe of ſeveral of the Iſraelitiſh *Princes, Patriarchs, and Prophets.*

Ver. 1. THE remembrance of Joſias is like the compoſition of the perfume that is made by the art of the apothecary: it is ſweet as honey in all mouths, and as muſick at a banquet of wine. 2 He behaved himſelf uprightly in the converſion of the people, and took away the abominations of iniquity. 3 He directed his heart unto the Lord, and in the time of the ungodly he eſtabliſhed the worſhip of God. 4 All, except David, and Ezekias, and Joſias, were defective: for they forſook the law of the moſt High, *even* the kings of Juda failed. 5 Therefore he gave their power unto others, and their glory unto a ſtrange nation. 6 They burnt the choſen city of the ſanctuary, and made the ſtreets deſolate, according to the prophecy of Jeremias. 7 For they entreated him evil, who nevertheleſs was a prophet ſanctified in his mothers womb, that he might root out, and afflict, and deſtroy, and that he might build up alſo and plant. 8 It was Ezekiel who ſaw the glorious viſion, which was ſhewed him upon the chariot of the cherubims. 9 For he made mention of the enemies under *the figure of* the rain, and directed them that went right. 10 And of the twelve prophets, let the memorial be bleſſed, and let their bones flouriſh again out of their place: for they comforted Jacob, and delivered them by aſſured hope. 11 How ſhall we magnify Zorobabel? even he was as a ſignet on the right hand. 12 So was Jeſus the ſon of Joſedec: who in their time builded the houſe, and ſet up an holy temple to the Lord, which was prepared for everlaſting glory. 13 And among the elect was Neemias, whoſe renown is great, who raiſed up for us the walls that were fallen, and ſet up the gates and the bars, and raiſed up our ruins again. 14 But upon the earth was no man created like Enoch; for he was taken from the earth. 15 Neither was there a man born like unto Joſeph, a governor of his brethren, a ſtay of the people, whoſe bones were regarded of the Lord. 16 Sem and Seth were in great honour among men, and ſo was Adam above every living thing in the creation.

We need not dwell on the Contents of this Chapter, ſince they only relate to ſeveral Facts mentioned in the *Old Teſtament*, which every Reader can find, without being directed to them; together with our Notes on the reſpective Paſſages.

CHAP. L.

The Praiſe of Simon *the High-Prieſt.*

Ve.

Ver. 1. SImon the high prieſt, the ſon of Onias,
who in his life repaired the houſe again,
and in his days fortified the temple. 2
And by him was built from the foundation the
double height, the high fortreſs of the wall about
the temple. 3 In his days the ciſtern to receive
water, being in compaſs as the ſea, was covered
with plates of braſs. 4 He took care of the
temple that it ſhould not fall, and fortified the
city againſt beſieging. 5 How was he honoured
in the midſt of the people, in his coming out of
the ſanctuary! 6 He was as the morning ſtar in
the midſt of a cloud, and as the moon at the
full: 7 As the ſun ſhining upon the temple of
the moſt High, and as the rainbow giving light
in the bright clouds: 8 And as the flower of
roſes in the ſpring of the year, as lilies by
the rivers of waters, and as the branches of the
frankincenſe-tree, in the time of ſummer: 9 As
fire and incenſe in the cenſer, and as a veſſel of
beaten gold, ſet with all manner of precious
ſtones: 10 And as a fair olive-tree budding forth
fruit, and as a cypreſs-tree which groweth up to
the clouds. 11 When he put on the robe of
honour, and was cloathed with the perfection of
glory, when he went up to the holy altar, he
made the garment of holineſs honourable. 12
When he took the portions out of the prieſts
hands, he himſelf ſtood by the hearth of the altar,
compaſſed with his brethren round about, as
a young cedar in Libanus, and as palm-trees
compaſſed they him round about. 13 So were
all the ſons of Aaron in their glory, and the oblations
of the Lord in their hands, before all the
congregation of Iſrael. 14 And finiſhing the ſervice
at the altar, that he might adorn the offering
of the moſt high Almighty. 15 He ſtretched
out his hand to the cup, and poured of the blood
of the grape, he poured out at the foot of the
altar, a ſweet-ſmelling ſavour unto the moſt high
King of all. 16 Then ſhouted the ſons of Aaron,
and ſounded the ſilver trumpets, and made
a great noiſe to be heard, for a remembrance before
the moſt High. 17 Then all the people
together haſted, and fell down to the earth upon
their faces to worſhip their Lord God Almighty
the moſt High. 18 The ſingers alſo ſang praiſes
with their voices, with great variety of ſounds
was there made ſweet melody. 19 And the people
beſought the Lord the moſt High by prayer
before him that is merciful, till the ſolemnity of
the Lord was ended, and they had finiſhed his
ſervice. 20 Then he went down, and lifted up
his hands over the whole congregation of the
children of Iſrael, to give the bleſſing of the Lord
with his lips, and to rejoice in his name. 21
And they bowed themſelves down to worſhip
the ſecond time, that they might receive a bleſſing
from the moſt High. 22 Now therefore
bleſs ye the God of all, which only doth wondrous
things every where, which exalteth our
days from the womb, and dealeth with us according
to his mercy. 23 He grant us joyfulneſs
of heart, and that peace may be in our days
in Iſrael for ever. 24 That he would confirm
his mercy with us, and deliver us at his time.
25 There be two manner of nations which my
heart abhorreth, and the third is no nation: 26
They that ſit upon the mountain of Samaria, and
they that dwell amongſt the Philiſtines, and that
fooliſh people that dwell in Sichem. 27 Jeſus
the ſon of Sirach of Jeruſalem hath written in
this book the inſtruction of underſtanding and
knowledge, who out of his heart poured forth
wiſdom. 28 Bleſſed is he that ſhall be exerciſed
in theſe things, and he that layeth them up in his
heart ſhall become wiſe. 29 For if he do them,
he ſhall be ſtrong to all things: for the light of
the Lord leadeth him, who giveth wiſdom to
the godly. Bleſſed be the Lord for ever. Amen,
amen.

This *Simon*, on whom the Son of *Sirach* beſtows ſo many noble Encomiums, was the Son of *Onias*, the Son of *Jaddus*, or *Jaddua*, who was High Prieſt when *Alexander the Great* came to *Jeruſalem* in the Progreſs of his Arms thro' *Syria*. *Simon* ſucceeded to the High Prieſthood in the 5th Year of the Reign of *Ptolemy Philadelphus* King of *Egypt*; in whoſe Time, and under whoſe Authority and Direction, a Tranſlation of the Bible was made from the Original *Hebrew*, by ſeventy-two of the Elders of *Iſrael*, Six being choſen out of every Tribe, to join in the Performance of the Work; which is now called the *Septuagint Tranſlation*, from the Number of Perſons concerned in it; tho' the Work itſelf was undertaken and finiſhed in the Pontificate of *Eleazar*, who ſucceeded *Simon*. *Joſephus* ſpeaking of this *Simon*, ſays, that he was a Perſon of ſingular Piety towards God, and of an exemplary Tenderneſs and Good Nature toward Mankind; from which Character he was ſurnamed *the juſt*. See *Jewiſh Antiq.* B. xii. Ch. 2.

He continued in his Office for nine Years, in which he did many beneficial Acts both for the Church and State of the *Jews*; but what is chiefly commemorated of him is, his compleating the *Canon* of the Scriptures of the *Old Teſtament*. What *Ezra* and the Men of the great Synagogue, did therein has been before noted. The Books of *Ezra*, *Nehemiah*, *Eſther*, and *Malachi*, as well as the two *Chronicles* of the Kings of *Judah* and *Iſrael*, could not poſſibly be inſerted by *Ezra* himſelf, becauſe ſome of theſe Books claim him for their Author, and in others there are ſome Particulars, which refer to Times as low as *Alexander the Great*, and therefore a later Time muſt be aſſign'd for their Reception into the Canon. And if ſo, there ſeems none ſo proper as that, when the Men of the great *Synagogue*, who, under the Direction and Preſidency of *Simon the juſt*, were employ'd in this Work, ceas'd to be.

CHAP. LI.

A Prayer of Jeſus *the Son of* Sirach.

Ver. 1. I Will thank thee, O Lord and King,
and praiſe thee, O God my Saviour,
I do give praiſe unto thy name. 2 For thou art
my defender and helper, and haſt preſerved my
body from deſtruction, and from the ſnare of the
ſlanderous tongue, and from the lips that forge
lies, and haſt been mine helper againſt mine adverſaries:
3 And haſt delivered me according to
the multitude of thy mercies, and greatneſs of thy
name, from the teeth of them that were ready to
devour me, and out of the hands of ſuch as
ſought after my life, and from the manifold afflictions
which I had; 4 From the choaking of
fire on every ſide, and from the midſt of the
fire which I kindled not; 5 From the depth of
the belly of hell, from an unclean tongue, and
from lying words: 6 By an accuſation to the
king from an unrighteous tongue, my ſoul drew
near even unto death, my life was near to the
hell beneath. 7 They compaſſed me on every
ſide, and there was no man to help me: I looked
for the ſuccour of men, but there was none. 8

Then

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou delivereſt ſuch as wait for thee, and ſaveſt them out of the hands of the enemies. 9 Then lifted I up my ſupplication from the earth, and prayed for deliverance from death. 10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. 11 I will praiſe thy name continually, and will ſing praiſe with thankſgiving; and ſo my prayer was heard. 12 For thou ſavedſt me from deſtruction, and deliveredſt me from the evil time: therefore will I give thanks, and praiſe thee, and bleſs thy name, O Lord. 13 When I was yet young, or ever I went abroad, I deſired wiſdom openly in my prayer. 14 I prayed for her before the temple, and will ſeek her out, even to the end. 15 Even from the flower, till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up ſought I after her. 16 I bowed down mine ear a little, and received her, and gat much learning. 17 I profited therein, *therefore* will I aſcribe the glory unto him that giveth me wiſdom. 18 For I purpoſed to do after her, and earneſtly I followed that which is good; ſo ſhall I not be confounded. 19 My ſoul hath wreſtled with her, and in my doings I was exact: I ſtretched forth my hands to the heaven above, and bewailed my ignorances of her. 20 I directed my ſoul unto her, and I found her in pureneſs: I have had my heart joined with her from the beginning, therefore ſhall I not be forſaken. 21 My heart was troubled in ſeeking her: therefore have I gotten a good poſſeſſion. 22 The Lord hath given me a tongue for my reward, and I will praiſe him therewith. 23 Draw near unto me you unlearned, and dwell in the houſe of learning. 24 Wherefore are you ſlow, and what ſay you of theſe things, ſeeing your ſouls are very thirſty? 25 I opened my mouth, and ſaid, Buy her for yourſelves without money. 26 Put your neck under the yoke, and let your ſoul receive inſtruction; ſhe is hard at hand to find. 27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much reſt. 28 Get learning with a great ſum of money, and get much gold by her. 29 Let your ſoul rejoice in his mercy, and be not aſhamed of his praiſe. 30 Work your work betimes, and in his time he will give you your reward.

The firſt Part of this Chapter contains a Prayer or rather Thankſgiving, of *Jeſus* the Son of *Sirach*; the Purport of which is, to pay his grateful Acknowledgments to God for the many Mercies and Deliverances he had experienced in the Courſe of his Life; and from the ſeveral Topicks of his Thankſgiving we may learn the different Kinds of Troubles, Difficulties, Diſtreſſes and Dangers, with which he had been afflicted and ſurrounded; and from which, upon his earneſt Sollicitations at the Throne of Grace, he had been happily delivered.

The Remainder of the Chapter acquaints us in what Manner he had, all his Life-time, applied himſelf to the Search of Wiſdom, and that being poſſeſs'd of her, he poſſeſs'd an invaluable Treaſure of all Bleſſings and Comforts whatſoever.

An Expoſition of the Book of *BARUCH*.

The ARGUMENT.

Baruch, *the Son of* Neriah, *and Grandſon of* Maaſeiah, *was of an illuſtrious Birth, and of the Tribe of* Judah. Seraiah, *his Brother, had a conſiderable Employment in the Court of King* Zedekiah, *but himſelf kept cloſe to the Perſon of* Jeremiah, *and was his moſt faithful Diſciple, tho' his Adherence to his Maſter drew upon him ſeveral Perſecutions, and a great deal of bad Treatment. After the Deſtruction of* Jeruſalem *by* Nebuchadnezzar, Baruch *and his Maſter were permitted to ſtay in the Land of* Judea, *but when the Remains of that People, which were left behind, after having ſlain their Governor* Gedaliah, *were for retiring into* Egypt, *they compelled* Jeremiah, *and his Diſciple, to go along with them, where the Prophet died, and* Baruch *ſoon after made his Eſcape to his Brethren in* Babylon; *where, according to the Tradition of the* Rabbins, *he likewiſe died in the 12th Year of the Captivity. But of what Authority the Book, which goes under his Name, is, or by whom it was written, or whether any Thing related therein be* hiſtorically *true, or the whole of it a* Fiction, *is altogether uncertain.* Grotius, *in his Commentary upon it, thinks it an entire Fiction of ſome* Helleniſtical Jew, *under the Name of* Baruch; *and St.* Jerom, *long before him, (in the Preface to his Expoſition of* Jeremiah) *tells us, that the Reaſon why he did not make a* Comment *on this Book (tho' in the Edition of the* Septuagint *it be join'd with* Jeremiah) *was, becauſe it was not deem'd* canonical *among the* Hebrews, *and contains an* Epiſtle, *which falſely bears the Name of* Jeremiah. *This Epiſtle is annexed to the Book, and, in the common Diviſion of it, makes the laſt Chapter: But the main Subject of the Book itſelf is likewiſe an* Epiſtle, *either ſent, or feign'd to be ſent by* Jehoiakim, *and the* Jews *who were in* Captivity *with him in* Babylon, *to their Brethren the* Jews, *who were ſtill left in* Judah *and* Jeruſalem.

Of the whole there are but three Copies; one in Greek, *and the other two in* Syriack, *whereof one agreeth with the* Greek, *tho' the other very much differs from it; but in what Language it was originally written, or whether one of theſe be not the* Original, *or which of them may be ſo, 'tis* *next to impoſſible to tell.* See Prideaux Connection, *and* Calmet's *Preface to* Baruch.

CHAP. I.

The Jews *in* Babylon *weep at the reading of* Baruch's *Book, and ſend Money and the Book to their Brethren at* Jeruſalem.

Ver. 1. AND theſe are the words of the book, which Baruch the ſon of Nerias, the ſon of Maaſias, the ſon of Sedecias, the ſon of Aſſadias, the ſon of Chelcias, wrote in Babylon, 2 In the fifth year, and in the ſeventh day of the month, what time as the Chaldeans took Jeruſalem, and burnt it with fire. 3 And Baruch did read the words of this book, in the hearing of Jechonias, the ſon of Joachim king of Juda, and in the ears of all the people that came to hear the book, 4 And in the hearing of the nobles, and of the kings ſons, and in the hearing of the elders, and of all the people, from the loweſt unto the higheſt, even of all them that dwelt at Babylon, by the river Sud. 5 Whereupon they wept, faſted and prayed before the Lord. 6 They made alſo a collection of money, according to every mans power. 7 And they ſent it to Jeruſalem unto Joachim the high-prieſt, the ſon of Chelcias, ſon of Salom, and to the prieſts, and to all the people which were found with him at Jeruſalem, 8 At the ſame time, when he received the veſſels of the houſe of the Lord that were carried out of the temple, to return them into the land of Juda the tenth day of *the month* Sivan, *namely*, ſilver veſſels, which Sedecias the ſon of Joſias king of Juda had made, 9 After that Nabuchodonoſor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land from Jeruſalem, and brought them unto Babylon: 10 And they ſaid, Behold, we have ſent you money to buy you burnt-offerings, and ſin-offerings, and incenſe, and prepare ye manna, and offer upon the altar of the Lord our God, 11 And pray for the life of Nabuchodonoſor king of Babylon, and for the life of Balthaſar his ſon, that their days may be upon earth as the days of heaven. 12 And the Lord will give us ſtrength, and lighten our eyes, and we ſhall live under the ſhadow of Nabuchodonoſor king of Babylon, and under the ſhadow of Balthaſar his ſon, and we ſhall ſerve them many days, and find favour in their ſight. 13 Pray for us alſo unto the Lord our God, for we have ſinned againſt the Lord our God; and unto this day the fury of the Lord, and his wrath is not turned from us. 14 And ye ſhall read this book which we have ſent unto you to make confeſſion in the houſe of the Lord, upon the feaſts and ſolemn days. 15 And ye ſhall ſay, To the Lord our God *belongeth* righteouſneſs, but unto us the confuſion of faces, as *it is come to paſs* this day unto them of Juda, and to the inhabitants of Jeruſalem, 16 And to our kings, and to our princes, and to our prieſts, and to our prophets, and to our fathers. 17 For we have ſinned before the Lord, 18 And diſobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly: 19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this preſent day, we have been diſobedient unto the Lord our God, and we have been negligent in not hearing his voice. 20 Wherefore the evils cleaved unto us, and the curſe which the Lord appointed by Moſes his ſervant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to ſee* this day. 21 Nevertheleſs we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he ſent unto us. 22 But every man followed the imagination of his own wicked heart, to ſerve ſtrange gods, and to do evil in the ſight of the Lord our God.

And they ſent it to Jeruſalem unto Joachim the High Prieſt] *Joachim*, as *Joſephus* tells us, was High Prieſt at *Jeruſalem*, at the Time that *Eſdras* was ſent from *Babylon* to *Judea*; and that *Joachim* and *Eſdras* or *Ezra*, as the Scripture calls him, died much about the ſame Time at *Jeruſalem*. *Joſephus* indeed ſays, that this *Joachim* was the Son of *Jeſus*, or *Jeſhua*, as he is called *Ezra* x. 18. and *Baruch* ſtiles him the Son of *Chelcias*: But, conſidering the Circumſtances of Time, Place, *&c.* the ſame Perſon muſt be meant by them both; and as the Learned are very much divided in their Opinions concerning the lineal Succeſſion of the High Prieſts, we ſhall not pretend to reconcile this Difference in the Genealogy of *Joachim*. However, this we may be aſſured of, from the Authority of the Holy Scripture itſelf, that *Joachim* was the Son of *Jeſhua*, or, as *Joſephus* calls him *Jeſus*. See *Nehem.* xii. 10.

CHAP. II.

The Subject of the foregoing Chapter continued.

Ver. 1. THerefore the Lord hath made good his word, which he pronounced againſt us, and againſt our judges that judged Iſrael, and againſt our kings, and againſt our princes, and againſt the men of Iſrael and Juda, 2 To bring upon us great plagues, ſuch as never happened under the whole heaven, as it came to paſs in Jeruſalem, according to the things that were written in the law of Moſes, 3 That a man ſhould eat the fleſh of his own ſon, and the fleſh of his own daughter. 4 Moreover, he hath delivered them to be in ſubjection to all the kingdoms that are round about us, to be as a reproach and deſolation among all the people round about, where the Lord hath ſcattered them. 5 Thus we were caſt down and not exalted, becauſe we have ſinned againſt the Lord our God, and have not been obedient unto his voice. 6 To the Lord our God *appertaineth* righteouſneſs: but unto us and to our fathers open ſhame, as *appeareth* this day. 7 *For* all theſe plagues are come upon us, which the Lord hath pronounced againſt us. 8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart. 9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us. 10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath ſet before us. 11 And now, O Lord God of Iſrael, that haſt brought thy people out of the land of Egypt with a mighty hand, and high arm, and with ſigns, and with wonders, with great power, and haſt gotten thyſelf a name, as *appeareth* this day: 12 O Lord our God, we have ſinned, we have done ungodly, we have dealt unrighteouſly in all thine ordinances. 13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou haſt ſcattered us. 14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own ſake, and give us favour in the ſight of them which have led us away: 15 That all the earth may know that thou art the Lord our God, becauſe Iſrael and his poſterity is called by thy name. 16 O Lord, look down from thy holy houſe, and conſider us: bow down thine ear, O Lord, to hear us. 17 Open thine eyes, and behold, for the dead that are in the graves, whoſe ſouls are taken from their bodies, will give unto the Lord neither praiſe nor righteouſneſs: 18 But the ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul will give thee praiſe and righteouſneſs, O Lord. 19 Therefore we do not make our humble ſupplication before thee, O Lord our God, for the righteouſneſs of our fathers, and of our kings. 20 For thou haſt ſent out thy wrath and indignation upon us, as thou haſt ſpoken by thy ſervants the prophets, ſaying, 21 Thus ſaith the Lord, Bow down your ſhoulders to ſerve the king of Babylon: ſo ſhall ye remain in the land that I gave unto your fathers. 22 But if ye will not hear the voice of the Lord to ſerve the king of Babylon, 23 I will cauſe to ceaſe out of the cities of Juda, and from without Jeruſalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land ſhall be deſolate of inhabitants. 24 But we would not hearken unto thy voice, to ſerve the king of Babylon: therefore haſt thou made good the words that thou ſpakeſt by thy ſervants the prophets, namely, that the bones of our kings, and the bones of our fathers ſhould be taken out of their places. 25 And lo, they are caſt out to the heat of the day, and to the froſt of the night, and they died in great miſeries, by famine, by ſword, and by peſtilence. 26 And the houſe which is called by thy name, (haſt thou laid waſte) as *it is to be ſeen* this day, for the wickedneſs of the houſe of Iſrael, and the houſe of Juda. 27 O Lord our God, thou haſt dealt with us after all thy goodneſs, and according to all that great mercy of thine, 28 As thou ſpakeſt by thy ſervant Moſes, in the day when thou didſt command him to write the law before the children of Iſrael, ſaying, 29 If ye will not hear my voice, ſurely this very great multitude ſhall be turned into a ſmall *number* among the nations where I will ſcatter them. 30 For I knew that they would not hear me, becauſe it is a ſtiff-necked people: but in the land of their captivities they ſhall remember themſelves, 31 And ſhall know that I am the Lord their God: for I will give them an heart, and ears to hear. 32 And they ſhall praiſe me in the land of their captivity, and think upon my name, 33 And return from their ſtiff neck, and from their wicked deeds: for they ſhall remember the way of their fathers, which ſinned before the Lord. 34 And I will bring them again into the land which I promiſed with an oath unto their fathers, Abraham, Iſaac, and Jacob, and they ſhall be lords of it: and I will increaſe them, and they ſhall not be diminiſhed. 35 And I will make an everlaſting covenant with them to be their God, and they ſhall be my people: and I will no more drive my people of Iſrael out of the land that I have given them.

In this Prayer or Supplication the *Jews* confeſs the Juſtice of God in bringing upon them thoſe Plagues and Calamities which were threatned by *Moſes*, in caſe of their Diſobedience, *Deut.* xxviii. that notwithſtanding the Severity of God's Judgments upon them, yet they had not humbled themſelves, but continued in their rebellious Practices againſt him. Wherefore they now beſeech the Lord, who wonderfully delivered their Fore-fathers from Bondage in *Egypt*, that on their ſincere Repentance, he would be merciful to them, and deliver them from their preſent Captivity. They acknowledge their Diſobedience to the Word of the Lord, ſpoken by the Prophet *Jeremy*, that they ſhould quietly ſubmit to ſerve the King of *Babylon*, Jer. xxvii. 11. and therefore that their preſent Calamities were juſtly brought upon them. However, they ſtrengthen their Confidence in the Goodneſs of God, that he will do according to what he promiſed by his Servant *Moſes*, Levit. xxvi. *Deut.* xxviii. that if in their Captivity they ſhould humble themſelves, and turn to the Lord with all their Hearts, he would remember his Covenant with their Anceſtors, and deliver them from their Enemies.

CHAP. III.

The foregoing Prayer and Confeſſion continued. Wiſdom reſts but with very few.

Ver. 1. O Lord almighty, God of Iſrael, the ſoul in anguiſh, the troubled ſpirit crieth unto thee. 2 Hear, O Lord, and have mercy: for thou art merciful; and have pity upon us, becauſe we have ſinned before thee. 3 For thou endureſt for ever, and we periſh utterly. 4 O Lord almighty, thou God of Iſrael, hear now the prayers of the dead Iſraelites, and of their children, which have ſinned before thee, and not hearkened unto the voice of thee their God: for the which cauſe theſe plagues cleave unto us. 5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time. 6 For thou art the Lord our God, and thee, O Lord, will we praiſe. 7 And for this cauſe thou haſt put thy fear in our hearts, to the intent that we ſhould call upon thy name, and praiſe thee in our captivity: for we have called to mind all the iniquity of our forefathers that ſinned before thee. 8 Behold, we are yet this day in our captivity, where thou haſt ſcattered us, for a reproach and a curſe, and to be ſubject to payments, according to all the iniquities of our fathers, which departed from the Lord our God. 9 Hear, Iſrael, the commandments of life: give ear to underſtand wiſdom. 10 How happeneth it, Iſrael, that thou art in thine enemies land, that thou art waxen old in a ſtrange country, that thou art defiled with the dead, 11 That thou art counted with them that go down into the grave? 12 Thou haſt forſaken the fountain of wiſdom. 13 For if thou hadſt walked in the way of God, thou ſhouldeſt have dwelled in peace for ever. 14 Learn where is wiſdom, where is ſtrength, where is underſtanding; that thou mayeſt know alſo where is length of days, and life, where is the light of the eyes and peace. 15 Who hath found out her place? or who hath come into her treaſures? 16 Where are the princes of the heathen become, and ſuch as ruled the beaſts upon the earth, 17 They that had their paſtime with the fowls of the air, and they that hoarded up ſilver and gold, wherein men truſt, and made no end of their getting? 18 For they that wrought in ſilver, and were ſo careful, and whoſe works are unſearchable, 19 They are vaniſhed and gone down to the grave, and others are come up in their ſteads. 20 Young men have ſeen light, and dwelt upon the earth: but the way of knowledge have they not known, 21 Nor underſtood the paths thereof, nor laid hold of it: their children were far off from that way. 22 It hath not been heard of in Chanaan, neither hath it been ſeen in Theman. 23 The Agarenes that ſeek wiſdom upon earth, the merchants of Meran, and of Theman, the authors of fables, and ſearchers out of underſtanding: none of theſe have known the way of wiſdom, or remember her paths. 24 O Iſrael, how great is the houſe of God, and how large is the place of his poſſeſſion! 25 Great, and hath none end; high, and unmeaſurable. 26 There were the giants famous from the beginning, that were of ſo great ſtature, and ſo expert in war. 27 Thoſe did not the Lord chooſe, neither gave he the way of knowledge unto them. 28 But they were deſtroyed, becauſe they had no wiſdom, and periſhed through their own fooliſhneſs. 29 Who hath gone up into heaven, and taken her, and brought her down from the clouds? 30 Who hath gone over the ſea and found her, and will bring her for pure gold? 31 No man knoweth her way, nor thinketh of her path. 32 But he that knoweth all things, knoweth her, and hath found her out with his underſtanding: he that prepared the earth for evermore, hath filled it with four-footed beaſts. 33 He that ſendeth forth light, and it goeth; calleth it again, and it obeyeth him with fear. 34 The ſtars ſhined in their watches, and rejoiced: when he calleth them, they ſay, Here we be; and ſo with cheerfulneſs they ſhewed light unto him that made them. 35 This is our God, and there ſhall none other be accounted of in compariſon of him. 36 He hath found out all the way of knowledge, and hath given it unto Jacob his ſervant, and to Iſrael his beloved. 37 Afterward did he ſhew himſelf upon earth, and converſed with men.

The *Jews* in Captivity proceed in their Prayer and Confeſſion, begun in the preceding Chapter; after which *Baruch* addreſſes himſelf to *Iſrael*, and entreats them to hearken to the Inſtructions of Wiſdom. He interrogates them concerning the Length of their Captivity, and the Cauſe of their Pollutions in a ſtrange Country: The Cauſe was plain; their Contempt of Wiſdom, and Diſobedience to the Law of God. Dear-bought Experience might now inform them wherein Wiſdom conſiſts, and, conſequently, how to obtain a Prolongation of Life and temporal Happineſs. Few are the Poſſeſſors of Wiſdom; the Princes of the Heathen, Philoſophers, and Inventors of Fables, in vain pretend to a true Knowledge of her; the Giants of old, renowned for their Skill and Exploits in Arms, were ignorant of her; ſhe is not to be purchaſed with Gold; her Abode is only with the omniſcient God; he gave her to *Jacob*, and afterwards cloathed her with Humanity, and ſent her in the Perſon of his own Son, to converſe with Men.

From the laſt Verſe it ſeems evident, that this Book, as ſome other of the apocryphal Books were, was wrote after *Chriſt*'s Appearance, under the Name of one of their antient holy Writers, in order that their Exhortations and Comforts might make the deeper Impreſſion on the Minds of their obſtinate and unreaſonable Nation; and that the late Deſolation of the *Jews* by the *Romans* is the Subject of it.

CHAP. IV.

The Book of Commandments is the Wiſdom commended in the former Chapter. The Jews *are exhorted to hope, and patiently wait for their Deliverance.*

Ver. 1. THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it ſhall come to life; but ſuch as leave it ſhall die. 2 Turn thee, O Jacob, and take hold of it: walk in the preſence of the light thereof, that thou mayeſt be illuminated. 3 Give not thine honour to another, nor the things that are profitable unto thee, to a ſtrange nation. 4 O Iſrael, happy are we: for things that are pleaſing to God, are made known unto us. 5 Be of good cheer, my people, the memorial of Iſrael. 6 Ye were ſold to the nations, not for [your] deſtruction: but becauſe ye moved God to wrath, ye were delivered unto the enemies. 7 For ye provoked him that made you, by ſacrificing unto devils, and not to God. 8 Ye have forgotten the everlaſting God that brought you up, and ye have grieved Jeruſalem that nurſed you. 9 For when ſhe ſaw the wrath of God coming upon you, ſhe ſaid, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning. 10 For I ſaw the captivity of my ſons and daughters, which the Everlaſting brought upon them. 11 With joy did I nouriſh them; but ſent them away with weeping and mourning. 12 Let no man rejoice over me a widow, and forſaken of many, who for the ſins of my children am left deſolate: becauſe they departed from the law of God. 13 They knew not his ſtatutes, nor walked in the ways of his commandments, nor trod in the paths of diſcipline in his righteouſneſs. 14 Let them that dwell about Sion come, and remember ye the captivity of my ſons and daughters, which the Everlaſting hath brought upon them. 15 For he hath brought a nation upon them from far, a ſhameleſs nation, and of a ſtrange language, who neither reverenced old men, nor pitied child. 16 Theſe have carried away the dear-beloved children of the widow, and left her that was alone deſolate without daughters. 17 But what can I help you? 18 For he that brought theſe plagues upon you, will deliver you from the hands of your enemies. 19 Go your way, O my children, go your way: for I am left deſolate. 20 I have put off the cloathing of peace, and put upon me the ſackcloth of my prayer: I will cry unto the Everlaſting in my days. 21 Be of good cheer, O my children, cry unto the Lord, and he ſhall deliver you from the power and hand of the enemies. 22 For my hope is in the Everlaſting, that he will ſave you, and joy is come unto me from the holy One, becauſe of the mercy which ſhall ſoon come unto you from the Everlaſting our Saviour. 23 For I ſent you out with mourning and weeping: but God will give you to me again with joy and gladneſs for ever. 24 Like as now the neighbours of Sion have ſeen your captivity; ſo ſhall they ſee ſhortly your ſalvation from our God, which ſhall come upon you with great glory and brightneſs of the Everlaſting. 25 My children, ſuffer patiently the wrath that is come upon you from God: for thine enemy hath perſecuted thee; but ſhortly thou ſhalt ſee his deſtruction, and ſhalt tread upon his neck. 26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies. 27 Be of good comfort, O my children, and cry unto God: for you ſhall be remembred of him that brought theſe things upon you. 28 For as it was your mind to go aſtray from God: ſo being returned, ſeek him ten times more. 29 For he that hath brought theſe plagues upon you, ſhall bring you everlaſting joy again with your ſalvation. 30 Take a good heart, O Jeruſalem: for he that gave thee that name will comfort thee. 31 Miſerable are they that afflicted thee, and rejoiced at thy fall. 32 Miſerable are the cities which thy children ſerved: miſerable is ſhe that received thy ſons. 33 For as ſhe rejoiced at thy ruin, and was glad at thy fall: ſo ſhall ſhe be grieved for her own deſolation. 34 For I will take away the rejoicing of her great multitude, and her pride ſhall be turned into mourning. 35 For fire ſhall come upon her from the Everlaſting, long to endure, and ſhe ſhall be inhabited of devils for a great time. 36 O Jeruſalem, look about thee towards the eaſt, and behold the joy that cometh unto thee from God. 37 Lo, thy ſons come whom thou ſenteſt away, they come gathered together from the eaſt to the weſt, by the word of the holy One, rejoicing in the glory of God.

Baruch recommends this Book as containing the everlaſting Law of God, which thoſe who obſerve and obey ſhall obtain Life, but thoſe who tranſgreſs it, certain Death. He comforts his Brethren with the Conſideration that the Will of God is made known to them; and that tho', for their Sins, they were Captives in a ſtrange Land, and *Jeruſalem*, for the Impieties of their Children, was deſolated and laid waſte, yet God would deliver them from their Enemies; and therefore it was their Duty to humble themſelves in Prayer to the Almighty, and God would ſpeedily appear in Mercy to them; that their Neighbours and Enemies, who had triumphed in their Miſfortunes, ſhould ſee the Salvation which God would ſend them; and that, with their own Eyes, they ſhould ſoon behold the Deſtruction of their Perſecutors. From hence he takes Occaſion to comfort *Jeruſalem*, and encourages her to hope, aſſuring her, that Joy and Salvation were juſt ready to meet her.

CHAP. V.

Jeruſalem *is exhorted to rejoice, on the Aſſurance that her Children ſhall return from their Captivity.*

Ver. 1. PUT off, O Jeruſalem, the garment of thy mourning and affliction, and put on the comelineſs of the glory that cometh from God for ever. 2 Caſt about thee a double garment of the righteouſneſs which cometh from God; and ſet a diadem on thine head, of the glory of the Everlaſting. 3 For God will ſhew thy brightneſs unto every country under heaven. 4 For thy name ſhall be called of God for ever, The peace of righteouſneſs, and the glory of Gods worſhip. 5 Ariſe, O Jeruſalem, and ſtand on high, and look about toward the eaſt, and behold thy children gathered from the weſt unto the eaſt by the word of the holy One, rejoicing in the remembrance of God. 6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom. 7 For God hath appointed that every high hill, and banks of long continuance ſhould be caſt down, and valleys filled up, to make even the ground, that Iſrael may go ſafely in the glory of God. 8 Moreover, even the woods, and every ſweet-ſmelling tree, ſhall overſhadow Iſrael by the commandments of God. 9 For God ſhall lead Iſrael with joy, in the light of his glory, with the mercy and righteouſneſs that cometh from him.

Behold thy Children gathered from the Weſt unto the Eaſt] When the Prophets ſpeak of the Captivity in *Babylon*, they deſcribe that City as lying towards the North of *Judea*: But *Baruch*, here, is gathering his People from the *Weſt* and *Eaſt*; which confirms me in Opinion, that the Captivity, from which he promiſes a Return, was not the *Babylonian*, but rather the *Roman*, by which the *Jews* were ſcattered into all Parts of the World; and if ſo, is another Proof, that *Baruch* is a Name aſſumed by the Author of this Book, which, in that Caſe, muſt be wrote after the laſt Deſtruction of *Jeruſalem*.

The Epiſtle of JEREMY.

CHAP. VI.

The Cauſe of their Captivity. The Place of their Captivity. The Vanity of Idols and Idolatry.

Ver. 1. A Copy of an epiſtle which Jeremy ſent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God. 2 Becauſe of the ſins which ye have committed before God, ye ſhall be led away captives into Babylon, by Nabuchodonoſor, king of the Babylonians. 3 So when ye be come unto Babylon, ye ſhall remain there many years and for a long ſeaſon, namely ſeven generations: and after that, I will bring you away peaceably from thence. 4 Now ſhall ye ſee in Babylon gods of ſilver, and of gold, and of wood, borne upon ſhoulders, which cauſe the nations to fear. 5 Beware therefore that ye in no wiſe be like to ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them, and behind them, worſhipping them. 6 But ſay ye in your hearts, O Lord, we muſt worſhip thee. 7 For mine angel is with you, and I myſelf caring for your ſouls. 8 As for their tongue, it is poliſhed by the workman, and they themſelves are gilded and laid over with gold, yet are they but falſe, and cannot ſpeak. 9 And taking gold as it were for a virgin that loves to go gay, they make crowns for the heads of their gods. 10 Sometimes alſo the prieſts convey from their gods gold and ſilver, and beſtow it upon themſelves. 11 Yea, they will give thereof to the common harlots, and deck them as men with garments [being] gods of ſilver, and gods of gold, and wood. 12 Yet cannot theſe gods ſave them-

ſelves from ruſt and moths, though they be
covered with purple raiment. 13 They wipe
their faces becauſe of the duſt of the temple,
when there is much upon them. 14 And he
that cannot put to death one that offendeth him,
holdeth a ſceptre, as though he were a judge of
the country. 15 He hath alſo in his right hand
a dagger, and an axe: but cannot deliver himſelf
from war and thieves. 16 Whereby they
are known not to be gods: therefore fear them
not. 17 For like as a veſſel that a man uſeth,
is nothing worth when it is broken; even ſo it is
with their gods: when they be ſet up in the
temple, their eyes be full of duſt, through the
feet of them that come in. 18 And as the doors
are made ſure on every ſide, upon him that offendeth
the king, as being committed to ſuffer
death: even ſo the prieſts make faſt their temples,
with doors, with locks and bars, leſt *their
gods* be ſpoiled with robbers. 19 They light
them candles, yea more than for themſelves,
whereof they cannot ſee one. 20 They are as
one of the beams of the temple, yet they ſay
their hearts are gnawed upon by things creeping
out of the earth, and when they eat them and
their cloaths, they feel it not. 21 Their faces
are blacked through the ſmoak that comes out of
the temple. 22 Upon their bodies and heads
ſit bats, ſwallows, and birds, and the cats alſo.
23 By this ye may know that they are no gods:
therefore fear them not. 24 Notwithſtanding
the gold that is about them to make them beautiful,
except they wipe off the ruſt, they will not
ſhine: for neither when they were molten did
they feel it. 25 The things wherein there is
no breath, are bought for a moſt high price. 26
They are borne upon ſhoulders, having no feet,
whereby they declare unto men that they be nothing
worth. 27 They alſo that ſerve them,
are aſhamed: for if they fall to the ground at
any time, they cannot riſe up again of themſelves:
neither if one ſet them upright, can they
move of themſelves: neither if they be bowed
down, can they make themſelves ſtraight: but
they ſet gifts before them as unto dead men. 28
As for the things that are ſacrificed unto them,
their prieſts ſell and abuſe: in like manner their
wives lay up part thereof in ſalt, but unto the
poor and impotent they give nothing of it. 29
Menſtruous women, and women in childbed eat
their ſacrifices: by theſe things ye may know that
they are no gods: fear them not. 30 For how
can they be called gods? becauſe women ſet
meat before the gods of ſilver, gold, and wood.
31 And the prieſts ſit in their temples, having
their cloaths rent, and their heads and beards
ſhaven, and nothing upon their heads. 32 They
roar and cry before their gods, as men do at the
feaſt when one is dead. 33 The prieſts alſo
take off their garments, and cloath their wives
and children. 34 Whether it be evil that one
doth unto them, or good, they are not able to
recompenſe it: they can neither ſet up a king,
nor put him down. 35 In like manner, they
can neither give riches nor money: though a
man make a vow unto them, and keep it not,
they will not require it. 36 They can ſave no
man from death, neither deliver the weak from
the mighty. 37 They cannot reſtore a blind
man to his ſight, nor help any man in his diſtreſs.
38 They can ſhew no mercy to the widow, nor
do good to the fatherleſs. 39 Their gods of
wood, and which are overlaid with gold and ſilver,
are like the ſtones that be hewn out of the
mountain: they that worſhip them ſhall be confounded.
40 How ſhould a man then think and
ſay that they are gods, when even the Chaldeans
themſelves diſhonour them? 41 Who if they
ſhall ſee one dumb that cannot ſpeak, they bring
him and entreat Bel that he may ſpeak, as though
he were able to underſtand. 42 Yet they cannot
underſtand this themſelves,, and leave them:
for they have no knowledge. 43 The women
alſo with cords about them, ſitting in the ways,
burn bran for perfume: but if any of them
drawn by ſome that paſſeth by, lie with him;
ſhe reproacheth her fellow, that ſhe was not
thought as worthy as herſelf, nor her cord
broken. 44 Whatſoever is done among them is
falſe: how may it then be thought or ſaid that
they are gods? 45 They are made of carpenters
and goldſmiths: they can be nothing elſe than
the workman will have them to be. 46 And
they themſelves that made them can never continue
long; how ſhould then the things that are
made of them be gods? 47 For they left lies and
reproaches to them that come after. 48 For
when there cometh any war or plague upon
them, the prieſts conſult with themſelves where
they may be hidden with them. 49 How then
cannot men perceive that they be no gods, which
can neither ſave themſelves from war nor from
plague? 50 For ſeeing they be but of wood, and
overlaid with ſilver and gold, it ſhall be known
hereafter that they are falſe: 51 And it ſhall manifeſtly
appear to all nations and kings, that they
are no gods, but the works of mens hands, and
that there is no work of God in them. 52 Who
then may not know that they are no gods? 53
For neither can they ſet up a king in the land,
nor give rain unto men. 54 Neither can they
judge their own cauſe, nor redreſs a wrong, being
unable: for they are as crows between heaven
and earth. 55 Whereupon when fire falleth
upon the houſe of gods of wood, or laid over
with gold or ſilver, their prieſts will flee away
and eſcape; but they themſelves ſhall be burnt
aſunder like beams. 55 Moreover, they cannot
withſtand any king or enemies: how can it then
be thought or ſaid that they be gods? 57 Neither
are thoſe gods of wood, and laid over with
ſilver or gold, able to eſcape either from thieves
or robbers. 58 Whoſe gold, and ſilver, and
garments, wherewith they are cloathed, they
that are ſtrong do take and go away withal: neither
are they able to help themſelves. 59 Therefore
it is better to be a king that ſheweth his
power, or elſe a profitable veſſel in an houſe,
which the owner ſhall have uſe of, than ſuch
falſe gods; or to be a door in an houſe, to keep
ſuch things ſafe as be therein, than ſuch falſe
gods; or a pillar of wood in a palace, than ſuch
falſe gods. 60 For ſun, moon, and ſtars, being
bright, and ſent to do their offices, are obedient.
61 In like manner the lightning when it
breaketh forth is eaſy to be ſeen, and after the
ſame manner the wind bloweth in every country.
62 And when God commandeth the clouds to
go over the whole world, they do as they are
bidden. 63 And the fire ſent from above to
con-

conſume hills and woods, doeth as it is commanded: but theſe are like unto them neither in ſhew nor power. 64 Wherefore it is neither to be ſuppoſed nor ſaid that they are gods, ſeeing they are able neither to judge cauſes, nor to do good unto men. 65 Knowing therefore that they are no gods, fear them not. 66 For they can neither curſe nor bleſs kings. 67 Neither can they ſhew ſigns in the heavens among the heathen, nor ſhine as the ſun, nor give light as the moon. 68 The beaſts are better than they: for they can get under a covert and help themſelves. 69 It is then by no means manifeſt unto us that they are gods: therefore fear them not. 70 For as a ſcare-crow in a garden of cucumbers keepeth nothing: ſo are their gods of wood, and laid over with ſilver and gold. 71 And likewiſe their gods of wood, and laid over with ſilver and gold, are like to a white thorn in an orchard that every bird ſitteth upon; as alſo to a dead body that is caſt into the dark. 72 And you ſhall know them to be no gods, by the bright purple that rotteth upon them: and they themſelves afterwards ſhall be eaten, and ſhall be a reproach in the country. 73 Better therefore is the juſt man that hath none idols: for he ſhall be far from reproach.

If this Epiſtle was written by the Prophet *Jeremiah*, it was undoubtedly penned ſoon after the taking of *Jeruſalem* by the *Chaldeans*, and, perhaps, while the People were in the Enemy's Camp, and not yet carried out of the Land into Captivity. When the City was ſeized, *Jeremiah* had his Liberty granted him to reſide where he pleaſed, *Jer*. xl. and he choſe to remain in *Judea* with the Remnant of the People that were left. 'Tis probable, therefore, that he wrote this Epiſtle (if his) to his Brethren, who were juſt on the Point of taking their Journey into Captivity, in order to inſtruct them in their Conduct and Behaviour in the Country wherein they were to ſojourn. And as their Continuance in Bondage was to be very long, he particularly cautions them againſt the Idolatries which they would ſee riſe in *Babylon*. The Gods that were there worſhipped, and the Folly of ſuch Worſhip, are very minutely deſcribed, the better to recommend to the People a cloſe and aſſiduous Worſhip of the only true God, the Creator of all Things, and the ſole Governor of the World.

But I rather imagine, that this Epiſtle is as ſpurious, as the Author of the Book, *Baruch*, is fictitious; as any one who compares the Writings of the true *Jeremiah* with this Epiſtle will eaſily judge. The Stile of the Prophet is ſtrong, nervous, and pathetick, but that of this Epiſtle is looſe, vague, and unaffecting, without the leaſt Mark of an inſpired Writer, and, conſequently, muſt be the Product of one who wrote much later than thoſe Times.

An EXPOSITION of the Song of the Three Children,

Which followeth in the third Chapter of *Daniel* after this Place, ---*fell down bound into the Midſt of the burning fiery Furnace*. That which followeth is not in the *Hebrew*, to wit, *And they walked* — unto theſe words, *Then Nebuchadnezzar* --- Verſe 24.

The ARGUMENT.

This Song was by the earlieſt Ages of the Chriſtian Church rejected as Apocrypha, *tho' read and eſteemed as a good Formulary of pious Thoughts, Confeſſions, and Prayers, in the Midſt of extreme Calamities and imminent Dangers. And Ver.* 10. *gives ſome Ground to conjecture, that it is of the ſame Subject, Frame, and Scope, and therefore poſſibly written by the ſame Author, as the Book of* Baruch.

Azarias *his Prayer and Confeſſion. The* Chaldeans *about the Oven conſumed, but the Children in it unhurt. The Song of the Three Children in the fiery Furnace.*

Ver. 1. AND they walked in the midſt of the fire, praiſing God, and bleſſing the Lord. 2 Then Azarias ſtood up and prayed on this manner; and opening his mouth in the midſt of the fire, ſaid, 3 Bleſſed art thou, O Lord God of our fathers: thy name is worthy to be praiſed and glorified for evermore. 4 For thou art righteous in all the things that thou haſt done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth, 5 In all the things which thou haſt brought upon us, and upon the holy city of our fathers, *even* Jeruſalem, thou haſt executed true judgment: for according to truth and judgment didſt thou bring all theſe things upon us, becauſe of our ſins. 6 For we have ſinned, and committed iniquity, departing from thee. 7 In all things have we treſpaſſed, and not obeyed thy commandments, nor kept them, neither done as thou haſt commanded us, that it might go well with us. 8 Wherefore all that thou haſt brought upon us, and every thing that thou haſt done to us, thou haſt done in true judgment. 9 And thou didſt deliver us into the hands of lawleſs enemies, moſt hateful forſakers *of God*, and to an unjuſt king, and the moſt wicked in all the world. 10 And now we cannot open our mouths, we are become a ſhame and reproach to thy ſervants, and to them that worſhip thee. 11 Yet deliver us not up wholly, for thy names ſake, neither diſanul thou thy covenant: 12 And cauſe not thy mercy to depart from us, for thy beloved Abrahams ſake, for thy ſervant Iſaacs ſake, and for thy holy Iſraels ſake; 13 To whom thou haſt ſpoken and promiſed, That thou wouldeſt multiply their ſeed as the ſtars of heaven, and as the ſand that lieth upon the ſea-ſhore. 14 For we, O Lord, are become leſs than any nation, and be kept under this day in all the world becauſe of our ſins. 15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or ſacrifice, or oblation, or incenſe, or place to ſacrifice before thee, and to find mercy. 16 Nevertheleſs, in a contrite heart, and an humble ſpirit let us be accepted. 17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thouſands of fat lambs: ſo let our ſacrifice be in thy ſight this day, and *grant* that we may wholly go after thee: for they ſhall not be confounded that put their truſt in thee. 18 And now we follow thee with all our heart, we fear thee, and ſeek thy face. 19 Put us not to ſhame: but deal with us after thy loving kindneſs, and according to the multitude of thy mercies. 20 Deliver us alſo according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy ſervants hurt, be aſhamed; 21 And let them be confounded in all their power and might, and let their ſtrength be broken; 22 And let them know that thou art Lord, the only God, and glorious over the whole world. 23 And the kings ſervants that put them in, ceaſed not to make the oven hot with roſin, pitch, tow, and ſmall wood; 24 So that the flame ſtreamed forth above the furnace forty and nine cubits. 25 And it paſſed through, and burnt thoſe Chaldeans it found about the furnace. 26 But the angel of the Lord came down into the oven, together with Azarias and his fellows, and ſmote the flame of the fire out of the oven: 27 And made the midſt of the furnace, as it had been a moiſt whiſtling wind, ſo that the fire touched them not at all, neither hurt nor troubled them. 28 Then the three, as out of one mouth, praiſed, glorified, and bleſſed God in the furnace, ſaying, 29 Bleſſed art thou, O Lord God of our fathers: and to be praiſed and exalted above all for ever. 30 And bleſſed is thy glorious and holy name: and to be praiſed and exalted above all for ever. 31 Bleſſed art thou in the temple of thine holy glory: and to be praiſed and glorified above all for ever. 32 Bleſſed art thou that beholdeſt the depths, and ſitteſt upon the cherubims: and to be praiſed and exalted above all for ever. 33 Bleſſed art thou on the glorious throne of thy kingdom: and to be praiſed and glorified above all for ever. 34 Bleſſed art thou in the firmament of heaven: and above all to be praiſed and glorified for ever. 35 O all ye works of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. 36 O ye heavens, bleſs ye the Lord: praiſe and exalt him above all for ever. 37 O ye angels of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. 38 O all ye waters that be above the heavens, bleſs ye the Lord: praiſe and exalt him above all for ever. 39 O all ye powers of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. 40 O ye ſun and moon, bleſs ye the Lord: praiſe and exalt him above all for ever. 41 O ye ſtars of heaven, bleſs ye the Lord: praiſe and exalt him above all for ever. 42 O every ſhower and dew, bleſs ye the Lord: praiſe and exalt him above all for ever. 43 O all ye winds, bleſs ye the Lord: praiſe and exalt him above all for ever. 44 O ye fire and heat, bleſs ye the Lord: praiſe and exalt him above all for ever. 45 O ye winter and ſummer, bleſs ye the Lord: praiſe and exalt him above all for ever. 46 O ye dews and ſtorms of ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever. 47 O ye nights and days, bleſs ye the Lord: praiſe and exalt him above all for ever. 48 O ye light and darkneſs, bleſs ye the Lord: praiſe and exalt him above all for ever. 49 O ye ice and cold, bleſs ye the Lord: praiſe and exalt him above all for ever. 50 O ye froſt and ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever. 51 O ye lightnings and clouds, bleſs ye the Lord: praiſe and exalt him above all for ever. 52 O let the earth bleſs the Lord: praiſe and exalt him above all for ever. 53 O ye mountains and little hills, bleſs ye the Lord: praiſe and exalt him above all for ever. 54 O all ye things that grow on the earth, bleſs ye the Lord: praiſe and exalt him above all for ever. 55 O ye fountains, bleſs ye the Lord: praiſe and exalt him above all for ever. 56 O ye ſeas and rivers, bleſs ye the Lord: praiſe and exalt him above all for ever. 57 O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe and exalt him above all for ever. 58 O all ye fowls of the air, bleſs ye the Lord: praiſe and exalt him above all for ever. 59 O all ye beaſts and cattel, bleſs ye the Lord: praiſe and exalt him above all for ever. 60 O ye children of men, bleſs ye the Lord: praiſe and exalt him above all for ever. 61 O Iſrael, bleſs ye the Lord: praiſe and exalt him above all for ever. 62 O ye prieſts of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. 63 O ye ſervants of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. 64 O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe and exalt him above all for ever. 65 O ye holy and humble men of heart, bleſs ye the Lord: praiſe and exalt him above all for ever. 66 O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe and exalt him above all for ever: for he hath delivered us from hell, and ſaved us from the hand of death, and delivered us out of the midſt of the furnace *and* burning flame: even out of the midſt of the fire hath he delivered us. 67 O give thanks unto the Lord, becauſe he is gracious: for his mercy *endureth* for ever. 68 O all ye that worſhip the Lord, bleſs the God of gods, praiſe him, and give him thanks: for his mercy *endureth* for ever.

No ſooner were theſe Three Brethren fallen into the Midſt of the fiery Furnace (the Flame of which was ſo furious and exceſſive, that it deſtroyed thoſe who were appointed Executioners of the King's tyrannick Decree,) but they got on their Feet, and by the powerful Aſſiſtance of an Angel, or, as ſome will have it, the Son of God himſelf, who was viſibly preſent to preſerve and ſecure them from the Fierceneſs of the Fire, they had not only the full Uſe of their Limbs, but the Faculties of Speech and Reaſon as free and perfect for Exerciſe, as tho' they had been at large and at full Liberty.

This they rightly judged was the fitteſt Occaſion that could poſſibly offer, to ſet forth, declare, and proclaim the Glory of the true God whom they worſhipped, and who now ſo eminently appeared to defend them from the Rage of the Flames, and the Fury of an idolatrous Tyrant. Accordingly *Azarias* opens his Mouth in the Midſt of the Fire, with a Prayer to God, wherein he confeſſes the Juſtice of the Almighty in puniſhing their Nation for their innumerable Tranſgreſſions of his Law, and the repeated Provocations they had given him; yet beſeeches the Lord that he would graciouſly accept them, ſince with the utmoſt Humility and Contrition of Heart they made their preſent Supplications to him, and truſted wholly to his Mercy and Goodneſs for Deliverance, and that by appearing for them at this Juncture, his Enemies may be confounded, and forced to acknowledge him to be the only true God.

An EXPOSITION of the Hiſtory of *SUSANNA*,

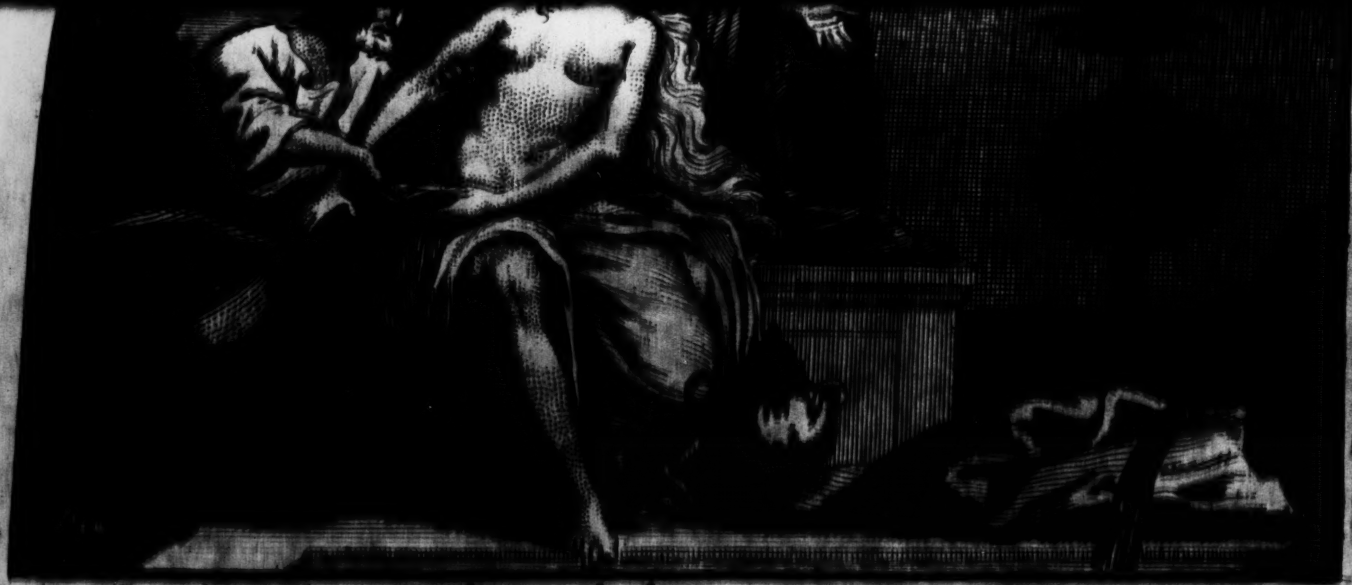
Set apart from the Beginning of *Daniel*, becauſe it is not in the *Hebrew*, as neither the Narration of *Bel and the Dragon*.

The ARGUMENT.

This Narration and the next, which St. Jerome *indiſcriminately calls Fables, the Greeks antiently joined to the Book of* Daniel, *tho' others, for very cogent Reaſons, not only deny them the Quality of Divine Writings, but of true Hiſtories. For firſt, there is no Ground of Probability for attributing to* Daniel, *the great Prophet, the Things here related, ſince he is here called* young Child, *at which Age he was carried to* Babylon: *But in that ſmall Number of Years, in which that Appellation might ſuit him, the publick and private State of the* Jews *in* Babylon, *could not have attained to that Peace, Authority, and Commodiouſneſs as is ſet down in this Narrative. Beſides,* Daniel *living in the Palace, and ordinarily in the King's Service; and afterwards being employed in the great Affairs of the Kingdom, it is not likely he ſhould be an ordinary Judge of his People, in quality of an Elder, as is here affirmed. The ſuppoſing another* Daniel, *as ſome do, is preſumptuous, and deſtroys the Authority of theſe Writings, chiefly grounded on the Name of the true* Daniel; *nor is there any Proof, that the* Jews *in* Babylon *had abſolute Power to give Judgment in capital Offences. And, finally, the Alluſion of* Greek *Names of the Trees, under which* Suſannah *is accuſed to have committed the Fact, confirms the Opinion that this is ſame* Greek's *Invention; ſince neither the* Hebrew *nor* Chaldean *Tongue, in which the true* Daniel *wrote, had any ſuch Reſemblance.*

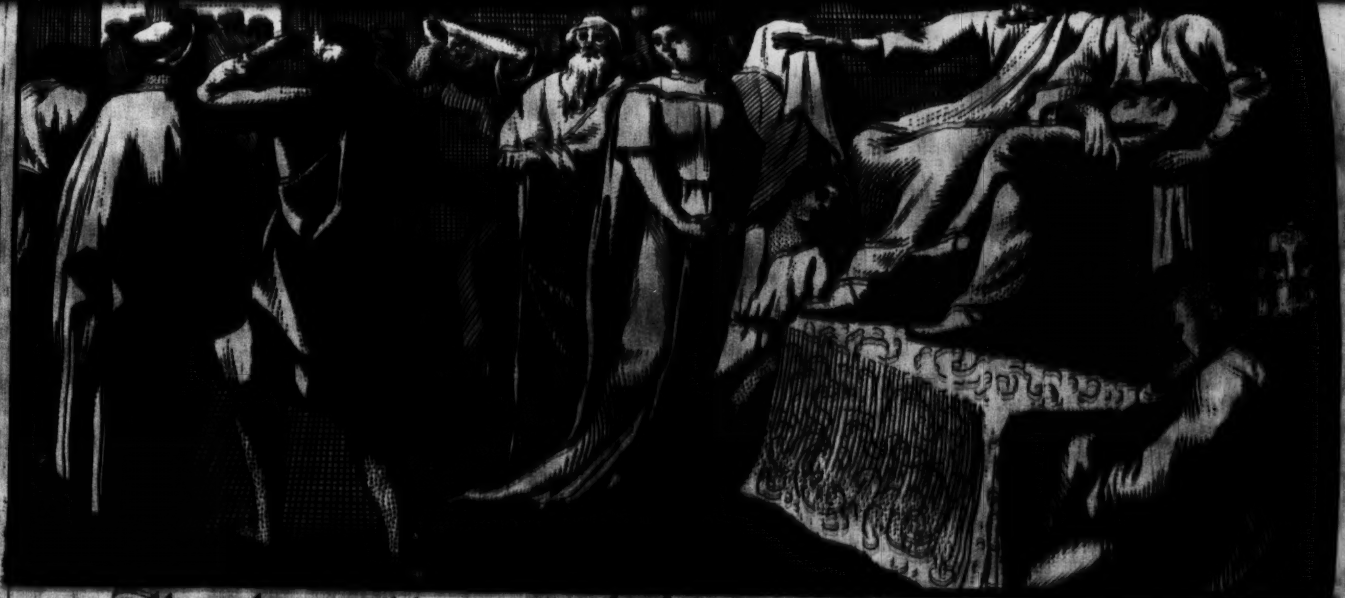
Two Elders of the Jews *contrive to debauch* Suſanna; *which not being able to accompliſh, they accuſe her of Adultery, for which ſhe is condemned; but* Daniel, *on a Re-hearing, finds the two Judges guilty of bearing falſe Witneſs.*

Ver. 1. THere dwelt a man in Babylon, called
Joacim. 2 And he took a wife
whoſe name was Suſanna, the daughter of Chelcias,
a very fair woman, and one that feared the
Lord. 3 Her parents alſo were righteous, and
taught their daughter according to the law of
Moſes. 4 Now Joacim was a great rich man,
and had a fair garden joining unto his houſe, and
to him reſorted the Jews: becauſe he was more
honourable than all others. 5 The ſame year
were appointed two of the antients of the people
to be judges, ſuch as the Lord ſpake of, that
wickedneſs came from Babylon from antient
judges, who ſeemed to govern the people. 6
Theſe kept much at Joacims houſe: and all that
had any ſuits in law came unto them. 7 Now
when the people departed away at noon, Suſanna
went into her huſbands garden to walk. 8
And the two elders ſaw her going in every day,
and walking: ſo that their luſt was inflamed toward
her. 9 And they perverted their own
mind, and turned away their eyes, that they
might not look unto heaven, nor remember juſt
judgments. 10 And albeit they both were
wounded with her love: yet durſt not one ſhew
another his grief. 11 For they were aſhamed
to declare their luſt, that they deſired to have to
do with her. 12 Yet they watched from day to
day to ſee her. 13 And the one ſaid to the
other, let us now go home: for it is dinner-time.
14 So when they were gone out, they
parted the one from the other, and turning back
again they came to the ſame place, and after
they had aſked one another the cauſe, they acknowledged
their luſt: then appointed they a
time both together when they might find her
alone. 15 And it fell out as they watched a fit
time, ſhe went in as before, with two maids
only, and ſhe was deſirous to waſh herſelf in the
garden: for it was hot. 16 And there was no



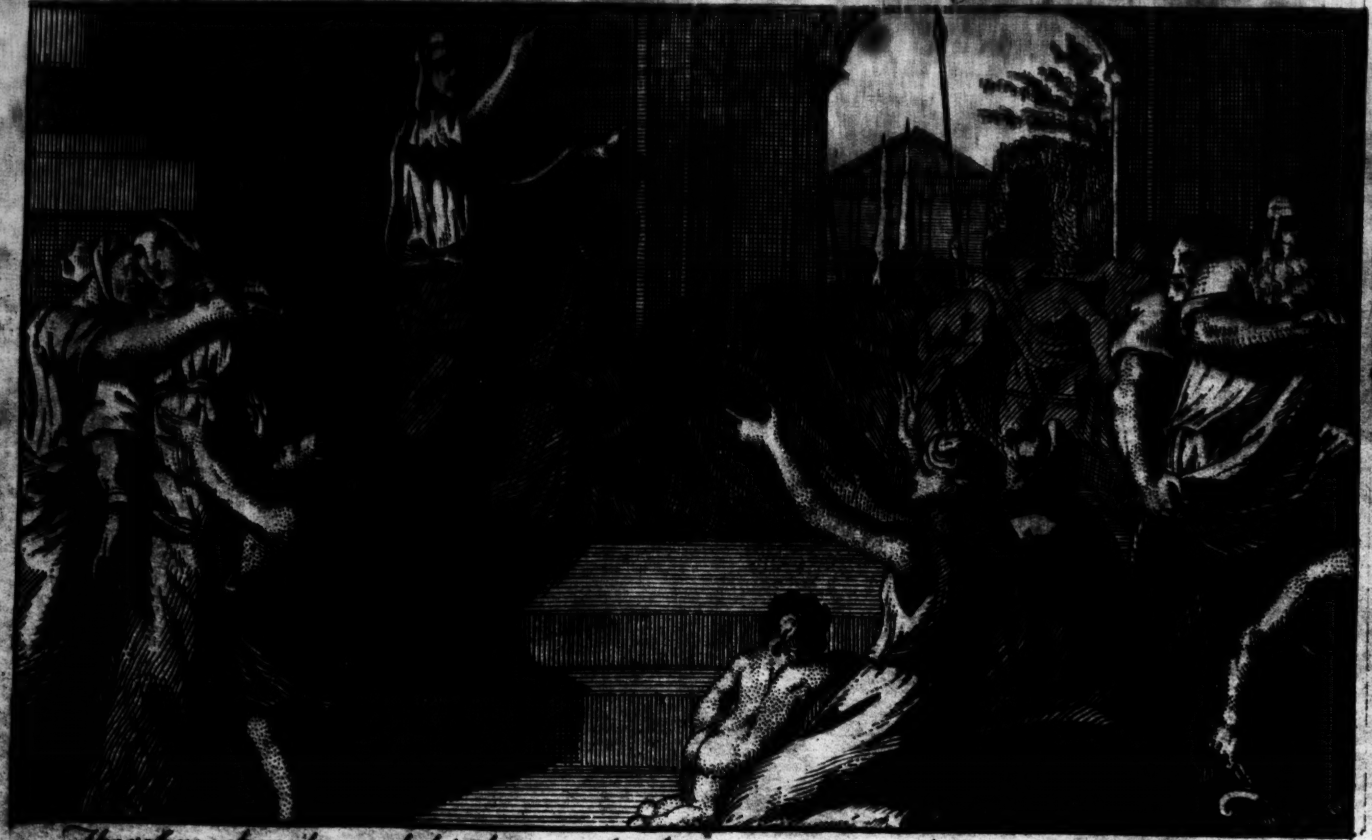
It is better for me to fall into your hands and not do it than to sin in the sight of the Lord.

Suſanna Ver. 23.



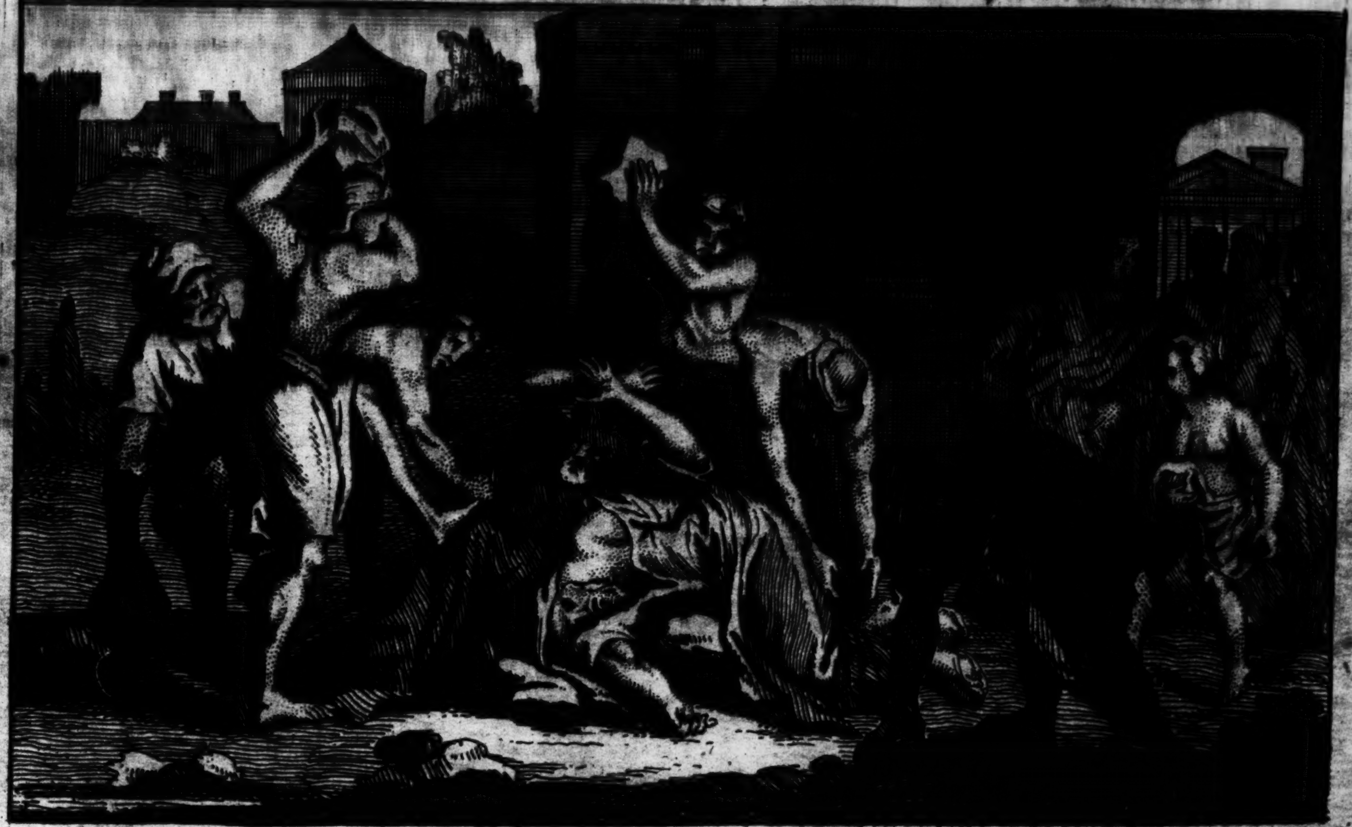
Then the two elders stood up in the mids of the people and laid their hands upon her head.

Suſanna Ver. 34.



Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel, Who cried with a loud voice, I am clear from yᵉ blood of this woman.

Suſanna Ver. 45 46.



And according to the law of Moses, they did unto them in such sort as they maliciously intended to do to their neighbours; and they put them to death.

Suſanna Ver. 62.

R. Cole sc.

body there ſave the two elders that had hid themſelves, and watched her. 17 Then ſhe ſaid to her maids, bring me oil, and waſhing-balls, and ſhut the garden doors, that I may waſh me. 18 And they did as ſhe bade them, and ſhut the garden-doors, and went out themſelves at privy-doors, to fetch the things that ſhe had commanded them: but they ſaw not the elders, becauſe they were hid. 19 Now when the maids were gone forth, the two elders roſe up, and ran unto her, ſaying, 20 Behold, the garden doors are ſhut, that no man can ſee us, and we are in love with thee, therefore conſent unto us, and lie with us. 21 If thou wilt not, we will bear witneſs againſt thee, that a young man was with thee: and therefore thou didſt ſend away thy maids from thee. 22 Then Suſanna ſighed, and ſaid, I am ſtraitned on every ſide: for if I do this thing, it is death unto me: and if I do it not, I cannot eſcape your hands. 23 It is better for me to fall into your hands, and not to do it, than to ſin in the ſight of the Lord. 24 With that Suſanna cried with a loud voice: and the two elders cried out againſt her. 25 Then ran the one, and opened the garden door. 26 So when the ſervants of the houſe heard the cry in the garden, they ruſhed in at a privy door, to ſee what was done unto her. 27 But when the elders had declared their matter, the ſervants were greatly aſhamed: for there was never ſuch a report made of Suſanna. 28 And it came to paſs the next day, when the people were aſſembled to her huſband Joacim, the two elders came alſo full of miſchievous imagination againſt Suſanna to put her to death, 29 And ſaid before the people, Send for Suſanna the daughter of Chelcias, Joacims wife: and ſo they ſent. 30 So ſhe came with her father and mother, her children, and all her kindred. 31 Now Suſanna was a very delicate woman, and beauteous to behold. 32 And theſe wicked men commanded to uncover her *face* [for ſhe was covered] that they might be filled with her beauty. 33 Therefore her friends and all that ſaw her, wept. 34 Then the two elders ſtood up in the midſt of the people, and laid their hands upon her head. 35 And ſhe weeping, looked up towards heaven: for her heart truſted in the Lord. 36 And the elders ſaid, As we walked in the garden alone, This woman came in with two maids, and ſhut the garden-doors, and ſent the maids away. 37 Then a young man who there was hid, came unto her, and lay with her. 38 Then we that ſtood in a corner of the garden, ſeeing this wickedneſs, ran unto them. 39 And when we ſaw them together, the man we could not hold: for he was ſtronger than we, and opened the door, and leaped out. 40 But having taken this woman, we aſked who the young man was, but ſhe would not tell us: theſe things do we teſtify. 41 Then the aſſembly believed them, as thoſe that were the elders and judges of the people: ſo they condemned her to death. 42 Then Suſanna cried out with a loud voice, and ſaid, O everlaſting God, that knoweſt the ſecrets, and knoweſt all things before they be: 43 Thou knoweſt that they have borne falſe witneſs againſt me, and behold, I muſt die, whereas I never did ſuch things as theſe men have maliciouſly invented againſt me. 44 And the Lord heard her voice. 45 Therefore when ſhe was led to be put to death, the Lord raiſed up the holy ſpirit of a young youth, whoſe name was Daniel. 46 Who cried with a loud voice, I am clear from the blood of this woman. 47 Then all the people turned them towards him, and ſaid, What mean theſe words that thou haſt ſpoken? 48 So he ſtanding in the midſt of them, ſaid, Are ye ſuch fools, ye ſons of Iſrael, that without examination or knowledge of the truth, ye have condemned a daughter of Iſrael? 49 Return again to the place of judgment: for they have borne falſe witneſs againſt her. 50 Wherefore all the people returned again in haſte, and the elders ſaid unto him, Come, ſit down among us, and ſhew it us, ſeeing God hath given thee the honour of an elder. 51 Then ſaid Daniel unto them, Put theſe two aſide, one far from another, and I will examine them. 52 So when they were put aſunder one from another, he called one of them, and ſaid unto him, O thou that art waxen old in wickedneſs, now thy ſins which thou haſt committed afore-time, are come *to light*. 53 For thou haſt pronounced falſe judgment, and haſt condemned the innocent, and haſt let the guilty go free, albeit the Lord ſaith, The innocent and righteous ſhalt thou not ſlay. 54 Now then, if thou haſt ſeen her, tell me, under what tree ſaweſt thou them companying together? Who anſwered, under a maſtick-tree. 55 And Daniel ſaid, Very well; thou haſt lied againſt thine own head; for even now the angel of God hath received the ſentence of God to cut thee in two. 56 So he put him aſide, and commanded to bring the other, and ſaid unto him, O thou ſeed of Chanaan, and not of Juda, beauty hath deceived thee, and luſt hath perverted thine heart. 57 Thus have ye dealt with the daughters of Iſrael, and they for fear companied with you: but the daughter of Juda would not abide your wickedneſs. 58 Now therefore tell me, under what tree didſt thou take them companying together? Who anſwered, Under a holm-tree. 59 Then ſaid Daniel unto him, Well, thou haſt alſo lied againſt thine own head: for the angel of God waiteth with the ſword to cut thee in two, that he may deſtroy you. 60 With that all the aſſembly cried out with a loud voice, and praiſed God, who ſaveth them that truſt in him. 61 And they aroſe againſt the two eldrs, (for Daniel had convicted them of falſe witneſs by their own mouth) 62 And according to the law of Moſes, they did unto them in ſuch ſort as they maliciouſly intended to do to their neighbour: and they put them to death. Thus the innocent blood was ſaved the ſame day. 63 Therefore Chelcias and his wife praiſed God for their daughter Suſanna, with Joacim her huſband, and all the kindred, becauſe there was no diſhoneſty found in her. 64 From that day forth was Daniel had in great reputation in the ſight of the people.

This Story of *Suſanna* is told in ſuch plain Language and ſo eaſy a Stile, and the Author's Meaning every-where ſo obvious, that it is impoſſible for the dulleſt Apprehenſion to miſtake it; and therefore, waving any further Comment upon it, I ſhall only make ſome general Obſervations upon the Whole.

Now, whether this Story be true and Fact as here repreſented, or only a Fiction invented for the Sake of a good Moral; either one or the other affords this Reflection, that wicked Deſigns, however cunningly contrived, are commonly by the Intervention of Providence, made the Means of puniſhing their Authors; and that Innocence, however vilified and traduced, is under the divine Care and Protection, which will either defend it againſt its moſt inveterate Enemies, or reward its Sufferings with the celeſtial Bleſſings of Peace and Tranquility, Joy and Satisfaction, often in this Life, but aſſuredly in the next. This is amply verified in this Hiſtory of *Suſanna* and the two Elders. So cunningly had they laid their Plot againſt this Lady's Honour, that one would wonder how it miſcarried, till one conſiders that Innocence is always under the peculiar Care of divine Providence. Again, when theſe two ſanctified Hypocrites had met with a Repulſe from *Suſanna*, their Contrivance to ſcreen themſelves, and throw the whole Guilt upon her, is ſo well concerted, that one would think it almoſt impoſſible ſhe ſhould eſcape the Snare. Here we ſee an innocent virtuous Woman charged with a Crime, the Puniſhment of which, by the *Jewiſh* Law, was no leſs than Death itſelf; two antient grave Men, Elders of the People, Sages in the Law, and Judges of Right and Wrong, ſwear poſitively that they themſelves ſaw the Crime perpetrated, and confirm their Evidence with particular Circumſtances that accompanied the pretended Fact. What better Proof would a Jury require to convict a Perſon, than is here produced? But how vain are the moſt ſubtil Stratagems of Men, if God will not have them ſucceed! as we ſee in this Inſtance. Sentence of Death was even paſſed upon her, and immediate Execution ordered; yet in that very Moment of Extremity, when Death ſeemed inevitable, what a ſudden Turn was given to the whole Affair by the dextrous and diſcerning Spirit of *Daniel!* The chaſte and virtuous *Suſanna*, loaded with Ignominy, and threatened with inſtant Death, is acquitted with Honour, and ſignally delivered from the villainous Contrivances of her Enemies, who, by the wonderful Intervention of Providence, are made to ſuffer the Puniſhment which they had contrived for the injured and abuſed *Suſanna*.

An EXPOSITION of the Hiſtory of Bel and the Dragon,

Cut off from the End of *Daniel*.

The ARGUMENT.

This Hiſtory is of the ſame Stamp with the preceding, wholly apocryphal and fabulous; as is evident by comparing it with the true Narrative of Daniel, *with reſpect to the real Grounds of the Malice and Hatred which the great Men of the* Babyloniſh *Court had conceived againſt him, and which induced them to requeſt of the King to have him thrown into the Lion's Den, abſolutely different from what are here given.*

The Fraud of Bel's Prieſts diſcovered. The Dragon killed. Daniel *thrown into the Lion's Den, and his miraculous Preſervation and Deliverance.*

Ver. 1. AND king Aſtyages was gathered to his fathers, and Cyrus of Perſia received his kingdom. 2 And Daniel converſed with the king, and was honoured above all his friends. 3 Now the Babylonians had an idol called Bel, and there were ſpent upon him every day twelve great meaſures of fine flour, and forty ſheep, and ſix veſſels of wine. 4 And the king worſhipped it, and went daily to adore it: but Daniel worſhipped his own God. And the king ſaid unto him, Why doſt not thou worſhip Bel? 5 Who anſwered and ſaid, Becauſe I may not worſhip idols made with hands, but the living God, who hath created the heaven and the earth, and hath ſovereignty over all fleſh. 6 Then ſaid the king unto him, Thinkeſt thou not that Bel is a living God? ſeeſt thou not how much he eateth and drinketh every day? 7 Then Daniel ſmiled, and ſaid, O king, be not deceived: for this is but clay within, and braſs without, and did never eat or drink any thing. 8 So the king was wroth, and called for his prieſts, and ſaid unto them, If ye tell me not who this is that devoureth theſe expenſes, ye ſhall die. 9 But if ye can certify me that Bel devoureth them, then Daniel ſhall die: for he hath ſpoken blaſphemy againſt Bel. And Daniel ſaid unto the king, Let it be according to thy word. 10 (Now the prieſts of Bel were threeſcore and ten, beſide their wives and children) and the king went with Daniel into the temple of Bel. 11 So Bels prieſts ſaid, Lo, we go out: but thou, O king, ſet on the meat, and make ready the wine, and ſhut the door faſt, and ſeal it with thine own ſignet. 12 And to morrow when thou comeſt in, if thou findeſt not that Bel hath eaten up all, we will ſuffer death; or elſe Daniel that ſpeaketh falſly againſt us. 13 And they little regarded it: for under the table they had made a privy entrance, whereby they entred in continually, and conſumed thoſe things. 14 So when they were gone forth, the king ſet meats before Bel. Now Daniel had commanded his ſervants to bring aſhes, and thoſe they ſtrewed throughout all the temple, in the preſence of the king alone: then went they out and ſhut the door, and ſealed it with the kings ſignet, and ſo departed. 15 Now in the night came the prieſts with their wives and children (as they were wont to do) and did eat and drink up all. 16 In the morning betime the king aroſe, and Daniel with him. 17 And the king ſaid, Daniel, are the ſeals whole? And he ſaid, Yea, O king, they be whole. 18 And aſſoon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all. 19 Then laughed Daniel, and held the king that he ſhould not go in, and ſaid, Behold now the pavement, and mark well whoſe footſteps are theſe. 20 And the king ſaid, I ſee the footſteps of men, women, and children. And then the king was angry, 21 And took the prieſts with their wives and children, who ſhewed him the privy doors where they came in, and conſumed ſuch things as were upon the table. 22 Therefore the king ſlew them, and delivered Bel into Daniels power, who deſtroyed him and his temple. 23 And in that ſame place there was a great dragon which they of Babylon worſhipped. 24 And the king ſaid unto Daniel, Wilt thou alſo ſay that this is of braſs? lo, he liveth, he eateth and drinketh, thou canſt not ſay that he is no living God: therefore worſhip him. 25 Then ſaid Daniel unto the king, I will worſhip the Lord my God: for he is the living God. 26 But give me leave, O king, and I ſhall ſlay this dragon without ſword or ſtaff. The king ſaid, I give thee leave. 27 Then Daniel took pitch, and fat, and hair, and did ſeeth them together, and made lumps thereof: this he put in the dragons mouth, and ſo the dragon burſt in ſunder: and Daniel ſaid, Lo, theſe are the gods you worſhip. 28 When they of Babylon heard that, they took great indignation, and conſpired againſt the king, ſaying, The king is become a Jew, and he hath deſtroyed Bel, he hath ſlain the dragon, and put the prieſts to death. 29 So they came to the king, and ſaid, Deliver us Daniel, or elſe we will deſtroy thee and thine houſe. 30 Now when the king ſaw that they preſſed him ſore; being conſtrained, he delivered Daniel unto them: 31 Who caſt him into the lions den: where he was ſix days. 32 And in the den there were ſeven lions, and they had given them every day two carcaſes, and two ſheep: which then were not given to them, to the intent they might devour Daniel. 33 Now there was in Jewry a prophet called Habbacuc, who had made pottage, and had broken bread in a bowl: and was going into the field, for to bring it to the reapers. 34 But the angel of the Lord ſaid unto Habbacuc, Go carry the dinner that thou haſt into Babylon unto Daniel, who is in the lions den. 35 And Habbacuc ſaid, Lord, I never ſaw Babylon: neither do I know where the den is. 36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his ſpirit, ſet him in Babylon over the den. 37 And Habbacuc cried, ſaying, O Daniel, Daniel, take the dinner which God hath ſent thee. 38 And Daniel ſaid, Thou haſt remembred me, O God: neither haſt thou forſaken them that ſeek thee, and love thee. 39 So Daniel aroſe, and did eat: and the angel of the Lord ſet Habbacuc in his own place again immediately. 40 Upon the ſeventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was ſitting. 41 Then cried the king with a loud voice, ſaying, Great art thou, O Lord God of Daniel, and there is none other beſides thee. 42 And he drew him out, and caſt thoſe that were the cauſe of his deſtruction into the den: and they were devoured in a moment before his face.

In order to give an Air of Importance to this Hiſtory, (or rather Fable, as indeed it is) *Daniel*, who by his conſummate Wiſdom, and his wonderful Knowledge in divine Myſteries, was become the moſt famous Man in that Part of the World, is introduced as principal Actor in this Affair. The Story is told in a ſimple plain Manner, but the Moral, and the Reflections that naturally ariſe from it, deſerve ſome Regard.

We here ſee a King ſo bigotted to the Worſhip of a ſenſeleſs Idol, that nothing leſs than ocular Demonſtration will convince him of his Error. We have here likewiſe a Parcel of crafty Prieſts, who make a Property of the King's Credulity, and convert his erroneous Piety to their own private Emolument. We ſee likewiſe the King's Reſentment upon his Conviction; and who can wonder at it, who conſiders how little a Man of Eminence and Spirit could brook ſo notorious an Impoſition?

The Story of the *Dragon* is much in the ſame Taſte with that of *Bel*; and the Iſſue of it proved, what *Daniel* intended; *viz.* that God Almighty, the Creator of the World, was the only true Object of divine Worſhip. Tho' *Daniel*'s Deſign was good, and conſiſtent as well with Reaſon as Religion, yet, behold the Effects of Bigotry and Superſtition! the Populace were ſo enraged at the Deſtruction of their Gods, that nothing would ſatisfy them but the Sacrifice of the Author of ſuch horrid Impiety. Accordingly *Daniel* is thrown among the Lions, whoſe Appetites that they might be ſufficiently whetted to devour him, no other Food was given them for ſix Days ſucceſſively. This did but inhance the Greatneſs of his Deliverance, and erect a noble Monument to the Glory of that God whom *Daniel* worſhipped.

AN

An EXPOSITION of the Prayer of *MANASSEH*, King of *Juda*,

When he was holden captive in *Babylon.*

The ARGUMENT.

This Prayer, tho' pious and holy, and full of divine Sentiments, was never received nor ſeen by the antient Jewiſh *Church. And it ſeems more likely to be the Formulary of a Prayer compoſed for the Uſe of ſome great Prince, who, conſcious of his own Wickedneſs, repented his Sins, and ſet himſelf to ſeek the Lord with his whole Heart, as probably* Manaſſeh *did when he was carried Priſoner to* Babylon, *than a Prayer actually made by himſelf: This, however, is the Opinion of the Learned concerning it.*

O Lord, Almighty God of our fathers, Abraham, Iſaac, and Jacob, and of their righteous ſeed; who haſt made heaven and earth, with all the ornament thereof; who haſt bound the ſea by the word of thy commandment; who haſt ſhut up the deep, and ſealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majeſty of thy glory cannot be borne, and thine angry threatning towards ſinners is importable: but thy merciful promiſe is unmeaſurable and unſearchable; for thou art the moſt high Lord, of great compaſſion, long-ſuffering, very merciful, and repenteſt of the evils of men. Thou, O Lord, according to thy great goodneſs haſt promiſed repentance, and forgiveneſs to them that have ſinned againſt thee: and of thine infinite mercies haſt appointed repentance unto ſinners, that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, as to Abraham, Iſaac, and Jacob, which have not ſinned againſt thee; but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned above the number of the ſand of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are multiplied, and I am not worthy to behold and ſee the height of heaven, for the multitude of mine iniquity. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any releaſe: for I have provoked thy wrath, and done evil before thee, I did not thy will, neither kept I thy commandments: I have ſet up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beſeeching thee of grace: I have ſinned, O Lord, I have ſinned, and I acknowledge mine iniquities: wherefore I humbly beſeech thee forgive me, O Lord, forgive me, and deſtroy me not with mine iniquities. Be not angry with me for ever, by reſerving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent: and in me thou wilt ſhew all thy goodneſs: for thou wilt ſave me that am unworthy, according to thy great mercy. Therefore I will praiſe thee for ever all the days of my life: for all the power of the heavens do praiſe thee, and thine is the glory for ever and ever. Amen.

An EXPOSITION of the firſt Book of the *MACCABEES.*

The ARGUMENT.

The Title of this Book is taken from the Sirname of Judas, *whoſe heroic Deeds for the Deliverance of his Nation from the wicked and cruel Perſecution of* Antiochus, *King of* Syria, *is the chief Subject of it. It's uncertain what this Word* Maccabee *ſignifieth, tho' it's certain it is an* Hebrew *Word; ſome think it was a warlike Title, intimating a Deſtroyer or Slayer. Others, more probably, conceive it was framed of four* Hebrew *Letters, which were the firſt Letters of theſe Words,* Mi Camo-ka Baelim, Jehovah, *i. e.* Who is like unto thee among the Gods, O Lord? *out of which* Judas *had com-*

compoſed his Military Motto, taken from Exod. xv. 11. *This ſeems a reaſonable Conjecture, becauſe the general Appellation of that Race of Prieſts, by whom God eminently delivered his People, and afterwards governed them, until the Time of Chriſt's coming in the Fleſh drew near, was the* Aſmoneans, *of the Name of the Father, or Grandfather of* Mattathias, *the Father of* Judas Maccabeus *and his Brethren. And becauſe this Name* Aſmoneas *ſignifies, in the* Hebrew, *Baron, or great Lord, it's likely they kept it for a Sign of modeſt Honour and Dignity; which notwithſtanding grew to the Height of Sovereignty in* Simon, *one of the aforeſaid Brothers; and afterwards of Royalty, joined with the Prieſthood, in his Succeſſors.*

With regard to the Author of this Book, whoever he was, there is no Ground to ſuppoſe he was endowed with prophetical Inſpiration; becauſe that Gift had, a long Time before, ceaſed among the Jews; *and therefore this Book cannot be numbered with the Canonical and Divine. The Subject of it is, indeed, acknowledged to be profitable, and even neceſſary for the right underſtanding of* Daniel*'s and ſome other Prophecies; its Stile is alſo grave and pure; tho', at this Time, we have only the* Greek *Tranſlation, and not the true* Hebrew *Original.*

CHAP. I.

A Deduction of the Deſcent of Antiochus Epiphanes *from one of* Alexander*'s Captains.* Antiochus *complies with the Requeſt of ſome apoſtate* Jews *to introduce Gentiliſm into* Jeruſalem.

Ver. 1. AND it happened, after that Alexander *ſon* of Philip the Macedonian, who came out of the land of Chettim, had ſmitten Darius king of the Perſians and Medes, that he reigned in his ſtead the firſt over Greece, 2 And made many wars, and wan many ſtrong holds, and ſlew the kings of the earth, 3 And went through to the ends of the earth, and took ſpoils of many nations, inſomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up. 4 And he gathered a mighty ſtrong hoſt, and ruled over countries, and nations, and kings, who became tributaries unto him. 5 And after theſe things he fell ſick, and perceived that he ſhould die. 6 Wherefore he called his ſervants, ſuch as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive. 7 So Alexander reigned twelve years, and *then* died. 8 And his ſervants bare rule every one in his place. 9 And after his death they all put crowns *upon themſelves*; ſo did their ſons after them many years: and evils were multiplied in the earth. 10 And there came out of them a wicked root, Antiochus, *ſurnamed* Epiphanes, ſon of Antiochus the king, who had been an hoſtage at Rome, and he reigned in the hundred and thirty and ſeventh year of the kingdom of the Greeks. 11 In thoſe days went there out of Iſrael wicked men, who perſuaded many, ſaying, Let us go and make a covenant with the heathen that are round about us: for ſince we departed from them, we have had much ſorrow. 12 So this device pleaſed them well. 13 Then certain of the people were ſo forward herein, that they went to the king, who gave them licenſe to do after the ordinances of the heathen: 14 Whereupon they built a place of exerciſe at Jeruſalem, according to the cuſtoms of the heathen: 15 And made themſelves uncircumciſed, and forſook the holy covenant, and joined themſelves to the heathen, and were ſold to do miſchief. 16 Now when the kingdom was eſtabliſhed before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. 17 Wherefore he entred into Egypt with a great multitude, with chariots, and elephants, and horſemen, and a great navy. 18 And made war againſt Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. 19 Thus they got the ſtrong cities in the land of Egypt, and he took the ſpoils thereof. 20 And after that Antiochus had ſmitten Egypt, he returned again in the hundred forty and third year, and went up againſt Iſrael and Jeruſalem with a great multitude, 21 And entred proudly into the ſanctuary, and took away the golden altar, and the candleſtick of light, and all the veſſels thereof, 22 And the table of the ſhew-bread, and the pouring veſſels, and the vials, and the cenſers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. 23 He took alſo the ſilver and the gold, and the precious veſſels: alſo he took the hidden treaſures which he found. 24 And when he had taken all away, he went into his own land, having made a great maſſacre, and ſpoken very proudly. 25 Therefore there was great mourning in Iſrael, in every place where they were; 26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. 27 Every bridegroom took up lamentation, and ſhe that ſat in the marriage-chamber, was in heavineſs. 28 The land alſo was moved for the inhabitants thereof, and all the houſe of Jacob was covered with confuſion. 29 And after two years fully expired, the king ſent his chief collector of tribute unto the cities of Juda, who came unto Jeruſalem with a great multitude, 30 And ſpake peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell ſuddenly upon the city, and ſmote it very ſore, and deſtroyed much people of Iſrael. 31 And when he had taken the ſpoils of the city, he ſet it on fire, and pulled down the houſes and walls thereof on every ſide. 32 But the women and children took they captive, and poſſeſſed the cattel. 33 Then built they the city of David with a great and ſtrong wall, *and* with mighty towers, and made it a ſtrong hold for them. 34 And they put therein a ſinful nation, wicked men, and fortified *themſelves* therein. 35 They ſtored it alſo with armour and victuals, and when they had gathered together the ſpoils of Jeruſalem, they laid them up there, and ſo they became a ſore ſnare. 36 For it was a place to lie in wait againſt the ſanctuary, and an evil adverſary to Iſrael. 37 Thus they ſhed innocent blood on every ſide of the ſanctuary, and defiled it: 38

Inſomuch that the inhabitants of Jeruſalem fled becauſe of them: whereupon *the city* was made an habitation of ſtrangers, and became ſtrange to thoſe that were born in her, and her own children left her. 39 Her ſanctuary was laid waſte like a wilderneſs, her feaſts were turned into mourning, her ſabbaths into reproach, her honour into contempt. 40 As had been her glory, ſo was her diſhonour increaſed, and her excellency was turned into mourning. 41 Moreover, king Antiochus wrote to his whole kingdom, that all ſhould be one people, 42 And every one ſhould leave his laws: ſo all the heathen agreed according to the commandment of the king. 43 Yea, many alſo of the Iſraelites conſented to his religion, and ſacrificed unto idols, and profaned the ſabbath. 44 For the king had ſent letters by meſſengers unto Jeruſalem and the cities of Juda, that they ſhould follow the ſtrange laws of the land, 45 And forbid burnt-offerings, and ſacrifice, and drink-offerings in the temple; and that they ſhould profane the ſabbaths, and feſtival days: 46 And pollute the ſanctuary, and holy people: 47 Set up altars and groves, and chappels of idols, and ſacrifice ſwines fleſh, and unclean beaſts: 48 That they ſhould alſo leave their children uncircumciſed, and make their ſouls abominable with all manner of uncleanneſs and profanation: 49 To the end they might forget the law, and change all the ordinances. 50 And whoſoever would not do according to the commandment of the king, *he ſaid*, he ſhould die. 51 In the ſelf-ſame manner wrote he to his whole kingdom, and appointed overſeers over all the people, commanding the cities of Juda to ſacrifice city by city. 52 Then many of the people were gathered unto them, to wit, every one that forſook the law, and ſo they committed evils in the land: 53 And drove the Iſraelites into ſecret places, even whereſoever they could flee for ſuccour. 54 Now the fifteenth day of *the month* Caſleu, in the hundred and forty and fifth year, they ſet up the abomination of deſolation upon the altar, and builded idol-altars throughout the cities of Juda, on every ſide; 55 And burnt incenſe at the doors of their houſes, and in the ſtreets. 56 And when they had rent in pieces the books of the law which they found, they burnt them with fire. 57 And whereſoever was found with any the book of the teſtament, or if any conſented to the law, the kings commandment was, that they ſhould put him to death. 58 Thus did they by their authority unto the Iſraelites every month, to as many as were found in the cities. 59 Now the five and twentieth day of the month, they did ſacrifice upon the idol-altar, which was upon the altar of God. 60 At which time, according to the commandment, they put to death certain women that had cauſed their children to be circumciſed. 61 And they hanged the infants about their necks, and rifled their houſes, and ſlew them that had circumciſed them. 62 Howbeit, many in Iſrael were fully reſolved and confirmed in themſelves, not to eat any unclean thing. 63 Wherefore they choſe rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: ſo then they died. 64 And there was very great wrath upon Iſrael.

And he reigned in the hundred and thirty and ſeventh Year of the Greeks] That is, from the Time that the Kingdom of *Syria* fell into the Family of *Seleucus*.

If we compare the Character, Exploits, and Tyranny of *Antiochus Epiphanes*, which he exerciſed over the *Jews*, with the Prophecy of *Daniel*, Ch. viii, xi. as explained by our Notes thereupon, the Deſcription is ſo very like in both Places, that had the Prophet perſonally known the Man, and been acquainted with his Actions and Conduct, he could not have given a more exact Account of him.

And forbid Burnt-offerings, and Sacrifice, and Drink-offerings in the Temple] This is an exact Completion of that Prophecy of *Dan*. viii. 11. *And by him the daily Sacrifice was taken away*, which happened above two Years after *Antiochus*'s firſt Invaſion of *Judea*. Compare Ver. 20, 21, 22. with Ver. 59. of this Chapter, and xi. 31, *&c.*

CHAP. II.

Mattathias'*s Zeal for the true Worſhip of God.*

Ver. 1. IN thoſe days aroſe Mattathias *the ſon* of John, *the ſon* of Simeon, a prieſt of the ſons of Joarib, from Jeruſalem, and dwelt in Modin. 2 And he had five ſons, Joannan called Gaddis. 3 Simon called Thaſſi: 4 Judas, who was called Maccabeus: 5 Eleazar called Avaran, and Jonathan, whoſe ſurname was Apphus. 6 And when he ſaw the blaſphemies that were committed in Juda and Jeruſalem, 7 He ſaid, Wo is me, wherefore was I born to ſee this miſery of my people, and of the holy city, and to dwell there when it was delivered into the hand of the enemy, and the ſanctuary into the hand of ſtrangers? 8 Her temple is become as a man without glory. 9 Her glorious veſſels are carried away into captivity, her infants are ſlain in the ſtreets, her young men with the ſword of the enemy. 10 What nation hath not had a part in *her* kingdom, and gotten of her ſpoils? 11 All her ornaments are taken away, of a free-woman ſhe is become a bond-ſlave. 12 And behold our ſanctuary, even our beauty and our glory is laid waſte, and the Gentiles have profaned it. 13 To what end therefore ſhall we live any longer? 14 Then Mattathias and his ſons rent their cloaths, and put on ſackcloth, and mourned very ſore. 15 In the mean while the kings officers, ſuch as compelled the people to revolt, came into the city Modin to make them ſacrifice. 16 And when many of Iſrael came unto them, Mattathias alſo and his ſons came together. 17 Then anſwered the kings officers, and ſaid to Mattathias on this wiſe, Thou art a ruler, and an honourable and great man in this city, and ſtrengthened with ſons and brethren: 18 Now therefore come thou firſt and fulfil the kings commandment, like as all the heathen have done, yea and the men of Juda alſo, and ſuch as remain at Jeruſalem: ſo ſhalt thou and thy houſe be in the number of the kings friends, and thou and thy children ſhall be honoured with ſilver, and gold, and many rewards. 19 Then Mattathias anſwered, and ſpake with a loud voice, Though all the nations that are under the kings dominion obey him, and fall away every one from the religion of their fathers, and give conſent to his commandments: 20 Yet will I, and my ſons, and my brethren, walk in the covenant of our fathers. 21 God forbid, that we ſhould forſake the law and the ordinances. 22

We will not hearken to the kings words, to go from our religion, either on the right hand or the left. 23 Now when he had left ſpeaking theſe words, there came one of the Jews in the ſight of all, to ſacrifice on the altar which was made at Modin, according to the kings commandment. 24 Which thing when Mattathias ſaw, he was inflamed with zeal, and his reins trembled, neither could he forbear to ſhew his anger according to judgment: wherefore he ran and ſlew him upon the altar. 25 Alſo the kings commiſſioner, who compelled men to ſacrifice, he killed at that time, and the altar he pulled down. 26 Thus dealt he zealouſly for the law of God, like as Phinees did unto Zambri the ſon of Salom. 27 And Mattathias cried throughout the city with a loud voice, ſaying, Whoſoever is zealous of the law, and maintaineth the covenant, let him follow me. 28 So he and his ſons fled into the mountains, and left all that ever they had in the city. 29 Then many that ſought after juſtice and judgment, went down into the wilderneſs to dwell there: 30 Both they and their children, and their wives, and their cattel, becauſe afflictions increaſed ſore upon them. 31 Now when it was told the kings ſervants, and the hoſt that was at Jeruſalem in the city of David, that certain men who had broken the kings commandment, were gone down into the ſecret places of the wilderneſs, 32 They purſued after them a great number, and having overtaken them, they camped againſt them, and made war againſt them on the ſabbath-day. 33 And they ſaid unto them, Let that which you have done hitherto, ſuffice; come forth, and do according to the commandment of the king, and you ſhall live. 34 But they ſaid, We will not come forth, neither will we do the kings commandment to profane the ſabbath-day. 35 So then they gave them the battle with all ſpeed. 36 Howbeit they anſwered them not, neither caſt they a ſtone at them, nor ſtopped the places where they lay hid; 37 But ſaid, Let us die all in our innocency: heaven and earth ſhall teſtify for us, that you put us to death wrongfully. 38 So they roſe up againſt them in battel on the ſabbath, and they ſlew them, with their wives and children, and their cattel, to the number of a thouſand people. 39 Now when Mattathias and his friends heard hereof, they mourned for them right ſore. 40 And one of them ſaid to another, If we all do as our brethren have done, and fight not for our lives and laws againſt the heathen, they will now quickly root us out of the earth. 41 At that time therefore they decreed, ſaying, Whoſoever ſhall come to make battel with us on the ſabbath-day, we will fight againſt him, neither will we die all, as our brethren that were murdered in the ſecret places. 42 Then came there unto him a company of Aſſideans, who were mighty men of Iſrael, even all ſuch as were voluntarily devoted unto the law. 43 Alſo all they that fled for perſecution, joined themſelves unto them, and were a ſtay unto them. 44 So they joined their forces, and ſmote ſinful men in their anger, and wicked men in their wrath: but the reſt fled to the heathen for ſuccour. 45 Then Mattathias and his friends went round about, and pulled down the altars. 46 And what children ſoever they found within the coaſt of Iſrael uncircumciſed, thoſe they circumciſed valiantly. 47 They purſued alſo after the proud men, and the work proſpered in their hand. 48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither ſuffered they the ſinner to triumph. 49 Now when the time drew near that Mattathias ſhould die, he ſaid unto his ſons, Now hath pride and rebuke gotten ſtrength, and the time of deſtruction, and the wrath of indignation: 50 Now therefore, my ſons, be ye zealous for the law, and give your lives for the covenant of your fathers. 51 Call to remembrance what acts our fathers did in their time, ſo ſhall ye receive great honour, and an everlaſting name. 52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteouſneſs? 53 Joſeph in the time of his diſtreſs kept the commandment, and was made lord of Egypt. 54 Phinees our father, in being zealous and fervent, obtained the covenant of an everlaſting prieſthood. 55 Jeſus for fulfilling the word, was made a judge in Iſrael. 56 Caleb for bearing witneſs before the congregation, received the heritage of the land. 57 David for being merciful, poſſeſſed the throne of an everlaſting kingdom. 58 Elias for being zealous and fervent for the law, was taken up into heaven. 59 Ananias, Azarias, and Miſael, by believing, were ſaved out of the flame. 60 Daniel for his innocency was delivered from the mouth of lions. 61 And thus conſider ye throughout all ages, that none that put their truſt in him ſhall be overcome. 62 Fear not then the words of a ſinful man: for his glory ſhall be dung and worms. 63 To day he ſhall be lifted up, and to morrow he ſhall not be found, becauſe he is returned into his duſt, and his thought is come to nothing. 64 Wherefore ye my ſons be valiant, and ſhew yourſelves men in the behalf of the law, for by it ſhall you obtain glory. 65 And behold, I know that your brother Simon is a man of counſel, give ear unto him alway: he ſhall be a father unto you. 66 As for Judas Maccabeus, he hath been mighty and ſtrong, even from his youth up: let him be your captain, and fight the battel of the people. 67 Take alſo unto you, all thoſe that obſerve the law, and avenge ye the wrong of your people. 68 Recompenſe fully the heathen, and take heed to the commandments of the law. 69 So he bleſſed them, and was gathered to his fathers. 70 And he died in the hundred forty and ſixth year, and his ſons buried him in the ſepulchres of his fathers at Modin, and all Iſrael made great lamentation for him.

A Prieſt of the Sons of Joarib] This was the firſt of the twenty-four Courſes of the Prieſts that ſerved in the Temple, 1 *Chron.* xxiv. 7. and, becauſe *Mattathias* undertook for the Neceſſity of fighting on the *Sabbath*, in caſe they were aſſaulted by the Enemy, ſome have from hence inferred, that the People had made Choice of him for their High-Prieſt: But, beſides that, this Deciſion is not ſufficient to prove *this*, and that it no where appears, that he ever performed the Office of High-Prieſt, but only put himſelf at the Head of a poor diſtreſſed People, as being a Perſon of the greateſt Power, and Authority among them, 'tis certain that both *Menelaus* and *Alcimus* were then alive; and tho' they were wicked Men, and Intruders into the Office, yet they were nominated by King *Antiochus*, (who then aſſumed the Right of Nomination) and ſo were looked upon as High-Prieſts. *Calmet*'s Dict. under the Word *Mattathias*.

At that Time therefore they decreed, ſaying, Whoſoever ſhall come to make Battle with us on the Sabbath-day, we will fight againſt him] By the Law of *Moſes*, the *Jews* were commanded to *do no Manner of Work on the Sabbath-day*; but this was a Precept which would admit of ſome Exceptions, and what ſome People took in a more rigorous Senſe than others. The *Samaritans*, for Inſtance, thought themſelves obliged to obſerve it to ſuch a Degree of Strictneſs, as not to ſtir *out of their Places* on that Day, becauſe the Law is literally ſo expreſſed, *Exod.* xvi. 29. but the *Jews* were of Opinion, that they were permitted to make their Eſcape from Danger, or to walk ſuch a Compaſs of Ground, (which they called a *Sabbath-day's Journey*) if it were for any neceſſary Occaſion, on that Day. In our Saviour's Time, it was allowable, they thought, *to pull* any Animal *out of a Pit*, or a Ditch on that Day, *Matt.* xii. 11. But the *Talmudical* Doctors were for revoking that Permiſſion, and found fault with him for even *healing the Sick and the Lame* on the Sabbath. *Mattathias*, and his Company, by ſundry Experiences, were convinced, that too ſcrupulous an Obſervance of the Sabbath, had brought ſeveral Calamities on their Nation; that *Ptolemy*, the Son of *Lagus*, the firſt King of *Egypt* of that Name, by aſſaulting *Jeruſalem* on the Sabbath-day, (wherein the *Jews* would do nothing to defend themſelves) became Maſter of it without Oppoſition; and that (but juſt lately) a great Number of their Brethren had been *paſſively* ſlain, becauſe they would not ſo much as handle their Arms on that Day; and thereupon they came to a Reſolution to defend themſelves, whenever they were attacked, be the Day what it would; but we do not find that they came to any Deciſion, whether they themſelves were to attack the Enemy on the Sabbath. On the contrary, it ſeems as if they had determined, that they were only permitted to *repel Force by Force*; and therefore we read that, when *Pompey* beſieged the Temple, obſerving that the *Jews* did barely defend themſelves on the ſeventh Day, he ordered his Men to offer no Hoſtilities, but only to raiſe the Batteries, plant their Engines, and make their Approaches on that Day, being well aſſured, that, in doing of this, he ſhould meet with no Moleſtation from them; and, by this Means, he carried the Place much ſooner, than he other-ways would have done. See *Jewiſh* Ant. L. xiv. C. 8. *Jewiſh* Wars, L. i. C. 5. and *Calmet*'s Com.

Then came there unto him a Company of Aſſideans] When the *Jewiſh* Church came to be ſetled again in *Judea*, after the Return from the *Babyloniſh* Captivity, there were two Sorts of Men among the Members of it; the *one*, who contented themſelves with that only which was written in the Law of *Moſes*, and theſe were called *Zadikim*, i. e. the *Righteous*, and the *other*, who, over and above the Law, added the Conſtitutions and Traditions of the Elders, and, by way of Supererrogation, devoted themſelves to many rigorous Obſervances; and theſe, being reckoned in a Degree of Holineſs above the others, were called *Chaſidim*, i. e. the *Pious*. From the *former* of theſe were derived the Sects of the *Samaritans*, *Sadduces*, and *Karaits*; and from the latter, the *Phariſees*, the *Eſſenes*, and *Aſſideans*. Theſe *Aſſideans*, or *Chaſſideans* rather, (as they ſhould be written) were a kind of *religious* Society, whoſe chief and diſtinguiſhing Character was, to maintain the Honour of the Temple; and therefore they were not only content to pay the uſual Tribute for the Reparation of it, but charged themſelves with farther Expences upon that Account; for every Day (except that of the great Expiation) they ſacrificed a Lamb, (beſides thoſe of daily Oblation) which was called the *Sin-offering of the Aſſideans*. They practiſed greater Hardſhips and Mortifications than the reſt, and their common Oath was, *by the Temple*, for which our Saviour reproves the *Phariſees*, Matt. xxiii. 16. who had learned that Oath of them. *Mattathias* however, being joined by Men of this Principle, who made it one of the main Points of their Piety to fight zealouſly for the Defence of the Temple, (which was then fallen into the Hands of the Heathen) was not a little ſtrengthened in his Party, and in ſome Meaſure able to take the Field. *Scaliger*, in Elench. Triher. *Prideaux*'s Con. and *Calmet*'s Com.

CHAP. III.

Judas *overthrows the Forces of* Samaria *and* Syria.

Ver. 1. THEN his ſon Judas, called Maccabeus, roſe up in his ſtead. 2 And all his brethren helped him, and ſo did all they that held with his father, and they fought with cheerfulneſs the battel of Iſrael. 3 So he gat his people great honour, and put on a breaſtplate as a giant, and girt his warlike harneſs about him, and he made battels, protecting the hoſt with his ſword. 4 In his acts he was like a lion, and like a lions whelp roaring for his prey. 5 For he purſued the wicked, and ſought them out, and burnt up thoſe that vexed his people. 6 Wherefore the wicked ſhrunk for fear of him, and all the workers of iniquity were troubled, becauſe ſalvation proſpered in his hand. 7 He grieved alſo many kings, and made Jacob glad with his acts, and his memorial is bleſſed for ever. 8 Moreover, he went through the cities of Juda, deſtroying the ungodly out of them, and turning away wrath from Iſrael: 9 So that he was renowned unto the utmoſt part of the earth, and he received unto him ſuch as were ready to periſh. 10 Then Apollonius gathered the Gentiles together, and a great hoſt out of Samaria, to fight againſt Iſrael. 11 Which thing when Judas perceived, he went forth to meet him, and ſo he ſmote him, and ſlew him: many alſo fell down ſlain, but the reſt fled. 12 Wherefore Judas took their ſpoils, and Apollonius ſword alſo, and therewith he fought all his life long. 13 Now when Seron, a prince of the army of Syria, heard ſay that Judas had gathered unto him a multitude and company of the faithful, to go out with him to war; 14 He ſaid, I will get me a name and honour in the kingdom, for I will go fight with Judas, and them that are with him, who deſpiſe the kings commandment. 15 So he made him ready to go up, and there went with him a mighty hoſt of the ungodly to help him, and to be avenged of the children of Iſrael. 16 And when he came near to the going up of Bethoron, Judas went forth to meet him with a ſmall company. 17 Who when they ſaw the hoſt coming to meet them, ſaid unto Judas, How ſhall we be able, being ſo few, to fight againſt ſo great a multitude *and* ſo ſtrong, ſeeing we are ready to faint with faſting all this day? 18 Unto whom Judas anſwered, It is no hard matter for many to be ſhut up in the hands of a few; and with *the God of* heaven it is all one to deliver with a great multitude, or a ſmall company. 19 For the victory of a battel ſtandeth not in the multitude of an hoſt, but ſtrength cometh from heaven. 20 They come againſt us in much pride and iniquity to deſtroy us, and our wives and children, and to ſpoil us: 21 But we fight for our lives, and our laws. 22 Wherefore the Lord himſelf will overthrow them before our face: and as for you, be ye not afraid of them. 23 Now aſſoon as he had left off ſpeaking, he leapt ſuddenly upon them, and ſo Seron and his hoſt was overthrown before him. 2

And they purſued them from the going down of Bethoron unto the plain, where were ſlain about eight hundred men of them; and the reſidue fled into the land of the Philiſtines. 25 Then began the fear of Judas and his brethren, and an exceeding great dread to fall upon the nations round about them: 26 Inſomuch as his fame came unto the king, and all nations talked of the battels of Judas. 27 Now when king Antiochus heard theſe things, he was full of indignation: wherefore he ſent, and gathered together all the forces of his realm, *even* a very ſtrong army. 28 He opened alſo his treaſure, and gave his ſoldiers pay for a year, commanding them to be ready whenſoever he ſhould need them. 29 Nevertheleſs, when he ſaw that the money of his treaſures failed, and that the tributes in the country were ſmall, becauſe of the diſſenſion and plague which he had brought upon the land, in taking away the laws which had been of old time; 30 He feared that he ſhould not be able to bear the charges any longer, nor to have ſuch gifts to give ſo liberally as he did before: for he had abounded above the kings that were before him. 31 Wherefore being greatly perplexed in his mind, he determined to go into Perſia, there to take the tributes of the countries, and to gather much money. 32 So he left Lyſias a noble man, and one of the blood royal, to overſee the affairs of the king, from the river Euphrates, unto the borders of Egypt: 33 And to bring up his ſon Antiochus, until he came again. 34 Moreover, he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as alſo concerning them that dwelt in Juda and Jeruſalem: 35 *To wit*, that he ſhould ſend an army againſt them, to deſtroy and root out the ſtrength of Iſrael, and the remnant of Jeruſalem, and to take away their memorial from that place; 36 And that he ſhould place ſtrangers in all their quarters, and divide their land by lot. 37 So the king took the half of the forces that remained, and departed from Antioch his royal city, the hundred forty and ſeventh year; and having paſſed the river Euphrates, he went through the high countries. 38 Then Lyſias choſe Ptolemee the *ſon* of Dorymenes, and Nicanor, and Gorgias, mighty men of the kings friends: 39 And with them he ſent forty thouſand footmen, and ſeven thouſand horſemen, to go into the land of Juda, and to deſtroy it as the king commanded. 40 So they went forth with all their power, and came and pitched by Emmaus, in the plain country. 41 And the merchants of the country hearing the fame of them, took ſilver and gold very much, with ſervants, and came into the camp to buy the children of Iſrael for ſlaves: a power alſo of Syria and of the land of the Philiſtines, joined themſelves unto them. 42 Now when Judas and his brethren ſaw that miſeries were multiplied, and that the forces did encamp themſelves in their borders, (for they knew how the king had given commandment to deſtroy the people, and utterly aboliſh them) 43 They ſaid one to another, Let us reſtore the decayed eſtate of our people, and let us fight for our people and the ſanctuary. 44 Then was the congregation gathered together, that they might be ready for battel, and that they might pray, and aſk mercy and compaſſion. 45 Now Jeruſalem laid void as a wilderneſs, there was none of her children that went in, or out: the ſanctuary alſo was troden down, and aliens kept the ſtrong-hold: the heathen had their habitation in that place, and joy was taken from Jacob, and the pipe with the harp ceaſed. 46 Wherefore the Iſraelites aſſembled themſelves together, and came to Maſpha, over-againſt Jeruſalem; for in Maſpha was the place where they prayed aforetime in Iſrael. 47 Then they faſted that day, and put on ſackcloth, and caſt aſhes upon their heads, and rent their cloaths: 48 And laid open the book of the law, wherein the heathen had ſought to paint the likeneſs of their images. 49 They brought alſo the prieſts garments, and the firſt-fruits, and the tithes: and the Nazarites they ſtirred up, who had accompliſhed their days. 50 Then cried they with a loud voice toward heaven, ſaying, what ſhall we do with theſe, and whither ſhall we carry them away? 51 For thy ſanctuary is troden down and profaned, and thy prieſts are in heavineſs, and brought low. 52 And lo, the heathen are aſſembled together againſt us to deſtroy us: what things they imagine againſt us, thou knoweſt. 53 How ſhall we be able to ſtand againſt them, except thou, *O God*, be our help? 54 Then ſounded they with trumpets, and cried with a loud voice. 55 And after this, Judas ordained captains over the people, *even* captains over thouſands, and over hundreds, and over fifties, and over tens. 56 But as for ſuch as were building houſes, or had betrothed wives, or were planting vineyards, or were fearful, thoſe he commanded that they ſhould return every man to his own houſe, according to the law. 57 So the camp removed, and pitched upon the ſouth-ſide of Emmaus. 58 And Judas ſaid, Arm yourſelves, and be valiant men, and ſee that ye be in readineſs againſt the morning, that ye may fight with theſe nations that are aſſembled together againſt us, to deſtroy us and our ſanctuary. 59 For it is better for us to die in battel, than to behold the calamities of our people, and our ſanctuary. 60 Nevertheleſs, as the will *of God* is in heaven, ſo let him do.

Then Apollonius gathered the Gentiles together] This, in all Probability, was the ſame *Apollonius* whom *Antiochus* ſent at firſt to plunder *Jeruſalem*, and, afterwards, to ſet up the Statue of *Jupiter Olympius*, and to compel the *Jews* to relinquiſh their Religion. See Ch. i. 29, &c. and 2 *Macc.* v. 24, 25, 26.

And came and pitched by Emmaus] This was a Village lying to the Weſt of *Jeruſalem*, and between ſeven and eight Miles from it. It was honoured by our Saviour's Preſence after his Reſurrection, and therein were hot Baths, (for *Emmaus* comes from the *Hebrew Chamath*, which ſignifies *Baths of hot Water*) that were very beneficial to thoſe that uſed them.

For in Maſpha was the Place where they prayed aforetime in Iſrael] At this Time *Jeruſalem* was in the Hands of the *Heathens*, and the *Sanctuary trodden under Foot*; ſo that *Judas* could not aſſemble his Men there, to implore the Aſſiſtance of God in this Time of imminent Danger, and therefore he repaired to *Mizpeh* (or *Maſpha*, as it is here called) a Place where the People oftentimes uſed to aſſemble to Prayer, *Judges* xx. 1. 1 *Kings* xv. 22. 2 *Chron.* xvi. 6. Here he and all his Army addreſſed themſelves to God, in ſolemn Faſting and Prayer for his Aſſiſtance and Protection: And herein he acted the Part of a wiſe and religious Commander, as knowing that *the Battle was the Lord's*, and therefore that it would be impious to begin ſuch an Enterprize, without firſt imploring the Divine Aid.

CHAP. IV.

Judas *gains a great Victory over the Heathen, and* Gorgias *their General; alſo another over* Lyſias.

Ver. 1. THEN took Gorgias five thouſand footmen, and a thouſand of the beſt horſemen, and removed out of the camp by night; 2 To the end he might ruſh in upon the camp of the Jews, and ſmite them ſuddenly. And the men of the fortreſs were his guides. 3 Now when Judas heard thereof, he himſelf removed, and the valiant men with him, that he might ſmite the kings army which was at Emmaus, 4 While as yet the forces were diſperſed from the camp. 5 In the mean ſeaſon came Gorgias by night into the camp of Judas: and when he found no man there, he ſought them in the mountains: for ſaid he, Theſe fellows flee from us. 6 But aſſoon as it was day, Judas ſhewed himſelf in the plain with three thouſand men, who nevertheleſs had neither armour nor ſwords to their minds. 7 And they ſaw the camp of the heathen, that it was ſtrong and well harneſſed, and compaſſed round about with horſemen; and theſe were expert of war. 8 Then ſaid Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their aſſault. 9 Remember how our fathers were delivered in the Red-ſea, when Pharaoh purſued them with an army. 10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and deſtroy this hoſt before our face this day: 11 That ſo all the heathen may know that there is one, who delivereth and ſaveth Iſrael. 12 Then the ſtrangers lift up their eyes, and ſaw them coming over-againſt them. 13 Wherefore they went out of the camp to battel, but they that were with Judas ſounded their trumpets. 14 So they joined battel, and the heathen being diſcomfited, fled into the plain. 15 Howbeit, all the hindmoſt of them were ſlain by the ſword: for they purſued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, ſo that there were ſlain of them, upon a three thouſand men. 16 This done, Judas returned again with his hoſt from purſuing them: 17 And ſaid to the people, Be not greedy of the ſpoils, inaſmuch as there is a battel before us, 18 And Gorgias and his hoſt are here by us in the mountain: but ſtand ye now againſt our enemies, and overcome them, and after this ye may boldly take the ſpoils. 19 As Judas was yet ſpeaking theſe words, there appeared a part of them looking out of the mountain. 20 Who when they perceived that the Jews had put their hoſt to flight, and were burning the tents, (for the ſmoak that was ſeen declared what was done) 21 When therefore they perceived theſe things, they were ſore afraid, and ſeeing alſo the hoſt of Judas in the plain ready to fight. 22 They fled every one into the land of ſtrangers. 23 Then Judas returned to ſpoil the tents, where they got much gold and ſilver, and blue ſilk, and purple of the ſea, and great riches. 24 After this they went home, and ſung a ſong of thankſgiving, and praiſed the Lord in heaven: becauſe it is good, becauſe his mercy *endureth* for ever. 25 Thus Iſrael had a great deliverance that day. 26 Now all the ſtrangers that had eſcaped, came and told Lyſias what had happened. 27 Who when he heard thereof, was confounded and diſcouraged, becauſe neither ſuch things as he would, were done unto Iſrael, nor ſuch things as the king commanded him, were come to paſs. 28 The next year therefore following, Lyſias gathered together threeſcore thouſand choice men *of foot*, and five thouſand horſemen, that he might ſubdue them. 29 So they came into Idumea, and pitched their tents at Bethſura, and Judas met them with ten thouſand men. 30 And when he ſaw that mighty army, he prayed, and ſaid, Bleſſed art thou, O Saviour of Iſrael, who didſt quail the violence of the mighty man by the hand of thy ſervant David, and gaveſt the hoſt of ſtrangers into the hands of Jonathan the ſon of Saul, and his armour-bearer, 31 Shut up this army in the hands of thy people Iſrael, and let them be confounded in their power and horſemen. 32 Make them to be of no courage, and cauſe the boldneſs of their ſtrength to fall away, and let them quake at their deſtruction. 33 Caſt them down with the ſword of them that love thee, and let all thoſe that know thy name, praiſe thee with thankſgiving. 34 So they joined battel, and there was ſlain of the hoſt of Lyſias about five thouſand men, even before them were they ſlain. 35 Now when Lyſias ſaw his army put to flight, and the manlineſs of Judas ſoldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of ſtrangers, and having made his army greater than it was, he purpoſed to come again into Judea. 36 Then ſaid Judas and his brethren, Behold, our enemies are diſcomfited: let us go up to cleanſe and dedicate the ſanctuary. 37 Upon this all the hoſt aſſembled themſelves together, and went up into mount Sion. 38 And when they ſaw the ſanctuary deſolate, and the altar profaned, and the gates burnt up, and ſhrubs growing in the courts as in a foreſt, or in one of the mountains, yea, and the prieſts chambers pulled down; 39 They rent their cloaths, and made great lamentation, and caſt aſhes upon their heads, 40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried towards heaven. 41 Then Judas appointed certain men to fight againſt thoſe that were in the fortreſs, until he had cleanſed the ſanctuary. 42 So he choſe prieſts of blameleſs converſation, ſuch as had pleaſure in the law: 43 Who cleanſed the ſanctuary, and bare out the defiled ſtones into an unclean place. 44 And when as they conſulted what to do with the altar of burnt-offerings, which was profaned: 45 They thought it beſt to pull it down, leſt it ſhould be a reproach to them, becauſe the heathen had defiled it, wherefore they pulled it down, 46 And laid up the ſtones in the mountain of the temple, in a convenient place, until there ſhould come a prophet to ſhew what ſhould be done with them. 47 Then they took whole ſtones, according to the law, and built a new altar, according to the former: 48 And made up the ſanctuary, and the things that were within the temple, and hallowed the courts. 49 They made alſo new holy veſſels, and into the temple they brought the candleſtick, and the altar of burnt-offerings, and of incenſe, and the table. 50 And upon the altar they burnt incenſe, and the lamps that were upon the candleſtick they lighted, that they might give light in the temple. 51 Furthermore, they ſet the loaves upon the table, and ſpread out the vails, and finiſhed all the works which they had begun to make. 52 Now on the five and twentieth day of the ninth month (which *is called* the month Caſleu) in the hundred forty and eighth year, they roſe up betimes in the morning, 53 And offered ſacrifice according to the law, upon the new altar of burnt-offerings, which they had made. 54 Look at what time, and at what day the heathen had profaned it, even in that was it dedicated with ſongs, and citherns, and harps, and cymbals. 55 Then all the people fell upon their faces, worſhipping and praiſing the God of heaven, who had given them good ſucceſs. 56 And ſo they kept the dedication of the altar eight days, and offered burnt-offerings with gladneſs, and ſacrificed the ſacrifice of deliverance and praiſe. 57 They deckt alſo the forefront of the temple with crowns of gold, and with ſhields; and the gates, and the chambers they renewed, and hanged doors upon them. 58 Thus was there very great gladneſs among the people, for that the reproach of the heathen was put away. 59 Moreover, Judas and his brethren, with the whole congregation of Iſrael, ordained that the days of the dedication of the altar ſhould be kept in their ſeaſon from year to year, by the ſpace of eight days, from the five and twentieth day of the month Caſleu, with mirth and gladneſs. 60 At that time alſo they builded up the mount Sion with high walls, and ſtrong towers round about, leſt the Gentiles ſhould come and tread it down as they had done before. 61 And they ſet there a garriſon to keep it: and fortified Bethſura to preſerve it, that the people might have a defence againſt Idumea.

So they came into Idumea] Wherever the Name of *Idumæa*, or the Land of *Edom*, occurs in any of the Writings of the *Old Teſtament*, it is to be underſtood of that *Idumæa*, or *Land of Edom*, which lay between the Lake of *Sodom* and the *Red Sea*, and was afterwards called *Arabia Petræa*. But the Inhabitants of this Country, being driven out by the *Nabathæans*, while the *Jews* were in the *Babyloniſh* Captivity, and their Land laid deſolate, they then took Poſſeſſion of as much of the *Southern* Part of it, as contained what had formerly been the whole Inheritance of the Tribe of *Simeon*, and half of the Tribe of *Judah*, where, at this Time, they dwelt, but had not as yet embraced the *Jewiſh* Religion. And this is the only *Idumæa*, and the Inhabitants of it the only *Idumæans*, or *Edomites*, which are any where ſpoken after the *Babyloniſh* Captivity. After their coming into this Country, *Hebron*, which had formerly been the *Metropolis* of the Tribe of *Judah*, became the *Capital* of *Idumæa*, and, between that and *Jeruſalem*, lay *Bethzura*, a ſtrong Fortreſs, which the Author of the ſecond Book of the *Maccabees*, Ch. xi. 5. places at no more than five Furlongs Diſtance from *Jeruſalem*; but this is a viſible Miſtake, for *Euſebius* makes it at leaſt twenty Miles diſtant from it. See *Prideaux*'s Connect.

What Day the Heathen had profaned it, even in that was it dedicated] Between which it was juſt three Years.

Ordained that the Days of the Dedication of the Altar ſhould be kept in their Seaſon from Year to Year] This Feſtival is commemorated in the *Goſpel*, John ii. 23. and our bleſſed Saviour, we are told, came up to *Jeruſalem* on purpoſe to bear a Part in the ſolemnizing of it. Some indeed are of Opinion, that it was another *Dedication Feaſt*, which *Chriſt* thus honoured with his Preſence; but, beſides that the Dedication both of *Solomon*'s and *Zerubbabel*'s Temple (tho' they were very ſolemnly celebrated at the firſt Erection of thoſe Temples) had never any anniverſary Feaſt afterwards kept in Commemoration of them, the very Hiſtory of the Goſpel (which tells us, that it was kept in Winter) confines us to this Dedication of *Judas* only. That of *Solomon* was in the *ſeventh* Month, which fell about the Time of the *autumnal Equinox*; and that of *Zerubbabel* was in the *twelfth* Month, which fell in the Beginning of the Spring; but that of *Judas Maccabeus*, was on the 25th Day of the *ninth Month*, which fell in the Middle of Winter. See *Prideaux*'s Connect.

CHAP. V.

Judas *ſmites the Children of* Eſau, Bean, *and* Ammon. Simon *is ſent into* Galilee.

Ver. 1. NOW when the nations round about heard that the altar was built, and the ſanctuary renewed as before, it diſpleaſed them very much. 2 Wherefore they thought to deſtroy the generation of Jacob that was among them, and thereupon they began to ſlay and deſtroy the people. 3 Then Judas fought againſt the children of Eſau in Idumea at Arabattine, becauſe they beſieged Iſrael: and he gave them a great overthrow, and abated their courage, and took their ſpoils. 4 Alſo he remembred the injury of the children of Bean, who had been a ſnare and an offence unto the people, in that they lay in wait for them in the ways. 5 He ſhut them up therefore in the towers, and encamped againſt them, and deſtroyed them utterly, and burnt the towers of that *place* with fire, and all that were therein. 6 Afterward he paſſed over to the children of Ammon, where he found a mighty power, and much people with Timotheus their captain. 7 So he fought many battels with them, till at length they were diſcomfited before him; and he ſmote them. 8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea. 9 Then the heathen that were at Galaad, aſſembled themſelves together againſt the Iſraelites that were in their quarters, to deſtroy them, but they fled to the fortreſs of Dathema; 10 And ſent letters unto Judas and his brethren, The heathen that are round about us, are aſſembled together againſt us to deſtroy us. 11 And they are preparing to come and take the fortreſs whereunto we are fled, Timotheus being captain of their hoſt. 12 Come now therefore, and deliver us from their hands, for many of us are ſlain. 13 Yea, all our brethren that were in the places of Tobie, are put to death: their wives and their children alſo they have carried away captives, and borne away their ſtuff, and they have deſtroyed there about a thouſand men. 14 While theſe letters were yet reading, behold, there came other meſſengers from Galilee with their cloaths rent, who reported on this wiſe, 15 And ſaid, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are aſſembled together againſt us, to conſume us. 16 Now when Judas and the people heard theſe words, there aſſembled a great congregation together, to conſult what they ſhould do for their brethren that were in trouble, and aſſaulted of them. 17 Then ſaid Judas unto Simon his brother, Chooſe thee out

men, and go, and deliver thy brethren that are
in Galilee, for I and Jonathan my brother will
go into the country of Galaad. 18 So he left
Joſeph the *ſon of* Zacharias, and Azarias captains
of the people, with the remnant of the hoſt in
Judea to keep it. 19 Unto whom he gave
commandment, ſaying, Take ye the charge of
this people, and ſee that you make not war againſt
the heathen, until the time that we come
again. 20 Now unto Simon were given three
thouſand men to go into Galilee, and unto Judas
eight thouſand men for the country of Galaad.
21 Then went Simon into Galilee, where he
fought many battels with the heathen, ſo that
the heathen were diſcomfited by him. 22 And
he purſued them unto the gate of Ptolemais; and
there were ſlain of the heathen about three thouſand
men, whoſe ſpoils he took. 23 And thoſe
that were in Galilee, and in Arbattis, with their
wives, and their children, and all that they had,
took he away *with him*, and brought them into
Judea with great joy. 24 Judas Maccabeus alſo,
and his brother Jonathan went over Jordan, and
travelled three days journey in the wilderneſs.
25 Where they met with the Nabathites, who
came unto them in peaceable manner, and told
them every thing that had happened to their brethren
in the land of Galaad: 26 And how that
many of them were ſhut up in Poſora, and Boſor,
and Alema, Caſphor, Maked, and Carnaim,
(all theſe cities are ſtrong and great) 27 And
that they were ſhut up in the reſt of the cities
of the country of Galaad, and that againſt to
morrow they had appointed to bring their hoſt
againſt the forts, and to take them, and to deſtroy
them all in one day. 28 Hereupon Judas
and his hoſt turned ſuddenly by the way of the
wilderneſs unto Boſora; and when he had won
the city, he ſlew all the males with the edge of
the ſword, and took all their ſpoils, and burnt
the city with fire. 29 From whence he removed
by night, and went till he came to the fortreſs.
30 And betimes in the morning they looked up,
and behold, there was an innumerable people
bearing ladders, and other engines of war to
take the fortreſs: for they aſſaulted them. 31
When Judas therefore ſaw that the battel was
begun, and that the cry of the city went up to
heaven with trumpets and a great ſound, 32 He
ſaid unto his hoſt, Fight this day for your brethren.
33 So he went forth behind them in
three companies, who ſounded their trumpets,
and cried with prayer. 34 Then the hoſt of
Timotheus, knowing that it was Maccabeus, fled
from him: wherefore he ſmote them with a
great ſlaughter, ſo that there were killed of them
that day about two thouſand men. 35 This
done, Judas turned aſide to Maſpha; and after
he had aſſaulted it, he took it, and ſlew all the
males therein, and received the ſpoils thereof,
and burnt it with fire. 36 From thence went
he and took Caſphon, Maged, Boſor, and the
other cities of the country of Galaad. 37 After
theſe things, gathered Timotheus another hoſt,
and encamped againſt Raphon beyond the brook.
38 So Judas ſent *men* to eſpy the hoſt, who
brought him word, ſaying, All the heathen that
be round about us, are aſſembled unto them,
even a very great hoſt. 39 He hath alſo hired
the Arabians to help them, and they have pitched
their tents beyond the brook, ready to come
and fight againſt thee: upon this Judas went to
meet them. 40 Then Timotheus ſaid unto the
captains of his hoſt, When Judas and his hoſt
come near the brook, if he paſs over firſt unto
us, we ſhall not be able to withſtand him: for
he will mightily prevail againſt us. 41 But if
he be afraid, and camp beyond the river, we
ſhall go over unto him, and prevail againſt him.
42 Now when Judas came near the brook, he
cauſed the ſcribes of the people to remain by the
brook: unto whom he gave commandment,
ſaying, Suffer no man to remain in the camp,
but let all come to the battel. 43 So he went
firſt over unto them, and all the people after
him: then all the heathen being diſcomfited before
him, caſt away their weapons, and fled unto
the temple that was at Carnaim. 44 But they
took the city, and burnt the temple, with all
that were therein. Thus was Carnaim ſubdued,
neither could they ſtand any longer before Judas.
45 Then Judas gathered together all the Iſraelites
that were in the country of Galaad, from the
leaſt unto the greateſt, even their wives and their
children, and their ſtuff, a very great hoſt, to
the end they might come into the land of Judea.
46 Now when they came unto Ephron
(this was a great city in the way as they ſhould
go, very well fortified) they could not turn from
it, either on the right hand, or the left, but
muſt needs paſs through the midſt of it. 47
Then they of the city ſhut them out, and ſtopped
up the gates with ſtones. 48 Whereupon Judas
ſent unto them in peaceable manner, ſaying, Let
us paſs through your land to go into our own
country, and none ſhall do you any hurt; we
will only paſs through on foot: howbeit, they
would not open unto him. 49 Wherefore Judas
commanded a proclamation to be made throughout
the hoſt, that every man ſhould pitch his
tent in the place where he was. 50 So the ſoldiers
pitched, and aſſaulted the city all that day,
and all that night, till at the length the city was
delivered into his hands: 51 Who then ſlew all
the males with the edge of the ſword, and raſed
the city, and took the ſpoils thereof, and paſſed
through the city over them that were ſlain. 52
After this went they over Jordan, into the great
plain before Bethſan. 53 And Judas gathered
together thoſe that came behind, and exhorted
the people all the way through, till they came into
the land of Judea. 54 So they went up to mount
Sion with joy and gladneſs, where they offered
burnt-offerings, becauſe not one of them were ſlain,
until they had returned in peace. 55 Now what
time as Judas and Jonathan were in the land of
Galaad, and Simon his brother in Galilee before
Ptolemais, 56 Joſeph the *ſon* of Zacharias, and
Azarias, captains of the garriſons, heard of the
valiant acts and warlike deeds which they had
done. 57 Wherefore they ſaid, Let us alſo get
us a name, and go fight againſt the heathen that
are round about us. 58 So when they had given
charge unto the garriſon that was with them,
they went towards Jamnia. 59 Then came Gorgias
and his men out of the city, to fight againſt
them. 60 And ſo it was, that Joſeph and Azarias
were put to flight, and purſued unto the
borders of Judea: and there were ſlain that day
of the people of Iſrael, about two thouſand men.

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61 Thus was there a great overthrow among
the children of Iſrael, becauſe they were not obedient
unto Judas and his brethren, but thought
to do ſome valiant act. 62 Moreover, theſe
men came not of the ſeed of thoſe, by whoſe
hand deliverance was given unto Iſrael. 63
Howbeit, the man Judas and his brethren were
greatly renowned in the ſight of all Iſrael, and
of all the heathen, whereſoever their name was
heard of: 64 Inſomuch as the people aſſembled
unto them with joyful acclamations. 65 Afterward
went Judas forth with his brethren, and
fought againſt the children of Eſau, in the land
toward the ſouth, where he ſmote Hebron, and
the towns thereof, and pulled down the fortreſs
of it, and burnt the towers thereof round about.
66 From thence he removed to go into the land
of the Philiſtines, and paſſed through Samaria.
67 At that time certain prieſts deſirous to ſhew
their valour, were ſlain in battel, for that they
went out to fight unadviſedly. 68 So Judas
turned to Azotus in the land of the Philiſtines,
and when he had pulled down their altars, and
burnt their carved images with fire, and ſpoiled
their cities, he returned into the land of Judea.

In Idumea at Arabattine] This is a Canton of *Judea*, upon the Frontiers of *Idumæa*, towards the Southward Extremity of the *Dead Sea*.

Alſo he remembered the Injury of the Children of Bean] Who theſe Children of *Bean* were, 'tis difficult to ſay. Some think, that this *Bean* was the Name of an antient King, whoſe Deſcendants lived in Hoſtility with the Children of *Iſrael*; but others (with more Probability) account it the Name of a Place; and if in the Confines of the *Dead Sea*, there was (as ſome affirm) a City of this Name, without all Controverſy this was it.

And when he had taken Jazar] Or *Jabazah*. This City, which lay beyond *Jordan*, was firſt of all given to the Tribe of *Gad*, and afterwards to the *Levites*, Joſh. xxi. 36. It was ſituated at the Foot of the Mountains of *Gilead*, near the Brook *Jazah*, which forms a Rivulet, or Torrent, that falls into *Jordan*.

All our Brethren that were in the Places of Toby] Or *Tob*, a Diſtrict which lay on the Eaſt of *Gilead*.

Dathema, mentioned Ver. 9. was a ſtrong Fortreſs in *Gilead*.

CHAP. VI.

Antiochus *dies, and confeſſes the Juſtice of God in plaguing him for the Wrongs he had done to* Jeruſalem.

Ver. 1. ABout that time king Antiochus travelling
through the high countries,
heard ſay that Elimais in the country of Perſia,
was a city greatly renowned for riches, ſilver,
and gold; 2 And that there was in it a very
rich temple, wherein were coverings of gold,
and breaſt-plates, and ſhields, which Alexander
ſon of Philip the Macedonian king, who reigned
firſt among the Grecians, had left there. 3
Wherefore he came and ſought to take the city,
and to ſpoil it; but he was not able, becauſe
they of the city having had warning thereof, 4
Roſe up againſt him in battel: ſo he fled and departed
thence with great heavineſs, and returned
to Babylon. 5 Moreover, there came one who
brought him tidings into Perſia, that the armies
which went againſt the land of Judea were put to
flight: 6 And that Lyſias, who went forth firſt
with a great power, was driven away of the Jews;
and that they were made ſtrong by the armour,
and power, and ſtore of ſpoils, which they had
gotten of the armies whom they had deſtroyed:
7 Alſo that they had pulled down the abomination
which he had ſet up upon the altar in Jeruſalem,
and that they had compaſſed about the
ſanctuary with high walls as before, and his
city Bethſura. 8 Now when the king heard
theſe words, he was aſtoniſhed, and ſore moved:
whereupon he laid him down upon his bed, and
fell ſick for grief, becauſe it had not befallen
him as he looked for. 9 And there he continued
many days: for his grief was ever more
and more, and he made account that he ſhould
die. 10 Wherefore he called for all his friends,
and ſaid unto them, The ſleep is gone from mine
eyes, and my heart faileth for very care. 11
And I thought with myſelf, Into what tribulation
am I come, and how great a flood *of miſery*
is it wherein now I am! for I was bountiful,
and beloved in my power. 12 But now I remember
the evils that I did at Jeruſalem, and
that I took all the veſſels of gold and ſilver that
were therein, and ſent to deſtroy the inhabitants
of Judea without a cauſe. 13 I perceive therefore,
that for this cauſe theſe troubles are come upon
me, and behold, I periſh through grief in a
ſtrange land. 14 Then called he for Philip,
one of his friends, whom he made ruler over all
his realm. 15 And gave him the crown, and
his robe, and his ſignet, to the end he ſhould
bring up his ſon Antiochus, and nouriſh him up
for the kingdom. 16 So king Antiochus died
there in the hundred forty and ninth year. 17
Now when Lyſias knew that the king was dead,
he ſet up Antiochus his ſon, (whom he had
brought up being young) to reign in his ſtead,
and his name he called Eupator. 18 About this
time they that were in the tower ſhut up the Iſraelites
round about the ſanctuary, and ſought
always their hurt, and the ſtrengthening of the
heathen. 19 Wherefore Judas purpoſing to deſtroy
them, called all the people together to beſiege
them. 20 So they came together, and
beſieged them in the hundred and fiftieth year,
and he made mounts for ſhot againſt them, and
other engines. 21 Howbeit, certain of them
that were beſieged, got forth, unto whom ſome
ungodly men of Iſrael joined themſelves. 22 And
they went unto the king, and ſaid, How long
will it be ere thou execute judgment, and avenge
our brethren? 23 We have been willing to ſerve
thy father, and to do as he would have us, and
to obey his commandments. 24 For which
cauſe they of our nation beſiege the tower, and
are alienated from us: moreover, as many of us
as they could light on, they ſlew, and ſpoiled
our inheritance. 25 Neither have they ſtretched
out their hand againſt us only, but alſo againſt
all their borders. 26 And behold, this day are
they beſieging the tower at Jeruſalem to take it:
the ſanctuary alſo, and Bethſura have they fortified.
27 Wherefore if thou doſt not prevent
them quickly, they will do greater things than
theſe, neither ſhalt thou be able to rule them.
28 Now when the king heard this, he was angry,
and gathered together all his friends, and
the captains of his army, and thoſe that had
charge of the horſe. 29 There came alſo unto
him from other kingdoms, and from iſles of the
ſea, bands of hired ſoldiers. 30 So that the

number of his army was an hundred thouſand
footmen, and twenty thouſand horſemen, and
two and thirty elephants exerciſed in battel. 31
Theſe went through Idumea, and pitched againſt
Bethſura, which they aſſaulted many days, making
engines of war; but they *of Bethſura* came out,
and burnt them with fire, and fought valiantly.
32 Upon this Judas removed from the tower,
and pitched in Bathzacharias, over-againſt the
kings camp. 33 Then the king riſing very
early, marched fiercely with his hoſt toward Bath-
zacharias, where his armies made them ready to
battel, and ſounded the trumpets. 34 And to
the end they might provoke the elephants to
fight, they ſhewed them the blood of grapes and
mulberries. 35 Moreover, they divided the
beaſts among the armies, and for every elephant
they appointed a thouſand men armed with coats
of male, and with helmets of braſs on their
heads; and beſides this, for every beaſt were or-
dained five hundred horſemen of the beſt. 36
Theſe were ready at every occaſion: whereſoever
the beaſt was, and whitherſoever the beaſt went,
they went alſo, neither departed they from him.
37 And upon the beaſts there were ſtrong towers
of wood, which covered every one of them, and
were girt faſt unto them with devices: there
were alſo upon every one two and thirty ſtrong
men that fought upon them, beſides the Indian
that ruled them. 38 As for the remnant of the
horſemen, they ſet them on this ſide, and that
ſide, at the two parts of the hoſts, giving them
ſigns what to do, and being harneſſed all over
amidſt the ranks. 39 Now when the ſun ſhone
upon the ſhields of gold, and braſs, the moun-
tains gliſtered therewith, and ſhined like lamps
of fire. 40 So part of the kings army being
ſpread upon the high mountains, and part on
the valleys below, they marched on ſafely and in
order. 41 Wherefore all that heard the noiſe
of their multitude, and the marching of the com-
pany, and the ratling of the harneſs, were moved:
for the army was very great and mighty. 42
Then Judas and his hoſt drew near and entred
into battel, and there were ſlain of the kings
army ſix hundred men. 43 Eleaſar alſo *ſurnamed*
Savaran, perceiving that one of the beaſts, armed
with royal harneſs, was higher than all the reſt,
and ſuppoſing that the king was upon him, 44 Put
himſelf in jeopardy, to the end he might deliver
his people, and get him a perpetual name: 45
Wherefore he ran upon him courageouſly, through
the midſt of the battel, ſlaying on the right
hand, and on the left, ſo that they were divided
from him on both ſides. 46 Which done, he
crept under the elephant, and thruſt him under,
and ſlew him: whereupon the elephant fell
down upon him, and there he died. 47 How-
beit, *the reſt of the Jews*, ſeeing the ſtrength of
the king, and the violence of his forces, turned
away from them. 48 Then the kings army
went up to Jeruſalem to meet them, and the
king pitched his tents againſt Judea, and againſt
mount Sion. 49 But with them that were in
Bethſura he made peace: for they came out of
the city, becauſe they had no victuals there to
endure the ſiege, it being a year of reſt to the
land. 50 So the king took Bethſura, and ſet a
garriſon there to keep it. 51 As for the ſanc-
tuary, he beſieged it many days: and ſet there
artillery with engines, and inſtruments to caſt
fire and ſtones, and pieces to caſt darts and ſlings.
52 Whereupon they alſo made engines againſt
their engines, and held them battel a long ſeaſon.
53 Yet at the laſt, their veſſels being without
victuals, (for that it was the ſeventh year, and
they in Judea that were delivered from the Gen-
tiles, had eaten up the reſidue of the ſtore) 54
There were but a few left in the ſanctuary, be-
cauſe the famine did ſo prevail againſt them, that
they were fain to diſperſe themſelves every man
to his own place. 55 At that time Lyſias heard
ſay, that Philip (whom Antiochus the king,
whiles he lived had appointed to bring up his
ſon Antiochus, that he might be king) 56 Was
returned out of Perſia and Media, and the kings
hoſt alſo that went with him, and that he ſought
to take unto him the ruling of the affairs. 57
Wherefore he went in all haſte, and ſaid to the
king, and the captains of the hoſt, and the com-
pany, We decay daily, and our victuals are but
ſmall, and the place we lay ſiege unto is ſtrong,
and the affairs of the kingdom lie upon us. 58
Now therefore let us be friends with theſe men,
and make peace with them, and with all their
nation; 59 And covenant with them, that they
ſhall live after their laws, as they did before:
for they are therefore diſpleaſed, and have done
all theſe things becauſe we aboliſhed their laws.
60 So the king and the princes were content:
wherefore he ſent unto them to make peace, and
they accepted thereof. 61 Alſo the king and the
princes made an oath unto them: whereupon they
went out of the ſtrong-hold. 62 Then the
king entred into mount Sion, but when he ſaw
the ſtrength of the place, he brake his oath that
he had made, and gave commandment to pull
down the wall round about. 63 Afterward de-
parted he in all haſte, and returned unto An-
tiochia, where he found Philip to be maſter
of the city: So he fought againſt him, and took
the city by force.

And that there was in it a very rich Temple] Other Authors agree with the Account in the firſt Book of *Maccabees*, that the Temple of *Elymaïs* was prodigiouſly rich; and both *Polybius* and *Diodorus Siculus* (as they are cited by St. *Jerom*, on *Dan.* xi.) mention this Attempt of the King of *Syria* to plunder it. But the Manner in which he came to be diſappointed, is related quite differently in the ſecond Book of *Maccabees*. For therein we are told, that, when *Antiochus* pretending that he would marry the Goddeſs of the Temple, (whoſe Name was *Nanea*) that thereby he might have the better Title to the Riches of it, by way of Dowry, was let into the Temple to take Poſſeſſion of them, the Prieſts opened a ſecret Door that was in the Ceiling, and from thence threw upon him and his Attendants ſuch a Shower of Stones, as quite overwhelmed them, and ſo cut off their Heads and caſt them out, 2 *Macc.* i. 13, *&c.* But who the Goddeſs *Nanea*, who had this Temple at *Elymaïs*, was, the Conjectures of the Learned are various, ſince ſome will have her to be *Venus*, and others *Cybele* the Mother of the Gods, becauſe the Word in the *Perſian* Language ſignifies *Mother*, tho' the moſt common Opinion is, that ſhe was *Diana*, or the *Moon*, the ſame that *Strabo* calls *Anaïs*, or *Anaitis*. For, that ſhe was held to be a *Virgin-Goddeſs*, is plain, becauſe *Antiochus* pretended to eſpouſe her, and that ſhe was a *chaſte* Goddeſs, *Plutarch* (*de Artaxerxe*) ſeems to intimate, when he tells us, that *Artaxerxes* took the beautiful *Aſpaſia* (whom himſelf was in love with) from his Son *Darius*, and devoted her to a perpetual Virginity, in the Service of *Anaïs*, the Goddeſs of *Ecbatana*. *Calmet*'s Com.

I perceive therefore that for this Cauſe theſe Troubles are come upon me] This wicked King is an Example to all hardened Sinners, and falſe Penitents, whoſe only Motive of turning to God, is their Fear, or Feeling of Puniſhment. The *Maccabean* Martyrs had threatened, or rather foretold, that *thro' the Judgment of God, he ſhould receive a juſt Judgment for his Pride*, 2 Macc. vii. 36. and therefore, *when he called, God would not anſwer*; but (as the royal Penman expreſſes it) *laughed at his Calamity, and mocked, when his Diſtreſs and Anguiſh came upon him*, Prov. i. 26, 27.

He crept under the Elephant, and thruſt him under, and ſlew him] Tho' Elephants have an Hide impenetrable almoſt in every Part, except the Belly, yet, for their greater Safety, thoſe that are appointed for the Wars, are uſually armed, and covered all over, as it were, with a *Coat of Mail*. The Kings of *India* (according to *Q. Curtius*, L. ii.) when they took the Field, were drawn by *Elephants*, all covered over with Gold; and *Florus* has deſcribed the Elephants made uſe of in Battle, *auro, argento, purpurâ, & ſuo ebore fulgentes*; *ſhining with Gold, Silver, Purple, and their own Ivory*.

CHAP. VII.

Antiochus *is ſlain, and* Demetrius *reigns in his ſtead.* Alcimus *contends for the High-Prieſthood.*

Ver. 1. IN the hundred and one and fiftieth year Demetrius the *ſon* of Seleucus departed from Rome, and came up with a few men unto a city of the ſea-coaſt, and reigned there. 2 And as he entred into the palace of his anceſtors, ſo it was, that his forces had taken Antiochus, and Lyſias, to bring them unto him. 3 Wherefore when he knew it, he ſaid, Let me not ſee their faces. 4 So his hoſt ſlew them. Now when Demetrius was ſet upon the throne of his kingdom, 5 There came unto him all the wicked and ungodly men of Iſrael, having Alcimus (who was deſirous to be high-prieſt) for their captain. 6 And they accuſed the people to the king, ſaying, Judas and his brethren have ſlain all thy friends, and driven us out of our own land. 7 Now therefore ſend ſome man whom thou truſteſt, and let him go and ſee what havock he hath made amongſt us, and in the kings land, and let them puniſh them with all them that aid them. 8 Then the king choſe Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king. 9 And him he ſent with that wicked Alcimus, whom he made high-prieſt, and commanded that he ſhould take vengeance of the children of Iſrael. 10 So they departed and came with a great power into the land of Judea, where they ſent meſſengers to Judas and his brethren with peaceable words deceitfully. 11 But they gave no heed to their words, for they ſaw that they were come with a great power. 12 Then did there aſſemble unto Alcimus and Bacchides, a company of ſcribes to require juſtice. 13 Now the Aſſideans were the firſt among the children of Iſrael that ſought peace of them. 14 For, ſay they, One that is a prieſt of the ſeed of Aaron is come with this army, and he will do us no wrong. 15 So he ſpake unto them peaceably, and ſware unto them, ſaying, We will procure the harm neither of you nor your friends. 16 Whereupon they believed him: howbeit he took of them threeſcore men, and ſlew them in one day, according to the words which he wrote, 17 The fleſh of thy ſaints *have they caſt out*, and their blood have they ſhed round about Jeruſalem, and there was none to bury them. 18 Wherefore the fear and dread of them fell upon all the people, who ſaid, There is neither truth nor righteouſneſs in them, for they have broken the covenant and oath that they made. 19 After this removed Bacchides from Jeruſalem, and pitched his tents in Bezeth, where he ſent and took many of the men that had forſaken him, and certain of the people alſo, and when he had ſlain them, *he caſt them* into the great pit. 20 Then committed he the country to Alcimus, and left with him a power to aid him: ſo Bacchides went to the king. 21 But Alcimus contended for the high prieſthood. 22 And unto him reſorted all ſuch as troubled the people, who after they had gotten the land of Juda in their power, did much hurt in Iſrael. 23 Now when Judas ſaw all the miſchief that Alcimus and his company had done among the Iſraelites, even above the heathen, 24 He went out into all the coaſts of Judea round about, and took vengeance of them that had revolted from him, ſo that they durſt no more go forth into the country. 25 On the other ſide, when Alcimus ſaw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and ſaid all the worſt of them that he could. 26 Then the king ſent Nicanor, one of his honourable princes, a man that bare deadly hate unto Iſrael, with commandment to deſtroy the people. 27 So Nicanor came to Jeruſalem with a great force; and ſent unto Judas and his brethren deceitfully with friendly words, ſaying, 28 Let there be no battel between me and you, I will come with a few men, that I may ſee you in peace. 29 He came therefore to Judas, and they ſaluted one another peaceably. Howbeit, the enemies were prepared to take away Judas by violence. 30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was ſore afraid of him, and would ſee his face no more. 31 Nicanor alſo when he ſaw that his counſel was diſcovered, went out to fight againſt Judas beſides Capharſalama. 32 Where there were ſlain of Nicanors ſide about five thouſand men, and *the reſt* fled into the city of David. 33 After this went Nicanor up to mount Sion, and there came out of the ſanctuary certain of the prieſts, and certain of the elders of the people to ſalute him peaceably, and to ſhew him the burnt-ſacrifice that was offered for the king. 34 But he mocked them, and laughed at them, and abuſed them ſhamefully, and ſpake proudly: 35 And ſwore in his wrath, ſaying, Unleſs Judas and his hoſt be now delivered into my hands, if ever I come again in ſafety, I will burn up this houſe: and with that he went out in a great rage. 36 Then the prieſts entred in, and ſtood before the altar and the temple, weeping and ſaying, 37 Thou, *O Lord*, didſt chooſe this houſe to be called by thy name, and to be a houſe of prayer and petition for thy people. 38 Be avenged of this man and his hoſt, and let them fall by the ſword: remember their blaſphemies, and ſuffer them not to continue any longer. 39 So Nicanor went out of Jeruſalem, and pitched his tents in Bethoron, where an hoſt out of Syria met him. 40 But Judas pitched in Adaſa, with three thouſand

ſand men, and there he prayed, ſaying, 41 *O Lord*, when they that were ſent from the king of the Aſſyrians blaſphemed, thine angel went out, and ſmote an hundred fourſcore and five thouſand of them: 42 Even ſo deſtroy thou this hoſt before us this day, that the reſt may know that he hath ſpoken blaſphemy againſt thy ſanctuary, and judge thou him according to his wickedneſs. 43 So the thirteenth day of the month Adar the hoſts joined battel: but Nicanors hoſt was diſcomfited, and he himſelf was firſt ſlain in the battel. 44 Now when Nicanors hoſt ſaw that he was ſlain, they caſt away their weapons, and fled. 45 Then they purſued after them a days journey, from Adaſa unto Gazera, ſounding an alarm after them with their trumpets. 46 Whereupon they came forth out of all the towns of Judea round about, and cloſed them in, ſo that they turning back upon them that purſued them, were all ſlain with the ſword, and not one of them was left. 47 Afterwards they took the ſpoils, and the prey, and ſmote off Nicanors head, and his right hand which he ſtretched out ſo proudly, and brought them away, and hanged them up towards Jeruſalem. 48 For this cauſe the people rejoiced greatly, and they kept that day a day of great gladneſs. 49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar. 50 Thus the land of Juda was in reſt a little while.

Demetrius the Son of Seleucus departed from Rome] All this while *Antiochus Eupater* held the Crown of *Syria* by an unjuſt Title: For *Demetrius* the Son of *Seleucus Philopater*, elder Brother to *Antiochus Epiphanes*, was the *legal* Heir thereof. He, in Exchange for his Uncle *Antiochus*, had been ſent an Hoſtage to *Rome*, the very Year that his Father died; and *Antiochus*, returning at the very Nick of Time, was unanimouſly declared King, in the Abſence, and Minority of the rightful Heir. But *Demetrius*, being now in the twenty-third Year of his Age, when his Uncle died, and his Son *Eupater* was appointed King in his Room, thought it high Time to put in his Claim; and accordingly, moved the Senate of *Rome* for their Aſſiſtance, in the Recovery of his Father's Kingdom; and, as an Inducement thereunto, he alledged, that, having been bred up in that City from his Childhood, *he ſhould always look upon Rome, as his Country, the* Senators *as his Fathers, and their Sons, as his Brothers.* But the *Senate*, having more Regard to their own Intereſt, than the Right of *Demetrius*, and judging it more to their Advantage to have a Boy reign in *Syria*, (as *Eupater* then was) than a Man of mature Underſtanding, (as they knew *Demetrius* to be) inſtead of aſſerting his Right, to whom it belonged, they confirmed *Eupater* in the Kingdom.

Demetrius, being excluded from all Hopes of any Favour, or Aſſiſtance from the Senate, had nothing left to do, but to endeavour to make his Eſcape from *Rome*, and to riſque his Fortune in his own Country. This he did; and, landing at *Tripolis* in *Syria*, made it believed, that he was ſent by the *Roman* Senate (which would ſupport his Pretenſions) to take Poſſeſſion of the Kingdom. Hereupon *Eupater's* Cauſe, being in the general Opinion given up for loſt, every one deſerted from him to *Demetrius*; nay, the very Soldiers ſeized on him, and the Regent *Lyſias*, with an Intent to deliver him up to this *New-comer*, as ſoon as he arrived at *Antioch*; but he, refuſing to ſee them, ordered them both to be put to Death, and ſo, without any farther Oppoſition, became thoroughly ſetled in the whole Kingdom.

Then did there aſſemble unto Alcimus and Bacchides, a Company of Scribes] Theſe, ſays *Calmet*, in all Probability, were a Deputation from the great *Sanhedrim*, which, at this Time, had the Government of the Nation in their Hands; and why *Judas*, who was at the Head of them, did not think proper to accompany them, the Reaſon is pretty obvious.

CHAP. VIII.

Judas *being informed of the Power and Policy of the* Romans, *makes a League with them.*

Ver. 1. NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and ſuch as would lovingly accept all that joined themſelves unto them, and make a league of amity with all that came unto them: 2 And that they were men of great valour. It was told him alſo of their wars and noble acts which they had done amongſt the Galatians, and how they had conquered them, and brought them under tribute, 3 And what they had done in the country of Spain, for the winning of the mines of the ſilver and gold which is there; 4 And that by their policy and patience they had conquered all the place (though it were very far from them) and the kings alſo that came againſt them from the uttermoſt part of the earth, till they had diſcomfited them, and given them a great overthrow, ſo that the reſt did give them tribute every year: 5 Beſides this, how they had diſcomfited in battel, Philip, and Perſeus, king of the Citims, with others that lift up themſelves againſt them, and had overcome them: 6 How alſo Antiochus the great king of Aſia, that came againſt them in battel, having an hundred and twenty elephants, with horſemen and chariots, and a very great army, was diſcomfited by them; 7 And how they took him alive, and covenanted that he, and ſuch as reigned after him, ſhould pay a great tribute, and give hoſtages, and that which was agreed upon, 8 And the country of India, and Media, and Lydia, and of the goodlieſt countries, which they took of him, and gave to king Eumenes: 9 Moreover, how the Grecians had determined to come and deſtroy them; 10 And that they having knowledge thereof, ſent againſt them a certain captain, and fighting with them, ſlew many of them, and carried away captives their wives and their children, and ſpoiled them, and took poſſeſſion of their lands, and pulled down their ſtrong-holds, and brought them to be their ſervants unto this day. 11 *It was told him* beſides, how they deſtroyed and brought under their dominion all other kingdoms and iſles that at any time reſiſted them; 12 But with their friends, and ſuch as relied upon them, they kept amity: and that they had conquered kingdoms both far and nigh, inſomuch as all that heard of their name were afraid of them: 13 Alſo, that whom they would help to a kingdom, thoſe reign; and whom again they would, they diſplace: finally, that they were greatly exalted: 14 Yet for all this, none of them wore a crown, or was clothed in purple to be magnified thereby: 15 Moreover, how they had made for themſelves a ſenate-houſe, wherein three hundred and twenty men ſat in council daily, conſulting alway for the people, to the end they might be well ordered: 16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation amongſt them. 17 In conſideration of theſe things, Judas choſe Eupolemus the ſon of John, *the ſon* of Accos, and Jaſon the ſon of Eleazar, and ſent them to Rome to make a league of amity and confederacy with them, 18 *And to intreat them,* that they would take the yoke from them, for they ſaw that the kingdom of the Grecians did oppreſs Iſrael with ſervitude. 19 They went therefore to Rome (which was a very great journey) and came into the ſenate, where they ſpake, and ſaid, 20 Judas Maccabeus, with his brethren and the people of the Jews, have ſent us unto you to make a confederacy and peace with you, and that we might be regiſtred your confederates and friends. 21 So that matter pleaſed the Romans well. 22 And this is the copy of the epiſtle which *the ſenate* wrote back again, in tables of braſs, and ſent to Jeruſalem, that there they might have by them a memorial of peace and confederacy: 23 Good ſucceſs be to the Romans, and to the people of the Jews, by ſea and by land for ever: the ſword alſo and enemy be far from them. 24 If there come firſt any war upon the Romans, or any of their confederates throughout all their dominion, 25 The people of the Jews ſhall help them, as the time ſhall be appointed, with all their heart. 26 Neither ſhall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ſhips, as it hath ſeemed good unto the Romans, but they ſhall keep their covenant without taking any thing therefore. 27 In the ſame manner alſo, if war come firſt upon the nation of the Jews, the Romans ſhall help them with all their heart, according as the time ſhall be appointed them. 28 Neither ſhall victuals be given to them that take part againſt them, or weapons, or money, or ſhips, as it hath ſeemed good to the Romans; but they ſhall keep their covenants, and that without deceit. 29 According to theſe articles did the Romans make a covenant with the people of the Jews. 30 Howbeit, if hereafter the one party or the other, ſhall think meet to add or diminiſh any thing, they may do it at their pleaſures, and whatſoever they ſhall add or take away ſhall be ratified. 31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, ſaying, Wherefore haſt thou made thy yoke heavy upon our friends and confederates the Jews? 32 If therefore they complain any more againſt thee, we will do them juſtice, and fight with thee by ſea and by land.

Now Judas had heard of the Fame of the Romans] *Joſephus* takes Notice, that this was the very firſt Treaty that ever the *Jews* made with the *Romans*, which is very probable from the Manner in which the Author prefaces his Account of it here; for it plainly appears, that the *Jews*, till this Time, had very little Knowledge of the *Roman* State.

CHAP. IX.

Alcimus *and* Bacchides *come again with freſh Forces into* Judea. Judas*'s Death.* Jonathan *choſen in his Room.* Alcimus *dies.* Jonathan *and* Simon *make Peace with* Bacchides.

Ver. 1. FUrthermore, when Demetrius heard that Nicanor and his hoſt were ſlain in battel, he ſent Bacchides and Alcimus into the land of Judea the ſecond time, and with them the chief ſtrength of his hoſt. 2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Maſeloth, which is in Arbela, and after they had won it, they ſlew much people. 3 Alſo the firſt month of the hundred fifty and ſecond year, they encamped before Jeruſalem, 4 From whence they removed and went to Berea, with twenty thouſand footmen, and two thouſand horſemen. 5 Now Judas had pitched his tent at Eleaſa, and three thouſand choſen men with him. 6 Who ſeeing the multitude of the other army to be ſo great, were ſore afraid, whereupon many conveyed themſelves out of the hoſt, inſomuch as there abode of them no more but eight hundred men. 7 When Judas therefore ſaw that his hoſt ſlipt away, and that the battel preſſed upon him, he was ſore troubled in mind, and much diſtreſſed, for that he had no time to gather them together, 8 Nevertheleſs, unto them that remained, he ſaid, Let us ariſe, and go up againſt our enemies, if peradventure we may be able to fight with them. 9 But they dehorted him, ſaying, We ſhall never be able: let us now rather ſave our lives, and hereafter we will return with our brethren, and fight againſt them: for we are but few. 10 Then Judas ſaid, God forbid that I ſhould do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not ſtain our honour. 11 With that the hoſt *of Bacchides* removed out of their tents, and ſtood over againſt them, their horſemen being divided into two troops, and their ſlingers and archers going before the hoſt, and they that marched in the foreward were all mighty men. 12 As for Bacchides, he was in the right wing, ſo the hoſt drew near on the two parts, and ſounded their trumpets. 13 They alſo of Judas' ſide, even they ſounded their trumpets alſo, ſo that the earth ſhook at the noiſe of the armies, and the battel continued from morning till night. 14 Now when Judas perceived that Bacchides and the ſtrength of his army were on the right ſide, he took with him all the hardy men, 15 Who diſcomfited the right wing, and purſued them unto the mount Azotus. 16 But when they of the left wing ſaw that they of the right wing were diſcomfited, they followed upon Judas and thoſe that were with him, hard at the heels from behind: 17 Whereupon there was a ſore battel, inſomuch as many were ſlain on both parts. 18 Judas alſo was killed, and the remnant fled. 19 Then Jonathan and Simon took Judas their brother, and buried him in the ſepulchre of his fathers in Modin. 20 Moreover they bewailed him, and all Iſrael made great lamentation for him, and mourned many days, ſaying, 21 How is the valiant man fallen that delivered Iſrael! 22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatneſs, they are not written: for they were very many. 23 Now after the death of Moſes, the wicked began to put forth their heads in all the coaſts of Iſrael, and there roſe up all ſuch as wrought iniquity. 24 In thoſe days alſo was there a very great famine, by reaſon whereof the country revolted, and went with them. 25 Then Bacchides choſe the wicked men, and made them lords of the country. 26 And they made enquiry and ſearch for Judas friends, and brought them unto Bacchides, who took vengeance of them, and uſed them deſpitefully. 27 So was there a great affliction in Iſrael, the like whereof was not ſince the time that a prophet was not ſeen amongſt them. 28 For this cauſe all Judas friends came together, and ſaid unto Jonathan, 29 Since thy brother Judas died, we have no man like him to go forth againſt our enemies, and Bacchides, and againſt them of our nation that are adverſaries to us. 30 Now therefore we have choſen thee this day to be our prince, and captain in his ſtead, that thou mayeſt fight our battels. 31 Upon this Jonathan took the governance upon him at that time, and roſe up in ſtead of his brother Judas. 32 But when Bacchides gat knowledge thereof, he ſought for to ſlay him. 33 Then Jonathan and Simon his brother, and all that were with him, perceiving that, fled into the wilderneſs of Thecoe, and pitched their tents by the water of the pool Aſphar. 34 Which when Bacchides underſtood, he came near to Jordan with all his hoſt upon the ſabbath-day. 35 Now Jonathan had ſent his brother *John* a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much. 36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it. 37 After this came word to Jonathan, and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan. 38 Therefore they remembred John their brother, and went up and hid themſelves under the covert of the mountain. 39 Where they liſt up their eyes, and looked and behold, there was much ado, and great carriage: and the bridegroom came forth, and his friends and brethren to meet them with drums and inſtruments of muſick, and many weapons. 40 Then Jonathan and they that were with him, roſe up againſt them from the place where they lay in ambuſh, and made a ſlaughter of them in ſuch ſort, as many fell down dead, and the remnant fled into the mountain, and they took all their ſpoils. 41 Thus was the marriage turned into mourning, and the noiſe of their melody into lamentation. 42 So when they had avenged fully the blood of their brother, they turned again to the mariſh of Jordan. 43 Now when Bacchides heard hereof, he came on the ſabbath-day unto the banks of Jordan, with a great power. 44 Then Jonathan ſaid to his company, Let us go up now and fight for our lives, for it ſtandeth not with us to day as in time paſt: 45 For behold, the battel is before us, and behind us, and the water of Jordan on this ſide and that ſide, the mariſh likewiſe and wood, neither is there place for us to turn aſide. 46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies. 47 With that they joined battel, and Jonathan ſtretched forth his hand to ſmite Bacchides, but he turned back from him. 48 Then Jonathan and they that were with him, leapt into Jordan, and ſwam over unto the farther bank: howbeit the other paſſed not over Jordan unto them. 49 So there were ſlain of Bacchides ſide that day, about a thouſand men. 50 Afterward returned *Bacchides* to Jeruſalem, and repaired the ſtrong cities in Judea; the fort in Jericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha, Pharathoni, and Taphon; *theſe did he ſtrengthen* with high walls, with gates, and with bars. 51 And in them he ſet a garriſon, that they might work malice upon Iſrael. 52 He fortified alſo the city Bethſura, and Gazara, and the tower, and put forces in them, and proviſion of victuals. 53 Beſides, he took the chief mens ſons in the country for hoſtages, and put them into the tower at Jeruſalem to be kept. 54 Moreover, in the hundred fifty and third year, in the ſecond month, Alcimus commanded that the wall of the inner court of the ſanctuary ſhould be pulled down; he pulled down alſo the works of the prophets. 55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindred: for his mouth was ſtopped, and he was taken with a palſey, ſo that he could no more ſpeak any thing, nor give order concerning his houſe. 56 So Alcimus died at that time with great torment. 57 Now when Bacchides ſaw that Alcimus was dead, he returned to the king, whereupon the land of Judea was in reſt two years. 58 Then all the ungodly men held a council, ſaying, Behold Jonathan and his company are at eaſe, and dwell without care: now therefore we will bring Bacchides hither, who ſhall take them all in one night. 59 So they went and conſulted with him. 60 Then removed he, and came with a great hoſt, and ſent letters privily to his adherents in Judea, that they ſhould take Jonathan, and thoſe that were with him: howbeit they could not, becauſe their counſel was known unto them. 61 Wherefore they took of the men of the country, that were authors of that miſchief, about fifty perſons, and ſlew them. 62 Afterward Jonathan and Simon, and they that were with him, got them away to Bethbaſi, which is in the wilderneſs, and they repaired the decays thereof, and made it ſtrong. 63 Which thing when Bacchides knew, he gathered together all his hoſt, and ſent word to them that were of Judea. 64 Then went he and laid ſiege againſt Bethbaſi, and they fought againſt it a long ſeaſon, and made engines of war. 65 But Jonathan left his brother Simon in the city, and went forth himſelf into the country, and with a certain number went he forth. 66 And he ſmote Odonarkes and his brethren, and the children of Phaſiron in their tent. 67 And when he began to ſmite them, and came up with his forces, Simon and his company went out of the city, and burnt up the engines of war, 68 And fought againſt Bacchides, who was diſcomfited by them, and they afflicted him ſore; for his counſel and travel was in vain. 69 Wherefore he was very wroth at the wicked men that gave him counſel to come into the country, inſomuch as he ſlew many of them, and purpoſed to return into his own country. 70 Whereof when Jonathan had knowledge, he ſent ambaſſadors unto him, to the end he ſhould make peace with him, and deliver them the priſoners. 71 Which thing he accepted, and did according to his demands, and ſware unto him that he would never do him harm all the days of his life. 72 When therefore he had reſtored unto him the priſoners that he had taken aforetime out of the

land of Judea, he returned and went his way into
his own land, neither came he any more into their
borders. 73 Thus the ſword ceaſed from Iſrael:
but Jonathan dwelt at Machmas, and began to
govern the people, and he deſtroyed the ungodly
men out of Iſrael.

Now when Bacchides ſaw that Alcimus was dead, he returned to the King] It is moſt likely, that *Demetrius* had, by this Time, received the Letters which were ſent to him by the *Romans* in Behalf of the *Jews*, and thereupon gave *Bacchides* Orders to ſurceaſe his Vexations of that People; and that in Obedience to theſe Orders, *Bacchides* took Occaſion, on the Death of *Alcimus*, to leave the Country. *Prideaux*'s Connect.

The *Nabathites*, mentioned Ver. 35. were a People of *Arabia*, and then in Friendſhip with the *Jews*; and the *Jambri*, Ver. 36. whom *Joſephus* calls the Sons of *Amareus*, were a Family or Tribe of *Arabians*, inhabiting the City *Medaba*.

CHAP. X.

Demetrius *and* Alexander, *being about to make War upon one another, both of them ſeek* Jonathan*'s Friendſhip.*

Ver. 1. IN the hundred and ſixtieth year, Alexander
the *ſon* of Antiochus, *ſurnamed*
Epiphanes, went up and took Ptolemais: for the
people had received him, by means whereof he
reigned there. 2 Now when king Demetrius
heard thereof, he gathered together an exceeding
great hoſt, and went forth againſt him to fight.
3 Moreover, Demetrius ſent letters unto Jonathan
with loving words, ſo as he magnified him.
4 For ſaid he, Let us firſt make peace with him,
before he join with Alexander againſt us: 5 Elſe
he will remember all the evils that we have done
againſt him, and againſt his brethren, and his
people. 6 Wherefore he gave him authority to
gather together an hoſt, and to provide weapons
that he might aid him in battel: he commanded
alſo, that the hoſtages that were in the tower
ſhould be delivered him. 7 Then came Jonathan
to Jeruſalem, and read the letters in the audience
of all the people, and of them that were in the
tower. 8 Who were ſore afraid when they heard
that the king had given him authority to gather
together an hoſt. 9 Whereupon they of the
tower delivered their hoſtages unto Jonathan, and
he delivered them unto their parents. 10 This
done, Jonathan ſetled himſelf in Jeruſalem, and
began to build and repair the city. 11 And he
commanded the workmen to build the walls, and
the mount Sion round about with ſquare ſtones,
for fortification; and they did ſo. 12 Then the
ſtrangers that were in the fortreſſes which Bacchides
had built, fled away: 13 Inſomuch as
every man left his place, and went into his own
country. 14 Only at Bethſura, certain of thoſe
that had forſaken the law and the commandments,
remained ſtill: for it was their place of refuge.
15 Now when king Alexander had heard what
promiſes Demetrius had ſent unto Jonathan: when
alſo it was told him of the battels and noble acts
which he and his brethren had done, and of the
pains which they had endured, 16 He ſaid, Shall
we find ſuch another man? Now therefore we
will make him our friend and confederate. 17
Upon this he wrote a letter, and ſent it unto him,
according to theſe words, ſaying, 18 King Alexander
to his brother Jonathan, ſendeth greeting.
19 We have heard of thee, that thou art a man
of great power, and meet to be our friend. 20
Wherefore now this day we ordain thee to be
the high-prieſt of thy nation, and to be called the
kings friend, (and therewithal he ſent him a purple
robe, and a crown of gold) and *require thee*
to take our part, and keep friendſhip with us.
21 So in the ſeventh month of the hundred and
ſixtieth year, at the feaſt of the tabernacles, Jonathan
put on the holy robe, and gathered together
forces, and provided much armour. 22
Whereof when Demetrius heard, he was very
ſorry, and ſaid, 23 What have we done, that
Alexander hath prevented us, in making amity
with the Jews to ſtrengthen himſelf? 24 I alſo
will write unto them words of encouragement,
and promiſe them dignities and gifts, that I may
have their aid. 25 He ſent unto them therefore
to this effect: King Demetrius unto the people
of the Jews, ſendeth greeting. 26 Whereas you
have kept covenants with us, and continued in
our friendſhip, not joining yourſelves with our
enemies, we have heard hereof, and are glad.
27 Wherefore now continue ye ſtill to be faithful
unto us, and we will well recompenſe you for
all things you do in our behalf, 28 And will
grant you many immunities, and give you rewards.
29 And now do I free you, and for
your ſake I releaſe all the Jews from tributes, and
from the cuſtoms of ſalt, and from crown-taxes,
30 And from that which appertaineth unto me to
receive for the third part of the ſeed, and the half
of the fruit of the trees, I releaſe it from this day
forth, ſo that they ſhall not be taken of the land
of Judea, nor of the three governments which are
added thereunto out of the country of Samaria
and Galilee, from this day forth for evermore.
31 Let Jeruſalem alſo be holy and free, with the
borders thereof, both from tenths and tributes.
32 And as for the tower which is at Jeruſalem,
I yield up my authority over it, and give it to
the high prieſt, that he may ſet in it ſuch men as
he ſhall chooſe to keep it. 33 Moreover, I freely
ſet at liberty every one of the Jews that were carried
captives out of the land of Judea, into any
part of my kingdom, and I will that all my officers
remit their tributes even of their cattel. 34
Furthermore, I will that all the feaſts, and ſabbaths,
and new-moons, and ſolemn days, and the
three days before the feaſt, and the three days after
the feaſt, ſhall be all days of immunity and
freedom for all the Jews in my realm. 35 Alſo
no man ſhall have authority to meddle *with them*,
or to moleſt any of them in any matter. 36 *I
will* further, that there be enrolled amongſt the
kings forces, about thirty thouſand men of the
Jews, unto whom pay ſhall be given as belongeth
to all the kings forces. 37 And of them *ſome*
ſhall be placed in the kings ſtrong-holds, of whom
alſo *ſome* ſhall be ſet over the affairs of the kingdom,
which are of truſt: and I will that their
overſeers and governors be of themſelves, and
that they live after their own laws, even as the
king hath commanded in the land of Judea. 38
And concerning the three governments that are
added to Judea from the country of Samaria, let
them be joined with Judea, that they may be
reckoned to be under one, nor bound to obey
other authority than the high-prieſts. 39 As for
Ptolemais, and the land pertaining thereto, I give

it as a free gift to the ſanctuary at Jeruſalem, for the neceſſary expences of the ſanctuary. 40 Moreover, I give every year fifteen thouſand ſhekels of ſilver out of the kings accounts from the places appertaining. 41 And all the overplus which the officers payed not in, as in former time, from henceforth ſhall be given towards the works of the temple. 42 And beſides this, the five thouſand ſhekels of ſilver, which they took from the uſes of the temple out of the accounts year by year, even thoſe things ſhall be releaſed, becauſe they appertain to the prieſts that miniſter. 43 And whoſoever they be that flee unto the temple at Jeruſalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm. 44 For the building alſo and repairing of the works of the ſanctuary, expences ſhall be given of the kings accounts. 45 Yea, and for the building of the walls of Jeruſalem, and the fortifying thereof round about, expences ſhall be given out of the kings accounts, as alſo for the building of the walls of Judea. 46 Now when Jonathan and the people heard theſe words, they gave no credit unto them, nor received them, becauſe they remembred the great evil that he had done in Iſrael; for he had afflicted them very ſore. 47 But with Alexander they were well pleaſed, becauſe he was the firſt that entreated of true peace with them, and they were confederate with him always. 48 Then gathered king Alexander great forces, and camped over-againſt Demetrius. 49 And after the two kings had joined battel, Demetrius hoſt fled: but Alexander followed after him, and prevailed againſt them. 50 And he continued the battel very ſore until the ſun went down, and that day was Demetrius ſlain. 51 Afterward Alexander ſent ambaſſadors to Ptolemee king of Egypt, with a meſſage to this effect: 52 Foraſmuch as I am come again to my realm, and am ſet in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country, 53 (For after I had joined battel with him, both he and his hoſt was diſcomfited by us, ſo that we ſit in the throne of his kingdom) 54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy ſon-in-law, and will give both thee and her gifts, according to thy dignity. 55 Then Ptolemee the king gave anſwer, ſaying, Happy be the day wherein thou didſt return into the land of thy fathers, and ſatteſt in the throne of their kingdom. 56 And now will I do to thee as thou haſt written: meet me therefore at Ptolemais: that we may ſee one another, for I will marry my daughter to thee according to thy deſire. 57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came to Ptolemais in the hundred threeſcore and ſecond year: 58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is. 59 Now king Alexander had written unto Jonathan, that he ſhould come and meet him. 60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends ſilver and gold, and many preſents, and found favour in their ſight. 61 At that time certain peſtilent fellows of Iſrael, men of a wicked life, aſſembled themſelves againſt him to accuſe him: but the king would not hear them. 62 Yea more than that, the king commanded to take off his garments, and cloath him in purple: and they did ſo. 63 Alſo he made him ſit by himſelf, and ſaid unto his princes, Go with him into the midſt of the city, and make proclamation, that no man complain againſt him of any matter, and that no man trouble him for any manner of cauſe. 64 Now when his accuſers ſaw that he was honoured according to the proclamation, and cloathed in purple, they fled all away. 65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion. 66 Afterward Jonathan returned to Jeruſalem with peace and gladneſs. 67 Furthermore, in the hundred threeſcore and fifth year came Demetrius, ſon of Demetrius, out of Creet into the land of his fathers. 68 Whereof when king Alexander heard tell, he was right ſorry, and returned into Antioch. 69 Then Demetrius made Apollonius the governor of Celoſyria his general, who gathered together a great hoſt, and camped in Jamnia, and ſent unto Jonathan the high-prieſt, ſaying, 70 Thou alone lifteſt up thyſelf againſt us, and I am laughed to ſcorn for thy ſake, and reproached, and why doſt thou vaunt thy power againſt us in the mountains? 71 Now therefore if thou truſteſt in thine own ſtrength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities. 72 Aſk, and learn who I am, and the reſt that take our part, and they ſhall tell thee, that thy foot is not able to ſtand before our face; for thy fathers have been twice put to flight in their own land. 73 Wherefore now thou ſhalt not be able to abide the horſemen, and ſo great a power in the plain, where is neither ſtone nor flint, nor place to flee unto. 74 So when Jonathan heard theſe words of Apollonius, he was moved in his mind, and chooſing ten thouſand men, he went out of Jeruſalem, where Simon his brother met him for to help him. 75 And he pitched his tents againſt Joppe: but they of Joppe ſhut him out of the city, becauſe Apollonius had a garriſon there. 76 Then Jonathan laid ſiege unto it: whereupon they of the city let him in for fear: and ſo Jonathan wan Joppe. 77 Whereof when Apollonius heard, he took three thouſand horſemen, with a great hoſt of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, becauſe he had a great number of horſemen, in whom he put his truſt. 78 Then *Jonathan* followed after him to Azotus, where the armies joined battel. 79 Now Apollonius had left a thouſand horſemen in ambuſh. 80 And Jonathan knew that there was an ambuſhment behind him; for they had compaſſed in his hoſt, and caſt darts at the people from morning till evening. 81 But the people ſtood ſtill, as Jonathan had commanded them: and ſo the enemies horſes were tired. 82 Then brought Simon forth his hoſt, and ſet them againſt the footmen, (for the horſemen were ſpent) who were diſcomfited by him and fled. 83 The horſemen alſo being ſcattered in the field, fled to Azotus, and went into Bethdagon, their idols temple, for ſafety. 84 But Jonathan ſet

fire on Azotus, and the cities round about it, and
took their ſpoils; and the temple of Dagon, with
them that were fled into it, he burnt with fire.
85 Thus there were burnt and ſlain with the ſword
well nigh eight thouſand men. 86 And from
thence Jonathan removed his hoſt, and camped
againſt Aſcalon, where the men of the city came
forth, and met him with great pomp. 87 After
this returned Jonathan and his hoſt unto Jeruſa-
lem, having many ſpoils. 88 Now when king
Alexander heard theſe things, he honoured Jo-
nathan yet more, 89 And ſent him a buckle of
gold, as the uſe is to be given to ſuch as are of
the kings blood: he gave him alſo Accaron with
the borders thereof in poſſeſſion.

Alexander the Son of Antiochus, ſurnamed Epiphanes, went up and took Ptolemais] In the Reign of *Antiochus Epiphanes*, one *Heraclides* was his Treaſurer in the Province of *Babylon*, while his Brother *Timarchus*, another Favourite of the King's, was Governor of it; but, on the Coming of *Demetrius* to the Crown, they were both found guilty of great Miſdemeanors, for which *Timarchus* was put to Death, but *Heraclides* made his Eſcape out of the Kingdom, and took up his Reſidence at *Rhodes*. While he was there, *Demetrius*, having given up himſelf entirely to Luxury and Sloth, ſo neglected the Affairs of Government, that his Subjects juſtly took Diſguſt againſt him, and were ready to enter into any Conſpiracy to depoſe him; which *Heraclides* underſtanding, in hopes of making a Revolution in Favour of himſelf, contrived this Plot. — In the Iſle of *Rhodes* there was a Youth of a very mean and obſcure Condition, called *Balas*, but, in other Reſpects every way fit for his Purpoſe. Him he prevailed with to paſs for the Son of *Antiochus Epiphanes*; and having thoroughly inſtructed him how to act his Part, he carried him to *Rome*, where, by his Craft and earneſt Sollicitations, he not only prevailed with the Senate to own him, but procured a Decree from them likewiſe, permitting him to recover the Kingdom of *Syria* out of the Hands of *Demetrius*, and promiſing their Aſſiſtance in doing it. By Virtue of this Decree he raiſed Forces, and with them ſailing to *Ptolemais* in *Paleſtine*, ſeized that City; and there, by the Name of *Alexander*, Son of *Antiochus Epiphanes*, took upon him to be King of *Syria*. Great Numbers, out of Diſaffection to *Demetrius*, flocked to him; ſo that at length, *Demetrius* being defeated and ſlain, *Alexander* obtained the full Poſſeſſion of the *Syrian* Empire. *Prideaux*'s Connect.

At the Feaſt of Tabernacles, Jonathan put on the holy Robe] From the Time of the Return from the *Babyloniſh* Captivity, the Office of *High-Prieſt* had been in the Family of *Jozadeck*, and, in a lineal Deſcent, was tranſmitted down to *Onias*, the third of that Name. He was ſupplanted by *Jaſon* his Brother, as *Jaſon* was by his Brother *Menelaus*, and after the Death of *Menelaus*, *Alcimus*, who was of a different Family, was put into the Office by the Command of the King of *Syria*. Whether the *Aſmonæans* were of the Race of *Joſadeck*, or not, 'tis no-where ſaid, but 'tis certain they were of the Courſe of *Joarib* (1 *Macc*. ii. 1.) which was the firſt Claſs of the Sons of *Aaron*; and therefore upon the Failure of the former *pontifical* Family, they had the beſt Right to ſucceed. With this Right it was, that *Jonathan* took the Office; and in his Family it became ſettled, and continued for ſeveral Deſcents, until the Time of *Herod*, who, from an Office of *Inheritance*, changed it into *that* of arbitrary Will and Pleaſure. Whoever had the Power after him, put the High-Prieſts *in* or *out*, as they thought fit, till, at length, the Office was extinguiſhed by the Deſtruction of the Temple by the *Romans*.

So the King — made him a Duke] The Word *Meridarches*, which we tranſlate a *Duke*, *Grotius* makes to be the *chief Sewer*, which, even in the *German* Empire, is an Office that one of the *Electors* bears. But, in his Commentary on *Matt*. xix. 28. he makes it denote the *Governour of a Province*: And, if in this Place it were ſo taken, it would better become *Jonathan* (one would think) to be made a *Governor* of ſome Part of the *Syrian* Empire, than to be a Regulator of the *Diſhes* at the Royal Table. *Prideaux*'s Connect.

And ſent him a Buckle of Gold] The *Golden Buckle* (which was worn upon the Shoulder) was a very ſingular Mark of Diſtinction both among the *Greeks* and *Perſians*, (from whom the *Macedonians* took it) and was generally made the Reward of great and gallant Actions in War.

CHAP. XI.

Ptolemy *takes his Daughter from* Alexander, *and gives her to* Demetrius, *and enters upon his Kingdom.* Alexander *is ſlain, and* Ptolemy *dies.*

Ver. 1. AND the king of Egypt gathered
together a great hoſt like the ſand
that lieth upon the ſea-ſhore, and many ſhips,
and went about through deceit to get Alexanders
kingdom, and join it to his own. 2 Whereupon
he took his journey into Syria in peaceable manner,
ſo as they of the cities opened unto him, and
met him: for king Alexander had commanded
them ſo to do, becauſe he was his father-in-law.
3 Now as Ptolemee entred into the cities, he ſet
in every one of them a garriſon of ſoldiers to keep
it. 4 And when he came near to Azotus, they
ſhewed him the temple of Dagon that was burnt,
and Azotus and the ſuburbs thereof that were deſtroyed,
and the bodies that were caſt abroad,
and them that he had burnt in the battel, for they
had made heaps of them by the way where he
ſhould paſs. 5 Alſo they told the king whatſoever
Jonathan had done, to the intent he might
blame him: but the king held his peace. 6 Then
Jonathan met the king with great pomp at Joppe,
where they ſaluted one another, and lodged. 7
Afterward Jonathan when he had gone with the
king to the river called Eleutherus, returned again
to Jeruſalem. 8 King Ptolemee therefore
having gotten the dominion of the cities of the
ſea, unto Seleucia upon the ſea-coaſt, imagined
wicked counſels againſt Alexander. 9 Whereupon
he ſent ambaſſadors unto king Demetrius,
ſaying, Come, let us make a league betwixt us,
and I will give thee my daughter whom Alexander
hath, and thou ſhalt reign in thy fathers kingdom:
10 For I repent that I gave my daughter
unto him, for he ſought to ſlay me. 11 Thus
did he ſlander him, becauſe he was deſirous of
his kingdom. 12 Wherefore he took his daughter
from him, and gave her to Demetrius, and
forſook Alexander, ſo that their hatred was openly
known. 13 Then Ptolemee entred into Antioch,
where he ſet two crowns upon his head, the
crown of Aſia, and of Egypt. 14 In the mean
ſeaſon was king Alexander in Cilicia, becauſe
thoſe that dwelt in thoſe parts had revolted from
him. 15 But when Alexander heard of this, he
came to war againſt him: whereupon *king* Ptolemee
brought forth *his hoſt*, and met him with
a mighty power, and put him to flight. 16 So
Alexander fled into Arabia, there to be defended;
but king Ptolemee was exalted. 17 For Zabdiel
the Arabian took off Alexanders head, and ſent
it unto Ptolemee. 18 King Ptolemee alſo died
the third day after, and they that were in the
ſtrong-holds were ſlain one of another. 19 By
this means Demetrius reigned in the hundred
threeſcore and ſeventh year. 20 At the ſame

time Jonathan gathered together them that were in Judea, to take the tower that was in Jeruſalem: and he made many engines of war againſt it. 21 Then certain ungodly perſons who hated their own people, went unto the king, and told him that Jonathan beſieged the tower. 22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he ſhould not lay ſiege to the tower, but come and ſpeak with him at Ptolemais in great haſte. 23 Nevertheleſs, Jonathan when he heard this, commanded to beſiege it *ſtill*: and he choſe certain of the elders of Iſrael, and the prieſts, and put himſelf in peril; 24 And took ſilver, and gold, and raiment, and divers preſents beſides, and went to Ptolemais unto the king, where he found favour in his ſight. 25 And though certain ungodly men of the people had made complaints againſt him, 26 Yet the king entreated him as his predeceſſors had done before, and promoted him in the ſight of all his friends, 27 And confirmed him in the high prieſthood, and in all the honours that he had before, and gave him preeminence among his chief friends. 28 Then Jonathan deſired the king that he would make Judea free from tribute, as alſo the three governments with the country of Samaria, and he promiſed him three hundred talents. 29 So the king conſented, and wrote letters unto Jonathan of all theſe things, after this manner, 30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, ſendeth greeting. 31 We ſend you here a copy of the letter, which we did write unto our couſin Laſthenes concerning you, that you might ſee it. 32 King Demetrius unto his father Laſthenes, ſendeth greeting. 33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, becauſe of their good-will towards us. 34 Wherefore we have ratified unto them the borders of Judea with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea, from the country of Samaria, and all things appertaining unto them, for all ſuch as do ſacrifice in Jeruſalem, in ſtead of the payments which the king received of them yearly afore-time, out of the fruits of the earth and of trees. 35 And as for other things that belong unto us, of the tithes, and cuſtoms pertaining unto us, as alſo the ſalt-pits, and the crown-taxes, which are due unto us, we diſcharge them of them all for their relief. 36 And nothing hereof ſhall be revoked from this time forth for ever. 37 Now therefore ſee that thou make a copy of theſe things, and let it be delivered unto Jonathan, and ſet upon the holy mount in a conſpicuous place. 38 After this, when king Demetrius ſaw that the land was quiet before him, and that no reſiſtance was made againſt him, he ſent away all his forces, every one to his own place, except certain bands of ſtrangers, whom he had gathered from the iſles of the heathen: wherefore all the forces of his fathers hated him. 39 Moreover, there was one Tryphon, that had been of Alexanders part afore, who ſeeing that all the hoſt murmured againſt Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young ſon of Alexander, 40 And lay ſore upon him, to deliver him *this young Antiochus*, that he might reign in his fathers ſtead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long ſeaſon. 41 In the mean time Jonathan ſent unto king Demetrius, that he would caſt thoſe of the tower out of Jeruſalem, and thoſe alſo in the fortreſſes: for they fought againſt Iſrael. 42 So Demetrius ſent unto Jonathan, ſaying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity ſerve. 43 Now therefore thou ſhalt do well, if thou ſend me men to help me; for all my forces are gone from me. 44 Upon this Jonathan ſent him three thouſand ſtrong men unto Antioch, and when they came to the king, the king was very glad of their coming. 45 Howbeit, they that were of the city gathered themſelves together into the midſt of the city, to the number of an hundred and twenty thouſand men, and would have ſlain the king. 46 Wherefore the king fled into the court, but they of the city kept the paſſages of the city, and began to fight. 47 Then the king called to the Jews for help, who came unto him all at once, and diſperſing themſelves through the city, ſlew that day in the city to the number of an hundred thouſand. 48 Alſo they ſet fire on the city, and gat many ſpoils that day, and delivered the king. 49 So when they of the city ſaw that the Jews had got the city as they would, their courage was abated: wherefore they made ſupplication to the king, and cried, ſaying, 50 Grant us peace, and let the Jews ceaſe from aſſaulting us, and the city. 51 With that they caſt away their weapons, and made peace, and the Jews were honoured in the ſight of the king, and in the ſight of all that were in his realm, and they returned to Jeruſalem, having great ſpoils. 52 So king Demetrius ſat on the throne of his kingdom, and the land was quiet before him. 53 Nevertheleſs, he diſſembled in all that ever he ſpake, and eſtranged himſelf from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very ſore. 54 After this returned Tryphon, and with him, the young child Antiochus, who reigned, and was crowned. 55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought againſt Demetrius, who turned his back, and fled. 56 Moreover, Tryphon took the elephants, and won Antioch. 57 At that time young Antiochus wrote unto Jonathan, ſaying, I confirm thee in the high prieſthood, and appoint thee ruler over the four governments, and to be one of the kings friends. 58 Upon this he ſent him golden veſſels to be ſerved in, and gave him leave to drink in gold, and to be cloathed in purple, and to wear a golden buckle. 59 His brother Simon alſo he made captain from the place called the ladder of Tyrus, unto the borders of Egypt. 60 Then Jonathan went forth, and paſſed through the cities beyond the water, and all the forces of Syria gathered themſelves unto him for to help him: and when he came to Aſcalon, they of the city met him honourably. 61 From whence he went to Gaza, but they of Gaza ſhut him out; wherefore he laid ſiege unto it, and burned the ſuburbs thereof with fire, and ſpoiled them. 62 Afterward when they of Gaza made ſupplication unto Jonathan, he made peace with them, and took the ſons of their chief men for hoſtages, and ſent them to Jeruſalem, and paſſed through the country unto Damaſcus. 63 Now when Jonathan heard that Demetrius princes were come to Cades which is in Galilee, with a great power, purpoſing to remove him out of the country, 64 He went to meet them, and left Simon his brother in the country. 65 Then Simon encamped againſt Beth-ſura, and fought againſt it a long ſeaſon, and ſhut it up: 66 But they deſired to have peace with him, which he granted them, and then put them out from thence, and took the city, and ſet a garriſon in it. 67 As for Jonathan and his hoſt, they pitched at the water of Genneſar, from whence betimes in the morning they gat them to the plain of Naſor. 68 And behold, the hoſt of ſtrangers met them in the plain, who having laid men in ambuſh for him in the mountains, came themſelves over-againſt him. 69 So when they that lay in ambuſh roſe out of their places, and joined battel, all that were of Jonathans ſide fled; 70 Inſomuch as there was not one of them left, except Mattathias the *ſon* of Abſalom, and Judas the *ſon* of Calphi the captains of the hoſt. 71 Then Jonathan rent his cloaths, and caſt earth upon his head, and prayed. 72 Afterwards turning again to battel, he put them to flight, and ſo they ran away. 73 Now when his own men that were fled ſaw this, they turned again unto him, and with him purſued them to Cades, even unto their own tents, and there they camped. 74 So there were ſlain of the heathen that day, about three thouſand men: but Jonathan returned to Jeruſalem.

Now as Ptolemy entered into the Cities, he ſet in every one of them a Garriſon of Soldiers to keep it] But, whether this might not give ſome Umbrage to *Alexander*, ſo it was, that *Ptolemy* diſcovered a Deſign, which *Ammonius*, *Alexander*'s great Favourite, had formed, to have him cut off at his coming to *Ptolemais*; and upon his demanding Juſtice to be done to the Traitor, by *Alexander*'s refuſing to give him up, he plainly perceived; that the King was a Party to the Treaſon, and thence began to harbour an implacable Hatred againſt him. *Ammonius*, however, did not go unpuniſhed; for on *Ptolemy*'s Approach to *Antioch*, the Citizens roſe in a Tumult, and ſlew the Taitor.

By this Means Demetrius reigned] *Demetrius* being thus left in quiet Poſſeſſion of his Father's Kingdom, which he having recovered by Virtue of this Victory, did thenceforth take upon him the Name of *Nicanor*, i. e. *Conqueror*.

CHAP. XII.

Jonathan *renews his League with the* Romans.
Tryphon *takes* Jonathan *by a Stratagem.*

Ver. 1. NOW when Jonathan ſaw that the time ſerved him, he choſe certain men, and ſent them to Rome, for to confirm and renew the friendſhip that they had with them. 2 He ſent letters alſo to the Lacedemonians, and to other places for the ſame purpoſe. 3 So they went unto Rome, and entred into the ſenate, and ſaid, Jonathan the high-prieſt, and the people of the Jews ſent us unto you, to the end you ſhould renew the friendſhip which you had with them, and league, as in former time. 4 Upon this *the Romans* gave them letters unto the governors of every place, that they ſhould bring them into the land of Judea peaceably. 5 And this is the copy of the letters which Jonathan wrote unto the Lacedemonians: 6 Jonathan the high-prieſt, and the elders of the nation, and the prieſts, and the other people of the Jews, unto the Lacedemonians their brethren, ſend greeting. 7 There were letters ſent in times paſt unto Onias the high-prieſt from Darius, who reigned then among you, to ſignify that you are our brethren, as the copy here under-written doth ſpecify. 8 At which time Onias entreated the ambaſſador that was ſent, honourably, and received the letters, wherein declaration was made of the league and friendſhip. 9 Therefore we alſo, albeit we need none of theſe things, for that we have the holy books of ſcripture in our hands to comfort us, 10 Have nevertheleſs attempted to ſend unto you for the renewing of brotherhood and friendſhip, leſt we ſhould become ſtrangers unto you altogether: for there is a long time paſſed ſince you ſent unto us. 11 We therefore at all times without ceaſing, both in our feaſts and other convenient days, do remember you in the ſacrifices which we offer, and in our prayers, as reaſon is, and as it becometh us to think upon our brethren: 12 And we are right glad of your honour. 13 As for ourſelves, we have had great troubles and wars on every ſide, forſomuch as the kings that are round about us, have fought againſt us. 14 Howbeit, we would not be troubleſome unto you, nor to others of our confederates and friends in theſe wars. 15 For we have help from heaven that ſuccoureth us, ſo as we are delivered from our enemies, and our enemies are brought under foot. 16 For this cauſe we choſe Numenius *the ſon* of Antiochus, and Antipater *the ſon* of Jaſon, and ſent them unto the Romans, to renew the amity that we had with them, and the former league. 17 We commanded them alſo to go unto you, and to ſalute you, and to deliver you our letters concerning the renewing of our brotherhood. 18 Wherefore now ye ſhall do well to give us an anſwer thereto. 19 And this is the copy of the letters which Oniares ſent. 20 Areus king of the Lacedemonians, to Onias the high-prieſt, greeting. 21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the ſtock of Abraham: 22 Now therefore, ſince this is come to our knowledge, you ſhall do well to write unto us of your proſperity. 23 We do write back again to you, that your cattel and goods are ours, and ours are yours. We do command therefore *our ambaſſadors* to make report unto you on this wiſe. 24 Now when Jonathan heard that Demetrius princes were come to fight againſt him with a greater hoſt than afore, 25 He removed from Jeruſalem, and met them in the land of Amathis: for he gave them no reſpite to enter his country. 26 He ſent ſpies alſo unto their tents, who came again and told him, that they were appointed to come upon them in the night-ſeaſon. 27 Wherefore ſo ſoon as the ſun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: alſo he ſent forth ſentinels round about the hoſt. 28 But when the adverſaries heard that Jonathan and his men were ready for battel, they feared and trembled in their hearts, and they kindled fires in their camp. 29 Howbeit, Jonathan and his company knew it not till the morning: for they ſaw the lights burning.

30 Then Jonathan purſued after them, but overtook them not: for they were gone over the river Eleutherus. 31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and ſmote them, and took their ſpoils. 32 And removing thence, he came to Damaſcus, and ſo paſſed through all the country. 33 Simon alſo went forth, and paſſed through the country unto Aſcalon, and the holds there adjoining, from whence he turned aſide to Joppe, and wan it. 34 For he had heard that they would deliver the hold unto them that took Demetrius part, wherefore he ſet a garriſon there to keep it. 35 After this came Jonathan home again, and calling the elders of the people together, he conſulted with them about building ſtrong-holds in Judea, 36 And making the walls of Jeruſalem higher, and raiſing a great mount between the tower and the city, for to ſeparate it from the city, that ſo it might be alone, that men might neither ſell nor buy in it. 37 Upon this they came together to build up the city, foraſmuch as *part of* the wall toward the brook on the eaſt-ſide was fallen down, and they repaired that which was called Caphenatha. 38 Simon alſo ſet up Adida in Sephela, and made it ſtrong with gates and bars. 39 Now Tryphon went about to get the kingdom of Aſia, and to kill Antiochus the king, that he might ſet the crown upon his own head. 40 Howbeit, he was afraid that Jonathan would not ſuffer him, and that he would fight againſt him; wherefore he ſought a way how to take Jonathan that he might kill him. So he removed and came to Bethſan. 41 Then Jonathan went out to meet him with forty thouſand men, choſen for the battel, and came to Bethſan. 42 Now when Tryphon ſaw that Jonathan came with ſo great a force, he durſt not ſtretch his hand againſt him; 43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himſelf. 44 Unto Jonathan alſo he ſaid, Why haſt thou put all this people to ſo great trouble, ſeeing there is no war betwixt us? 45 Therefore ſend them now home again, and chooſe a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the reſt of the ſtrong-holds, and forces, and all that have any charge: as for me, I will return and depart: for this is the cauſe of my coming. 46 So Jonathan believing him, did as he bade him, and ſent away his hoſt, who went into the land of Judea. 47 And with himſelf he retained but three thouſand men, of whom he ſent two thouſand into Galilee, and one thouſand went with him. 48 Now as ſoon as Jonathan entred into Ptolemais, they of Ptolemais ſhut the gates and took him, and all them that came with him, they ſlew with the ſword. 49 Then ſent Tryphon an hoſt of footmen, and horſemen into Galilee, and into the great plain, to deſtroy all Jonathans company. 50 But when they knew that Jonathan, and they that were with him were taken and ſlain, they encouraged one another, and went cloſe together, prepared to fight. 51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again. 52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan and them that were with him, and they were ſore afraid, wherefore all Iſrael made great lamentation. 53 Then all the heathen that were round about them, ſought to deſtroy them: for, ſaid they, they have no captain, nor any to help them: Now therefore, let us make war upon them, and take away their memorial from amongſt them.

In *Tryphon* we may behold the true Picture of Ambition, which not the moſt ſacred Ties of Friendſhip, Honour, or Religion can reſtrain within any Bounds. *Tryphon* was ſo enamoured with the Crown of *Syria*, that he wades thro' a Sea of Blood, and commits the baſeſt Treacheries to obtain it. He knew *Jonathan* was a faſt Friend to his young Maſter *Antiochus*, and conſequently, that any Attempt upon the King's Life would be revenged by the *Jews*, and by that Means, fruſtrate his main Purpoſe of getting the Crown. In order therefore, to remove all Obſtacles, *Jonathan* muſt, at all Events, be firſt taken out of the Way, and then his royal Maſter would be entirely in his own Power. *Jonathan* was of a frank and generous Nature himſelf, and therefore the leſs ſuſpicious of Treachery in others, but yet the more liable to Impoſitions from ſuch villainous Deſigns as were cloaked with the moſt ſolemn Profeſſions of Friendſhip. But how vile muſt be the Wretch, how abandoned to all Virtue and Goodneſs, who, for the Sake of the greateſt Advantage on Earth, could break thro' the moſt ſacred Obligations, as well divine as humane! But thus did *Tryphon* in his Treachery to *Jonathan*, and afterwards in killing his Royal Maſter *Antiochus*. But God would not ſuffer ſuch horrid Villanies to go unpuniſhed, as we ſhall ſee in the Sequel of the Story.

CHAP. XIII.

Simon *ſucceeds* Jonathan *in the Command.* Tryphon *kills* Jonathan, *and* Simon *his Brother raiſes a Monument over him and the reſt of his deceaſed Family.*

Ver. 1. NOW when Simon heard that Tryphon had gathered together a great hoſt, to invade the land of Judea, and deſtroy it. 2 And ſaw that the people was in great trembling and fear, he went up to Jeruſalem, and gathered the people together, 3 And gave them exhortation, ſaying, Ye yourſelves know what great things I and my brethren, and my fathers houſe have done for the laws, and the ſanctuary, the battels alſo and the troubles which we have ſeen, 4 By reaſon whereof all my brethren are ſlain for Iſraels ſake, and I am left alone. 5 Now therefore be it far from me, that I ſhould ſpare mine own life in any time of trouble: for I am no better than my brethren. 6 Doubtleſs I will avenge my nation and the ſanctuary, and our wives, and our children: for all the heathen are gathered to deſtroy us of very malice. 7 Now as ſoon as the people heard theſe words, their ſpirit revived. 8 And they anſwered with a loud voice, ſaying, Thou ſhalt be our leader inſtead of Judas and Jonathan thy brother. 9 Fight thou our battels, and whatſoever thou commandeſt us, that will we do. 10 So then he gathered together all the men of war, and made haſte to finiſh the walls of Jeruſalem, and he fortified it round about. 11 Alſo he ſent Jonathan the *ſon* of Abſalom, and with him a great power to Joppe: who caſting out them that were therein, remained there in it. 12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward. 13 But Simon pitched his tents at Adida, over-againſt the plain. 14 Now when Tryphon knew that Simon was riſen up in ſtead of his brother Jonathan, and meant to join battel with him, he ſent meſſengers unto him, ſaying, 15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the kings treaſure, concerning the buſineſs that was committed unto him. 16 Wherefore now ſend an hundred talents of ſilver, and two of his ſons for hoſtages, that when he is at liberty he may not revolt from us, and we will let him go. 17 Hereupon Simon, albeit he perceived that they ſpake deceitfully unto him, yet ſent he the money and the children, leſt peradventure he ſhould procure to himſelf great hatred of the people: 18 Who might have ſaid, Becauſe I ſent him not the money and the children, therefore is *Jonathan* dead. 19 So he ſent them the children and the hundred talents: howbeit *Tryphon* diſſembled, neither would he let Jonathan go. 20 And after this came Tryphon to invade the land, and deſtroy it, going round about by the way that leadeth unto Adora: but Simon and his hoſt marched againſt him in every place whereſoever he went. 21 Now they that were in the tower, ſent meſſengers unto Tryphon, to the end that he ſhould haſten his coming unto them by the wilderneſs, and ſend them victuals. 22 Wherefore Tryphon made ready all his horſemen to come that night, but there fell a very great ſnow, by reaſon whereof he came not. So he departed and came into the country of Galaad. 23 And when he came near to Baſcama, he ſlew Jonathan, who was buried there. 24 Afterward Tryphon returned, and went into his own land. 25 Then ſent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers. 26 And all Iſrael made great lamentation for him, and bewailed him many days. 27 Simon alſo built a monument upon the ſepulchre of his father and his brethren, and raiſed it aloft to the ſight, with hewen-ſtone behind and before. 28 Moreover, he ſet up ſeven pyramids one againſt another, for his father and his mother, and his four brethren. 29 And in theſe he made cunning devices, about the which he ſet great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour, ſhips carved, that they might be ſeen of all that ſail on the ſea. 30 This is the ſepulchre which he made at Modin, and it ſtandeth yet unto this day. 31 Now Tryphon dealt deceitfully with the young king Antiochus, and ſlew him. 32 And he reigned in his ſtead, and crowned himſelf king of Aſia, and brought a great calamity upon the land. 33 Then Simon built up the ſtrong-holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein. 34 Moreover, Simon choſe men, and ſent to king Demetrius, to the end he ſhould give the land an immunity, becauſe all that Tryphon did, was to ſpoil. 35 Unto whom king Demetrius anſwered, and wrote after this manner: 36 King Demetrius unto Simon the high-prieſt, and friend of kings, as alſo unto the elders and nation of the Jews, ſendeth greeting. 37 The golden crown, and the ſcarlet robe which ye ſent unto us, we have received: and we are ready to make a ſtedfaſt peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted. 38 And whatſoever covenants we have made with you, ſhall ſtand; and the ſtrong holds which ye have builded, ſhall be your own. 39 As for any overſight or fault committed unto this day, we forgive it, and the crown tax alſo which ye owe us: and if there were any other tribute paid in Jeruſalem, it ſhall no more be paid. 40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us. 41 Thus the yoke of the heathen was taken away from Iſrael, in the hundred and ſeventieth year. 42 Then the people of Iſrael began to write in their inſtruments and contracts, In the firſt year of Simon the high-prieſt, the governor and leader of the Jews. 43 In thoſe days Simon camped againſt Gaza, and beſieged it round about; he made alſo an engine of war, and ſet it by the city, and battered a certain tower, and took it. 44 And they that were in the engine leapt into the city; whereupon there was a great uproar in the city: 45 Inſomuch as the people of the city rent their cloaths, and climbed upon the walls with their wives and children, and cried with a loud voice, beſeeching Simon to grant them peace. 46 And they ſaid, Deal not with us according to our wickedneſs, but according to thy mercy. 47 So Simon was appeaſed towards them, and fought no more againſt them, but put them out of the city, and cleanſed the houſes wherein the idols were: and ſo entred into it with ſongs and thankſgiving. 48 Yea, he put all uncleanneſs out of it, and placed ſuch men there, as would keep the law, and made it ſtronger than it was before, and built therein a dwelling-place for himſelf. 49 They alſo of the tower in Jeruſalem were kept ſo ſtrait, that they could neither come forth, nor go into the country, nor buy, nor ſell: wherefore they were in great diſtreſs for want of victuals, and a great number of them periſhed through famine. 50 Then cried they to Simon, beſeeching him to be at one with them; which thing he granted them, and when he had put them out from thence, he cleanſed the tower from pollution: 51 And entred into it the three and twentieth day of the ſecond month, in the hundred ſeventy and one year, with thankſgiving and branches of palm-trees, and with harps and cymbals, and with viols, and hymns, and ſongs: becauſe there was deſtroyed a great enemy out of Iſrael. 52 He ordained alſo, that that day ſhould be kept every year with gladneſs. Moreover, the hill of the temple that was by the tower, he made ſtronger than it was, and there he dwelt himſelf, with his company. 53 And when Simon ſaw that John his ſon was a valiant man, he made him captain of all the hoſts, and dwelt in Gazara.

Simon alſo built a Monument upon the Sepulchre of his Father and his Brethren] This Edifice, being erected on an Eminence, was ſeen far off at Sea; and, on that Coaſt, was taken notice of as a good Sea-mark. Near to the Monument, *Simon* placed ſeven *Pyramids*, two for his Father and Mother, four for his four Brothers, and the *ſeventh* for himſelf, and then encompaſſed the Whole with a ſtately Portico, ſupported by marble Pillars, each of one entire Peace, and whereon were engraved Ships, and Arms, and other military Enſigns. *Joſephus* tells us, that this whole Fabrick was ſtanding entire in his Days, and looked upon as a very curious and excellent Piece of Architecture; and *Euſebius* mentions it as ſtill in Being in his Time, which was 200 Years after the Time of *Joſephus*. See *Prideaux*'s Con.

CHAP. XIV.

Demetrius *is taken Priſoner by the King of* Perſia. Judea *has Reſt.*

Ver. 1. NOW in the hundred threeſcore and twelfth year, king Demetrius gathered his forces together, and went into Media to get him help to fight againſt Tryphon. 2 But when Arſaces the king of Perſia and Media, heard that Demetrius was entred within his borders, he ſent one of his princes to take him alive. 3 Who went and ſmote the hoſt of Demetrius, and took him, and brought him to Arſaces, by whom he was put in ward. 4 As for the land *of Judea*, that was quiet all the days of Simon; for he ſought the good of his nation in ſuch wiſe, as that evermore his authority and honour pleaſed them well. 5 And as he was honourable in all his acts, ſo in this, that he took Joppe for an haven, and made an entrance to the iſles of the ſea, 6 And enlarged the bounds of his nation, and recovered the country, 7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethſura, and the tower, out of which he took all uncleanneſs, neither was there any that reſiſted him. 8 Then did they till their ground in peace, and the earth gave her increaſe, and the trees of the field their fruit. 9 The antient men ſat all in the ſtreets communing together of good things, and the young men put on glorious and warlike apparel. 10 He provided victuals for the cities, and ſet in them all manner of munition, ſo that his honourable name was renowned unto the end of the world. 11 He made peace in the land, and Iſrael rejoiced with great joy: 12 For every man ſat under his vine, and his fig-tree, and there was none to fray them: 13 Neither was there any left in the land to fight againſt them: yea, the kings themſelves were overthrown in thoſe days. 14 Moreover, he ſtrengthened all thoſe of his people that were brought low: the law he ſearched out, and every contemner of the law, and wicked perſon he took away. 15 He beautified the ſanctuary, and multiplied the veſſels of the temple. 16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very ſorry. 17 But as ſoon as they heard that his brother Simon was made high-prieſt in his ſtead, and ruled in the country, and the cities therein, 18 They wrote unto him in tables of braſs, to renew the friendſhip and league which they had made with Judas and Jonathan his brethren. 19 Which writings were read before the congregation at Jeruſalem. 20 And this is the copy of the letters that the Lacedemonians ſent: The rulers of the Lacedemonians, with the city, unto Simon the high-prieſt, and the elders and prieſts, and reſidue of the people of the Jews our brethren, *ſend* greeting. 21 The ambaſſadors that were ſent unto our people, certified us of your glory and honour, wherefore we are glad of their coming: 22 And did regiſter the things that they ſpake in the council of the people, in this manner: Numenius *ſon* of Antiochus, and Antipater *ſon* of Jaſon, the Jews ambaſſadors, came unto us to renew the friendſhip they had with us. 23 And it pleaſed the people to entertain the men honourably, and to put the copy of their ambaſſage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copy thereof unto Simon the high-prieſt. 24 After this Simon ſent Numenius to Rome, with a great ſhield of gold of a thouſand pound weight, to confirm the league with them. 25 Whereof when the people heard, they ſaid, What thanks ſhall we give to Simon and his ſons? 26 For he and his brethren, and the houſe of his father, have eſtabliſhed Iſrael, and chaſed away in fight their enemies from them, and confirmed their liberty. 27 So then they wrote *it* in the tables of braſs, which they ſet upon pillars in mount Sion: and this is the copy of the writing: The eighteenth day of *the month* Elul, in the hundred threeſcore and twelfth year, being the third year of Simon the high-prieſt, 28 At Saramel in the great congregation of the prieſts and people, and rulers of the nation, and elders of the country, were theſe things notified unto us. 29 Foraſmuch as oftentimes there have been wars in the country, wherein for the maintenance of their ſanctuary, and the law, Simon the ſon of Mattathias of the poſterity of Jarib, together with his brethren, put themſelves in jeopardy, and reſiſting the enemies of their nation, did their nation great honour. 30 (For after that Jonathan having gathered his nation together, and been their high-prieſt, was added to his people; 31 Their enemies purpoſed to invade their country, that they might deſtroy it, and lay hands on the ſanctuary. 32 At which time Simon roſe up, and fought for his nation, and ſpent much of his own ſubſtance, and armed the valiant men of his nation, and gave them wages, 33 And fortified the cities of Judea, together with Bethſura that lieth upon the borders of Judea, where the armour of the enemies had been before; but he ſet a garriſon of Jews there. 34 Moreover, he fortified Joppe which lieth upon the ſea, and Gazara that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furniſhed them with all things convenient for the reparation thereof.) 35 The people therefore ſeeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor, and chief prieſt, becauſe he had done all theſe things, and for the juſtice and faith which he kept to his nation, and for that he ſought by all means to exalt his people. 36 For in his time things proſpered in his hands, ſo that the heathen were taken out of their country, and they alſo that were in the city of David in Jeruſalem, who had made themſelves a tower, out of which they iſſued and polluted all about the ſanctuary, and did much hurt in the holy places: 37 But he placed Jews therein, and fortified it for the ſafety of the country, and the city, and raiſed up the walls of Jeruſalem. 38 King Demetrius alſo confirmed him in the high prieſthood, according to thoſe things, 39 And made him one of his friends, and honoured him with great honour. 40 For he had heard ſay, that the Romans had called the Jews their friends and confederates, and brethren, and that they had entertained the ambaſſadors of Simon honourably; 41 Alſo that the Jews and prieſts were well pleaſed that Simon ſhould be their governor and high-prieſt for ever, until there ſhould ariſe a faithful prophet; 42 Moreover, that he ſhould be their captain, and ſhould take charge of the ſanctuary, to ſet them over their works, and over the country, and over the armour, and over the fortreſſes, that (*I ſay*) he ſhould take charge of the ſanctuary; 43 Beſides this, that he ſhould be obeyed of every man, and that all the writings in the country ſhould be made in his name, and that he ſhould be cloathed in purple, and wear gold; 44 Alſo that it ſhould be lawful for none of the people or prieſts to break any of theſe things, or to gainſay his words, or to gather an aſſembly in the country without him, or to be cloathed in purple, or wear a buckle of gold; 45 And whoſoever ſhould do otherwiſe, or break any of theſe things, he ſhould be puniſhed. 46 Thus it liked all the people to deal with Simon, and to do as hath been ſaid. 47 Then Simon accepted hereof, and was well pleaſed to be high-prieſt and captain, and governor of the Jews and prieſts, and to defend them all. 48 So they commanded that this writing ſhould be put in tables of braſs, and that they ſhould be ſet up within the compaſs of the ſanctuary in a conſpicuous place; 49 Alſo that the copies thereof ſhould be laid up in the treaſury, to the end that Simon and his ſons might have them.

Who went and ſmote the Hoſt of Demetrius, and took him] The Reaſon which profane Hiſtorians give of this Miſfortune of *Demetrius*, is thus related.—As the *Parthians* had, at this Time, over-run in a Manner all the *Eaſt*, and made themſelves Maſters of every Country from the River *Indus* to the *Euphrates*, thoſe who were of the *Macedonian* Race in thoſe Parts, not bearing their Uſurpation and Inſolence, invited *Demetrius* by repeated Embaſſies to come to their Relief, promiſing him a general Revolt from the *Parthians*, and ſuch Aſſiſtance of Forces againſt them, as would enable him to ſuppreſs theſe Uſurpers, and recover to his Dominions all the Provinces of the *Eaſt*. Upon Confidence in theſe Promiſes, he undertook the Expedition; and found, as ſoon as he appeared, that the *Elymeans*, the *Perſians*, and the *Bactrians*, declared for him. By the Aſſiſtance of theſe Nations he overthrew the *Parthians* in ſeveral Conflicts; but, at laſt, under the Shew of a Treaty of Peace, being drawn into a Snare, he was made Priſoner, and all his Army cut to Pieces. The King, that reigned in *Parthia* at this Time, was *Mithridates*, the Son of *Priapatites*, who, having thus gotten *Demetrius* into his Power, carried him round the revolted Provinces, that, by ſeeing the Prince whom they confided in, reduced to this ignominious Condition, they might more eaſily be brought to ſubmit to their former Yoke: But, when he had done this, he allowed him a Maintenance ſuitable to the State of a King, and gave him one of his Daughters, whoſe Name was *Rhodaguna*, in Marriage. See *Juſtin*, *Joſephus*, and *Oroſius*.

Until there ſhould ariſe a Prophet] That is, the *Meſſiah*, who was foretold by *Moſes* and the Prophets, and of whoſe Coming therefore the *Jews* were in earneſt Expectation.

CHAP. XV.

Antiochus *deſires Leave to paſs thro'* Judea, *and grants great Honours to* Simon *and the* Jews; *but afterwards quarrels with* Simon, *and annoys* Judea.

Ver. 1. MOreover, Antiochus ſon of Demetrius the king, ſent letters from the iſles of the ſea, unto Simon the prieſt, and prince of the Jews, and to all the people; 2 The contents whereof were theſe: King Antiochus to Simon the high-prieſt, and prince of his nation, and to the people of the Jews, greeting: 3 Foraſmuch as certain peſtilent men have uſurped the kingdom of our fathers, and my purpoſe is to challenge it again, that I may reſtore it to the old eſtate, and to that end have gathered a multitude of foreign ſoldiers together, and prepared ſhips of war; 4 My meaning alſo being to go through the country, that I may be avenged of them that have deſtroyed it, and made many cities in the kingdom deſolate: 5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatſoever gifts beſides they granted. 6 I give thee leave alſo to coin money for thy country with thine own ſtamp. 7 And as concerning Jeruſalem, and the ſanctuary, let them be free, and all the armour that thou haſt made, and fortreſſes that thou haſt built, and keepeſt in thine hands, let them remain unto thee. 8 And if any thing be, or ſhall be owing to the king, let it be forgiven thee, from this time forth for evermore. 9 Furthermore, when we have obtained our kingdom, we will honour thee and thy nation, and thy temple with great honour, ſo that your honour ſhall be known throughout the world. 10 In the hundred threeſcore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, ſo that few were left with Tryphon. 11 Wherefore being purſued by king Antiochus, he fled unto Dora, which lieth by the ſea-ſide. 12 For he ſaw that troubles came upon him all at once, and that his forces had forſaken him. 13 Then camped Antiochus againſt Dora, having with him an hundred and twenty thouſand men of war, and eight thouſand horſemen. 14 And when he had compaſſed the city round about, and joined ſhips cloſe to the town on the ſea-ſide, he vexed the city by land and by ſea, neither ſuffered he any to go out or in. 15 In the mean ſeaſon came Numenius and his company from Rome, having letters to the kings and countries: wherein were written theſe things; 16 Lucius, Conſul of the Romans, unto king Ptolemee, greeting. 17 The Jews ambaſſadors our friends and confederates, came unto us to renew the old friendſhip and league, being ſent from Simon the high-prieſt, and from the people of the Jews. 18 And they brought a ſhield of gold of a thouſand pound. 19 We thought it good therefore to write unto the kings and countries, that they ſhould do them no harm, nor fight againſt them, their cities, or countries, nor yet aid their enemies againſt them. 20 It ſeemed alſo good to us to receive the ſhield of them. 21 If therefore there be any peſtilent fellows that have fled from their country unto you, deliver them unto Simon the high-prieſt, that he may puniſh them according to their own law. 22 The ſame things wrote he likewiſe unto Demetrius the king, and Attalus, to Ariarathes and Arſaces, 23 And to all the countries, and to Sampſames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnaſſus, and Rhodus, and Phaſelis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene. 24 And the copy hereof they wrote to Simon the high-prieſt. 25 So Antiochus the king camped againſt Dora the ſecond *day*, aſſaulting it continually, and making engines, by which means he ſhut up Tryphon, that he could neither go out nor in. 26 At that time Simon ſent him two thouſand choſen men to aid him: ſilver alſo and gold, and much armour. 27 Nevertheleſs, he would not receive them, but brake all the covenants which he had made with him afore, and became ſtrange unto him. 28 Furthermore, he ſent unto him Athenobius, one of his friends, to commune with him, and ſay, You withhold Joppe and Gazara, with the tower that is in Jeruſalem, which are cities of my realm. 29 The borders thereof ye have waſted, and done great hurt in the land, and got the dominion of many places within my kingdom. 30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion, without the borders of Judea: 31 Or elſe give me for them five hundred talents of ſilver; and for the harm that you have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight againſt you. 32 So Athenobius the kings friend came to Jeruſalem: and when he ſaw the glory of Simon, and the cupboard of gold and ſilver plate, and his great attendance, he was aſtoniſhed, and told him the kings meſſage. 33 Then anſwered Simon and ſaid unto him, We have neither taken other mens land, nor holden that which appertaineth to others, but the inheritance of our fathers which our enemies had wrongfully in poſſeſſion a certain time. 34 Wherefore we having opportunity, hold the inheritance of our fathers. 35 And whereas thou demandeſt Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius anſwered him not a word; 36 But returned in a rage to the king, and made report unto him of theſe ſpeeches, and of the glory of Simon, and of all that he had ſeen: whereupon the king was exceeding wroth. 37 In the mean time fled Tryphon by ſhip unto Orthoſias. 38 Then the king made Cendebeus captain of the ſea-coaſt, and gave him an hoſt of footmen and horſemen, 39 And commanded him to remove his hoſt towards Judea: alſo he commanded him to build up Cedron, and to fortify the gates, and to war againſt the people; but as for the king *himſelf*, he purſued Tryphon. 40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people priſoners, and ſlay them. 41 And when he had built up Cedron, he ſet horſemen there, and an hoſt *of footmen*, to the end that iſſuing out, they might make outrodes upon the ways of Judea, as the king had commanded him.

While *Demetrius* was a Priſoner in *Parthia*, *Tryphon* ſlew his Royal Pupil *Antiochus*; and *Cleopatra* the Wife of *Demetrius*, for her Security againſt the Uſurper, had ſhut herſelf with her Children in *Seleucia*. She, however, being apprehenſive that the *Seleucians* would give up the Town to *Tryphon*, ſent privately to *Antiochus* (called *Soter*) the Brother of *Demetrius*, with a Propoſal of Marriage, and a Tender of her Kingdom to him, as well as of her Perſon. *Antiochus* was then ſculking up and down among the Iſles, ſcarce any Body daring to receive him; but on his accepting the Propoſal made him by *Cleopatra*, he ſoon ſaw himſelf at the Head of a fine Army, with which he marched againſt *Tryphon*, drove him out of *Syria*, and at *Apamea*, a City of *Syria*, lying upon the *Orontes*, ſlew him. Thus *Joſephus* relates the Story; and this is the *Antiochus* ſpoken of in this Chapter.

CHAP. XVI.

Judas *and* John *prevail againſt the Forces of* Antiochus. Simon *and his two Sons treacherouſly ſlain.*

Ver. 1. THEN came up John from Gazara, and told Simon his father what Cendebeus had done. 2 Wherefore Simon called his two eldeſt ſons, Judas and John, and ſaid unto them, I and my brethren, and my fathers houſe, have ever from our youth unto this day fought againſt the enemies of Iſrael; and things have proſpered ſo well in our hands, that we have delivered Iſrael oftentimes. 3 But now I am old, and ye by *Gods* mercy are of a ſufficient age: be ye in ſtead of me and my brother, and go and fight for our nation, and the help from heaven be with you. 4 So he choſe out of the country twenty thouſand men of war, with horſemen, who went out againſt Cendebeus, and reſted that night at Modin. 5 And when as they roſe in the morning, and went into the plain, behold, a mighty great hoſt both of footmen and horſemen came againſt them: howbeit, there was a water-brook betwixt them. 6 So he and his people pitched over-againſt them: and when he ſaw that the people were afraid to go over the water-brook, he went firſt over himſelf, and then the men ſeeing him, paſſed through after him. 7 *That done*, he divided his men, and ſet the horſemen in the midſt of the footmen: for the enemies horſemen were very many. 8 Then ſounded they with the holy trumpets: whereupon Cendebeus and his hoſt were put to flight, ſo that many of them were ſlain, and the remnant gat them to the ſtrong-hold. 9 At that time was Judas, Johns brother, wounded, but John ſtill followed after them, until he came to Cedron, which *Cendebeus* had built. 10 So they fled even unto the towers in the fields of Azotus, wherefore he burnt it with fire: ſo that there were ſlain of them about two thouſand men. Afterward he returned into the land of Judea in peace. 11 Moreover, in the plain of Jericho was Ptolemeus the ſon of Abubus made captain, and he had abundance of ſilver and gold. 12 For he was the high-prieſts ſon-in-law. 13 Wherefore his heart being lifted up, he thought to get the country to himſelf, and thereupon conſulted deceitfully againſt Simon and his ſons to deſtroy them. 14 Now Simon was viſiting the cities that were in the country, and taking care for the good ordering of them, at which time he came down himſelf to Jericho, with his ſons Mattathias and Judas, in the hundred threeſcore and ſeventh year, in the eleventh month, called Sabat: 15 Where the *ſon* of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit he had hid men there. 16 So when Simon and his ſons had drunk largely, Ptolemee and his men roſe up, and took their weapons, and came upon Simon into the banqueting-place, and ſlew him and his two ſons, and certain of his ſervants. 17 In which thing he committed a great treachery, and recompenſed evil for good. 18 Then Ptolemee wrote theſe things, and ſent to the king, that he ſhould ſend him an hoſt to aid him, and he would deliver him the country and cities. 19 He ſent others alſo to Gazara to kill John, and unto the tribunes he ſent letters to come unto him, that he might give them ſilver, and gold, and rewards. 20 And others he ſent to take Jeruſalem, and the mountain of the temple. 21 Now one had run afore to Gazara, and told John that his father and brethren were ſlain, and *(quoth he)* Ptolemee hath ſent to ſlay thee alſo. 22 Hereof when he heard, he was ſore aſtoniſhed: So he laid hands on them that were come to deſtroy him, and ſlew them; for he knew that they ſought to make him away. 23 As concerning the reſt of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings, 24 Behold, theſe are written in the Chronicles of his prieſthood, from the time he was made high-prieſt after his father.

Then came up John from Gazara] This *John* was alſo called *Hyrcanus*; the Reaſon of which ſome impute to the Victory which he obtained over *Hyrcanus*, whom the Books of the *Maccabees*, and *Joſephus* call *Cendebeus*; tho' others ſay, that he had his Name from a gallant Action againſt the *Hircanians*, perhaps in the Expedition, wherein he accompanied *Alexander Sidetes*, beyond the *Euphrates*.

In which doing he committed a great Treachery] *Joſephus* has ſomething peculiar in his Account of this vile Miſcreant, *viz.* that after he had killed his Father-in-law *Simon*, he ſeized on his Wife, and two of her Children, and with them betook himſelf to a Caſtle not far from *Jeruſalem*, called *Dagon*; that, when *Hyrcanus* came to beſiege it, the Villain's Cuſtom was, to bring out his Mother and Brothers, and to whip and torment them, in the Sight of all the People, with Menaces to caſt them headlong from the Battlements, unleſs *Hyrcanus* withdrew the Siege; that, when *Hyrcanus*, out of Tenderneſs to his Mother and Brothers, was thinking of raiſing the Siege, and ſuffering the Traitor to eſcape, his Mother called to him aloud from the Walls, not to regard her, or her Children's Sufferings, but to proceed in the Siege with Vigour, that ſo he might do himſelf and his Family Right, in taking juſt Vengeance upon that execrable Monſter; that, notwithſtanding this magnanimous Exhortation, he could not bear to ſee his Relations tortured, and therefore delayed the Siege, until the *Sabbatical* Year came on, wherein the *Jews* were obliged to *reſt*; ſo that *Ptolemy*, by this Means, being delivered from the War and the Siege, (after he had ſlain the Mother and Brothers of *Hyrcanus*) withdrew to *Zeno*, ſurnamed *Catyla*, a Tyrant, who at that Time uſurped to himſelf the Government of *Philadelphia*. But our learned *Uſher* is of Opinion, that this whole Account of *Joſephus* is fabulous.

An EXPOSITION of the ſecond Book of the *MACCABEES*.

The ARGUMENT.

This ſecond Book of the Maccabees *conſiſts of two Parts; the firſt whereof is contained in the firſt Chapter, and part of the ſecond; the Subject of which is only two Letters written by the* Jews *of* Jeruſalem *to thoſe of* Egypt, *to exhort them to celebrate with them, at the appointed Times, the Feaſt of Tabernacles, and of the Purification of the Temple. Upon which Letters ſo many Difficulties have riſen with reſpect to the Times and Perſons mentioned therein; ſo little Foundation for Narration of Occurrences ſuppoſed to have happened after the Captivity of the Ark; the Tabernacle; and of the Altar hidden by* Jeremiah, *that one may juſtly ſuſpect them to be mere* Jewiſh *Fables, far from bearing any Character of Scripture divinely inſpired. The other Part, which begins at Ch.* ii. 20. *is the Summary of a long Story of* Jaſon, *a* Cyrenean; *of the Perſecutions of* Antiochus; *and of the People's Deliverance by* Judas Maccabeus, *until the Defeat and Death of* Nicanor; *but amongſt theſe there are divers Things that do not well agree with the firſt Book, which is undoubtedly the trueſt and moſt exact: As the Death of* Antiochus, *deſcribed Ch.* ix. *very differently from the Account given of it in the firſt Book, Ch.* vi. *beſides many other Singularities; eſpecially ſome Heads which cannot well ſtand to the Trial of the Doctrine of holy Scripture. Thus, the commending of* Razis, *who ran himſelf into voluntary Death, Ch.* xiv. *and the falſe Judgment which the Author gives concerning* Judas's *Sacrifices and Prayers for the Expiation of the Miſdeeds committed by ſome of his Army, to turn away God's Wrath from the whole Body of it; as if that had been done for their Benefit who were dead for their Sins, Ch.* xii. 44. *an Opinion which hath neither Ground nor Approbation in Scripture, wherein there are no Sacrifices nor Prayers appointed to be uſed for the Dead. And therefore with very good Reaſon, this Book, which is but the Epitome of an Hiſtory not holy in itſelf, and penned in a Stile not in the leaſt agreeable to the Spirit of divine Inſpiration, was thrown among the* Apocrypha *of leaſt Eſteem.*

CHAP. I.

A Letter from the Jews *of* Jeruſalem *to the* Jews *in* Egypt. *The holy Fire hid in a Pit. The Prayer of* Nehemias.

Ver. 1. THE brethren of the Jews that be at Jeruſalem, and in the land of Judea, wiſh unto the brethren the Jews that are throughout Egypt, health and peace. 2 God be gracious unto you, and remember his covenant that he made with Abraham, Iſaac, and Jacob, his faithful ſervants; 3 And give you all an heart to ſerve him, and to do his will with a good courage, and a willing mind; 4 And open your hearts in his law and commandments, and ſend you peace, 5 And hear your prayers, and be at one with you, and never forſake you in time of trouble. 6 And now we be here praying for you. 7 What time as Demetrius reigned, in the hundred threeſcore and ninth year, we the Jews wrote unto you in the extremity of trouble, that came upon us in thoſe years from the time that Jaſon and his company revolted from the holy land and kingdom, 8 And burnt the porch, and ſhed innocent blood: then we prayed unto the Lord, and were heard; we offered alſo ſacrifices, and fine flour, and lighted the lamps, and ſet forth the loaves. 9 And now ſee that ye keep the feaſt of tabernacles, in the month Caſleu. 10 In the hundred fourſcore and eighth year, the people that were at Jeruſalem, and in Judea, and the council, and Judas, ſend greeting and health unto Ariſtobulus king Ptolomeus maſter, who was of the ſtock of the anointed prieſts, and to the Jews that were in Egypt: 11 Inſomuch as God hath delivered us from great perils, we thank him highly, as having been in battel againſt a king. 12 For he caſt them out that fought within the holy city. 13 For when the leader was come into Perſia, and the army with him that ſeemed invincible, they were ſlain in the temple of Nanea, by the deceit of Nanea's prieſts. 14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry. 15 Which when the prieſts of Nanea had ſet forth, and he was entred with a ſmall company into the compaſs of the temple, they ſhut the temple as ſoon as Antiochus was come in. 16 And opening a privy door of the roof, they threw ſtones like thunderbolts, and ſtruck down the captain, hewed them in pieces, ſmote off their heads, and caſt them to thoſe that were without. 17 Bleſſed be our God in all things, who hath delivered up the ungodly. 18 Therefore, whereas we are now purpoſed to keep the purification of the temple, upon the five and twentieth day of *the month* Caſleu, we thought it neceſſary to certify you thereof, that ye alſo might keep it as the *feaſt* of the tabernacles, and of the fire *which was given us* when Neemias offered ſacrifice, after that he had builded the temple and the altar. 19 For when our fathers were led into Perſia, the prieſts that were then devout, took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept *it* ſure, ſo that the place was unknown to all men. 20 Now after many years, when it pleaſed God, Neemias being ſent from the king of Perſia, did ſend of the poſterity of thoſe prieſts that had hid it, to the fire: But when they told us they found no fire, but thick water; 21 Then commanded he them to draw it up, and to bring it; and when the ſacrifices were laid on, Neemias commanded the prieſts to ſprinkle the wood, and the things laid thereupon with the water. 22 When this was done, and the time came that the ſun ſhone, which afore was hid in the cloud, there was a great fire kindled, ſo that every man marvelled. 23 And the prieſts made a prayer whilſt the ſacrifice was conſuming (*I ſay*) both the prieſts and all *the reſt*, Jonathan beginning, and the reſt anſwering thereunto, as Neemias did. 24 And the prayer was after this manner, O Lord, Lord God, Creator of all things, who art fearful, and ſtrong, and righteous, and merciful, and the only and gracious King, 25 The only giver of all things, the only Juſt, Almighty, and Everlaſting, thou that delivereſt Iſrael from all trouble, and didſt chooſe the fathers, and ſanctify them: 26 Receive the ſacrifice for thy whole people Iſrael, and preſerve thine own portion, and ſanctify it. 27 Gather thoſe together that are ſcattered from us, deliver them that ſerve among the heathen, look upon them that are deſpiſed and abhorred, and let the heathen know that thou art our God. 28 Puniſh them that oppreſs us, and with pride do us wrong. 29 Plant thy people again in thy holy place, as Moſes hath ſpoken. 30 And the prieſts ſung pſalms of thankſgiving. 31 Now when the ſacrifice was conſumed, Neemias commanded the water that was left, to be poured on the great ſtones. 32 When this was done, there was kindled a flame: but it was conſumed by the light that ſhined from the altar. 33 So when this matter was known, it was told the king of Perſia, that in the place where the prieſts that were led away, had hid the fire, there appeared water, and that Neemias had purified the ſacrifices therewith. 34 Then the king incloſing the place, made it holy, after he had tried the matter. 35 And the king took many gifts, and beſtowed thereof on thoſe whom he would gratify. 36 And Neemias called this thing Naphthar, which is as much as to ſay, a cleanſing: but many men call it Nephi.

As neither *Joſephus*, nor any other Author, ſacred or profane, that I know of, acquaints us with the hiding of the holy Fire by the Prieſts, when the Temple was deſtroyed by the *Babylonians*, and of its being found again by *Nehemias*, on the People's Return from their Captivity, we may look upon the whole Story, as here related, as merely fabulous, and an Invention of ſome cunning Prieſts to impoſe upon the Vulgar. This ſeems the more probable from the Nature of the *Naphtha*, which the Author pretends was the holy Fire converted to a thick Water which had been ſo long hid in a Pit, and upon its being expoſed to the Heat of the Sun, took Fire. For *Naphtha* is naturally inflammable; for according to the Deſcription given of it by the Learned, it is a kind of marly or chalky Clay, whereunto if Fire be put, it kindles in ſuch a Manner, that if Water is caſt thereon, it burns the more vehemently.

CHAP. II.

The Prophet Jeremy *hides the Tabernacle, Ark, and Altar. The Writings of* Nehemias *and* Judas; *alſo of* Jaſon, *which are abridged in this Book.*

Ver. 1. IT is alſo found in the records, that Jeremy the prophet commanded them that were carried away, to take of the fire, as it hath been ſignified: 2 And how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they ſhould not err in their minds, when they ſee images of ſilver and gold, with their ornaments. 3 And with other ſuch ſpeeches exhorted he them, that the law ſhould not depart from their hearts. 4 It was alſo contained in the

ſame writing, that the prophet being warned of
God, commanded the tabernacle and the ark to
go with him, as he went forth into the mountain,
where Moſes climbed up, and ſaw the heritage
of God. 5 And when Jeremy came thither, he
found an hollow cave, wherein he laid the tabernacle,
and the ark, and the altar of incenſe, and
ſo ſtopped the door. 6 And ſome of thoſe that
followed him, came to mark the way, but they
could not find it. 7 Which when Jeremy perceived,
he blamed them, ſaying, As for that
place, it ſhall be unknown, until the time that
God gather his people again together, and receive
them unto mercy. 8 Then ſhall the Lord ſhew
them theſe things, and the glory of the Lord
ſhall appear, and the cloud alſo, as it was ſhewed
unto Moſes, and as when Solomon deſired that
the place might be honourably ſanctified. 9 It
was alſo declared that he being wiſe, offered the
ſacrifice of dedication, and of the finiſhing of the
temple. 10 And as when Moſes prayed unto
the Lord, the fire came down from heaven, and
conſumed the ſacrifices: even ſo prayed Solomon
alſo, and the fire came down from heaven, and
conſumed the burnt-offerings. 11 And Moſes
ſaid, Becauſe the ſin-offering was not to be eaten,
it was conſumed. 12 So Solomon kept thoſe
eight days. 13 The ſame things alſo were reported
in the writings, and commentaries of Neemias;
and how he founding a library, gathered
together the acts of the kings, and the prophets,
and of David, and the epiſtles of the kings concerning
the holy gifts. 14 In like manner alſo,
Judas gathered together all thoſe things that were
loſt, by reaſon of the war we had, and they remain
with us. 15 Wherefore if ye have need
thereof, ſend forth to fetch them unto you. 16
Whereas we then are about to celebrate the purification,
we have written unto you, and ye ſhall
do well, if ye keep the ſame days. 17 We hope
alſo, that the God that delivered all his people,
and gave them all an heritage, and the kingdom,
and the prieſthood, and the ſanctuary, 18 As he
promiſed in the law, will ſhortly have mercy
upon us, and gather us together out of every land
under heaven into the holy place: for he hath
delivered us out of great troubles, and hath purified
the place. 19 Now as concerning Judas
Maccabeus, and his brethren, and the purification
of the great temple, and the dedication of the
altar, 20 And the wars againſt Antiochus Epiphanes,
and Eupator his ſon, 21 And the manifeſt
ſigns that came from heaven, unto thoſe that
behaved themſelves manfully to their honour for
Judaiſm: ſo that being but a few, they overcame
the whole country, and chaſed barbarous
multitudes, 22 And recovered again the temple,
renowned all the world over, and freed the city,
and upheld the laws which were going down,
the Lord being gracious unto them with all favour.
23 *All theſe things (I ſay)* being declared
by Jaſon of Cyrene in five books, we will aſſay
to abridge in one volume. 24 For conſidering
the infinite number, and the difficulty which
they find that deſire to look into the narrations
of the ſtory, for the variety of the matter, 25
We have been careful that they that will read,
might have delight, and that they that are deſirous
to commit to memory, might have eaſe,
and that all into whoſe hands it comes, might
have profit. 26 Therefore to us, that have
taken upon us this painful labour of abridging,
it was not eaſy, but a matter of ſweat and watching;
27 Even as it is no eaſe unto him that prepareth
a banquet, and ſeeketh the benefit of
others: yet for the pleaſuring of many, we will
undertake gladly this great pains: 28 Leaving to
the author the exact handling of every particular,
and labouring to follow the rules of an abridgment.
29 For as the maſter-builder of a new
houſe muſt care for the whole building; but he
that undertaketh to ſet it out and paint it, muſt
ſeek out fit things for the adorning thereof: even
ſo I think it is with us. 30 To ſtand upon every
point, and go over things at large, and to be
curious in particulars, belongeth to the firſt author
of the ſtory. 31 But to uſe brevity, and
avoid much labouring of the work, is to be
granted to him that will make an abridgment.
32 Here then will we begin the ſtory: only adding
thus much to that which hath been ſaid,
That it is a fooliſh thing to make a long prologue,
and to be ſhort in the ſtory itſelf.

This Chapter continues the Letter begun in the laſt, and mentions ſome Records which gave ſome farther Account of the holy Fire; as alſo of the hiding the Tabernacle, the Ark, and the Altar of Incenſe, by the Prophet *Jeremy*: But as this Tranſaction of that Prophet is not confirmed by the Authority of any other Writer of Credit, we can eſteem it no other than as fabulous and apocryphal. The *Jews*, indeed, have a *Tradition*, founded upon the Story as here related, that, ſome Time before the *Babyloniſh* Captivity, the Prophet *Jeremiah* received Inſtructions from God to hide the *Ark of the Covenant* in a Cave in Mount *Nebo*, which accordingly he did, and at the ſame Time declared, that the Place ſhould not be diſcovered, until the People's Return from their Captivity; that, after the People's Return, in the Time of *Nehemiah*, this Ark was found out, and replaced in the *Sanctuary* of the Temple; that when *Pompey* entered the *Sanctuary*, he ſaw an *Ark* and *Cherubims*, like thoſe which *Moſes* had made; and that, ſome Time after, the ſame Ark was carried before *Veſpaſian*, when, from the *Jewiſh* Wars, he returned to *Rome* in Triumph. But as all this Account is built on no greater Authority than uncertain Tradition; it ſeems more probable, either that the *Chaldeans* took the Ark, Altar, &c. among the reſt of the Plunder of the Temple, (ſee *Jer.* lii. 17, *&c.*) and ſo carried them to *Babylon*; or elſe that they underwent the Fate of the Temple itſelf, and were burnt with it. See *Jer.* lii. 13.

CHAP. III.

The Temple honoured by foreign Princes; Simon *diſcovers the Treaſures laid therein*; Heliodorus *ſent to take them away, but is ſtricken of God, and healed at the Prayer of* Onias.

Ver. 1. NOW when the holy city was inhabited
with all peace, and the laws
were kept very well, becauſe of the godlineſs of
Onias the high-prieſt, and his hatred of wickedneſs,
2 It came to paſs, that even the kings
themſelves did honour the place, and magnify
the temple with their beſt gifts; 3 Inſomuch
that Seleucus king of Aſia, of his own revenues,
bare all the coſts belonging to the ſervice of the
ſacrifices. 4 But one Simon of the tribe of Benjamin,
who was made governor of the temple,
fell out with the high-prieſt about diſorder in the
city. 5 And when he could not overcome O-

nias, he gat him to Apollonius *the ſon* of Thraſeas, who then was governor of Celoſyria and Phenice, 6 And told him that the treaſury in Jeruſalem was full of infinite ſums of money, ſo that the multitude of their riches, which did not pertain to the account of the ſacrifices, was innumerable, and that it was poſſible to bring all into the kings hand. 7 Now when Apollonius came to the king, and had ſhewed him of the money whereof he was told, the king choſe out Heliodorus his treaſurer, and ſent him with a commandment to bring the foreſaid money. 8 So forthwith Heliodorus took his journey, under a colour of viſiting the cities of Celoſyria and Phenice, but indeed to fulfil the kings purpoſe. 9 And when he was come to Jeruſalem, and had been courteouſly received of the high-prieſt of the city, he told him what intelligence was given of the money, and declared wherefore he came, and aſked if theſe things were ſo indeed. 10 Then the high-prieſt told him, that there was ſuch money laid up for the relief of widows and fatherleſs children. 11 And that ſome of it belonged to Hircanus, *ſon* of Tobias, a man of great dignity, and not as that wicked Simon had miſinformed: the ſum whereof in all was four hundred talents of ſilver, and two hundred of gold: 12 And that it was altogether impoſſible that ſuch wrongs ſhould be done unto them that had committed it to the holineſs of the place, and to the majeſty and inviolable ſanctity of the temple, honoured over all the world. 13 But Heliodorus, becauſe of the kings commandment given him, ſaid, That in any wiſe it muſt be brought into the kings treaſury. 14 So at the day which he appointed, he entred in to order this matter: wherefore there was no ſmall agony throughout the whole city. 15 But the prieſts proſtrating themſelves before the altar in their prieſts veſtments, called unto heaven upon him that made a law concerning things given to be kept, that they ſhould ſafely be preſerved for ſuch as had committed them to be kept. 16 Then whoſo had looked the high-prieſt in the face, it would have wounded his heart: for his countenance, and the changing of his colour, declared the inward agony of his mind. 17 For the man was ſo compaſſed with fear and horror of the body, that it was manifeſt to them that looked upon him, what ſorrow he had now in his heart. 18 Others ran flocking out of their houſes to the general ſupplication, becauſe the place was like to come into contempt. 19 And the women girt with ſackcloth under their breaſts, abounded in the ſtreets, and the virgins that were kept in, ran, ſome to the gates, and ſome to the walls, and others looked out of the windows. 20 And all holding their hands toward heaven, made ſupplication. 21 Then it would have pitied a man to ſee the falling down of the multitude of all ſorts, and the fear of the high-prieſt, being in ſuch an agony. 22 They then called upon the Almighty Lord, to keep the things committed of truſt, ſafe and ſure for thoſe that had committed them. 23 Nevertheleſs, Heliodorus executed that which was decreed. 24 Now as he was there preſent himſelf with his guard about the treaſury, the Lord of ſpirits, and the prince of all power cauſed a great apparition, ſo that all that preſumed to come in with him were aſtoniſhed at the power of God, and fainted, and were ſore afraid. 25 For there appeared unto them an horſe with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and ſmote at Heliodorus with his fore-feet, and it ſeemed that he that ſat upon the horſe had compleat harneſs of gold. 26 Moreover, two other young men appeared before him, notable in ſtrength, excellent in beauty, and comely in apparel, who ſtood by him on either ſide, and ſcourged him continually, and gave him many ſore ſtripes. 27 And Heliodorus fell ſuddenly unto the ground, and was compaſſed with great darkneſs: but they that were with him took him up, and put him into a litter. 28 Thus him, that lately came with a great train, and with all his guard into the ſaid treaſury, they carried out, being unable to help himſelf with his weapons: and manifeſtly they acknowledged the power of God. 29 For he by the hand of God was caſt down, and lay ſpeechleſs without all hopes of life. 30 But they praiſed the Lord that had miraculouſly honoured his own place: for the temple which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladneſs. 31 Then ſtraightways certain of Heliodorus friends prayed Onias, that he would call upon the moſt High to grant him his life, who lay ready to give up the ghoſt. 32 So the high-prieſt ſuſpecting leſt the king ſhould miſconceive, that ſome treachery had been done to Heliodorus by the Jews, offered a ſacrifice for the health of the man. 33 Now as the high-prieſt was making an atonement, the ſame young men in the ſame cloathing, appeared and ſtood beſide Heliodorus, ſaying, Give Onias the high-prieſt great thanks, inſomuch as for his ſake, the Lord hath granted thee life. 34 And ſeeing that thou haſt been ſcourged from heaven, declare unto all men the mighty power of God: and when they had ſpoken theſe words, they appeared no more. 35 So Heliodorus after he had offered ſacrifice unto the Lord, and made great vows unto him that had ſaved his life, and ſaluted Onias, returned with his hoſt to the king. 36 Then teſtified he to all men the works of the great God, which he had ſeen with his eyes. 37 And when the king aſked Heliodorus, who might be a fit man to be yet ſent once again to Jeruſalem, he ſaid, 38 If thou haſt any enemy or traitor, ſend him thither, and thou ſhalt receive him well ſcourged, if he eſcape with his life: for in that place, no doubt, there is an eſpecial power of God. 39 For he that dwelleth in heaven hath his eye on that place, and defendeth it, and he beateth, and deſtroyeth them that come to hurt it. 40 And the things concerning Heliodorus, and the keeping of the treaſury, fell out on this ſort.

Now as he was there preſent himſelf with his Guard about the Treaſury, the Lord of Spirits, and the Prince of all Power, cauſed a great Apparition] Some have objected to the Probability of this Story, of *Heliodorus* (whom *Joſephus* calls *Apollonius*) being puniſhed by Angels, for attempting to rob the Temple, that it is too wonderful to be true. But, ſays *Stackhouſe*, this *Robbing of Temples*, in the Opinion of all ſober *Heathens*, was accounted a Crime of that heinous Nature, as juſtly deſerved the Vengeance of Heaven; and therefore *Polybius*, as well as the Author of the *Maccabees*, informs us, that *Antiochus*, before he died, was ſcared with Viſions, and Apparitions of evil Spirits; but then he ſuppoſes, that it was the Goddeſs *Diana* that thus haunted him, for his attempting to pillage the Temple at *Elymais*; whereas he himſelf, in the Preſence of *all his Friends*, openly declares, that theſe Troubles were come upon him, becauſe he *had taken all the Veſſels of Gold and Silver, that were in* Jeruſalem, *and had deſtroyed the Inhabitants of* Judea *without a Cauſe*.

CHAP. IV.

Divers Contentions about the High Prieſthood. Onias *the High-Prieſt, ſlain, and* Andronicus *the Author of his Murder, put to Death.* Lyſimachus, *at the Inſtigation of* Menelaus, *commits great Outrages.*

Ver. 1. THIS Simon now (of whom we ſpake afore) having been a bewrayer of the money, and of his country, ſlandered Onias, as if he had terrified Heliodorus, and been the worker of theſe evils. 2 Thus was he bold to call him a traitor, that had deſerved well of the city, and tendred his own nation, and was ſo zealous of the laws. 3 But when their hatred went ſo far, that by one of Simons faction, murders were committed, 4 Onias ſeeing the danger of this contention, and that Apollonius, as being the governor of Celoſyria and Phenice, did rage, and increaſe Simons malice, 5 He went to the king, not to be an accuſer of his countrymen, but ſeeking the good of all both publick and private: 6 For he ſaw that it was impoſſible, that the ſtate ſhould continue quiet, and Simon leave his folly, unleſs the king did look thereunto. 7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jaſon, the brother of Onias, laboured underhand to be high-prieſt, 8 Promiſing unto the king by interceſſion, three hundred and threeſcore talents of ſilver, and of another revenue, eighty talents: 9 Beſides this, he promiſed to aſſign an hundred and fifty more, if he might have licenſe to ſet him up a place for exerciſe, and for the training up of youth in the faſhions of the heathen, and to write them of Jeruſalem *by the name of* Antiochians. 10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekiſh faſhion. 11 And the royal priviledges granted of ſpecial favour to the Jews, by the means of John the father of Eupolemus, who went ambaſſador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new cuſtoms againſt the law. 12 For he built gladly a place of exerciſe under the tower itſelf, and brought the chief young men under his ſubjection, and made them wear a hat. 13 Now ſuch was the height of Greek faſhions, and increaſe of heatheniſh manners, through the exceeding profaneneſs of Jaſon, that ungodly wretch, and not high-prieſt: 14 That the prieſts had no courage to ſerve any more at the altar, but deſpiſing the temple, and neglecting the ſacrifices, haſtened to be partakers of the unlawful allowance in the place of exerciſe, after the game of Diſcus called them forth; 15 Not ſetting by the honours of their fathers, but liking the glory of the Grecians beſt of all. 16 By reaſon whereof ſore calamity came upon them: for they had them to be their enemies and avengers, whoſe cuſtom they followed ſo earneſtly, and unto whom they deſired to be like in all things. 17 For it is not a light thing to do wickedly againſt the laws of God: but the time following ſhall declare theſe things. 18 Now when the game that was uſed every fifth year, was kept at Tyrus, the king being preſent, 19 This ungracious Jaſon ſent ſpecial meſſengers from Jeruſalem, who were Antiochians, to carry three hundred drachmes of ſilver to the ſacrifice of Hercules, which even the bearers thereof thought fit not to beſtow upon the ſacrifice, becauſe it was not convenient, but to be reſerved for other charges. 20 This money then in regard of the ſender, was appointed to Hercules ſacrifice; but becauſe of the bearers thereof, it was imployed to the making of galleys. 21 Now when Apollonius the *ſon* of Meneſtheus was ſent into Egypt, for the coronation of king *Ptolemeus* Philometor, Antiochus underſtanding him not to be well affected to his affairs, provided for his own ſafety: whereupon he came to Joppe, and from thence to Jeruſalem: 22 Where he was honourably received of Jaſon, and of the city, and was brought in with torch-light, and with great ſhoutings: and ſo afterward went with his hoſt unto Phenice. 23 Three year afterward, Jaſon ſent Menelaus the aforeſaid Simons brother, to bear the money unto the king, and to put him in mind of certain neceſſary matters. 24 But he being brought to the preſence of the king, when he had magnified him, for the glorious appearance of his power, got the prieſthood to himſelf, offering more than Jaſon by three hundred talents of ſilver. 25 So he came with the kings mandate, bringing nothing worthy the high prieſthood, but having the fury of a cruel tyrant, and the rage of a ſavage beaſt. 26 Then Jaſon, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites. 27 So Menelaus got the principality: but as for the money that he had promiſed unto the king, he took no good order for it, albeit Soſtratus the ruler of the caſtle required it. 28 For unto him appertained the gathering of the cuſtoms. Wherefore they were both called before the king. 29 Now Menelaus left his brother Lyſimachus in his ſtead in the prieſthood; and Soſtratus *left* Crates, who was governor of the Cyprians. 30 While thoſe things were in doing, they of Tarſus and Mallos made inſurrection becauſe they were given to the kings concubine, called Antiochis. 31 Then came the king in all haſte to appeaſe matters, leaving Andronicus, a man in authority, for his deputy. 32 Now Menelaus ſuppoſing that he had gotten a convenient time, ſtole certain veſſels of gold out of the temple, and gave ſome of them to Andronicus, and ſome he ſold into Tyrus, and the cities round about. 33 Which when Onias knew of a ſurety, he reproved him, and withdrew himſelf into a ſanctuary at Daphne, that lieth by Antiochia. 34 Wherefore Menelaus taking Andronicus apart, prayed him to get Onias into his hands; who being perſuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were ſuſpected *by him*, yet perſuaded he him to come forth of the ſanctuary: whom forthwith he ſhut up without regard of juſtice. 35 For the which cauſe not only the Jews, but many alſo of other nations took great indignation, and were much grieved for the unjuſt murder of the man. 36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact alſo, complained becauſe Onias was ſlain without cauſe. 37 Therefore Antiochus was heartily ſorry, and moved to pity, and wept, becauſe of the ſober and modeſt behaviour of him that was dead. 38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his cloaths, and leading him through the whole city unto that very place where he had committed impiety againſt Onias, there ſlew he the curſed murderer. Thus the Lord rewarded him his puniſhment, as he had deſerved. 39 Now when many ſacriledges had been committed in the city by Lyſimachus, with the conſent of Menelaus, and the bruit thereof was ſpread abroad, the multitude gathered themſelves together againſt Lyſimachus, many veſſels of gold being already carried away. 40 Whereupon the common people riſing, and being filled with rage, Lyſimachus armed about three thouſand men, and began firſt to offer violence; one Auranus being the leader, a man far gone in years, and no leſs in folly. 41 They then ſeeing the attempt of Lyſimachus, ſome of them caught ſtones, ſome clubs, others taking handfuls of duſt that was next to hand, caſt them altogether upon Lyſimachus, and thoſe that ſet upon them. 42 Thus many of them they wounded, and ſome they ſtroke to the ground, and all *of them* they forced to flee: but as for the church-robber himſelf, him they killed beſides the treaſury. 43 Of theſe matters therefore there was an accuſation laid againſt Menelaus. 44 Now when the king came to Tyrus, three men that were ſent from the Senate, pleaded the cauſe before him: 45 But Menelaus being now convicted, promiſed Ptolemee the *ſon* of Dorymenes, to give him much money, if he would pacify the king towards him. 46 Whereupon Ptolemee taking the king aſide into a certain gallery, as it were to take the air, brought him to be of another mind: 47 Inſomuch that he diſcharged Menelaus from the accuſations, who notwithſtanding was cauſe of all the miſchief: and thoſe poor men, who if they had told their cauſe, yea, before the Scythians, ſhould have been judged innocent, them he condemned to death. 48 Thus they that followed the matter for the city, and for the people, and for the holy veſſels, did ſoon ſuffer unjuſt puniſhment. 49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, cauſed them to be honourably buried. 50 And ſo through the covetouſneſs of them that were of power, Menelaus remained ſtill in authority, increaſing in malice, and being a great traitor to the citizens.

After the Game of Diſcus called them forth] This was a Game at Quoits, much practiſed by the *Grecian* Youth. The Quoit was a round Thing of Stone, Lead, or Iron, having an Hole in the Midſt, which the Gameſters uſed for Exerciſe, to try who could throw fartheſt, or neareſt a Mark.

Now when the Game that was uſed every fifth Year] That is, (it's ſuppoſed) the *Olympick* Games, which were kept every fifth Year in Honour of *Jupiter Olympius*, near the City *Olympia*, where were regiſtered the Names of the Victors in a publick Record. Theſe Games were afterwards celebrated at other Places, as here at *Tyre*. The firſt *Olympiad* fell on the Year of the World 3174. Theſe Games were firſt inſtituted by *Pelops*, then renewed by *Atreus* and *Hercules*. From hence begun an *Epocha*, or Account of Time among the *Greeks*, conſiſting of four compleat Years, not five, as *Ovid*, by Miſtake, ſeems to underſtand it.

Leaving Andronicus, a Man in Authority, for his Deputy] This *Andronicus*, ſays *Calmet*, ſeems to have been left by *Antiochus*, to govern in his Abſence, and, without this Governour's Interpoſition, *Menelaus* could not compaſs his Fraud, to murder his Brother; for *Onias* had fled to the *Aſylum* at *Daphne*, a ſmall Diſtance from the City, which always uſed to be a Place of Retreat, ſecure, and inviolable: And therefore *Menelaus* was forced to give the Governour a round Sum, to engage him (by falſe Promiſes of Safety) to prevail with his Brother to come, and as ſoon as he had him in his Power, to diſpatch him.

CHAP. V.

Signs in the Heavens. The Wickedneſs and End of Jaſon. Antiochus *takes* Jeruſalem, *and maſſacres the* Jews. Maccabeus *flies into the Wilderneſs.*

Ver. 1. ABout the ſame time, Antiochus prepared his ſecond voyage into Egypt: 2 And then it happened, that through all the city for the ſpace almoſt of forty days, there were ſeen horſemen running in the air in cloath of gold, and armed with lances like a band of ſoldiers, 3 And troops of horſemen in aray, encountring and running one againſt another, with ſhaking of ſhields, and multitude of pikes, and drawing of ſwords, and caſting of darts, and glittering of golden ornaments, and harneſs of all ſorts. 4 Wherefore every man prayed, that that apparition might turn to good. 5 Now when there was gone forth a falſe rumour, as though Antiochus had been dead, Jaſon took at the leaſt a thouſand men, and ſuddenly made an aſſault upon the city; and they that were upon the walls, being put back, and the city at length taken, Menelaus fled into the caſtle: 6 But Jaſon ſlew his own citizens without mercy, (not conſidering that to get the day of them of his own nation, would be a moſt unhappy day for him: but thinking they had been *his* enemies, and not *his* countrymen, whom he conquered.) 7 Howbeit, for all this he obtained not the principality, but at the laſt received ſhame for the reward of his treaſon, and fled again into the country of the Ammonites. 8 In the end therefore he had an unhappy return, being accuſed before Aretas the king of the Arabians, fleeing from city to city, purſued of all men, hated as a forſaker of the laws, and being had in abomination, as an open enemy of his country, and countrymen, he was caſt out into Egypt. 9 Thus he that had driven many out of their country, periſhed in a ſtrange land, retiring to the Lacedemonians, and thinking *there* to find ſuccour by reaſon of his kindred. 10 And he that had caſt out many unburied, had none to mourn for him, nor any ſolemn funerals at all, nor ſepulchre with his fathers. 11 Now when this that was done came to the kings ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms, 12 And commanded his men of war not to ſpare ſuch as they met, and to ſlay ſuch as went up upon the houſes. 13 Thus there was killing of young and old, making away of men, women, and children, ſlaying of virgins and infants. 14 And there were deſtroyed within the ſpace of three whole days, fourſcore thouſand, whereof forty thouſand were ſlain in the conflict; and no fewer ſold than ſlain. 15 Yet was he not content with this, but preſumed to go into the moſt holy temple of all the world; Menelaus that traitor to the laws, and to his own country, being his guide: 16 And taking the holy veſſels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation, and glory, and honour of the place, he gave them away. 17 And ſo haughty was Antiochus in mind, that he conſidered not that the Lord was angry for a while for the ſins of them that dwelt in the city, and therefore his eye was not upon the place. 18 For had they not been formerly wrapped in many ſins, this man as ſoon as he had come, had forthwith been ſcourged, and put back from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſury. 19 Nevertheleſs, God did not chooſe the people for the places ſake, but the place for the peoples ſake. 20 And therefore the place itſelf, that was partaker with them of the adverſity that happened to the nation, did afterward communicate in the benefits ſent from the Lord: and as it was forſaken in the wrath of the Almighty, ſo again the great Lord being reconciled, it was ſet up with all glory. 21 So when Antiochus had carried out of the temple a thouſand and eight hundred talents, he departed in all haſte unto Antiochia, weening in his pride to make the land navigable, and the ſea paſſable by foot: ſuch was the haughtineſs of his mind. 22 And he left governors to vex the nation: at Jeruſalem Philip, for his country a Phrygian, and for manners more barbarous than he that ſet him there: 23 And at Garizim, Andronicus; and beſides, Menelaus, who worſe than all the reſt, bare an heavy hand over the citizens, having a malicious mind againſt his countrymen the Jews. 24 He ſent alſo that deteſtable ring-leader, Apollonius, with an army of two and twenty thouſand, commanding him to ſlay all thoſe that were in their beſt age, and to ſell the women and the younger ſort: 25 Who coming to Jeruſalem, and pretending peace, did forbear till the holy day of the ſabbath, when taking the Jews keeping holy-day, he commanded his men to arm themſelves. 26 And ſo he ſlew all them that were gone to the celebrating of the ſabbath, and running through the city with weapons, ſlew great multitudes. 27 But Judas Maccabeus, with nine others, or thereabout, withdrew himſelf into the wilderneſs, and lived in the mountains, after the manner of beaſts, with his company, who fed on herbs continually, leſt they ſhould be partakers of the pollution.

And then it happened, that through all the City, for the Space almoſt of forty Days, there were ſeen Horſemen running in the Air] *There ſhall be Signs in the Sun, and in the Moon, and in the Stars*, i. e. in the Heavens, where they move, *and upon the Earth Diſtreſs of Nations, with Perplexity*: Theſe were the Preſages, ſays *Stackhouſe*, which our Saviour foretold; and accordingly *Joſephus* informs us, that before the laſt Siege of *Jeruſalem*, there were ſeen in the Air, a little before Sun-ſet, for ſome Days together, *Chariots*, and *armed Men*, paſſing along the Clouds round about the City; *which I would hardly venture to report*, ſays he, *but that I can produce ſundry Eye-witneſſes, that are ſtill alive to confirm the Truth of it.* Several Accounts we have of this Kind in *Livy* and *Suetonius*: And tho' it muſt be owned, that too great a Credulity in ſome Hiſtorians may poſſibly have enlarged, or multiplied theſe Prodigies, yet we muſt not therefore imagine, that there never were any ſuch Things, becauſe very good Reaſons may be given, why God ſhould exhibit them: And, as to the *Phænomena* that are now under Conſideration, they certainly have all the Marks of Credibility in them, that we can well deſire. For they are related by an Author that was contemporary, or very near contemporary with them. They were ſeen, not *tranſiently*, and by a few weak, *ſuperſtitious* People; but for *forty Days* together, they appeared to the View of a whole City, wherein were above an hundred thouſand Inhabitants, moſt of ſound Intellects, and ſome of them of ſo little Superſtition, as to abandon the Laws and Cuſtoms of their Country for fear of Perſecution.

Yet was he not content with this, but preſumed to go into the moſt holy Temple] This Profanation of the Temple, and the erecting an Idol in it, had long before been foretold by the Prophet *Daniel* under the Name of *Abomination of Deſolation*, Ch. xi. 31.

CHAP. VI.

The Jews *are compelled to leave the Law of God. The Temple defiled. A cruel Perſecution.* Eleazar *horribly tortured.*

Ver. 1. NOT long after this, the king ſent an old man of Athens, to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: 2 And to pollute alſo the temple in Jeruſalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the defender of ſtrangers, as they did deſire that dwelt in the place. 3 The coming in of this miſchief was ſore and grievous to the people: 4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and beſides that, brought in things that were not lawful. 5 The altar alſo was filled with profane things, which the law forbiddeth. 6 Neither was it lawful for a man to keep ſabbath-days, or antient feaſts, or to profeſs himſelf at all to be a Jew. 7 And in the day of the kings birth every month they were brought by bitter conſtraint to eat of the ſacrifices; and when the feaſt of Bacchus was kept, the Jews were compelled to go in proceſſion to Bacchus, carrying ivy. 8 Moreover, there went out a decree to the neighbour cities of the heathen, by the ſuggeſtion of Ptolemee againſt the Jews, that they ſhould obſerve the ſame faſhions, and be partakers of their ſacrifices: 9 And whoſo would not conform themſelves to the manners of the Gentiles, ſhould be put to death. Then might a man have ſeen the preſent miſery. 10 For there were two women brought, who had circumciſed their children, whom when they had openly led round about the city, the babes hanging at their breaſt, they caſt them down headlong from the wall. 11 And others that had run together into caves near by, to keep the ſabbath-day ſecretly, being diſcovered

covered to Philip, were all burnt together, becauſe they made a conſcience to help themſelves, for the honour of the moſt ſacred day. 12 Now I beſeech thoſe that read this book, that they be not diſcouraged for theſe calamities, but that they judge thoſe puniſhments not to be for deſtruction, but for a chaſtning of our nation. 13 For it is a token of his great goodneſs, when wicked doers are not ſuffered any long time, but forthwith puniſhed. 14 For not as with other nations whom the Lord patiently forbeareth to puniſh, till they be come to the fulneſs of their ſins, ſo dealeth he with us. 15 Leſt that being come to the height of ſin, afterwards he ſhould take vengeance of us. 16 And therefore he never withdraweth his mercy from us. And though he puniſh with adverſity, yet doth he never forſake his people. 17 But let this that we have ſpoken be for a warning unto us. And now will we come to the declaring of the matter in few words. 18 Eleazar one of the principal ſcribes, an aged man, and of a well-favoured countenance, was conſtrained to open his mouth, and to eat ſwines fleſh. 19 But he chooſing rather to die gloriouſly, than to live ſtained with ſuch an abomination, ſpit it forth, and came of his own accord to the torment, 20 As it behoved them to come that are reſolute to ſtand out againſt ſuch things as are not lawful for love of life to be taſted. 21 But they that had the charge of that wicked feaſt, for the old acquaintance they had with the man, taking him aſide, beſought him to bring fleſh of his own proviſion, ſuch as was lawful for him to uſe, and make as if he did eat of the fleſh taken from the ſacrifice commanded by the king; 22 That in ſo doing he might be delivered from death, and for the old friendſhip with them, find favour. 23 But he began to conſider diſcreetly, and as became his age, and the excellency of his antient years, and the honour of his grey head, whereunto he was come, and his moſt honeſt education from a child, or rather the holy law, made and given by God: therefore he anſwered accordingly, and willed them ſtraightways to ſend him to the grave. 24 For it becometh not our age (*ſaid he*) in any wiſe to diſſemble, whereby many young perſons might think, that Eleazar being fourſcore years old and ten, were now gone to a ſtrange religion, 25 And ſo they through mine hypocriſy, and deſire to live a little time, and a moment longer, ſhould be deceived by me, and I get a ſtain to mine old age, and make it abominable. 26 For though for the preſent time I ſhould be delivered from the puniſhment of men: yet ſhould I not eſcape the hand of the Almighty, neither alive nor dead. 27 Wherefore now manfully changing this life, I will ſhew myſelf ſuch an one as mine age requireth, 28 And leave a notable example to ſuch as be young to die willingly and courageouſly, for the honourable and holy laws: and when he had ſaid theſe words, immediately he went to the torment. 29 They that led him, changing the good will they bare him a little before, into hatred, becauſe the foreſaid ſpeeches proceeded, as they thought, from a deſperate mind. 30 But when he was ready to die with ſtripes, he groaned and ſaid, It is manifeſt unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure ſore pains in body, by being beaten: but in ſoul am well content to ſuffer theſe things, becauſe I fear him. 31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

Eleazar one of the principal Scribes, &c.] Some Interpreters are of Opinion, that this was the ſame *Eleazar*, who, at the Head of the *Seventy-two Interpreters*, that were to tranſlate the ſacred Scriptures, was ſent into *Egypt*, and that he ſuffered at *Jeruſalem*, in the Preſence of the Governor, named *Felix*; but *Ruffinus*, (in his *Latin* Paraphraſe on the Book of *Joſephus*, concerning the *Maccabees)* will needs have it, that not only *Eleazar*, but the Mother, and her ſeven Sons, *viz. Maccabæus*, *Aber*, *Machir*, *Judas*, *Achas*, *Areth*, and *Jacob*, (for theſe are the Names which he gives them) were all carried from *Judea* to *Antioch*, and there ſuffered Martyrdom. The Reaſon of the Thing, however, as well as the Tenor of the Hiſtory, which is given us in this and the next Chapter, and by *Joſephus* in the above-mentioned Book, make it much more likely, that *Jeruſalem*, and not *Antioch*, was the Scene of this Cruelty; eſpecially, ſince it being deſigned for an Example of Terror to the *Jews* in *Judea*, it would have loſt its Force, had it been executed in any other Country. But wherever this happened, 'tis certain, that *Eleazar* deſerved all the Commendation which the Fathers have given him: For, whether we conſider the Purity of his Sentiments, or the Sublimity of his Doctrine, or the Delicacy of his Conſcience, we muſt acknowledge, that there are few Saints in the *Old Teſtament*, that have given us a more exact Pattern of Charity, Sincerity, and Magnanimity. Read Ver. 24, *&c.* of this Chapter. See *Calmet's* Com.

CHAP. VII.

The Martyrdom of the Mother and her ſeven Sons.

Ver. 1. IT came to paſs alſo that ſeven brethren with their mother were taken, and compelled by the king againſt the law to taſte ſwines fleſh, and were tormented with ſcourges and whips. 2 But one of them that ſpake firſt, ſaid thus, What wouldſt thou aſk, or learn of us? we are ready to die, rather than to tranſgreſs the laws of our fathers. 3 Then the king being in a rage, commanded pans and caldrons to be made hot. 4 Which forthwith being heated, he commanded to cut out the tongue of him that ſpake firſt, and to cut off the utmoſt parts of his body, the reſt of his brethren and his mother looking on. 5 Now when he was thus maimed in all his members, he commanded him being yet alive, to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good ſpace diſperſed, they exhorted one another, with the mother, to die manfully, ſaying thus, 6 The Lord God looketh upon us, and in truth hath comfort in us, as Moſes in his ſong, which witneſſed to their faces, declared, ſaying, And he ſhall be comforted in his ſervants. 7 So when the firſt was dead after this manner, they brought the ſecond to make him a mocking-ſtock: and when they had pulled off the ſkin of his head with the hair, they aſked him, Wilt thou eat before thou be puniſhed throughout every member of thy body? 8 But he anſwered in his own language, and ſaid, No. Wherefore he alſo received the next torment in order as the former did. 9 And when he was at the laſt gaſp, he ſaid, Thou like a fury takeſt us out of this preſent life, but the King of the world ſhall raiſe us up, who have died for his laws, unto everlaſting life. 10 After him was the third made a mocking-ſtock: and when he was required, he put out his tongue, and that right ſoon, holding forth his hands manfully, 11 And ſaid courageouſly, Theſe I had from heaven; and for his laws I deſpiſe them, and from him I hope to receive them again. 12 Inſomuch that the king, and they that were with him, marvelled at the young mans courage, for that he nothing regarded the pains. 13 Now when this man was dead alſo, they tormented and mangled the fourth in like manner. 14 So when he was ready to die, he ſaid thus, It is good, being put to death by men, to look for hope from God, to be raiſed up again by him: as for thee, thou ſhalt have no reſurrection to life. 15 Afterward they brought the fifth alſo, and mangled him. 16 Then looked he unto the king, and ſaid, Thou haſt power over men, thou art corruptible, thou doeſt what thou wilt; yet think not that our nation is forſaken of God. 17 But abide a while, and behold his great power, how he will torment thee and thy ſeed. 18 After him alſo they brought the ſixth, who being ready to die, ſaid, Be not deceived without cauſe: for we ſuffer theſe things for ourſelves, having ſinned againſt our God: therefore marvellous things are done *unto us*. 19 But think not thou that takeſt in hand to ſtrive againſt God, that thou ſhalt eſcape unpuniſhed. 20 But the mother was marvellous above all, and worthy of honourable memory: for when ſhe ſaw her ſeven ſons ſlain within the ſpace of one day, ſhe bare it with a good courage, becauſe of the hope that ſhe had in the Lord. 21 Yea, ſhe exhorted every one of them in her own language, filled with courageous ſpirits; and ſtirring up her womaniſh thoughts, with a manly ſtomach, ſhe ſaid unto them, 22 I cannot tell how you came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you. 23 But doubtleſs the Creator of the world, who formed the generation of man, and found out the beginning of all things, will alſo of his own mercy give you breath and life again, as you now regard not your own ſelves for his laws ſake. 24 Now Antiochus thinking himſelf deſpiſed, and ſuſpecting it to be a reproachful ſpeech, whilſt the youngeſt was yet alive, did not only exhort him by words, but alſo aſſured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that alſo he would take him for his friend, and truſt him with affairs. 25 But when the young man would in no caſe hearken unto him, the king called his mother, and exhorted her, that ſhe would counſel the young man to ſave his life. 26 And when he had exhorted her with many words, ſhe promiſed him that ſhe would counſel her ſon. 27 But ſhe bowing herſelf towards him, laughing the cruel tyrant to ſcorn, ſpake in her country language on this manner, O my ſon, have pity upon me that bare thee nine months in my womb, and gave thee ſuck three years, and nouriſhed thee, and brought thee up unto this age, and endured the troubles of education. 28 I beſeech thee, my ſon, look upon the heaven and the earth, and all that is therein, and conſider that God made them of things that were not; and ſo was mankind made likewiſe. 29 Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren. 30 Whilſt ſhe was yet ſpeaking theſe words, the young man ſaid, whom wait ye for? I will not obey the kings commandment: but I will obey the commandment of the law that was given unto our fathers by Moſes. 31 And thou that haſt been the author of all miſchief againſt the Hebrews, ſhalt not eſcape the hands of God. 32 For we ſuffer becauſe of our ſins. 33 And though the living Lord be angry with us a little while for our chaſtening and correction, yet ſhall he be at one again with his ſervants. 34 But thou, O godleſs man, and of all other moſt wicked, be not lifted up without a cauſe, nor puffed up with uncertain hopes, lifting up thy hand againſt the ſervants of God: 35 For thou haſt not yet eſcaped the judgment of almighty God, who ſeeth all things. 36 For our brethren who now have ſuffered a ſhort pain, are dead under Gods covenant of everlaſting life: but thou through the judgment of God, ſhalt receive juſt puniſhment for thy pride. 37 But I, as my brethren, offer up my body and life for the laws of our fathers, beſeeching God, that he would ſpeedily be merciful unto our nation, and that thou by torments and plagues mayeſt confeſs, that he alone is God; 38 And that in me, and my brethren, the wrath of the Almighty, which is juſtly brought upon all our nation, may ceaſe. 39 Then the king being in a rage, handled him worſe than all the reſt, and took it grievouſly that he was mocked. 40 So this man died undefiled, and put his whole truſt in the Lord. 41 Laſt of all after the ſons, the mother died. 42 Let this be enough now to have ſpoken concerning the idolatrous feaſts, and the extreme tortures.

In this Chapter we have a particular Relation of the Martyrdom of a Mother and her ſeven Sons, who ſuffered with unparallelled Conſtancy and Firmneſs, the moſt exquiſite Tortures that the Invention of the Tyrant *Antiochus* could furniſh, or his Executioners act, rather than violate a Precept of their Law, which forbad them the Eating of Swines Fleſh. Not the red-hot Caldrons, nor all the various Inſtruments of Torments preſented to their View, could induce them to break one ſingle Injunction of their Legiſlator, nor terrify them into a Compliance with the King's Order. So great was their Veneration for the Name of God, ſo noble their Concern for the Honour of his Law, that Life itſelf was a Trifle of no Account, when by their Deaths God was to be glorified, and his Law preſerved inviolate. Such are the Principles of true Heroiſm, neither raſhly nor voluntarily to court Death, nor meanly to avoid it by ſacrificing a good Cauſe and a good Conſcience to preſerve a ſhort and tranſitory Life. The Virtue and Innocence of the Man remain unhurt amidſt all the Injuries done to the Body; and the immortal Soul looks with a diſdainful Contempt on the bloody Executioners of a Tyrant's Vengeance, ſmiles at his Rage, and defies his utmoſt Malice.

If we ſtrictly examine the ſeveral Anſwers which theſe generous Youths made in the Midſt of their Tortures, to the Tyrant's Offers of Life and Promiſes of Preferment, in caſe they would recant their alledged Errors, we muſt admire their Piety, Reſolution, and Conſtancy; if we conſider the Extremity of their Torments, we muſt believe they were firmly perſuaded of a happy Immortality; in whatever View we contemplate their Behaviour and Sufferings, we find ſufficient Matter to raiſe our Veneration for their Piety and Bravery, and enough to excite us to an Imitation of their Virtues: For if theſe *Jews*, in the Darkneſs of *Judaiſm*, were actuated with ſo fervent a Zeal for a ſingle Injunction of the *Moſaic* Law, which regarded only the ceremonious Part of their Worſhip; with what Shame and Confuſion ſhould a *Chriſtian* be covered, who, under the enlightening Diſpenſation of the *Goſpel*, can ſo eaſily, as too many do, ſuffer the Riches, Honours, and Grandeur of the World, to weigh down all Concern about a future State, to ſlight and deſpiſe the momentous Precepts of the holy *Jeſus*, and do all in their Power to vacate the Terms of that everlaſting Covenant betwixt God and his People, which our bleſſed Redeemer ſo dearly purchaſed, is ſo clearly revealed, and ſo particularly deſcribed in the ſacred Records of the *New Teſtament*?

CHAP. VIII.

Judas *gathers an Hoſt, and defeats* Nicanor.

Ver. 1. THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinſfolks together, and took unto them all ſuch as continued in the Jews religion, and aſſembled about ſix thouſand men. 2 And they called upon the Lord, that he would look upon the people that was troden down of all, and alſo pity the temple, profaned of ungodly men, 3 And that he would have compaſſion upon the city, ſore defaced, and ready to be made even with the ground, and hear the blood that cried unto him, 4 And remember the wicked ſlaughter of harmleſs infants, and the blaſphemies committed againſt his name, and that he would ſhew his hatred againſt the wicked. 5 Now when Maccabeus had his company about him, he could not be withſtood by the heathen: for the wrath of the Lord was turned into mercy. 6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the moſt commodious places, and overcame and put to flight no ſmall number of his enemies. 7 But ſpecially took he advantage of the night, for ſuch privy attempts, inſomuch that the bruit of his manlineſs was ſpread every where. 8 So when Philip ſaw that this man increaſed by little and little, and that things proſpered with him ſtill more and more, he wrote unto Ptolemeus the governor of Celoſyria and Phenice, to yield more aid to the kings affairs. 9 Then forthwith chooſing Nicanor the *ſon* of Patroclus, one of his ſpecial friends, he ſent him with no fewer than twenty thouſand of all nations under him, to root out the whole generation of the Jews; and with him he joined alſo Gorgias a captain, who in matters of war had great experience. 10 So Nicanor undertook to make ſo much money of the captive Jews, as ſhould defray the tribute of two thouſand talents, which the king was to pay to the Romans. 11 Wherefore immediately he ſent to the cities upon the ſea-coaſt, proclaiming a ſale of the captive Jews, and promiſing that they ſhould have fourſcore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the almighty God. 12 Now when word was brought unto Judas of Nicanors coming, and he had imparted unto thoſe that were with him, that the army was at hand, 13 They that were fearful, and diſtruſted the juſtice of God, fled, and conveyed themſelves away. 14 Others ſold all that they had left, and withal beſought the Lord to deliver them, being ſold by the wicked Nicanor before they met together: 15 And if not for their own ſakes, yet for the covenants he had made with their fathers, and for his holy and glorious names ſake, by which they were called. 16 So Maccabeus called his men together unto the number of ſix thouſand, and exhorted them not to be ſtricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully againſt them, but to fight manfully, 17 And to ſet before their eyes the injury that they had unjuſtly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and alſo the taking away of the government of their forefathers: 18 For they (*ſaid he*) truſt in their weapons and boldneſs; but our confidence is in the almighty God, who at a beck can caſt down both them that come againſt us, and alſo all the world. 19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourſcore and five thouſand periſhed. 20 And he told them of the battel that they had in Babylon with the Galatians, how they came but eight thouſand men in all to the buſineſs, with four thouſand Macedonians, and that the Macedonians being perplexed, the eight thouſand deſtroyed an hundred and twenty thouſand, becauſe of the help that they had from heaven, and ſo received a great booty. 21 Thus when he had made them bold with theſe words, and ready to die for the laws, and the country, he divided his army into four parts: 22 And joined with himſelf his own brethren, leaders of each band, *to wit*, Simon, and Joſeph, and Jonathan, giving each one fifteen hundred men. 23 Alſo *he appointed* Eleazar to read the holy book: and when he had given them this watch-word, The help of God; himſelf leading the firſt band, he joined battel with Nicanor. 24 And by the help of the Almighty they ſlew above nine thouſand of their enemies, and wounded and maimed the moſt part of Nicanors hoſt, and ſo put all to flight; 25 And took their money that came to buy them, and purſued them far: but lacking time, they returned. 26 For it was the day before the ſabbath, and therefore they would no longer purſue them. 27 So when they had gathered their armour together, and ſpoiled their enemies, they occupied themſelves about the ſabbath, yielding exceeding praiſe and thanks to the Lord, who had preſerved them unto that day, which was the beginning of mercy diſtilling upon them. 28 And after the ſabbath, when they had given part of the ſpoils to the maimed, and the widows, and orphans, the reſt they divided among themſelves and their ſervants. 29 When this was done, and they had made a common ſuppli-plication, they beſought the merciful Lord to be reconciled with his ſervants for ever. 30 Moreover, of thoſe that were with Timotheus and Bacchides, who fought againſt them, they ſlew above twenty thouſand, and very eaſily got high and ſtrong holds, and divided amongſt themſelves many ſpoils more, and made the maimed, orphans, widows, yea, and the aged alſo, equal in ſpoils with themſelves. 31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the ſpoils they brought to Jeruſalem. 32 They ſlew alſo Philarches that wicked perſon, who was with Timotheus, and had annoyed the Jews many ways. 33 Furthermore, at ſuch time as they kept the feaſt for the victory in their country, they burnt Calliſthenes, that had ſet fire upon the holy gates, who was fled into a little houſe, and ſo he received a reward meet for his wickedneſs. 34 As for that moſt ungracious Nicanor, who had brought a thouſand merchants to buy the Jews, 35 He was through the help of the Lord, brought down by them of whom he made leaſt account, and putting off his glorious apparel, and diſcharging his company, he came like a fugitive ſervant through the midland unto Antioch, having very great diſhonour, for that his hoſt was deſtroyed. 36 Thus he that took upon him to make good to the Romans their tribute, by means of the captives in Jeruſalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, becauſe they followed the laws that he gave them.

The Author having concluded his Account of the idolatrous Feaſts, at which the poor *Jews* were compelled to be preſent and aſſiſt; and likewiſe of the inhuman Cruelties exerciſed on thoſe whoſe Faith and Reſolution were ſtrong enough to outbrave all the Tyrant's Barbarities; in this begins his Narrative of the noble Exploits performed by *Judas Maccabeus* in Defence of their Laws, Religion, and Liberty.

The Account of the Expedition againſt the *Jews* under the General *Nicanor*, is ſomewhat differently related by the Author of the firſt Book of *Maccabees*, Ch. iii. But as the Learned eſteem that Hiſtory the moſt authentick (ſee the Argument of the ſecond Book) we muſt look for the Truth as there related.

CHAP. IX.

The miſerable Death of Antiochus.

Ver. 1. ABout that time came Antiochus with diſhonour out of the country of Perſia. 2 For he had entred the *city* called Perſepolis, and went about to rob the temple, and to hold the city, whereupon the multitude running to defend themſelves with their weapons, put them to flight; and ſo it hapned, that Antiochus being put to flight of the inhabitants, returned with ſhame. 3 Now when he came to Ecbatana, news was brought him what had happened unto Nicanor and Timotheus. 4 Then ſwelling with anger, he thought to avenge upon the Jews the diſgrace done unto him by thoſe that made him flee. Therefore commanded he his chariot-man to drive without ceaſing, and to diſpatch the journey, the judgment of God now following him. For he had ſpoken proudly in this ſort, That he would come to Jeruſalem, and make it a common burying-place of the Jews. 5 But the Lord almighty, the God of Iſrael, ſmote him with an incurable and inviſible plague: for as ſoon as he had ſpoken theſe words, a pain of the bowels that was remedileſs, came upon him, and ſore torments of the inner parts; 6 And that moſt juſtly: for he had tormented other mens bowels with many and ſtrange torments. 7 Howbeit he nothing at all ceaſed from his bragging, but ſtill was filled with pride, breathing out fire in his rage againſt the Jews, and commanding to haſte the journey: but it came to paſs that he fell down from his chariot, carried violently; ſo that having a ſore fall, all the members of his body were much pained. 8 And thus he that a little afore thought he might command the waves of the ſea (ſo proud was he beyond the condition of man) and weigh the high mountains in a balance, was now caſt on the ground, and carried in a horſe-litter, ſhewing forth unto all, the manifeſt power of God. 9 So that the worms roſe up out of the body of this wicked man, and whiles he lived in ſorrow and pain, his fleſh fell away, and the filthineſs of his ſmell was noiſom to all his army. 10 And the man that thought a little afore he could reach to the ſtars of heaven, no man could endure to carry for his intolerable ſtink. 11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge *of himſelf* by the ſcourge of God, his pain increaſing every moment. 12 And when he himſelf could not abide his own ſmell, he ſaid theſe words, It is meet to be ſubject unto God, and that a man that is mortal ſhould not proudly think of himſelf, as if he were God. 13 This wicked perſon vowed alſo unto the Lord, (who now no more would have mercy upon him) ſaying thus, 14 That the holy city (to the which he was going in haſte to lay to lay it even with the ground, and to make it a common burying-place) he would ſet at liberty. 15 And as touching the Jews, whom he had judged not worthy to be ſo much as buried, but to be caſt out with their children to be devoured of the fowls and wild beaſts, he would make them all equals to the citizens of Athens. 16 And the holy temple, which before he had ſpoiled, he would garniſh with goodly gifts, and reſtore all the holy veſſels, with many more, and out of his own revenue defray the charges belonging to the ſacrifices: 17 Yea, and that alſo he would become a Jew himſelf, and go through all the world that was inhabited, and declare the power of God. 18 But for all this his pains would not ceaſe: for the juſt judgment of God was come upon him: therefore deſpairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a ſupplication, after this manner: 19 Antiochus, king and governor, to the good Jews his citizens, wiſheth much joy, health and proſperity. 20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven. 21 As for me, I was weak, or elſe I would have remembred kindly your honour and good will. Returning out of Perſia, and being taken with a grievous diſeaſe, I thought it neceſſary to care for the common ſafety of all: 22 Not diſtruſting mine health, but having great hope to eſcape this ſickneſs. 23 But conſidering that even my father, at what time he led an army into the high countries, appointed a ſucceſſor, 24 To the end that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land knowing to whom the ſtate was left, might not be troubled. 25 Again, conſidering how that the princes that are borderers and neighbours unto my kingdom, wait for opportunities, and expect what ſhall be the event, I have appointed my ſon Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth. 26 Therefore I pray and requeſt you to remember the benefits that I have done unto you generally and in ſpecial, and that every man will be ſtill faithful to me and my ſon. 27 For I am perſuaded that he, underſtanding my mind, will favourably and graciouſly yield to your deſires. 28 Thus the murderer and blaſphemer, having ſuffered moſt grievouſly, as he entreated other men, ſo died he a miſerable death in a ſtrange country in the mountains. 29 And Philip that was brought up with him, carried away his body, who alſo fearing the ſon of Antiochus, went into Egypt to Ptolemeus Philometor.

If we compare the Account here given of the Death of *Antiochus*, with what we read of it 1 *Macc.* vi. we ſhall perceive a wide Difference; yet in both it's agreed, that he died miſerably; which is likewiſe confirmed by the Teſtimony of *Polybius*, an exact Hiſtorian, who was contemporary with that Prince, and therefore could not be at a Loſs for proper Inſtructions in what he wrote. *Antiochus* (according to him) was a Man of great Expence, and ſquandered away vaſt Sums in the Gratification of his Luſts and Amours, in the Gifts he beſtowed upon his Favourites, and the Entertainments he made for the People: But then *Athenæus* informs us, that all theſe Expences were made, partly out of the Gifts which his Friends ſent him, partly out of the Prey which he took from *Ptolemy* King of *Egypt*, when he was a Minor; but chiefly out of the Spoils of the many Temples which he ſacrilegiouſly robbed.

Therefore I pray and requeſt you to remember the Benefits which I have done unto you generally, and in ſpecial] Theſe were the vain Boaſts of the dying Tyrant: But, ſince the ſame *Polybius* tells us, that his Diſtemper ſo far grew upon him, as to come to a conſtant *Delirium*, or State of *Madneſs*, theſe Expreſſions, we may ſuppoſe, came from him when he was in that Condition. For we know no Inſtances of his Kindneſs, but many of his Cruelty to the People of God; and, as to his *Bounty*, (which he boaſts of 1 *Macc.* vi. 11.) this is what he uſually committed in his drunken Frolicks, in which he *ſpent a great Part of his Revenues*, and uſed often to go into the Streets, and to ſcatter his Money, in Handfuls, among the Rabble. The Pretence therefore, that the Cruelties which he exerciſed upon the *Jews*, was only to eſtabliſh a Uniformity of Religion in his Dominions, (as ſome have ſaid in his Excuſe) is frivolous; ſince we can hardly ſuppoſe, that ſuch a wild crack-brained Creature had any ſuch ſerious Thoughts; but that, to juſtify the Depredations he had made upon the *Jews*, and to revenge the Defeats which they had ſo frequently given to his Armies, theſe were the true Reaſons of his Exaſperation againſt them; becauſe it is not conceivable, how he could have any ſober Senſe of Religion, who, to ſatisfy his greedy Avarice, was not afraid to rob the Temple of *Diana*.

This *Robbing of Temples*, in the Opinion of all ſober *Heathens*, was accounted a Crime of that heinous Nature, as juſtly deſerved the Vengeance of Heaven; and therefore *Polybius*, as well as the Author of the *Maccabees*, informs us, that *Antiochus*, before he died, was ſcared with *Viſions*, and Apparitions of evil Spirits; but then he ſuppoſes, that it was the Goddeſs *Diana* that thus haunted him, for attempting to pillage her Temple at *Elymais*; whereas he himſelf, in the Preſence of *all his Friends*, openly declares; that theſe Troubles were come upon him, becauſe he *had taken all the Veſſels of Gold and Silver, that were at* Jeruſalem, *and had deſtroyed the Inhabitants of* Judea *without a Cauſe*.

CHAP. X.

Judas *recovers the City, and purifies the Temple.* Gorgias *vexes the* Jews. Timotheus *diſcomfited, and ſlain.*

Ver. 1. NOW Maccabeus and his company, the Lord guiding them, recovered the temple, and the city. 2 But the altars which the heathen had built in the open ſtreet, and alſo the chappels, they pulled down. 3 And having cleanſed the temple, they made another altar, and ſtriking ſtones, they took fire out of them, and offered a ſacrifice after two years, and ſet forth incenſe, and lights, and ſhew-bread. 4 When that was done, they fell flat down, and beſought the Lord, that they might come no more into ſuch troubles; but if they ſinned any more againſt him, that he himſelf would chaſten them with mercy, and that they might not be delivered unto the blaſphemous and barbarous nations. 5 Now upon the ſame day that the ſtrangers profaned the temple, on the very ſame day it was cleanſed again, even the five and twentieth day of the ſame month, which is Caſleu. 6 And they kept eight days with gladneſs, as in the feaſt of the tabernacles, remembring that not long afore they had held the feaſt of the tabernacles, when as they wandred in the mountains and dens like beaſts. 7 Therefore they bare branches and fair boughs, and palms alſo, and ſang pſalms unto him that had given them good ſucceſs in cleanſing his place. 8 They ordained alſo by a common ſtatute and decree, That every year thoſe days ſhould be kept of the whole nation of the Jews. 9 And this was the end of Antiochus, called Epiphanes. 10 Now will we declare the acts of Antiochus Eupator, who was the ſon of this wicked man, gathering briefly the calamities of the wars. 11 So when he was come to the crown, he ſet one Lyſias over the affairs of his realm, and *appointed him* chief governor of Celoſyria and Phenice. 12 For Ptolomeus that was called Macron, chooſing rather to do juſtice unto the Jews, for the wrong that had been done unto them, endeavoured to continue peace with them. 13 Whereupon being accuſed of the kings friends before Eupator, and called traitor at every word, becauſe he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and ſeeing that he was in no honourable place, he was ſo diſcouraged, that he poiſoned himſelf, and died. 14 But when Gorgias was governor of the holds, he hired ſoldiers, and nouriſhed war continually with the Jews: 15 And therewithal the Idumeans having gotten into their hands the moſt commodious holds, kept the Jews occupied, and receiving thoſe that were baniſhed from Jeruſalem, they went about to nouriſh war. 16 Then they that were with Maccabeus made ſupplication, and beſought God that he would be their helper; and ſo they ran with violence upon the ſtrong-holds of the Idumeans. 17 And aſſaulting them ſtrongly, they wan the holds, and kept off all that fought upon the wall, and ſlew all that fell into their hands, and killed no fewer than twenty thouſand. 18 And becauſe certain (who were no leſs than nine thouſand) were fled together into two very ſtrong caſtles, having all manner of things convenient to *ſuſtain* the ſiege, 19 Maccabeus left Simon, and Joſeph, and Zaccheus alſo, and them that were with him, who were enough to beſiege them, and departed himſelf unto thoſe places which more needed his help. 20 Now they that were with Simon, being led with covetouſneſs, were perſuaded for money (through certain of thoſe that were in the caſtle) and took ſeventy thouſand drachmes, and let ſome of them eſcape. 21 But when it was told Maccabeus what was done, he called the governors of the people together, and accuſed thoſe men that they had ſold their brethren for money, and ſet their enemies free to fight againſt them. 22 So he ſlew thoſe that were found traitors, and immediately took the two caſtles. 23 And having good ſucceſs with his weapons in all things he took in hand, he ſlew in the two holds more than twenty thouſand. 24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horſes out of Aſia not a few, came as though he would take Jewry by force of arms. 25 But when he drew near, they that were with Maccabeus turned themſelves to pray unto God, and ſprinkled earth upon their heads, and girded their loins with ſackcloth, 26 And fell down at the foot of the altar, and beſought him to be merciful to them, and to be an enemy to their enemies, and an adverſary to their adverſaries, as the law declareth. 27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themſelves. 28 Now the ſun being newly riſen, they joined both together; the one part having together with their virtue, their refuge alſo unto the Lord, for a pledge of their ſucceſs and victory: the other ſide making their rage leader of their battel. 29 But when the battel waxed ſtrong, there appeared unto the enemies from heaven, five comely men upon horſes, with bridles of gold, and two of them led the Jews, 30 And took Maccabeus betwixt them, and covered him on every ſide with their weapons, and kept him ſafe, but ſhot arrows and lightnings againſt the enemies: ſo that being confounded with blindneſs, and full of trouble, they were killed. 31 And there were ſlain *of footmen* twenty thouſand and five hundred, and ſix hundred horſemen. 32 As for Timotheus himſelf, he fled into a very ſtrong hold, called Gazara, where Chereas was governor. 33 But they that were with Maccabeus, laid ſiege againſt the fortreſs couragiouſly four days. 34 And they that were within, truſting to the ſtrength of the place, blaſphemed exceedingly, and uttered wicked words. 35 Nevertheleſs upon the fifth day early, twenty young men of Maccabeus company, inflamed with anger becauſe of the blaſphemies, aſſaulted the wall manly, and with a fierce courage killed all that they met withal. 36 Others likewiſe aſcending after them, whiles they were buſied with them that were within, burnt the towers, and kindling fires, burnt the blaſphemers alive; and others broke open the gates, and having received in the reſt of the army, took the city, 37 And killed Timotheus that was hid in a certain pit, and Chereas his brother, with Apollophanes. 38 When this was done, they praiſed the Lord with pſalms and thankſgiving, who had done ſo great things for Iſrael, and given them the victory.

But when the Battle waxed ſtrong, there appeared unto the Enemies, from Heaven, five comely Men upon Horſes, &c.] There is, it muſt be acknowledged, ſomething wonderful in the Appearances of Angels mounted, as it were, on horſe-back, heading the *Jewiſh* Army, protecting the *Jewiſh* General (Ch. xi. 10.) and defending the ſacred Treaſures of the Temple, (as Ch. iii. 25, *&c.*) But as we eſteem theſe Books of *Maccabees* no Part of *Divine* Writ, we leave the proper Defence of them to thoſe who have received them as *Canonical*, and ſhall only add, with the learned *Huetius* upon this Subject, — That, how improbable ſoever theſe Accounts may be thought by ſome, they are not deſtitute of Examples of the like Nature in ſeveral *Heathen* Hiſtories; that, in the Battle which the *Romans* had with the *Latins*, at the Lake *Regillus*, *Caſtor* and *Pollux* were ſeen mounted on horſe-back, in the *Roman* Army, and, when the Victory was wavering, they reſtored the Fight, and gained the Field, and carried the News thereof to *Rome* that very Evening; that, when the *Romans* invaded the *Lucani* and *Brutii*, the great Founder of their Nation led their Forces to the Onſet, and aſſiſted them not a little, in taking, and deſtroying great Numbers of their Enemies; and (to name no more) that, at the Battle of *Marathon*, *Pan* appeared on the Side of the *Athenians*; made a great Slaughter among the Enemy's Army, and injected ſuch a Terror into them all, as, from that Time, has obtained the Name of a *Panick Fear*.

Now, tho' there might be a good deal of Fiction in theſe Inſtances, yet, ſince we find ſome of the beſt *Roman* Hiſtorians relating them, and ſo grave an Author as *Tully* (even in ſome of his moſt ſerious Pieces) making mention of the *firſt* of theſe, as a Matter of juſt Credibility, we cannot but ſuppoſe, that the common *Tradition*, at that Time, was, that, to the victorious Army (eſpecially when it was much inferior in Numbers) ſome *celeſtial* and ſuperior Beings were always aſſiſtant; and, conſequently, that the Author of the Book of *Maccabees*, in this Reſpect, wrote nothing but what, at that Time, was the common Senſe of Mankind; nothing indeed, but what the Senſe of the Royal *Pſalmiſt* in military Affairs, authorized him to write: For, *let them be turned back*, ſays he, *and brought to Confuſion, that imagine Miſchief againſt me; let them be as the Duſt before the Wind, and the Angel of the Lord ſcattering them*, Pſ. xxxv. 4, 5. See *Stackhouſe* on the *Maccabees*.

CHAP. XI.

Lyſias *is defeated in his Deſigns againſt* Jeruſalem. *His Letters to the* Jews; *of the King to* Lyſias, *and to the* Jews; *of the* Romans *to the* Jews.

Ver. 1. NOT long after this, Lyſias the kings protector and couſin, who alſo managed the affairs, took ſore diſpleaſure for the things that were done. 2 And when he had gathered about fourſcore thouſand with all the horſemen, he came againſt the Jews, thinking to make the city an habitation of the Gentiles, 3 And to make a gain of the temple, as of the other chappels of the heathen, and to ſet the high prieſthood to ſale every year: 4 Not at all conſidering the power of God, but puffed up with his ten thouſands of footmen, and his thouſands of horſemen, and his fourſcore elephants. 5 So he came to Judea, and drew near to Bethſura, which was a ſtrong town, but diſtant from Jeruſalem about five furlongs, and he laid ſore ſiege unto it. 6 Now when they that were with Maccabeus heard that he beſieged the holds, they and all the people, with lamentation and tears, beſought the Lord, that he would ſend a good angel to deliver Iſrael. 7 Then Maccabeus himſelf firſt of all took weapons, exhorting the other, that they would jeopard themſelves together with him to help their brethren: ſo they went forth together with a willing mind. 8 And as they were at Jeruſalem, there appeared before them on horſeback one in white cloathing, ſhaking his armour of gold. 9 Then they praiſed the merciful God all together, and took heart, inſomuch that they were ready, not only to fight with men, but with moſt cruel beaſts, and to pierce through walls of iron. 10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them. 11 And giving a charge upon their enemies like lions, they ſlew eleven thouſand *footmen*, and ſixteen hundred horſemen, and put all the other to flight. 12 Many of them alſo being wounded, eſcaped naked; and Lyſias himſelf fled away ſhamefully, and ſo eſcaped. 13 Who, as he was a man of underſtanding, caſting with himſelf what loſs he had had, and conſidering that the Hebrews could not be overcome, becauſe the almighty God helped them, he ſent unto them, 14 And perſuaded them to agree to all reaſonable *conditions*, and *promiſed* that he would perſuade the king, that he muſt needs be a friend unto them. 15 Then Maccabeus conſented to all that Lyſias deſired, being careful of the common good; and whatſoever Maccabeus wrote unto Lyſias concerning the Jews, the king granted it. 16 For there were letters written unto the Jews from Lyſias to this effect: Lyſias unto the people of the Jews *ſendeth* greeting. 17 John and Abſalon, who were ſent from you, delivered me the petition ſubſcribed, and made requeſt for the performance of the contents thereof. 18 Therefore what things ſoever were meet to be reported to the king, I have declared them, and he hath granted as much as might be. 19 If then you will keep yourſelves loyal to the ſtate, hereafter alſo will I endeavour to be a means of your good. 20 But of the particulars I have given order, both to theſe, and the other that came from me, to commune with you. 21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* Dioſcorinthius. 22 Now the kings letter contained theſe words: King Antiochus unto his brother Lyſias, *ſendeth* greeting. 23 Since our father is tranſlated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs. 24 We underſtand alſo, that the Jews would not conſent to our father, for to be brought unto the cuſtom of the Gentiles, but had rather keep their own manner of living: for the which cauſe they require of us, that we ſhould ſuffer them to live after their own laws. 25 Wherefore our mind is, that this nation ſhall be in reſt, and we have determined to reſtore them their temple, that they may live according to the cuſtoms of their forefathers. 26 Thou ſhalt do well therefore to ſend unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs. 27 And the letter of the king unto the nation of the Jews, was after this manner: King Antiochus *ſendeth* greeting unto the council, and the reſt of the Jews. 28 If ye fare well, we have our deſire, we are alſo in good health. 29 Menelaus declared unto us, that your deſire was to return home, and to follow your own buſineſs: 30 Wherefore they that will depart ſhall have ſafe conduct, till the thirtieth day of Xanthicus with ſecurity. 31 And the Jews ſhall uſe their own kind of meats, and laws, as before; and none of them any manner of ways ſhall be moleſted for things ignorantly done. 32 I have ſent alſo Menelaus, that he may comfort you. 33 Fare ye well. In the hundred forty and eighth year, and in the fifteenth day of *the month* Xanthicus. 34 The Romans alſo ſent unto them a letter containing theſe words: Quintus Memmius, and Titus Manlius ambaſſadors of the Romans, *ſend* greeting unto the people of the Jews. 35 Whatſoever Lyſias the kings couſin hath granted, therewith we alſo are well pleaſed. 36 But touching ſuch things as he judged to be referred to the king, after you have adviſed thereof, ſend one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch. 37 Therefore ſend ſome with ſpeed, that we may know what is your mind. 38 Farewel. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

And drew near to Bethſura] This was a ſtrong Place lying to the South of *Jeruſalem*, near the Confines of *Idumea*. It had been fortified by King *Rehoboam*, (2 Chron. xi. 7.) and was, at this Time, a very important Fortreſs, as being one of the Keys of *Judea* on the South Side of *Idumæa*.

The Account of *Lyſias*'s Defeat is likewiſe related by the Author of the firſt Book of *Maccabees*, Ch. iv. who takes no Notice of the Treaty of Peace that was immediately ſet on Foot and concluded, by the Mediation of *Lyſias*, between King *Antiochus* and the *Jews*; but proceeds with *Judas* directly to *Jeruſalem*, to celebrate his Victory, and cleanſe the Temple. But as the two Accounts do not claſh, or contradict one another, they both may be true.

CHAP. XII.

The King's Lieutenants vex the Jews. Judas *revenges the Murder of his Brethren; takes* Caſpis; *and overthrows* Timotheus.

Ver. 1. WHEN theſe covenants were made, Lyſias went unto the king, and the Jews were about their huſbandry. 2 But of the governors of ſeveral places, Timotheus, and Apollonius the *ſon* of Genneus, alſo Hieronymus,

mus, and Demophon, and beſides them, Nicanor the governor of Cyprus, would not ſuffer them to be quiet, and live in peace. 3 The men of Joppe alſo did ſuch an ungodly deed: they prayed the Jews that dwelt among them, to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt. 4 Who accepted of it, according to the common decree of the city, as being deſirous to live in peace, and ſuſpecting nothing: but when they were gone forth into the deep, they drowned no leſs than two hundred of them. 5 When Judas heard of this cruelty done unto his countrymen, he commanded thoſe that were with him *to make them ready.* 6 And calling upon God, the righteous Judge, he came againſt thoſe murderers of his brethren, and burnt the haven by night, and ſet the boats on fire, and thoſe that fled thither he ſlew. 7 And when the town was ſhut up, he went backward, as if he would return to root out all them of the city of Joppe. 8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them, 9 He came upon the Jamnites alſo by night, and ſet fire on the haven and the navy, ſo that the light of the fire was ſeen at Jeruſalem, two hundred and forty furlongs off. 10 Now when they were gone from thence, nine furlongs in their journey towards Timotheus, no fewer than five thouſand *men on foot*, and five hundred horſemen of the Arabians ſet upon him. 11 Whereupon there was a very ſore battel, but Judas ſide by the help of God got the victory; ſo that the Nomades of Arabia being overcome, beſought Judas for peace, promiſing both to give him cattel, and to pleaſure him otherwiſe. 12 Then Judas thinking indeed, that they would be profitable in many things, granted them peace: whereupon they ſhook hands, and ſo they departed to their tents. 13 He went alſo about to make a bridge to a certain ſtrong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caſpis. 14 But they that were within it, put ſuch truſt in the ſtrength of the walls, and proviſion of victuals, that they behaved themſelves rudely towards them that were with Judas, railing, and blaſpheming, and uttering ſuch words as were not to be ſpoken. 15 Wherefore Judas, with his company calling upon the great Lord of the world (who without any rams, or engines of war, did caſt down Jericho in the time of Joſhua) gave a fierce aſſault againſt the walls, 16 And took the city by the will of God, and made unſpeakable ſlaughters, inſomuch that a lake two furlongs broad, near adjoining thereunto, being filled full, was ſeen running with blood. 17 Then departed they from thence ſeven hundred and fifty furlongs, and came to Characa, unto the Jews that are called Tubieni. 18 But as for Timotheus, they found him not in the places: for before he had diſpatched any thing, he departed from thence, having left a very ſtrong garriſon in a certain hold. 19 Howbeit, Doſitheus, and Soſipater, who were of Maccabeus captains, went forth, and ſlew thoſe that Timotheus had left in the fortreſs, above ten thouſand men. 20 And Maccabeus ranged his army by bands, and ſet them over the bands, and went againſt Timotheus, who had about him an hundred and twenty thouſand men of foot, and two thouſand and five hundred horſemen. 21 Now when Timotheus had knowledge of Judas coming, he ſent the women and children, and the other baggage unto a fortreſs called Carnion: (for the town was hard to beſiege, and uneaſie to come unto, by reaſon of the ſtraitneſs of all the places.) 22 But when Judas his firſt band came in ſight, the enemies (being ſmitten with fear and terror, through the appearing of him that ſeeth all things) fled amain, one running this way, another that way, ſo as that they were often hurt of their own men, and wounded with the points of their own ſwords. 23 Judas alſo was very earneſt in purſuing them, killing thoſe wicked wretches, of whom he ſlew about thirty thouſand men. 24 Moreover, Timotheus himſelf fell into the hands of Doſitheus, and Soſipater, whom he beſought with much craft to let him go with his life, becauſe he had many of the Jews parents, and the brethren of ſome of them, who if they had put him to death, ſhould not be regarded. 25 So when he had aſſured them with many words, that he would reſtore them without hurt, according to the agreement, they let him go for the ſaving of their brethren. 26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he ſlew five and twenty thouſand perſons. 27 And after he had put to flight and deſtroyed them, Judas removed the hoſt towards Ephron, a ſtrong city, wherein Lyſias abode, and a great multitude of divers nations, and the ſtrong young men kept the walls, and defended them mightily: wherein alſo was great proviſion of engines and darts. 28 But when Judas and his company had called upon almighty God, (who with his power breaketh the ſtrength of his enemies) they wan the city, and ſlew twenty and five thouſand of them that were within. 29 From thence they departed to Scythopolis, which lieth ſix hundred furlongs from Jeruſalem. 30 But when the Jews that dwelt there, had teſtified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adverſity; 31 They gave them thanks, deſiring them to be friendly ſtill unto them: and ſo they came to Jeruſalem, the feaſt of the weeks approaching. 32 And after the *feaſt* called Pentecoſt, they went forth againſt Gorgias the governor of Idumea, 33 Who came out with three thouſand men of foot, and four hundred horſemen. 34 And it happened that in their fighting together, a few of the Jews were ſlain. 35 At which time Doſitheus, one of Bacenors company, who was on horſeback, and a ſtrong man, was ſtill upon Gorgias, and taking hold of his coat, drew him by force; and when he would have taken that curſed man alive, a horſeman of Thracia coming upon him, ſmote off his ſhoulder, ſo that Gorgias fled unto Mariſa. 36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would ſhew himſelf to be their helper and leader of the battel. 37 And with that he began in his own language, and ſung pſalms with a loud voice, and ruſhing unawares upon

Gorgias men, he put them to flight. 38 So Judas gathered his hoſt, and came into the city Odollam. And when the ſeventh day came, they purified themſelves (as the cuſtom was) and kept the ſabbath in the ſame place. 39 And upon the day following, as the uſe had been, Judas and his company came to take up the bodies of them that were ſlain, and to bury them with their kinſmen in their fathers graves. 40 Now under the coats of every one that was ſlain, they found things conſecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man ſaw that this was the cauſe wherefore they were ſlain. 41 All men therefore praiſing the Lord, the righteous Judge, who had opened the things that were hid, 42 Betook themſelves unto prayer, and beſought him that the ſin committed might wholly be put out of remembrance. Beſides, that noble Judas exhorted the people to keep themſelves from ſin, forſomuch as they ſaw before their eyes the things that came to paſs; for the ſins of thoſe that were ſlain. 43 And when he had made a gathering throughout the company, to the ſum of two thouſand drachmes of ſilver, he ſent it to Jeruſalem, to offer a ſin offering, doing therein very well and honeſtly, in that he was mindful of the reſurrection; 44 (For if he had not hoped that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the dead) 45 And alſo in that he perceived that there was great favour laid up for thoſe that died godly. (It was an holy and good thought.) Whereupon he made a reconciliation for the dead, that they might be delivered from ſin.

No fewer than five thouſand Men on foot, and five hundred Horſemen of the Arabians ſet upon him] Theſe People lived in Tents, and ſtaid in a Place no longer than it afforded them Proviſion for themſelves and their Cattle. They were the Deſcendants of *Iſmael*, and according to the Angel's Prediction of them, *Gen.* xvi. 12. *Their Hand was againſt every Man, and every Man's Hand againſt them:* For they lived chiefly upon Plunder, but as they were a ſtout and warlike People, and well acquainted with the Courſe of thoſe Countries, it was no bad Policy in the *Jewiſh* General, after he had forced them to ſue for Peace, and obliged them to furniſh him with a certain Quantity of Cattle and Proviſion, to ſecure their Friendſhip and future Services.

And the Name of it was Caſpis] This is the ſame as *Heſbon* in the Tribe of *Reuben.*

Inſomuch that a Lake two Furlongs broad — being filled full, was ſeen running with Blood] This is impoſſible to be true, altho' the Blood of all the People of that Country had been poured into it; and therefore we muſt take it only for an hyperbolic Expreſſion, ſignifying that a vaſt Quantity of Blood was ſhed by *Judas* and his Army upon that Occaſion.

Unto a Fortreſs called Carnion] This was a City in *Arabia.* The Temple of *Argatis*, was that of *Venus*.

Judas removed the Hoſt towards Ephron] The Scripture makes mention of this City of *Ephron*, as ſtanding upon the River *Jordan*, and only in this Place; and therefore it is hard to define its Situation.

CHAP. XIII.

Eupator *invades* Judea. Judas *ſurprizes his Camp; and* Eupator *makes Peace with him.*

Ver. 1. IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea, 2 And with him Lyſias his protector and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thouſand, and horſemen five thouſand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks. 3 Menelaus alſo joined himſelf with them, and with great diſſimulation encouraged Antiochus, not for the ſafeguard of the country, but becauſe he thought to have been made governor. 4 But the king of kings moved Antiochus mind againſt this wicked wretch, and Lyſias informed the king, that this man was the cauſe of all miſchief, ſo that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place. 5 Now there was in that place a tower of fifteen cubits high, full of aſhes, and it had a round inſtrument, which on every ſide hanged down into the aſhes. 6 And whoſoever was condemned of ſacrilege, or had committed any other grievous crime, there did all men thruſt him unto death. 7 Such a death it happened that wicked man to die, not having ſo much as burial in the earth, and that moſt juſtly. 8 For inſomuch as he had committed many ſins about the altar, whoſe fire and aſhes were holy, he received his death in aſhes. 9 Now the king came with a barbarous and haughty mind, to do far worſe to the Jews, than had been done in his fathers time. 10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now alſo help them, being at the point to be put from their law, from their country, and from the holy temple: 11 And that he would not ſuffer the people, that had even now been but a little refreſhed, to be in ſubjection to the blaſphemous nations. 12 So when they had all done this together, and beſought the merciful Lord, with weeping and faſting, and lying flat upon the ground three days long, Judas having exhorted them, commanded they ſhould be in a readineſs. 13 And Judas being apart with the elders, determined, before the kings hoſt ſhould enter into Judea, and get the city, to go forth and try the matter *in fight* by the help of the Lord. 14 So when he had committed *all* to the Creator of the world, and exhorted his ſoldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the common-wealth, he camped by Modin. 15 And having given the watch-word to them that were about him, Victory is of God; with the moſt valiant and choice young men, he went in into the kings tent by night, and ſlew in the camp about four thouſand men, and the chiefeſt of the elephants, with all that were upon him. 16 And at laſt they filled the camp with fear and tumult, and departed with good ſucceſs. 17 This was done in the break of the day, becauſe the protection of the Lord did help him. 18 Now when the king had taken a taſte of the manlineſs of the Jews, he went about to take the holds by policy, 19 And marched towards Bethſura, which was a ſtrong-hold of the Jews: but he was put to flight, failed, and loſt of his men. 20 For Judas had conveyed unto them that were in it, ſuch things as were neceſſary. 21 But Rhodocus, who was in the Jews hoſt, diſcloſed the ſecrets to the enemies; therefore he was ſought out, and when they had gotten him, they put him in priſon. 22 The king treated with them in Bethſura the ſecond time, gave his hand, took theirs, departed, fought with Judas, was overcome; 23 Heard that Philip, who was left over the affairs in Antioch was deſperately bent, confounded, intreated the Jews, ſubmitted himſelf, and ſware to all equal conditions, agreed with them, and offered ſacrifice, honoured the temple, and dealt kindly with the place, 24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians: 25 Came to Ptolemais: the people there were grieved for the covenants; for they ſtormed becauſe they would make their covenants void. 26 Lyſias went up to the judgment-ſeat, ſaid as much as could be in defence of the cauſe, perſuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the kings coming and departing.

Now there was in that Place a Tower of fifty Cubits high full of Aſhes, &c.] This was one of the Puniſhments of the *Perſians*, whereby great Criminals among them were put to Death. The Manner of it, as it is here deſcribed, was thus: An high Tower was filled a great way up with Aſhes; the Criminal being from the Top thrown down headlong into them, there had the Aſhes by a Wheel continually ſtirred up, and raiſed about him, till he was ſuffocated, and died. *Such was the Death of that wicked Man*, ſays the Author, Ver. 7. *that he had not a Burial in the Earth, and that very juſtly.* But then the Reaſon, which he gives for this providential Judgment upon him, is very light and trifling. *Foraſmuch as he committed many Sins about the Altar, whoſe Fire and Aſhes were holy, he received his Death in Aſhes*, Ver. 7, 8.

The other Particulars of this Chapter, the Reader my find related more at large in 1 *Macc.* vi.

CHAP. XIV.

Alcimus *accuſes* Judas *to* Demetrius. Razis, *to eſcape the Hands of* Nicanor, *kills himſelf*.

Ver. 1. AFter three years was Judas informed, that Demetrius the *ſon of* Seleucus, having entred by the haven of Tripolis with a great power and navy, 2 Had taken the country, and killed Antiochus, and Lyſias his protector. 3 Now one Alcimus, who had been high-prieſt, and had defiled himſelf wilfully in the times of their mingling *with the Gentiles*, ſeeing that by no means he could ſave himſelf, nor have any more acceſs to the holy altar, 4 Came to king Demetrius in the hundred and one and fiftieth year, preſenting unto him a crown of gold and a palm, and alſo of the boughs which were uſed ſolemnly in the temple: and ſo that day he held his peace. 5 Howbeit, having gotten opportunity to further his fooliſh enterprize, *and* being called into counſel by Demetrius, and aſked how the Jews ſtood affected, and what they intended, he anſwered thereunto, 6 Thoſe of the Jews that be called Aſſideans, (whoſe captain is Judas Maccabeus) nouriſh war, and are ſeditious, and will not let the realm be in peace. 7 Therefore I, being deprived of mine anceſtors honour (I mean the high prieſthood) am now come hither: 8 Firſt, verily for the unfeigned care I have of things pertaining to the king; and ſecondly, even for that I intend the good of mine own countrymen: for all our nation is in no ſmall miſery through the unadviſed dealing of them aforeſaid. 9 Wherefore, O king, Seeing thou knoweſt all theſe things, be careful for the country, and our nation, which is preſſed on every ſide, according to the clemency that thou readily ſheweſt unto all. 10 For as long as Judas liveth, it is not poſſible that the ſtate ſhould be quiet. 11 This was no ſooner ſpoken of him, but others of the kings friends being maliciouſly ſet againſt Judas, did more incenſe Demetrius. 12 And forthwith calling Nicanor, who had been maſter of the elephants, and making him governor over Judea, he ſent him forth, 13 Commanding him to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus high-prieſt of the great temple. 14 Then the heathen that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare. 15 Now when the Jews heard of Nicanors coming, and that the heathen were up againſt them, they caſt earth upon their heads, and made ſupplication to him that had eſtabliſhed his people for ever, and who always helpeth his portion with manifeſtation of his preſence. 16 So at the commandment of the captain, they removed ſtraightways from thence, and came near unto them at the town of Deſſau. 17 Now Simon, Judas brother, had joined battel with Nicanor, but was ſomewhat diſcomfited, through the ſudden ſilence of his enemies. 18 Nevertheleſs, Nicanor hearing of the manlineſs of them that were with Judas, and the couragiouſneſs that they had to fight for their country, durſt not try the matter by the ſword. 19 Wherefore he ſent Poſidonius, and Theodotus, and Mattathias, to make peace. 20 So when they had taken long adviſement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they conſented to the covenants, 21 And appointed a day to meet in together by themſelves: and when the day came, and ſtools were ſet for either of them, 22 Judas placed armed men ready in convenient places, leſt ſome treachery ſhould be ſuddenly practiſed by the enemies: ſo they made a peaceable conference. 23 Now Nicanor abode in Jeruſalem, and did no hurt, but ſent away the people that came flocking unto him. 24 And he would not willingly have Judas out of his ſight: for he loved the man from his heart. 25 He prayed him alſo to take a wife, and to beget children: ſo he married, was quiet, and took part of this life. 26 But Alcimus perceiving the love that was betwixt them, and conſidering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected towards the ſtate; for that he had ordained Judas, a traitor to his realm, to be the kings ſucceſſor. 27 Then the king being in a rage, and provoked with the accuſations of the moſt wicked man, wrote to Nicanor, ſignifying that he was much diſpleaſed with the covenants, and commanding him that he ſhould ſend Maccabeus priſoner in all haſte unto Antioch. 28 When this came

to Nicanors hearing, he was much confounded
in himſelf, and took it grievouſly, that he
ſhould make void the articles which were agreed
upon, the man being in no fault. 29 But becauſe
there was no dealing againſt the king, he
watched his time to accompliſh this thing by
policy. 30 Notwithſtanding, when Maccabeus
ſaw that Nicanor began to be churliſh unto him,
and that he intreated him more roughly than he
was wont, perceiving that ſuch ſower behaviour
came not of good, he gathered together not a
few of his men, and withdrew himſelf from
Nicanor. 31 But the other knowing that he
was notably prevented by Judas policy, came
into the great and holy temple, and commanded
the prieſts that were offering their uſual ſacrifices,
to deliver him the man. 32 And when
they ſware that they could not tell where the
man was whom he ſought, 33 He ſtretched out
his right hand toward the temple, and made an
oath in this manner, If you will not deliver me
Judas as a priſoner, I will lay this temple of
God even with the ground, and I will break
down the altar, and erect a notable temple unto
Bacchus. 34 After theſe words he departed.
Then the prieſts lift up their hands towards
heaven, and beſought him that was ever a defender
of their nation, ſaying in this manner,
35 Thou, O Lord of all things, who haſt need
of nothing, waſt pleaſed that the temple of thine
habitation ſhould be among us: 36 Therefore
now, O holy Lord of all holineſs, keep this
houſe ever undefiled, which lately was cleanſed,
and ſtop every unrighteous mouth. 37 Now
was there accuſed unto Nicanor, one Razis, one
of the elders of Jeruſalem, a lover of his countrymen,
and a man of very good report, who
for his kindneſs was called a father of the Jews.
38 For in the former times when they mingled
not themſelves with the Gentiles, he had been
accuſed of Judaiſm, and did boldly jeopard his
body and life with all vehemency, for the
religion of the Jews. 39 So Nicanor willing
to declare the hate that he bare unto the Jews,
ſent above five hundred men of war to take him.
40 For he thought by taking him, to do the
Jews much hurt. 41 Now when the multitude
would have taken the tower, and violently
broken into the utter door, and bade that fire
ſhould be brought to burn it, he being ready
to be taken on every ſide, fell upon his ſword;
42 Chooſing rather to die manfully, than to
come into the hands of the wicked, to be abuſed
otherwiſe than beſeemed his noble birth: 43
But miſſing his ſtroke through haſte, the multitude
alſo ruſhing within the doors, he ran boldly
up to the wall, and caſt himſelf down manfully
amongſt the thickeſt of them. 44 But they
quickly giving back, and a ſpace being made,
he fell down into the midſt of the void place.
45 Nevertheleſs, while there was yet breath
within him, being inflamed with anger, he roſe
up, and though his blood guſhed out like ſpouts
of water and his wounds were grievous, yet he
ran through the midſt of the throng; and
ſtanding upon a ſteep rock, 46 When as his
blood was now quite gone, he pluckt out his
bowels, and taking them in both his hands, he
caſt them upon the throng, and calling upon the
Lord and life of ſpirit to reſtore him thoſe
again, he thus died.

Demetrius the Son of Seleucus, having entred by the Haven of Tripolis with a great Power and Navy, had taken the Country, and killed Antiochus, and Lyſias his Protector] What excited *Demetrius* the rather to do it at this Time, was the Murther of *Cn. Octavius*: For the *Roman* Senate having ſent three Ambaſſadors into *Syria*, whereof *Octavius* was chief, to adminiſter the Affairs of the Nation, during the *Minority* of the King, (young *Antiochus*) theſe Ambaſſadors, finding that there were more Ships in the Navy, and more Elephants in the Army, than the Treaty, made with *Antiochus the Great*, after the Battle of Mount *Siphilus*, allowed of, cauſed the Ships to be burnt, and the Elephants to be ſlain, that exceeded the Number ſtipulated. This occaſioned great Murmurings and Diſcontent among the People, and provoked one *Leptines* to ſuch a Degree of Indignation, that he fell upon *Octavius*, as he was anointing himſelf in the *Gymnaſium* at *Laodicea*, and there ſlew him. *Eupater* and *Lyſias* did all they could to clear themſelves from having a Hand in this vile Act, and to this Purpoſe ſent Ambaſſadors to *Rome* to inform the Senate of their Innocence; but the Senate, after having heard what the Ambaſſadors had to ſay, gave them no Anſwer, expreſſing their Reſentment by their angry Silence: And therefore *Demetrius* (who was then at *Rome*) thought this no improper Time to move the Senate, when he perceived them thus out of Humour with *Eupater*, the Uſurper of his Kingdom. See *Prideaux*'s Connect. and our Notes upon 1 *Macc*. Ch. vi.

Fell upon his own Sword; chuſing rather to die manfully, than to fall into the Hands of the Wicked] But however this Action of *Razis* is applauded by this Author, yet *Stackhouſe*, *Calmet*, and other learned Men, give it no better a Name than *Self-murder*. To conſider it, indeed, according to the Notion which ſome *Heathens* had of Courage and Magnanimity, Contempt of Death and Love of Liberty, it came nearer to what they called true *Heroiſm*, than all the great Actions that Hiſtory has recorded of the *Greeks* and *Romans*. Nay, the *Jews* themſelves are willing to place this Man in the Number of their moſt *illuſtrious Martyrs*, and from his Example (as well as ſome others) pretend, that, upon certain Occaſions, *Self-murther* is not only allowable, but highly commendable; never conſidering, that in the *ſixth* Commandment, it is as much prohibited, as the Murther of any one elſe; and that, if I muſt not *ſhed* the Blood of another Man, becauſe *he is made in the Image of God*, I muſt not *ſhed* the Blood of myſelf, becauſe I alſo am a Man, and made in the Image of God as well as he.

Razis indeed was ſorely beſet, and *ready to have been taken* by his Enemies *on every Side*; but then he ſhould have ſurrendered himſelf to their Treatment, and teſtified his Magnanimity, not in butchering himſelf, but in manfully enduring whatever Inflictions they laid upon him. Had the Martyrs of old thought themſelves at Liberty to diſpoſe of their own Lives upon any emergent Danger, or Apprehenſion of ſuffering, we had read little of their being *mocked and ſcourged, and tormented*, and leſs of their *being ſtoned and ſawn aſunder*, but a great deal of their *ſtepping out of the World* (as ſome call it) when any Difficulty, or Perſecution came upon them.

Upon the Whole, therefore, we may conclude, that, as this was not the Practice of thoſe *Worthies* of old, who *obtained a good Report by Faith*, it was not true Courage, but the Want of it, that put *Razis* upon committing this barbarous Cruelty to himſelf; that it was *Pride*, not *Patience* (which is the proper Virtue of a *Martyr*) that made him fly to Death, merely for Refuge againſt thoſe Outrages, which he had not Strength of Mind to withſtand.

CHAP. XV.

Nicanor's *Blaſphemy.* Judas *encourages his Men.*
Nicanor *is ſlain.*

Ver. 1. BUT Nicanor hearing that Judas
and his company were in the ſtrong
places about Samaria, reſolved without any
danger to ſet upon them on the ſabbath-day. 2
Nevertheleſs, the Jews that were compelled to
go with him, ſaid, O deſtroy not ſo cruelly, and
barbarouſly, but give honour to that day, which
he that ſeeth all things, hath honoured with
holineſs above *other days.* 3 Then the moſt ungracious
wretch demanded if there were a
mighty One in heaven, that had commanded
the ſabbath-day to be kept. 4 And when they
ſaid, There is in heaven a living Lord, and
mighty, who commanded the ſeventh day to be
kept: 5 Then ſaid the other, And I alſo am
mighty upon earth, and I command to take
arms, and to do the kings buſineſs: yet he obtained
not to have his wicked will done. 6 So
Nicanor in exceeding pride and haughtineſs, determined
to ſet up a publick monument of his
victory over Judas, and them that were with
him. 7 But Maccabeus had ever ſure confidence
that the Lord would help him: 8 Wherefore
he exhorted his people not to fear the
coming of the heathen againſt them, but to remember
the help which in former times they
had received from heaven, and now to expect
the victory and aid which ſhould come unto
them from the Almighty. 9 And ſo comforting
them out of the law and the prophets, and
withal putting them in mind of the battels that
they won afore, he made them more cheerful.
10 And when he had ſtirred up their minds,
he gave them them their charge, ſhewing them
therewithal the falſhood of the heathen, and the
breach of oaths. 11 Thus he armed every one
of them, not ſo much with defence of ſhields
and ſpears, as with comfortable and good
words: and beſides that, he told them a dream
worthy to be believed, as if it had been ſo indeed,
which did not a little rejoice them. 12
And this was his viſion, That Onias who had
been high-prieſt, a virtuous and a good man,
reverend in converſation, gentle in condition,
well ſpoken alſo, and exerciſed from a child in
all points of virtue, holding up his hands, prayed
for the whole body of the Jews. 13 This
done, in like manner there appeared a man with
gray hairs, and exceeding glorious, who was of
a wonderful and excellent majeſty. 14 Then
Onias anſwered, ſaying, This is a lover of the
brethren, who prayeth much for the people,
and for the holy city, *to wit,* Jeremias the
prophet of God. 15 Whereupon Jeremias holding
forth his right hand, gave to Judas a ſword
of gold, and in giving it, ſpake thus, 16 Take
this holy ſword, a gift from God, with the
which thou ſhalt wound the adverſaries. 17
Thus being well comforted by the words of Judas,
which were very good, and able to ſtir
them up to valour, and to encourage the hearts
of the young men, they determined not to pitch
camp, but couragiouſly to ſet upon them, and
manfully to try the matter by conflict, becauſe
the city and the ſanctuary, and the temple were
in danger. 18 For the care that they took for
their wives, and their children, their brethren
and kinsfolks, was in leaſt account with them:
but the greateſt and principal fear was for the
holy temple. 19 Alſo they that were in the
city, took not the leaſt care, being troubled for
the conflict abroad: 20 And now when as all
looked what ſhould be the trial, and the enemies
were already come near, and the army was
ſet in aray, and the beaſts conveniently placed,
and the horſemen ſet in wings, 21 Maccabeus
ſeeing the coming of the multitude, and the
divers preparations of armour, and the fierceneſs
of the beaſts, ſtretched out his hands towards
heaven, and called upon the Lord that worketh
wonders, knowing that victory cometh not by
arms, but even as it ſeemeth good to him, he
giveth it to ſuch as are worthy. 22 Therefore
in his prayer he ſaid after this manner, O Lord,
thou didſt ſend thine angel in the time of Ezekias
king of Judea, and didſt ſlay in the hoſt of
Sennacherib, an hundred fourſcore and five
thouſand. 23 Wherefore now alſo, O Lord of
heaven, ſend a good angel before us for a fear
and dread unto them. 24 And through the
might of thine arm, let thoſe be ſtricken with
terror that come againſt thy holy people to
blaſpheme. And he ended thus. 25 Then Nicanor,
and they that were with him, came forward
with trumpets and ſongs. 26 But Judas
and his company encountred the enemies with
invocation and prayer. 27 So that fighting
with their hands, and praying unto God with
their hearts, they ſlew no leſs than thirty and
five thouſand men: for through the appearance
of God they were greatly cheered. 28 Now
when the battel was done, returning again with
joy, they knew that Nicanor lay dead in his
harneſs. 29 Then they made a great ſhout and
a noiſe, praiſing the Almighty in their own
language. 30 And *Judas* who was ever the
chief defender of the citizens, both in body and
mind, and who continued his love towards his
countrymen all his life, commanded to ſtrike off
Nicanors head and his hand, with his ſhoulder,
and bring them to Jeruſalem. 31 So when he
was there, and had called them of his nation together,
and ſet the prieſts before the altar, he
ſent for them that were of the tower, 32 And
ſhewed them vile Nicanors head, and the hand
of that blaſphemer, which with proud brags he
had ſtretched out againſt the holy temple of the
Almighty. 33 And when he had cut out the
tongue of that ungodly Nicanor, he commanded
that they ſhould give it by pieces unto the
fowls, and hang up the reward of his madneſs before
the temple. 34 So every man praiſed toward
the heaven the glorious Lord, ſaying, Bleſſed be
he that hath kept his own place undefiled. 35
He hanged alſo Nicanors head upon the tower,
an evident and manifeſt ſign unto all of the help
of the Lord. 36 And they ordained all with a
common decree, in no caſe to let that day paſs
without ſolemnity, but to celebrate the thirteenth
day of the twelfth month, which in the Syrian
tongue is called Adar, the day before Mardocheus
day. 37 Thus went it with Nicanor: and from
that time forth the Hebrews had the city in
their power. And here will I make an end.
38 And if *I have done* well, and as is fitting the

ſtory, it is that which I deſired: but if ſlenderly, and meanly, it is that which I could attain unto. 39 For as it is hurtful to drink wine, or water alone; and as wine mingled with water is pleaſant, and delighteth the taſte: even ſo ſpeech finely framed, delighteth the ears of them that read the ſtory. And here ſhall be an end.

Nicanor having got Intelligence that *Judas* was in Poſſeſſion of the Fortreſſes about *Samaria*; and perhaps not confiding much in his own Forces, which conſiſted partly of *Jews* whom he had compelled into the Service, and partly of his own Troops who had been often beaten by the *Jews*, he choſe rather to take a cowardly Advantage of their Piety, and ſet upon them on the Sabbath-day, when, he imagined, they would make no Defence, than to try the Matter upon equal Terms. Againſt this impious Propoſal, the *Jews* in his Camp ſtrongly remonſtrated; but he blaſphemouſly anſwered, That, tho' the God of Heaven might ordain the keeping holy the Sabbath, yet that himſelf had ſufficient Power and Authority to cancel that Duty when it became inconſiſtent with the Performance of the King's Buſineſs; which he therefore commanded them to do without Heſitation; he was however diſappointed of his Purpoſe.

Nicanor, however, was ſo elate with his imagin'd Succeſs, that he determin'd, in the Pride of his Soul, to perpetuate ſo glorious an Action, by erecting a publick Monument in Memory of it. The Conduct of *Judas*, at this Juncture, was very different; he placed his Confidence, not in an Arm of Fleſh, in the Strength and Bravery of his Troops, but in the living God, who had often deliver'd him in the like Emergencies. He reads his Soldiers a Lecture out of the Law and the Prophets; recounts the noble Acts of their Forefathers, and the eminent Deliverances that God had given them; tells them of the Perfidy of the Heathen; and from ſuch kind of Topicks, encourages them to fight the Enemy who had no ſuch Helps; and as a farther Argument to induce them to behave valiantly, he tells them a Dream, in which it was plainly intimated, that both they and he were under the divine Protection.

Judas's Men were ſo wonderfully encouraged by this Harangue, that they eagerly long'd for the Engagement. *Nicanor*'s Army in the mean while approached, rang'd in Order of Battle; which *Judas* engaging, ſlew 35,000, and obtain'd a compleat Victory. Among the Slain they found the Body of *Nicanor*; which occaſion'd an univerſal Joy among the People. And *Judas*, to ſhew his Reſentment at the Blaſphemies uttered by this impious Man, ordered his Head and right Hand to be ſtruck off, and fixed on the Tower in *Jeruſalem*, as a Monument of the Juſtice of God on ſo vile and audacious an Offender; and his Tongue, the Inſtrument of his blaſphemous Speeches againſt the God of Heaven, to be cut out, and given piece-meal to the Fowls. And that the Memory of ſo ſignal a Victory might never be forgotten, an annual Feſtival was inſtituted, to be kept on the 13th of the Month *Adar*, which anſwers in part to our *February*; and ſo it is kept even to this preſent Time, under the Name of the Day of *Nicanor*.

Here the Author ends his Story; the Remainder of which, relating to the Death of *Judas*, and the various Succeſſes of his Brethren, the Reader will find in the Firſt Book of *Maccabees*.

A Diſcourſe on the MACCABEES.

THE Name of *Maccabees* relates not only to *Judas* and his Brothers, but to all thoſe that joined with them in the ſame Cauſe; and, not only to them, but alſo to all others, who ſuffered in the like Cauſe under any of the *Grecian* Kings, whether of *Syria* or *Egypt*, tho' ſome of them lived long before them. Thus thoſe, who ſuffered under *Ptolemy Philopater*, at *Alexandria*, fifty Years before the Time of *Judas*, were afterwards called *Maccabees*, as were likewiſe *Eleazar*, and the Mother, and her ſeven Sons, tho' they ſuffered likewiſe before *Judas* erected the Standard, which gave occaſion to the Name.

As therefore thoſe Books, which give us the Hiſtory of *Judas*, and his Brethren, and their Wars againſt the *Syrian* Kings, in Defence of their Religion and Liberties, are called the *firſt* and *ſecond* Books of the *Maccabees*; ſo that, which gives us the Hiſtory of thoſe, who, in the like Cauſe, under *Ptolemy Philopater*, were expoſed to his Elephants at *Alexandria*, is called the *third* Book of the *Maccabees*; as that, which contains the Account of the Martyrdom of *Eleazar*, and of the ſeven Brothers, and their Mother, is called the *fourth*.

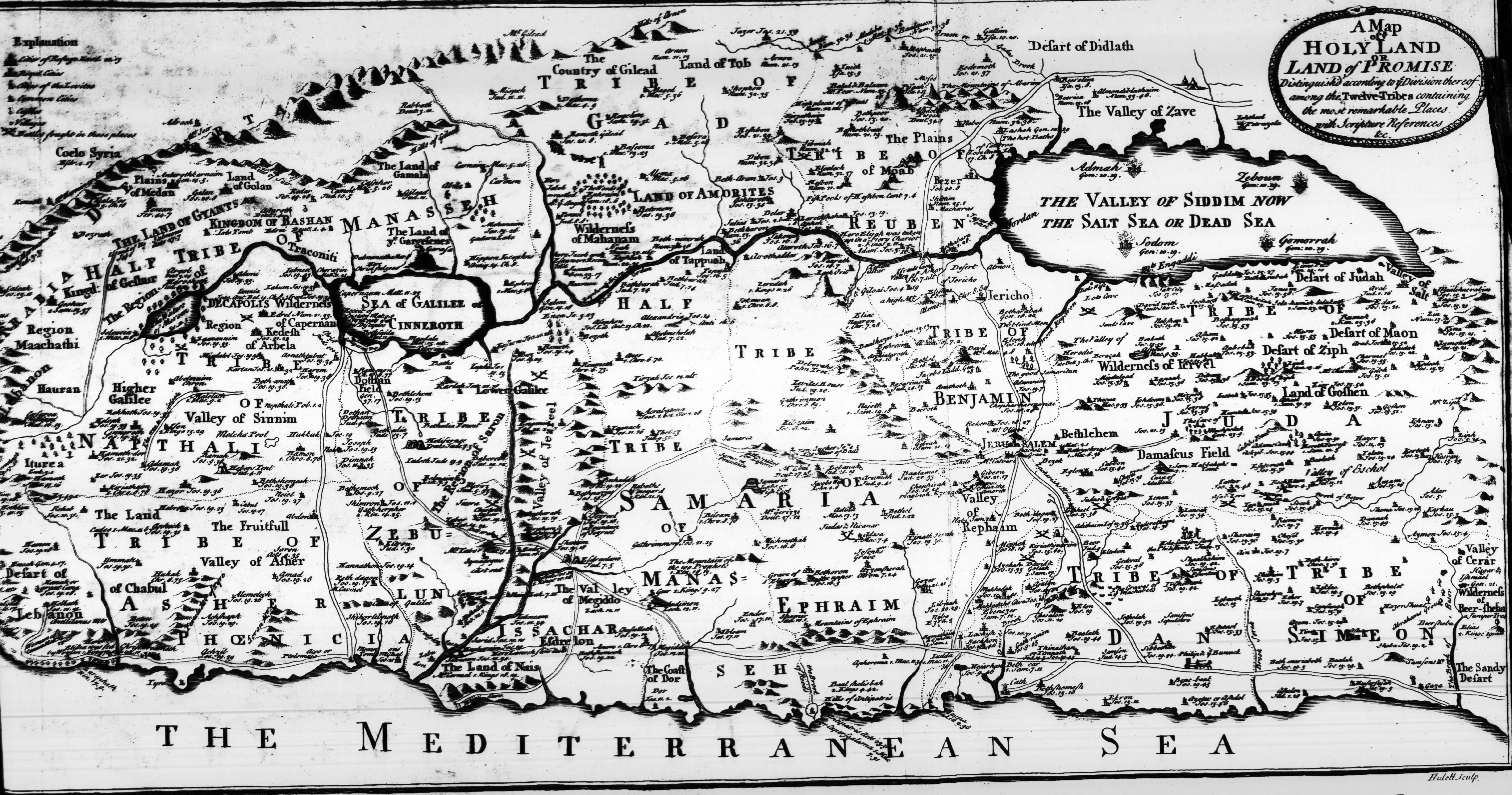
According to the Order of Time indeed, and the Subject-Matter which they treat of, theſe Books are wrong placed; for the *third* ſhould be ſet *firſt*, the *ſecond* placed before the *firſt*, and the *fourth* immediately after it; ſo that (to reduce them to right Order) the *firſt* ſhould be put in the Place of the *third*, and the *third* in the Place of the *firſt*. *Grotius* indeed is of Opinion, that the third Book, tho' it treats of Matters antecedent to what is the Subject of the *firſt* and *ſecond*, was nevertheleſs wrote after them, even after the Book of *Eccleſiaſticus*; and upon that Account had the Name of the *third* Book given it; but the true Reaſon of its being poſtponed is, — That, being of leſs Repute and Authority, than the two former, it has always been reckoned *after* them, according to the Order of Dignity, tho' it be *before* them in the Order of Time.

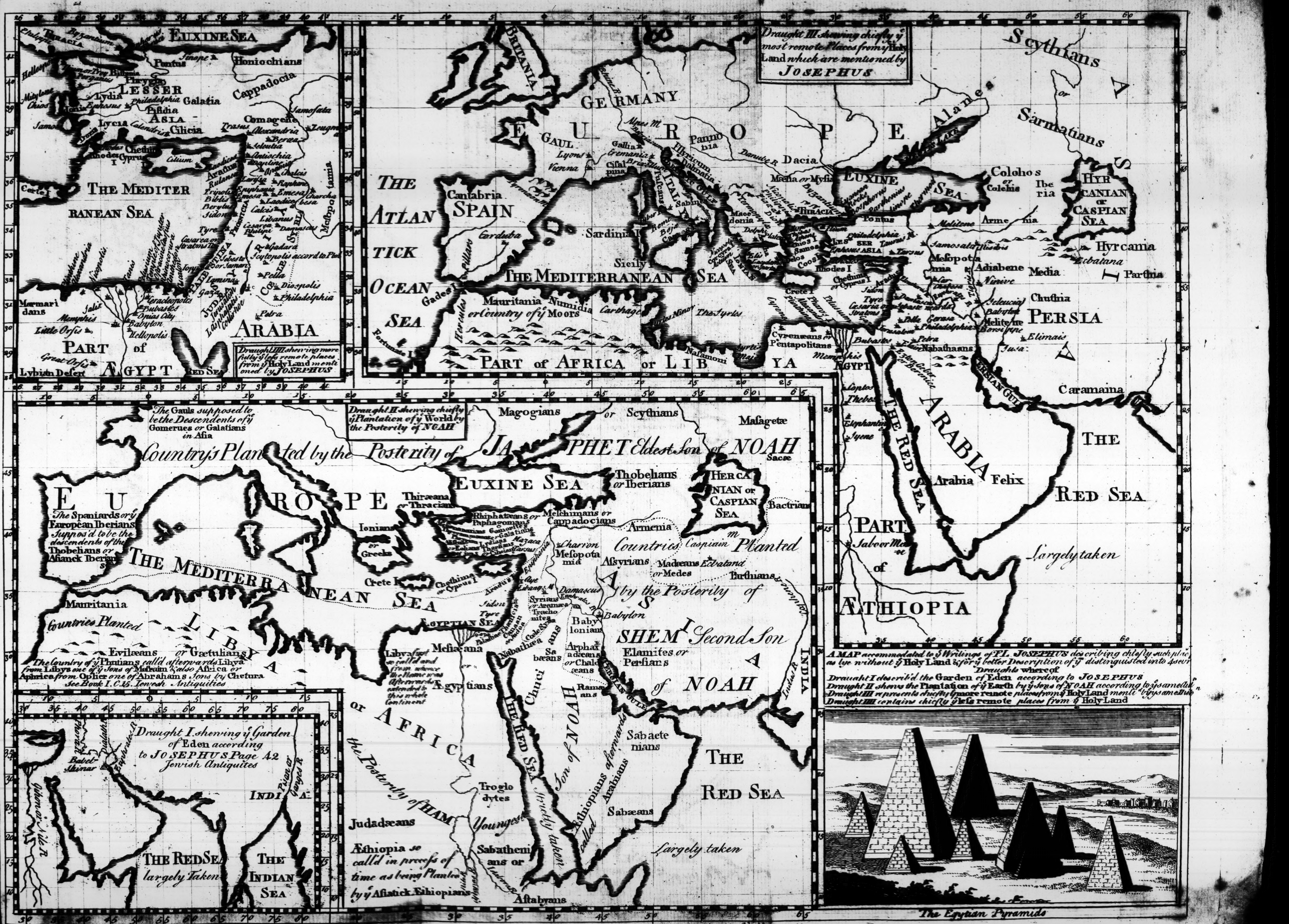
The *firſt* of theſe Books was originally written in the *Chaldee* Language of the *Jeruſalem* Dialect, which was the only Language ſpoken in *Judea* after the Return from the *Babyloniſh* Captivity, and is a very accurate and excellent Hiſtory, coming neareſt to the Stile and Manner of the ſacred hiſtorical Writings of any extant. The *ſecond* is a Compilation of ſeveral Pieces; of two Epiſtles from the *Jews* at *Jeruſalem* to thoſe of *Alexandria*, which ſeem to be ſpurious; of a Preface preceding the Hiſtory; and of the Hiſtory itſelf, which is an Abridgment of a larger Work, compos'd by one *Jaſon*, an *Helleniſt Jew* of *Cyrene*; but the whole is, by no Means, equal to the Excellence and Accuracy of the *firſt*. The *third*, which ſeems to have been written by an *Alexandrian Jew*, in the *Greek* Language, is ſet off with Enlargements and Embelliſhments of the Author's own Invention; but, as to the main *Ground-Work* of it, or the Reality of ſuch a Perſecution, rais'd againſt the *Jews* at *Alexandria*, 'tis undoubtedly true; and, tho' its Stile be a little too Theatrical, its Sentiments, in many Places, are both beautiful and ſublime. The *fourth*, which is generally allow'd to be the ſame with what is aſcrib'd to *Joſephus*, the *Jewiſh* Hiſtorian, under the Title of *the governing Power of Reaſon*, is deſign'd to enlarge, and adorn the Hiſtory of old *Eleazar*, and of the ſeven Brothers, who, with their Mother, ſuffer'd Martyrdom under *Antiochus*, as it is related more ſuccinctly in the *ſecond* Book of *Maccabees*, Ch. vii. and viii.

The Author of the Epiſtle to the *Hebrews*, Ch. xi. 35, &c. has ſtamp'd ſome Authority upon theſe Books, by alluding to their Hiſtory, and the Puniſhment, which the *Maccabees* were made to undergo; but we muſt not therefore receive them as *Canonical*, becauſe, according to the Report of St. *Jerom*, neither the *Jewiſh*, nor the *Chriſtian* Church ever look'd upon them in that Capacity. *Maccabæorum Libros legit quidem Eccleſia, ſed eos inter Canonicas Scripturas non recipit*: They read them as Books, which contain'd Leſſons of wholeſome Inſtruction, and excellent Examples of worthy Patriots, and glorious Martyrs, ſuffering manfully in the Defence of their Religion and Liberty, and *not accepting Deliverance, that they might obtain a better Reſurrection.*

FINIS.

MVSEVM
BRITAN
NICVM


A Map of ye HOLY LAND OR LAND of PROMISE
Distinguish'd according to ye Division thereof among the Twelve Tribes containing the most remarkable Places with Scripture References &c.
Explanation
Cities of Refuge Numb. 35.13
Royal Cities
Cities of the Levites
Common Cities
Castles
Villages
Battles fought in those places
Coelo Syria
Esdr. 2.57
Plains of Medan
Land of Golan
THE LAND OF GYANTS
KINGDOM OF BASHAN
HALF TRIBE OF MANASSEH
Kingd. of Geshur
The Region of Traconitis
DECAPOLIS
Region Maachathi
Hauran
Lebanon
Higher Galilee
Valley of Sinnim
Melcha Pool
TRIBE OF NAPTHALI
Iturea
The Land Cabul
The Fruitfull Valley of Asher
TRIBE OF ASHER
Desart of Lebanon
PHŒNICIA
The Land of Gamala
The Land of ye Gergesenes
SEA of GALILEE or CINNEREOTH
Wilderness of Capernaum
Region of Arbela
Dothan Field
Lower Galilee
TRIBE OF ZEBULUN
The Region of Saron
Valley of Jezreel
ISSACHAR
Esdrelon
The Land of Nais
The Valley of Megiddo
The Country of Gilead
Land of Tob
TRIBE OF GAD
LAND OF AMORITES
Wilderness of Mahanam
Land of Tappuah
HALF TRIBE OF MANASSEH
TRIBE OF SAMARIA
The Plains of Moab
TRIBE OF REUBEN
Desart of Didlath
The Valley of Zave
THE VALLEY OF SIDDIM NOW THE SALT SEA OR DEAD SEA
Admah Gen. 10.19
Zeboim Gen. 10.19
Sodom Gen. 10.19
Gomorrah Gen. 10.19
Jordan
Jericho
TRIBE OF BENJAMIN
JERUSALEM
Bethlehem
Valley of Rephaim
EPHRAIM
Mountains of Ephraim
The Coast of Dor
SEH
TRIBE OF DAN
Desart of Judah
Valley of Salt
Desart of Maon
Desart of Ziph
Wilderness of Iervel
Land of Goshen
TRIBE OF JUDA
Damascus Field
Valley of Eschol
Valley of Gerar
Wilderness of Beer-sheba
TRIBE OF SIMEON
The Sandy Desart
Gaza
THE MEDITERRANEAN SEA
Hulett sculp.


EUXINE SEA
Pontus
Honiochians
Cappadocia
LESSER ASIA
Phrygia
Lydia
Galatia
Pisidia
Lycia
Cilicia
Comagene
Samosata
Alexandria
Antiochia
Mesopotamia
Cyprus I
THE MEDITERRANEAN SEA
Tripolis
Biblus
Berytus
Sidon
Tyre
Caesarea
Damascus
Phoenicia
Syria
Scytopolis
Pella
Diospolis
Philadelphia
Jerusalem
Gaza
JUDEA
Petra
Memphis
Babylon
Heliopolis
Bubastes
Onias City
Marmaridans
Little Oasis
Great Oasis
Lybian Desert
PART of ÆGYPT
RED SEA
ARABIA
Draught IIII shewing more fully ye less remote places from ye Holy Land mentioned by JOSEPHUS
Draught III shewing chiefly ye most remote Places from ye Holy Land which are mentioned by JOSEPHUS
BRITANIA
GERMANY
EUROPE
GAUL
Lyons
Vienna
Gallia
Pannonia
Illyricum
Dalmatia
Dacia
Danube R
Mysia
Scythians or Sarmatians
Alanes
ASIA
Colchos or Colchis
Iberia
HYRCANIAN or CASPIAN SEA
Hyrcania
Ecbatana
Parthia
Media
Armenia
Adiabene
Ninive
PERSIA
Chuthia
Elimais
Susa
PERSIAN GULF
Caramania
THE ATLANTICK OCEAN SEA
Cantabria
SPAIN
Corduba
Gades
Hercules Pillars
Sardinia
Sicily
ITALY
Rome
Macedonia
Thracia
Crete
Rhodes I
Cyrene
Cyreneans or Pentapolitans
Mauritania or Country of ye Moors
Numidia
Carthage
The Syrtes
PART of AFRICA or LIBYA
Nabatheans
Elana
Berenice
Coptos
Thebes
Elephantis
Syene
THE RED SEA
ARABIA
Arabia Felix
THE RED SEA
PART of ÆTHIOPIA
Saba or Meroe
Largely taken
Draught II shewing chiefly ye Plantation of ye World by the Posterity of NOAH
The Gauls supposed to be the Descendents of ye Gomerues or Galatians in Asia
Country's Planted by the Posterity of JAPHET Eldest Son of NOAH
Magogians or Scythians
Masagetæ
Sacæ
EUXINE SEA
Thobelians or Iberians
HERCANIAN or CASPIAN SEA
Bactrian
EUROPE
The Spaniards or ye European Iberians Suppos'd to be the descendents of the Thobelians or Asianck Iberians
Thiraeans Thracians
Ionians or Greeks
Rhiphateans or Paphagonians
Melchimians or Cappadocians
Armenia
Countries Planted by the Posterity of SHEM Second Son of NOAH
Charron Mesopotamia
Assyrians
Madeans Ecbatana or Medes
Parthians
Crete I
Chethima or Cyprus I
THE MEDITERRANEAN SEA
Mauritania
Countries Planted
LIBYA
Evilaeans or Gaetulians
Sidon
Tyre
Damascus
Syrians or Aramaeans
Trachonites
Babylonians
Babylon
Elamites or Persians
Arphaxadeans or Chaldeans
ASIA
EGYPTIAN SEA
Mesraeana
Libya first so call'd and from whence the Name was afterwards extended to this whole Continent
The Country of ye Phutians call'd afterwards Libya from Libys one of ye Sons of Mesraim & also Africa or Aphrica from Ophir one of Abraham's Sons by Chetura see Book I. C. 15. Jewish Antiquities
Ægyptians
Nabatheans
Sabeans
Ramaeans
PERSIAN GULF
INDIA
Indus R
or AFRICA the Posterity of HAM Youngest Son of NOAH
Chusi
THE RED SEA Strictly taken
Ethiopians afterwards called Arabians
Sabaetenians
Sabaeans
THE RED SEA
Largely taken
Troglodytes
Judadeans
Æthiopia so call'd in process of time as being Planted by ye Asiatick Ethiopians
Sabathenians or Astaborans
Astabyans
Draught I. shewing ye Garden of Eden according to JOSEPHUS Page 42 Jewish Antiquites
Babel Shinar
Euphrates R
Tigris
Phison or Ganges R
INDIA
Geon or Nile R
THE RED SEA largely Taken
THE INDIAN SEA
The Egyptian Pyramids

A MAP accommodated to ye Writings of FL. JOSEPHUS describing chiefly such plac
as lye without ye Holy Land & for ye better Description of ym distinguisted into 4 sevr
Draughts where of
Draught I describ'd the Garden of Eden according to JOSEPHUS
Draught II shews the Plantation of ye Earth by ye Sons of NOAH according to ye same au
Draught III represents chiefly ye more remote places from ye Holy Land menti d by ye same Histo
Draught IIII contains chiefly ye less remote places from ye Holy Land